

Linguoculturological Study of Somatic Phraseological Units of English and Uzbek Language

Fayziyeva Aziza Anvarovna

A senior lecturer, PhD

Lutfulla Kurbonov

The 2nd year master's student at Bukhara state university

Abstract: This article is devoted to the definition and analysis of features lexical units representing human mental activity, and also isomorphic, allomorphic and linguocultural features phraseological units with the head/bosh component in English and Uzbek languages.

Keywords: concept, lexical units, isomorphic, allomorphic, somatism.

In the development of modern world linguistics, an important role is played by the comparative study of universal and unique aspects of linguistic units, including phraseological units that have national and cultural characteristics that reflect the worldview, customs, way of life and history of a particular people and nation.

Linguoculturology, which is one of the areas of the anthropocentric paradigm, today has not lost its relevance in its priority areas, in particular, in a broad and detailed study and analysis of phraseological units that reflect national and cultural characteristics and reveal human mental activity¹. A concept expressing human mental activity, with the dominant “mentality/mental ability”, includes lexical units belonging to the same semantic group, but with different phrasal accessory: noun - mind, consciousness, knowledge, thought, idea, memory, intellect and verb - think, learn, invent. The presence of intellectual abilities in a person is an eternal value and, accordingly, it will always have a positive assessment and, conversely, the lack of intellectual abilities will always be assessed negatively, which is why all phraseological units can be divided into two large groups:

- 1) phraseological units with a positive meaning;
- 2) phraseological units with a negative meaning;

A smart, intelligent person is defined in phraseological units as a person distinguished by the following positive qualities: Mind like a steel trap (zehni o'tkir - sharp mind); To have one's head screwed on the right way (kallasi joyida yoki sog'lom fikr yuritmoq - head in place, rational thinker).

In the opposite meaning to the above phraseological unit: A memory like a sieve (galvir bosh - holey head); Someone is a feather brain (Miyasi bo'sh - empty-headed); The brain of a pigeon (tovuq miya - chicken brains);

People have developed the following phraseological units about fools and stupid people:

¹ Кунин А.В. Курс фразеологии современного английского языка. – 2-е изд. перераб. – Москва: Высшая школа, 1996. – 156 с.

Fools rush in where angels fear to tread (axmoqqa qonun yo'q - the law is not written for fools);

Fools grow without watering (axmoqlar o'zi tug'iladi - fools are born);

Every fool will be meddling (hamma narsaga burun suquvchi axmoq - a fool who gets into all the holes)².

A comparative and comparative analysis of phraseological units in the English and Uzbek languages showed that there are more phraseological units with a negative meaning than phraseological units with a positive meaning.

Language, as an intricate tapestry, is woven with various threads, each contributing to its richness and complexity. Among these linguistic elements, phraseological units stand out as vibrant patterns that capture cultural nuances, historical contexts, and shared experiences. In this in-depth exploration, we delve into the world of phraseological units in English, unraveling the layers that make them an indispensable part of our communication.

Idioms, the jewels of phraseology, go beyond the literal meanings of individual words, painting vivid pictures through figurative expressions. They often provide unique insights into the cultural ethos. For instance, "spill the beans" carries a narrative of revealing a secret, adding color to everyday conversations.

Embedded in the fabric of everyday wisdom, proverbs serve as timeless lessons, reflecting the accumulated knowledge of societies. "All that glitters is not gold" encapsulates a universal truth about appearances, transcending cultural boundaries. Despite their overuse, clichés persist as powerful communicative tools. Examining their origins and evolution unveils the shifting dynamics of language. "Caught between a rock and a hard place" illustrates the resilience of these expressions. Collocations, the harmonious combinations of words, contribute to the natural flow of language. From "salt and pepper" to "thick and thin," they enhance expressiveness and convey nuanced meanings effortlessly

In the process of translating phraseological units from one language to another, a change in image and figurativeness is often observed, which manifests itself in the following phraseological units:

Run in blinkers (word for word translation – ko'z himoyalagichlarda yugurish – literally run in blinkers) – tor fikrli odam, kaltabin odam (narrow-minded, limited person).

Laugh at smb's beard (word for word translation – birovning soqoli ustidan kulish – verbatim, laugh at someone else's beard) - gapidan adashtirmoq, kimnidir axmok qilmoq (to make someone a fool, to confuse another person's thoughts).

Verbal phraseological units, expressing many mental actions of a person, are used in English only in the plural, characterized by the absence of use in the singular: go bananas (aqldan ozish - go crazy); not to have all one's buttons (esdan ozish - go crazy); lose one's marbles (bir sharigi kam - there are not enough marbles); meeting of minds (fikri bir joydan chiqish - like-mindedness); have an old head on young shoulders (aql yoshdamas boshda - the mind is not in years, but in the head); come to one's senses (aqlini xushini yig'moq - gather your thoughts)³.

Despite the differences in languages, there are phraseological units that have the same semantic meaning. This homogeneity reflects the isomorphic properties of phraseological units.

An arrow shot upright falls on the shooter's head - tepaga otilgan o'q kamonchining boshiga tushadi (an arrow shot up will fall on the shooter's head).

² Азизова Ф.С. Краткий англо-узбекско-русский фразеологический словарь. –Ташкент: Фан ва технология, 2010. – 160 с.

