



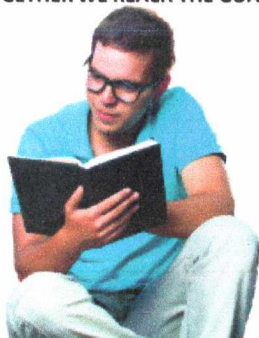
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Contrastive Analysis of the “Head” in English and Uzbek Languages

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Abstract: *This article describes somatic lexical units in Uzbek and English, containing in their composition a component with the meaning "head". This article considers cases of using lexical units with somatic component "head" / "bosh" in English and Uzbek languages; contrastive analysis of somaticisms in English and Uzbek languages.*

Keywords: *Somatism, phrase logical unit, somatic, head component, analysis, structure, lexico-semantic group, phrase logical unit, phrase formation, model.*

INTRODUCTION

Somatisms belong to "the oldest layers of phraseology" and form the largest subgroup of phraseologisms in English and Uzbek. Beyond this remarkable quantitative aspect, they are of linguistic interest above all because their images derive from that physical, directly experienced and comprehensible human corporeality that plays a major role in our conceptualization of the world in all cultures. They are thus among those special phraseologisms that Lakoff calls "image able idioms". Or to put it another way: they are characterized by a high degree of pictoriality. In general, somatisms have developed quite differently in different languages. This is even true for the European language family, although it not only shares the cultural heritage of Hippocrates and Galen of Pergamum, but above all also the etymological origins of the designations of body parts, the vast majority of which go back to the Indo-European period.

It can be stated: With regard to a general and comprehensive theory of somatisms, the somatemes would have to be arranged according to a typology of imagery that also includes the various degrees of their formability. If the symbol has the lowest degree of freedom in this respect and thus at the same time the lowest degree of use, this characteristic also applies to the so-called kinegrams, in which conventionalized gestures and facial expressions are found. The metonymic use of somatemes is - compared to that of symbols - a larger creative space, even if their limits are given by the fact that they always have to refer to the human being as a whole. The broadest spectrum, however, is certainly inherent in the somatic metaphors, which result from the variety of functions of certain parts of the body - such as the head, the hand and the mouth - and develop their variants in the free play between the areas of meaning: The pictorial idea that the head as the supposed seat of the mind sometimes gets lost under the pressure of emotions, leading to somatism in many European languages *to lose one's head*. The fact that he figuratively threatens to fall apart when he is overloaded reflects in some the somatism racking his brains. In English, one improvises off the top of one's head *off the top of one's head* and makes others laugh one's head off are based, form a broad field of work for contrastive somatology. The need to develop meaningful categories and scales, according to which classification and grading can be carried out in an interlingual comparison, is particularly

important for them. But this is exactly what proves their semantic richness, which they owe to the fundamental role of the human body in ordering reality and describing experiences in this reality. Body part designations form one of the oldest layers of the vocabulary of any language. Parallel to their biological functions, human body parts or organs are also used for the symbolic expression of various issues and are conceptualized as the seat of emotional and mental activity. There is a growing interest in researching the historical and cultural foundations of human cognition, taking into account cultural traditions and models.

MAIN BODY

In everyday language, somatisms, i.e., phraseologisms that contain a body part as a component are used especially in spoken language. The translatability of these formulaic constituents is sometimes problematic due to their complex lexical and semantic composition and sociocultural differences. Translators and language teachers are constantly faced with the challenge of having to search for possible equivalence in the target language.

Idioms are constituents that usually have a connotative meaning in addition to their denotative meaning. Like proverbs, they are anonymous rhetorical figures whose origin, i.e., by whom, when and where they were first used, is unknown. Idioms consist of at least two words that carry influencing as a function. The cultural characteristics of a community are reflected in the words or word groups that can be found as idioms in everyday life. These phrases present a situation or location in a concise and understandable way and only become understandable against their specific, cultural background. Idioms that have been used in the history of the community and are no longer relevant today thus open up cultural interpretations and peculiarities of the past.

