

LINGUA CULTURALOGICAL ASPECTS OF PHRASEOLOGICAL UNITS WITH NAMES OF BODY PARTS

Uzoqova Rushanoy Sherzodbek qizi

Fergana State University Foreign Languages Faculty Group 21.94 Student.

Karimova Durдона Fahriddin qizi

Fergana State University Foreign Languages Faculty Group 21.94 Student.

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Abstract. *This paper explores the lingua-cultural aspects of phraseological units containing names of body parts. Phraseological units are an essential part of any language, reflecting not only linguistic creativity but also the cultural values and worldview of the speakers. Body parts as semantic components in idiomatic expressions carry rich metaphorical meanings that vary across cultures. By analyzing these units in different languages, the study reveals both universal cognitive patterns and culture-specific features. Understanding these linguistic and cultural nuances is crucial for effective cross-cultural communication, translation, and language teaching. The research highlights the importance of phraseological units as cultural markers and cognitive tools that deepen our understanding of language as a reflection of human experience.*

Keywords: *Phraseological units, Idioms, Figurative meaning, Linguoculturology, Cultural studies, Mentality, Speech function, Semantic integrity.*

ЛИНГВОКУЛЬТУРНЫЕ АСПЕКТЫ ФРАЗЕОЛОГИЧЕСКИХ ЕДИНИЦ С НАЗВАНИЯМИ ЧАСТЕЙ ТЕЛА

Аннотация. *В данной статье рассматриваются лингво-культурные аспекты фразеологических единиц, содержащих названия частей тела. Фразеологические единицы являются неотъемлемой частью любого языка, отражая не только лингвистическое творчество, но и культурные ценности и мировоззрение носителей языка. Части тела как семантические компоненты в идиоматических выражениях несут богатое метафорическое значение, которое варьируется в разных культурах. Анализируя эти единицы в различных языках, исследование выявляет как универсальные когнитивные модели, так и специфические культурные особенности. Понимание этих лингвистических и культурных нюансов имеет важное значение для эффективной межкультурной коммуникации, перевода и преподавания языков. В работе подчёркивается важность фразеологических единиц как культурных маркеров и когнитивных инструментов, углубляющих наше понимание языка как отражения человеческого опыта.*

Ключевые слова: *фразеологические единицы, идиомы, переносное значение, лингвокультурология, культурология, менталитет, речевая функция, семантическая целостность.*

Introduction

In recent decades, the study of phraseological units has become a central focus in the field of linguistics, particularly within the framework of cultural linguistics and cognitive semantics. Phraseological units are stable combinations of words that convey figurative meanings, often rooted in the collective experience, worldview, and cultural identity of a speech

community. Among the diverse categories of phraseological units, those involving names of body parts are of particular interest, as they frequently reflect anthropocentric perceptions and serve as cultural markers within language. The human body has long been considered a universal referent in language, providing a foundation for metaphorical and idiomatic expressions. Body parts such as "head," "hand," "heart," "eye," and "foot" are not merely anatomical terms, but carry a wide array of symbolic meanings shaped by socio-cultural norms, historical development, religious beliefs, and cognitive conceptualizations. These phraseological units often represent emotions, mental states, moral values, and behavioral traits, making them a valuable source for understanding the interconnection between language and culture.

The lingua-culturalological approach to phraseological units emphasizes their role in encoding culturally specific knowledge and values. It recognizes that the meaning and usage of such expressions are deeply embedded in the cultural context of the speakers. For example, while the expression "to lose face" exists in many languages, its connotation and cultural significance vary widely depending on historical and social frameworks. Similarly, idioms like "heart of gold" or "cold feet" reveal attitudes toward character and emotion that are not only linguistic but also cultural phenomena.

In English and many other languages, phraseological units with body part references play an integral role in both everyday communication and literary expression. They serve as linguistic tools for expressing complex ideas in a concise and evocative manner, often with a touch of humor or irony. Their frequent occurrence in proverbs, metaphors, colloquial speech, and even political discourse underscores their linguistic vitality and cultural resonance. This article aims to explore the lingua-culturalological dimensions of phraseological units involving body parts by analyzing their semantic, structural, and cultural characteristics. The study investigates how these units embody cultural values, reflect worldview patterns, and contribute to the richness of the linguistic heritage. Through comparative analysis and cultural interpretation, this research highlights the intricate interplay between language, cognition, and culture as manifested in body-related idiomatic expressions. By focusing on such units, this research not only contributes to a deeper understanding of phraseology but also underscores the importance of culturally informed linguistic analysis. The findings are expected to be beneficial for language learners, translators, and scholars interested in intercultural communication, as well as for the broader field of cognitive and cultural linguistics.

