

Phraseological Use of the Units Representing the Human Head in English and Uzbek Languages

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Annotation: *In the article, we strived to explain a brief enlightenment of the units representing human head both in English and Uzbek languages. Studying application of units presenting parts of the human head and translation of them defines the concept of the current article.*

Keywords: *human body, appearance, linguistics, phraseological units, equivalent, equal combination, neutral, dominant.*

I. Introduction

The sustainable interest of modern linguistics in the human factor in the language has led to the fact that recently one of the actively studied objects of linguistics became the human body. Analyzing should be done not only linguistic conceptualization of the human body as a whole, but also its parts, organs and actions performed by them. As a result studies of the human body by different representatives of different spheres and linguists, it turns from a biological phenomenon in sociocultural. Of course, in different cultures and in different historical eras, the concept of "human body" is filled with different meanings. Words denoting human head such as head, eye, ear, nose, mouth, lip are a major part of phrases and idioms found not only in English and Uzbek, but also in languages around the world. The occurrence of these words in the context of such phrases or idioms is related to the phraseology, and in this process the organs of the body, such as the head, eyes, ears, mouth, nose, have their original functions. They lose their meanings such as thinking, thinking, seeing, hearing, smelling, tasting, and represent other meanings that are adjacent to them. In such cases, the word "head" can be the dominant word in the synonym series.

II. Literature review.

Frequent words like body, head, blood, eye, ear, nose and mouth are of linguistic interest, since, in particular, they are components of a significant part of stable word combinations in all languages. The purpose of our comparative study is to identify structural and semantic similarities and differences of a certain layer of phraseological units in English and Uzbek languages. We investigated how the word "head" and its place in the fixed phraseologies would be, in what ways they coincide, and in what ways they show national and cultural specificity.

Phraseologisms, like words, have the same meaning, but the phraseological meaning differs from the lexical meaning. Phraseological meaning is the information that a phrase expresses about a sign, action, etc. Phraseology has a holistic meaning, and the words in phraseology do not have semantic independence. Therefore, even if the components of some phraseologies change, the phraseological meaning is preserved. The state of being equal combination to the sentence becomes equal to the

combination. There are many such phrases that can take the form of two different syntactic constructions:

“Ko’zi ko’r, qulog’i kar” – “Eyes are blind, ears are deaf” or “Blind and deaf”.

Complex analysis of the units representing the human head parts in English and Russian languages is carried out by Ye.E.Naumenko, Yu.D. Apresyan, S.V. Tuganova, B.Lokkett, R.Hendrikson, R.Kreydlin, G.E.Letuchiy. A.R.Popova.

III Main part

In the phraseologies of both languages, the word "head" has a symbolic meaning. The comparison shows that in many respects these meanings coincide in English and Uzbek, reflecting the universal, universal vision of the world. The analyzed somatic phraseological units in both languages contain a coded experience of a person's knowledge of himself in the process of his interaction with the outside world. At the same time, as with all internal and external organs of the human body, specific functions are assigned to the head. They can be mental, perceptual, emotional. Accordingly, the “head” component can be represented in English and Uzbek phraseological units in different aspects such as an element of the external appearance of a person, as a place of localization of sensations, potential diseases, as something that reflects the emotional, mental or physical state of a person, as well as his permanent properties. In both compared languages, there are synonymous rows with a stylistically neutral dominant "head". In English, except for a few words all synonyms refer to either informal or slang register . A similar picture is observed in the Uzbek language. Of all the synonyms in phraseological units of both languages, the word “head” is mainly used, however, single idioms contain, respectively, the following lexemes: brain, mind, block, chump and tower, tambourine, jug, cauldron, bowler hat, roof, turnip, pumpkin, teapot – bosh, kalla, miya, in connotative meaning: qovoqkalla, tovuqmiya.

In the phraseological systems of both languages, the concept of "head" includes a wide range of meanings, showing immanent ambiguity. Of all the meanings of the lexeme "head" and other “head parts “in the analyzed phraseological units, the following are realized: mind, intellect; reason; consciousness:

“Bitta boshdan ko’ra ikkitasi yaxshiroq” -Two heads are better than one. - One head it's good, but two better. Mind is good, but two is better.; So many men, so many minds. - How many heads, so many (and) minds;

“Kallangni ishlat” - Have your head examined! - Are you okay with your head?

