

Semantic Analysis of Phrases with "Head" Component in Uzbek Language

Ubaydullayeva Kholida Manopovna
Master's degree of Bukhara state university

Abstract:

This article discusses somatic phrases in world and Uzbek linguistics and their history, study, place and importance in linguistics. It explains the types of somatic expressions and their differences from zoonymic expressions. Phrases with the word "head" from the human body are analyzed. During the analysis, the semantics and polysemy of the word "head" were discussed in detail. Phrases with the word "head" are also semantically analyzed. The spiritual grouping of phrases with the "main" component is based on the scientific and theoretical views of A. Isayev. The phrase "head", which is not included in the explanatory phraseological dictionary of the Uzbek language and its meanings are illustrated by examples. Compound phrases with the word "Head" represent the morale of people, inner feelings, the first stage of any event that is going to happen, domination, respect, dignity, honor, marriage, conclusion and many others. It passed from generation to generation as a national cultural heritage and therefore it is analyzed.

Key words: *word, meaning, word meaning, dictionary, explanatory dictionary, polysemy, phrase, somatic phrase, phraseology, semantics, etymology, somatism, somatic phrase, compound phrases with "head".*

Uzbek is a very ancient and rich language. Its phrases, proverbs and sayings are inherited from generation to generation. As President Shavkat Mirziyoyev said, "... at the same time, science and technology are rapidly developing in the world and our country's international ties are expanding. As a result, many new concepts, words and phrases come into our lives from abroad.

In the context of globalization, an urgent task is to preserve the purity of our national language, increase its vocabulary, create Uzbek alternatives to modern terms in various fields and ensure their uniform use".[1]

To this end, we decided to study Uzbek type of somatic expressions with "head" and "foot" components.

The group of phrases consists of phrases concerning parts of the human body. These are somatic phrases. The study of somatic phrases began in the second half of the XX century.

Before we turn to somatic phraseology, let us dwell on the term "somatism". "Somatism" is the Greek word "soma", meaning "body". Somatism understands not only words referring to the human body, but also words referring to human and animal organisms.

As a separate research on the study of somatic phrases we can single out U. Rashidova's dissertation "Semantic-pragmatic analysis of somatic expressions in Uzbek language (on the example of expressions of eyes, hands and heart)". This research analyzed phrases containing Uzbek words "eye," "hand," and "heart".

The work of U. Rashidova opened way to the study of human phraseology in Uzbek language. In particular, due to direction initiated by U. Rashidova, it turned out that the weight of somatic phrases involving words in the vocabulary of Uzbek language is much higher. In particular, the paper describes the paradigmatic and syntagmatic features of somatic phrases with an "eye" component,

emphasizing that such word combinations belong to the oldest All-Turkic phraseology, and in existing works in this case it is proved that the phrase has six meanings, such as affirmation, soothing, humor, "all in place", "no talk" and approval.

Reflecting on the grammatical formation of phrases involving the word "hand", the researcher noted that most of the phrases associated with the word have a verb and adjective component, while noun and adverb form component phrases are a minority. It is also noted that some expressions related to the word "hand" (broken hand, nice hand) are not reflected in dictionaries.[6]

This is the case for researchers studying somatic phrases in Uzbek language, this was a new stage in the study of somatic phrases including the words "head", "face", "forehead", "tongue", "teeth", "nose", "neck", "shoulder", "chest", "stomach", "waist", "knee", "foot", etc. others, revealing their linguistic and methodological aspects as well as their linguocultural aspects.

The study of somatic phraseology in world linguistics began in the second half of XX century. It is well known that somatic phraseology has been studied comparatively within one language (Vakk F., Bagautdinova G.A., Dibo A.V., Alekseyeva S.G., Veintraub R.M., Egorova T.I., Sedova N.A.) two languages (Chete T., Kharchenko L.I., and Shashkov Yu.A., Mugu R.Yu., Nikolina Ye.V., Arsenteva Ye.F., Arkadev P.M., Kononova O.A., Gumerova N.J., Choy Yun Khi) three languages (Gerkovo J.Kh., Dolgoplov Yu.A.,)[6]

