

Lexical-Semantic and Phraseological Features of the Concept *Ko'ngil* in the Uzbek Language

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ABSTRACT

This article offers a structural-semantic and linguocultural analysis of Uzbek phraseological units containing the lexeme ko'ngil, a culturally central notion that cannot be reduced to any single English equivalent such as heart or mind. Rather, ko'ngil functions as an integrated concept of the inner world, combining affective, evaluative, and inner-orientational dimensions within a single culturally specific semantic domain. Drawing on contemporary approaches in phraseology, cognitive semantics, and cultural linguistics, the study treats ko'ngil not merely as a polysemous lexical item, but as a conceptual domain whose internal structure is revealed through stable idiomatic patterns. The empirical material is taken from authoritative Uzbek phraseological sources and is analyzed by combining structural classification, componential semantic analysis, and culturally oriented interpretation. The analysis identifies several recurrent construction types, including stative, dynamic, directional, source-oriented, and object-oriented models, each correlating with a distinct semantic and pragmatic profile. On this basis, the article reconstructs a culturally stabilized model of inner experience in which emotion, evaluation, intention, and inner orientation are systematically integrated. The findings demonstrate that Uzbek ko'ngil-based phraseology encodes a coherent and differentiated conceptualization of the inner world, and that phraseological data provide privileged evidence for culturally specific models of meaning.

Keywords: Uzbek phraseology, *ko'ngil*, cultural semantics, conceptualization of the inner world, phraseological units, idiomatic constructions, structural-semantic analysis, linguocultural interpretation, emotion and evaluation, cognitive semantics, conceptual domain, inner experience, metaphorical conceptualization, cultural models of meaning

1. INTRODUCTION

Lexemes that denote the inner world – such as “heart,” “mind,” or “soul” – occupy a central position in many linguistic traditions, yet their semantic scope and cultural load vary considerably across languages. In Uzbek, the lexeme *ko'ngil* belongs to this domain but cannot be straightforwardly reduced to any single English equivalent. Rather, it functions as a culturally saturated notion that integrates emotional states, evaluative orientations, and socially meaningful attitudes. This semantic complexity becomes especially visible in phraseology, where *ko'ngil* appears as a core component of numerous stable expressions encoding conventionalized interpretations of inner experience.

Modern linguistic theory has repeatedly emphasized that idiomatic and phraseological constructions constitute a privileged site for observing the interaction between language, cognition, and culture, precisely because their meanings are not compositional and tend to preserve culturally entrenched patterns of interpretation. From this perspective, phraseology offers a particularly productive empirical basis for reconstructing the internal structure of culturally salient concepts. At the same time, cognitive and cultural semantic approaches have shown that concepts related to emotion and inner states are rarely neutral or purely descriptive; instead, they are shaped by shared evaluative and normative models that are stabilized in language over time.

In Uzbek linguistics, phraseology has long been studied from structural, semantic, and functional perspectives. Research has addressed issues such as the combinability and valency of phraseological units, their semantic structure, their stylistic stratification, and their normative status in the literary language.

These studies have established a solid descriptive and theoretical foundation for the field. However, despite this rich tradition, culturally central lexemes such as *ko'ngil* have rarely been treated as the focus of a concept-oriented analysis that systematically integrates structural-semantic description with linguocultural interpretation.

This gap becomes particularly visible when Uzbek data are viewed against the background of international research, where the analysis of emotion terms and “inner world” concepts increasingly relies on idiomatic and constructional patterns as evidence for culturally specific models of experience. While Uzbek scholarship has provided detailed accounts of phraseological structure and usage, it has so far paid less attention to the question of how a concept like *ko'ngil* is organized as a semantic and cultural domain through recurrent phraseological patterns.

The present article seeks to address this gap by offering a structural-semantic and linguocultural analysis of *ko'ngil*-based phraseological units in Uzbek. The study pursues three main objectives: (1) to identify the principal structural and semantic types of phraseological units containing *ko'ngil*; (2) to reconstruct the recurrent semantic components and evaluative dimensions encoded in these units; and (3) to interpret these findings in terms of a culturally specific conceptual model of the inner world. By doing so, the article aims to contribute both to Uzbek phraseological studies and to broader discussions in cognitive and cultural semantics on the linguistic conceptualization of inner experience.

