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ABSTRACT

of the dissertation for the degree of Doctor of Philosophy

**THE METAPHORIZATION OF THE SOMATIC LEXICON
IN THE BULGARIAN LANGUAGE**

Speciality: 5707.01 – Slavic languages

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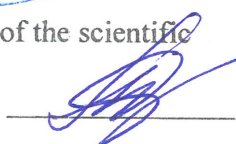
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GENERAL CHARACTERISTICS OF THE WORK

The Relevance of the Theme and the Intensity of Its Elaboration. The somatic lexicon is regarded as one of the most fundamental domains in world languages. Several factors contribute to its significance. First and foremost, the structural organization of the somatic lexicon plays a crucial role. The nomenclature of human body parts systematically forms a structured system, wherein the denotative prototypes exist in an orderly and coherent manner. Within this framework, there are neither redundant nor missing elements. Similarly, lexemes denoting body parts and internal organs adhere to a well-defined systemic organization.

Another significant aspect is that, in human cognition, the individual perceives themselves as the central reference point of the world, and the external environment is often conceptualized through an anthropocentric perspective. Consequently, objects in the surrounding environment are metaphorically associated with body parts; for example, *qapının ağzı* (doorway), *bulağın gözü* (eye of the spring) and *dağın başı* (top of the mountain). In this regard, the metaphorization of the somatic lexicon – the lexical field encompassing human body parts – follows a logical pattern.

The evolution of human consciousness has inevitably led to the metaphorization of the somatic lexicon within a phylogenetic context. Consequently, the study of somatisms occupies a prominent position in linguistic research, particularly in the analysis of lexical-semantic structures. Moreover, the examination of the somatic lexicon holds particular relevance across all three major paradigms of linguistic inquiry.

The comparative paradigm seeks to uncover national-cultural variations within universal linguistic phenomena. The structural-semantic paradigm investigates the systemic relationships that the somatic lexicon organizes logically. Meanwhile, cognitive linguistics examines how language encodes the external world, and in this regard, the somatic lexicon provides highly relevant material for linguistic analysis. In specific research contexts, these three paradigms do not contradict one another; rather, they complement each other organically.

Furthermore, it should be noted that the somatic lexicon of the Bulgarian language has yet to be extensively studied from the perspective of cognitive linguistics.

Contemporary Azerbaijani scholarship is actively engaged in the development of independent national-cultural information databases across various disciplines. Similarly, Azerbaijani researchers conduct studies on Slavic languages and their instruction in alignment with national interests, yielding significant results. As a result, a novel field of Slavic studies is emerging in modern Azerbaijan. Within this framework, the study of the Bulgarian language holds a distinctive and essential position. The relevance of this research topic is, therefore, determined by these factors.

The study of somatic phraseologisms in the Bulgarian language has been examined from both comparative and typological perspectives. The comparative approach explores the shared and unique characteristics of phraseological constructions in Slavic languages, focusing on common phraseological patterns and their variations across language families. Scholars such as V.M.Mokienko, A.V.Sokolov, L.I.Baranov, A.I.Juravlev, and N.V.Koleshnya have contributed to the investigation of common Slavic phraseological structures within the comparative paradigm.

The typological approach, on the other hand, examines phraseological universals and their manifestations in different linguistic systems. In addition to exploring general phraseological features, it also considers the unique phraseological structures specific to each language. Notable research in this domain has been conducted by scholars such as V.M.Mokienko, N.A.Smolyakova, V.Kyuvliyeva, N.Arefieva, S.Bovuar, I.K.Kalushev, T.Donkova, M.V.Khristova, and G.Kristina. These studies have facilitated the identification of both shared and distinct features of phraseology across languages, enabling cross-linguistic comparisons.

Furthermore, significant contributions have been made in the field of phraseological lexicography. Scholars such as K.Nicheva, S.Spasova-Mikhailova, and K.Cholakova have played a pivotal role in compiling phraseological dictionaries of the Bulgarian language and systematically classifying phraseological units.

In recent years, there has been a growing interest in somatic phraseology within the domain of Bulgarian phraseological studies, mirroring trends observed in other languages. Notable contributions in this field include the works of E.Karateyeva and T. F.Kuzennaya, titled *The Features of the Formation of the Meanings of Phraseological Units with Somatic Components in Russian and Bulgarian*, as well as M.Gribkova's *Somatic Component Phraseologisms as an Expression of Slavic Language Culture*. However, despite these valuable contributions, gaps remain in the study of Bulgarian phraseology. Thus, there is a pressing need for further research in this area to address existing gaps and advance the field.

Object and Subject of the Research. The object of this research is the somatic lexicon of the Bulgarian language, while the subject of the research is the mechanism of metaphorization within the Bulgarian somatic lexicon.

Purpose and Objectives of the Research. The aim of this dissertation is to systematically analyze the role of somatisms in the secondary nomination process within the Bulgarian language. Additionally, this research aims to investigate the metaphorical meanings of somatic phraseologisms, their lexical-semantic classifications, and their descriptive characteristics. To achieve these objectives, the following tasks have been outlined:

- to determine the theoretical foundations of the research;
- to compile and systematize examples of somatic lexicon in the Bulgarian language, drawing from folklore and written literature;
- to identify somatic phraseological combinations in the Bulgarian language;
- to analyze phraseological units involving body parts from a structural-semantic perspective;
- to investigate somatic phraseological combinations in Bulgarian within the framework of cognitive linguistics.

Research Methods. This dissertation employs the methods of descriptive analysis, comparative analysis, and contextual analysis to ensure a comprehensive examination of the topic.

1. The Main Provisions Put Out for Defense: The somatic lexicon of the Bulgarian language reflects how individuals perceive

and conceptualize the surrounding world through expressions associated with different body parts. These expressions carry profound meanings not only in linguistic structures but also in cultural contexts and various aspects of daily life.

2. Somatic phraseological units generate new meanings and imagery through expressions related to body parts.

3. In the linguistic landscape of the world, somatic phraseological combinations serve as a powerful tool for describing the human body and emotions. Each nation develops these phraseologisms uniquely, enhancing the expressive power of its language.

4. The metaphorization of the somatic lexicon evolves over time, adapting to the needs and demands of the language.

5. Somatic phraseological units associated with external body parts convey symbolic meanings that reinforce the communicative power of language at both colloquial and literary levels.

6. Somatic phraseological units related to internal organs enrich the spiritual and emotional dimensions of language, offering precise and impactful reflections of human thought and sentiment.

7. Cognitive linguistics examines the relationship between language, thought, and mental processes. This field aims not only to analyze linguistic structures but also to explore how people perceive and interpret the world.

8. Somatic phraseological combinations shape the cognitive structure of language, illustrating its influence on culture, social norms, and human psychology.

9. The linguistic models of somatic phraseological combinations in Bulgarian are formed based on the functions of body parts and serve as reflections of societal and cultural norms.

10. The pragmatic function of expressions related to body parts varies depending on the context in which the language is used, thereby enhancing the communicative impact of texts.

