

**SCIENCE**  
**PROBLEMS.UZ**

ISSN 2181-1342

Actual problems of social and humanitarian sciences  
Актуальные проблемы социальных и гуманитарных наук

# Ijtimoiy-gumanitar fanlarning dolzarb muammolari

9/S-son (4-jild)

**2024**

# **SCIENCEPROBLEMS.UZ**

## **IJTIMOIIY-GUMANITAR FANLARNING DOLZARB MUAMMOLARI**

*№ 5/9 (4) – 2024*

## **АКТУАЛЬНЫЕ ПРОБЛЕМЫ СОЦИАЛЬНО- ГУМАНИТАРНЫХ НАУК**

## **ACTUAL PROBLEMS OF HUMANITIES AND SOCIAL SCIENCES**

**TOSHKENT-2024**

## **BOSH MUHARRIR:**

Isanova Feruza Tulqinovna

## **TAHRIR HAY'ATI:**

### *07.00.00- TARIX FANLARI:*

Yuldashev Anvar Ergashevich – tarix fanlari doktori, siyosiy fanlar nomzodi, professor, O'zbekiston Respublikasi Prezidenti huzuridagi Davlat boshqaruvi akademiyasi;

Mavlanov Uktam Maxmasabirovich – tarix fanlari doktori, professor, O'zbekiston Respublikasi Prezidenti huzuridagi Davlat boshqaruvi akademiyasi;

Xazratkulov Abror – tarix fanlari doktori, dotsent, O'zbekiston davlat jahon tillari universiteti.

Tursunov Ravshan Normuratovich – tarix fanlari doktori, O'zbekiston Milliy Universiteti;

Xolikulov Axmadjon Boymahmatovich – tarix fanlari doktori, O'zbekiston Milliy Universiteti;

Gabrielyan Sofya Ivanovna – tarix fanlari doktori, dotsent, O'zbekiston Milliy Universiteti.

Saidov Sarvar Atabullo o'g'li – katta ilmiy xodim, Imom Termiziy xalqaro ilmiy-tadqiqot markazi, ilmiy tadqiqotlar bo'limi.

### *08.00.00- IQTISODIYOT FANLARI:*

Karlibayeva Raya Xojabayevna – iqtisodiyot fanlari doktori, professor, Toshkent davlat iqtisodiyot universiteti;

Nasirxodjayeva Dilafruz Sabitxanovna – iqtisodiyot fanlari doktori, professor, Toshkent davlat iqtisodiyot universiteti;

Ostonokulov Azamat Abdukarimovich – iqtisodiyot fanlari doktori, professor, Toshkent moliya instituti;

Arabov Nurali Uralovich – iqtisodiyot fanlari doktori, professor, Samarqand davlat universiteti;

Xudoyqulov Sadirdin Karimovich – iqtisodiyot fanlari doktori, dotsent, Toshkent davlat iqtisodiyot universiteti;

Azizov Sherzod O'ktamovich – iqtisodiyot fanlari doktori, dotsent, O'zbekiston Respublikasi Bojxona instituti;

Xojayev Azizxon Saidaloxonovich – iqtisodiyot fanlari doktori, dotsent, Farg'ona politexnika instituti

Xolov Aktam Xatamovich – iqtisodiyot fanlari bo'yicha falsafa doktori (PhD), dotsent, O'zbekiston Respublikasi Prezidenti huzuridagi Davlat boshqaruvi akademiyasi;

Shadiyeva Dildora Xamidovna – iqtisodiyot fanlari bo'yicha falsafa doktori (PhD), dotsent v.b, Toshkent moliya instituti;

Shakarov Qulmat Ashirovich – iqtisodiyot fanlari

nomzodi, dotsent, Toshkent axborot texnologiyalari universiteti

### *09.00.00- FALSAFA FANLARI:*

Hakimov Nazar Hakimovich – falsafa fanlari doktori, professor, Toshkent davlat iqtisodiyot universiteti;

Yaxshilikov Jo'raboy – falsafa fanlari doktori, professor, Samarqand davlat universiteti;

G'aybullayev Otabek Muhammadiyevich – falsafa fanlari doktori, professor, Samarqand davlat chet tillar instituti;

Saidova Kamola Uskanbayevna – falsafa fanlari doktori, "Tashkent International University of Education" xalqaro universiteti;

Hoshimxonov Mo'min – falsafa fanlari doktori, dotsent, Jizzax pedagogika instituti;

O'roqova Oysuluv Jamoliddinovna – falsafa fanlari doktori, dotsent, Andijon davlat tibbiyot instituti, Ijtimoiy-gumanitar fanlar kafedrasini mudiri;

Nosirxodjayeva Gulnora Abdukaxxarovna – falsafa fanlari nomzodi, dotsent, Toshkent davlat yuridik universiteti;

Turdiyev Bexruz Sobirovich – falsafa fanlari bo'yicha falsafa doktori (PhD), dotsent, Buxoro davlat universiteti.

### *10.00.00- FILOLOGIYA FANLARI:*

Axmedov Oybek Saporbayevich – filologiya fanlari doktori, professor, O'zbekiston davlat jahon tillari universiteti;

Ko'chimov Shuxrat Norqizilovich – filologiya fanlari doktori, dotsent, Toshkent davlat yuridik universiteti;

Hasanov Shavkat Ahadovich – filologiya fanlari doktori, professor, Samarqand davlat universiteti;

Baxronova Dilrabo Keldiyorovna – filologiya fanlari doktori, professor, O'zbekiston davlat jahon tillari universiteti;

Mirsanov G'aybullo Qulmurodovich – filologiya fanlari doktori, professor, Samarqand davlat chet tillar instituti;

Salaxutdinova Musharraf Isamutdinovna – filologiya fanlari nomzodi, dotsent, Samarqand davlat universiteti;

Kuchkarov Raxman Urmanovich – filologiya fanlari nomzodi, dotsent v/b, Toshkent davlat yuridik universiteti;

Yunusov Mansur Abdullayevich – filologiya fanlari nomzodi, O'zbekiston Respublikasi Prezidenti huzuridagi Davlat boshqaruvi akademiyasi;

Saidov Ulugbek Aripovich – filologiya fanlari nomzodi, dotsent, O'zbekiston Respublikasi Prezidenti huzuridagi Davlat boshqaruvi akademiyasi.