The formation of somatic phrases in Uzbek linguistics and the study of their functional-semantic features in the text was carried out by such scientists as Ya.Pinkhasov, Sh.Rahmatullayev, A.Khojiyev, B.Yuldashev, A.Mamatov, A.Isayev, Sh.Abdullayev, Sh.Usmanova.[7]

According to B. Yuldashev, "the function of somatic lexemes in word formation is as follows: head-158 phrases; eye- 144 phrases; hand- 92 phrases; mouth -89 phrases; yurak- 77 phrases; foot -63 phrases; ear- 52 phrases; tongue-51 phrases; face-41 phrases; face-32 phrases; neck-31 phrases; brain-29 phrases; heart-28 phrases; throat -11 phrases; liver -10 phrases and others" [9]

A.Isayev conducted a comprehensive study of somatic expressions in his dissertation "Somatic phraseology in Uzbek language".[2] It is noteworthy that the dissertation is devoted to the study of somatic phrases in diachronic and synchronic aspects. Focusing on comparing somatic phrases of Uzbek language with somatisms in Kyrgyz, Tatar, Turkish and Turkmen languages, the scientist identified similarities and differences between them. However, in the dissertation, the question of the pragmatic stylistic possibilities of somatic phrases in the artistic and journalistic text is left out of the researcher's attention.

We have also seen that somatic phraseologies are classified according to their meaning depending on the object: [13]

Somonimik – i.e, represented by the organs of the human body (hand, neck) .For example: **from head to toe, nip and tuck ;**

Osteonimic - i.e, the phraseologies represented by the skeletal systems of the human body: **raw-boned;**

Angionic – i.e, a phraseology expressed by words referring to the circulatory system of the human body: **leukemia;**

Spannonimic - i.e, phraseological expressions referring to the internal organs of human body: **sincerely;**

Sensonimic – phraseological expressions related to the sense organs of human body: **the whole body turns into an ear;**

Phraseology relating to common body parts: all over the body;

Somatic phraseology in Uzbek language has many important meanings. They are also important for the expression of characteristics, feelings and thoughts related to human behavior. Phraseological expressions expressed by lexemes referring to parts of human body express both positive and negative semantic relations. Accordingly, they can be divided into thematic groups of meanings as follows:

Somatic phraseologies that express human emotions and feelings. Such phrases not only express feelings of happiness, joy, laughter and contentment, but also signify weariness, fatigue and despair: *the mouth is in the ear, head snatches to the sky, trade drop per head...*

Phraseological expressions of human character traits. Phraseological expressions of this type of human body are used both in a positive and a negative sense. This can be expressed in many idioms, such as laziness, cowardice and courage: *be a rabbit's heart, rise in rebellion, sit hand in hand...*

Phraseological expressions are characterized by characteristics of different phenomena. These types of somatic phraseologies are related to different aspects of life. For example, solidarity and peace represent the relationship of meaning, encouragement and concession reflect the relationship of meaning, strength represents the relationship and so on: *taking out head from one collar, was in charge of...*

A. Isayev is one of the scholars in Uzbek linguistics who divided somatic phraseology into semantic groups. In his research, the scientist grouped the phrases with the "head" component according to their spiritual properties as follows: **phrases that express the human mental state:** *like head snatches to the sky, dizziness, flying out of consciousness;*

Phrases that express human mental activity: *like confound, to experience;*

Phrases that express human mind, imagination, memory: *like head works, experienced, with the head;*

“Phrases that express the concept of "punishment": *like crack the stone (nut) on the head, turn the millstone on the head, put sorrow to the head;*

Phrases expressing the concept of disease: *like head touch the pillow, says the head cracks;*

Phrases that mean "to die, to be destroyed": *like eat one's head, take one's head, pour water on the head.*

The main word in Uzbek language is originally a All-Turkic word *khokimiyat*. Well-known linguist Shavkat Rakhmatullayev has the following to say about the origin of this word: “*an organ above the neck*”. *My brother dived into the water with his head.*

The name, which means the same thing in the ancient Turkic language, is actually pronounced as **ba:sh** (Sevortyan E.V. Etymological dictionary of Turkic languages. T.1-4. M.: 1974-1989), later the elongation sign of a is lost (Malov S.E. Monuments of ancient Turkic writing. M.L. 1951); in Uzbek a is replaced by **â**: **ba:sh**, > **bash** > **b âsh** [5, 60-61].

