

## LINGUOCULTURAL STUDY OF PHRASEOLOGICAL UNITS WITH SEVERAL SOMATIC COMPONENTS IN ENGLISH AND UZBEK LANGUAGES

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### Annotation:

This article discusses linguocultural studies of phraseological units with several somatic components in Uzbek and English languages. A phraseological unit or phrase, although the phrase is very ancient in origin, the history of the science of phraseology goes back several hundred years. Phraseologisms are the wealth of a nation, and their sources are closely related to nature, economic structure, history, culture, way of life, oral literature, fiction, art, science, and customs of the place where a particular people lives.

**Keywords:** phraseological units, phraseology, somatic phraseology, lexeme, linguoculturology, lexeme, somatic term, somatic phrase, equivalent, idiom, component...

### INTRODUCTION

The language of each nation is perfected over time as linguistics develops. His grammatical and phonetic norms are stabilized, and his vocabulary is enriched. As a result, the language has the ability to express the most complex thoughts in a beautiful and diverse way. In the process of language development, the system of idioms is formed and enriched, the imagery and emotionality of speech increases [4,135]. Phraseologisms do not only perform the function of naming something - an event, but clarifying this object or event, evaluating them in an emotional and figurative way. In this respect, they are important for the science of linguistics and culture. Phraseological expressions are based on the idea of a certain image, concrete event, object. Such imagery increases the stylistic possibilities of phraseologisms, making them one of the powerful expressive means of the language. Although the phraseological unit, phraseme or phrase is very ancient in terms of origin, the history of the science of phraseology includes several hundred years.

Since phraseological units are the wealth of the nation, its sources are closely related to the nature of the place where a particular nation lives, economic system, history, culture, way of life, oral creativity, fiction, art, science, tradition. Almost all phrasemes in the lexicon of the Uzbek language have a linguistic and cultural character. Because, for example, the phrase "Qo'li ochiq/open-handed" is a phrase meaning a sign used in a generous sense, and it is used in relation to the representatives of our kind and hospitable people.

**"Ko'z-quloq:** -ko'z-quloq bo'lib turmoq; this phrase used to denote "watching, observing" [9,446]. For example: -O'rmonjon to'satdan kelib qoldi. Uning kelganini na Qurbon ota payqadi, na **ko'z- quloq** bo'lib turgan Sidiqjon. A.Qahhor, Qo'shchinor chiroqlari. -Akam Qobil "darvozaga ko'z-quloq bo'lib turing" deb eshikka chiqarib yubordi. H.G'ulom, Mash'al. The connotative meaning of **Ko'z-quloq**, corresponding to the verb "**to guard, to watch**", is a two-component somatic phraseologic unit. This two-component somatic phraseological unit also has linguistic and cultural significance. Both in form and content, there are signs characteristic of the culture and spirituality of our people. In the way of life of our people, taking care of someone and keeping in touch with them is one of the main tasks. The fact

that this two-component somatic phraseological unit is given precisely through "ko'z/eye" and "quloq/ear" somatism depends on this factor. Here are somatisms in linguistic and cultural studies, in general, they serve purposes such as: - Identifying national realities specific to the nature of a particular language (bosh-oyoq sarpo, to have eyes in the back of my head); - Imagery expression of opinion (ko'ngliga (yoki yuragiga, ko'ksiga, qo'ltig'iga, qo'yniga) qo'l solib ko'rmoq); - Showing the worldview of the speaker, of the person (besh qo'lday, besh panjaday, qo'li egri, yuzi shuvut...); - A reference to territorial, cultural, social, religious specific events and persons characteristic of a certain mentality-nation (aka-singillar huddi qo'l oyoqdek yaqin); - creating a lively communication environment. Based on the above, we can conclude that the use of somatisms can be called true ethnocultural units. Studying such ethno-cultural units and, on this basis, becoming aware of a certain national culture and mentality is one of our main goals arising from the study of phraseological somatisms in linguistic culture. Especially, on the basis of the study of somatic phraseological units in a comparative aspect, it is easy to determine the peculiarities or, on the contrary, commonalities between peoples and mentalities. Today, there is a large amount of work on this aspect in linguistic and cultural studies. In general, the study of multi-component somatic phraseological units opens up new opportunities in Uzbek linguistics and the linguistics of other nations in front of the science of linguo-cultural science, and causes the expansion of the language vocabulary.