#### *12.00.00- YURIDIK FANLAR:*

Axmedshayeva Mavlyuda Axatovna – yuridik fanlar doktori, professor, Toshkent davlat yuridik universiteti;

Muxitdinova Firyuza Abdurashidovna – yuridik fanlar doktori, professor, Toshkent davlat yuridik universiteti;

Esanova Zamira Normurotovna – yuridik fanlar doktori, professor, O'zbekiston Respublikasida xizmat ko'rsatgan yurist, Toshkent davlat yuridik universiteti;

Hamroqulov Bahodir Mamasharifovich – yuridik fanlar doktori, professor v.b., Jahon iqtisodiyoti va diplomatiya universiteti;

Zulfiqorov Sherzod Xurramovich – yuridik fanlar doktori, professor, O'zbekiston Respublikasi Jamoat xavfsizligi universiteti;

Xayitov Xushvaqt Saparbayevich – yuridik fanlar doktori, professor, O'zbekiston Respublikasi Prezidenti huzuridagi Davlat boshqaruvi akademiyasi;

Asadov Shavkat G'aybullayevich – yuridik fanlar doktori, dotsent, O'zbekiston Respublikasi Prezidenti huzuridagi Davlat boshqaruvi akademiyasi;

Ergashev Ikrom Abdurasulovich – yuridik fanlari doktori, professor, Toshkent davlat yuridik universiteti;

Utemuratov Maxmut Ajimuratovich – yuridik fanlar nomzodi, professor, Toshkent davlat yuridik universiteti;

Saydullayev Shaxzod Alixanovich – yuridik fanlar nomzodi, professor, Toshkent davlat yuridik universiteti;

Hakimov Komil Baxtiyarovich – yuridik fanlar doktori, dotsent, Toshkent davlat yuridik universiteti;

Yusupov Sardorbek Baxodirovich – yuridik fanlar doktori, dotsent, Toshkent davlat yuridik universiteti;

Amirov Zafar Aktamovich – yuridik fanlar bo'yicha falsafa doktori (PhD), O'zbekiston Respublikasi Sudyalari oliy kengashi huzuridagi Sudyalari oliy

maktabi;

Jo'rayev Sherzod Yuldashevich – yuridik fanlar nomzodi, dotsent, Toshkent davlat yuridik universiteti;

Babadjanov Atabek Davronbekovich – yuridik fanlar nomzodi, dotsent, Toshkent davlat yuridik universiteti;

Rahmatov Elyor Jumaboyevich — yuridik fanlar nomzodi, Toshkent davlat yuridik universiteti;

#### *13.00.00- PEDAGOGIKA FANLARI:*

Xashimova Dildarxon Urinboyevna – pedagogika fanlari doktori, professor, Toshkent davlat yuridik universiteti;

Ibragimova Gulnora Xavazmatovna – pedagogika fanlari doktori, professor, Toshkent davlat iqtisodiyot universiteti;

Zakirova Feruza Maxmudovna – pedagogika fanlari doktori, Toshkent axborot texnologiyalari universiteti huzuridagi pedagogik kadrlarni qayta tayyorlash va ularning malakasini oshirish tarmoq markazi;

Kayumova Nasiba Ashurovna – pedagogika fanlari doktori, professor, Qarshi davlat universiteti;

Taylanova Shoxida Zayniyevna – pedagogika fanlari doktori, dotsent;

Jumaniyozova Muhayyo Tojiyevna – pedagogika fanlari doktori, dotsent, O'zbekiston davlat jahon tillari universiteti;

Ibraximov Sanjar Urunbayevich – pedagogika fanlari doktori, Iqtisodiyot va pedagogika universiteti;

Javliyeva Shaxnoza Baxodirovna – pedagogika fanlari bo'yicha falsafa doktori (PhD), Samarqand davlat universiteti;

Bobomurotova Latofat Elmurodovna — pedagogika fanlari bo'yicha falsafa doktori (PhD), Samarqand davlat universiteti.

#### *19.00.00- PSIXOLOGIYA FANLARI:*

Karimova Vasila Mamanosirovna – psixologiya fanlari doktori, professor, Nizomiy nomidagi Toshkent davlat pedagogika universiteti;

Hayitov Oybek Eshboyevich – Jismoniy tarbiya va sport bo'yicha mutaxassislarini qayta tayyorlash va malakasini oshirish instituti, psixologiya fanlari doktori, professor

Umarova Navbahor Shokirovna– psixologiya fanlari doktori, dotsent, Nizomiy nomidagi Toshkent davlat pedagogika universiteti, Amaliy psixologiyasi kafedrasi mudiri;

Atabayeva Nargis Batirovna – psixologiya fanlari doktori, dotsent, Nizomiy nomidagi Toshkent davlat pedagogika universiteti;

Shamshetova Anjim Karamaddinovna – psixologiya fanlari doktori, dotsent, O'zbekiston davlat jahon tillari universiteti;

Qodirov Obid Safarovich – psixologiya fanlari doktori (PhD), Samarkand viloyat IIB Tibbiyot bo'limi psixologik xizmat boshlig'i.

#### *22.00.00- SOTSILOGIYA FANLARI:*

Latipova Nodira Muxtarjanovna – sotsiologiya fanlari doktori, professor, O'zbekiston milliy universiteti kafedra mudiri;

Seitov Azamat Po'latovich – sotsiologiya fanlari doktori, professor, O'zbekiston milliy universiteti;

SodiqovaShohida Marxaboyevna – sotsiologiya fanlari doktori, professor, O'zbekiston xalqaro islom akademiyasi.

