

## PHRASEOLOGY RELATED TO BODY PARTS: A COMPARATIVE ANALYSIS OF ENGLISH AND UZBEK EXPRESSIONS

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### Abstract

Phraseological units, particularly idioms involving body parts, constitute an integral part of both linguistic expression and cultural identity. They reflect how different societies conceptualize the human body, emotions, and behavior through figurative language. This article investigates English and Uzbek idioms with body-part components, analyzing their literal and figurative meanings, cultural connotations, translation challenges, and underlying conceptual metaphors. By comparing idioms across the two languages, the study identifies universal metaphorical patterns as well as culture-specific features, offering valuable insights for linguists, translators, and language learners.

**Keywords:** phraseological units, idioms, body parts, cultural connotations, conceptual metaphor, translation, intercultural communication.

### Аннотация

Фразеологические единицы, особенно идиомы, связанные с частями тела, являются неотъемлемой частью как языковой, так и культурной идентичности. Они отражают, как разные народы осмысливают человеческое тело, эмоции и поведение через образный язык. В статье исследуются английские и узбекские идиомы с компонентами частей тела, анализируются их буквальные и переносные значения, культурные коннотации, трудности перевода и концептуальные метафоры. Сопоставительный анализ двух языков позволяет выявить универсальные метафорические модели и уникальные культурно-специфические особенности, что представляет ценность для лингвистов, переводчиков и изучающих язык.

**Ключевые слова:** фразеологические единицы, идиомы, части тела, культурные коннотации, концептуальная метафора, перевод, межкультурная коммуникация.

### Annotatsiya

Frazeologik birliklar, xususan, tana a'zolariga oid idiomalar, til ifodasi va madaniy identiklikning ajralmas qismi hisoblanadi. Ular turli xalqlarning inson tanasi,

his-tuyg'ulari va xatti-harakatlarini obrazli til orqali qanday tushunishini aks ettiradi. Ushbu maqolada ingliz va o'zbek tillaridagi tana a'zolari bilan bog'liq idiomalar o'rganilib, ularning so'zma-so'z va ko'chma ma'nolari, madaniy konnotatsiyalari, tarjima qiyinchiliklari hamda konseptual metaforalari tahlil qilinadi. Ikkala til materiallarini qiyoslash orqali umumiy metaforik naqshlar va milliy-madaniy xususiyatlar aniqlanadi, bu esa tilshunoslar, tarjimonlar va til o'rganuvchilar uchun muhim ilmiy ahamiyatga ega.

**Kalit so'zlar:** frazeologik birliklar, idiomalar, tana a'zolari, madaniy konnotatsiyalar, konseptual metafora, tarjima, madaniyatlararo muloqot.

### Introduction

Phraseology is a dynamic area of linguistics that deals with set expressions, idioms, collocations, and proverbs. Idiomatic expressions, in particular, play a central role in everyday communication, enriching speech, expressing emotions, and conveying cultural values. Among the various types of idioms, those involving **body parts** are especially prominent. They reflect how people interpret the world through the human body, often using physical parts to symbolize emotions, reasoning, or social relationships.

For instance, in English, expressions such as *“to have cold feet”* or *“to lend a hand”* illustrate how the body becomes a metaphorical source for abstract ideas like fear or assistance. In Uzbek, expressions such as *“ko'ngil qo'yish”* (literally “to put one's heart into something”) or *“bosh qotirmoq”* (literally “to boil the head,” meaning to puzzle over something) reveal similar metaphorical associations.

The comparative study of phraseology is vital for several reasons. First, it sheds light on cultural and cognitive similarities and differences. Second, it offers practical benefits for translators and language learners who often struggle with idioms that cannot be understood literally. Finally, such research deepens our understanding of the interaction between language, thought, and culture.

This paper explores phraseological units related to body parts in English and Uzbek. It begins with a theoretical background, then moves to detailed discussions of English and Uzbek idioms, followed by a comparative analysis, translation challenges, and practical implications.

