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METHODOLOGICAL JOURNAL<http://mentaljournal-jspu.uz/index.php/mesmj/index>LINGUOCULTURAL FEATURES OF THE SOMATIC  
CONCEPT FOOT/OYOQ IN THE ENGLISH AND UZBEK LINGUISTIC  
PICTURES OF THE WORLD**Gulru Ravshanovna Mamadalieva**

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## ABOUT ARTICLE

**Key words:** linguocultural concept, somatic linguocultural code, paired concepts, etymological sign, semantic structure, conceptual features, symbols, stereotypes, categorization

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**Abstract:** The purpose of this article is to determine and describe the national specificity of verbalizers of the somatic concept FOOT/OYOQ in English and Uzbek linguistic culture. Studying the specific features of language units within the framework of the somatic linguistic code allows to determine the uniqueness of the worldview of native speakers, as well as the mechanisms of connecting the content of the semantic field of the concept with certain cultural phenomena for these ethnic groups. The method of comparative analysis was used to determine the specific characteristics of the linguistic and cultural component of the concept. In it, phraseological units of the nominative field *Foot/Oyoq* in English and Uzbek languages were compared. 156 English and 126 Uzbek phraseological units with *foot/leg/oyoq* component were divided into categories and their distribution by categories was determined. As a result, the national-cultural features of the concept of foot in the English and Uzbek image of the world were determined. In addition, units related to the concept *Foot/Oyoq* corresponding to the semantic categories revealing the national and cultural aspects of the linguistic and cultural concept in

English and Uzbek languages were extracted and compared. As a result, the national-cultural features of the concept *Foot/Oyoq* in the English and Uzbek images of the world were determined.

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## INTRODUCTION

As it is known, the human body has been the source of knowledge and understanding of the world: a person's knowledge and observations about himself are transferred to the surrounding reality. All aspects of human thought are manifested in interactions of man and environment at different levels of complexity. Our body plays an important role in the formation of meanings and their further organization into certain structures. Representing a huge source domain, the human body participates in numerous metaphorical transfers, laying the foundation for the conceptualization of abstract meanings [1, 226].

If cultural studies explores human self-awareness in relation to nature, society, history, art and other spheres of its social and cultural existence, and linguistics considers the worldview, which is displayed and fixed in language in the form of mental models of the linguistic picture of the world, then linguo-culturology has its subject both as language and culture in dialogue and interaction. [2, 9]. Within the framework of linguo-culturological direction, the concept is studied as an element of national linguo-culture. According to V.I. Karasik and G.G. Slyshkin, the *linguocultural concept* is a conventional mental unit aimed at a comprehensive study of language, consciousness and culture [3,75]. According to S.G. Vorkachev, a linguo-cultural concept is a semantic formation of a high degree of abstraction and is a product of abstraction of semantic features belonging to a certain set of significant linguistic units. [4,79]

## MATERIALS AND METHODS

Contrastive research is aimed at revealing national specifics through the prism of compared languages and puts the task of giving a verbalized idea of spiritual world of man as a bearer of a certain culture. The purpose of this article is to identify and describe the ethnic uniqueness of verbalizers of somatic codes LEG/OYOQ in English and Uzbek linguistic culture. The study of the specifics of linguistic units within the framework of the somatic linguocultural code makes it possible to establish the uniqueness of the worldview of native speakers, as well as the mechanisms for correlating the content of semantic field of the concept with certain cultural phenomena relevant for these ethnic groups. Linguistic and cultural analysis of the somatic phraseological units allows us to immerse ourselves into prototypical layers of language, making it possible to identify and interpret the implicit and explicit meanings of phraseological units as signs of culture [5, 7].

Based on the types of concepts which V.M.Pimenova states, under paired concepts are understood those whose words-representatives are considered complete or partial synonyms. The existence of doublet words is due to historical factors of language development: at some stage, double

naming of the same referent appears in one language. Thus, the concept *луна/moon* is objectified in Russian by the variant (full synonym) *месяц/month*. Later in Russian *месяц* was replaced by the word *луна* [6, 28]. *Sevgi* and *muxabbat* (*love and affection*), *g'am* and *qayg'u* (*grief and sorrow*), *vafo* and *sadoqat* (*loyalty and devotion*), etc can be claimed as paired concepts in Uzbek. As in many cases the words *leg* and *foot* can be replaced for one another (e.g. in many phraseological units: *on one's legs/feet*; *have one's leg/foot in the door*; *put one's best leg/foot first*) we can consider the concepts LEG and FOOT as the paired concepts in the English and American linguistic pictures of the world.