#### *23.00.00- SIYOSIY FANLAR*

Nazarov Nasriddin Ataqulovich –siyosiy fanlar doktori, falsafa fanlari doktori, professor, Toshkent arxitektura qurilish instituti;

Bo'tayev Usmonjon Xayrullayevich –siyosiy fanlar doktori, dotsent, O'zbekiston milliy universiteti kafedra mudiri.

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### **OAK Ro'yxati**

Mazkur jurnal Vazirlar Mahkamasi huzuridagi Oliy attestatsiya komissiyasi Rayosatining 2022-yil 30-noyabrda 327/5-son qarori bilan tarix, iqtisodiyot, falsafa, filologiya, yuridik va pedagogika fanlari bo'yicha ilmiy darajalar yuzasidan dissertatsiyalar asosiy natijalarini chop etish tavsiya etilgan ilmiy nashrlar ro'yxatiga kiritilgan.

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**“Ijtimoiy-gumanitar fanlarning dolzarb muammolari”** elektron jurnali 2020-yil 6-avgust kuni 1368-sonli guvohnoma bilan davlat ro'yxatiga olingan.

**Muassis:** “SCIENCEPROBLEMS TEAM”  
mas'uliyati cheklangan jamiyati

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**07.00.00 – TARIX FANLARI**

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## **09.00.00 – FALSAFA FANLARI**

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**10.00.00-FILOLOGIYA FANLARI – PHILOLOGICAL SCIENCES****Received:** 10 November 2024**Accepted:** 15 November 2024**Published:** 25 November 2024*Article / Original Paper***LINGUOPRAGMATIC STUDY OF PHRASEOLOGICAL UNITS WITH A SOMATIC COMPONENT IN ENGLISH AND UZBEK LANGUAGES****Karimova Ozodakhon Avazovna,**

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**Abstract.** Every language is unique and one word or sign may mean differently each of them. So, this article is devoted to the research of one branch of linguistics – about phraseological units with somatic elements from the point of lingua-pragmatic aspect in both English and Uzbek languages. The purpose of article is to describe the way of phraseological units, indicating human's interpretation and understanding of the world through the names of human body parts too. The choice of somatic phraseological units for research is explained not only by their wide range use in common life, but also by the fact that they are expressive, figurative, clearly reflect the peculiarities of the spiritual and material life of the person. Moreover, the background analysis of somatic phraseological units and lingua pragmatics are illustrated as well as meaning of the phraseological units with the component of somatisms are analyzed on a pragmatic basis. According to previous researches, most parts of the body and their nominations have several connotative symbolic meanings, arising from the basic meaning of the “human's body part” based on the metonymic transference are studied. In order to explore some examples of somatic phraseological units, some methods are used such as illustration, observation and comparison. Many differences and similarities are revealed relying on lingua-pragmatic features in both languages because they differ from geneological and morphological perspectives. All examples of somatic phraseological units like idioms, proverbs and others given in the article are taken from paremiological and phraseological dictionaries as well as prominent novels in Uzbek and English.

**Keywords:** lingua-pragmatics, phraseological units, idioms, phrases, paremiology, proverbs, somatisms.**INGLIZ VA O'ZBEK TILIDA SOMATIK KOMPONENTLI FRAZEOLGIK BIRLIKLARNI LINGVOPRAGMATIK O'RGANISH****Karimova Ozodaxon Avazovna,**

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**Annotatsiya.** Har bir til o'ziga xosdir va bitta so'z yoki belgi ularning har biri boshqacha ma'noga ega bo'lishi mumkin. Demak, ushbu maqola tilshunoslikning bir tarmog'i – ingliz va o'zbek tillarida lingvo-pragmatik jihatdan somatik elementlarga ega frazeologik birliklar haqidagi tadqiqotga bag'ishlangan. Maqolaning maqsadi inson tanasi a'zolarining nomlari orqali insonning dunyoni talqin qilish va tushunishini ko'rsatadigan frazeologik birliklarning yo'llarini tasvirlashdir. Tadqiqot uchun somatik frazeologik birliklarni tanlash nafaqat ularning umumiy hayotda keng qo'llanilishi, balki ularning ifodali, obrazli bo'lishi, shaxsning ma'naviy va moddiy hayotining o'ziga xos xususiyatlarini aniq aks ettirishi bilan izohlanadi. Bundan tashqari, somatik frazeologik birliklar va til pragmatikasining fon tahlili yoritilgan, somatizmlar komponentli frazeologik birliklarning ma'nosi pragmatik asosda tahlil qilingan. Oldingi tadqiqotlarga ko'ra, tananing aksariyat qismlari va ularning nominatsiyalari metonimik ko'chish asosida “odam tanasi a'zosi”ning asosiy ma'nosidan kelib chiqqan holda bir qancha konnotativ ramziy ma'noga ega bo'lib, o'rganiladi. Somatik frazeologik birliklarning ayrim misollarini o'rganish uchun illyustratsiya, kuzatish va taqqoslash kabi usullardan foydalaniladi. Ko'pgina farq va o'xshashliklar ikkala tilning lingvo-pragmatik xususiyatlariga tayangan holda aniqlanadi, chunki ular genologik va

morfologik nuqtai nazardan farq qiladi. Maqolada keltirilgan somatik frazeologik birliklarning barcha misollari idiomalar, maqollar va boshqalar paremiologik va frazeologik lug'atlardan, shuningdek, o'zbek va ingliz tillaridagi mashhur romanlardan olingan.

**Kalit so'zlar:** lingva-pragmatika, frazeologik birliklar, idiomalar, iboralar, paremiologiya, maqollar, somatizmlar.

DOI: <https://doi.org/10.47390/SPR1342V4SI9Y2024N48>

**Introduction.** What makes the speech more emotional and expressive? It is now accepted that, all foreign language learners, who want to master any language, should have knowledge about the terminology of that language. Evidently, in order to communicate deeply in any foreign language, they ought to learn pronunciation, grammar and vocabulary. However, phraseological units such as idioms, sayings, proverbs and others should be in the focus of attention for ESL learners because without them any language would seem void of expressiveness.