#### LITERATURE REVIEW:

According to the Russian linguist S. Florin [10,179], he gives the following definition: in every nation there are clothes, household items of national color related to the traditions of this nation, such as subject names (realias) cannot be replaced by analogues in another language. Language units that are difficult to translate are phraseological units, linguists recommend to study and divide phraseological units into the following three groups:

1. Full compliance.
2. Partial compliance.
3. Lack of compliance (or incompliance)

The provision of phraseological units in translation, especially somatic phraseological units, is mainly characteristic of the first type of equivalence, that is, the main goal in this translation is to fully preserve the communication goal in the translation. The following methods are used when translating phraseological units:

#### **Literal/word-for-word translation; Analogic translation; Interpretive translation;**

1. **Full compliance** - the existence of the second type of equivalence of phraseological combinations in one language.

For example:

1. To have **eyes at (in) the back of one's head** /phraseme/- hamma narsani ko'rib turmoq, hamma narsani payqamoq;
2. To wait on smb. **hand and foot** /idiom/ kingadir yahshi hizmat ko'rsatish
3. To lose one's head/idiom/ boshini yo'qotmoq
4. From head to foot/idioma/ boshida oyog'igacha

Consequences of this type of compliance:

1. Compliance of lexico-semantic, morphological and syntactic structure

2. Maintaining the purpose of communication;
3. Uniformity of information description method.

**2. Partial compliance** - the absence of a full alternative version of phraseological units in one language in another language or the presence of a partial alternative version of a phraseological unit in translation.

For example, **to keep one's head**/idioma/-o'zini yo'qotmaslik

Sometimes a phraseological combination in language A can be partially compliant with the one in language B and fully compliant with the one in language C. For example, the phrase **from head to foot** is translated into Russian as с ног до головы. It is clear from this that a phraseological combination that is partially compliant when translating from English into Russian can be fully compliant when translating from English into Uzbek.

**3. Lack of compliance** – The phraseological units in the source language do not have their equivalents in the translation at all, and the occurrence of realities belonging to the original language (non-equivalent lexical combinations) in these units. Such a phraseological unit can be translated using the methods of providing an equivalent lexicon: literal translation, analogical translation, interpretive translation.

**A. Literal translation.** In this method, the phraseological unit is translated word for word and does not use national color words in the target language during the translation process.

The idiom **be on one's hands and knees** - **qo'l oyog'i bilan tirmashmoq**

2. The arms race/phraseme/ qurollanish poygasi
3. Black heart/idiom/ sovuq urush.

Specific features of this type of compliance;

1. Preservation of lexical-syntactic morphological content in translation.
2. Preservation of the purpose of communication in translation
3. Preservation of image method in translation.

**B. Analogic translation.** When a phraseological unit contains words of national character or pictorial expressions characteristic of a nation, a phraseological unit is selected as an analogue from the target language and given in the translation. For example, when describing an event that cannot happen, for example, the phrase "when the moon turns green cheese", "qachonki, oy yashil pishloqqa aylansa" is chosen as an analog. In Uzbek language, this expression can be replaced with "tuyaning dumi yerga tekkanda". [9].

It is appropriate and desirable to translate the idiom "Boshi oqqan tomonga ketmoq" into Russian with "идти куда глаза глядят", into German with "der nase nach reiten".

Although the bases of these idioms are different (head, eye, nose), their meanings are close.

Sh.Sirojtdinov [9] cites the following points about phraseological units: when one phraseological phrase is replaced by another, it is necessary not only to search for a suitable alternative, but also to replace the image given in the idiom with the identity of the national language. It is better not to resort to narrow phraseology with bright colors and national identity. It is not always possible to replace proverbs, sayings and idioms with alternatives and analogues. In the process of translating phraseological expressions with a national color, the national color may be damaged. This is especially noticeable when translating proverbs and sayings. In order to preserve the national color, the figurative structure can be translated literally and the physical meaning of the component can be preserved. K.

Chukovsky in his book "Высокое искусство" says that "as far as possible, it is better to translate foreign proverbs and sayings literally without replacing them with analogs (parallels) in other languages." A. V. Fyoderov also supports this point of view. "Advice backed up with examples seems right. Indeed, for a number of cases".

