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ANALYSES OF SOMATIC IDIOMS IN THE STRUCTURE OF PHRASEOLOGICAL UNITS

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Phraseology, as a phenomenon in linguistics, has become the subject of great discussion. Because of its variety the representatives of different schools introduce the distinctive conception about the idiomatic degree of each component. Phraseology is connected with the complicated processes of acknowledgment.

We aim to find out the idiomatic components in phraseological units and to define its denotation.

On the basis of the studied material it can be concluded that the groups of phraseological units can be connected with different parts of speech in the English language. This can be estimated as the theoretical importance of the new usage of somatic features in phraseological units.

According to this conception we have the following groups:

1. Verbal phraseological units:

For example: *to open one's heart, to move smb's heart, to stir smb's heart, to have one's heart set on smth, to put one's foot in it, to keep one's fingers crossed, to give someone a hand* etc.

2. Substantive phraseological units:

For example: *heart failure, the brain drain, elbow room; the apple of one's eye.*

3. Adverbial phraseological units:

For example: *head over heels; behind the ears; back of his hand; head and shoulders above the others, out of elbows, all in my eyes; head over ears* etc.

4. Phraseological units of noun pairs:

For example: *tooth and nail; neck and crop; flesh and blood; life and soul* etc.

5. Adjective phraseological units:

For example: *cool-headed; double-faced; crocodile tears; the green-eyed monster; a left-handed compliment; beetle-browed; bow-legged* etc.

6. Phraseological units with prepositions:

For example: *with half an eye, down in the mouth; from hand to mouth; in the teeth of; under the thumb of; on the face of; up in arms* etc.

The meaning of these combinations cannot be predicted from the individual verb, adverb, adjective or preposition. They have a meaning which is different to the meaning of the single words and usually have a fixed word order.

Semantic structure of the constituents is discussed differently in many linguistic works. Mainly, by the integrated meaning of motivation. This means to maintain the motivation figuratively in phraseological meaning. If it is possible - they are called - motivated and if it is not possible, we can say that they have lost their motivation.

There are lots of these kinds of somatic idioms in the English language:

For example: *"point the finger at someone"* - that means to accuse somebody of doing something. This somatic idiom has lost its motivation and also *"be up the ears"* - that means to have much work, but the idioms *"show one's hand"*, *"throw dust in a person's eyes"* - have maintained their motivations.

Somatic elements in phraseological units of these types occupy syntactic units longer than the word but smaller than a complete simple sentence.

However, there are good grounds for treating as idiomatic certain expressions. On the next stage of the research we suppose to distinguish the differences and similarities between the expressing forms of different meanings of somatic elements on the sentence level.

Semantic change that influences on the phraseological units, does not mean just changing the meaning of each constituent.

For example: *"to have an egg on a face"* - this means to look stupid, to be in an embarrassed situation. When we use this somatic idiom, we really do not think of a man who may have an egg on the face.

This was really meant, when we mentioned that the phraseological units have the semantic unity. Phraseological units are group of words with one meaning, whilst in and free utterance each constituent has its own meaning.

This is the main feature of phraseological units that makes them be similar to the words. Both words and phraseological units have a semantic unity. Though the words also have a structural unity.

Semantic criteria are considered to be the main factor by the most linguistics.

This means that it helps the phraseological units to be different from free utterances. So: "Phraseological Unit is a group of fixed words that is able to have incomplete or whole variations".

As it is seemed from the definition, semantic change may be partial or whole in a phraseological unit, in fact, semantic change may concern either whole sentence or its any component:

For example *"to wear one's heart on one's sleeve"* - this means to reveal smb's intim stories; *"to have one's heart on one's boot"* - to be in a deep depression etc.

According to this analysis we can clearly define somatic elements in phraseological units and idiomatic expressions. They enhance the language and show how the outer world and events are reflected in a given language. Language with its whole inner system serves to carry the idea. The right select of words obviously expresses the consciousness of a nation.

Conclusion. Somatic idiom depends on what a speaker really suggests to. This fact once again shows the communicative significance of a somatic idiom which is revealed in English language and the range of use of somatic idioms contrast from the use of literary exclamation.

The outgoing significance and the variety of a somatic idiom usage is wider and it can contain several, sometimes contradictory functions.

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**INGLIZ VA O'ZBEK TILLARIDA INSON TANA A'ZOLARI
ISHTIROK ETGAN FRAZEOLOGIZMLARNING PRAGMATIK
TAHLILI**

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Annotatsiya. Ushbu maqola o'zbek tilidagi inson tana a'zolari qatnashgan frazeologizmlarning ingliz tilidagi muqobillarining pragmatik tahlillariga bag'ishlangan. Inson tana a'zolariga kiruvchi "bosh/head", "burun/nose", "bo'yin/neck", "ko'z/eye", "brain/miya", "foot/oyoq", "mouth/og'iz", "tongue/til" so'zlarini mukammal tahlil qilish uchun frazeologik birliklarning muqobillari aniqlangan.

Annotation. This article devoted to the pragmatic analysis of phraseologisms including parts of the body in Uzbek language and their equivalents in English language.

For the perfect analysis of phraseological units with parts of the body, such as "bosh/head", "burun/nose", "bo'yin/neck", "ko'z/eye", "brain/miya", "foot/oyoq", "mouth/og'iz", "tongue/til" and their equivalents are defined.

Аннотация. Данная статья посвящена прагматическому анализу фразеологизма с участием части тела человека с понятиями "голова/head",