**Literature review and methodology.** Phraseology looks like a picture gallery that reflects amazing and vivid collections of every nation's customs, traditions, and their recollections of history. Phraseological units available in every language but their meaning can be confusing if translated word for word as well as may lose their semantic meaning. Ch. Bally conducted exploration devoted to linguistics and phraseology in French language, including English [11]. After Bally, more and more linguistics explored this sphere and gave their own explanations and definitions of the term "phraseology". Phraseological units are obvious part of the language and for that reason, this branch of lexicology is in attention of many scholars and researchers. Komissarov has contribution of this field by studying the ways and methods of translation of phraseological units [7]. A.V.Kunin researched a wide range of phraseological units, its characteristics and methods of their studies in his book "The Course of the Modern English Phraseology" that represents phraseological system and classification of idiomatic expressions according to their aspects [6]. Additionally, they are studied by Russian scholars V.V. Vinogradov, A.I. Smidnitoski, H.N. Asomova as well as Uzbek scholars Sh. Rahmatullayev, A. E. Mamatov, B. Yo'ldhoshev investigated a research on this field of linguistics.

In this article, some methods are used such as comparison, translation, observation and content analysis in order to investigate a research. In this article, comparison is used to discover some differences and similarities of somatic phraseological units in English and Uzbek. The reason of usage translation and observation is that phrases, idioms and other such kind of units are not translated directly as well as some changes may occur in that situation. other researches and books related to the theme of article are used and observed. Additionally, the article includes data about lingua-pragmatics, phraseological units and somatics so that below given some conception related to these theoretical terms. Initially, there is information about lingua-pragmatics.

**Discussion and results.** In linguistics, phraseological units is used with various components such as onomastic, toponym, colour and somatism components. Among them, in modern English language contains a large number of phrases with the element of somatisms. Somatisms refers the names of body parts of human, which are the oldest words in the vocabulary of any language. Phraseological units with the component of somatics include a simple word composition that has severe meaning and form of language. E.M. Mordkovich was first use the term "somatic phraseological unit" in his article "Semantic groups of somatic

phraseological units” in application to the material of Russian language. Here, he stated that large number of somatic phraseological units occurs in function of negative characteristics [10].

Owing to A. Blum, in modern English, somatic phraseological units represent a large group [21]. The most frequent somatic element in usage is “hand”. Then, the next expressions are “head”, “heart”, “eye”, “face”, “foot”, “nose” and “finger” and in every part of body has their own symbol as well as figurative meaning. As mentioned in this paper before, in every culture has idioms, proverbs, phrases with the element of somatism, but they are not used in the same way. While in English is utilized the part of “head” in other language it can be other somatic component. So that, every language learner or translator should be careful in usage of them as well as pay attention to obtain the most appropriate equivalent of these idioms. In order to know how to select most suitable equivalent, one should have a knowledge about lingua pragmatics.

Lingua-pragmatics is also called pragma-linguistics and it includes diverse topics regarding the speaker and listener during the conversation process. It also focuses on the pragmatic feature of the phraseological units for effective communication and it can be represented through both verbal and non-verbal means. Pragma-linguistics contains a realistic expression of social activity. The relationship between speaker and listener, the interaction of members in the speech act, and effect on ethical emotions has been conducted by Uzbek linguistics on the pragmatic aspects. The problem of lingua pragmatics does not have their own explanations. Any words seem to be natural things to say about category of units as a part of pragmatics and as a part of linguistic science.

As suggested by Sperber and Wilson lingua pragmatics is the main connection between the linguistic signals and pragmatic knowledge [19]. The expressions analyzed under lingua pragmatics have its unique worth in being utilized as they are in social interaction. In other words, a lingua-pragmatic form refers to the socio-cognitive factors governing the social and linguistic behavior of the participants of the relevant speech community.

Furthermore, the formation of somatic phraseological units in Uzbek linguistics as well as their functional-semantic aspects in the content was carried out by scientists such as Sh.Rahmatullayev, A.Khojiyev, B.Yuldashev, A.Mamatov, A.Isayev, Sh.Abdullayeva and Sh.Usmanova. The function of somatic lexemes in word formation is following according to B.Yuldashev: head - 158 phrases; eye- 144 phrases; hand- 92 phrases; mouth -89 phrases; heart - 77 phrases; foot – 63 phrases; ear- 52 phrases; tongue-51 phrases; face-32 phrases; neck-31 phrases; brain - 29 phrases; throat -11 phrases; liver -10 phrases and others [20].

A.Mamatov in his last chapter of his dissertation “Phraseology in modern Uzbek literary language norms and types of deviations from it” defined about problems of phraseology with speech culture and language norms. According to A.Mamatov “Phraseology is structurally equivalent to a phrase or sentence, having generalized meaning, lexical elements that are partially or completely figurative and fixed” [8]. Moreover, in his dissertation “Somatic phraseology in Uzbek language”, A.Isayev conducted a broad study of somatic expressions [5]. This dissertation is devoted to study of somatic phraseological units in diachronic and synchronic features. He focuses on distinguishing similarities and differences and the comparison of somatic expressions of Uzbek language with somatisms in Kyrgyz, Tatar, Turkish and Turkmen languages.

### **Lingua-pragmatics**



Using the method of observation and content analysis, we have found that lingua pragmatics studies association between social norms and language, as incorporate in language forms that it is neither completely social nor linguistic. Hence, to follow social laws of a certain culture and communicate independently as well as successfully with its representatives, the study of being *socio-pragmatics* – knowing theoretically how the people of that culture think and behave in harmony with social values, nor to assimilate the linguistic code and its rules related to that community language, the study of being *pragma-linguistics*, are not enough. In that situation of language in use, lingua pragmatics, learning the linguistic issues related to social events with social norms, is relevant.

