



CONTRASTIVE ANALYSIS OF PHRASEOLOGICAL UNITS WITH THE CONCEPT SOMATIC IN ENGLISH AND UZBEK LANGUAGES

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Abstract

This article examines phraseological units with the concept “somatic” terms related to body parts in English and Uzbek languages. The study investigates the semantic, cultural, and linguistic features of somatic phraseological units, shedding light on similarities and differences between the two languages. By exploring these units through a contrastive lens, this work contributes to understanding how cultural and linguistic identities are reflected in phraseology.

Keywords: phraseological units, somatic, contrastive analysis, linguistic culture, idiomatic expressions.

Each language owner has language units that reflect their culture, traditions, values and mentality, and the problem of national language units has been deeply studied by linguists since the beginning of the last century. Phraseological units described by professor G. T. Salomov¹ as "miracle of language" and by national poet of Uzbekistan E. V. Vahidov² as "wise words - a decree that no king has announced, a law that no president has sealed" While the history of formation is related to the culture of each nation and goes back to the centuries-old past, the study of these units expands the lexical fund of the Uzbek and English languages. is considered one of the important sources of enrichment. Phraseological units represent an essential part of any language's lexicon, encapsulating its cultural and historical experience. Among these, somatic expressions involving body parts offer unique insights into

¹ Саломов Ғ.Т. Рус тилидан ўзбек тилига мақол, матал ва идиомаларни таржима қилиш масаласига доир. – Тошкент, Ўзбекистон ССР Фанлар Академияси нашриёти, 1961. – Б. 3.

² Ш.Шомақсудов, Ш.Шорахмедов. Маънолар маҳзани. – Тошкент. “Ўзбекистон миллий энциклопедияси” Давлат илмий нашриёти, 2001. – Б. 7.



human cognition and cultural identity. The current study focuses on somatic in English and Uzbek, contrasting their semantic and cultural nuances.

In scientific sources, it is noted that the term *phraseology*³ was used for the first time by the English philologist Neander in 1558. He had to use this term when translating works. After that, this term began to be used in world philology.

Despite the fact that the term «phraseology» originates from the word Turkic scholar phrase and is used in the meaning of a *jumla, gap*⁴ it is long before the collection of stable compounds in Turkic studies and their specific systematization and study. Already in the 11th century, M.Kashgari included a large part of the wise sayings of the Turkic peoples in his «Devon» and explained in Arabic the meaning and context of their use. More than 300 pieces of poetry and 291 poems related to folk oral works are presented in «Devonu Lugatit Turk»⁵.

In the old Uzbek dictionaries created in the 15th and 18th centuries, some examples of phraseologisms are given. For example, Mahdikhan's Sangloh dictionary, created in 1759-1760, contains phraseology such as *last sleep*. At the end of the 18th century, at the beginning of the 19th century, Starcheski «Спутник русского человека в Средней Азии» (1878), V.I. Nalivkin and M. I. Nalivkina's «Руководство к практическому изучению сартовского языка» and other dictionaries give examples such as *мулахиза қылмок, джума намаз*⁶.

It is known from the analysis that in these periods, word combinations, including phraseology, were at the disposal of lexicology, they were not yet scientifically researched, but only used practically. Lexicographic works were an effective impetus in the scientific research of word combinations and phraseology.

The theoretical issues of Uzbek phraseology were first discussed by Y.D.Polivanov. He studies the phraseology of Russian and some Eastern languages, and based on this, he makes an opinion on the separation of phraseology as an independent linguistic field⁷. Nowadays, phraseology has been formed as an independent branch

³ Федулєнкова Т.Н. Английская фразеология. – Архангельск, 2000. – 132 с.

⁴ Казымбек М.А. Общая грамматика турецко-татарского языка. Выпуск П. – Казань, 1846 – С. 120.

⁵ Абдурахмонов Ғ. «Девону луғотит турк»асарининг ўрганилиш тарихидан. // Ўзбек тили ва адабиёти. 2009, 6-сон. 49-б.

⁶ Navola quyidagi manbadan olindi: Mamatov A. Ўзбек тили фразеологияси. Тошкент.: Наврўз нашриёти, 2019. – Б. 26.

⁷ Поливанов. Е.Д. Введение в языкознание для востоковедных вузов. VI, – Ленинград, 1928. – С.60.



of linguistics, and the phraseological layer of the language is a rich source for the study of linguistics, cognitive linguistics, and interdisciplinary studies.

The analysis employs a descriptive and comparative approach, identifying somatic PUs in English and Uzbek from dictionaries and literary sources. The identified expressions are analyzed in terms of their:

1. Common Somatic Concepts in English and Uzbek languages

Both English and Uzbek languages frequently utilize body parts in phrases, such as:

Head: *Keep your head up* - Boshingni tik tut

Heart: *Learn by heart* - Yoddan bilmoq

These similarities suggest universal human experiences associated with somatic metaphors.

2. Differences in Somatic Metaphors

The cultural and linguistic contexts influence the interpretation of somatic phrases:

Eyes: *To turn a blind eye* - Ignoring something deliberately.

Ko‘z yumib qo‘ymoq - Pretending not to notice (similar meaning but rooted in Uzbek norms).

Liver: English rarely uses “liver” metaphorically, while Uzbek extensively applies it in expressions like *Jigaringni yeydi* (Literal: "Eats your liver," Figurative: "Hurts you deeply").

3. Idiomatic Expressions with Unique Cultural Connotations

Some phrases have no direct equivalents:

English: *Break a leg!* (Wishing good luck)

Uzbek: *Qo‘lingdan olsin!* (Literal: "May it be taken from your hand," wishing success). Such differences underline the role of culture in shaping linguistic expressions.

To sum up, the contrastive analysis of somatic phrases in English and Uzbek highlights both universal and culture-specific elements. While both languages share common metaphors derived from human anatomy, their cultural interpretations and



figurative meanings vary significantly. Understanding these differences enhances cross-cultural communication and linguistic competence.

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