The Scientific Novelty of the Research. This dissertation presents the first structural-semantic and cognitive analysis of the somatic lexicon in the Bulgarian language. The mechanisms of metaphorization of somatisms are examined in the context of cognitive features. Additionally, in Azerbaijani linguistics, this study represents

the first cognitive investigation of the Bulgarian somatic lexicon.

The Theoretical and Practical Significance of the Research.

The research primarily contributes to theoretical linguistic analysis, employing structural-semantic and cognitive approaches based on established theoretical models. The theoretical findings provide new insights into global linguistic perspectives, phraseology, and cognitive linguistics.

The practical significance of this research lies in its potential applications in lexicography, particularly in compiling phraseological, explanatory, and linguocultural dictionaries. Moreover, its findings can be utilized in specialized courses on Bulgarian lexicology and phraseology, as well as in the development of educational materials.

Application of the Research Work. The research findings have been presented at scientific conferences both nationally and internationally and have been discussed at departmental meetings.

Name of the Organization in which the Dissertation Work is Performed. The dissertation was performed at the Department of Philology at Baku Slavic University.

The Structure and Volume of the Dissertation, in Signs, Indicating the Volume of Each Structural Unit Separately.

The research consists of an introduction, three chapters, a conclusion and a bibliography. The introductory part of the dissertation is 5 pages, 8455 characters, chapter I is 29 pages, 56396 characters, chapter II is 47 pages, 87342 characters, chapter III is 44 pages, 76638 characters. Conclusion is 3 pages, 4213 characters. The total volume of the dissertation is 233044 characters, excluding the list of used literature.

THE KEY CONTENT OF THE WORK

In the “**Introduction**” of the dissertation, the relevance of the topic is justified, the object and subject of the research are identified, and the aims and objectives of the study are outlined. The propositions presented for defense are introduced, and the scientific novelty, theoretical and practical significance, linguistic material, and research methods are discussed. Information regarding the approval, application, and structure of the work is also provided.

In the first chapter, **“Theoretical Foundations of the Study of Somatic Lexicon in Modern Bulgarian”**, the somatic lexicon is examined from traditional and contemporary linguistic perspectives, the general theoretical issues of somatic lexicon are studied in the Bulgarian language.

In the first paragraph, *“Tradition and Modernity in the Study of the Lexical System”*, it is noted that modern linguistics emerged in the early XIX century. During this period, the primary focus of linguistic research was on the factual material of specific languages.

Recently, increasing attention has been given to the role of the human factor in language, indicating a significant methodological shift in modern linguistics. The anthropocentric model, a widely adopted approach in contemporary linguistic research, links the egocentric tendency of language to semantic and conceptual categories. The lexical-semantic field related to body parts belongs to this category of egocentric orientation.

The names of body parts represent one of the oldest lexical layers directly connected to the functional and sensory aspects of human life. These words reflect the cultural and anthropological characteristics of individuals belonging to a particular linguistic group. This category of words, referred to as "somatic lexicon," constitutes one of the most intriguing lexical and semantic layers in Slavic languages. The lexical-semantic group of somatisms provides clear evidence of the emergence of secondary meanings related to human activity.

In both Azerbaijani and Bulgarian, words denoting body parts form a distinct microsystem. In Modern Azerbaijani, the etymology and motivation behind many of these words remain unknown. However, despite their formal similarities, many of these words share a linguistic connection. For this reason, most somatic words end with the same suffix.

From a theoretical perspective, all elements of the human body can be considered somatisms. Some scholars argue that any characteristic, condition, or movement of the human face and body should also be classified as a somatism.

The concept of "somatic language" extends beyond verbal communication to encompass non-verbal communication tools.

According to E.M.Vereshagin and V.G.Kostomarov, somatic language consists of five main components: *gestures* – purposeful body movements directed at the observer; *mimicry* – meaningful facial movements; *postures* – positions of the human body that convey meaning; *facial expressions* – fixed and meaningful positions of the facial muscles; various symptoms of mood and actions.

It is important to note that different cultures express emotions in distinct ways, which in turn influences their somatic language.

In the second paragraph, “*Ways of Figurative Extension in Lexis*,” it is noted that the prominent Russian linguist V.V.Vinogradov emphasised the development of words from monosemy to polysemy, highlighting that in this process of semantic evolution, words acquire new meanings through figurative usage in specific contexts.¹

In American cognitive linguistics, G.Lakoff gave new impetus to research in this field by characterising semantic transfers between lexical units as relationships between semantic domains.² In general, a conceptual framework has been proposed in linguistics suggesting that a model of semantic transfer exists in the consciousness of all individuals, and that this model can be activated at any moment, leading to the emergence of various types of figurative meanings. In research conducted within this framework, the relationship between semantic transfers and national culture as well as national mentality has revealed new issues in linguistics. This is primarily related to the way associated objects and phenomena reflect the worldview and cognitive patterns of the speakers of a particular language. For instance, the system of associations present in the languages of Slavic peoples differs from those found in Germanic languages, although in certain cases they may coincide. Each of these associative patterns is rooted in distinct cultural and historical foundations.

The formation of lexical associations in a language depends on the collective's model of understanding the world and its psychological framework. Based on this, phenomena such as metaphor and metonymy

¹ Виноградов, В.В. Избранные труды. Лексикология и лексикография / В.В.Виноградов. – Москва: Наука, – 1977. – с.18.

² Лакофф, Дж. Метафоры, которыми мы живем / Дж. Лакофф, М. Джонсон. – Москва: Едиториал УРСС, – 2004. – с.156.

have emerged as forms of figurative transfer. While metaphorization is a universal phenomenon in languages, it is also influenced by national and ethnic consciousness. For example:

*Причернява ми – 1. My eyes darkened, 2. In a figurative sense, I lost myself, I lost control.*³ *Губя самообладание не мога да се контролирам – I cannot control myself.*⁴

The expression “*my eyes darkened*” in Bulgarian, when used in its literal sense, does not involve an associative connection. However, when transferred to a psychological context, it acquires a new meaning. Such a complex transfer process is not unique to the Bulgarian language but is characteristic of other languages as well. Sometimes, metaphorization in lexical units is observed through the emergence of meanings closely related to the literal sense.

*“Гладя: Той я глади с ръка по лъскавата козина”.*⁵

*“Ütüləmək - тәс. тәнәдә – тумарламақ, sıғалламақ”.*⁶

In the given example, the meaning of “*to iron*” corresponds to the literal meaning of the Bulgarian verb “*гладя*” (*to iron*). However, the word “*to iron*” also has metaphorical meanings, such as “*to groom, to smooth*” and “*to caress*”. The connection between these meanings can be explained through associative relationships between words from different semantic fields.

It should be noted that in Azerbaijani, the word “*ütüləmək*” (*to iron*) has various metaphorical meanings. One of these, “*to correct flaws in one's behavior*”, is semantically closer to its literal meaning. This can be described as an associative relationship due to its close semantic connection.