A large number of somatic idioms, which have been spread by word of mouth as cultural heritage, are now regarded as universal, cultural peculiarities. That is why the idioms have a special status in translation. An equivalent translation must be found for the formulaic constituents. They usually cannot be translated literally, as they can differ in their structure and meaning. For this reason, idioms that do not correspond in form and meaning are often translated incorrectly. For the translation of the idioms, it is necessary to find the equivalent in the target language. If this equivalent cannot be found, refer to the helpful method of finding a word or even a phrase that represents the meaning of the idiom. However, it is a fact that nowadays several dictionaries are needed to ensure an adequate translation.

Phraseologically active somatisms have a developed polysemy, and also realize in phraseological units a significant part of their meanings, however, the somatism “head” we are considering, having the following values, implements only two of them, that is, less than half.

Consider the meaning of this somatism in the dictionary:

- 1) The upper part of the human body, or the front or upper part of the body of an animal, typically separated from the rest of the body by a neck, and containing the brain, mouth, and sense organs.
- 2) A thing resembling a head either in form or in relation to a whole.
- 3) The front, forward, or upper part or end of something.
- 4) A person in charge of something; a director or leader.
- 5) A person considered as a numerical unit.
- 6) A component in an audio, video, or information system by which information is transferred from an electrical signal to the recording medium, or vice versa.

In Uzbek and English, the head is represented as the main organ of human thought. In this regard, the main connotative meaning of somatism, it means prudence and mind or their absence. Therefore, this lexeme is the most productive when description of a person's intellect in terms of his appearance.

Often the "head" takes on the meaning of life, because it is a vital organ, for example, *to pay for smth. with one's life* "boshi bilan javob bermoq" Some brings additional value superiority inherent in the concept, for example: *to carry one's head high* - "boshini baland tutmoq", "o'zini mag'rur turmoq", *to wash one's head* - "kimningdir boshini egmoq, ham qilmoq".

It should be noted that among the analogues of Uzbek phraseological units about the head in English, sometimes it is the head that corresponds to it, and sometimes the brains, for example: *to cudgel one's brains over something* - "biror narsa ustida bosh qotirmoq", *use your brains* - "kallangni ishlat", "aqlingni ishlat".

Somatic phraseological units are widely represented in the studied our languages, but not always in them somatisms are key, in other words, sometimes their role is optional. Typical structure phraseological units with key somatisms are comparative (to keep one's head - "xotirjam bo'lmoq", literally "boshni saqlamoq") and gestural phraseological units owing their origin to the free phrases (to shake one's head - "bosh chayqamoq" = a sign of disagreement, to hang one's head - "boshini egmoq", "boshni quyi solmoq" = a sign of sadness, sadness).

Most cultures tend to perceive the head as the main and the most vital part of the body. The languages we study are not exception. The fact that the head is associated with the idea of brain, one of the main functions of which is the function thinking, largely determines the lexico-semantic the potential of this word as a supporting component of somatic phraseological units. The lexeme "head" is a part of various structure and lexical and grammatical features of combinations. Phraseological units that have a noun in their composition "head", characterized by the expression of a rich range of feelings, spiritual the state of a person and his attitude to surrounding phenomena, positive or negative assessment of actions and actions and are mainly associated with concept of mental activity.

Most somatisms in Uzbek and English are the same its logical structure, for example: a fish rots from the head - "baliq boshidan sasiydi." Some somatisms coincide in their logical structure, but differ in the components themselves, for example: many men, many minds - "bir kalladan ikkitasi yaxshi".

CONCLUSION

Thus, the cultural-national interpretation of the lexical-phraseological somatic space allows us to understand mechanisms involved in the formation of a picture of the world, including huge role of a person in self-knowledge, knowledge of the real world, his worldview and worldview of a person and an ethnic group as a whole.

English and Uzbek phraseological units of the lexical-semantic field of "body parts" represent huge group phraseological units with specific features. Among them there are phraseological units of all types: phraseological unions, unity and combinations. Greatest the numbers of somatic phraseological units of the compared languages are phraseological units. They are different in their origin: bibleisms, mythologisms, phraseological units formed by rethinking in one of the compared languages. Phraseological units of English and Uzbek languages with component "part of the body" have increased interlingual phraseological equivalence. This is because the nuclei (i.e., words - names of body parts) are included in the high-frequency and primordial vocabulary each of the languages are similarly comprehended in the culture of both

European countries and have a high phrase-forming activity, which increases degree of interlingual equivalence.

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