When translating idioms and proverbs, the existence of an equivalent in the language, the translator always finds an adequate translation, in many cases it is more convenient and important to preserve the figurative component of the text than to search for an honest (normal) alternative in the language. knows well that In this relationship, the question of in which cases literal translation is allowed, that is, in which cases the text is understandable to the reader, and in which cases it may be incomprehensible, is a transverse question. If the translator does not take into account the lack of cognitive parallels between the source language and the target language, the reader may have serious problems in understanding the text.

#### **METHODOLOGY OF THE RESEARCH.**

Comparative analysis, differential-semantic and component analysis, as well as distributive methods are used to clarify the research topic.

#### **ANALYSES AND RESULTS**

One of our Uzbek national and cultural works, Abdulla Qadiri's novel "Bygone Days", which has an invaluable place from the beginnings of our glorious past to the present day, is an incomparable work of linguistic and cultural importance that is currently being studied. Abdulla Qadiri perfectly approached Kumush's speech not only through ethnographic features, but also culturally. That is probably why, through the image of Kumush, a number of features such as shyness, modesty, morals, education, belief, faith, which have been an example to us until now, serve as a beautiful image of the foundation for generations.

Let's pay attention to the words of Yusufbek Haji, the father-in-law of Zainab and Kumush, when they met for the first time in Tashkent: **Men sizlarni ko`rishib turg`anlaringizni ko`rib juda quvondim, - dedi.** – Mundan so`ng ham shu yo`sunda bir – birlaringizga egachi – singildek bo`lmoqlaringizni tilayman, - dedi va O`zbek oyimg`a: Qani mehmonlarni ichkariga olinglar, - deb o`zi tashqarig`a burildi [2,302].

The translation of the work was made by the English translator Mark Reese, and let's pay attention to the translation of the above text: "It **gladdened my heart to see you** both in greeting," he said. "I wish you two to be like sisters as well." And then to Uzbek Oyim: "Well, take the guests inside." And at that he turned to leave [1,375]. The translator translated the original text **Men sizlarni ko`rishib turg`anlaringizni ko`rib juda quvondim, - dedi** as "It gladdened my heart to see you both in greeting," he said. If we pay attention, the sentence **Men sizlarni ko`rishib turg`anlaringizni ko`rib juda quvondim,** is translated as "**It gladdened my heart to see you both in greeting,** the translator used transliteration method to translate the sentence. The main reason for this is that, due to the non-existence of the nationally specific linguistic tools used in the original text in the translated language, the translator considered that he should not allow situations such as replacing the national characteristic of the original with a characteristic characteristic of the owners of the translation language or depriving the translation of such a characteristic altogether [6] and although the somatic

unit is not given in Uzbek, he gave the translation with the text **It gladdened my heart to see you both in greeting**. He translated it in the meaning of **Ikkovingizni salomlashishingiz ko'rib yuragimni quvontirdi**. If we pay attention to the translation, we can see that the lexeme "heart" is used. The translator may have used the translation in order to increase the imagery even more when the reader is reading. In our opinion, this is the right way.

Let's pay attention to the next sentence: The original text is as follows Hasanali **boshdan-oyoq** bekni kuzatdi [2,55]. The translator gave the translation by means of Hasan Ali scrutinized Otabek's appearance **from head to toe** [1,127]. We think that the translator used the word-for-word method and the translation was successful. According to linguoculturologic feature, the two-component somatic phraseologic unit **boshdan-oyoq** corresponds to the phrase **from head to toe**. The translation could have used the somatic phraseologic unit **from head to foot**, however, Mark Reese, having lived in Uzbekistan for many years, studied our national and cultural traditions, and was able to find and use this somatic phraseological unit.