As in other languages, Bulgarian also exhibits cases of metonymic meaning transfer involving proper nouns. These types of transfers symbolically represent particular events or characteristics,

³ Süleymanova, S. Bolqarca-azərbaycanca lüğət / S.Süleymanova. – Bakı: Avropa, – 2017. – s.488.

⁴ Съвременен тълковен речник на българския език с приложения / – Велико Търново: GABEROF, – 1995. – p.707.

⁵ Съвременен тълковен речник на българския език с приложения / – Велико Търново: GABEROF, – 1995. – с.116.

⁶ Suleymanova, S. Bulgarian-Azerbaijani dictionary / S. Suleymanova. – Baku: Avropa, – 2017. – p.124.

with the proper noun figuratively standing for a broader concept. For example:

The expression "*Черешика*⁷ *върху (на) тортата*" ("*cherry on the cake*") originates from Bulgarian national culture. As is widely known, the cherry on top of a cake is highly valued both aesthetically and in terms of taste. This is not only a Bulgarian tradition but a common feature in many pastry traditions worldwide, where cherries hold special significance in cake decoration. In this context, the cherry serves as a defining element, symbolizing aesthetic value.

*The main provisions derived from this chapter are highlighted in the following articles and conference materials published by the author.*⁸

The second chapter of the dissertation, titled "**Metaphorization of Somatism in the Bulgarian Language**", explores the linguistic landscape of the world and somatic phraseological units. The chapter discusses various paths of metaphorization within the somatic lexicon and analyzes somatic phraseological units formed through references to human external and internal organs.

The first paragraph of the second chapter is titled "***The Linguistic Landscape of the World and Somatic Phraseological Units***".

The linguistic landscape of the world is a central issue in theoretical linguistics, reflecting the interaction between humans and their environment. The term was first introduced by physicists at the end of the XIX and beginning of the XX century and later incorporated into scientific discourse by H.Hers.

The concept of worldview can be formulated as follows: *World language landscape + Conceptual landscape = Worldview*. The

⁷ Благоева, Д. Дефразеологизацията като източник на лексикални и семантични иновации в съвременния български език // – В: езиковедски изследвания в чест на проф. Сийка Спасова-Михайлова. София, аи «проф. Марин Дринов», – 2011. – с. 135.

⁸ Сəfərova, A.R. Leksik sistemin öyrənilməsində ənənə və müasirlik // “Azərbaycanşünaslığın aktual problemləri” mövzusunda IX beynəlxalq elmi konfrans, – Bakı, BSU, – 2021. – s. 268-272; About lexical units somatic component in the Bulgarian // – Knowledge. International Journal Scientific Papers, №51 (2),–2021. – p. 331-334.

linguistic landscape represents the "*world in the mirror of language*," while the conceptual worldview is understood as "*the reflection of reality in the human psyche*."⁹

The study of linguistic landscapes has been explored by both local and foreign linguists, including L.Vaysgerber, A.Vejbitskaya, V. von Humboldt, R.Cammis, V.I.Karasik, P.Carr, E.S.Kubryakova, Z.D.Popova, I.A.Sternin, D.Henks, and P.Chorlend. These scholars have investigated how different languages conceptualize the world and how these conceptions are reflected in linguistic structures.

Azerbaijani and Bulgarian are two distinct languages with their own cultural backgrounds. However, they share both similarities and differences. The study and translation of somatic phraseological expressions between these languages are essential, as they frequently involve common body parts such as the *head, eyes, ears, mouth, hands, and feet*. For example:

Божият пръст – God's finger

“Марга се опули пред нея. И се прекръсти: очевидно, *божият пръст* ѝ помагаше сега. И натисна устни с показалец”¹⁰

“Marqa looked at her and prayed. It seemed that *God's finger* was helping her now. She pressed her lips with her index finger”.

The phrase “*Божият пръст*” (God's finger) is an example specific to modern Bulgarian, illustrating a figurative expression in the language. For comparison, it can be stated that the Bulgarian phrase “*Божият пръст*” (God's finger) is formed with the lexical item "finger," which parallels the expressions *with God's help* and *by God's hand* in Azerbaijani.

Another example:

“*Познава душите им като пръстите на ръцете си*” – “He knows their souls as well as he knows his own fingers”.¹¹

⁹ Herbert A.S. *The Sciences of the Artificial* / A.S. Herbet. London: Massachusetts Institute of Technology Press, – 1996. – p.8.

¹⁰ Страшимиров, А. Хоро: [електронный ресурс] / <https://chitanka.info/text/5306-horo/0>

¹¹ Караславов, Г. Снаха: [електронный ресурс] / <https://chitanka.info/book/2936-snaha>

“От десетина години Юрталана комай само с изполичари и надничари си има работа, та ги е изучил наздраво и *познава душите им като пръстите на ръцете си*”.¹²

“For over ten years, since Yurtalan has only dealt with tenants and hired hands, he has studied them well and *knows their souls as if they were the fingers on his hand*”.

This phrase is highly recognizable among Bulgarian speakers. It parallels the Azerbaijani expression "*beş barmağı kimi tanımaq*" ("*to recognize as five fingers*"), where the number five holds motivational significance. The key motivating factor in both expressions is the *finger* lexeme.

“На тях никој пръст не може да дигне – No one dares so much as raise a finger against them”.

This phraseological unit is often associated with the idea of a person lacking strength or authority. Outside its figurative context, the expressions "*to raise a finger*" is used in their ordinary, literal sense. In this context, literal meaning refers to the standard, non-metaphorical usage of the word.

The second paragraph, titled "***Ways of Metaphorization in the Somatic Lexicon***", highlights metaphor as one of the most extensively researched and intriguing concepts in linguistics.

The metaphorization of the somatic lexicon refers to the process by which words related to the human body acquire metaphorical meanings. Through this process, expressions involving body parts and their functions take on new and broader meanings. For example, phrases such as "*losing one's head*" or "*to feel one's heart race*" use body parts metaphorically to represent emotional and psychological states. In this context, metaphorization and conceptualization complement each other, demonstrating how language encapsulates human cognition and cultural interpretation. There are many different perspectives in this field, but particularly noteworthy is the *conceptual metaphor* theory proposed by J.Lakoff

¹²Караславов, Г. Снаха: [електронный ресурс] / <https://chitanka.info/book/2936-snaha>

and M.Johnson.¹³ This theory emphasizes that metaphor is one of the core structures of language. J.Lakoff and M.Johnson argue that metaphors are not merely stylistic features of language but are deeply embedded in our conceptual system, shaping how we understand and interpret the world.

The issue of metaphorical transfer has been studied by linguists at various levels, both from grammatical and semantic perspectives. Among the scholars who have explored the functional and semantic aspects of metaphor are S.Balli, E.Benveniste, L.Bloomfield, I.A.Baudouin de Courtenay, J.L.Vaysberger, and A.Vejbitskaya. V.V.Vinogradov, in particular, paid special attention to metaphorical expressions in Russian linguistics, conducting significant research in this field.

