



Linguocultural Features of Somatic Phraseological Units with “Eye” and “Hand” Components in English and Uzbek

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Abstract

This article explores the linguocultural characteristics of somatic phraseological units containing the components “eye” in English and “*ko’z*” in Uzbek, as well as “hand” in English and “*qo’l*” in Uzbek. The study focuses on their etymological origin, semantic motivation, and cultural significance. Comparative analysis highlights both the universal cognitive basis and the culture-specific features reflected in these units. The findings demonstrate how somatic phraseological units serve as a bridge between language, thought, and culture, and contribute to a deeper understanding of cross-cultural semantics.

Keywords: somatic phraseological units, linguoculture, eye, hand, comparative linguistics, English, Uzbek

Introduction

Phraseology represents an essential layer of the lexical system in any language, reflecting historical experiences, worldview, and cultural values. Somatic phraseological units—those based on human body parts—carry particular linguocultural significance.

In English and Uzbek, the **eye** and **hand** components are among the most productive somatic elements, appearing in idiomatic expressions that convey perception, attention, action, and social behavior. Investigating these units allows researchers to explore the intersection of language, cognition, and culture.

This paper examines the linguocultural aspects of **eye/ko’z** and **hand/qo’l** phraseological units, analyzing their semantic development, cultural meaning, and cross-linguistic correspondences.

Theoretical Background

Somatic phraseological units have been extensively studied in linguistics. Scholars such as V.V. Vinogradov, A.V. Kunin, V.N. Teliya, G. Lakoff, and M. Johnson emphasized that these units reflect both metaphorical and metonymical thinking, linking physical human experience to abstract concepts.

In linguocultural studies, somatic units are viewed as markers of cultural cognition. They encode social norms, values, and worldviews of the speech

community. The **eye** often symbolizes perception and attention, while the **hand** represents action, assistance, and control, across different languages and cultures.

Comparative linguistics provides a framework to examine the similarities and differences between English and Uzbek idioms, highlighting universal cognitive patterns as well as culture-specific features.

Analysis of “Eye / Ko‘z” Units

English Examples

Keep an eye on – originally literal, now meaning to monitor or watch carefully.

Turn a blind eye – historically military, now meaning to deliberately ignore.

In the public eye – refers to being under public scrutiny.

Uzbek Examples

Ko‘z yumoq – to deliberately ignore or overlook.

Ko‘z ochib- yumguncha – very quickly, expressing temporal immediacy.

Ko‘zingni och – literally “open your eyes,” figuratively meaning to be aware.

In both languages, these expressions originate from literal body-related actions and have developed metaphorical and culturally enriched meanings. However, the cultural connotations differ: English expressions often reflect social behavior norms, while Uzbek units frequently encode moral or communal values.

Analysis of “Hand / Qo‘l” Units

English Examples

Give a hand – to help or assist.

Hand in hand – cooperation or close relationship.

Lend a hand – offer assistance.

Uzbek Examples

Qo‘l berish – to help, to cooperate, reflecting social solidarity.

Qo‘li uzun – wealthy or resourceful, metaphorically extending from physical reach.

Qo‘li ochiq – generous, emphasizing moral behavior.

The analysis shows that **hand/qo‘l** idioms share a cognitive basis of action and social interaction, yet each language encodes culturally specific norms: generosity and social support are central in Uzbek, while cooperation and teamwork are emphasized in English.

Comparative Linguocultural Analysis

Both English and Uzbek somatic idioms demonstrate a **universal cognitive foundation**: the body serves as a metaphorical reference for perception, action, and social behavior.

However, **linguocultural features** distinguish the two languages:

English idioms often derive from historical, occupational, or literary contexts, reflecting individual and societal roles.

Uzbek idioms are closely tied to communal values, morality, and traditional social behavior.

Understanding these units’ linguocultural characteristics is essential for cross-cultural communication, translation, and language teaching.

Conclusion

Somatic phraseological units with **eye/ko‘z** and **hand/qo‘l** components reveal the interplay of cognition, language, and culture. Comparative analysis shows a shared cognitive basis but distinct cultural encoding. These findings contribute to linguocultural studies, phraseology, and translation studies, highlighting the importance of cultural awareness in language interpretation and pedagogy.

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