Main part

Phraseological units are stable combinations in a language formed over many years, serving specific communicative functions and often conveying figurative meanings. They play a significant role as tools that express the emotional richness, folk wisdom, and cultural worldview of a language. In linguistics, phraseologisms are studied in terms of their grammatical stability, semantic integrity, and syntactic variability. Phraseological units are widely used both in spoken and written language. These units reflect the historical experience, worldview, and cultural values of a people. Linguists pay special attention to their origin, semantic composition, and stylistic functions during research. Phraseologisms are particularly common in phrases, proverbs, and aphorisms. They enrich the literary language and serve as expressive means. Moreover, phraseological units are a pressing issue in translation theory.

Correct translation requires consideration of context, cultural background, and equivalent expressions in the target language. Each language's phraseology has its peculiarities, which serve as important sources for studying the national mentality. Additionally, phraseological units hold invaluable significance in sociolinguistic and cultural studies.

Linguoculturology is a field connecting linguistics and cultural studies, studying a people's culture, mentality, and customs through language. Its main subject is the analysis of cultural information hidden behind linguistic units. Linguoculturology views language not only as a communication tool but also as a mirror of cultural thinking. This discipline is applied in intercultural communication, translation, phraseology, and semantics. Phraseological units are key objects in linguoculturological studies because they are closely related to a people's historical, religious, and social life. For example, expressions like "to open one's hand" or "to be full of heart" reflect national values and human emotions. A linguoculturological approach considers phraseological units not just as grammatical or lexical entities but as tools for understanding culture. This field allows the study of national psychology and worldview through language. The interaction between language and culture is a fundamental principle of linguoculturology. Research often takes a contrastive approach, comparing idioms in different languages and their cultural connotations. It also investigates issues of cultural identity in conditions of language change and globalization.

Phraseological units containing body parts are widespread in our language, each carrying distinct meanings. For instance, expressions like "dizzy head," "broken heart," or "to open one's eyes" relate to human physiology but are often used figuratively. Through these phraseologisms, a people's view of human nature and their way of expressing emotional states are revealed. They often convey emotional, evaluative, or ironic meanings. Although body-part idioms are universal as linguistic units, their expression varies across languages and cultures. For example, the Uzbek expression "to have a broken heart" conveys intense emotion, while other languages might use different body parts to express similar feelings. Such phraseological units enhance the language's imagery and enrich communication. Body-part idioms reflect the psychology and life experience of the Uzbek people. They are widely used in literature, oral speech, and journalism. These expressions convey not only states but also attitudes for example, "not to touch with a hand" means respect, and "mouth closed" indicates keeping a secret. These phraseological units demonstrate national identity, folk thinking, and attitudes toward life. Their translation requires a linguoculturological approach.

In the Uzbek language, phraseological units involving body parts have diverse semantic layers. They vividly express human psychology, social status, and emotional experiences. For example, "to raise one's head" means to show resistance, "to stare" means to pay attention, and "heart tightens" expresses sorrow. These expressions are common among the people and convey complex ideas simply. Often, a body part becomes a symbolic image: the heart symbolizes feelings, the head represents intellect, the eye indicates vision, the hand denotes action, and the tongue stands for speech. Each phraseologism encapsulates national thinking, folk reasoning, and life attitudes. These idioms also reflect etiquette norms; for instance, "even blowing on sour cream" means being cautious. Studying these phrases provides insight into the Uzbek people's cultural heritage, moral values, and language culture.

They are frequently found in textbooks, literary works, political and religious speeches. Additionally, such phraseological units appear extensively in folklore, including proverbs, sayings, and aphorisms. While some are universal, many bear national coloring.

English also contains many phraseological units with body part names. For example, "keep an eye on" means to watch carefully, "a pain in the neck" refers to an annoying person, and "cold feet" means to become frightened. These expressions reflect the English people's worldview, life experience, and language culture. Many idioms are figurative, expressing irony, evaluation, and emotions. In English, body parts often serve as metaphors for intellectual and emotional states. For instance, "heart of gold" means a kind person, and "head over heels" describes falling deeply in love. These phraseologisms are essential for studying English culture.