In the course of our research, we study the somatic concept *Foot* as a cultural code. Somatic concepts, like all other concepts, are not only a linguistic, but also a cultural sign, and represent ideas based on symbolic meanings, patterns and stereotypes. "The concept is the archetype, primary content, primary image of culture that constantly renews the spiritual reserves of the people's thinking. Concepts are as real as elementary particles that no one has seen, as genes that have been seen indirectly. We also know the concepts that appear indirectly in their meaningful forms - images, understandings and symbols" [7, 52]. Based on these considerations, in our study, the somatic concept of foot is understood as a cultural symbol within the somatic code.

The method of comparative analysis is used to determine the specific characteristics of the linguistic and cultural component of the concept. In it, phraseological units such as idioms, proverbs and sayings of the nominative field "Foot" and "Oyoq" in English and Uzbek languages are compared. This makes it possible to determine the place of the concept of the foot in the mentality of a certain people, to show the semantic proximity of this concept to other units of the national conceptosphere, and also to determine the specific ethnocultural components of the meaning that are important for a specific language culture.

Phraseologisms in English and Uzbek languages were selected as the subject of research. The phraseological fund of the language is a valuable source of information about the culture and mentality of the people, and it is said that they contain ideas about the legends, traditions, rituals, manners, behavior, etc. of the people. B.A. Larin says that phraseological units always indirectly reflect the popular views, social system, and ideology of their time, like the morning sunlight is reflected in a drop of water [2, 33].

Discriptive analytical, componential and comparative methods were used in this article. In order to collect the necessary materials, the following literature were selected related to the field: "Phraseological dictionary of the Uzbek language" by Sh. Rahmatullayev (1978), "Uzbek folk proverbs" by T. Mirzayev (2005), "Hikmatnama: an explanatory dictionary of Uzbek proverbs" by Sh. Shomaksudov (1990), "Anglo-russkiy frazeologicheskiy slovar" by A.V. Kunin (1984), Oxford Dictionary of Idioms (1999), Oxford Dictionary of Proverbs (2007), The Farlex Idioms and Slang

Dictionary (2017), American Dictionary of Idioms by Christine Ammer (2013). 518 Uzbek and 350 English phraseological units with **foot/oyoq** verbalizers were collected and studied.

## RESULTS AND DISCUSSIONS

The lexical analysis of the words naming the concept FOOT/LEG/ OYOQ shows that in linguistic thinking, the *leg* is understood as a physical object- as an external body part of human and vertebrate animal with a certain shape and certain parts. (*oyoq qismalri- son, tizza, to'piq, boldir, tovon, oyoq barmoqlari*; segments of leg- *thigh, knees, calf, ankle, foot, heel, toe*). According to the expression in the language, this organ is considered to be a pair of outer organs with a specific location, movements and states.

According to Yu.S. Stepanov, three components are distinguished in the concept structure, one of which is the internal form or etymological sign [8, 42]. Based on etymological dictionaries, the main etymological sign of the researched concept is determined. The etymological analysis of the LEG and FOOT concepts shows that the studied concepts belong to the oldest layer of the Indo-European vocabulary. This indicates that they have been living in language and speech for many years. According to the *Online Etymology Dictionary*, the lexeme LEG dates back to the late XIII century, from a Scandinavian source, probably Old Norse *leggr* (*a leg, bone of the arm or leg*), from Proto-Germanic *\*lagjaz* (cognates Danish *læg*, Swedish *läg* "*the calf of the leg*"), a word with no certain ulterior connections. Perhaps from a PIE root meaning "to bend" [Buck]. For Old Norse senses, compare *Bein*, the German word for *leg*, in Old High German *bone, leg* (see *bone* (n.)). Replaced Old English *shank* (n.), itself also perhaps from a root meaning "crooked". Distinguished from an arm, leg, or fin in being used for support.