Now let's pay attention to the next original text: To`ybeka sovuq suv keltirib Kumushning **manglay** va **ko`ksiga** sepgan edi, seskanib o`ziga keldi[1,163]. The translation is as follows: She brought a basin of cold water and sprayed Kumush's **forehead and chest** with it, shocking her[1,210]. If we carefully pay attention to the translation of the sentence To`ybeka **sovuq suv keltirib**, he used the sentence She brought **a basin of cold water**. In our opinion, the translator used a creative translation method here, for the phrase **sovuq suv** he used **a basin of cold water**, because in this type of translation, the textual meanings and stylistic functions of the original linguistic means are recreated in harmony with the Grammatical rules of the international language. The national-historical, social and figurative-emotional features of linguistic means are interpreted in a way that is specific to the original. We believe that all this made it possible for the translator to reach the author's goal to the reader. Let's pay attention to the definition of the word **manglay**, given in the explanatory dictionary of Uzbek, in the original text: manglay [10,535]- mo`g. magnay- forehead; oldingi. 1. forehead. Uning [G`ani otaning] qoshlari chimirilib, serajin manglayi tag'in ham tirishdi. G.Gulom, Mashal. 2. He appeased himself: "Har kim manglayga yozilganini ko`radi". K.Yashin, Hamza. We think that it is admirable that the translator was able to find the synonym of the word "**pehona**", which is "**manglay**" in Uzbek and use the word "**forehead**" in the translation.

Let's pay attention to the next original text: Borib ayvonning oldig`a o`tirdi va **boshini qo`llari** orasig`a oldi[2,163]. The translation of the text is as follows: In a daze, he lumbered over to the veranda, slumping down and placing his **head in his hands** [1,307]. The two-component somatic phraseologic unit **boshini qo`llari orasig`a olmoq** in the original text is translated by the translator into English with **placing one's head in his hands**. Here, the translator was able to correctly use the method of adequate translation - translation that is suitable in all respects, exactly equal, in accordance with the content and form of the original copy [7,40] while preserving the nationality.

Now let's pay attention to the next original text: R-rahmat, H-homid aka, siz j-jonni ayamasangiz, m-men ham yo`lingizga **boshimni tikdim**, Jamshidning arvoyi [2,230]! The translation of the text is as follows: "Th-th-thank you, H-Hamid-a-aka. If you sacrifice your life for me, I will give **my head to save you**, I swear by Jamshed the Bold!"[1,404]. The translator used the **to save one's head** for the translation of the somatic phraseologic unit **boshni tikmoq**. We think the translation was done successfully.

Anavi Muhammadqul bo`lmasa, boshqa Alimqulning bosh ko`tarishi ani, - dedi qushbegi va dasturxondan cho`qinib davom etdi [2,264].

If it were not Musulmanqul, then some Alimqul would no doubt **put the yoke on our heads**," said Qushbegi, pausing to eat a handful of raisins from the tablecloth before again continuing [1,328].

O`zbek oyim boshini tervatib so`zini eshitib kelar edi. Bu keyingi so`zni eshitkandan keyin **boshini ko`ksigacha yetkizib**, "barakalla, rahmat" degandek qilib qo`ydi. In the given example, the meaning understood from the phrase "**boshini ko`ksigacha yetkizib**" is clearly related to religious and cultural value. This figurative motivation of the somatic phraseological unit (to respect) (especially its full form – **to have a good head on her shoulders** is mainly based on knowledge of certain English customs and gives the meaning **elkasiga boshini qo`ymoq**. We think this translation was performed successfully.

Let's pay attention to the next original text: Zaynab siz o`ylag`an kelinlardan emas, dedi O`zbek oyim, - xudog`a shukr, **aql – hushi boshida** [2,296]. The text translated into English by the translator is as follows: "Zainab is not what you would call a wife one should be careful of or afraid of," said Uzbek Oyim. "Thank God she **has a good head on her shoulders** [1,367]." The translator used the two-component somatic phraseologic unit **to have a good head on her shoulders** for the translation of the somatic phraseologic unit **aql – hushi boshida**. The translator translated the translation using the **method of equivalent translation** [6,98], in which the similarity of somatic phraseological units to each other in all respects is explained by the commonality of people's living conditions, customs and logical observations.