Volume 1 of the Explanatory dictionary of Uzbek language, published in 1981, states that the title is All-Turkic and is described as follows: *part of the body above the neck (in humans) or the front (in animals); head* [10,136].

Shavkat Rakhmatullayev's dictionary contains ninety-two phrases with a preposition [4, 45-57]. It should also be noted that among these expressions there are options that differ in forms of possession or case. “The Explanatory dictionary of Uzbek language contains fifty-three phrases with the main word.

General somatic lexeme. In Uzbek language with the participation of the main somatic lexeme formed phraseological units belonging to different, semantic, lexical-grammatical groups and with different constructions. The basics of this are as follows:

- a. two-component phraseology is formed with head somatism. It combines with verbs to form verb phraseologies: like **finish, come to mind revere, put on the head, fall th head , revere emulate, to experience, to lie on over one's head, t taking out the head, to give head, engaged, bow your head, headache, console, hold your head, to raise one's head, revere, bring together the head, bloom, back out, shake your head, down your head, headache, buut meedle**. Due to the fact that the verbs in such phraseologies are present in the transitive and intransitive semantics, the "main" component of the phraseology is combined with the suffixes of the infinitive, the infinitive and the accusative, forming phrasal verbs with equal structure.
- b. using head somatism, two-component sentence-structured phraseologies are formed. As a result of its combination with verbs, verb phraseologies emerged: like **dizziness, one's head was in trouble, bowed one's head, the head did not come out, swollen head, headache**. It is not difficult to see from the examples that the main lexeme has a participle relationship with the verbs.
- c. with the main somatism formed verb phraseologies equal to three or more combinations: like **dive with head , enter with head , to be in trouble, to be a disaster, would he do anything else ?, put water on the head, break the nut on the head break the on the head, run a millstone on his head, inability to lift one's head, can't walk, nod your head, bring heads together**.
- d. qualitative phraseologisms are formed when head somatism is combined with adjective or adjective lexemes: like engaged , **even if the head is bald, head alive, head open, head made of stone, head dark, headache**. Examples are lexemes in the adjective-adjective relationship, which confirms the formation of phraseologisms equal to the compound.
- e. Noun somatism is formed from the combination of noun and noun words with noun phraseology: **headache, unbent head, a closed street**.
- f. head somatism is combined with form and formed lexemes and as a result phraseological idioms are formed: from head to toe, even if a sword comes to one's head, over the head, when the head reaches the pillow, take one's head, wherever the roads lead you, head, certainly, scratch one's head. These are part of the phraseology of equal construction to the compound.

It seems that the main lexeme belongs to four lexical-grammatical groups: noun, adjective, verb and adverb phraseology. This lexeme is used to form phraseological units that are equivalent to a sentence and a compound. General somatism is the logical basis of the formed phraseology. [3,37,-175-176-177]

The following expressions are not mentioned in Sh. Rakhmatullayev's "Explanatory phraseological dictionary of Uzbek language" (1978):

Table 1

	Phrase	Meaning	Examples
1.	Bare-headed	One is not married	<i>If you weren't married , I would ask your hand .If you weren't married, I wouldn't ask your hand .I don't know. If your weren't Mirazm someone else who I don't know , Maybe I will ask you hand.(U.Khamdam Balance.(Muvozanat)</i>