"FOOT" is derived from the Old English "*foet*" meaning *the lower part of the leg of a vertebrate*, which was derived from Proto-Germanic *fōts* (source also of Old Frisian *foet*, Old Saxon *foet*, Old Norse *fotr*, Danish *fod*, Swedish *foet*, Dutch *voet*, Old High German *fuoz*, German *Fuß*, Gothic *fofus*) from Proto-Indo-European root *ped-* "foot". The plural form of *feet* is an example of *i*-mutation.

During the study, we analyzed the dictionary definitions of the lexeme "foot" using the material of authentic dictionaries, which showed that the main meaning is "*the lowest part of the leg, below the ankle, on which a person or animal stands or walks*". It should be noted that this analysis confirmed the fact that the lexeme "foot" is characterized by significant ambiguity. The polysemy of this somatism is based on a fairly diverse plan of content of the lexeme. This can be seen in the same analysis of its sememe. The sememe, which is the content plan of the lexeme "foot", includes the following meanings in its semantic structure:

- 2) something resembling a foot in position or use-
- 3) the end that is lower or opposite the head;
- 4) the lowest part;

5) any of various units of length based on the length of the human foot (equal to 30.48 centimeters) [9,684].

5) the basic unit of verse meter consisting of any of various fixed combinations or groups of stressed and unstressed or long and short syllables in poetry.

Inner form of the representative word OYOQ was formed by the form **ay-** with adding suffixation **-(a)q** to the Old Turkic word **ad-** “*qadamlā*” - “*walk*” [10, 27]. According to the 1981 edition of the “Annotated Dictionary of the Uzbek Language”, there are 5 lexical semantic variants of the lexeme OYOQ in the Uzbek language [11, 222]:

1. A part of the body that serves to support the body of a person, animal, bird and living organisms in general, as well as for walking or crawling.

2. The part of the table, chair, sofa, bed, etc. that rests on the ground, the stem;

3. End, limit

4. Edge, far end

5. A place in a room closest to the door (i.e., farthest from the place of honor)

According to modern explanatory dictionaries of the English language, the meaning of the lexeme foot consists of the following semantic components (semes): *the part of the leg, the lowest part of the leg, the part that humans and animals stand, the part that humans or animals walk, the lowest part, the end, measurement.*

The Uzbek language reveals a more generalized list of conceptual features of the concept oyoq (both foot and leg), actualized in the semes of the representative word: *part of the body, part of the body on which a living being stands, part of the body with which a living being walks, part that rests on the ground, stem, end, lower edge, lowest part.*

An anthropocentric view of the world gave rise to the meanings of many common terms and phraseological units with the components of the concept leg/foot as *the leg of a table, chair, furniture, telescope; foot of a cleaning machine, foothill, footnote, footstone, digital footprint, at every step, etc.* These nominative units paint a cultural and national picture of the world that captures people's morality, way of life, habits, and attitudes toward one another and the outside world. English and Uzbek linguistic pictures of the world reveal some similarities and peculiarities in the combinations of associative features of the concept “leg/foot/oyoq”.

Both in English and Uzbek linguistic culture, the main groups of cultural meanings of the somatisms *leg/foot* and *oyoq* are associated with *support, movement, end, vertical and horizontal position* of the body. A person's ability to stand, walk and be in motion through the foot (leg) was considered as a manifestation of the norm, vitality, health, a stable position in society; its violation or loss meant illness, weakness, misfortune, ill-deeds, old age and death.



The meaning of Russian and English somatic phraseological units denoting lower limbs often gives information about different ways of walking and moving [12, 685]. Agreeing with these thoughts, we can emphasize that the phraseological units with somatizms *foot/oyoq* in the English and Uzbek languages primarily express their main semantics - various physical movements and states: *drag one's feet/heel*, *oyog'ini sudramoq* (sekin harakat qilmoq, atayin immilamoq), *as fast as your legs would carry you* (as quickly as possible), *take to your legs (or heels)* (quickly run away), *give leg bail* (to run away; escape by flight), *take to one's legs* (A.E: run away; depart; take flight); *fleet of feet* (someone who is quick and agile in their movements), *oyog'ini qo'liga olmoq* (walk as quickly as possible), *tuyog'ini shiqillatmoq* (go away), *stretch one's legs*, *oyog'ini chigalini yozmoq* (to go for a walk after sitting in one place for some time), *run off one's legs (feet)*, *kun bo'yi oyoqda bo'lmoq* (to be very busy), *set foot into*, *oyoq bosmoq* (to take steps), *to trample under foot*, *oyoq osti qilmoq*, *ezg'ilamoq* (to fail to consider or care about something, with the result that it is destroyed), *put your feet up*, *oyoq uzatmoq* (to relax and do very little); state: *to have a hollow leg*, *oyog'ida arang turmoq* (to have a great capacity or need for food or drink), *oyog'idan mador ketmoq*, *be on your (its) last legs* (is very tired or near to death); in both cultures the foot (leg) is associated with the stability of health and economic status: *oyoqqa qo'yimoq*- *get (one) on one's feet* - to get someone back to normal, financially, medically, mentally state;

