

**COGNITIVE AND LINGUOCULTURAL STUDY OF PHRASEOLOGICAL
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Abstract This article investigates phraseological units in English and Uzbek from a cognitive and linguocultural perspective. Currently, Cognitive Linguistics is increasingly focused on the issue of language units that serve as key linguistic tools for the verbal expression of various conceptual frameworks. Therefore, it requires a thorough and comprehensive analysis. By examining idiomatic expressions as culturally embedded conceptual units, the study identifies how phraseological meaning is shaped by shared mental models, cultural values, and metaphorical frameworks within each linguistic community. Through comparative analysis, the paper highlights both universal cognitive mechanisms and culturally specific metaphorical patterns in phraseology. For instance, idioms related to emotions, death, wisdom, and social behavior often share underlying cognitive structures but differ in imagery, symbolism, and linguistic form due to distinct historical, religious, and social influences in English and Uzbek cultures. The study highlights the role of cultural scripts and folk models in idiomatic usage and shows how phraseological units serve as carriers of collective cultural memory. The results contribute to a deeper understanding of cross-cultural cognition and offer practical insights for translation, language teaching, and intercultural communication.

Keywords: Phraseological units, idioms, cognitive linguistics, conceptual metaphor, linguocultural analysis, cross-linguistic comparison, figurative language

**НАУЧНОЕ ИССЛЕДОВАНИЕ КОГНИТИВНЫХ И
ЛИНГВОКУЛЬТУРНЫХ ОСОБЕННОСТЕЙ ФРАЗЕОЛОГИЧЕСКИХ ЕДИНИЦ
В АНГЛИЙСКОМ И УЗБЕКСКОМ ЯЗЫКАХ**

Аннотация Статья посвящена исследованию фразеологических единиц в английском и узбекском языках с когнитивно и лингвокультурной перспективы. В настоящее время когнитивная лингвистика все больше сосредотачивается на изучении

языковых единиц, которые выступают ключевыми средствами вербализации различных концептуальных структур, что требует их глубокого анализа. Рассматривая идиоматические выражения как концептуальные единицы, встроенные в культурный контекст, исследование выявляет, каким образом фразеологическое значение формируется на основе общих ментальных моделей, культурных ценностей и метафорических схем, характерных для каждой языковой общности. Посредством сравнительного анализа в статье выделяются как универсальные когнитивные механизмы, так и культурно специфические метафорические модели фразеологии. Так, идиомы, связанные с эмоциями, смертью, мудростью и социальным поведением, часто имеют общие когнитивные структуры, но различаются по образности, символике и языковой форме в связи с уникальными историческими, религиозными и социальными факторами в английской и узбекской культурах. Исследование подчеркивает роль культурных сценариев и народных моделей в употреблении идиом и демонстрирует, как фразеологические единицы служат носителями коллективной культурной памяти. Полученные результаты способствуют углубленному пониманию межкультурной когниции и предоставляют практические рекомендации для перевода, преподавания языков и межкультурной коммуникации.

Ключевые слова: Фразеологические единицы, идиомы, когнитивная лингвистика, концептуальная метафора, лингвокультурный анализ, кросс-лингвистическое сравнение, образный язык

INGLIZ VA O‘ZBEK TILLARIDAGI FRAZEOLOGIK BIRLIKLARNING KOGNITIV VA LINGVOMADANIY TADQIQOTI

Annotatsiya Ushbu maqola ingliz va o‘zbek tillaridagi frazeologik birliklarni kognitiv hamda lingvomadaniy nuqtai nazardan o‘rganishni maqsad qilgan. Hozirgi kunda kognitiv lingvistika turli konseptual tuzilmalarni og‘zaki ifoda qilish uchun asosiy lingvistik vosita bo‘lib xizmat qiluvchi til birliklari masalasiga tobora ko‘proq e’tibor qaratmoqda, bu esa o‘z o‘rnida ularni chuqur tadqiq etishni talab qiladi. Frazеologik birliklarni madaniyatga singdirilgan konseptual birliklar sifatida o‘rganish orqali, tadqiqot frazeologik ma’noning har bir til hamjamiyatida umumiy ruhiy modellar, madaniy qadriyatlar hamda metaforik tizimlar orqali shakllanishini aniqlaydi. Qiyosiy - solishtirma tahlil orqali maqola frazeologiyada universal kognitiv mexanizmlar hamda madaniy jihatdan xos metaforik namunalarni ko‘rsatadi.

