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COMPARATIVE ANALYSIS OF THE LINGUACULTURAL FEATURES OF THE SOMATIC PHRASEOLOGIES WITH THE COMPONENTS OF “HEAD”, “EYE” AND “HAND” IN THE ENGLISH AND UZBEK LANGUAGES

Abstract: This work has set as its aim to analyze English somatic phraseological units that contain three body organs - head, hand, and eye. The analysis was carried out to prove or reject the hypothesis that somatic phraseological units represent an essential part of the core vocabulary in English and when they are compared to the Uzbek language and analyzed from the cultural point of view these somatic phraseological units are similar in the meaning, structure, and usage as well as they have some differences.

Key words: somatic phraseological units, cultural linguistics, linguoculturemes, idiomatic expressions, equivalent.

Language: English

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Introduction

A special layer of the language – phraseology- a set of stable phrases with independent meaning appeared thousand years ago. Modern English phraseology is so vast and diverse that every aspect of its study is noteworthy.

In our country, special attention is paid to the study of English. Without being aware of phraseology, it is impossible to have good knowledge of the language. It would be easier to read and comprehend if we are familiar with the phraseological units of English and native languages.

The use of phraseological units contributes to the improvement of the phraseological creativity of all speakers of one or another language.

The English language is rich in somatic phraseological units, which are poorly studied and require further research.

Language is a cultural activity and, at the same time, an instrument for organizing other cultural domains. Speakers take account of discourse situations, which are structured by culture. Paul Friedrich referred to this nexus of language and culture as "linguoculture" and Michael Agar called it "languoculture". Language is shaped not only by special and general innate potentials but also by physical and sociocultural experiences. It is the concurrence of language - as - culture and language - governed - by - culture that warrants an approach called cultural linguistics.¹

Methods.

The work uses a comprehensive analysis methodology, including:

¹ Palmer G.B. Applied cultural linguistics : Introductory remarks to the session on applied cultural linguistics . Paper presented at

the 8th International Cognitive Linguistics Conference 2003. La Rioja , Spain , July 2003. C.25-31

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- ✓ the component analysis aimed at identifying cultural significance in the semantic structure of lexical units included in the sphere;
- ✓ the semantic analysis method that examines the meaning of linguistic units. Phraseological units in this study comprise somatic phraseological units that are subjected to semantic analysis to determine the causes for their development, consolidation, and functioning in the language system;
- ✓ the comparative-typological method allows for the establishment of similarities and distinctions as well as the identification of each language's national and cultural uniqueness;
- ✓ the cross-cultural analysis, involving the comparison of the SPhUs with other languages and cultures, in order to identify the national and cultural specifics of the SPhU.

Analysis.

Linguocultures, or culture-relevant language units, play an enormously important part in world image representation. Linguoculture is a complex, interlevel language unit, a dialectical unity of linguistic and extralinguistic components, the association between a verbal sign's form, semantic content, and cultural meaning. The most obvious linguistic traits that represent national culture are the phraseologisms and premier, metaphors, and symbols. Mythology, archetypes, stereotypes, conventions, rituals, and religious beliefs are examples.[1]

Before delving into the gathered cases, we'd like to emphasize D.Kristall's concept. He recognized that PhU are associated with the nation's own characteristics, culture, way of life, customs, and psychology, and called them "national idioms."

And analyzing the SPhUs from a linguocultural point of view, we should take into account their etymological aspect too. A.V.Koonin in his research works studied phraseological units from the etymological point of view. He grouped PhU, having analyzed as the following:

➤ Phraseological units of the biblical origin:

Not to let one's left hand know what one's right hand does

During the Sermon on the Mount, Jesus used the term "*not let our left hand know what our right hand is doing*" to refer to our charitable conduct. "However, when you give to the poor, do not let your left hand know what your right hand is doing so that your giving is hidden." And your Father will reward you in secret." Clearly, Jesus' order is not literal, but what does it mean? In reality, Jesus is speaking about the state of our hearts when we contribute. In Jesus' day, hypocritical people would donate generously to those hypocritical people who would donate

generously to those who were in need and were open about it. They wanted people to notice and appreciate their kindness. While they were honored for their kind efforts, Jesus told His audience that "they have received their reward." In contrast, those who give "in secret," for the joy of giving rather than for the appearance of generosity or spirituality, will be rewarded by God.²

O'ng qo'l qilganini chap qo'l bilishi shart emas.
This proverb means the same meaning as in English and its origin comes from Muslim religion. According to our religion, Muslims according to our religion, should do charity and assist those in need. It is prudent to resist the temptation to be arrogant that may arise from making our generosity public. The most important thing we must keep in mind is the reason for our donation.