The forms which are the stable linguistic formulae that have fixed pragmatic values in the relevant context in the social reality of actual verbal communication, studied under lingua pragmatics [15].

Lingua-pragmatics is linked with other branches such as semantics, stylistics, rhetoric and communicative syntax, theory of discourse and partly psycholinguistics as well as sociolinguistics. The aim of the speaker and speaker's attitude is studied by lingua-pragmatics. Moreover, it studies theory of speech acts, aim of speech and kinds of speech acts, rules of having conversation, significances of speech etiquette, unclear opinion, satire, reported speech acts and discourse questions.

In brief, lingua pragmatics includes context of the word or sentences that are used in oral communication. Next, I will continue to highlight what is phraseological units as well as their types.

### **Phraseological units**

Using the method of comparison and observation, some data are found that phraseology is a branch of linguistics that studies fixed expressions and it includes idioms, phrasal verbs as well as other types of lexical units. The main unit of phraseology is often called as phrasemes or phraseological units. Phraseological units are called “idioms” by English and American linguistics and the former linguist was critic Logan Pearsall Smith with his work “Words and idioms, studies in the English language” [16].

The origin of the word “idiom” is Latin which meaning suggests “a peculiarity in language”. In accordance with Merriam-Webster Dictionary [2], an idiom is considered as “an expression in the usage of a language that is peculiar to itself either in having a meaning that cannot be derived from the conjoined meanings of its elements (such as *up in air* for “undecided” or in its grammatically atypical use of words (such as *give away*).

According to Professor Kunin A.V. phraseological units are set of expressions with completely transferred meanings [6].

Phraseological units can be classified commensurate with the degree of idiomatic meaning of severe groups. Academician V.V. Vinogradov divided them into follows [22]:

1. Phraseological fusions – (also called idioms) are combination of words that their meanings are not influenced by their components such as “Kick the bucket” – die, “Red tape” – bureaucratic methods and so on.
2. Phraseological unities – are word-groups which is the meaning are understood from the parts of unit including “To add oil to the fire” - to make things worse and like.



3. Phraseological collocations – are clear and independent expressions that the meaning are understandable from the components like crystal clear, strong tea and nuclear family.

From the classification of Professor A.I. Smirnitsky phraseological units are highly idiomatic stable word combinations functioning as word equivalents as well as identified by their semantic and grammatical unity [17]. So that, three classes of stereotyped phrases were suggested by him:

- 1) Traditional phrases: nice distinction, rough sketch
- 2) Phraseological combinations: to make an attempt, to offer an apology
- 3) Idioms: Once in a blue moon

However, in Uzbek, phraseological units (contributors of the development of this field are A.Isaev, O.Nazarov, Sh.Usmonova, Sh.Nazirova, H.Alimova) are one branch of lexicology that studies followings which are mostly used in written and oral form:

- Phraseological units
- Proverbs
- Aphorisms

And finally, I would like to raise briefly the issue of somatics and its usage, meaning and other sides in linguistics.

### **Somatics**

Generally, the term *somatica* is mainly used in biology and medicine that refers to human body. However, from the middle of 20<sup>th</sup> century, this term was introduced by F. Wack in linguistics and it began to be used in this field [4]. According to Merriam-Webster dictionary, the definition of the word “somatic” is “affecting or relating to the body especially as distinguished from the germplasm” as well as somatic vocabulary contains from the components of human body and inner processes of it [2].

Somatics involves parts of body that face parts (teeth, tongue, eyebrows, eyelids, ears, eyes, eyelashes, mouth, etc.) and other parts in the human body embodied hands (fingers, palms, nails, wrists, armpits, elbows and others), legs, shoulders, internal organs (heart, lungs, liver, abdomen and so on) which are used in phraseological units. “The mouth is in the ear head”, “Snatches to the sky”, “Trade drop per head” can be examples of somatic phraseological units.

The use of somatic expressions shows people how to know the world and their personal qualities through themselves and their body parts.

The human organs can be classified in various ways and identified into groups according to different features: for instance, eyes, ears and nose are organs that receive information from the outside in contrary to stomach, shoulders and leg.

**Blood** – mainly used for referring to people’s position, status, background and feelings. For example, the meaning of “new blood”, “young blood”, “fresh blood” are new members admitted to a group, especially as an invigorating force; “blue blood” means a person of noble birth; “bad blood” indicate anger or a bad relationship due to past problems with someone.

In J.K.Rowling’s book, “Harry Potter and the Chamber of Secrets”, used the terms “mud blood” or “muggle-born” – a highly offensive term implying that the individual had dirty and inferior blood especially used for someone with non-magic parents; “pure blood” – wizards who has not any “mud blood” or “muggle-born” in their family three:

*Hermione: "It means "dirty blood." Mud blood is a foul name for someone who's Muggle-born. Someone with non-magic parents. Someone like me. It's not a term one usually hears in civilized conversation"[12].*

**Beard** – the meaning of beard in phraseological units are boasting as well as doing something secretly: *Laugh in the beard* - laugh secretly; *Hares may pull dead lions by the beard* – when a strong person loses his power, even the weakest can take advantage and gain from his weakening.

Moreover, in "Harry Potter and the Half-blood Prince" by J.K.Rowling, used a phrase "*Merlin's beard*" in order to show a surprise feeling:

*"Merlin's beard, Harry, you made me jump,' said Slughorn [14].*

**Heart** – a concept that is closely connected with the inner world of human to express emotions, mood, character, feelings, for instance, "*take heart*" – to begin feel better and more confident; "*wears his heart on his sleeve*" – showing your feeling and emotions rather than hiding; "*Eat Your Heart Out*" - to be jealous or envious of someone else.

In the Beedle the Bard story The Warlock's Hairy Heart, in which a wizard cuts out his heart and seals it away in a crystal box, causing it to grow hair, used the idiom "*To have a hairy heart*" that is similar to the Muggle idiom "to have a heart of stone", meaning to be cold, cruel and unfeeling.