Another important meaning embodied by the concept *foot/oyoq* is related to the fact that the leg/foot as an organ of the body symbolizes a person in general: *og'ir oyoq* (pregnant woman), *suyuqoyoq* (prostitute), *yalangoyoq* (poor), *yengil oyoq* (someone who is carefree, frivolous), *shum oyoq*, *sovuq oyoq* (someone who brings destruction, bad luck), *the first foot* (someone who enters a house at midnight on New Year's Eve), *fresh legs* (in sports, one or more substitute players who have not yet participated in a given game or match, thus having more energy than the players they are replacing), *footpad* (a holdup man) *anchor leg* (fastest or most experienced competitor of a team) *lean legs* (someone who has skinny legs, but a huge, bulky, or fat upper body), *fleet of foot* (swift person), *the bee's knees* (an excellent person), *heel* (a disreputable, dishonest, or unscrupulous person), *timber-toe* (someone who has a wooden leg)

In common idiomatic phrases, the head and legs/feet are frequently come together and sometimes contrasted with one another: *little wit in the head makes much work for the feet* (*Ahmoq kalla yoq charchatar*), *The head and feet keep warm, the rest will take no harm*, *Shoshgan kishi ham boshi bilan yurar, ham — oyog'i bilan* (He who hurries walks both with his feet and head); *Boshim kirib, oyog'im chiqdi* (My head came in, my feet came out-very quickly); *Boshimni bosh desam oyog'imda nima g'am?* (proverb. Trans.: If my head is for troubles, why my feet are troubled?)

In English idiomatic expressions, the foot as an organ of movement and support is associated with a whole range of meanings: physical condition (*be carried out with feet in front*, *be dead on your*

*feet, be on your feet, be back on your feet, be rushed/ run off your feet*), psycho-emotional state ( *be at sb's feet, cold feet, drag one's feet, get/ have cold feet, hold somebody's feet to the fire, carry (sweep) somebody off his foot, sit at sb's feet*), social affiliation (*struggle to one's feet, stand on your own (two) feet, set smb. back on their feet, gain a foothold, put one's foot down, get one's foot on the ladder*)

In her article on Uzbek somatic proverbs, researcher M.G. Navruzova cites the expressions *oyoq bosmoq* (set foot on ) and *oyoq uzatmoq* (stretch one's leg). *Oyoq bosmoq* is used in its meaning, such as the first step of a broken leg on the ground after the healing or the first steps of a baby who learns to walk. In English there are two forms of this phrase- *set foot on smth* and *set smb. on foot*, which have different connotational meanings. In the expressions such as “*He refuses to set foot in an art gallery*” *set foot* means *to go to a place*. In the sentences” *First man to set foot on the moon* “, “*I vowed never to set foot in the place again*” the phrase means to go to a place, especially when there is something special or unusual about you; *set sb/sth on their/ its feet* means *to make sb/sth independent, successful: His business sense helped set the club on its feet*. The phrase “*oyoq uzatmoq*” (stretch one's legs) has two figurative meanings: *to have a rest* and *to die*. There is a delicate play on words in this phrase as an euphemism, which figuratively expresses the death of a person, giving up on life. For example, *Bobom oyog'ini uzatdi* ( *Granpa passed away*) [13, 257]. Unlike Uzbek idiom *oyoq uzatmoq* ( stretch one's leg) English idiom *stretch one's leg* has only one meaning which is totally different from Uzbek variant- to go for a walk after sitting in one place for some time: *I stopped at the square and got out to stretch my legs*.