Phraseological units of literary origin:

Shakespeare's phraseological units have significantly expanded English phraseology. After the Ph.U of biblical provenance, this is the second largest group. The majority of them can be found in the works by Shakespeare only once, but they are fixed in dictionaries as phraseological units.³

the apple of (one's) eye - a cherished or favored person. This term is regarded to have Biblical roots. However, the phrase "*apple of my eye*" dates back to the time of King Alfred the Great of Wessex in AD 885. The line can also be found in the Old English poem "Gregory's Pastoral Care." However, the term lingered for many years until becoming famous in the early 1600s. The word was originally used in everyday speech by the English playwright William Shakespeare. Shakespeare used the phrase in "A Midsummer Night's Dream." The phrase derives from the old belief that the pupil of the eye was a solid, apple-shaped body that was valuable since it was necessary for vision. The counterpart in Uzbek is "*Ko'zimning oq-u qorasi*," which has the same meaning.

The PhUs reflecting the English people's traditions:

- *two heads are better than one* used to say that it is easier for two people who help each other to solve a problem than for one person;

- *bir yoqadan bosh chiqarmoq* ma'nosi: birgalikda / do'stlikda biror ishni bajarmoq.

- Uzbek people use the phrase "*bosh omon bo'lsa, do'ppi topiladi*" means that the most important wealth for a person is his health. If there is health, everything else can be found, but nothing else can find or return health. The initial - cultural component is proverbially expressed by the realia of "*Do'ppi*". The skullcap is the national headdress of the peoples of

² www.compellingtruth.org/left-hand-know-right-hand-doing.html

³ Ashurova D. U., Galieva M. R. Cultural Linguistics. – Tashkent, Uzkitobsavdonashriyot, 2019.

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Central Asia, which in the recent past everyone considered himself obliged to wear. The Uzbek skullcap is a national thing that distinguishes the Uzbek people from other nations, and Uzbek men wear it with pride. In addition to this idiom, there are many other expressions related to the "do'ppi". And they are all culturally marked: "do'ppisi tor keldi", "do'ppisi yarimta", and others.

In English, there is an expression *wet the baby's head* – the process of celebrating the birth of a baby. This expression reveals the ritual of marking the birth of a child in England and is a clear example of cultural traditions in the language.

➤ **the units, denoting beliefs, and superstitions:** "qo'l bermoq".

In the first meaning, it means "qo'l berib salomlashmoq". In accordance with ancient tradition, it was the symbol of a sacred person. (ya'ni, qo'l bergan eshon, pirining kaftini tutib murid bo'lgan. Qo'l bergan kishi bir necha yil shogird bo'lib yurgach, Pirining oq fотиhasini olguncha sidqidildan xizmat qilgan. O'zbek tilida bu ilohiy hurmatni anglatadi. Ingliz tilida esa bu yordam bermoq, ko'maklashmoq demakdir).⁴

So, based on these facts, our task is to analyze the somatic phraseological units from linguo-cultural point of view. It is essential to mention that there is a set phrase "boshida danak chaqmoq" in Uzbek. Word for word it is rendered that "crack nuts on one's head" but it means that is "make somebody's life misery by nagging". It is very common among Uzbek people in daily life.

The English somatic phraseological unit, "loose one's head" means not to know what to do at all.

But the Uzbek people use "boshi aylanib qolmoq va boshini baloga giriftir qilmoq" – as to give this meaning, not as - bilmagan, guvohi bo'lmagan ishga aralashmaslik, burnini suqmaslik".