Heart associated with the concept of love and positive qualities of a human: *to have a heart of gold* or *a big heart* – to be kind and generous; *to open one's heart to* – to talk very open and about one's feelings; *to break one's heart* – to make someone to feel sorrow, to cause to destroy one's love.

**Head** – it is denotes wariness and absentminded. For instance: *to lose one's head* – loosing self-control, *to bury one's head in the sand* – to ignore the reality of situation.

Additionally, it refers to self-congratulation or underestimate somebody: *to carry one's head high* – to be confident and proud; *to wash one's head* - to have one's head turned downward because of shame or embarrassment.

Also, it is used for reflecting that one is unable to understand something (or someone) mainly because it is puzzling or unclear – "*can't make head or tail of*":

*"But what I can't make head or tail of, Mr. Holmes, is how on earth you got yourself mixed up in the matter." [3]*

**Teeth** – generally, phraseological units with teeth component is utilized in order to demonstrate difficulties while doing something or achieved success:

*By the skin of one's teeth* – to manage to do something or success in doing it but with almost fail;

*Grit your teeth* – to do something in spite of difficulties involved;

*Like pulling teeth* – very difficult to obtain information from someone;

*Teething problems* – encountered difficulties while doing projects and activities during initial stage;

The other meaning of it is symbolizes aggressiveness and defensive power: *to show one's teeth* – to become threatening or hostile and demonstrate or utilize someone's power in an intimidating way; *armed to the teeth* – to carry many weapons.

In ancient Mesopotamian culture is used Hammurabi's code "*An eye for an eye, and a tooth for a tooth*" was the idea of written laws that refers to make justice and destroy the wicked

people and the evil-doer in order not to injure the weak. This phrase represents justice depending on revenge.

Furthermore, it denotes age of human: *long in the tooth* – means that somebody is getting old or you think they are too old to be doing something.

As well as, in English has a phrase “*sweet tooth*” refers to people who is a great liking for sweet-tasting foods.

**Tongue** – evidently, “tongue” is main organ used for speaking, communication and so on so that most of “tongue” phrase and idioms indicate some complexity in speech or being silent at all or express ideas differently:

*Bite your tongue and hold your tongue* – to stay silent and saying nothing;

*Get your tongue round something* – being able to pronounce a difficult word or phrase;

*On the tip of your tongue* – difficulty to find a word or others that you already know;

Moreover, in the novel “The Tale of the second Alpha”, Heroof Bergen used an idiom “*Dragon caught your tongue*” (*cat caught your tongue*) means asking someone why someone is not saying anything:

“*What is it Zulu, has a dragon caught your tongue?*” – *Chrysalis said mocking her most trusted lieutenant.*

**Nose** is a small organ on the face and the only one that protrudes. 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* – to think only about yourself and your needs rather than other people; *to stole something under one's nose* – used for something bad that occurs in an obvious way but in a way that you do not notice or cannot prevent

The next symbolism of the nose is an unhealthy curiosity, vices:

*To stick / poke one's nose into other people's affairs* – to get involved in or want information about (something that does not concern one)

It can be also noted the following meanings:

*Nose out of joint* – something that offends, annoys or upsets you;

*Keep your nose clean* – a person who behaves well and avoids trouble;

*Keep nose to the grindstone* – a person who concentrates on working or studying hard.

*To look down one's nose at somebody / with one's nose in the air* – thinking oneself is better than others and does not want to speak to them.

**Ear** - is an organ that perceives data from the outside (only not visual). Mostly phraseological units associated with this body part are used to denote the ability to recognize and listen to: *to be all ears* – to be listening carefully; *it went in at one ear and out at the other* – to be heard and quickly forget it.

It is interesting that ears are associated with the desire to find out:

*To pick up somebody's ears* – to listen attentively

Ears are also a symbol of reflecting something extreme:

*To be over head and ears in love* – completely in love with another person;

*To be up to the ear in work* – to have a lot of work to do.

Generally, not all somatic phraseological units are used the same in all languages in order to express or define something. The meaning of phraseological units in translation is either by the already existed equivalents or by means of some other methods because of lacking of the analogous equivalents in the target language (Uzbek). The first of them can be

represented by the idioms that completely coincide in both languages, have one and the same meaning, one and the same stylistic shades and inner form. For instance, some phraseological units in both English and Uzbek languages are suitable in meaning and usage:

*On the tip of the tongue* – *tilning uchida turmoq* is used to describe the situation which you know something but cannot remember it in both languages.

In Uzbek, “heart” denote to two expressions such as “yurak” and “ko’ngil” so that in this language has more phraseological units with component of heart than in English.

Phraseological units with the somatic element of “heart” has not identical translation but similar meaning: *“To have a hairy heart”* is translated in Uzbek as *“Tosh ko’ngilli”* or *“Tosh bag’ir”* as well as *“to have a soft heart”* can be like *“ochiq ko’ngil”* and *“yuragida kiri yuq”*: *“U kambag’al oilada tug’ilib o’sgan, ochiq ko’ngil bir o’smir bo’lib, Xolmuroddan to’rt yoshgina kichik edi”* (P.Tursun, *“O’qituvchi”*).

While in English heart component can stand for love and positive manners of people, in Uzbek it has following meaning too:

*“Yuragiga vahima solmoq”* – kuchli darajada qo’rqish hissini uyg’otmoq (to increase one’s fear): *“Go’daklik chog’ida har kimning ko’ngliga bir vahima solib, keyin sekin-asta unutilib ketadigan bu daxshatli afsonani Xolmurod ham unutib yuborgan bo’lar edi”* (P.Tursun, *“O’qituvchi”*);

*“Yuragiga qil sig’madi”* – juda qattiq tajang bo’lib, ruhan ezilib, hech narsa bilan mashg’ul bo’la olmaslik, hech narsa yoqmaslik (do not want to do anything because of spiritual suffer): *“Umrini halol, begunoh o’tkazgan yigitning hozir ko’ngliga qil sig’madi”* (Said Ahmad, *“Hukm”*);

*“Yuragini yormoq”* – qattiq cho’chitib qo’rqitmoq (to scare): *“Hay bu nimasi Tursunoy? Bolaning yuragini yorasiz-a aylanay”* (M.Ismoil, *“Farg’ona tong otguncha”*) and so on [13].