At the same time, Azerbaijani linguists have also examined the study of metaphors. Scholars such as A.Gurbanov, A.Mammadov, M.Mammadov, Y.Seyidov, and F.Veysalli have analyzed the use, structure, and meanings of metaphors in the Azerbaijani language.

In the third paragraph, titled *"Somatic Phraseological Combinations Arising from Human External Organs,"* the perspectives of various linguists are discussed. S.Balli states: *"A human approaches all objects and events in the external world from a perspective unique to their personality. This is because, when perceiving nature through interaction, a person engages with it, and to express this interaction, they draw upon their personal experience and, ultimately, their physical existence."*¹⁴

Somatic phraseological expressions associated with human external organs are among the oldest in linguistic history. From the moment humans became aware of themselves, they recognized their surroundings primarily through visual perception. This phase in the development of human consciousness led to the association of external body features with nature. For instance, the *peaks of mountains* are often metaphorically associated with the *head*, the

¹³ Лакофф, Дж. Метафоры, которыми мы живем / Дж. Лакофф, М. Джонсон. – Москва: Едиториал УРСС, – 2004. – с.56.

¹⁴ Балли, Ш. Французская стилистика / Ш.Балли. – Москва: Иностранная литература, – 1961. – с.22.

highest part of the human body. In this process, terms referring to human external organs, such as *eyes*, *hands*, or *heart*, are used not only for their physical functions but also metaphorically. Consider the following example:

“*Остро отчаяние подсичаше краката на старата. И в такива часове на мъка и безнадеждност тя се свираще някъде и започваше да плаче*”.¹⁵

“*Overwhelming despair drained the strength from the old woman’s legs. And in such moments of hardship and hopelessness, she would withdraw into a corner and begin to weep quietly*”.

In the given case, “*the human foot*” is metaphorically linked to “*hopelessness*” and “*helplessness*”. Notably, in modern Azerbaijani, the phrase “*Dostlarım buradan ayaqlarını kəsdilər*” (“*My friends cut off their feet here*”) uses *foot* in connection with movement or withdrawal.

Thus, while in Bulgarian, the corresponding phrase expresses *hopelessness*, in Azerbaijani, it conveys resentment or the cessation of movement. In this context, Bulgarians emphasize the futility of seeking help, while Azerbaijanis focus on the cessation of action, symbolizing resignation.

Phraseological units with similar meanings often develop through different linguistic elements across languages. These differences become apparent in cross-linguistic comparisons. For example:

“Султана прибра внимателно билките. Ръцете ѝ трепереха. Тя попита с пресекнал глас:

– Опасно ли е, ханъм? Да не се случи нещо лошо на детето ми...

– Слушай, ти си раждала, знаеш. Когато ражда жената, единият ѝ *крак е в гроба, а още повече, кога е насила.*”¹⁶

“Sultana gathered the herbs carefully. Her hands were trembling. In a husky voice, she asked:

¹⁵ Караславов, Г. Татул: [електронный ресурс] / <https://chitankainfo/text/14320-tatul/0>

¹⁶ Талев, Д. Железният светилник: [електронный ресурс] / <https://chitanka.info/text/569-zhelezniyat-svetilnik/0>

– Madam, is it dangerous? I’m afraid something might happen to my child...

– Listen, you’ve given birth – you know. When a woman gives birth with difficulty, *one of her feet is already in the grave.*”

The Azerbaijani expression "*Ayağının biri qəbirdədir*" (*the foot is in the grave – this is a figurative expression used to describe someone who is very old, sick, or close to death*) and the Bulgarian phrase "*крак е в гроба*" both serve as metaphors for the boundary between life and death. However, they are used in slightly different contexts. The association of grave with *foot* in these expressions symbolizes an individual standing between life and death.

In Bulgarian, "*крак е в гроба*" (*the foot is in the grave*) specifically emphasizes the risk of a woman losing her life during childbirth. Here, the grave symbolizes both death and the difficulty of childbirth. In contrast, the Azerbaijani phrase "*ayağı burda, o biri gorda*" (*literally "one foot here, the other in the grave"*) is typically used to describe old age and the proximity of death, with *gorda* (*grave*) symbolizing the inevitability of death. In both languages, these expressions metaphorically represent the delicate balance between life and death, emphasizing the physical and psychological challenges a person faces.

The fourth paragraph, titled **“Somatic Phraseological Combinations Involving Internal Human Organs”**.

In somatic phraseological combinations, internal human organs play a significant role alongside external ones. While the structural principles of these phraseological units are similar, they are shaped by a shared cognitive model of consciousness. In this model, complex associations are linked to cognitive foundations, and the degree of abstraction in somatic units related to internal organs varies. Consider the following example:

*“Първите подигравки въз доктора паднаха от езика; те не идеха от сърцето. Светлата искра в човешката душа винаги е готова да светне под удара на страданието, стига да я има там.”*¹⁷

¹⁷ Вазов, И. Под игото: [електронный ресурс] / [http://chitanka.info/text/ 37 53-pod-igoto/0](http://chitanka.info/text/3753-pod-igoto/0)

“The first scoffs at the doctor began *to be uttered*; they were *not heartfelt*. The bright spark within the human soul is always ready to flare up under the weight of suffering – so long as that spark still exists.”

The *heart*, an internal organ, is non-visual yet deeply felt. Associations with internal organs tend to be more abstract. For instance:

“От векове местните хора съжителстват в хармония с нея. Носят я в сърцата и душите си. А тя ги пази и учи, без да се натрапва. Мълчаливо им дава от своята мъдрост и търпение.”¹⁸

“For centuries, the local people have lived in harmony with it. They *carry* it within their *hearts and souls*. And in return, it protects and teaches them without complaint – silently imparting its wisdom and patience.”

The distinction in abstraction between the Azerbaijani expressions "*ruhlarında gəzdirmək*" ("*to carry in one's soul*") and "*ürəkdən gəlmək*" ("*to come from the heart*") highlights this variation. While the soul represents an abstract concept, it is often metaphorically likened to internal organs despite differing in both essence and sociocultural context.

In modern Bulgarian, somatic phraseological units related to *the brain* are widely used in both literary texts and everyday language:

Мозъкът му е размътен – *lit. blurred brain*

“Виждал е такива скули, такива очи и такава брада. Само не може да си спомни къде ги е виждал. *Мозъкът му е размътен*, мислите му са разпръснати, той още не може да се опомни.”¹⁹

“He had seen such cheeks, such eyes, and such a beard before. He just couldn’t remember where. His *brain was blurred*, his thoughts scattered, and he still couldn’t pull himself together.”

The connection between *brain* and *blurred* in Bulgarian exemplifies the semantic fusion of distinct lexical fields. As a result,

¹⁸ Михайлов, И. Автобус за някъде: [електронный ресурс] / <https://chitanka.info/text/46109-avtobus-za-njakyde/0>.

¹⁹ Караславов, Г. Снаха: [електронный ресурс] / <https://chitanka.info/text/14321-snaha>

the phrase "*beyni dumanlı*" (*blurred brain*) emerges. However, in Azerbaijani, "*beyni dumanlı*" is more commonly used to indicate intoxication or mental confusion.

