

COMPARATIVE ANALYSIS OF SOMATIC PHRASEOLOGICAL UNITS IN ENGLISH

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Abstract: *This article presents a comparative analysis of somatic phraseological units in English, focusing on idiomatic expressions that include names of body parts (e.g., hand, head, heart, eye). The study explores their semantic structure, cultural specificity, and functional roles in communication. Special attention is given to the metaphorical and metonymic mechanisms underlying the formation of somatic idioms, as well as their cognitive and linguistic features. The research identifies similarities and differences in the usage, meaning, and connotative aspects of somatic phraseological units, highlighting their role in reflecting cultural values and conceptualizations of the human body. The findings demonstrate that somatic idioms are highly productive and culturally marked elements of the English language, contributing to expressiveness, emotionality, and imagery in speech. The study also emphasizes the importance of such units in language teaching, translation, and intercultural communication.*

Key words: *somatic phraseological units, idioms, body parts, metaphor, metonymy, cognitive linguistics, semantic analysis, English language, intercultural communication*

Somatic phraseological units are a significant part of the English language and refer to idiomatic expressions that include names of human body parts such as head, hand, eye, heart, face, leg, and others [4, 944]. These expressions are deeply rooted in human experience and cognition, as the human body serves as one of the primary sources for conceptualizing the world. Because of this, somatic idioms are among the most universal yet culturally marked elements of phraseology.

In English, somatic phraseological units are widely used in both spoken and written communication. They contribute to expressiveness, emotional intensity, and imagery, allowing speakers to convey complex meanings in a compact and vivid way. For example, expressions like lose one's head, give a hand, keep an eye on, and break someone's heart are not interpreted literally but metaphorically. Their meanings are understood through shared cultural knowledge and cognitive associations [5, 242].

From a semantic point of view, somatic idioms can be grouped according to the body part they contain. Expressions with the component head are typically associated with thinking, intelligence, or control. Idioms such as have a good head on one's shoulders or lose one's head reflect the idea that the head is the center of reasoning and decision-making. Units containing hand often relate to action, control, possession, or assistance. For instance, give a hand means to help, while have something in hand refers to control

or possession. The hand is conceptualized as a tool for interaction with the environment and other people.

The component eye is strongly connected with perception, attention, and evaluation. Idioms like keep an eye on or catch someone's eye show how vision is metaphorically extended to awareness and interest. Expressions with heart are closely linked to emotions, feelings, and inner experiences. Phrases such as break someone's heart, learn by heart, or have a change of heart illustrate how the heart is viewed as the center of emotional and psychological life. Somatic phraseological units with face are often related to social identity, dignity, and interpersonal relations. Idioms like lose face or save face highlight the importance of reputation and social perception in communication [7, 370]

The formation of somatic idioms is largely based on cognitive mechanisms such as metaphor and metonymy. Metaphor allows speakers to understand abstract concepts through concrete bodily experience. For example, the metaphor "THE HEAD IS A CONTAINER FOR THOUGHT" explains expressions like get something into one's head. Similarly, emotions are conceptualized through bodily organs, such as the heart representing love or sadness [6, 338]. Metonymy, on the other hand, involves using a part of something to represent the whole or a related concept. For example, hands can refer to workers or labor, as in all hands on deck. This reflects a close association between the body part and its function [1, 256]

From a cultural perspective, somatic phraseological units reflect how different societies interpret the human body and its functions. While many somatic idioms have equivalents in other languages due to shared human experience, their meanings and usage can vary significantly. Some expressions are universal, while others are culture-specific and may not have direct translations. This creates challenges in translation and language learning [3, 290]. Translators must often choose between literal translation and finding an equivalent expression in the target language that conveys the same meaning. Language learners may struggle with understanding idioms because their meanings cannot be deduced from individual words. Therefore, teaching somatic phraseological units requires not only linguistic explanation but also cultural context. In addition, somatic idioms play an important role in discourse and stylistics [8, 214]. They are frequently used in literature, media, and everyday speech to create vivid imagery and emotional impact. Their use can also indicate the speaker's attitude, tone, and level of formality. In recent years, the study of somatic phraseological units has been influenced by developments in cognitive linguistics and corpus linguistics. Researchers increasingly focus on how idioms are processed in the human mind and how frequently they occur in real language use. Digital corpora and computational tools allow for large-scale analysis of phraseological patterns, providing new insights into their distribution and variation [2, 320].

Overall, somatic phraseological units are a dynamic and essential part of the English language. They reflect the interaction between language, cognition, and culture, offering valuable insights into how people conceptualize the world through the human body.

Understanding these units is crucial for effective communication, translation, and language teaching, as they form a bridge between linguistic structure and cultural meaning.

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