2. THEORETICAL FRAMEWORK: CONCEPTS, PHRASEOLOGY, AND CULTURAL SEMANTICS

The analytical framework of this study integrates three complementary perspectives: concept-oriented semantics, modern phraseological theory, and linguocultural approaches to meaning. This combination is motivated by the nature of the object under investigation. The lexeme *ko'ngil* and the phraseological units built around it do not merely denote

psychological states; they encode culturally stabilized interpretations of inner experience. Such interpretations cannot be adequately captured either by purely lexical semantics or by structural description alone. They require a framework that connects linguistic form with conceptual structure and cultural meaning.

In contemporary semantics, the notion of a concept is understood not as a simple mental label, but as a structured unit of knowledge shaped by usage, experience, and cultural models. Cognitive approaches have shown that linguistic meaning emerges from recurrent patterns of conceptualization rather than from abstract definitions detached from experience. This view implies that stable linguistic constructions, including idioms and phraseological units, are not peripheral phenomena but central evidence for how concepts are organized and conventionalized in a speech community. From this perspective, the analysis of phraseology becomes a method for reconstructing the internal structure of culturally salient concepts.

Phraseological theory provides the second pillar of the present framework. Phraseological units are commonly characterized by relative stability, idiomaticity, and semantic cohesion, properties that distinguish them from free word combinations. These properties are not merely formal; they have important semantic consequences. Because the meaning of a phraseological unit is not fully predictable from the meanings of its components, such units tend to preserve conventionalized evaluations, attitudes, and interpretive frames. In other words, phraseology functions as a domain in which collective experience and socially shared judgments are linguistically fixed. A further implication is that phraseological meaning must be treated as a structured semantic whole, rather than as a simple sum of lexical parts, a position that has been consistently argued within meaning-text and construction-oriented approaches to idiomaticity.

The third component of the framework is provided by linguocultural semantics. Research in this tradition has demonstrated that many key semantic domains, especially those related to emotions, values, and inner states, are organized

differently across languages and cultures. Such differences are not random; they reflect culturally specific models of personhood, emotion, and moral evaluation that are entrenched in language. A productive way to access these models is through the analysis of stable expressions and key words, which often serve as focal points of cultural conceptualization. In this sense, linguocultural analysis does not replace structural or semantic description, but builds upon it by interpreting linguistic patterns as manifestations of broader cultural knowledge.

Within this integrated framework, *ko'ngil* is approached not simply as a polysemous lexical item, but as a conceptual domain whose structure is partially revealed through its phraseological realizations. The working assumption is that recurrent phraseological patterns encode relatively stable semantic components, such as evaluations, affective orientations, and normative expectations, and that these components together form a culturally specific model of the inner world. Structural-semantic analysis is therefore used to identify and systematize these patterns, while linguocultural interpretation is used to relate them to shared cultural meanings.

Finally, this framework also determines the relationship between theory and data in the present study. The analysis builds on both internationally established semantic and phraseological models and the rich descriptive tradition of Uzbek phraseological scholarship, which provides detailed insights into the structure, combinability, and usage of phraseological units. By integrating these perspectives, the study moves beyond purely formal description and aims to reconstruct the culturally stabilized models of inner experience encoded in Uzbek phraseology.

Uzbek phraseology has developed into a well-established field with a strong tradition of structural, semantic, and functional analysis. From the late twentieth century onward, research has increasingly moved beyond the mere collection of fixed expressions toward a systematic investigation of their internal organization, combinability, and role in discourse. This shift has produced a body of scholarship that treats phraseological units as complex linguistic structures governed by semantic, grammatical, and stylistic constraints.

A foundational contribution to this development is associated with Sh. Rahmatullaev's work on verb-based phraseological units, which demonstrated that phraseological meaning in Uzbek is closely linked to patterns of syntagmatic selection and grammatical compatibility. By showing that phraseological units exhibit regularities in their combinability and valency, this research helped establish the principle that stability in phraseology is not arbitrary, but structurally motivated. A related line of inquiry was pursued by Q. Hakimov, whose study of obligatory combinability in certain types of Uzbek phraseologisms further reinforced the view that phraseological units must be analyzed as constructions with internally constrained structural properties.

