Another interesting trend is the use of internet slang and acronyms, many of which remain untranslated. Abbreviations like LOL, BTW, IDK, AFK, and NSFW are often inserted into Uzbek messages, especially in comments or chats. This form of digital multilingualism creates a new layer of shared global internet language that transcends national boundaries but also complicates traditional linguistic categorization.

In terms of language policy and standardization, these rapid and largely organic changes present significant challenges. The Uzbek language regulatory bodies and academic institutions have only partially addressed the influx of English digital terminology. Some attempts have been made to introduce localized equivalents, such as qidiruv tizimi for search engine or tarqatuvchi dastur for distributor software, but these terms often fail to gain popularity among users due to their length or unfamiliarity. As a result, unofficial or hybrid terms persist in everyday usage, highlighting the gap between formal language planning and real-life linguistic practice.

Conclusion. The transformation of English and Uzbek computer and internet vocabulary in online media is a multifaceted process shaped by globalization, technology, user behavior, and linguistic innovation. English remains a primary source of digital terminology, but its integration into Uzbek is far from passive. Instead, it undergoes active transformation – being adapted, reinterpreted, and localized through daily usage. Online media plays a central role in this transformation by providing a space where linguistic creativity flourishes and new norms emerge. As digital communication continues to evolve, so too will the language it relies upon, making it essential for linguists, educators, and policymakers to monitor, document, and adapt to these changes in real time.

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CONCEPTUALIZATION OF THE HUMAN BODY IN ENGLISH AND UZBEK: A COGNITIVE AND METAPHORICAL ANALYSIS

Annotation. *This article examines the conceptualization of the human body in English and Uzbek from the perspectives of cognitive linguistics and conceptual metaphor theory. The human body is viewed not only as a biological entity but also as a fundamental cognitive source domain through which abstract concepts such as emotions, intellect, morality, and social relations are structured and understood. The study analyzes body-related metaphors, idiomatic expressions, and lexical units in both languages, focusing on key body parts such as the head, heart, and hand. The findings reveal that many body-based metaphors are grounded in universal embodied human experience, which leads to similar conceptual mappings across languages.*

INSON TANASINING INGLIZ VA O‘ZBEK TILLARIDA KONSEPTUALLASHTIRILISHI: KOGNITIV VA METAFORIK TAHLIL

Annotatsiya. *Ushbu maqolada inson tanasining ingliz va o‘zbek tillaridagi konseptuallashtirilishi kognitiv lingvistika va konseptual metafora nazariyasi nuqtai nazaridan o‘rganiladi. Inson tanasi nafaqat biologik mavjudot sifatida, balki hissiyotlar, tafakkur, axloq va ijtimoiy munosabatlar kabi abstrakt tushunchalarni tuzish va anglashda asosiy kognitiv manba sifatida qaraladi. Tadqiqotda tana a’zolari bilan bog‘liq metaforalar, idiomatik ifodalar va leksik birliklar tahlil qilinadi, bunda bosh, yurak va qo‘l kabi asosiy tana qismlariga alohida e’tibor qaratiladi. Natijalar shuni ko‘rsatadiki, ko‘plab tana asosidagi metaforalar insonning umumiy tajribasiga asoslangan bo‘lib, bu turli tillarda o‘xshash konseptual moslashuvlarga olib keladi.*

Kalit so‘zlar: *kognitiv lingvistika, konseptual metafora, embodiment (tanaviylik), inson tanasi, tana asosidagi metaforalar, ingliz tili, o‘zbek tili, konseptuallashtirish, madaniy kognitsiya.*

КОНЦЕПТУАЛИЗАЦИЯ ЧЕЛОВЕЧЕСКОГО ТЕЛА В АНГЛИЙСКОМ И УЗБЕКСКОМ ЯЗЫКАХ: КОГНИТИВНЫЙ И МЕТАФОРИЧЕСКИЙ АНАЛИЗ

Аннотация. *В данной статье рассматривается концептуализация человеческого тела в английском и узбекском языках с точки зрения когнитивной лингвистики и теории концептуальной метафоры. Человеческое тело рассматривается не только как биологическая сущность, но и как основной когнитивный источник, посредством которого структурируются и осмысливаются абстрактные понятия, такие как эмоции, интеллект, мораль и социальные отношения. В исследовании анализируются метафоры, идиоматические выражения и лексические единицы, связанные с частями тела, с особым вниманием к таким ключевым частям, как голова, сердце и рука. Результаты показывают, что многие телесно-ориентированные метафоры основаны на универсальном человеческом опыте, что приводит к сходным концептуальным соответствиям в разных языках.*

Ключевые слова: *когнитивная лингвистика, концептуальная метафора, воплощённость, человеческое тело, телесные метафоры, английский язык, узбекский язык, концептуализация, культурное мышление.*

Key words: *cognitive linguistics, conceptual metaphor, embodiment, human body, body-based metaphors, English language, Uzbek language, conceptualization, cultural cognition.*