2.	Engaged	Engaged, has an owner on the head	<i>Don't be angry, young man, she is a shy girl, she got engaged (Oybek, Navoiy)</i>
3.	Don't killed	May one lives long and endures the trials of life	<i>Yes, the head should be made of stone. (A.Kakhor. Works)</i>
4.	No need.	No need.	<i>Wow, we needn't your wedding. (U.Khoshimov, Between the doors (Ikki eshik orasi))</i>
5.	Nodding	Approve	<i>The elder nodded as he agreed (Utkir Khoshimov . Between the doors (Ikki eshik orasi))</i>
6.	An iron comb on bald's head	Plus, it's an unsuitable job	<i>What is it like to say an iron comb to a bald head?! (U.Khoshimov, Between the doors (Ikki eshik orasi))</i>
7.	To tie one's head	To get engaged	<i>The news spread throughout the village: "Robia's head got engaged". (U.Khoshimov, Between the doors (Ikki eshik orasi))</i>
8.	Hit his head on the wall	Regret	<i>Unable to find a place to stay, he panicked, hit his head on the wall, and smashed the dishes in his hands. (Khusayn Rakhmi Gurpinar. Let God gives patience!)</i>
9.	The bird of happiness landed on one's head [7]	Luck came	<i>Why do you chase the lucky bird that lands on your head with a stick? (S.Akhmad Horizon (Ufq))</i>
10.	Alms from the eyes	Let there be no eye contact, let there be charity	<i>Charity from the eyes of a child. You have to give alms, right?- The unfortunate, villain brother did not order me. (T.Malik. (Shaytanat))</i>
11.	Another tragedy struck	There was a disturbance, a quarreling	<i>Just know that if you call for an investigation tomorrow, you're in for a rude awakening will be your property. (U.Khamdam. Balance (Muvozanat))</i>
12.	The trade fell on one's head	Anxiety subsided	<i>How could Nizamjon know that trade which falling down on heads would start at that moment?. (S.Akhmad. Horizon (Ufq))</i>
13.	Let's stop from the beginning	It is used in the sense of letting go.	<i>Let the fabric you found stay in your head. (S.Akhmad, Star (Yulduz))</i>
14.	Scratch one's head	Think	<i>Say green bus -Murodov scratched his head: Green bus, if there are many!.. (Anvar Namozov. Dad, where are you (Ota, qayerdasiz?))</i>
15.	The head fell (came)	Encountered in life, written on the forehead	<i>Seeing what happened (proverb) Uzbek mother also had to see this</i>

			<i>tragedy..(A.Kodiriy,Last days (O'tkan kunlar))</i>
16.	Bring together one's head	1) to unite, to organize; 2) to marry	<i>1) Umarali's obedience to Komiljon did not seem to help. It's too heavy for Komiljon. They need to get their heads together. (I.Rakhim. Devotion (Ixlos)) 2) Neighbors put the two young couple together.(S.Abdugakhor. Eyes (Ko'zlar))</i>
17.	To cut one's head off the ground	To encourage a person in pain	<i>The mother and child ran and cut off the uncle's head. — What's the matter, uncle, heart? — stunned Khalima mother suddenly caught up in not knowing what to do..(U.Khamdam. Balance (Muvozanat))</i>
18.	To get the job done	To do something	<i>Although I'm over thirty-five, I already have a job when it's time to shake my head and show myself.. What am I doing?(U.Khamdam. Balance (Muvozanat))</i>
19.	Lose consciousness	To be dumb	<i>But Yusuf didn't love as unconscious man. After all, usually a relatively pure and strong love is fifteen or twenty at a young age.?(U.Khamdam. Balance (Muvozanat))</i>
18.	One's head breaks the stone	Strong	<i>Although the Duma is short ,his head breaks the stone (U.Khoshimov, Between the doors(Ikki eshik orasi))</i>
19.	Save your Head	Always be healthy	<i>Is the head safe? Khumayun sighed heavily.P.Kodirov. Passage of generations (Avlodlar dovoni)</i>
20.	Pour water on the head	1) to spend improperly, to finish; 2) to disgrace	<i>1) What I see from you is that you are pouring water on the head of what I have found and caught again. (E.Raimov. Wonderful village (Ajab qishloq)) 2) That's, my grandmother showed me who is pouring water to study (E.Raimov. Wonderful village (Ajab qishloq))</i>
21.	The head is dark	It is a condition that affects some women in the early stages of pregnancy (wants something or not being able to tolerate it)	<i>Whose head is dark the world is dark (proverb) Vika, pregnant,he wants Coca-Cola.(Mirmukhsin. Stories and short stories (Hikoyalar va qissalar))</i>
22.	One has on his	In case there is a fate	<i>Mrs. Beebe joined Gulsumbibi:- Don't</i>