Another important direction in Uzbek phraseological studies has been the investigation of semantic structure and componential organization. In this respect, Sh. Almamatova's work offered a detailed account of how the meanings of phraseological units are formed through the interaction of their components, and how metaphorical and associative links contribute to the emergence of an integral idiomatic meaning. This approach made it possible to move beyond purely descriptive classification and toward a more fine-grained analysis of semantic structure, which is particularly relevant for the study of phraseological units containing culturally salient lexemes.

The functional and stylistic stratification of Uzbek phraseology has been most systematically addressed in the works of B. Yo'ldoshev. His research demonstrated that phraseological units are not stylistically uniform, but participate in the organization of different discourse types by carrying evaluative, expressive, and pragmatic meanings. By situating phraseology within the broader context of functional styles and phraseography, this line of work contributed to the understanding of phraseological units as dynamic elements of discourse rather than as static lexical items.

The problem of semantic relations among phraseological units, especially synonymy, has been examined in detail by M. Vafoeva. Her structural-semantic analysis of phraseological synonyms showed that expressions with similar core meanings

may differ significantly in imagery, stylistic coloring, and pragmatic potential. This insight is particularly important for concept-oriented studies, since it highlights the fact that a single conceptual domain may be structured through multiple, partially overlapping phraseological patterns.

Taken together, these studies reveal several stable tendencies in Uzbek phraseological scholarship: a focus on structural and combinatorial constraints, an increasing attention to internal semantic organization, and a growing interest in functional and stylistic differentiation. At the same time, they also indicate a methodological limitation that is directly relevant to the present study. While Uzbek research has produced detailed descriptions of phraseological structure, usage, and semantic relations, it has rarely treated specific culturally central lexemes as the nucleus of a systematic, concept-oriented analysis based on phraseological data.

This observation defines the position of the present study. Rather than proposing an alternative to the existing tradition, the analysis builds directly on its main achievements and seeks to extend them by integrating structural-semantic description with a linguocultural perspective. In doing so, it aims to show that *ko'ngil*-based phraseology does not merely illustrate general properties of Uzbek phraseological structure, but provides access to a culturally specific model of inner experience that is encoded in stable linguistic patterns.

3. DATA AND METHODOLOGY

The empirical basis of the present study consists of Uzbek phraseological units containing the lexeme *ko'ngil*, collected from authoritative phraseological dictionaries, lexicographic descriptions, and scholarly sources on Uzbek phraseology. The selection of data was guided by two criteria: first, the stability and idiomaticity of the expressions, and second, the semantic relevance of *ko'ngil* as a core component of the phraseological meaning. Only units that display conventionalized, non-compositional meanings were included, in order to ensure that

the analysis targets phraseology in the strict sense rather than free or weakly fixed combinations.

The analytical procedure combines three complementary methods: structural analysis, componential semantic analysis, and linguocultural interpretation. Structural analysis is used to identify recurrent formal patterns and construction types in which *ko'ngil* appears, such as predicate-centered constructions, evaluative structures, and state-oriented or action-oriented models. This step makes it possible to systematize the material and to distinguish between different structural configurations that contribute to meaning formation in phraseology. The underlying assumption, well established in phraseological theory, is that formal stability and constructional patterning are not accidental, but correlate with semantic regularities.

Componential semantic analysis is then applied in order to reconstruct the internal structure of phraseological meaning. This method proceeds by isolating recurrent semantic features, evaluative components, and pragmatic orientations that are not directly predictable from the literal meanings of the constituents. In the case of *ko'ngil*-based phraseology, this involves identifying such elements as affective evaluation, inner state, moral or social judgment, and degrees of intensity or change. The aim is not to reduce idiomatic meaning to a set of abstract features, but to make explicit the structured nature of phraseological semantics as a conventionalized whole, in line with approaches that treat idioms as semantically organized units rather than as opaque anomalies.

