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THE ROLE OF PHRASEOLOGICAL UNITS RELATED TO THE HUMAN HEAD IN COMMUNICATION IN UZBEK LANGUAGE

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Abstract. *Phraseological units related to the human head are widely used in the Uzbek language to express emotions, attitudes, and evaluations. These expressions serve not only as linguistic tools but also as cultural markers that reflect national identity and worldview. This article examines the pragmatic functions of such phraseological units in everyday communication, their role in expressing politeness, irony, and emphasis, and their structural and semantic characteristics. The research is based on examples from spoken and written Uzbek discourse, providing an analysis of how these expressions enhance communicative effectiveness. The study also explores historical influences, cultural contexts, and the impact of globalization on these phraseological units.*

Keywords: *phraseological units, Uzbek language, human head, communication, pragmatics, cultural linguistics, metaphor, semantic analysis.*

O'ZBEK TILIDA INSON BOSHI BILAN BOG'LIQ BO'LGAN FRAZEOLOGIK BIRIKLARNING MULOQOTDAGI O'RNI

Annotatsiya. *Inson bosh qismi bilan bog'liq frazeologik birliklar o'zbek tilida hissiyotlar, munosabatlar va baholarni ifodalashda keng qo'llaniladi. Ushbu iboralar nafaqat lingvistik vositalar, balki milliy o'zlik va dunyoqarashni aks ettiruvchi madaniy markerlar sifatida ham xizmat qiladi. Ushbu maqolada bunday frazeologik birliklarning kundalik muloqotdagi pragmatik funksiyalari, xushmuomalalik, kinoya va urg'u ifodalashdagi roli hamda ularning struktura va semantik xususiyatlari tahlil qilinadi. Tadqiqot og'zaki va yozma o'zbek nutqidan olingan misollar asosida olib borilib, ushbu iboralar kommunikativ samaradorlikni qanday oshirishini ko'rsatib beradi. Shuningdek, maqolada tarixiy ta'sirlar, madaniy kontekst va globallashuvning frazeologik birliklarga ta'siri ham o'rganiladi.*

Kalit so'zlar: *frazeologik birliklar, o'zbek tili, inson bosh qismi, muloqot, pragmatika, madaniy lingvistika, metafora, semantik tahlil.*

РОЛЬ ФРАЗЕОЛОГИЧЕСКИХ ЕДИНИЦ, СВЯЗАННЫХ С ГОЛОВОЙ ЧЕЛОВЕКА, В ОБЩЕНИИ НА УЗБЕКСКОМ ЯЗЫКЕ

Аннотация. *Фразеологические единицы, связанные с частями головы человека, широко используются в узбекском языке для выражения эмоций, отношений и оценок. Эти выражения служат не только языковыми инструментами, но и культурными маркерами, отражающими национальную идентичность и мировоззрение. В данной статье рассматриваются прагматические функции таких фразеологических единиц в повседневном общении, их роль в выражении вежливости, иронии и акцента, а также их структурные и семантические особенности. Исследование основано на примерах из устной и письменной узбекской речи, что позволяет проанализировать, как эти выражения способствуют эффективности коммуникации. Кроме того, в статье изучается историческое влияние, культурный контекст и воздействие глобализации на фразеологические единицы.*

Ключевые слова: *фразеологические единицы, узбекский язык, голова человека, коммуникация, прагматика, культурная лингвистика, метафора, семантический анализ.*