Let's review another original sentence given in Uzbek: Tashlandiq bu qizingiz, **qo`lma – qo`l** yurg`uchi bu o`yinchoq qizingiz kimu, sizdek bir mehribon onani qon yig`latish kim?[2,204] The translator performed the translation using the the following sentence: Who is she, your discarded daughter—a toy, passing **fromhand to hand**—to make her loving mother cry? She is not worth one drop of your tears [1,364]. We give the definition of the two-component somatic phraseological unit **qo`lma-qo`l** in the explanatory dictionary of the Uzbek language [10,406]: bir odam qo`lidan boshqasi qo`liga/from someone's hands to the other' hands. Yuzlab kishilar **qo`lma-qo`l** chelak uzatib, maydon o`rtasidagi hovuzdan olingan suv bilan kitobhonasiga tushgan o`tni o`chirishga urinar edilar. M.Osim, Ajdodlarimiz qissasi. The translation of the two-component somatic phraseologic unit **Qo`lma-qo`l** is translated into English with **from hand to hand**. In our opinion, the translator was able to give the equivalent correctly. Let's look through the following original text: Tabib ketdi. Otabek telbalarcha yugurib, Kumushning **boshg`a keldi, yuzini** ochib manglayini bosdi va o`pdi...Kumush **ko`zini ochib** kuch bilan o`ng qo`lini erining**yelkasiga** tashladi.... Here is the English translation of the text: The doctor hurried out while Otabek rushed about like a lunatic, finally settling at Kumush's head. He **held her face in his hands**, passed **his hands along her forehead**, and kissed her... Kumush opened her eyes and through an act of will **placed her left hand on her husbands shoulder**... [1,448]. The sentence order given in the original text is given through separate sentences, and in English, we can see that the text is translated into one sentence, but the translation is successful and understandable to the reader.

Original text: Zaynab chetlanib uydan chiqdi... Hoji Kumushning boshig`a kelib o`lturdi. Otabek va onasi oyog` ustida edilar, Kumushning ko`zi yumiq, sochlari yuzi ustida parishon edi. Hoji o`z qo`li bilan sochlarni tuzatib Kumushning ko`kimtir tovlang`an yuzini ko`rdi va manglayini bosdi...[2,364]. Translation: Zainab stepped back farther out of the room ... Hajji sat near **Kumush's head**. Otabek and his mother were **at her feet**. Kumush **s eyes were closed**, her **hair matted over her face**. With **his**

**own hand** Hajji arranged **her hair**, and **seeing Kumush's pale, drawn face, pressed his hand on her forehead**[1,609]. We can see that the text translated into English is performed through very clear literal and attractive words. The translation of the somatic phraseological units is given in its place.

Original text: Bu keying baytga quloq solguvchi qolmadi. Chunki yonidagi qizg`a osilib yig`lay boshlag`an Kumushbibig`a har kim taajjubda, har kimning **ko`z, qulog`i** shunda edi[2,53]. Translation into English: Nobody listened to the last verse because Kumush was crying, leaning on the girl next to her. Everyone **grew alarmed and their eyes and ears were fixed** on her[1,79]. In the text translated from the original text into English, the translator has translated it in such a way that the reader may think that the translation is performed by the translator belonging to the Uzbek people, because each given somatic phraseological unit is not an Uzbek national somatic phraseological unit, but also makes one think that the linguocultology of the English people, that is, the national culture, is the same as ours.

Now let's analyse the next original text: Kumushbibi o`z ustiga duv yig`ilg`an qizlarga **ko`zini ochib qaradi**-da, hushyor tortqanlardek bir harakat qilib qo`ydi va tez- tez cho`ntagidan ro`molini olib **ko`z yoshini** quritdi. The translation given by the translator is as follows: Kumush opened her eyes, **lifting her head off the shoulder of her friend**, and looked around at everyone, her eyes moist with tears. Gaining her wits again, she quickly took a handkerchief from her pocket and dried her tears[1,79]. The translation of the two-component somatic phraseologic unit is performed by means of the phrase **lifting someone's head off the shoulder of one's friend**, and the original text in Uzbek is as follows: o`z ustiga duv yig`ilg`an qizlarga **ko`zini ochib qaradi**. In our opinion, we think that the translator used the translation method of imagery or idiomization, because in this type of translation, the linguistic tools that create an image in the style of the author's individual work are translated by replacing them with unreasonable figurative expressions, words that express feelings, and idiosyncratic combinations [6,98], and we think that this is because the translator wants to convey the meaning of the translated work more effectively to the reader.