Introduction. In recent decades, the study of language has increasingly shifted toward an anthropocentric and cognitively oriented paradigm, emphasizing the close relationship between linguistic structure, human cognition, and embodied experience. Within this framework, the human body occupies a central position, as it constitutes the primary means through which individuals perceive, experience, and conceptualize the world. Language, as a reflection of human cognition, encodes bodily experience in systematic and meaningful ways, particularly through metaphorical and conceptual structures. The human body is not merely a biological organism but a powerful cognitive and cultural model that underlies the formation of abstract meanings. Concepts such as emotions, thinking, morality, power, and social relations are frequently understood through references to body parts and bodily functions. Cognitive linguistics argues that such conceptualizations are motivated by embodied experience rather than arbitrary linguistic convention. As a result, body-related expressions and metaphors provide valuable insight into how speakers of different languages structure their conceptual world. One of the most influential approaches to the study of embodied meaning is Conceptual Metaphor Theory, which maintains that abstract domains are systematically structured by more concrete source domains derived from physical experience. The human body functions as one of the most productive source domains in metaphorical mapping, giving rise to expressions that are deeply entrenched in everyday language. Phrases referring to the head, heart, hands, and other body parts are used not only to describe physical states but also to express mental processes, emotional conditions, and social behavior. From a cross-linguistic perspective, the analysis of body-based conceptualization allows researchers to identify both universal cognitive patterns and culture-specific linguistic realizations. While all humans share similar bodily structures and experiences, the ways in which these experiences are linguistically encoded are influenced by cultural values, social norms, and historical traditions. Therefore, a comparative study of body-related metaphors in different languages contributes to a deeper understanding of the interaction between cognition and culture. In this respect, English and Uzbek present a particularly interesting pair for contrastive analysis. English, as a global language with a strong tradition of individualism, and Uzbek, as a language shaped by collectivist values and rich cultural heritage, demonstrate both overlapping and divergent patterns of body conceptualization. Examining how these languages employ body-based metaphors can reveal underlying conceptual differences in worldview and value systems. The aim of this article is to investigate the conceptualization of the human body in English and Uzbek by synthesizing findings from cognitive linguistics and metaphor studies. The objectives of the study are to identify key body-related metaphors in both languages, to analyze their conceptual motivation, and to compare their semantic and cultural characteristics. By doing so, the article seeks to contribute to contrastive linguistics, cognitive semantics, and intercultural communication, as well as to provide practical insights for translation and foreign language learning.

Literature Review. The conceptualization of the human body has been widely examined in modern linguistics, particularly within the frameworks of cognitive linguistics and conceptual metaphor theory. One of the foundational works in this field is the study by Lakoff and Johnson, who demonstrated that metaphor is not merely a rhetorical device but a fundamental mechanism of human thought. Their theory established that abstract concepts are systematically structured through concrete, embodied experiences, with the human body serving as one of the most productive source domains for metaphorical mapping. Scholars such as Johnson and Evans argue that bodily experience shapes image schemas and conceptual structures that underlie linguistic meaning. These studies highlight the central role of the body in organizing

human perception, reasoning, and linguistic categorization. As a result, body-related metaphors have been analyzed as key evidence of the embodied nature of cognition. In English, studies have shown that the head is commonly associated with intellect and rational control, while the heart is conceptualized as the center of emotions and moral values. At the same time, cross-linguistic and contrastive studies demonstrate that body-based metaphors are also influenced by cultural and social factors. Researchers working in cultural linguistics emphasize that metaphorical meanings reflect culturally specific worldviews and value systems. For example, while many languages associate the heart with emotions, the moral and social connotations attached to this body part may vary across cultures. In Uzbek linguistics, body-related expressions have been studied mainly within the fields of phraseology and semantics. Uzbek scholars have analyzed idioms and proverbs containing body-part terms, pointing out their expressive and evaluative functions. However, many of these studies remain descriptive and do not fully adopt a cognitive or conceptual approach. The present study addresses this gap by synthesizing cognitive and metaphorical findings to examine how the human body is conceptualized in English and Uzbek, contributing to a deeper understanding of both universal and culture-specific aspects of linguistic meaning.

Methodology. This research is conducted within the theoretical and methodological framework of cognitive linguistics, with a particular emphasis on Conceptual Metaphor Theory and the principle of embodiment. The study adopts a qualitative and contrastive methodology aimed at exploring how the human body is conceptualized in English and Uzbek through metaphorical language. The methodological foundation of the study is based on the assumption that language reflects underlying cognitive structures shaped by embodied human experience. Accordingly, body-related metaphors are treated not as isolated stylistic expressions but as systematic conceptual tools that reveal how speakers of different languages organize abstract thought. This approach enables the identification of both universal and culture-specific features in body-based conceptualization.