Introduction. Phraseological units are an essential aspect of linguistic and cultural communication. In every language, phraseological expressions reflect the history, mentality, and traditions of a people.In contemporary linguistics, the study of the development of phraseological units from a cultural perspective highlights the relationship between language and culture. This is because set expressions are more closely connected to people's lives than other linguistic units.In the era of globalization, the translation of world cultures and literature into various languages facilitates the exchange of information about different languages and cultures. Artistic translation plays an unparalleled role in conveying information about other nations' cultures to foreign readers. Through literary translation, the culture, traditions, values, lifestyle, and character of a nation, as well as other aspects, are introduced to learners of foreign languages. These elements have developed based on centuries-old life experiences and traditions that continue to this day.Language not only expresses reality but also influences how reality is interpreted, ultimately shaping the unique reality in which people live. Language serves multiple purposes and is often recognized as the primary means through which individuals express themselves and communicate with one another. It is used to collect and preserve culturally significant material.Various linguists have referred to language as "the house of objective reality," emphasizing that it is a tool for deep exploration of modern nationalism, as well as ancient people's perspectives on the world and culture. Proverbs, sayings, phraseological units, metaphors, and cultural references reflect events that occurred centuries ago and have survived over time, making them essential sources of knowledge.Thus, intellectual qualities become evident. This is especially true when phraseological units contain onomastic components, as these elements vividly express cultural identity. Onomastic units act as a bridge between a nation's past and its present life.Therefore, studying phraseological units in different language systems, analyzing their etymology, structure, and semantics, and classifying them is one of the key tasks of linguistics. For centuries, language and culture have been inseparable elements of a unified system—a shared linguistic worldview.Additionally, representatives of different cultures perceive and interpret reality based on their stereotypes, symbols, and standards. This led to the emergence of a specialized field in linguistics known as linguoculturology. According to V. A. Maslova, linguoculturology studies how language reflects and embodies people's culture. The Uzbek language contains a vast number of phraseological units associated with the human body, particularly the head, which plays a crucial role in cognitive and communicative processes. These phraseological units are used in both everyday speech and literary works, enriching the expressive and emotional power of language.The human head is universally associated with intellect, perception, emotions, and status, making it a central element in many idioms. In Uzbek, expressions such as "bosh qotirmoq" ("to rack one's brain"), "bosh egmoq" ("to submit"), and "bosh ko'tarmoq" ("to rise up") illustrate the symbolic and functional significance of the head in communication. This study aims to analyze how these phraseological units contribute to the effectiveness of communication and their role in social interactions.

Methodology. Theoretical Background.Phraseological units are studied within the framework of lexicology, semantics, and cultural linguistics. Scholars such as A.V. Kunin and V.V. Vinogradov emphasize the importance of idiomatic expressions in reflecting a nation's worldview. Uzbek linguistic studies have also explored the structure and pragmatics of phraseological units, but a comprehensive analysis of head-related idioms in Uzbek communication remains limited.According to linguistic typology, phraseological units can be categorized based on their structure, meaning, and function:

1. Descriptive phraseological units – expressions that describe actions or states (e.g., bosh qotirmoq – "to think deeply").

2. Emotional phraseological units – idioms that express emotions or attitudes (e.g., bosh ko'tarmoq – "to rise in pride or defiance").

3. Evaluative phraseological units – expressions that provide judgment or criticism (e.g., boshidan oshmoq – "to be overwhelmed with tasks").

Pragmatic Functions of Phraseological Units

1. Expressing Intellectual and Cognitive Actions

Many head-related phraseological units in Uzbek are used to describe thinking, decision-making, and intelligence. For instance:

"Bosh qotirmoq" – to think deeply or solve a difficult problem.

"Boshiga kelmoq" – to suddenly realize something.

"Boshidan kechirmoq" – to experience something personally.

These idioms highlight the cognitive and intellectual role of the head in communication.

2. Indicating Social and Emotional Status

Phraseological units can also express emotions, status, and interpersonal relationships:

"Bosh egmoq" – to submit or show humility.

"Bosh ko'tarmoq" – to stand up against something or show pride.

"Bosh og‘rig‘i" – to refer to a burden or problem.

Such expressions help speakers convey attitudes toward social hierarchy and personal experiences.

3. Expressing Irony and Criticism

Some phraseological units are used to express sarcasm or critique, making communication more dynamic:

"Boshiga yetmoq" – to cause someone’s downfall.

"Quloq solmoq" – to listen carefully (or ironically, to pretend to listen).

"Ko‘zi ochilmoq" – to gain awareness (sometimes sarcastically).

These expressions allow speakers to add depth and subtext to their speech.

Phraseological Units in Modern Uzbek Communication

With globalization and technological advancement, some traditional Uzbek idioms are evolving. Younger generations often mix Uzbek phraseology with loanwords from Russian and English. However, classical expressions remain widely used in literature, media, and political discourse.For example, in Uzbek journalism, phrases like "xalqning ko‘zi ochildi" ("the people have awakened") are commonly used in political discourse to indicate rising awareness. Similarly, in social media, idioms such as "bosh qotirmoq" are used humorously to discuss everyday challenges.