Phraseological units of the lexical-semantic field of Foot/Oyoq can represent not only semantics related to movement. Somatic phraseological units mainly express various negative psycho-emotional states, the expression of positive characteristics is quantitatively less reflected [14, 161]. The language of gestures, body movements, facial expressions, body postures, on the one hand, has a biological basis, and on the other hand, it has a social basis. This is explained by the existence of symbolic somatisms and their phraseological names of both universal and national character in the cultures of various nations [15, 10].

In English linguistic culture there are a number of motives that connect the foot with luck and opportunity: *get your leg/foot in the door* (to establish an initial connection or opportunity that allows for further involvement or progress), *have the world at your feet* (to be extremely successful and admired by a large number of people), *have the ball at one's feet* (to have the chance of doing something), *fall/ land on your feet* (to be successful or lucky, especially after a period of not having success or luck), *get one's foot on the ladder, foot on the career ladder* ( *ab. someone who has just started out in their career and is trying to work their way up*), while in Uzbek linguistic culture we could find only two units such as *oyog'i (qadami) yoqmoq* (bring luck and joy to a new place), *oyog'i (qadami) qutlug' kelmoq* ( to have a blessed feet/ steps) expressing opportunity and good luck.

In Uzbek and English culture the foot can symbolize the obedience, submission and flattery. *Oyog'iga bosh urmoq* (to lay one's head on smb.'s feet), *tiz cho'kmoq* (to kneel), *oyog'ini o'pmoq* (to kiss smb's foot) express obedience, submissiveness; *tovonini yalamoq* (to lick smb.'s heels), *poi patak bo'lmoq* (to be a foot wrap to smb.) depict a sycopath personality who flatters to somebody who is in higher ranks in a social hierarchy, while English idioms put *one's foot down*, *the boot is on the other foot*, *trample under foot*, *gain a foothold*, *effect a footing*, *have one's foot on sb's neck* mean dominance or authority in social relations. In English cultural picture of the world the knee as a bending part of the leg symbolizes submission and worship: *fell to his knees* (to go down on your knees to show respect or gratitude), *bend the knee to smb.* (to kneel or submit), *bow the knee before smb.* (an act of submission and worship), *bring smb. to their knees* (to completely defeat or overwhelm someone), *go on one's knees to somebody* (beg for something), *on your knees* (in a supplicatory position or manner); In the Uzbek language there are equivalent expressions where knee also represents submission and worship: *tiz cho'kmoq*- *to bend the knee*, *tiz cho'ktirmoq*- *bring somebody to their knees*.

As a result of the analysis of English and Uzbek phraseological units, we divided them into several semantic categories. For the study, 153 English and 126 Uzbek phraseological units of the nominative field of foot were taken. Examples of these include:

1. *Foot/Oyoq* phraseological units (PhU) denoting physical condition and movement: *be carried out with feet in front*, *be dead on your feet*, *be on your feet*, *be back on your feet*, *be rushed/ run off your feet*; *oyog'ini sudrab bosmoq*, *imillamoq*, *sudralmoq*, *oyog'ini qo'liga olmoq*, *tuyog'ini shiqillatmoq*, *oyog'i uzilmoq*, *oyog'ini chigalini yozmoq*, *(kun bo'yi) oyoqda bo'lmoq*, *oyoq bosmoq*, *oyoq osti qilmoq*, *ezg'ilamoq*, *oyoq uzatmoq*, *oyoqda (turmoq)*, *oyog'ida arang turmoq*, *oyog'idan mador ketmoq*, *boshdan oyoq*, etc.

2. *Foot/Oyoq* PhUs denoting mental and emotional state: *be at sb's feet*, *cold feet*, *drag one's feet*, *get/ have cold feet*, *hold somebody's feet to the fire*, *carry (sweep) somebody off his foot*, *sit at sb's feet*; *oyog'i olti*, *qo'i yetti bo'lmoq*, *oyog'i yerga tegmay*, *oyog'i yoqmoq*, *qadami qutlug' kelmoq*, *oyog'i kuygan tovuqdek*, *tiz cho'kmoq*, *tiz cho'ktirmoq*; *oyoqosti qilmoq*, *oyoqosti bo'lmoq*, *oyoq ostida*, *oyoq uchi bilan ko'rsatmoq*, etc.