The research process consists of several interrelated stages. First, relevant linguistic material was collected from authoritative dictionaries, phraseological sources, corpora, and authentic texts in both English and Uzbek. The selected data include metaphorical expressions containing references to major body parts such as the head, heart, hand, and eye. These body parts were chosen due to their high metaphorical productivity and conceptual significance in both languages. Second, the collected expressions were subjected to conceptual analysis in order to identify underlying metaphorical mappings between source and target domains. At this stage, each expression was analyzed to determine which abstract concept it structures, such as emotion, cognition, morality, power, or social interaction. The analysis was guided by established cognitive linguistic models, allowing the researcher to reconstruct dominant conceptual metaphors. Third, a contrastive analysis was carried out to compare English and Uzbek data. This comparison focused on similarities and differences in conceptual motivation, semantic extension, and pragmatic usage. Similar metaphorical patterns were interpreted as evidence of shared embodied cognition, while divergences were explained in terms of cultural values, social norms, and linguistic traditions. To ensure methodological reliability, the study emphasizes recurring metaphorical patterns rather than isolated examples, and interpretations are supported by existing theoretical literature. This integrated methodological approach provides a systematic and culturally informed analysis of body-based metaphors, contributing to a more comprehensive understanding of conceptualization in English and Uzbek.

Results and Discussion. The analysis of body-related metaphorical expressions in English and Uzbek reveals a complex interaction between universal cognitive mechanisms and culture-specific conceptual patterns. The results demonstrate that in both languages the human body functions as a central source domain for conceptualizing abstract experiences such as emotions, intellect, morality, power, and social relations. This confirms the fundamental assumption of cognitive linguistics that embodied experience plays a crucial role in meaning construction.

One of the most prominent findings concerns the conceptualization of the head. In both English and Uzbek, the head is consistently associated with intellect, reasoning, and mental control. Expressions such as “use one’s head” in English and “boshi ishlaydi” in Uzbek reflect the shared conceptual metaphor THE HEAD IS THE CENTER OF REASON. This similarity can be explained by universal bodily experience, as the head is physically associated with the brain and sensory organs. However, a notable difference lies in pragmatic usage: Uzbek expressions involving bosh often extend to notions of leadership and social hierarchy, indicating a stronger connection between cognition and social authority. The analysis of heart-related metaphors shows both convergence and divergence between the two languages. In English, the heart primarily represents personal emotions, affection, and sincerity, as seen in expressions like “broken heart” or “from the heart.” In Uzbek, yurak not only denotes emotional states but also serves as a marker of moral character and social evaluation, for example, “yuragi keng” (generous) or “yuraksiz” (cowardly). These

findings suggest that while the metaphor THE HEART IS THE SEAT OF EMOTIONS is shared, its semantic extension reflects cultural values, with Uzbek placing greater emphasis on moral judgment and social harmony. Hand-related metaphors in both languages conceptualize action, control, and agency. English expressions such as "take something into one's hands" emphasize individual responsibility and personal initiative. Uzbek expressions involving qo'l frequently highlight cooperation, assistance, and ethical behavior, as in "qo'l bermoq" (to help) or "qo'li ochiq" (generous). This contrast reflects broader cultural tendencies, where English discourse often prioritizes individual agency, whereas Uzbek discourse underscores social relations and collective responsibility. Overall, the results indicate that many body-based metaphors are grounded in shared embodied cognition, leading to similar conceptual structures across languages. The findings support the view that metaphorical meaning emerges from the interaction between universal bodily experience and language-specific cultural models.

Conclusion. This study has examined the conceptualization of the human body in English and Uzbek through the theoretical perspectives of cognitive linguistics and conceptual metaphor theory. The analysis has demonstrated that the human body functions as a fundamental cognitive source domain through which speakers of both languages conceptualize abstract notions such as emotions, intellect, morality, agency, and social relations. The comparative analysis reveals that a number of body-based conceptual metaphors are shared across English and Uzbek, reflecting universal patterns rooted in common human embodiment. Metaphors associating the head with reason and the heart with emotions appear consistently in both languages, indicating that certain conceptual structures are grounded in basic physiological and perceptual experience. These similarities highlight the cross-linguistic stability of core embodied metaphors. Uzbek body-related expressions tend to emphasize moral evaluation, social harmony, and collective values, whereas English metaphors more frequently foreground individual agency, personal responsibility, and emotional self-expression. Such differences demonstrate that while embodiment provides a shared cognitive foundation, cultural models shape how embodied experience is interpreted and encoded in language. The findings of this research have important implications for contrastive linguistics, translation studies, and intercultural communication. A cognitive approach to body-based metaphors enables a deeper understanding of meaning beyond literal translation and helps avoid cultural misinterpretation. For language learners and translators, recognizing underlying conceptual metaphors can enhance semantic accuracy and pragmatic appropriateness. In conclusion, the study underscores the significance of integrating cognitive and cultural perspectives in linguistic analysis. The human body, as both a universal biological entity and a culturally mediated conceptual model, offers valuable insight into the relationship between language, thought, and culture. Future research may expand this investigation by including additional languages, exploring diachronic changes, or examining the role of body-based metaphors in specific discourse types.

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