1. Conceptual Metaphor Theory (CMT) – Lakoff argues that metaphors are not just linguistic expressions but fundamental to human cognition. In Uzbek, phraseological units related to the human head (e.g., bosh – "head") often reflect conceptual metaphors such as:

MIND IS A CONTAINER (Boshiga sig‘maydi – "It doesn’t fit in his head" = It is too much to comprehend).

LEADERSHIP IS BEING AT THE TOP (Boshliq – "Leader" = The head of an organization).

THINKING IS SEEING (Bosh ko‘tarmoq – "To raise the head" = To become aware or react).

2. Embodiment of Meaning – Lakoff emphasizes that language is deeply tied to physical experiences. In Uzbek, many phraseological units about the head relate to emotions, intelligence, or social status because the head is central to perception and reasoning.

3. Frames and Cultural Influence – Different cultures conceptualize bodily expressions differently. Uzbek phraseological expressions involving the head reflect cultural attitudes toward wisdom, authority, and respect.Among somatic phraseological units, idioms with the component "head" rank second in terms of quantity after those with the component "eye." During our research, it was determined that in the Uzbek language, there are 160 phraseological units with the "head" component, including their variants, and 75 without variants. Of course, these numbers are relative and may increase due to phraseological units found in dialects and vernaculars.In the English language as well, idioms with this structure hold a leading position. During the study, 75 phraseological units with the "head" component in English were analyzed. For a comparative analysis of phraseological units with the "head" component in both languages, it is essential to identify their thematic fields. By clarifying the subject and content framework, it becomes possible to compare expressions and draw certain conclusions regarding their equivalence.

Let us first classify the phraseological units with the "head" component found in the Uzbek language into thematic fields:

1. Phraseological units expressing the meanings of life and death:

boshiga yetmoq (to bring about one's downfall), boshini yemoq (to trouble someone greatly), boshiga balo bo‘lmoq (to bring misfortune upon oneself), boshini ko‘tarmoq (to recover, to rise).

2. Phraseological units expressing mental abilities:

boshiga kelmoq (to come to mind), boshidan o‘tmoq (to experience), boshi ishlamoq (to be intelligent), bosh qotirmoq (to ponder deeply), boshi shishmoq (to be overwhelmed), boshi g‘ovlab ketmoq (to be confused).

3. Phraseological units expressing family and marriage relationships:

boshini ikkita qilmoq (to get married), bir yostiqqa bosh qo‘ymoq (to share a pillow, to marry), bosh qovushtirmoq (to unite in marriage), bosh biriktirmoq (to settle down), bosh qo‘shmoq (to join in marriage), boshini bog‘lamoq (to tie the knot), boshi ochiq (to be unmarried), bosh egali bo‘lmoq (to have a spouse).

4. Phraseological units expressing psychological and emotional states:

boshi ko‘kka yetmoq (to be overjoyed), boshini quyi egmoq (to bow down, to feel ashamed), boshini ham qilmoq (to be deeply engaged), boshini egmoq (to lower one's head), boshini aylantirmoq (to bewilder someone), boshi bilan sho‘ng‘ib ketmoq (to immerse oneself completely), boshi bilan kirib ketmoq (to become fully involved), boshini bukmoq (to submit, to yield).

5. Phraseological units expressing physical condition and movement:

bosh ko'tarmoq (to rise, to take action), boshi chiqmaslik (to be constantly engaged), boshini suqmoq (to interfere), bosh tiqmoq (to intrude), bosh olib ketmoq (to leave suddenly), boshidan soqit qilmoq (to rid oneself of responsibility), boshida tosh (yong'oq, danak) chaqmoq (to be extremely determined), boshi aylanmoq (to feel dizzy, confused).

6. Phraseological units expressing quantity:

boshdan oshib ketmoq (to exceed the limit), boshdan ortib yotmoq (to be abundant), boshdan oshib-toshib yotmoq (to overflow, to be more than enough).

Conclusion. Phraseological units related to the human head are deeply embedded in Uzbek linguistic and cultural traditions. They serve as powerful tools for expressing thoughts, emotions, and social relationships. Understanding these idioms is essential for effective communication, literary appreciation, and cultural literacy. Future research should explore how these expressions evolve in digital communication and their equivalents in other languages.Investigating their modern usage will reveal their continued relevance. Ultimately, understanding these idioms enriches our appreciation of Uzbek culture and language. Ultimately, understanding these idioms enriches our appreciation of Uzbek culture and language. Further study will uncover the subtle nuances and rich history behind these linguistic gems.

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