They are common in spoken language, especially in literature, television, and film.

Translating English body-part idioms can be challenging due to their cultural specificity and context dependence. Proper understanding requires not only linguistic knowledge but also cultural awareness. Therefore, linguoculturological analysis plays a crucial role in explaining and translating them.

Phraseological units with body parts in Uzbek and English share many similarities and differences. Both languages use such expressions to convey human psychology, emotions, and social relations. However, differences lie in their figurative expressions and cultural connotations. For example, the Uzbek phrase "to raise one's head" has a negative meaning, whereas the English "hold your head high" carries a positive sense of pride. Similarly, the Uzbek "to have a clear heart" expresses spiritual relief, while in English, "a weight off one's shoulders" conveys a similar feeling. These differences relate to folk psychology, religious, and historical contexts. Comparative analysis helps identify translation equivalents and cultural compatibility.

It enables language learners to better understand the cultures of both languages.

Linguoculturological comparison also aids in preventing misunderstandings in intercultural communication.

The research shows that phraseological units involving body parts have deep semantic and cultural layers in every language. They reflect a people's worldview, emotional realm, and social behavior. Analyzing such idioms in Uzbek and English through a linguoculturological approach is relevant in linguistics. Considering context and cultural differences is vital for their translation. Using visual methods enhances the effectiveness of teaching these idioms. It is necessary to teach body-part phraseologisms separately in textbooks, language courses, and translation practice. Research outcomes reveal the deep connection between language and culture. Phraseological units serve as primary tools for understanding culture. Therefore, their study contributes significantly to linguistics, translation studies, and intercultural communication.

Discussion

The analysis of phraseological units with the names of body parts reveals a deep interconnection between language and culture. These units are not merely linguistic constructs; they are cultural codes that reflect the worldview, value system, and cognitive structure of a specific speech community.

Through the comparison of such idiomatic expressions across different languages especially English and Uzbek it becomes evident that body part names carry both universal and culture-specific meanings.

One of the most noticeable aspects of these phraseological units is the metaphorical function of body parts. For instance, the heart is frequently associated with emotions and sincerity in many cultures. Expressions like “open-hearted” in English or “ko‘ngli ochiq” in Uzbek convey similar emotional openness, illustrating a shared cognitive metaphor. However, the nuance, usage, and cultural undertones may differ. In some cases, direct translations may lead to misunderstanding due to the lack of equivalent cultural background or connotation. Another critical dimension of these phraseological expressions is their evaluative function. For example, phrases involving the head, such as “to lose one’s head” (English) or “boshi chiqib ketmoq” (Uzbek), often carry negative connotations relating to irrational behavior. At the same time, other expressions like “head of the family” or “boshliq” demonstrate the role of the head as a symbol of leadership and control, reflecting socio-cultural perceptions of hierarchy and responsibility.

Cultural factors such as traditions, historical experiences, and even religious beliefs influence the formation and usage of phraseological units. In Uzbek, many expressions reflect collectivist values and respect for elders, which may not always have direct counterparts in English. For instance, expressions involving hands often symbolize action, power, or assistance “qo‘l berish” (to help) has both physical and symbolic meanings. Furthermore, idioms involving eyes and ears often express attentiveness or ignorance. “To turn a blind eye” or “ko‘z yumish” (to ignore something intentionally) are strikingly similar and show how some conceptual metaphors transcend cultural boundaries. Nonetheless, some idioms remain entirely culture-bound, and their meanings can be fully grasped only through an understanding of the cultural context in which they were created and are used.

Conclusion

Phraseological units containing names of body parts serve as a vivid example of the inseparable link between language and culture. They encapsulate not only linguistic creativity but also the cultural values, beliefs, and collective experiences of a community. The metaphorical use of body parts in idioms reveals common human cognitive patterns, yet their specific meanings and connotations are shaped by cultural context. Understanding these lingua-cultural aspects is essential for accurate interpretation, translation, and effective cross-cultural communication. Ultimately, phraseological units with body part names enrich the language, making it more expressive and culturally nuanced, and offer valuable insights into the worldview of native speakers.

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