In English "break a leg" is used to encourage a performer before a performance, traditionally it is bad luck to wish a performer good luck, so a performer is wished bad luck in a hope of causing good luck. But in our nation to wish, even to think about bad luck may lead to misfortune, so that "qo'lingdan keladi!" (bo'sh kelma, omad senga yor bo'lsin) phrases are usually utilized as encouraging expressions.

English SPhUs "hide one's head" means to disappear for some time or not to be able to look at someone because of shame.

But in Uzbek "boshini quyi soldi" means to agree with somebody or not to be able to look at someone because of shame. We can see from these examples there are some similarities between English and Uzbek somatic phraseological units with the component "head".

Some phraseological units like "boshi aylanmoq", "boshi qizib ketmoq", "boshi aylanibketmoq" (feeling dizzy), "aqilli bosh" (it means a clever person) – "have a wise head" – express linguocultural specificity of the SPhUs in Uzbek. But sometimes "head/bosh" expresses the meaning "muhiim/important".

And in Uzbek there is phrase "aqlli odam" (a clever person). If we express with phraseological unit we can say that is "kallali odam" (a person has a wise head).

"Boshi joyida" - "aqlli joyida" (word for word it means "the head on its place" it means that a person who is very tactful to do something);

"Boshi ishlaydi" (word for word it means one's head works) that means a person who does something cleverly; a fat head - a dull or stupid person.

And in Uzbek there is a phrase "xomkalla" - a person who does something without thinking but in English there is no phrase "empty head" instead they use *blockhead*.

Khilichov tried to identify from the cultural point of view some somatic phraseological units with the components "head / bosh" and "hand / qo'l" in his article named "About phraseological synonyms. In his work, he studied three groups of phraseological units with the component "bosh".

1. Synonymic expressions with the component "head bosh". For example, "boshiga yetdi - boshini yedi", "boshi osmonda - boshi ko'kka yetdi", "boshi shishdi boshi qotdi" and etc.

2. Synonymic expressions with the word "head and its parts - bosh". For example,

"boshi achimoq miyasi achimoq", "boshida danak chaqmoq miyasida danak chaqmoq", "boshi g'ovlab ketmoq miyasi g'ovlab ketmoq kallasi g'ovlab ketmoq".

3. Synonymic expressions which are not related to "head - bosh". For instance,

"boshiga ko'tarmoq shovqin solmoq", "boshidan kechirmoq ko'nglidan o'tmoq", "boshini bukmoq - yuzini yerga qaratmoq" and etc.

Synonymic phraseological units one of them has a component "head" and the other has quite another component.

We see that linguocultural peculiarities of phraseological units exist both in the English and Uzbek languages.

And phraseological units with the components "bosh - head" are utilized with some verbs like "o'ylamoq", "hisoblamoq" (to think / mind/mean), and the word "miya - brain".

1. And we have somatic phraseological units with the component "hand". For example, "to give a golden handshake" as a way of dismissing someone

⁴ Васкаков Н.А. Предложение и словосочетание в тюркских языках // Вопросы составления описательных грамматик. М.: Hayka, 1961.-С. 71

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with a big sum of money has no somatic equivalent expression in Uzbek.

SPhUs "to give a golden handshake" means that a person has worked in some company or corporation for a long time and fulfilled his duties honestly and very well. The time has come and he is going to retire. The company gives a farewell party in his honor and he gets a bonus - a check for a large sum of money.

2. "to give a glad hand" in the sense of giving a warm greeting to someone is *fare* and being "have an open hand" is synthetically expressed by the Uzbek "qo'li ochiq bo'lmoq".

Results.

The analysis demonstrates that, while the centrality of the hands in the structuring of idiomatic and figurative uses of the set phrases in the two languages is uncontroversial, differences can be identified as a result of the socio-cultural filters that shape the profile of one and the same conceptualization process as well as a different way of conceptualizing the same experience. The comparison between English and Uzbek expressions with "hand" / qo'l makes it sufficiently clear; it is believable that it would be impossible to general phraseological in such terms as to gain insights into cognition and conceptual systems without culture and history as mediating frames. On the other hand, it is true that it is not always safe to infer how people think from the way they talk, it is also true that languages express their sociocultural specificities, or preferences in terms of body parts in other areas than figurative uses.