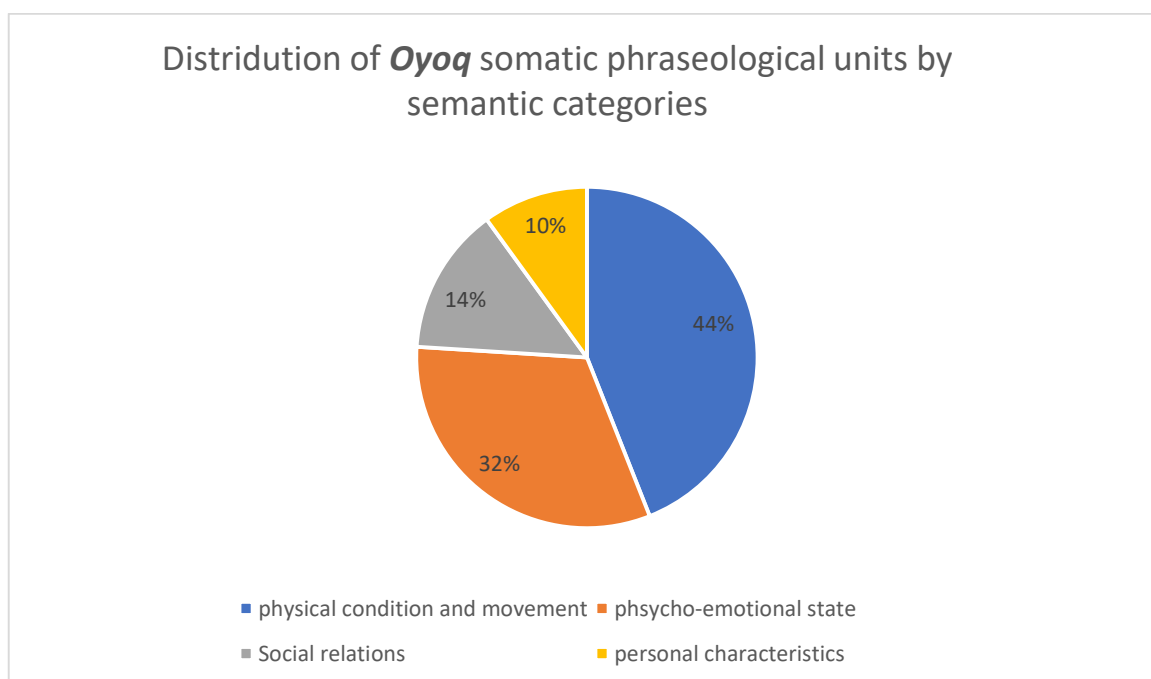
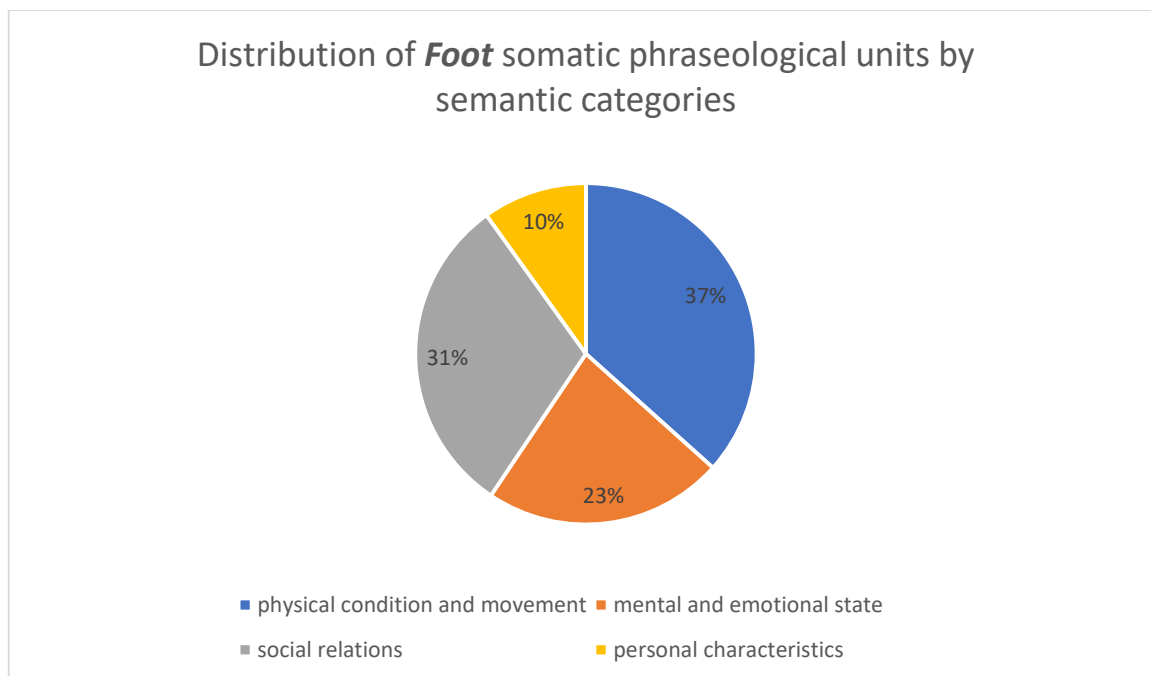
3. *Foot/Oyoq* PhUs denoting social relations: *struggle to one's feet*, *stand on your own (two) feet*, *set smb. back on their feet*, *gain a foothold*, *put one's foot down*, *get one's foot on the ladder*; *lick smb's boots*, *oyoqqa qo'ymoq*, *oyoqqa turg'izmoq*, *oyoqqa turmoq*, *oyog'i osmondan kelmoq*, *oyog'ini ikki qayiqqa solmoq*, *oyoqdan yiqitmoq*, *oyog'iga (ildiziga) bolta urmoq*, *oyog'iga taqa qoqmoq*, *oyog'iga qo'y so'ymoq*, *yuziga (betiga) oyoq qo'ymoq (bosmoq)*, *tovonini yalamoq*.