Тъмнината натискаше мозъка – qaranlıq beyni sıxırdı

“Нощта се бе сгъстила. Тъмнината натискаше мозъка. Дойчинов запали лампите в двете стаи и бавно закрачи.”²⁰

“Night had fallen. *The darkness pressed on his brain.* Doychinov switched on the lights in both rooms and walked slowly, step by step.”

For comparison, the Bulgarian phraseological unit "*Тъмнината натискаше мозъка*" translates differently in Azerbaijani. In Azerbaijani, the equivalent phrase more commonly transforms into "*qaranlıq ürəyi sıxır*" (*the darkness squeezes the heart*), as the association with the heart is more prominent.

Both expressions convey the same concept: "*the darkness was pressing on his brain*" (Bulgarian) and "*the darkness was pressing on his heart*" (Azerbaijani). However, these phraseological units rely on different associative reference points. This variation is not merely linguistic but also reflects how different cultures conceptualize the same phenomenon through distinct metaphors.

*The main provisions derived from this chapter are highlighted in the following articles and conference materials published by the author.*²¹

The third chapter of the dissertation titled "**The Structures of Somatic Phraseological Units,**" provides a detailed discussion of

²⁰ Константинов, К. Кръв: [электронный ресурс] / [https://chitanka.](https://chitanka.info/text/14980-kryv/11)

[Info/text/14980-kryv/11](https://chitanka.info/text/14980-kryv/11)

²¹ Cəfərova, A.R. Bolqar dilində dünyanın dil mənzərəsi və somatik frazeoloji vahidlər // Elmi iş. VII Respublika elmi qaynaqlar adlı konfrans, – Bakı, – 2022. – s. 30-33; Bolqar dilində insanların daxili orqanlarının iştirakı ilə yaranan somatik frazeoloji vahidlər // – Bakı, Bakı Slavyan Universiteti: Elmi əsərlər: dil və ədəbiyyat seriyası, – 2021. № 2, – s. 69-76; Bolqar dilinin leksikasında məcazlaşma // – Bakı, Bakı Dövlət Universiteti. Dil və ədəbiyyat, – 2021. № 3, – s. 13-16; Bolqar dilində “ürək” konsepti // – Bakı, AMEA M. Fizuli adına Əlyazmalar İnstitutu, Filologiya məsələləri, – 2021. № 8, – s. 241-255; İnsanın xarici orqanlarının iştirakı ilə yaranan somatik frazeoloji birləşmələr // – Bakı, BSU, Humanitar elmlərin öyrənilməsinin aktual problemləri, – 2021. № 3, – s. 18-23.

the emergence of cognitive linguistics, its core concepts, and the cognitive structure of somatic phraseological units. The linguistic structural models of somatic phraseological units in Bulgarian are analyzed, and their pragmatic significance in texts is examined.

In the first paragraph, titled "*The Emergence of Cognitive Linguistics and Its Core Concepts*," the contributions of C. Miller and N. Chomsky to the development of cognitive linguistics are discussed. Their work has significantly influenced the study of language structures and cognition, paving the way for contemporary research in this field.

Cognitive linguistics began to emerge in the 1970s and expanded further in the 1980s. The "birth" of cognitive linguistics is often attributed to the symposium organized by *R.Dirven* in Duisburg in the spring of 1989. It was at this conference that the journal *Cognitive Linguistics* was established, and the monograph series *Studies in Cognitive Linguistics* was planned. However, some specialists argue that the beginning of cognitive linguistics should instead be marked by the conference in Trier in 1988 or by the publication of Rudzka-Ostyn's book.

Cognitive linguistics is a field of study that examines metaphor and the language formed through it while also aiming to understand human mental mechanisms. The scope of this discipline is extensive, covering areas such as pragmatics, phonology, semantics, morphology, and syntax. Additionally, it adopts a multidisciplinary approach, interacting with fields such as psychology, artificial intelligence, literature, philosophy, and other scientific domains.

If we focus on modern cognitive linguistics, we find that it marks a new phase in the study of the relationship between language and cognition, which was traditionally the domain of linguistics. The foundations of these investigations were laid by neurophysiologists, doctors, and psychologists such as I.P.Pavlov, K.Wernicke, and V.M.Bekhterev. As a result of these studies, it became clear that language activities such as writing, speaking, hearing, and reading originate in the human brain, with each activity linked to specific regions of the brain.

Modern cognitive linguistics is not studied in a single direction. D.Z.Demyankov, discussing these issues, categorizes the primary research problems in cognitive linguistics as follows:

1. Problems related to human cognitive abilities;
2. The processing of information received through various channels;
3. The construction of a mental model of the world;
4. The study of structures and systems that facilitate cognitive processes;
5. The modeling of computer-based cognitive processes understood by humans;
6. The study of broad psychological processes that govern speech acts.²²

These areas encompass the study of language comprehension, linguistic structure, the semantic-cognitive organization of language, the material basis of human consciousness, and, in general, the functioning of natural language. Moreover, these studies are conducted using novel methodological approaches.

The second paragraph titled "*Cognitive Structure of Somatic Phraseological Units*," primarily discusses the associative features of somatic phraseological units in both Bulgarian and Azerbaijani.

In most languages, including Bulgarian and Azerbaijani, hearing is associated with the ear. However, the key difference lies in the subtle nuances of meaning conveyed by somatic phrases. In Bulgarian, the expression *с чуждо ухо* (*literally "with a foreign ear"*) refers to "an ear that should not hear" or "the ear of someone who should not be listening." In Azerbaijani, the equivalent phrase is *yad adam eşitməməli* (*literally "a stranger should not hear"*) or *yad qulaq eşitməməli* (*literally "a foreign ear should not hear"*). In this case, instead of "ear," Azerbaijani employs the word "adam" (meaning "person") to convey the same meaning. This exemplifies the principle of phraseological construction based on situational context. As a result, in Bulgarian, *yad qulaq* ("foreign ear") does not

²² Демьянков, В.З. Когнитивная лингвистика как разновидность интерпретирующего подхода // – Москва, Вопросы языкознания, – 1994. № 4. с.18.

exist as an independent phraseological unit in spoken language. Another example:

“Сърцето ми прелива като чаша пълна,
и всички тя посрещаше засмяна,
пред тях дарове стелеше тъй тънко,
разкриваше с охота своята душа голяма.”²³

“*My heart overflowed, like a brimming glass,
I opened it, piece by piece, to everyone who passed.
With a smiling face, I welcomed all I met,
And with small gifts, brought joy without regret.*”

Similarly, the Bulgarian people associate the expression "*filling the heart*" with "*overflowing a river*." In contrast, in Azerbaijani, the same meaning is associated with the concept of "filling" (or something reaching its maximum capacity), which results from a different sensory perception. These variations arise due to distinct landscapes, lifestyles, and ethnic psychology. In Bulgarian thought, "*overflowing the heart*" aligns with *the human-river model*, while in Azerbaijani, it corresponds to *the human-object model*.

