



CROSS - CULTURAL ANALYSIS OF BODY PART IDIOMS IN ENGLISH AND UZBEK.

Davlatova Kamolaxon

Second year student of

Andijan State Institute of foreign languages

Department of English language and literature

<https://doi.org/10.5281/zenodo.14201854>

Annotasiya : Frazelogiya – barqaror birikmalar, frazeologizmlar va tayyor iboralarni o‘rganadigan tilshunoslik sohasi bo‘lib, til va madaniyat o‘rtasidagi o‘zaro munosabatni ochib beradi. Ushbu iboralar ko‘pincha madaniy qadriyatlar, tarixiy tajribalar va jamiyatning umumiy e‘tiqodlarini o‘zida mujassam etadi. Ayniqsa, tana a‘zolariga oid frazeologizmlar madaniy qadriyatlar, ijtimoiy me‘yorlar va insoniy tajribalar haqida muhim ma‘lumotlarni aks ettiradi. Tana a‘zolari bilan bog‘liq frazeologizmlar turli madaniyatlarda tilning keng tarqalgan elementi bo‘lib, inson tanasining kundalik hayotimizdagi ahamiyatini va turli jamiyatlar qanday qilib alohida tana a‘zolari atrofida ma‘nolar shakllantirganini ko‘rsatadi. Ushbu maqola ingliz va o‘zbek tillaridagi tana a‘zolari bilan bog‘liq frazeologizmlarni tahlil qiladi, ularning o‘xshashlik va farqlarini ko‘rsatib, ular orqali ifodalanadigan madaniyatlar haqida fikrlar bildiradi. Ushbu maqola ingliz va o‘zbek tillaridagi tana a‘zolariga oid frazeologizmlarni taqqosiy tahlil qilishni maqsad qilgan bo‘lib, ularning kelib chiqishi, o‘xshashlik va farqlarini o‘rganadi.

Kalit so‘zlar : Frazelogiya, madaniyatlararo iboralar, tana a‘zolariga oid iboralar, iboraviy birlik, metaforik til, iboralarda madaniy ramzlar.

Аннотация: Фразеология — это область языкознания, изучающая устойчивые выражения, фразеологизмы и готовые словосочетания, которая раскрывает взаимосвязь между языком и культурой. Эти выражения часто отражают культурные ценности, исторический опыт и общие убеждения общества. Особенно фразеологизмы, связанные с частями тела, предоставляют важную информацию о культурных ценностях, социальных нормах и человеческом опыте.

Фразеологизмы, связанные с частями тела, являются широко распространённым элементом языка в разных культурах, подчёркивая значение человеческого тела в нашей повседневной жизни и то, как различные общества формировали значения вокруг определённых частей тела. Данная статья анализирует фразеологизмы, связанные с частями тела, в английском и узбекском языках, показывая их сходства и различия, а также предоставляя представление о культурах, которые они отражают.





Целью статьи является сравнительное исследование происхождения, сходств и различий фразеологизмов, связанных с частями тела, в английском и узбекском языках.

Ключевые слова: Фразеология, межкультурные идиомы, идиомы, связанные с частями тела, идиоматические выражения, метафорический язык, культурная символика в идиомах.

Annotation: Phraseology, the study of fixed expressions, idioms, and set phrases, is a critical aspect of linguistics that reveals the relationship between language and culture. These expressions often encapsulate cultural values, historical experiences, and collective societal beliefs. Body component idioms, in particular, convey a lot about cultural values, social standards, and the human experience. Body part idioms are a prevalent element of language throughout cultures, emphasizing the importance of the human body in our daily lives and how different societies have built meanings around distinct body parts. This article will conduct a comparative examination of body component idioms in English and Uzbek, examining their origins, similarities and differences. This article examines body part idioms in English and Uzbek, noting similarities and contrasts while also providing insights into the cultures they represent.

Key words: Phraseology, cross-cultural idioms, body part idioms, idiomatic expressions, metaphorical language, cultural symbolism in idioms.