“Bosh qotirmoq” - to rack one's brains - puzzle over smth.;

“Miyasi zo’r ishlaydi” - to have a (good) head on one's shoulders - to have a head on their shoulders; to have a clear head - have a bright head;

“Boshidan chiqarib tashlamoa” - to put / get sth out of one's head / mind - throw it out, throw it out of your head (do not think, do not remember anything);

“Miyani qoqib, qo’liga bermoq”- to cram/ fill/stuff one's/smb's head (with nonsense)

“Bir yoqadan bosh chiqarmoq” - to put one's heads together - lay down your brains; one head is good ... (to solve the problem together, joining forces);

“Xotirada saqlamoq” - to keep / hold smth in one's head - keep in your head (on your mind); person: over smby's head - through someone's head. head (without informing someone, bypassing the one to whom one should directly contact);

“Birovning zimmasida” - on one's (own) head - on your head (at your own peril and risk, to your own detriment);

“Baxt qushi boshiga qo'ngan” - to call down the wrath of God /the vengeance of Heaven on sb's head head; a person as a carrier of any properties, qualities, habits.

“Kallasi bo'm-bo'sh” - blockhead / fathead - oak head, blockhead, idiot; emptyheaded, wooden-headed, chump, soft-headed

A good / strong head - “strong head” (capable of drinking without getting drunk); Pot-head/ tea-head/ hash-head/ acid-head sl. - drug addict, marijuana addict; hammered head (reckless, rampant person);

“Boshi bilan javob bermoq” – answer with your head for someone /take full responsibility)

Deadhead - 1) a visitor to a theater or sporting event who does not pay for the performance; 2) a passenger entitled to free travel by train or other means of transport;

“Besh barmog'ini og'ziga solmoq” - Sticking five fingers in his mouth - to scream, to strive to achieve more than necessary, to indulge in lust;

“Boshini ikkita qilmoq” – to marry;

“Boshog'riq” – problem, excessive anxiety, restlessness;

“Bir yostiqa bosh qo'ymoq” - Put their heads together - got married;

“Boshi ko'kka yetdi” - his head is blue - he is very happy;

“Boshi yostiqa yetganda” - when the head touches the pillow ,when you get sick;

“Boshidan oshib yotibdi” - over the head - too much, too much;

“Boshdan oyoq” - from head to toe - bus-whole, complete;

Breast milk came out of the mouth - it was too hard;

in the mouth - very happy;

“Ochiq yuz bilan” - with an open face - in a good mood, with kindness;

her hair stood on end - she was furious for a moment

“U qulog'idan kirib, bunisidan chiqdi” - it went in and out of his ear - he couldn't pay attention and remember;

“Katta og'iz” -big mouth 1) false arrogance, likes to brag 2) has a privileged position (irony)

Hair: gray-headed - gray-haired (wise man) – oq soch, oqsoqol, keksa yoshli, nuroniy odam;

Possessing a high degree of polysemanticity (more than 30 meanings), the lexeme “head” also implements a wide range of meanings in phraseological units.

The listed phraseological units have a positive connotation, however, most phraseological units belonging to this thematic group are characterized by negative evaluation: *“Boshiga chiqmoq” - to be over sb's head - to be above someone else.*

Addition does not always change the syntactic structure. Such grammatical changes occur only in the expression plan of the phrase and do not affect its content plan. Phrases that are unique to a sentence, from equations to compounds, and vice versa, are always in the form of a syntactic structure.

To illustrate, expressions such as: “ko`ziga cho`p solmoq”, “ko`zini bo`yamoq”, “ko`z o`ngida” - "to strike the eye", "to paint the eye", "in front of the eye" are always in the same constructive form as the word combination: Phrases such as “ko`zi yetdi”, “ko`zi ilindi”, “ko`zi ko`r – qulog`i kar” deaf-blind are always used in the form of a sentence.

Examples show that phrases with the same syntactic structure as the compound, as well as phrases with the same sentence, are collected and distributed, and the same parts are involved in the structure of the phrases as in the usual syntactic connections.

IV Conclusion

Phraseological expressions refer to words that have the same meaning, express meaning in a strong way and vividly reflect the imagery in them. Phraseological expressions describe different events in life, to evaluate different behaviors of people, to experiment and to give clear conclusions of the people on the basis of generalizations. The analyzed phraseological units represent a special class of linguistic and semantic formations with a holistic semantic, figurative structure, the formation of which is due to the experience of human analytical activity in the knowledge of the world, society and the individual. The study of the semantics of these phraseological units, their figurative component allows us to identify the features of the conceptualization of the real world, including the person himself, taking into account expressive-evaluative connotations. The cognitive basis for this kind of transfer is metaphorical, metonymic or symbolic rethinking. Denoting the most important part of a person, the word “head / head” forms phraseological units that conceptualize various aspects of human life and characterize a person from various angles.

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