	head		<i>think too much, comrades! At any rate, it's all in our heads.(A.Kodiriy.Last days (O'tkan kunlar))</i>
23.	Put on the head	To cause great hardship	<i>My dear, I was so unfortunate that God made me suffer so much.(Oybek. Select works(Tanlangan asarlar))</i>
24.	To work with the head	To act wisely	<i>The agronomist should be allowed to work on his own.(S. Nurov, Narvoy)</i>
25.	To be the head	To lead	<i>You will be the head of your sister's wedding, your sister will be the head of your wedding. (U.Khoshimov, Between two doors(Ikki eshik orasi))</i>
26.	Being head	To take an active part in the occurrence of an event or process	<i>I knew that he was at the forefront of these provocations.(K.Yashin. Hamza)</i>
27.	Foil , to be at one's ,wit's end	Staying in a difficult, difficult situation	<i>After all, we are not stuck in a dead end. We will fight with them.(Said Akhmad.Horizon(Ufq)) Otabek's head seemed to be stuck in the street, and it was difficult to answer.(A.Kodiriy. Last days (O'tkan kunlar))</i>
28.	No head (or invisible)	The beginning and the end are unknown, infinite and never ending	<i>Along the bank of the trench there is a shiny pie, the beginning of which is not visible.. (Kh.Nazir. When the grass is connecting (O'tlar tutashganda)) ... no beginning and ending but the work continues.(P.Tursun,Teacher)</i>
29.	To tell from the beginning	Start from the beginning	<i>He was ready to tell his dear friends from the beginning, no matter how hard his troubles were.(P.Tursun,Teacher (O'qituvchi))</i>
30.	Woman (female)with head...	Being a woman, she is weak	<i>Now let the woman turn her head to Margilan? (A.Kodiriy, Last days (O'tkan kunlar))</i>
31.	Widow (alone) with her head ...	Without a husband (wife) one is in a difficult situation, alone, alone	<i>Not only would she live her life as a daughter, but she would be as black and white as my eyes, and she would grow up with her widow's head, and she would look straight into his face? (U.khoshimov, Listen to your heart (Qalbingga quloq sol)) If I didn't love you, I wouldn't run after you in the middle of the night, on a dark street, with my head alone.?!(S.Ayniy, Slaves(Qullar))</i>
32.	With a male head...	Being a man	<i>As a man, should he put a pacifier in</i>

			<i>mouth and carry a child??!</i> (T.Alimov. <i>It is hoped he wouldn't read</i> (Ishqilib o'qimagan bo'lsin-da))
33.	taking out head from one collar	To act as one body, as one soul	<i>Now it's up to you to decide.</i> (S.Akhmad. <i>Horizon</i> (Ufq))
34.	The head is broken	Provocative, perverted thought, the opposite	<i>This is for you, because you have gathered the wicked in your house!</i> (S.Siyoyev, <i>Brightness</i> (Yorug'lik))
35.	Get to the head (to ride)	To rule or be the master of someone	<i>Such a young man was about to ride on his head.</i> (Ulmas Umarbekov, <i>Summer rain</i> (Yoz yomg'iri)) <i>The servant got to our head and showed us with her toes.</i> (Oybek <i>Select works</i> (Tanlangan asarlar))

In conclusion, Uzbek phraseology has a rich source. However, any resource needs to be replenished and updated. A lot of scientific work has been done and is being done on the topic of somatic expressions in Uzbek language. Somatic expressions in Uzbek have been studied in comparison with Turkish, Spanish, English, Korean, and Japanese. In the process of studying somatic expressions, one can learn more about the external and internal world of a person. Somatic expressions express national customs, people's way of life, aspirations, thoughts, anger, hatred and character. The most active of these phrases are "head", "eye", and "heart". The most important source for searching and interpreting somatic expressions is the literary text. Because it's very emotional. "The phrase "head" is also actively involved in increasing the effectiveness, figurative interpretation of the content, the expression of concepts related to the human mind, thoughts.

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