Some somatic phrases with the component of “teeth” are alike in Uzbek and English. For example: *“armed to the teeth”* has the similar meaning in Uzbek as *“Tish-tirnog’igacha qurollangan”*. But, this Uzbek phrase can be used also with other words *“tish tirnog’i bilan...”* besides “armed” (qurollangan) that means *“qat’iyat bilan, butun imkoniyat bilan”* (emphatically, with the whole possibility): *“Tish tirnog’im bilan shu yerda, shu bolalarning sevgan o’qituvchisi bo’lib qolishga tirishaman”* (P.Tursun, *“O’qituvchi”*). As it is clear from the sentence, the phrase is used with another word “try” that emphasizes “trying hard”.

The meaning of **“teeth”** idioms in English are hardship and fortune while in Uzbek they denote to endurance and cannot doing something or failure. For example: *“Tishini tishiga qo’ymoq”* – *butun his-tuyg’usini iroda kuchi bilan yengib chidamoq* (to persist in doing something): *“Tishimni tishimga bosib, mushtimni tugdim”* (O.Yoqubov, *“Muqaddas”*); and *“Tishi o’tmaydi”*- *yenga olmaslik, o’zlashtira olmaslik, qila olmaslik* (is not able to do something or frustration): *“Tishingiz o’tmaydi, oqsoqol! – kinoyali jilmaydi Suvonjon. – Kolxozning moli!”* (S.Anorboyev, *“Oqsoy”*).

Furthermore, the phrase *“An eye for an eye, and a tooth for a tooth”* in Uzbek is utilized with other somatic elements such as “blood” and “soul” but the identical connotation: *“Qonga qon, jonga jon bilan”*.

In Uzbek language has also proverbs related to the teeth such as *“tilingni tiy tishing sinmasin”*, *“olovning tishi yo’q, ho’l-quruq bilan ishi yo’q”* and *“til — balo, tish — qal’a”*. The meaning of first proverb (*“tilingni tiy tishing sinmasin”*) is about relationship between people that not to be a talkative one and not being ashamed in front of people, always be serious as

well as from it you can gain much attention and respect. The second saying (*“olovning tishi yo‘q, ho‘l-quruq bilan ishi yo‘q”*) means there is no any teeth in flame to bite, but it can destroy everything that encountered on the its way, while connotation of the third proverb (*“til — balo, tish — qal‘a”*) is that tongue can bring misfortune and trouble if one uses it in a bad way as well as in order to defend from any problem human has teeth, not to say much unnecessary things.

The next one, includes idioms having no equivalents in the language of translation and meaning. To transfer their meanings into any other language one should use another variant of somatic idioms or word. For example, while “blood” idiomatic phrases mean status or position in English, in Uzbek it refers to feeling of person: *“qonini qaynatmoq” – achchiqlantirmoq (to embitter): “Raisning qo‘pol e‘tirozlarini eshitib turgan Bekbo‘ta, qoni qaynab ketdi shekilli, o‘zini tutolmay keskin gapirdi (Sh. Rashidov)”;*

*“Qon yutmoq” – ich ichidan kuchli darajada ruhan azoblanmoq (spiritual suffering): “Olti-yetti yildan beri qovushtirolmay qon yutib kelayotganimizni nainki muttaham mingboshi bilan go‘rso‘xta qozi bilmaydi?” (M.Ismoil, “Farg‘ona tong otguncha”).*

In Uzbek, to express status or high position, most people use compound adjective with “bone” (oqsuyak): *“Xo‘jalar ilgaridan “biz arab avlodimiz, oqsuyakmiz”, deb o‘zlarini baland tutib keladi” (P. Tursun, “O‘qituvchi”).*

Idiomatic phrases and phraseological units with the component of “tongue” are the same in both English and Uzbek languages that denote to communication, speaking as well as cause of it. For instance, Uzbek phrase such as *“tilga kirmoq” – gapirish qobiliyatining tiklanishi* (restoration of the ability to speak), *“tili bir qarich” – maqtanishga, gapirishga usta bo‘lmoq* (to be a master of speaking) and *“tilini qismoq” – gapirmaslikka, e‘tiroz bildirmaslikka majbur qilmoq* (to force not to speak, not to protest).

Moreover, *“bite the tongue”* or *“hold the tongue”* has the same meaning in comparison in Uzbek like *“tilini tishlamoq”*.

As well as, in Uzbek, available the phrase *“til biriktirmoq” – yashirin holda kelishib olmoq* (to negotiate secretly) which is not related to communication or being silence:

*“Hilola bilan sen til biriktirmay, men til biriktiribmanmi? (I.Rahim, “Hilola”) [13]*

Also, a great Uzbek poet, a representative of the Uzbek literature, Alisher Navoi used so many sayings related to tongue and its effects to person: *“Til – shuncha sharafi bilan nutqning qurolidir. Agar nutq noma‘qul bo‘lib chiqsa – tilning ofatidir”, “tilga ixtiyorsiz – elga e‘tiborsiz”, “til shirinligi – ko‘ngilga yoqimlidir; mulloyimligi esa – foydali”* and so on.

Contrary, English phraseological unit *“Get your tongue round something”* has no exact alternative in Uzbek, but there an antonym form is available as *“Tili aylanmay qoldi”* that refer to are not able to say anything.

Some phraseological units with “nose” somatic element in Uzbek are different in meaning to compare to English language, but there are some idioms alike in meaning in both of languages: *To look down one’s nose at somebody / with one’s nose in the air – burni ko‘tarildi; to stole something under one’s nose – burnining tagidan olib qochmoq/ketmoq.*

*To stick / poke one’s nose into other people’s affairs – bironing ishiga burun suqmoq.*

These both idioms are utilized in the same way in order to reflect the bad behavior of humans that always interferes others’ job to get information (especially is not related to themselves).