The third component of the methodology is linguocultural interpretation. At this stage, the results of structural and semantic analysis are interpreted with respect to broader cultural models of inner experience, emotion, and evaluation. This step is based on the assumption that phraseological units, especially those built around culturally salient lexemes, encode shared conceptualizations rather than purely individual or context-bound meanings. In practical terms, this involves examining how recurrent semantic patterns cluster around particular evaluative or affective themes and how these clusters reflect culturally stabilized ways of conceptualizing the inner world. For this

purpose, insights from cognitive and cultural semantics, particularly studies of emotion and culturally key concepts, provide the interpretive framework.

Throughout the analysis, the emphasis is placed on regularities rather than isolated examples. Individual phraseological units are discussed insofar as they exemplify broader structural or semantic patterns, and generalizations are drawn only when supported by recurrent evidence in the data. This methodological stance is intended to ensure that the resulting conceptual model of *ko'ngil* is grounded in systematic linguistic patterns rather than in impressionistic interpretation. By combining structural classification, semantic decomposition, and culturally oriented interpretation, the study seeks to provide a balanced account that is both empirically controlled and conceptually informative.

4. STRUCTURAL-SEMANTIC TYPES OF *KO'NGIL*-BASED PHRASEOLOGICAL UNITS

This section proposes a structural-semantic typology of Uzbek phraseological units containing the lexeme *ko'ngil*. The analysis is based on the assumption that the semantic contribution of *ko'ngil* is not uniform across constructions, but varies systematically depending on its syntactic position, its valency relations, and the type of predicate with which it combines. Rather than treating these units as an undifferentiated set of idioms, the discussion organizes them into recurrent structural models and shows how each model correlates with a specific semantic profile. Only a limited number of representative examples are discussed in detail, selected for their typological relevance and semantic transparency.

4.1. *The “Ko'ngli + Adjective” Model: Attributive encoding of inner states*

In this construction type, *ko'ngil* appears in a possessive form (*ko'ngli*) followed by an adjective that characterizes the subject's inner state, as in *ko'ngli xira* “one's heart is gloomy” or *ko'ngli toza* “one's heart is pure.” Structurally, these expressions pattern

with predicative adjectival constructions, but semantically they function as fixed units encoding stable or relatively enduring affective and evaluative states.

What is crucial in this model is that the adjective does not simply describe a temporary mood, but contributes to a conventionalized characterization of the person's inner condition. For instance, *ko'ngli toza* does not merely mean that someone is momentarily in a good mood; it profiles a morally and affectively positive disposition, associating the inner world with ethical transparency and benevolence. By contrast, *ko'ngli xira* foregrounds a negatively evaluated inner state, typically associated with sadness, worry, or emotional heaviness. The opposition between such expressions illustrates how the same structural template supports a scalar organization of affective evaluation, ranging from positive to negative states.

From a semantic point of view, this model encodes inner experience as a relatively stable "quality" of the subject. The construction thus favors a stative interpretation and presents *ko'ngil* as a locus of enduring affective or moral properties rather than as a site of dynamic change.

4.2. The "Ko'ngli + Verb" Model: Dynamic change of inner state

A different semantic profile emerges in constructions where *ko'ngli* combines with a verb, as in *ko'ngli buzildi* "one's heart was upset" or *ko'ngli ko'tarildi* "one's spirits rose". Here the predicate introduces a processual or eventive component, and the phraseological unit encodes a change in the subject's inner state rather than a stable quality.

In *ko'ngli buzildi*, the verb profiles a transition from a neutral or positive state to a negative one, typically triggered by some external or internal cause. Conversely, *ko'ngli ko'tarildi* conceptualizes an upward movement in the affective domain, metaphorically representing emotional recovery or encouragement. In both cases, *ko'ngil* functions as the experiencer's internal domain in which the change takes place. Semantically, this model highlights the dynamic nature of inner experience. Unlike the adjectival pattern discussed above, these

constructions foreground temporal development and imply a before–after contrast in the emotional state of the subject. This shows that Uzbek phraseology systematically distinguishes between the attribution of a state and the representation of a state change within the same conceptual domain of *ko'ngil*.