Various linguists classify idioms in different ways. Some linguists attempt to categorize idioms based on characteristics like color, number, animals, etc. This article focuses on idioms related to human body parts in English and Uzbek languages. Body idioms, along with other idioms, are rooted in language and culture, representing a society's values, humor, and ways of thinking. An example is when renowned linguist Richard Spears stresses the importance of idioms in language proficiency since they communicate meanings that surpass literal understandings. Using them enhances communication and brings cultural nuances, making language more lively and impactful. Idioms are phrases with a symbolic meaning that differs from the literal meaning of the words. Idioms related to body parts are a prevalent form of idiomatic expression present in various languages, such as English and Uzbek. Often, these expressions mirror cultural beliefs, values, and experiences, providing a valuable resource for analyzing different cultures. This article will examine 10 structures of cross-cultural analysis of body part idioms in English and Uzbek, with a focus on their origins, comparison, and similarities.





An alternative approach to consider is examining the usage of body part idioms for conveying emotions and sentiments. In the English language, phrases such as "butterflies in my stomach" or "heart on my sleeve" are frequently used to express emotions of anxiety or vulnerability. In Uzbek language, expressions such as "qalvim yonmoqda" (my heart is burning) or "boshim og'rimoqda" (my head is spinning) are used to convey strong feelings. Through examination of these phrases, it becomes evident how both languages utilize anatomical references to represent feelings.

Another interesting area to consider is the incorporation of body part idioms into everyday conversations. In English, expressions like "watching something closely" or "being involved in many things" are used to show attention or participation in different activities. Likewise, in Uzbek conversations, phrases such as "ko'ngli g'ash bo'lmoq" (to be disturbed at heart) and "jahlini chiqarmoq" (to provoke someone) are often utilized as idioms. Examining these idioms can showcase parallels and distinctions in the utilization of body parts in communication.

Another aspect to think about is the historical beginnings of body part idioms in both English and Uzbek. A multitude of idiomatic phrases originate from cultural beliefs, superstitions, or historical occurrences. The origin of the phrase "let the cat out of the bag," which means to disclose a secret, is thought to come from a story about a scammer selling alive pigs in bags that actually had cats inside. In the same way, Uzbek sayings like "qo'lini sovuq suvga urmaslik" (not dipping a hand in cold water), it means someone is being lazy and not making any effort to help. This idiom most likely originates from historical and traditional rural life in Uzbekistan, where fetching water from rivers or wells was a common and physically demanding chore. People who avoided such tasks, even as simple as dipping their hands in water, were seen as unhelpful or idle. Another idiom is "to have a chip in one's shoulder" which means to be easily offended or to be looking for a fight. This phrase is thought to be originated from the practice of placing the woodchip on one's shoulder as a challenge for someone to knock it off leading to confrontation. One more idiom to consider is "to turn a blind eye" which means to ignore something intentionally. This expression is believed to have originated from the story of Admiral Horatio Nelson who allegedly turned a blind eye to his supervisor's signal during a battle in order to continue fighting. In Uzbek similar idiom is "ko'z yummoq" which also means to ignore something. The origin of this idiom may be related to the idea of closing one's eye to avoid





seeing something unpleasant . Examining these historical links can offer understanding of the cultural backgrounds of metaphors involving body parts. One more point to investigate is the cultural importance of idioms related to body parts in English and Uzbek. Idioms frequently showcase cultural beliefs, values, and norms, playing a crucial role in cross-cultural communication. In the English language, phrases such as "having a stiff upper lip" or "burying the hatchet" are associated with qualities of strength and reconciliation. In Uzbek, phrases such as "qo'lingiz yengil bo'lsin" (may your hand be light) to express good luck and success, particularly for tasks requiring skills or work, such as healing, crafting and business and "ko'zbo'yamachilik qilish" (to do eye--painting) to indicate deception, reveal cultural perspectives on luck and deceit. By analyzing the cultural importance of these expressions, we can develop a more profound comprehension of the principles and convictions held by English and Uzbek individuals.

One more aspect to think about is the language patterns of body part expressions in English and Uzbek. Idioms typically adhere to a particular grammatical structure or syntax that sets them apart from literal speech. In English, idioms such as "ignoring someone on purpose" or "teasing someone in a friendly manner" have a verb-object structure that deviates from typical English syntax. Likewise, there are distinctive linguistic characteristics in Uzbek idioms such as "orqaga chekinmoq" (to go back) representing failure, and "tish - tirnog'i bilan tirishmoq" (to strive with teeth and nails) symbolizing striving, which distinguish them from ordinary language. Through examining the linguistic structure of idioms related to body parts, we can observe their unique role as a mode of expression in both English and Uzbek languages.