Masalan, his-tuyg'ular, o'lim, donolik va ijtimoiy xulq-atvor bilan bog'liq frazeologik birliklar ko'pincha o'xshash kognitiv strukturaga ega bo'lsa-da, ingliz va o'zbek madaniyatlaridagi tarixiy, diniy hamda ijtimoiy ta'sirlar tufayli ularning tasviriy ifodasi, ramziy ma'nosi va lingvistik shakli farq qiladi. Tadqiqot madaniy skriptlar va xalq modellari frazeologik foydalanishda muhim rol o'ynashini hamda frazeologik birliklarning kollektiv madaniy xotirani yetkazuvchi vosita ekanligini ko'rsatadi. Natijada ushbu maqola madaniyatlararo kognitsiyani chuqurroq anglashga hissa qo'shib, tarjima, tilni o'qitish va madaniyatlararo muloqot uchun amaliy tavsiyalar berishda xizmat qiladi.

Kalit so'zlar: Frazeologik birliklar, idiomalar, kognitiv tilshunoslik, konseptual metafora, lingvomadaniy tahlil, tillararo lingvistik tahlil, majoziy til

Introduction

Idioms, also known as phraseological units, are crucial to every language because they succinctly express culturally relevant meanings that frequently go beyond literal interpretation. The focus of cognitive linguistics has changed in recent decades from solely structural and semantic explanations of phraseology to the conceptual metaphors and mental images that underlie idiomatic meaning. This change has created new avenues for investigating how various linguistic societies use figurative language to encode cultural knowledge and worldviews.

Definition of Phraseological Units (PUs)

Phraseological units (also called idioms, set expressions, or fixed expressions) are combinations of words with a figurative meaning that is not directly inferred from their individual parts. Examples:

English: break the ice – start a conversation in a social situation

Uzbek: suhbatni boshlab bermoq (literally: “to break the frozen surface of water”; idiomatically: to start a conversation or make people feel more comfortable in a new or awkward social situation)

Examples: The teacher told a funny story to break the ice on the first day of class.

The current study provides a linguocultural and cognitive comparison of Uzbek and English phraseological units. Although both languages have rich idiomatic systems, different cultural, historical, and theological contexts influence how these systems interpret experience. The study is based on the notion of embodied cognition, cultural model theory, and conceptual metaphor theory (Lakoff & Johnson, 1980). The study finds both cross-linguistic similarities and culturally specific metaphorical structures by examining idioms associated with important conceptual domains, such as life and death, emotion, intelligence, and morality.

Literature Review

Phraseological unit analysis has long been a significant field of research in linguistics. The structural and semantic characteristics of idioms, such as their non-compositionality, fixedness, and meaning opacity, were highlighted in classical studies like those by Vinogradov (1947) and Cowie (1998). However, cognitive linguistics has provided a fresh viewpoint in recent decades, especially with the introduction of Conceptual Metaphor Theory (CMT) by Lakoff and Johnson (1980). According to CMT, metaphor is a basic way of thinking in which abstract ideas are comprehended in terms of more tangible, embodied experiences, rather than merely a rhetorical device.

Studies such as Kövecses (2005) and Gibbs (1994) have expanded this view, demonstrating that idioms are deeply rooted in image schemas, embodiment, and cultural models. These cognitive structures differ across languages depending on history, religion, traditions, and social behavior. In the Uzbek linguistic context, scholars like Salomov (2007) and G'aniev (2010) have explored idiomatic expressions with attention to national identity, spiritual values, and folklore, often linking phraseology to oral traditions and Islamic worldview.