4.3. The “Ko'ngliga + Verb” Model: Affective impact and orientation

In the third structural type, *ko'ngil* appears in the dative form (*ko'ngliga*), as in *ko'ngliga tegdi* “it hurt one’s feelings” or *ko'ngliga oldi* “one took it to heart”. Syntactically, these constructions encode *ko'ngil* as a goal or target of an action or event, but semantically they represent the inner world as a sensitive domain that can be affected, touched, or oriented toward something.

For example, *ko'ngliga tegdi* conceptualizes emotional offense as a form of contact or intrusion into the inner domain, while *ko'ngliga oldi* presents the subject as directing attention or emotional involvement toward an object or situation. In both cases, the dative marking signals that *ko'ngil* is not merely a passive container, but an actively oriented experiential space.

This model thus encodes inner experience in terms of affective impact and directionality. The emphasis is not on the resulting state alone, but on the relation between an external stimulus and the subject’s inner domain. As a result, these phraseological units often imply interpersonal or situational causation and are particularly frequent in contexts of social interaction and evaluation.

4.4. The “Ko'nglidan + Verb” Model: Inner source and mental processing

Another recurrent pattern is formed by constructions in which *ko'ngil* appears in the ablative form (*ko'nglidan*), as in *ko'nglidan o'tkazdi* “one thought to oneself” or “one considered”. Here the inner domain is conceptualized as a source from which thoughts, intentions, or mental images emerge.

In such expressions, the focus is not primarily on emotion, but on internal cognitive activity. *Ko'nglidan o'tkazdi* does not

describe an observable action, but an inner mental process, often involving deliberation, imagination, or tentative planning. The ablative marking reinforces the metaphor of *ko'ngil* as an internal space from which mental content can “come out” into awareness. This model shows that *ko'ngil* in Uzbek phraseology is not restricted to the affective sphere, but also participates in the conceptualization of thinking and inner speech. It thus occupies an intermediate position between emotion and cognition, functioning as a generalized domain of inner experience.

4.5. *The “Ko'nglini + Verb” Model: Objectification of the inner world*

In constructions such as *ko'nglini olish* “to please someone” or *ko'nglini og'ritish* “to hurt someone’s feelings”, *ko'ngil* appears as a direct object (*ko'nglini*). This structural pattern is particularly revealing from a conceptual point of view, because it treats the inner world as an object that can be acted upon, influenced, improved, or damaged.

Semantically, these expressions presuppose a model in which *ko'ngil* is reified, that is, conceptualized as something that can be “taken”, “won”, or “injured”. In *ko'nglini olish*, the action is oriented toward restoring or securing a positive emotional relation, often in a socially sensitive context. In *ko'nglini og'ritish*, by contrast, the same domain is presented as vulnerable and susceptible to harm. The opposition between these expressions illustrates how the objectification of *ko'ngil* supports both positive and negative interpersonal scenarios.

This model is especially important for understanding the social and pragmatic dimensions of *ko'ngil*-based phraseology, since it encodes inner experience as something that can be negotiated, managed, or damaged in interaction with others.

4.6. *Summary: Structural models and semantic domains*

Taken together, these five structural types reveal a systematic mapping between grammatical form and semantic function in *ko'ngil*-based phraseology. The adjectival model profiles relatively stable affective or moral states; the verbal model encodes dynamic changes of inner condition; the dative model

represents affective impact and orientation; the ablative model conceptualizes inner processes as sources of thought; and the object model reifies the inner world as a target of social and emotional action.

This typology demonstrates that *ko'ngil* in Uzbek phraseology functions as a multifaceted conceptual domain rather than as a simple synonym of “heart” or “mind”. Its phraseological realizations distribute across affective, cognitive, and social-interactional spheres, thereby providing a structured linguistic representation of the inner world that is both semantically differentiated and culturally stabilized.

5. LINGUOCULTURAL INTERPRETATION OF THE *KO'NGIL* CONCEPT

The structural-semantic patterns identified in the previous section reveal that *ko'ngil* in Uzbek phraseology functions as more than a lexical marker of emotion. Taken together, these patterns point to a culturally stabilized model of the inner world that integrates affective, cognitive, and social-evaluative dimensions. This section interprets the main construction types in linguocultural terms, showing how recurrent metaphorical schemas and pragmatic orientations encode shared cultural knowledge about inner experience, interpersonal relations, and moral evaluation.