Another area to investigate is the figurative representation of body parts in idiomatic expressions. The use of body part idioms frequently depends on connecting body parts with abstract ideas through metaphor. Idioms in English, such as "having a frog in one's throat" or "biting the bullet," use body parts to represent physical sensations or actions. In the Uzbek language, expressions such as "quloqqa aytmoq" (to tell to the ear) for whispering, or "burnining uchida o'ynash" (to play at the tip of the nose) for deceiving someone openly and blatantly or "at one's fingertip" (readily available or accessible for immediate use) make use of body parts metaphorically to express ideas. Through analyzing how body parts are used metaphorically in idioms, we can observe how symbolic meaning is attached to various body parts by both English and Uzbek speakers.





One more important aspect to think about is the cultural variety of body part expressions in both English and Uzbek. Cultural experiences shape idioms which can differ greatly across languages and regions. In Uzbek language, expressions like "breaking the ice" or "hitting the nail on the head" may have varied counterparts that show the distinct cultural background of the language. Comparing body part idioms in English and Uzbek reveals the variety of cultural expressions and beliefs present in both languages.

Another aspect to consider is the incorporation of body part idioms in literature and media. Idioms are frequently used in literary pieces, music, and movies to enhance the intricacy and richness of the narrative. In the field of English literature, phrases such as "turning a blind eye" and "having a skeleton in the closet" are utilized to paint vivid pictures and stir up feelings. In Uzbek literature, phrases such as "qo'li ochiq" (open handed) and "ko'ngli nozik" (the heart is delicate) are utilized to depict personality traits and emotions. Examining the utilization of idioms related to body parts in literature and media shows their role in enhancing the depth and intricacy of language.

An additional aspect to think about is how translation helps in maintaining the original meaning of idioms related to body parts. Translating common phrases can be difficult because of the cultural and language discrepancies among languages. In Uzbek, certain idioms such as "ko'ngli to'moq" (which means to fully agree or be satisfied with) or "ko'zga ko'rinarli" (which means to be noticeable) may not have exact matches in English, leading translators to get creative in order to express the same idea. Through analyzing the translation of idioms related to body parts, we can observe the influence of cultural context on the understanding of figurative language.

One more interesting topic to look into is the modern usage and adjustment of idioms relating to body parts in English and Uzbek. Language is always changing, with idiomatic phrases adapting to mirror evolving cultural norms and values. New idioms such as "throwing shade" and "spilling the tea" have appeared in English due to evolving social dynamics and trends. Likewise, in Uzbek language, expressions such as "ko'z uza olmaslik" (eye-catching), which denotes being attractive, and "qo'l ostida bo'lmoq," which means to become someone else's slave, illustrate present-day beliefs and actions. Through analyzing the usage of body part idioms in English and Uzbek, we can observe the ongoing evolution of language in response to cultural shifts.



Overall, the analysis of body part idioms in English and Uzbek reveals both similarities and differences in the ways in which these two languages contract meanings around specific body parts. In summary, examining body part idioms in English and Uzbek provides an intriguing chance for cross-cultural comparison. By examining where they come from, contrasting them, and finding similarities, we can learn about the cultural beliefs, values, and experiences that influence language and communication. By closely analyzing 10 outlines of cross-cultural examination regarding body part idioms in both English and Uzbek, we can enhance our comprehension of how idiomatic phrases demonstrate and enhance cultural diversity and abundance. Exploring the linguistic, cultural, and historical aspects of body part idioms allows us to discover how English and Uzbek speakers use language to express ideas and build relationships uniquely.

References:

1. Ziyodullayeva, M. (2024) Analysis of Uzbek and English idioms. *Образования наука и инновационные идеи в мире*. 95-97.
2. Ismoilov, S. (2019) A comparative analysis of Uzbek and English idioms. *International journal of linguistics, literature and culture*. 45-58
3. Nasal, F.A. (2009) Body parts idioms : A cross- cultural significance. *J. Of college of education for women*.
4. U. Rahimov, Sh. Atamuradov, A. Rahimov. (2011) English - Uzbek, Uzbek - English dictionary of idioms.
5. Sh. Rahmatullayev. (2022) O'zbek tili frazeologik lug'ati.
6. Spears, A.R. (1991) American idioms dictionary. United States of America.
7. <https://www.ef.com/wwen/English-idioms>.
8. Idioms.com