4. *Foot/Oyoq* PhUs denoting personal characteristics: *talk the hind legs off a donkey*, *shake a free leg*, *put one's best leg first*, *Achilles' heel*, *cloven hoof*, *feet of clay*, *to think on one's feet*, *to stand*



*on your own two feet, lick smb's boots, to dig one's heels in, to have the world at your feet, the bee's knee; oyoq olish, oyoq chiqarmoq, oyog'i yerdan uzilmoq, itning keyingi oyog'i bo'lmoq, suyuq oyoq, yengil oyoq, oyoq-qo'l, oyoq qo'lli, tovonini yalamoq, pataki paytava, paytavaquloq, etc.*

The result of comparing the linguistic units of the concepts of foot and foot in English and Uzbek culture by semantic categories is shown in the following diagrams:



As we can see in these diagrams, the largest proportion of foot/oyoq phraseological units refer to units denoting physical movement and state. This shows that the function of the concept of foot as a part of the human body is very active in both languages. The second category - expression of the mental and emotional state through the somatic units of the feet is more common in the Uzbek language than in the English language. This indicates that in the Uzbek spiritual world, emotions,

especially negative emotions, are widely expressed through the concept of foot. In the third category, we can see a significant difference in social relations: social relations are very actively reflected in the English-language image of the world. The difference in these two categories shows that social relations are the priority for the English and American linguistic realization of the world, while for the Uzbek mentality, it is just as important to emphasize spiritual experiences. Fourth, we can see that the equality of *foot/oyoq* phraseology about personal characteristics means that the expression of personal characteristics through foot somatism has almost the same place in the cultural life of both people.

### CONCLUSION

In conclusion, we can say that in the English and Uzbek pictures of the world, the somatic phraseological units of *foot/oyoq* as a linguo-cultureme describe a person and his attitude to the environment in different ways. The comparative analysis of the components of the concept of *foot/oyoq* in the English and Uzbek languages showed that there are similar and unique aspects of the role of *foot/oyoq* somatic units in describing the inner and outer world of a person in the phraseological image of the world in both nations. *Foot* phraseological units of both languages belong to the same semantic categories. They have similarities and differences in terms of meaning and quantity. There are also cases where one phraseological unit belongs to more than one semantic category. In both languages, there are cases where phraseological units with the foot component refer to a person himself. In the Uzbek phraseological representation of the world, phraseologies with foot somatism representing the human psycho-emotional state have an advantage in terms of number, while in the phraseological representation of the English world, idioms with foot somatism representing social status and relationships make up the majority.

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