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**LINGUISTIC AND PRAGMATIC CHARACTERISTICS OF
PHRASEOLOGICAL UNITS WITH SOMATISMS "HEART/YURAK" IN
ENGLISH AND UZBEK LANGUAGES.****Ataboyeva Saidaxon Mashrabovna**

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Abstract. Learning somatic phraseological units is one of the major trends in modern linguistics. The somatic phraseological units with the components "heart" /"yurak" are widely used in both English and Uzbek languages. While translating these kinds of phrasemes there appear some issues that linguists come across. This article gives examples of such kind of difficulties and explains them with reasoning.

Keywords. somatic, somatic phraseological units, components, alternatives, phrases, patterns, phrasemes, concept, anthropocentrism

Currently, in linguistics, the study of human and his body parts is becoming the focus of investigation. The well-known thinker of the last century M. Heidegger said that "The inner basis of people is in their language." The Doctor of philological Sciences, linguist V.V. Vinogradov also had similar idea. The reflection of the thoughts of the owner of any language in the language can be similar to the reflection in the mirror.

Problems that occur in linguistics have always been actual. People are considered both an object and an subject of Science, and their understanding of the world depends on their way of life and on their place in society. Yu. S. Stepanov believes that people, that is, an individual, this is the embodiment of the soul, heart, morality, reason, thoughts in one body.

According to the doctor of philological Sciences, linguist Yuri Derenikovich Apesyan, speech is largely dependent on anthropocentrism. A huge portion of its vocabulary is given to people - their mutual relations, spiritual aspirations, the ability to feeling existence, are focused on their mental and physical abilities.

The term "somatic" was first used by Estonian linguist F. Vakk, who made a research on Estonian phraseological units. The root of this word "soma", which comes from Greek language, means "the body."

A large number of linguists did dissertations and research on phraseological units with somatic components. Russian linguist I.B. Gorodeskaya studied somatic phrseologisms with somatisms "head", "eyes", "legs", "heart" in Russian and French languages, Lenka Chiklova learned somatic phraseological unit in Russian and Czech. Romanian linguist Hortensia Parlog wrote an article about semantics of the "heart" and translation problems.

There are several somatic phraseological units with the component "heart" and "yurak" in English and Uzbek languages. These units are expressed in various structures in both

languages. Some of the structures of these phraseological units in the English language fall into following patterns:

1. Heart + verb: "one's heart bleeds for"; "warm smb's heart"; "touch smb's heart"
2. Verb + heart: "break one's heart"; "harden one's heart"; "take heart"; "search one's heart"
3. Verb+heart + adjective: "do smb's heart good"
4. Verb+heart +preposition: "eat one's heart out"
5. Verb+heart + noun: "give smb heart failure"
6. Verb+preposition+heart: "take to heart"
7. Make +heart+verb: "make smb's heart bleed"
8. Heart+of phrase : "heart of gold"
9. Adjective+heart: "dear heart"
10. Adjective+preposition+heart: "close to someone's heart"
11. Preposition+heart: "from the heart"
12. Heart+head noun: "one's heart's desire"

Due to the fact that English and Uzbek belong to different language families and structures, the formation of phraseological units highly differ from one another. The translation issues of these somatic phraseological units in English and Uzbek can be seen in the number synonyms of the components "heart" and "yurak". The word "heart" in English has only one best alternative "soul" while the lexeme "yurak" in Uzbek covers three similar notions as "qalb", "dil" and "ko'ngil". In some phraseological unit these synonyms can replace each other. For example, in the English phraseological unit "from the bottom of my heart", "heart" can be replaced by "soul", that's it can be used as "from the bottom of my soul". Similarly, in Uzbek, the phrase "ko'ngliga ozor bermoq" can also have the form "diliga ozor bermoq". The translation of these phrases in English is expressed as "break someone's heart"; however, the direct translation of the word "heart" is "yurak", Uzbek words "qalb" or "dil" are mostly translated as "soul" in English.