While a number of contrastive studies exist between English and Slavic or Romance languages, comparative phraseological studies between English and Uzbek remain limited. This research aims to fill that gap by integrating cognitive linguistics with a linguocultural approach, offering a deeper understanding of how idioms function as both linguistic and cultural artifacts.

Methods

This study's multidisciplinary approach, which integrates knowledge from translation studies, cultural anthropology, and cognitive linguistics, makes it relevant. The results have practical implications for intercultural communication training, bilingual education, and idiom translation in addition to adding to theoretical understanding. This research employs a qualitative, comparative methodology based on cultural and cognitive linguistics. The following actions were taken:

Theoretical Framework of Cognitive Linguistics

According to cognitive linguistics, language is a reflection of the human mind and how people see the world rather than just a set of rules. This method holds that human experience, perception, and cultural knowledge are intimately linked to linguistic expressions, especially phraseological units (idioms). Thus, language reflects people's thoughts, emotions, and perceptions of reality.

The following key ideas from cognitive linguistics are especially pertinent to phraseology research:

Conceptual Metaphor Theory

According to this idea, metaphors are both essential components of human thought processes and artistic devices. Conceptual metaphors, which enable individuals to comprehend abstract concepts through more tangible experiences, are the source of many idioms. For instance, physical or spatial notions are frequently used to symbolically convey emotions, life events, and challenges.

Embodiment

Embodiment implies that meaning is significantly shaped by human bodily experiences. Physical experiences and commonplace activities are the source of many colloquial idioms. Many idioms in different languages reflect similar conceptual patterns because humans have similar bodily experiences.

Mental Imagery

Idioms often assist speakers understand metaphorical meanings by conjuring up vivid mental imagery. Members of a language group can immediately and intuitively understand phraseological phrases because these images are usually based on widely shared cultural information.

Cultural Model Theory

Cultures vary in how they use language to encode experiences, despite the fact that some conceptual patterns are universal. Languages differ in their idiomatic expressions due to the influence of cultural models on how communities explain emotions, social relationships, or life experiences.

Conceptual Domains in Phraseology

Phraseological units are frequently arranged according to broad conceptual domains that correspond to common human experiences. Even though certain topics might be universal, different languages frequently utilize different linguistic phrases to represent them.

For example, the English expression "to bite the dust," which means to die or be defeated, is part of the domain of life and death. "Jonini topshirdi" (literally, "gave the soul") in Uzbek conveys a similar notion. Despite using distinct images, both phrases convey the idea that death is a departure or transfer. When it comes to emotions, the Uzbek phrase "ich-ichidan kuyadi" (roughly, "burns from inside") conveys a comparable sentiment to the English phrase "green

with envy." The metaphor "emotion is heat" is shown by these idioms, which imply that intense emotions are felt like searing or internal heat.

The domain of intelligence also demonstrates metaphorical thinking. English uses "sharp as a tack" to describe a very intelligent person, while Uzbek uses expressions such as "aql-zakovatli" (wise and intelligent). These reflect the conceptual metaphor intelligence is sharpness, associating mental ability with physical sharpness.

Finally, in the domain of trouble or difficulty, English uses "in hot water," whereas Uzbek expresses a similar idea through "boshiga kul tushdi" (literally "ash fell on his head"). These expressions illustrate metaphors such as difficulty is heat or difficulty is burden/weight, emphasizing the uncomfortable or heavy nature of problematic situations.

Results

Often called idioms, fixed expressions, or set phrases, phraseological units make up a rich and culturally relevant layer of language. They act as archives of cultural values, historical memory, and collective experience in addition to being stylistic and expressive tools. Conventional linguistic methods frequently addressed phraseological units mainly from lexical or semantic perspectives, emphasizing their figurative meanings and structural stability. However, by highlighting the mental, intellectual, and cultural underpinnings of idiomatic expressions, the emergence of cognitive linguistics has added new aspects to the study of phraseology.

Idioms are viewed in cognitive linguistics as expressions of conceptual metaphors and picture schemas that represent the worldview of speakers of a certain language. According to conceptual metaphor theory (Lakoff & Johnson, 1980), idiomatic meanings are formed by metaphorical mappings between source and target domains and are based on bodily experience. This theoretical framework allows researchers to investigate how culturally particular knowledge systems interact with universal cognitive mechanisms like metaphor, metonymy, and embodiment to produce a variety of phraseological expressions in different languages.