5.1. *Ko'ngil as an inner space: Container and path metaphors*

A prominent feature of *ko'ngil*-based phraseology is the consistent representation of the inner world as a spatial domain. Constructions such as *ko'ngliga tegdi* and *ko'nglidan o'tkazdi* presuppose an inner space that can be entered, affected, or traversed, while expressions like *ko'ngli to'ldi* or *ko'ngli bo'shadi* conceptualize emotional states in terms of filling and emptying. This pattern corresponds to a container-based model in which the inner world is treated as a bounded space with internal dynamics.

From a linguocultural perspective, this spatialization is not merely a cognitive convenience but a culturally meaningful way of organizing inner experience. The container model allows

speakers to conceptualize emotions and thoughts as entities that can accumulate, overflow, or be released, thereby providing a structured vocabulary for talking about emotional intensity and relief. At the same time, path-oriented constructions such as *ko'ngliga keldi* or *ko'nglidan chiqdi* introduce a directional component, suggesting that inner experience is not static but organized along trajectories of emergence and disappearance. Together, these patterns present *ko'ngil* as a dynamic inner space in which emotional and mental content moves, changes, and leaves traces.

5.2. *Ko'ngil as a sensitive domain: Vulnerability and affective impact*

Another salient dimension of the *ko'ngil* concept emerges from constructions that encode affective impact, especially those in which *ko'ngil* appears as a target of action, as in *ko'ngliga tegdi* or *ko'nglini og'ritish*. These expressions systematically portray the inner world as a sensitive and vulnerable domain that can be harmed, disturbed, or, conversely, restored and protected.

Linguoculturally, this sensitivity is closely linked to norms of interpersonal conduct. To “touch” or “hurt” someone’s *ko'ngil* is not simply to cause a transient emotional reaction, but to violate a socially recognized boundary of personal integrity. Conversely, expressions like *ko'nglini olish* encode culturally valued practices of reconciliation, appeasement, and the restoration of social harmony. The phraseological system thus reflects a moral economy in which the inner world of the person is treated as both precious and fragile, requiring careful management in social interaction.

This aspect of the *ko'ngil* concept highlights the close connection between emotion, ethics, and sociality in Uzbek cultural models. The inner world is not conceptualized as a purely private domain, but as something that is constantly negotiated in relations with others and evaluated in terms of social responsibility.

5.3. *Ko'ngil as a seat of disposition: Moral and affective characterization*

The adjectival constructions discussed in Section 5, such as *ko'ngli toza* or *ko'ngli xira*, point to another important cultural function of the *ko'ngil* concept: the attribution of relatively stable moral and affective qualities. In these expressions, *ko'ngil* serves as a metonymic locus of character, allowing speakers to describe a person not merely in terms of temporary states but in terms of enduring dispositions.

From a linguocultural standpoint, this use of *ko'ngil* reflects a model in which moral and emotional qualities are anchored in the inner world and treated as core aspects of personhood. A “pure” or “dark” *ko'ngil* is not just a mood, but a marker of ethical orientation and social trustworthiness. The phraseological encoding of such qualities suggests that Uzbek cultural conceptualization does not sharply separate emotional life from moral character; instead, the two are intertwined within a single evaluative framework centered on the inner world.

5.4. *Ko'ngil between emotion and cognition: Inner speech and intention*

Constructions like *ko'nglidan o'tkazdi* show that *ko'ngil* also participates in the linguistic representation of mental activity. Here, the inner domain is not only a site of feeling, but also a source of thoughts, intentions, and imagined scenarios. This dual role situates *ko'ngil* at the intersection of emotion and cognition, blurring the boundary between feeling and thinking in everyday conceptualization.

Culturally, this suggests a holistic model of inner life in which emotional and cognitive processes are not rigidly separated but are seen as different manifestations of a unified inner domain. The same conceptual space that “holds” feelings also “produces” thoughts and intentions. This integration is consistent with the broader phraseological system, in which *ko'ngil* serves as a general index of inner orientation toward the world, whether affective, evaluative, or deliberative.