Let's focus our attention on the next original text: Albatta yaxshi bilasda. Ammo sen ahmoqsan, **ko`rpangga qarab oyoq uzatishni, qars ikki qo`ldan chiqishini** bilmaysan[2,352]! The text translated into English is as follows: Of course you do. Don't you know, **deep in your heart**, letting go of all illusions, that he would easily part ways with you? But you are stupid. You do not know which end **to lay your feet on in bed or how to clap with both hands!**[1,435]". **Ko`rpangga qarab oyoq uzat** is one of the Uzbek national somatic phraseologic units, and we think there is probably no corresponding somatic phraseological unit to such a phraseological unit, because the word "ko`rpa" is also used in the given phraseological unit, and this stuff is a kind of national blanket that is sewn and made by handwork only by women of the Uzbek nation. As for the somatic phraseologic unit **Ko`rpaga qarab oyoq uzatmoq** [10,471], we give the explanation given in the explanatory dictionary of the Uzbek language: to act according to one's ability, taking into account one's ability. Siz uchun hijolat chekishni istamayman. Hammamiz ham ko`rpaga qarab oyoq uzatganimiz yahshi. S.Abdulla, Soyalar. For the translation of this somatic phraseologic unit the translator used the phrase **to lay your feet on in bed**, however, during our research, we could not find such a somatic phraseological unit in dictionaries of English phraseological units. We observed that the expression "**how to clap with both hands - it takes two hands to clap**" which is synonymous with the somatic phraseological unit "**qars ikki qo`ldan chiqmoq**" does not match exactly, but it is semantically compatible. It is clear from this that each nation has its own linguocultural phraseological units of words and expressions, and when the time comes, it



will be impossible to find an alternative to that particular phraseological unit. Due to the fact that somatic phraseological units, like lexical units, are multi-meaningful and multi-tasking, content-matching units of two languages do not always replace each other in translation. Knowing that somatic phraseological equivalents or alternatives that can replace each other in a certain textual situation may differ from each other in terms of semantic signs or stylistic functions in another textual situation [6,98], we think that it would be better if the translator could do it based on the aspects of content and style.

The sentence in the original text Kumush Otabekning **yelkasiga qo`lini yubordi** [2,302] is translated into English with the sentence Kumush rested **her head on Otabek's shoulder** [1,398] using the word-for-word method and it is clear and understandable to the reader who is reading the translation. National and cultural identity is preserved.

Now let's pay attention to the next original text: Zaynab kulimsiragan holda Kumushga yaqinlashib keldi... Ikki kundash "esonmisiz, omonmisiz. Eson - omon yuribsizmi.." so`zlari bilan ozorsiz qilib bir – birining **yelkasiga va qo`ltiq ostig`a qo`l** yuborishdilar [1,302]. The translator did the translation in the following way: Zainab reciprocated the greeting while moving to Kumush, a smile beaming from her face ... The two kundosh exchanged the obligatory "Are you in good health?" and "How are things?" **Gentle hands laced, arms akimbo onto each other's shoulders** in an embrace, offering each other a warm welcome [1,374]. The translation of the three-component somatic phraseologic unit **Yelkasiga va qo`ltiq ostig`a qo`l** yubormoq is performed with the sentence **Gentle hands laced, arms akimbo onto each other's shoulders** (Yumshoq qo`llar bog`langan, qo`llar bir-birining yelkasida). Here, the transformation of somatic phraseological units, the imagery of which is clearly visible, with the help of alternative linguistic means, ensures the reproduction of the original textual and stylistic features in the translation, but sometimes the figurativeness is created not by means of linguistic means, which have the same characteristics as phraseologisms, which are somewhat distorted, but by means of vivid and stable compounds, full of imagery, or, on the contrary, we witness the adequate interpretation of this feature of somatic phraseologisms, whose imagery is clearly visible, through linguistic means that have faded, in such cases, pragmatic compatibility between two language units is a way of adding adaptive means. [6,184]. Tarjimon ham milliy madaniy udumlarimizdan kelib chiqib, mutoala qilayotgan kitobhonga obrazlilikni oshirish maqsadida jozibador so`zlarni qo`shib tarjima qilgan ko`rinadi. Bu ham albatta, quvonarli hol deb o`ylaymiz.