On the other hand, some phraseological units are so fixed that we cannot change the components to their alternatives. For instance, in English phraseme "eat one's heart out", the component "heart" can not be changed with "soul". Moreover, the translation of this unit "qayg'urmoq, ich etini yemoq" does not have any equivalents of "heart" in Uzbek. Here we come across a new conceptual meaning of the word "heart" as "a part of body or part of flash", where the "flash" coincides with the word "et" in the Uzbek phrase. Despite all these different features, there can be found some similar features of phraseological units in two languages. For example, the somatic phraseological unit "one's heart bleeds for someone", which means "one feels sorrow for someone", has similar expressive means in the Uzbek equivalent "yuragi achishmoq", or another example, "open one's heart" has very direct translation "yuragini ochmoq".

The concept of "heart" shows the inner spiritual and mental life of a person. The heart is not only the place where this person keeps his feelings, but it is also the centre of a whole spiritual and physical life. For this reason, the "heart" is attached by all the

functions of cognition, including the ability to think, want, feel and make decisions. The concepts "heart/yurak" in somatic phraseological units such as "break someone's heart", "big heart", "hard heart" in English, "mahzun yurak", "tosh yurak", "yuragini ochmoq" show the embodiment of the inner and physical world of man.

A number of researchers have noted in many of their works that exactly lexical-semantic factors play a great role in the formation of phraseological units. Common in English and Uzbek languages "heart/yurak" plays a primary role in the formation of phraseological units with somatism, in turn, their polysemantic features play a number of linguistic and pragmatic features.

1. "Heart/yurak" - means "one's heart beats fast" (yuragi qattiq urdi) as the "head organ" located in the human chest, in the primary sense it means someone's heart beats fast, in the secondary sense it means "excitement"; and the combinations "heart attack" or "heart failure" are translated as the same "yurak huruji" in the Uzbek language.

"... I thought the swift dart beam was a herald or some coming vision from another world. My heart beats thick, my head grew hot; A sounds filled my ears, which I deemed the rushing wings;..."

(Ch. Bronte, genre Eyre, II, p 26)

2. "Heart/yurak" - as a "space of human emotions", it shows a number of emotions. Including,

a) "fear"; "one's heart shrinks" (yuragi tushdi); "bring somebody's heart into feeling" (kimnidir yuragini tushirmoq); "have one's heart in one's boots" (yuragi tovoniga tushmoq). "Heart/yurak" somatisms in these phraseological combinations constitute the central meaning of the combination.

b) "pity"; "one's heart bleeds for someone" (yuragi achishmoq); although in the first phraseological unit in English, "bleeds" has the meaning of "bloodshed" which can be a source of pain, in Uzbek it is expressed by the word "achishmoq" which actually means pain. Here we can see interrelation, after all, the meaning of pain is hidden in the meaning of both words.

c) "sadness"; "heavy heart" (dardga to'la yurak); in phraseological unit in English, the word "heavy" acquires a metonymical meaning, while in Uzbek equivalent it shows a metaphorical one.

d) "depression"; "one's heart sink" (qalbi cho'kmoq)

"Again at eight o'clock, when the dark lanes or the Forties were deep with throbbing taxi cabs, bound for the theater district, I felt a sinking in my heart" (Fitzgerald, Great Gatsby, Ch 3, p 63)

3. The usage of concepts "Heart/yurak" in the sense of "mental mind" "is directly related to the fact that ancient peoples considered the heart, and not the brain as a "center of thinking". The function of thinking is loaded into the words heart and soul in the English saying "What the heart thinks the tongue speaks" alternative to the Uzbek language "Tilidagi dilida". Similarly, even in the combination "learn by heart" (yodlamoq), it can be seen that the brain's ability to store in memory is imposed on the word "heart" in English.

Conclusion. No matter how hard it may seem, the contrastive and comparative study of somatic phraseological units is one of the most interesting and involving issues of translation study. The field is so broad that cannot be covered in one article or dissertation and it needs years of investigation.



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