³ Концептуальные проблемы мировой литературы и лингвистики в социокультурном пространстве XXI века: теория, методология, практика. — Т., 2009. С. 314–315.

This PFU is given in the form of sentences in both compared languages, and during the translation process we see that the head-bosh component is used in its literal meaning in this phraseological unit. A head-bosh component that was parsed as a member sentences, was used in this case in both compared languages as an indirect object. This phraseological unit in question has semantically similar feature in English and Uzbek languages. This means that when translating the proverb from English into Uzbek, all the words in this proverb were used in their direct meaning, which makes it easier to understand the PFU.

1. *A/per head - bitta bosh (one head).*

A counting word given as a phrase in both languages;

in both languages compared, it serves as a counting word in relation to people. There are also allomorphic features of phraseological units in the English and Uzbek languages, and we will analyze some of them below.

2. *The head of your neighbor is a kingdom and his heart a wood – yaqiningizning boshi davlat, yuragi esa o'tin (the head of your loved one is wealth, and the heart is firewood).*

Meaning: While many may appear to be unenvious, they actually have a feeling of envy in their souls, within. In this proverb, the head and heart, the definition of which is wealth and firewood, are in opposition. However, in the Uzbek language there are no similar proverbs, where envy is expressed through the component head, however, there are proverbs with a similar meaning, where the part of the head is, in our the example of yuz (face) as somatism expresses a similar meaning, where the negativity of the feeling of envy is affirmed, for example, xasadgo'yning yuzi qora (lit. face of an envious person black).

3. *Nodding the head does not row the boat - moving the head does not move the boat.*⁴

Meaning: used in the sense of a futile attempt to change something. In the Uzbek language, the proverb “behuda chiranish belni chiqaradi (literally, stupid effort harms the back)” is an alternative to the phraseological unit given above in English. In order to express the meaning of this phraseological unit in the Uzbek language, instead of the bosh component, the concept bel (back) is used, thereby creating somatism. In addition, the Uzbek language has a number of proverbs, expressing this meaning: “Behuda urinsang, poyoni bo'lmas (literally, there is no end to aimless attempts)”, “O'lanib qilsang, ziyoni bulmas (literally, there is no harm in thoughtful deeds)”, “Behudaga yig'laganing - yuragingni to'g'raganing (literally, cry just like that –stain on the heart)”⁵

Various aspects of phraseological units are mainly manifested in the amount of meaning and content.

We analyzed phraseological units of the English language with the head component in the form of sentences and phrases in comparison with their Uzbek counterparts and identified their various features. According to the results of the analysis, fraseologisms with the head component in English are expressed in the Uzbek language as follows: 40% in the meaning of bosh (head), 40% in other meanings (xotira, idrok, xayol - memory, perception, imagination) and 20% in the meaning of aql (mind, reason).

The phraseological layer of each language reflects the customs and life of the people speaking this language, their worldview. It is no secret that figurative, meaningful, impactful and colorful expressions make up the beauty of our speech, the richness of our language. Regarding the features of the phraseological world English and Uzbek languages, then existing units in one language are not repeated in the other. The reason is that the linguistics of all nations and its

⁴ Жароид, Ю., Рудь Н. Особенности перевода фразеологических единиц. URL http://www.rusnauka.com / 8_NND_2010 / Philologia / 60639. doc. htm

⁵ Рахматуллаев Шавкат. Ўзбек тилининг изоҳли фразеологик луғати. – Тошкент:Ўқитувчи,1978. – 405 б.

directions develop in harmony with culture, and phraseological units also differ those that represent culture.

USED LITERATURE

1. Азизова Ф.С. Краткий англо-узбекско-русский фразеологический словарь. – Ташкент: Фан ва технология, 2010. – 160 с.
2. Воркачев С.Г. Лингвокультурология, языковая личность, концепт: становление антропоцентрической парадигмы в языкознании // Филологические науки, 2001. – № 1. – С. 64-72.
3. Жароид, Ю., Рудь Н. Особенности перевода фразеологических единиц. URL http://www.rusnauka.com / 8_NND_2010 / Philologia / 60639. doc. htm
4. Карасик В.И. Языковой круг: личность, концепты, дискурс. 2-е изд. – М.: Гнозис, 2004. – 390 с.;
5. Корнилов О.А. Языковые картины мира как производные национальных менталитетов. 2-е изд., испр. и доп. – М.: ЧеРо, 2003. – 349 с.
6. Концептуальные проблемы мировой литературы и лингвистики в социокультурном пространстве XXI века: теория, методология, практика. — Т., 2009. С. 314–315.
7. Кунин А.В. Курс фразеологии современного английского языка. – 2-е изд. перераб. – Москва: Высшая школа, 1996. – 156 с.
8. Narbaevna, S. D. (2022). MEANS OF ESTABLISHING CONTACT WITH THE PATIENT IN MEDICAL DISCOURSE. *ResearchJet Journal of Analysis and Inventions*, 3(4), 1-4.
9. Маслова В.А. Лингвокультурология. Учеб.пособие для студ. высш. учеб. заведений. 2-е изд., стереотип. – М.: Издательский центр —Академия, 2004. – 208 с
10. Рахматуллаев Шавкат. Ўзбек тилининг изоҳли фразеологик луғати. – Тошкент:Ўқитувчи,1978. – 405 б.