In Uzbek, additionally has following meaning:

*“Burnini yerga ishqamoq” – qattiq jazolamoq (to punish severely): “Qaysi tog‘- tosh kovagiga berkinsa ham, topib olib, burnini yerga ishqaymiz, Sotvoldining o‘chini olmay qo‘ymaymiz!” (P.Tursun, “O‘qituvchi”) [13].*

Conversely, some English phraseological units is used with other somatic elements in Uzbek. For example, *Keep nose to the grindstone* in Uzbek is utilized with “head” component as well as it is used not only to describe being busy with work or education but also with distress, condition and others: *“Boshi chiqmadi” – xalos bo‘lmaslik, qutulmaslik (not get rid of): “Ahvolimiz juda og‘ir, - dedi oldindagi dehqon dadil va keskin, - har xil jarimalar, soliqlardan boshimiz chiqmaydi” (Oybek, “Nur qidirib”)*

Meaning of all phrases in English and Uzbek with “ear” component are identical and mostly is used for referring to listen. The same meaning phraseological units with the part of “ear” in both English and Uzbek languages:

*To pick up somebody’s ears – Quloq bermoq/solmoq*

*It went in at one ear and out at the other – Bir qulog‘idan kirib ikkinchisidan chiqmoq*

But, some of them are utilized with other somatic elements. For example, this idiom *“To be over head and ears in love”* in Uzbek is used with “vujud”: *“Butun vujudi bilan sevmok”* as well as *“To be up to the ear in work”* is utilized with “head”: *“Boshi bilan sho‘ng‘ib ketmoq”*.

Like English, in Uzbek language has few “beard” part of phraseological units and their meaning, also, not suitable. While in English, it means doing something secretly and feeling of surprise, in Uzbek it denotes to elder age and grow old:

*“Xotining yaxshi bo‘lsa, yoqang oqarar, Xotining yomon bo‘lsa, soqoling oqarar” [9].* means the relationship between family can effect on one’s appearance. If they live happily and with good manners, they will be seen younger. Conversely, if they live with bad manners and habits, it will be vice versa.

Moreover, in Uzbek it can refer to beauty of young men: *“Bozorga — baqqol, Yigitga — soqol.”* The connotation of this proverb is that the beauty of men is beard and beauty of market is a salesman.

**Head** – is one of the frequent element of somatics in phraseological units. Mostly, in English, idioms and phrases with “head” component often denote to forgetfulness and anxiousness, while in Uzbek, it refers to different upcoming meanings:

*“Boshdan oyoq” – to‘la-to‘kis, bus-butun (entirely, totally): “Gazeta boshdan oyoq intizomni yaxshilashga qaratilgan edi” (P.Qodirov, “Uch ildiz”);*

*“Boshiga yetmoq” – yo‘q qilmoq, halok qilmoq (to kill, to destroy): “Tug‘ilishi bilan onasining boshiga yetgan bola endi mening boshimga yetmoqchi” (R.Fayziy, “Yodgor”);*

*“Boshiga urmoq” – kerak emas (unnecessary): “Boshqa qizni yaxshi ko‘rgandan keyin, sening qizingni boshiga uradimi? (S.Zunnunova, “Ko‘ngil”);*

*“Boshida yong‘oq chaqmoq” – ortiq darajada azoblamoq, qiynamoq (to torture severely): “Ahir u har kun yangi bir dardisar ishni o‘ylab chiqaradi. Yana har kimning boshida yong‘oq chaqmoqchi bo‘ladi” (Oybek, “Oltin vodiyan shabadalar”) and other so many connotations existed.*

In both languages have some phrases and idioms that are similar meanings such as “to lose one’s head” – “boshi aylanmoq”, “to carry one’s head high” – “boshini baland tutmoq” and others.

Furthermore, a few phraseological units in Uzbek and English are similar in structure and meaning. (Table 1).

**Table 1**

<b>Somatic phraseological units that are the same structure and meaning in English and Uzbek</b>	
Armed to the teeth	Tish-tirnog'igacha qurollangan
On the tip of the tongue	Tilning uchida turmoq
Bite the tongue	Tilini tishlamoq
To stole something under one's nose	Burnining tagidan olib qochmoq
To stick / poke one's nose into other people's affairs	Birovning ishiga burun suqmoq
It went in at one ear and out at the other	Bir qulog'idan kirib ikkinchisidan chiqmoq
To carry one's head high	Boshni baland tutmoq

**Conclusion.** Phraseology is very demanding branch of linguistics because without it people cannot demonstrate their feelings, emotions and moods in their words. As mentioned above, phraseological units are not translated directly and they have metonymic transference. In every language exists somatic phraseological units and they have diverse connotative symbolic meanings. But, in each language they are used differently as well as one part of the somatic idioms and phrases can be utilized with other element of part of the body. All connotations of lexical words related to somatism cannot give proper meaning so that, phraseological units with the element of somatics may not have the same semantic meaning in all languages.

The comparison of somatic phraseological units in English and Uzbek reveals similarities and differences between the two languages. For example, both languages have expressions that use body parts to express emotions. However, the specific body parts used may differ.

However, this paper helps to improve awareness of not only unities and diversities of phraseological units of two languages but also the role of phraseology in both languages. Therefore, using somatic phraseological units in communication plays an important role in humans' social life as well as it cannot be ignored because of their powerful influence.

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# SCIENCEPROBLEMS.UZ

## IJTIMOYIY-GUMANITAR FANLARNING DOLZARB MUAMMOLARI

*№ S/9 (4) – 2024*

## АКТУАЛЬНЫЕ ПРОБЛЕМЫ СОЦИАЛЬНО- ГУМАНИТАРНЫХ НАУК

## ACTUAL PROBLEMS OF HUMANITIES AND SOCIAL SCIENCES

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