In her analysis of phrases related to "*mouth*" and "*heart*" in the Bulgarian language, P.G.Raykova identifies the following conceptual frames:

1. P.G.Raykova classifies *the mouth* lexeme frame into three categories: 1) *Social Relationships and Human Behavior* 2) *Social Relationships and Communication* 3) *Psychophysiological State of the people*. These frames can carry both positive and negative connotations, influenced by mythological-religious thought as well as social interactions. Some examples of Bulgarian somatic phraseological units include:

The expressions in Bulgarian such as "*плюйте в устата на змията, отровете я* – *Spit into the snake's mouth, poison it* - this expression is a vivid example of how language encodes aggressive emotional states and destructive intentions. At a linguistic level, it involves two sequential imperatives – “spit” and “poison” – both of

²³ Вазов, И. Сърцето на поета: [електронный ресурс] / <https://www.slovo.bg/showwork.php3?AuID=14&WorkID=5662&Level=2>

which convey active, deliberate hostility. The referent “snake” traditionally symbolizes danger, treachery, or an enemy, thereby reinforcing the confrontational tone of the utterance.

The phrase *Плюе в уста на змии - Spitting into the mouths of snakes* is a figurative expression that characterizes an individual who confronts dangerous forces fearlessly and defiantly. It portrays a personality marked by boldness and a willingness to challenge threats head-on, without hesitation. By choosing to “spit into their mouths,” the individual not only refuses to retreat in the face of danger but also symbolically asserts dominance and resistance. This act can be interpreted as a direct challenge to the threat itself.

The expression *Змията / усойницата не му пука за уста* - *He does not care about the mouth of the snake / viper* reflects an individual's indifference to danger and highlights an inner sense of courage and fearlessness. The snake – particularly the viper – functions as a metaphor for imminent threat, hostility, or potential harm. The image of its open mouth evokes a clear symbol of aggression and danger.

The underlying semantic basis of the aforementioned phraseological units is the shared gestalt image of the “snake.” This image, deeply embedded in the collective consciousness of various cultures across the world, carries an archaic and symbolic meaning. The snake frequently appears as a mythical-real entity associated with danger, death, and fear.²⁴

*“Пепел на езика ми – осъзнаването, че трябва да мълчиш, не казвай нищо”*²⁵ - *“Ash on my mouth – to understand that one must remain silent, to say nothing.”*

²⁴ Райкова, П.Г. Концепт рот и его связь с концептами поведение человека и социальные отношения на материале фразеологизмов болгарского языка: [Электронный ресурс] / <https://cyberleninka.ru/article/n/kontsept-rot-i-ego-svyaz-s-kontseptami-povedenie-cheloveka-i-sotsialnye-otnosheniya-na-materiale-frazeologizmov-bolgarskogo-yazyka>

²⁵ Райкова, П.Г., Танчева-Стефанова, Д.М. Концепт “рот” как “вместилище” на материале фразеологизмов болгарского языка: [Электронный ресурс] / – <https://cyberleninka.ru/article/n/kontsept-rot-kak-vmestilische-na-materiale-frazeologizmov-bolgarskogo-yazyka>

It is known that people's general interests may sometimes coincide or be similar, while in other cases, they may not be compatible with the interests of the other party. In this sense, social relations have an encouraging effect on the creation of other somatic phraseological units of the mouth concept. As a result, an associative connection is formed between the image of *ash*, *the mouth* concept, and the *tongue* with its equivalents.

*“Не мога да отворя устата си от срам, разкрива силно чувство на срам.”*²⁶ – “*I was so ashamed I couldn't open my mouth; a deep sense of embarrassment overwhelmed me.*”

In this case, the numerous emotional and expressive constructions formed in the Bulgarian language in the form of somatic phraseological units enrich the lexical composition of the language on the one hand, and on the other hand, elevate its aesthetic level.

2. Let's focus on the associations that realize the metaphorization of frames related to the lexeme *"heart"*:

Заклучиха сърцето – heart – key/gate/door association: inanimate object.

От деня на злополуката никой не беше я видял да се усмихне. От началото тя бе смазана от тежка скръб и постоянен плач. После сръдната и тежките думи на свекървата *заклучиха сърцето ѝ*. Угнетителен страх притисна устните ѝ.²⁷

Since the unfortunate event occurred, no one had seen her smile. From the very first day, she was exhausted by the intense sorrow and endless crying. After the quarrel, her mother-in-law's harsh words had also *locked her heart*. Bitter fear had sealed her lips.

For comparative analysis, while Azerbaijani contains similar phraseological units to those in Bulgarian, certain metaphors do not exist in Azerbaijani. For example, the phrase *"to have one's heart locked"*, which corresponds to *"заклучиха сърцето"* in Bulgarian, lacks an equivalent in Azerbaijani. However, the phrase *"to have*

²⁶ Пламенов, В. Възпипаните трупове пращат писма: [електронный ресурс] / <https://chitanka.info/text/34374-vyzpitanite-trupove-prashtat-pisma/0>

²⁷ Караславов, Г. Татул: [електронный ресурс] / <https://chitanka.info/text/14320-tatul/0>

one's tongue locked" exists, expressing a different meaning. Other examples of heart-related metaphorization in Bulgarian include: "заспалото сърце" ("sleeping heart") – heart as a human entity (e.g., "the heart was trembling/aching"); "в решетките на сърцето" ("the cage of the heart") – heart as a prison; "късаше сърцето" ("broke one's heart") – heart as fragile glass or an inanimate object; "мъ се къса сърцето" ("one's heart broke") – heart as an object, metaphorically breaking apart; "сърце копнеело" ("the heart longed") – heart as a human, experiencing longing; "сърце не е ковчег" ("the heart is not a coffin") – heart as a container, representing eternal alertness and so on.

In the third paragraph titled "**Linguistic Structural Models of Somatic Phraseological Units in the Bulgarian Language**," structural models are classified based on various levels of linguistic units.

As in other languages, Bulgarian also contains phraseological units consisting of a single word. These phraseological units are mainly used in colloquial speech, particularly in tense communication, and vary depending on the social context. Their identification is determined by both the situational context and the speaker's psychological state and intellectual level. The modeling of these phraseological units is analyzed through lexical models.

When examining somatic phraseological units, their internal structural features must also be considered:

I. Word Combination-Structured Somatic Phraseological Units:

1. Пламнали очи: adjective+noun.

“И други каруци се връщаха също от града. Някои са толкоз далеч, че се виждат като точки, като буболечки, но вървят, вървят и все се виждат. Гороломов гледа с *пламнали очи* насам, гледа нататък и спира погледа си наблизко.”²⁸

“Other cars were also returning to the city. Some were so far away that they appeared like a dots, like a bug, yet they still moved forward, going on, and seeing each other. Gorolomov gazed around *with fiery eyes*, directing his glance toward a distant point nearby.”

²⁸ Йордан, Й. Приключения на Гороломов: [електронный ресурс] / <http://chitanka.info/text/7864-prikljuchenijata-na-gorolomov/0>

Metaphorical expressions are widely used in the text. For example, the expressions *"like a bug, like a dot"* are employed to create visual imagery depicting distance. The phrase *"with fiery eyes"* conveys the intensity and sharpness of emotions and experiences.