5.5. *Social pragmatics of ko'ngil: Managing inner worlds in interaction*

Finally, many *ko'ngil*-based phraseological units encode not only inner states, but also socially relevant actions directed at those states. Expressions such as *ko'nglini olish* presuppose a pragmatic scenario in which the speaker recognizes the need to adjust, repair, or regulate another person's inner condition. This points to a cultural model in which successful social interaction involves not only managing external behavior, but also attending to the inner worlds of others.

In this respect, *ko'ngil* functions as a key node in the linguistic articulation of empathy, politeness, and social tact. The phraseological system provides conventionalized ways of talking about these practices, thereby reinforcing their cultural importance. The inner world is thus not merely an object of introspection, but a socially significant domain that is continuously shaped and reshaped through interaction.

5.6. *Summary: The ko'ngil concept as a culturally integrated model of inner experience*

The linguocultural patterns discussed in this section show that *ko'ngil* in Uzbek phraseology encodes a richly structured model of inner experience. This model integrates spatial metaphors, notions of sensitivity and vulnerability, moral and affective characterization, cognitive activity, and social-pragmatic regulation. Rather than corresponding to a single English notion such as "heart" or "mind," *ko'ngil* functions as a culturally specific conceptual hub in which emotion, thought, and social value intersect.

By grounding this interpretation in recurrent structural-semantic patterns, the analysis demonstrates that the cultural significance of *ko'ngil* is not an abstract postulate, but a systematic property of Uzbek phraseology. The phraseological system thus emerges as a key repository of culturally stabilized knowledge about the inner world, revealing how language encodes not only what people feel and think, but also how they are expected to relate to one another at the level of inner experience.

6. CONCLUSION

This study has examined Uzbek phraseological units containing the lexeme *ko'ngil* from a structural-semantic and linguocultural perspective, with the aim of reconstructing the conceptual model of inner experience encoded in stable linguistic patterns. By moving beyond a purely lexicographic or descriptive approach, the analysis has shown that *ko'ngil*-based phraseology constitutes a systematically organized domain in which grammatical form, semantic structure, and cultural meaning are tightly interwoven.

The structural typology developed in the article demonstrates that the semantic contribution of *ko'ngil* varies in a regular and predictable way depending on its syntactic position and constructional pattern. Adjectival constructions profile relatively stable affective or moral states, verbal constructions encode dynamic changes of inner condition, dative constructions highlight affective impact and orientation, ablative constructions conceptualize inner processes as sources of thought, and object constructions reify the inner world as a target of social and emotional action. This distribution shows that Uzbek phraseology does not treat inner experience as a homogeneous or undifferentiated domain, but articulates it through a set of recurrent, functionally specialized structural models.

The linguocultural interpretation of these patterns reveals that *ko'ngil* functions as a culturally central conceptual hub in which emotion, cognition, and social evaluation intersect. The inner world is consistently represented as a dynamic space that can be filled, affected, traversed, or acted upon; as a sensitive and vulnerable domain that requires ethical and interpersonal care; as a seat of enduring dispositions and moral character; and as a source of thoughts, intentions, and inner speech. At the same time, many *ko'ngil*-based phraseological units encode socially normative practices of managing inner states in interaction, thereby linking individual experience to shared cultural expectations about empathy, tact, and moral responsibility.

From a broader theoretical perspective, these findings contribute to phraseological and linguocultural semantics in two ways. First, they provide empirical evidence that phraseological

systems can serve as a privileged locus for reconstructing culturally stabilized models of inner experience, since they preserve conventionalized patterns of evaluation and interpretation that go beyond the meanings of individual words. Second, they show that the Uzbek lexeme *ko'ngil* cannot be adequately captured by simple cross-linguistic equivalents such as "heart" or "mind," but represents a culturally specific integration of affective, cognitive, and social dimensions within a single conceptual domain.

By grounding this interpretation in a systematic structural-semantic analysis, the study demonstrates that the cultural significance of *ko'ngil* is not an abstract or impressionistic claim, but a property that is linguistically encoded in recurrent and productive phraseological patterns. In this sense, Uzbek *ko'ngil*-based phraseology offers a clear example of how language organizes and stabilizes culturally meaningful models of the inner world, and how phraseological evidence can be used to bridge structural description with cultural and conceptual interpretation.

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