

**SOMATIC PHRASEOLOGICAL UNITS IN ENGLISH AND UZBEK LANGUAGES****Narmetova Zebo Azamatovna**

Master of Urgench State University

zebo.narmetova@gmail.com, +99893-467-49-21

The culture includes the phraseological units of the language as we can't imagine any language without one of the parts of phraseological units-somatic words. And every country has its own somatic components of phraseological units. Our research is based on the comparison of English and Uzbek somatic words according to their cross-cultural aspects.

Somatic phraseological units, known as somatisms, consist of a simple word composition that has multiple meanings and form the most ancient lexical layer of the language. Researchers' growing interest in somatic phraseology stems from the fact that, in terms of the plan of expression and the plan of content, we think that somatic phraseology has two opposite polarities. In other words, the components of the phraseological units as well as their combined whole are, in one way or another, aimed at describing and characterising humans and their activities.

Somatic phraseologies play a special role in the expressiveness of the language and in its emotionality, with one of their main features being the fact that they are figurative, emotional, and expressive. In fact, somatic phraseologies are the most effective and figurative way to reflect concepts than any other phraseological combinations.

First, we would like to say that the word 'soma' comes from Greek meaning 'body'. Estonian scholar F. Vack was the first who introduced the term "somatic" to linguistics. Researchers frequently make use of this term when they want to talk about body-part term idioms. Among such reseachers we can mention F. Cermák (1998: 109-119) with his article "Somatic Idioms Revisited", Sabina HALUPKA-REŠETAR, Edit ANDRIĆ with their article "Somatisms with the Lexeme Láb in Hungarian, Noga in Serbian and Leg/ Foot in English" (2016: 21-34), etc. The framework upon which the analysis of the somatic idioms in these two languages rests has been developed by George Lakoff and Mark Johnson in their groundbreaking study *Metaphors We Live By* (George Lakoff and Mark Johnson 1980).

The most common use of somatizms is hand. Further in frequency follow head, eye, face, foot, nose, finger, heart. The remaining somatizms (leg, arm, back, bone, brain, ear, tooth, skin, shoulder, neck, tongue) are less used, but their phrase-forming activity is quite large. According to Pekler M.A. and Rakhshstein A.D., among the 17 most frequent nouns in the Russian phraseological units, 8 lexical somatizms are detected, and among the corresponding 17 English nouns there are 11. This is, accordingly, in order: eye, hand, head, leg, tongue, nose, ear, heart, blood, shoulder - eye, hand, head, foot, tongue, nose, ear, heart, blood, shoulder. Native speakers resort to words that call their organs to describe a wide variety of areas of reality, including emotions. Own body is the closest for a person, they compare with him when

they talk about something as familiar as possible. The expression - to have something at one's finger tips – besh qo`ldek bilmoq speaks for itself. The organs of the human body can be classified in different ways and distinguished into groups according to various criteria: for example, there are organs that receive information from the outside - these are eyes, ears, and nose. In this, on the contrary, the stomach, shoulders and legs are not involved.

The **head**-bosh controls thinking and reason, for example: to have a good head for something - boshi ishlamoq, or to have a good head on one's shoulders – yelkasida boshi bo`lmoq. The meaning of the ability to concentrate, will is reflected in such phraseological units: to lose one's head –boshini yo`qotib qo`ymoq; to keep one's head - boshini yo`qotmaslik; to bury one's head in the sand –boshini qumga bulamoq. Often the “head” takes the meaning of “life”, because it is a vital organ: javobgarlikni bo`yniga olmoq, to carry one's head high - boshini baland qilib yurmoq (o`zini loyiq deb topmoq); to wash one's head - biror bir kishini xo`rlamoq.

**Hair**- soch. One's hair stood on end - teppa sochi tikka bo`lmoq (asabiylashmoq) to tear one's hair out - sochini yulmoq. Separate semantics have one hair, or a hair: it matters something small, sometimes it doesn't matter: to split hairs - mayda-chuyda narsalardan ayb topmoq; by a hair - yoqasida.

**Eyes** - ko`z and their openness symbolizes the receipt of information and its reliability: sharp eye- o`tkir ko`z; to be all eyes - e`tiborli bo`lish, hushyorlik, e`tibor bilan qarash; to open somebody's eyes to something - biror bir narsaga e`tiborli bo`lmoq. Eyes are also important spokesmen of emotions and feelings, therefore, a large number of phraseological units with this component, reflecting a change in the emotional state of a person. For example, surprise: an eye-opener - hayron bo`lib qarash; wish: with an eye to doing something –ko`z qirini tashlamoq; envy and ill-will: the envy eye / green eyes - hasad va yomon niyat bilan qarash. It should be noted that in English and Uzbek phraseology, there are a large number of phraseological units of “eye” component with meaning death: close eyes forever - hayotdan ko`z yummoq.