2. Острите му синкави очи: adjective + adjective + noun.

"Острите му синкави очи изпод надвисналите вежди отново огледаха селяните. Той повика друг селянин, стар, с опаднали предни зъби, сух, късав и с него отиде зад тезгяха. Тоя път Мъглов шепнесе много ниско и само от време на време се чуваше някоя дума."²⁹

"His sharp, bluish eyes, hidden beneath furrowed brows, once again scanned the peasants. He called over another peasant, old, with missing front teeth, thin, crooked, and with him, he went behind the counter. This time, Miglov whispered very softly, and only occasionally could a word be heard."

According to this model (adjective + adjective + noun), Острите му синкави очи (*sharp, bluish eyes*) is a descriptive phrase that highlights a person's characteristic traits. This expression provides the reader with a more vivid image: the hero's eyes are depicted as sharp, clear, and filled with intense curiosity.

II. Sentence-Structured Somatic Phraseological Units:

1. Като че от очите му падна мъгла: simple declarative sentence.

"Матльмово! – извика Иван. Като че от очите му падна мъгла и той едвам сега позна кръчмата, портата на поп Василя, училището. А по-рано му се струваше, че това село никога не беше го виждал през живота си."³⁰

"“Matlamovo!” Ivan shouted. It was as if a fog had settled over his eyes, and he could barely recognise the tavern, Papa Vasilyan's door, or the school. And for a moment, it seemed to him as though he had never seen this village in his life."

2. Стрелна с очи: simple declarative sentence."

²⁹ Йордан, Й. Приключения на Гороломов: [електронный ресурс] / <http://chitanka.info/text/7864-prikljuchenijata-na-gorolomov/0>

³⁰ Йордан, Й. Приключения на Гороломов: [електронный ресурс] / <http://chitanka.info/text/7864-prikljuchenijata-na-gorolomov/0>

“Отзарана излизам от къщи и поглеждам към гората. Какво е туй чудо? – думам си, – Кой бояджия е минал нощес, та е боядисал гората? Вчера беше зелена, а днес желта... Той е силен! Разбра ли! Той! — извика Танко и *стрелна с очи* Гороломова.”³¹

“Early in the morning, I step out of the house and glance toward the forest. What kind of wonder is this? – I say to myself – What painter passed by during the night and painted the forest? Yesterday it was green, and today it’s yellow... He is powerful! Do you understand? *He is!* – shouted Tanko, *shooting a sharp glance* at Gorolomov.”

3. Същето й трепна като ужилено: simple declarative sentence.”

“Изведнъж старата заплака. И занарежда нещо тежко и обидно. Тошка долови две-три думи, *същето й трепна като ужилено...*”³²

“Suddenly, the old woman began to weep. She started uttering harsh and bitter words. After hearing just two or three of them, Toshka *trembled as if a sharp pain had pierced his heart.*”

The given examples demonstrate that, in the classification of phraseological units, grammatical principles are often prioritized, and classifications frequently conclude with phraseological units based on sentence structures.

The fourth paragraph, titled "***Pragmatic Loading of Somatic Phraseological Units in Texts,***" explores the role of pragmatics in discourse and text analysis, emphasizing the significance of the human factor.

Pragmatics is inherently tied to text and discourse, as it cannot be analyzed independently of human influence. The role of the human being exists at all levels of language; however, the way this role is expressed requires further interpretation and analysis. Within the anthropocentric scientific paradigm, human nature is reflected in

³¹ Ibid.

³² Караславов, Г. Татул: [електронный ресурс] / <https://chitanka.info/text/14320-tatul/2>

language at various levels, encompassing psyche and consciousness, and serving as a reference point for linguistic analysis.

The use of somatic phraseological units – whether through imagery placement or the author’s deliberate stylistic choices – strengthens the connection between the reader and the message of the text. Below, we analyze a phraseological unit formed with reference to a human internal organ and examine its pragmatic function within the text.

1. Отчаяните сърца - desperate hearts

“И едно глухо неверие се роди между млади и стари. Един злобен ропот се понесе от недоволните души и *отчаяните сърца*, които почнаха да давят с вино и ракия тъгата и мъката си. Свещеникът, уморен и разочарован, зарязва литии и водосвет. В черквата освен жени и старци друг никой не стъпяше. А кръчмите се пълнеха с отчаян и пиян народ.”³³

“A deep distrust in God arose among the young and the old. A bitter murmur spread from discontented souls and *despairing hearts*, who began drowning their sorrow and grief in wine and rakia. The priest, weary and disillusioned, abandoned the litanies and blessings. No one but women and old men set foot in the church anymore. The taverns, meanwhile, were filled with hopeless and drunken souls.”

In the given microtext, the phraseological unit *отчаяните сърца* ("*desperate hearts*") is used synonymously with "*dissatisfied souls*." This expression conveys compassion and humanitarian concern for the helpless and discontented masses. The phraseological unit highlights the emotional state of these individuals and the sympathy extended toward their situation. Additional phrases such as "*besides women and statues, no one entered the church*" and "*taverns were full of desperate and drunken people*" further contextualize their circumstances. Thus, the pragmatic load of the phraseological unit in the microtext is established.

Another example:

³³ Пламенов, В. Възпинате трупове пращат писма: [електронный ресурс]/<https://chitanka.info/text/34374-vyzpitanite-trupove-prashtat-pisma/0>

“Погледът му беше особен-открит, любопитен, безсрамен. През очите му се виждаше сърцето.”³⁴

“His gaze was unique – open, curious, unashamed. *You could see his heart through his eyes.*”

The author's choice of this phraseological unit reflects their attitude toward the subject. It is used to depict the individual as young, energetic, proud, and cautious, demonstrating the author's skillful use of phraseology to introduce the character to the reader.

In linguistics, conceptual differences are not arbitrary; rather, they are influenced by observations, sensory experiences, and the worldview constructed by different societies over centuries. For instance:

“– Кажи, кажи, побратиме! – извикал юнакът и сълзи му закапали от очите, като гледал мъките на войводата. – Кажи, недей се стеснява! Мене не ме е страх от нищо. И *под езика на дявола* да е черът, пак ще ти го донеса! Само кажи!”³⁵

“Speak, brother, speak!

The hero cried out, tears streaming from his eyes as he watched the torment of the chieftain. Don't be ashamed – just tell me! I fear nothing. And even if the tablet lies beneath the devil's tongue, I will retrieve it from his mouth and bring it back to you. Just tell me – where is the pill?”

The Bulgarian phrase *Под езика на дявола* (*lies beneath the devil's tongue*) is associated with the religious and mythological beliefs of the Bulgarian people. This phraseological unit does not exist in Azerbaijani folklore, reflecting differences in national and ethnic worldviews. Additionally, the landscape and cultural environment of a given people play a crucial role in shaping such expressions. When approaching the issue from a psycholinguistic aspect, several important questions arise regarding the formation of somatic phraseological units. For example, how is the concept of "brain" understood by the Bulgarian people, according to what

³⁴ Дончев, А. Време разделно / А.Дончев. – София: «Захари Стоянов», – 2003. – с.23.