The purpose of this study is to examine and contrast the phraseological systems of Uzbek and English from a linguocultural and cognitive standpoint. A strong foundation for cross-linguistic comparison is provided by Uzbek, a Turkic language embedded in a collectivist and tradition-oriented setting, and English, a worldwide language with a primarily individualistic cultural orientation. Idioms pertaining to common conceptual domains including life and death, emotions, intelligence, morality, and interpersonal relationships are the main focus of the analysis. The study aims to show how language encodes cultural identity and

worldview by identifying both shared conceptual structures and culturally distinctive metaphoric patterns.

Discussion

By shedding light on how phraseological units serve as both language artifacts and cognitive and cultural constructs, the research's findings advance the expanding field of cognitive and cultural linguistics. Additionally, translation studies, teaching foreign languages, and intercultural communication can all benefit from the findings. Understanding the intellectual and cultural underpinnings of idioms is crucial for accurate interpretation and successful communication because they frequently have culturally specific meanings that cannot be translated literally. Consequently, learners' understanding of figurative language and cross-cultural awareness can be greatly increased by integrating cognitive and cultural explanations of idioms into language instruction.

This study's comparative examination reveals culturally specific metaphorical patterns while confirming that many idioms in both languages are based on similar cognitive mechanisms. Many phraseological units across languages are organized around universal conceptual domains including emotions, life and death, intelligence, and social ties, which is one of the analysis's principal findings. These areas frequently result in similar metaphorical structures since they are rooted in shared human experiences. For instance, physical sensations like heat, pressure, or internal movement are often used to define emotions. The cognitive linguistic principle of embodiment, which holds that human bodily experience serves as the foundation for conceptual meaning, is supported by this tendency.

At the same time, the study reveals significant cultural variation in the imagery and symbolic representation used in idiomatic expressions. English idioms often draw on imagery related to everyday objects, physical actions, or environmental experiences characteristic of Western cultural contexts. Uzbek idioms, in contrast, frequently incorporate elements of traditional life, social hierarchy, and spiritual values that are deeply rooted in historical and religious traditions. Such differences illustrate the role of cultural models in shaping phraseological meaning and demonstrate how language encodes culturally specific worldviews.

Another important finding concerns the role of collective cultural memory in phraseological systems. Many idioms function as linguistic representations of traditional knowledge, folklore, and social norms that have been transmitted across generations. In the Uzbek language, for instance, phraseological expressions often reflect community values such

as respect, wisdom, patience, and social harmony. English idioms, while also culturally embedded, sometimes emphasize individual initiative, practicality, and personal agency.

Conclusion

Phraseological units represent a significant intersection of language, cognition, and culture, as this study has shown. According to a cognitive-linguistic viewpoint, idioms are driven by conceptual analogies, embodied human experience, and culturally shared knowledge systems rather than being only stylistic expressions. Research has demonstrated that although both languages rely on similar cognitive mechanisms, they frequently use different imagery, symbolism, and linguistic forms to represent equivalent concepts through a comparative analysis of English and Uzbek phraseological units. Many idioms are based on common human experiences, according to the investigation of conceptual areas including emotions, life and death, intelligence, and social conduct. Nevertheless, the specific metaphorical models and cultural references used to express these experiences are shaped by the historical, religious, and social contexts of each linguistic community. English idioms frequently reflect Western cultural traditions and individualistic perspectives, whereas Uzbek phraseology often embodies collectivist values, traditional social norms, and elements of spiritual heritage.

Overall, the results demonstrate that phraseological units are important language indicators of how civilizations perceive the world and act as transmitters of collective cultural memory. Thus, studying idioms from a cognitive and linguacultural standpoint advances theoretical linguistics as well as applied domains like intercultural communication, translation studies, and language instruction. Learners and researchers can more effectively analyze figurative language and recognize the cultural connotations it contains by having a stronger understanding of phraseology.

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