

## Linguistic Units Representing Members of the Human Head in English and Uzbek Languaculture

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**Abstract:** *The article discusses the linguistic units representing the members of human head in English and Uzbek linguistics and their place in the languages, as well as the characteristics of phraseological units, their manifestation in two cultures, issues of interaction, use of words and expressions of units. This paper draws an analogy aspect of semantic peculiarities of idioms of Uzbek and English languages are considered.*

**Keywords:** *Linguistics, Phraseology, Lingua-culture, Head, Language, Cultures, semantic, Idioms, Units, lexical.*

### Introduction

“Observe the historical experience of the people, the ideology of their time, the social system, as well as ideas related to traditions, culture, life and labor” said B. A. LARIN. Semantic components are one of the most effective lexical groups in the formation of phraseological phrases, expressions in different languages; this is due to the fact that a person explores the world around him through the senses with the help of various organs (ears, eyes, tongue, nose). Performs various movements using arms, legs, head and shoulders.

The aim of this paper is to identify similarities and differences in the semantics of English and Uzbek phraseological units with head somatic component. To achieve this goal it is necessary to solve phraseological structure of the language constantly updating it with new units. Phraseological units tasks are as follows:

- 1) briefly describe the development of phraseology as a science;
- 2) define the concept of phraseological unit;
- 3) describe the main features of the semantics of phraseological units;
- 4) describe the role of somatizations component in phraseology;
- 5) consider the concept of semantic analysis of selected phraseological units.

Important aspect of the study of this science: the stability of phraseological units, the sequence of phraseologies and the semantic structure of phraseological units, their origin and main functions. A particularly complex branch of phraseology is the translation of phraseological units, which requires a great deal of experience. In the study of the science (YU. JAROID, N.RUD: electronic resource).

The worldview of each nation is shaped by the civilization, social system is characterized by a unique way of perceiving the world. The mentality of any linguacultural community is largely determined by the image of the world that reflects the worldview and outlook of its members, it is believed that each natural language corresponds to a specific linguistic picture of the world.

The phraseological studies of English and Uzbek languages are very various, but have similar meaning. The bare relation of idiom with internationalism is not sufficient its correct translation. Firstly, “International units” included in Uzbek are available in English. Secondly, in spite of the same way of translation - calculus, there are even new minor formal differences between equivalents. Head is essential word in English and head has many parts. Let’s explore some vocabulary which related to the head component.

**Chin up** – this idiom is used for someone who has altered his behavior towards somebody after having a good amount of money. Ex: it was impossible not having answered me on the phone; I meant that He was chin up. The equivalents are:

1. Burni ko’tarilib qolmoq .It was accepted as a translation of this idiom, but chin means “yonoq”, hence using “nose” in Uzbek language variant.
2. Ko’zini yog’ bosdi.
3. Ko’zini shira bosdi. So, let’s make discussion about using the word “ko’z” as it’s eye in English. The eyes are single part of head functions to see all. When something in your eyes it’s hard to see and you may not notice the things or people. There are many idioms in Uzbek languages using the word “qil” in Uzbek “a hair” in English languages: “Qildan qiyiq axtarmoq” the synonym version of it “Tirnoq ichidan kir qidirmoq”. The English equivalent is: **Arguing for sake of arguing and arguing for the sake of argument**. Ex: you are just arguing. You don’t even know What the issues is. The next one is also connected to those idioms: **As thick as thieves** means to be very close friend with somebody, very close knit, friendly. Ex: Mary, Tom and Sally are **as thick as thieves**. They go everywhere together. Uzbek eq: “Orasidan qil o’tmas dugonalar”. This is also one type of exaggeration, because you can hardly see a hair as it “qil” in Uzbek and all of this shows very close relationship with somebody. The idiom “Qulog’iga lag’mon ilmoq” means to tell a lie and persuade somebody with full of lies. The following are some examples belonged to the head component of the sketch.

**Has the cat got your tounge?** – Nima tilingizni yutib yubordingizmi?

**Catch someone’s eye** – E’tiborni tortmoq.

**Cry your eyes out** – Ko’p vaqt qattiq yig’lamoq.

**See eye to eye** – Mos kelmoq.

**Lose your head** – Nazoratni yo’qotmoq.

**From head to toe** – Boshdan oyoq.

**Let your hair down** – Dam olmoq.

**Pick someone’s brain** – Biron kishidan ko’p savol so’ramoq.

**Bite your tongue** – Tilni tiymoq.

**Be all eyes and ears** – Diqqatli bo’lmoq.

**Use your head** – Avval o’yla keyin so’yla.

## Conclusion

The comparison of the linguacultural idioms that commonly used in English, Uzbek languages. Before we have already mentioned, the phraseological units are profound, rich and productive in meaning, and they can hold us a special impression of our speech. Both in Uzbek and English, we often come across the phraseological units that reflect the various aspects of human outlook, especially its negative and positive aspects. Language is a precious treasure of the courage and culture of the people, and with their nationality. It connects the relationship between the outward and the inner of individually. That's why each language express power and outlook of the people that belongs to it. In other words, language as the basic reverberation of national customs, serves as a mirror to understand and realize the nation's world.

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