The **nose** - burun is a relatively small organ and the only one that protrudes on the face. Its first meaning is the designation of proximity, often associated with obtaining information. For example, not to see beyond the end of one's nose - burnidan narini ko`rmaslik; to stole something under one's nose –burninig tagidan olib ketmoq. The second symbolism of the nose is an unhealthy curiosity, vices: to stick / poke one's nose into other people's affairs - hamma joyga burnini tiqmoq. It should be also noted the following meanings: to look down one's nose at somebody / with one's nose in the air - burni ko`tarilmoq, burnini xo`roz qilmoq.

By means of **mouth** - og`iz speech is made. This is its symbolic meaning in matching languages: to keep one's mouth shut - og`zini yopmoq; to keep one's mouth shut - og`ziga suv olmoq.

**Teeth** - tishlar is the oldest emblem of aggressive and defensive power. For example: to show one's teeth - tishini qayirmoq; an eye for an eye, armed to the teeth - tishigacha qurollangan.

**Ear** - quloq, like the eye, is an organ that perceives information from the outside (only not visual). Therefore, mainly phraseological units associated with this body are used to denote the ability to recognize and listen to: to be all ears - hamma qulog`i bilan eshitmoq; it went in at one ear and out at the other - bir quloqdan kirib, ikkinchisidan chiqib ketmoq. It is interesting that ears are associated with mystery, with the desire to find out: to pick up somebody's ears - qulog`iga quymoq. Ears are also a symbol of something extreme (apparently, this is due to their marked location both on the head and in the vertical relation: this part of the body is located above almost all others): to be over head and ears in love - butun vujudi bilan sevmog; to be up to the ear in work - ishga botmoq.

**Tongue** -til symbolizes communication, the transmission of information - this is its first symbolic meaning, for example: to have lost one's tongue - tilini tiymoq; the word is on the tip of my tongue - til uchida turmoq. Often in phraseological units, the meaning of the body guilty of excessive talkativeness is important. In this case, it has negative meanings (the second symbolic meaning): wag one's tongue - bema`ni gaplarni gapirmoq; to hold one's tongue - tilini tiymoq; a clever tongue will take you anywhere - aqlli til seni hamma joyga olib boradi; a fool's tongue runs before his wit - mening tilim mening dushmanim; to lose one's tongue - tiliga erk bermog.

**Heart** - yurak - an organ with the symbolism of feelings, emotions, moods. For example, sincerity: from the bottom of one's heart - chin ko`ngildan (dildan); with all one's heart - chin dildan; pain: heart is bleeding - yuragi qonga bulanmog; to eat one's heart out - yuragi og`rimog; good luck: to win one's heart - birovning yuragidan joy olmog; worrying: to take something to heart - yuragiga olmog, tashvishlanmog.

Somatizms is often used to describe the character of people: to have heart of gold / big / soft / kind heart - mehribon qalbli bo`lmog. More often the use of the word "heart" speaks about the positive qualities of a person. Quite often, the heart is associated with the concept of love: to open one's heart to - birovga yuragini ochmog; sevmog; to break one's heart - yuragini vayron qilmog.

**Hand**- qo`l: to take something in hand / lay hands on - boshqarmog, qo`lga olmog; to hold well in hand - qo`lida ushlab turmog, boshqarmog; to take oneself in hand - o`zini qo`lga olmog; hands off! - qo`llaringni ol; to fall / get into somebody's hands - qo`lga tushmog. Hands indicate the material embodiment of intentions: to seek somebody's hand in marriage - qo`lini so`ramog; to wash one's hands of - qo`lini yuvmog.

**Leg** - oyoq: in the Uzbek language is the main word for the entire limb, and in English the lower limb is divided into two zones and two words are used to designate them: leg / (upper part) and foot / (lower part, foot). The foot symbolizes movement, speed. In established expressions, the legs are often opposed to the head and the mental principle associated with it



in a person, as the acting and mechanical organ to the rational: little wit in the head makes much work for the feet - boshi ishlamaydiganni oyog`i tinmaydi. Somatizms reflect the meaning of stability or instability (both in the direct meaning and figuratively) and self-confidence: to stand on one's own two feet - yerda ikki oyoqlab turmoq; to feel/find one's feet - oyog`ini qattiq bosmoq; to get back on one's feet - oyoqqa turmoq; to cut the ground from under one's feet / to pull the rug from under one's feet - oyog`ini tagini kovlamoq; to be with one foot in the grave - bir oyog`i go`rda bo`lmoq.

In conclusion, it can be said that phraseological units with a somatic component make any language beautiful, rich, expressive and authentically native. Examples show that somatizms in English have the same meaning in Uzbek. And each language comprises a great amount of somatizms in the structure of phraseological units.

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