### Theoretical Background

#### Definitions and Classifications

Phraseology has been studied extensively by Russian, European, and Central Asian linguists. Vinogradov distinguished three types of phraseological units:

1. **Phraseological fusions**—idioms whose meanings are completely non-transparent (*kick the bucket*).
2. **Phraseological unities**—expressions whose meanings are partly metaphorical (*to hold one's tongue*).
3. **Phraseological combinations**—collocations where the meaning is more transparent (*to pay attention*).

In Uzbek linguistics, scholars such as Sh. Rakhmatullaev and A. Madvaliyev emphasize that idioms (*frazologizmlar*) embody national character and traditions, often carrying moral or didactic meaning.

Conceptual Metaphor Theory

George Lakoff and Mark Johnson (1980) introduced the **Conceptual Metaphor Theory**, arguing that many idioms are based on universal bodily experiences. For example:

- **HEAD = REASONING/CONTROL** (*use your head*).
- **HEART = EMOTIONS/FEELINGS** (*follow your heart*).
- **EYES = PERCEPTION/KNOWLEDGE** (*to keep an eye on*).

Such mappings are also observed in Uzbek:

- **BOSH = AQL (INTELLECT)** (*bosh qotirmoq* – to puzzle).
- **KO'NGIL = HIS-TUYG'U (FEELINGS)** (*ko'ngil bermoq* – to give one's heart).
- **KO'Z = KO'RISH/NAZORAT (SIGHT/OBSERVATION)** (*ko'zdan kechirmoq* – to examine).

These parallels reveal both universal and culture-specific dimensions in phraseology.

### Phraseology in English

English idioms involving body parts are widespread, often metaphorical, and deeply ingrained in daily conversation. Below are selected categories:

Head and Brain

- *To use one's head*—to think carefully.

- *A brainwave*—a sudden clever idea.
- *Off the top of one's head*—without preparation.

These idioms show the **head/brain as a symbol of intellect.**

Eyes

- *To keep an eye on something*—to watch carefully.
- *To see eye to eye*—to agree.
- *The apple of one's eye*—a beloved person.

Eyes symbolize perception, attention, and affection.

Heart

- *To learn by heart*—to memorize.
- *To have a change of heart*—to change opinion.
- *Broken-hearted* – deeply sad.

Here, the heart embodies emotions and personal sincerity.

Hands and Arms

- *To lend a hand*—to help.
- *To wash one's hands of something*—to refuse responsibility.
- *To twist someone's arm*—to persuade.

Hands represent action, responsibility, and cooperation.

Feet and Legs

- *To stand on one's own feet*—to be independent.
- *To have cold feet*—to feel nervous.
- *To pull someone's leg*—to joke.

Feet symbolize support, stability, and emotional reactions.

Mouth and Tongue

- *To bite one's tongue*—to stop oneself from speaking.
- *To have a silver tongue*—to be eloquent.
- *To put one's foot in one's mouth*—to say something embarrassing.

The mouth reflects communication, often with positive or negative outcomes.

### **Phraseology in Uzbek**

Uzbek phraseological expressions are similarly rich, often tied to folk wisdom, moral values, and cultural traditions.

#### **Bosh (Head)**

- *Bosh qotirmoq*—to puzzle, literally “to boil one's head.”
- *Bosh ko'tarmoq*—to rise up, resist authority.
- *Boshini egmoq*—to show humility.

The head symbolizes intellect, dignity, and authority.

#### **Ko'z (Eyes)**

- *Ko'zga tashlanmoq*—to stand out, literally “to fall into the eye.”
- *Ko'zdan kechirmoq*—to examine carefully.
- *Ko'zi qizimoq*—to be jealous or greedy.

Eyes represent vision, understanding, and moral qualities.

#### **Yurak/Ko'ngil (Heart)**

- *Yuragi orqaga tortmoq*—to feel fear.
- *Ko'ngil bermoq*—to fall in love, give one's heart.
- *Yuragi keng*—generous, literally “wide-hearted.”

The heart is linked with bravery, love, and generosity.