³⁵ Райнов, Н. Юнак и слепец: [електронный ресурс] / <https://chitanka.info/text/15713-junak-i-slepets>

criteria can it be identified, and in which cases does it serve as a reference point? Additionally, what feelings do the Bulgarian people associate with this organ, and so on. These factors play a crucial role in the formation of somatic phraseological units.

*The main provisions derived from this chapter are highlighted in the following articles and conference materials published by the author.*³⁶

The “**Conclusion**” part of the dissertation summarizes the findings of the research process. As the main results of the dissertation, the following can be noted:

1. The study of the somatic lexical system requires a combination of traditional and modern approaches. The traditional approach considers the historical development of language and its cultural influences, while the modern approach examines evolving linguistic trends, changing social contexts, and global interactions. Thus, a comprehensive study of the somatic lexicon must reflect both the historical richness and dynamic evolution of language.

2. In Bulgarian, the somatic lexicon functions as a dynamic system, with two primary groups of somatic phraseological units: the core group and the peripheral group. The core group consists of expressions with high phraseological activity and somatic components, forming the foundational structure of the language. The peripheral group includes less frequently used phraseological units, which, over time, reflect the uniqueness of the national language and its cultural evolution.

3. Modern linguistics envisions the linguistic landscape of the world based on two primary principles: objectivism and subjectivism. According to objectivism, language does not create the world’s landscape; rather, it structures reality as a result of human

³⁶ Сәғәрова, А.Р. Коғнитив дилçилийн meydana гәлмәси вә onun әсас anlayışları // – Гәңсә, Elmi хәбәрләр. Гәңсә Дөвләт Университети, – 2022. № 2. – с. 240-244; Прагматические особенности соматических фразеологизмов в болгарском языке // – Киев, Таврійського національного університету імені В.І.Вернадського. Серія «Філологія. Журналістика», Том 32 (71). – с. 69-74; Лексема «сърце» в Българския език като елемент на соматичен фразеологизъм // Осемнадесета научна конференция на нехабилитирани преподаватели и докторанти във факултета по класически и нови филологии, – 2022. – с. 57-65.

cognition. In contrast, subjectivism views the linguistic landscape as a secondary construct reflected by language. Somatic phraseological units illustrate how both objective reality and subjective experience are encoded in language.

4. Metaphorization arises from the comparison of two unrelated objects, a process closely linked to human perception and cognition. Metaphors develop naturally due to extralinguistic factors and follow a systematic, logical progression within both structural and cultural contexts.

5. The formation of somatic phraseological units in Bulgarian has led to the creation of a metaphorical system based on external organs. While this process aligns with general metaphorization models, it also functions within metonymic and metaphorical processes, making it a powerful linguistic tool for expressing emotions and feelings.

6. In Bulgarian, the concept of "heart" has a broad semantic range, functioning as both a biological term and a linguistic unit that expresses emotional and psychological states. The metaphorization of "heart" integrates it into the language as a symbol of love, sorrow, desire, and emotional depth, reflecting the mental and emotional worldview of the Bulgarian people. This metaphorical framework also establishes connections between "heart" and "brain," illustrating how thought and emotion are intertwined in linguistic cognition.

7. Cognitive linguistics extends beyond linguistic structures to examine how human experience and long-term memory are encoded and utilized through language. This approach enables a deeper analysis of communication, knowledge transmission, and cognitive processes, reinforcing the idea that language serves as both a social tool and a reflection of human perception and understanding.

8. In Bulgarian, somatic phraseological units play a crucial role not only in the structural organization of language but also in conveying pragmatic and emotional meaning within a text. Conceptual frameworks related to heart, mouth, head, hand, and foot illustrate the deep interconnections between language, human psychology, and culture.

9. Somatic phraseological units carry connotative meanings, encompassing not only the literal definitions of words but also

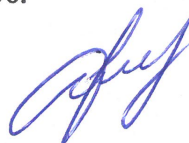
additional informal, stylistic, and emotional nuances. These connotations enrich language by enhancing its stylistic and social depth.

10. In Bulgarian, somatic phraseological units contribute significantly to the pragmatic load of texts, functioning beyond mere meaning transmission to facilitate communicative engagement and evoke emotional responses.

The main provisions of the research are reflected in the following published scientific works of the author:

1. Somatic Phraseological Units Involving Internal Organs of Humans in the Bulgarian Language // – Baku: Scientific Works of Baku Slavic University, – 2021. No. 2, – pp. 69-76.
2. Somatic Phraseological Combinations Involving External Organs of Humans // BSU, Current Issues in the Study of Humanitarian Sciences. – Baku, – 2021. No. 3, – pp. 18-23.
3. 3.Metaphorization in the Lexicon of the Bulgarian Language // Baku State University. Language and Literature, – Baku, – 2021. No. 3, – pp. 13-16.
4. The Concept of "Heart" in the Bulgarian Language // Institute of Manuscripts named after M. Fuzuli, Philological Issues. – Baku, – 2021. No. 8, – pp. 241-255.
5. Прагматические особенности соматических фразеологизмов в болгарском языке // Таврійського національного університету імені В.І.Вернадського. Серія «Філологія. Журналістика», Том 32 (71). №1, – Киев, – 2021. № 32, – s. 69-74.
6. About lexical units somatic component in the Bulgarian // Knowledge. International Journal Scientific Papers. – 2021. №51.2, – s. 331-334.
7. Tradition and Modernity in the Study of the Lexical System // 9th International Scientific Conference on "Current Issues in Azerbaijani Studies", – Baku, BSU, – 2021. – pp. 268-272.
8. The Emergence of Cognitive Linguistics and Its Key Concepts // Scientific News. Ganja State University. – Ganja. – 2022. No. 2, – pp. 240-244.

9. The Linguistic Landscape of the World and Somatic Phraseological Units in the Bulgarian Language // Scientific Work. VII Republican Scientific Sources Conference, – Baku, – 2022. – pp. 30-33.
10. Лексема «сърце» в Българския език като елемент на соматичен фразеологизъм. // Осемнадесета научна конференция на нехабилитирани преподаватели и докторанти във факултета по класически и нови филологии // – 2022. – s. 57-65.
11. The Concept of the Linguistic Landscape of the World // Republican Scientific-Practical Conference on "Global Challenges and Perspectives" dedicated to the 101st Anniversary of the Birth of National Leader Heydar Aliyev, – Baku: Western Caspian University, – May 22, 2024, – pp. 130-132.
12. Cognitive Structure of Somatic Phraseological Combinations in the Bulgarian Language // Republican Scientific Conference on "Main Goals of Teacher Training in New Generation Universities in the Context of Globalization" dedicated to the 230th Anniversary of Abbasqulu Agha Bakıxanov, – Baku: ADPU, – December 20, 2024, – pp. 48-56.



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