

COMPARATIVE ANALYSIS OF SOMATIC PHRASEOLOGICAL UNITS IN RUSSIAN AND UZBEK LANGUAGES

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***Abstract.** The perception and interpretation of the phraseological units occurs in different ways for each people. The article shows a comparative analysis of somatic meanings of phraseological units in the example of human body in Russian and Uzbek languages, which makes it possible to assess the national and linguistic-cultural specifics of the two nationalities.*

***Keywords:** phrase, phraseology, somatism, phraseological units.*

INTRODUCTION

Comparative study of phraseological units in language is particularly important. This study makes it possible to identify common and specific features in the phraseology of certain languages and helps to go deeper into the essence of the phraseologization process as well as clarify the features of phraseological units. Any phraseological unit is a text, cultural information. The phraseological component of the language not only repeats the elements and features of the national worldview, but also forms them. Each phraseological unit contains linguocultural meanings which contributes to the overall picture of national culture.

In recent years, interest in the study of somatic component of phraseologisms has been increasing. The phraseological fund of various languages of the world is mainly formed by somatisms. Somatic phraseological units (PU) represent the oldest layers of the people. The scientist who applied the term “somatism” to the language F.Vakk came to the conclusion that phraseologisms are one of the oldest layers of Estonian language.

MAIN PART

Indeed, the phraseology of each language is unique. This is due to the uniqueness of the life, culture and mentality of each nation. In each phraseological unit, national picture of the world, realities in the life and history of the people are reflected. V.A. According to Maslova, “the phraseological fund of the language is the most valuable source about the culture and mentality of the people, in which the Legends, traditions, rituals, holidays, manners of the people are embodied”

A comparative study of phraseology specific to certain languages makes it possible to come to certain conclusions about the general and specific features of languages. The analysis of Phraseological units associated with the name of human body organs is very important for linguoculturological research, since the national-cultural peculiarities of peoples are reflected in its expressions used in the language.

Somatic Phraseological units in Russian and Uzbek are used in large quantities, which lets to conduct a study on the analysis of phraseological materials.

Phraseological units describing human body in Russian, discussed by a number of scholars, namely, .M. Chepasov, N.F. Aliferenka, V.A. Lebedenskaya, L.P. Scientists like Gasheva, and in Uzbek linguistics-Sh.Rahmatullayev, A.Isayev, Sh.Usmanova, B. Yuldashev, A. Mamatov, O.Studied, Rashidova. In accordance with comparison, there is an alternative somatic

phraseological combination in which human body organs are calculated, which are absolute in meaning or partially consistent with each other. Using the names of body parts figuratively, a person tries to convey his thoughts and make a greater impression of languages. The use of human body organs in phraseologisms is typical for both Russian and Uzbek languages. For example, the phrase “*бросаться в глаза*” in Russian, associated with the word “eye”, which is equivalent to the expression “*aniq ajralib, sezilib turmoq*” in Uzbek.

Interestingly, both languages are similar to soma (member) within Phraseological units. There are other available equivalents in Uzbek language

- *tili bir qarich* - язык длинный;
- *sochi tikka bo'ldi* – волосы дыбом стали;
- *tilni tiymoq* – держать язык за зубами;
- *boshi oqqan tomonga* – куда глаза глядят;
- *bu qulog'idan kirib, bu qilog'idan chiqib ketmoq* – в одно ухо влетает, в другое вылетает;
- *boshi bilan shung'ib ketmoq* – погружаться головой;
- *qo'lga tushmoq* – попадать в руки; *tishi o'tmaydi* – не по зубам.

Another linguist D. Jumanova stated in one of his articles on the translation of phraseologisms: "incomplete equivalents may differ from original phraseologism by synonymous components, small form changes, syntax structure, compatibility, and morphological relationships:

Rus. *задирать (задрать) нос* means «mag'rurlanish, takabburlik»

Uzb. *burnini osmonga ko'tarmoq*

However, when translating from one language to another, the main component often changes. This is a very interesting phenomenon for Uzbek and Russian languages. We observe this difference in images in the following phraseological units: uzb. *qovoq kalla* (тыквенная голова) – rus. *голова еловая*; uzb. *uzma-uz* (лицом к лицу) – *с глазу на глаз*; uzb. *tomdan tarasha tushgandek* (как полена с крыши упало) – *как снегу на голову etc.* Below we will talk about the semantic and grammatical compatibility of the Phraseological units of the Russian language with their Uzbek Phraseological units.

Firstly, content, meanings and verbal expression of the concept expressed in one language fully correspond to another language. For example: uzb. *qo'li uzun* – *длинные руки*. As can be seen in our example, grammatical forms coincide both in Uzbek and in Russian. In Uzbek, the hand consists of long phraseological noun + adjective word categories, in Uzbek, *quli uzun* phraseological noun + adjective word categories, we can also observe this situation in Russian *длинные руки прилагательное + существительное*. The vocabulary composition of the analyzed units is fully consistent. Examples of complete inter-linguistic equivalents in the analyzed languages are: uzb. *baliq boshidan sasiydi* – rus. *рыба тухнет с головы*.

Secondly, a group of near-linguistic phraseological analogues is special, in which the general ideological content is transmitted through the prism of various images to the situation with figurative views. In this situation, the lexical composition of phraseological units is partially dissimilar. For example: uzb. *joniga tegmoq* – rus. *стоять поперек горла*.

Thirdly, a group of incomplete linguistic phraseological analogues stands out, in which the conceptual similarity of phraseological units is felt, the formation is completely different and lexical completeness also may not be so similar. Therefore, the main basis of comparison is lexical and figurative, and the grammatical criterion is not taken into account. For example: uzb. *ko'ngilga*

zig'ir yog'dek tegmoq – rus. *надоел как горькая редька*. We can conclude from the above mentioned that the lexical composition of phraseological units differs.

CONCLUSION

To sum up, by phraseological semantics, we understand the absorption of the experience that a particular people have accumulated over many centuries into the content of phrases. Analysis of certain concepts helps to determine the typological, universal nature of phraseological units of comparable languages. Hence, in phraseological units, imagery, painting is exaggerated. A phrase or part of it is often rich in imagery because it is in a portable sense. Phraseologisms in which human body organs are involved are one of the most used elements in speech activity, and the ability to correctly apply them in speech ensures that our speech becomes more attractive.

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