#### **Qo'l (Hand)**

- *Qo'l uchida salomlashmoq* – to greet without sincerity.

- *Qo'ldan kelmoq* – to be capable of something.
- *Qo'lni yuvib qo'ltiqqa urmoq*—to give up, accept failure.

Hands symbolize ability, sincerity, and human relations.

Oyoq (Feet)

- *Oyoqqa turmoq*—to recover, stand up again.
- *Oyoq osti qilmoq* – to humiliate, literally “to put under the feet.”
- *Oyoq bosmoq*—to begin something, literally “to step on.”

Feet convey movement, honor, and beginnings.

Til (Tongue)

- *Til uchida turmoq*—to almost remember, “on the tip of the tongue.”
- *Tili uzun*—to be rude, literally “long-tongued.”
- *Til topishmoq* – to get along with someone.

The tongue is tied to communication, courtesy, and relationships.

### Comparative Analysis

When comparing English and Uzbek idioms related to body parts, several patterns emerge:

Universal Similarities

- **Head = intellect** (*use your head / bosh qotirmoq*).
- **Heart = emotions** (*broken-hearted / ko'ngil bermoq*).
- **Eyes = perception** (*keep an eye on / ko'zdan kechirmoq*).
- **Feet = movement/stability** (*stand on one's own feet / oyoqqa turmoq*).
- **Tongue = communication** (*bite your tongue / til uchida turmoq*).

These similarities reflect shared human embodied experiences.

Culture-Specific Differences

- English idioms often emphasize **individuality and pragmatism** (*to stand on one's own feet, to put one's foot down*).
- Uzbek idioms reflect **collective values, respect, and morality** (*boshini egmoq* – humility; *qo'l uchida salomlashmoq* – insincere greeting).
- Some Uzbek idioms carry **didactic or moral undertones**, derived from oral traditions and proverbs, whereas English idioms are often more pragmatic and descriptive.

### Translation Challenges

Phraseological equivalence is one of the most difficult areas in translation. Literal translation often fails because idioms rarely make sense outside their cultural context. For example:

- *To have cold feet* (English) → the literal Uzbek translation (*sovuq oyoqlarga ega bo'lish*) makes no sense. Correct equivalent: *qo'rqib qolmoq*.
- *Ko'zdan kechirmoq* (Uzbek) → literal English (*to pass through the eyes*) is confusing. Equivalent: *to examine closely*.

Strategies for translators include:

1. **Using equivalent idioms** when available (*broken-hearted* ↔ *yuragi ezildi*).
2. **Paraphrasing** if no idiomatic match exists.
3. **Maintaining cultural flavor** (domestication vs. foreignization).

### Discussion

The study of idioms related to body parts demonstrates that human cognition is deeply embodied. Both English and Uzbek use body metaphors for abstract concepts, but their cultural framing differs. English tends toward individualism and pragmatic imagery, while Uzbek idioms emphasize morality, respect, and collective values.

For language learners, idioms represent one of the greatest challenges. Memorizing vocabulary is not enough; learners must grasp cultural meanings. Comparative studies can help learners develop cross-cultural competence and avoid misunderstandings.



For translators, the key lies in balancing accuracy and cultural sensitivity. An idiom should not only convey the literal meaning but also preserve its figurative and emotional impact.

### Conclusion

Phraseological units related to body parts in English and Uzbek reveal both universal patterns of metaphorical thinking and culture-specific differences. They show how language encodes human perception of the body as a source of metaphor for intellect, emotion, morality, and communication. While English idioms often highlight individuality and pragmatic action, Uzbek idioms stress morality, sincerity, and social harmony.

Comparative analysis enriches our understanding of both languages and cultures. For educators, it provides material to teach idioms more effectively. For translators, it highlights the importance of cultural equivalence. For linguists, it demonstrates the intersection of language, cognition, and culture.

In a globalized world where intercultural communication is increasingly important, mastering idioms—especially those tied to universal human experience—becomes a powerful tool for mutual understanding.

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