However, it should be noted that, even the analysis of the idioms above show the difference between the cultures of both nations there can be seen some phraseological units with universal human perceptions and experience. As an example, we can give phraseological units with somatic (parts of body) components. "Idioms associated with the component "head/bosh" fall under the semantic category "intellect, thinking", phraseological units with constituent "hand/qo'l" to the semantic group "possessing", as well as the semantic group "attention, perception" is conveyed by phraseological units with "eye/ko'z". Consequently, the phraseological units containing parts of the human body usually the same in many languages, because parts of the body are correlated with an identical function in all cultures."⁵

In this paper, the linguo-culturological features of phraseological units of the English and Uzbek languages are analyzed as well as National-cultural features of phraseological units are determined by extralinguistic factors. Under extralinguistic factors, the combination of factors that are important when creating social, economic, and cultural prerequisites and conditions for the internal structural and functional development of language in the development and study of phraseological units and which serve as a prerequisite for submission of national nature. In both English and in Uzbek, many set expressions reflect the way of life, customs, traditions, and national characteristics of the people.

Table 1.

Came into one's head	Kallasiga kelmoq
Hold one's head high	Boshini baland tutmoq
The apple of someone's eye	Ko'z qorachig'i
From head to foot	Boshdan oyoq
All eyes and ears	Butun vujudi quloq
Cabbage head	Qovoq kalla
Give a hand	Yordam qo'lini bermoq
Have one's nose in the air	Burni ko'tarilgan
Not to let one's left hand know what one's right hand does	O'ng qol qilganini chap qo'l bilmasin
"to give a glad hand"	Qo'li ochiq bo'lmoq

The formation of phraseologies requires the use of phraseological units connected with food elements. The language's phraseological composition is important in the perception and representation of people's national and cultural identities. The phraseological units containing the element "food" are conveyed throughout every language's phraseology because they assist to reflect people's worldviews and

cultural identities. Language material study has revealed that phraseological units of food codes have a specific form as well as a wide range of meanings and connotations.

The best example of a food idiom is the expression "Cabbage head," which is used in English to describe a foolish person, while the idiom "qovoq kalla" is used in Uzbek to express the foolishness of a

⁵ Ashurova D. U., Galieva M. R. Cultural Linguistics. – Tashkent, Uzkito savdonashriyot, 2019.

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person. Pumpkin is a popular and extensively prepared vegetable among Uzbeks. The outside of the pumpkin is firm, and the inside is hollow when the core is removed. From its outer appearance, it appears to be a large head, however, it is hollow on the inside. As a result, Uzbeks use this phraseological unit to represent an empty head. Unlike the Uzbeks, the pumpkin is not a popular vegetable among the British. However, cabbage is loved by them and consumed a lot. This is why both nations used two different vegetables to express the same concept.

Conclusion.

Phraseological units are one of the means of improving our speech. Sometimes it is easier to convey our thoughts and sense with the help of idioms rather than trying to find necessary words and sentences. However, they may cause big problems in translating into another language. It is not surprising that there are such set expressions that can be translated in different ways into other languages. The research provides the pairs of phraseological units that

have the same meanings and explained why they are culturally marked as well as why they are expressed in a different way in two different cultures.

In conclusion, it should be emphasized that, like many other linguistic units, phraseological units in the English language have been used in various studies. However, little study has been conducted on the linguocultural distinctiveness of idioms in English and Uzbek. In this chapter, we evaluated the significance of phraseological units in representing a nation's national and cultural identity using a contrastive approach. The results of the study show that the formation of phraseological units in each nation depends on the national world picture of each nation, therefore the same concept can be expressed using different idioms in two studied languages. The research examines English idiomatic units in relation to their Uzbek equivalents and exhibits idioms that represent the people's worldview and cultural identity. Based on our findings, we propose that greater research into culturally marked phraseological units in both languages is required.

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