Next, one of the most culminating pages of the work... we will describe the part of the letter to Kumush, who is quarreling with Otabek: Kumushbibi uyalib – netib turmadi va kimdan, deb takalluf lanib so`rab ham o`lturmadi, darrov toqchada yonib turg`an sham yonig`a borib xatni ocha boshladi. Sham qarshisida **qizarg`an ohu ko`zlari, yosh bilan sing`an jingalak kipriklari, chimirilg`an to`sdek qora qoshlari** uni allaqanday bir holga qo`yg`on edilar [2,254]. The translation into English is as follows: Putting aside all shyness and not asking who it was from, Kumush Bibi neared the candle and at once started to open the letter. Her alluring **tearstained eyes** illuminated by the candlelight, **her eyelashes soaked with tears, her arched dark eyebrows, and her tousled hair** all gave her a timeless beauty as she read the letter [1,315] (uning ko`z yoshlariga ho`l bo`lgan kipriklari, kamaygan qora qoshlari va to`zg`igan sochlari xatni o`qiyotganda unga abadiy go`zallik baxsh etdi). It can be seen from the translation of the translator that the translator used the method of translation by means of equivalents. Because the similarity of the somatic phraseological units of different nations to each other in most cases is explained by the commonality of living conditions, customs and logical observations of the



nations. [6,188]. It is known that somatic phraseological units usually appear on the basis of life observations. The similarity is evident in people's imagination of the material world. But in the language of any nation, phraseological units cannot objectively cover all aspects of existence. Judging from the above translation, a phraseological unit of a language that expresses a specific concept figuratively or emotionally may not have its corresponding equivalent or alternative option in the system of phraseology of another language.

Now let's turn to the original text: Qarichg`a keladiringan uzun **soqollar**, **boshdag`i** xun olud siyrak **sochlar**, bo`zarg`an **yuzlar**, qong`a belanib, yarim ochiq holda qorachiq o`rnini qo`rqunch bir oqliq bosqan **ko`zlar** dunyoga va shu hayotga la`nat o`qug`andek qaraydirlar[2,76]. The English translation is as follows: There are **beards of a pious hand's length**, their **thin hair mingled with blood**, and pale, **waxen faces** with, instead of black pupils, **milky-white eye sockets dotted with blood**, half open as if damning the world of the living [1,155].

Let's compare the translation of somatic phraseological units translated into the original text in Uzbek: the somatic phraseologic unit qarichg`a keladiringan uzun **soqollar** is translated into English by the translator with **beards of a pious hand's length**. In order to translate it the translator used **taqvodor qo'l uzunligidagi soqollar**. In fact, the translator studied our culture, religion and language so well that he says that he knows from hadiths that in Islam a man should keep a beard at arm's length and we can see that he originates from our linguoculturology when translating the following somatic phraseologic units, for example: **boshdag`i** xun olud siyrak **sochlar-hin hair mingled with blood** (sochlari qonga aralashdi), bo`zarg`an **yuzlar- waxen faces** with (mumlangan yuzlar), yarim ochiq holda qorachiq o`rnini qo`rqunch bir oqliq bosqan **ko`zlar- milky-white eye sockets dotted with blood** (sut-oq ko'z bo'shlig'i qon bilan qoplangan).

Let's give examples of interesting parts of the work for the reader: Kumush ko`tarilib ketti: **Ikki yuzlamag`** aligingiz va **til tegida til** saqlag`aningiz ham arzimaydimi[2,332]? Let's pay attention to the English translation: Kumush grew irritated. "Is your **two-sided face and forked tongue** also for nothing?"[1,411]. We pay attention to the translation of somatic phraseological units of the sentence given above: for **ikki yuzlamachilik** he gave **two-sided face**. When we considered the explanation of this somatic phraseological unit in English, we witnessed that it has the following meanings: not sincere, saying unpleasant things about you to other people while seeming to be pleasant when they are with you. We observed that it exactly corresponds to our Uzbek **ikkiyuzlamachilar**. The presence of such somatic phraseological units in English confirms that there are such evil people in all nations. The phrase **til tegida til** is translated with **forked tongue**, and we checked its definition in English, which means to speak in a dishonest way that is meant to deceive people. The presence of this somatic phraseological unit in both Uzbek and English shows that the languages have similarities from the linguistic and cultural point of view.

## CONCLUSION

In conclusion, it can be said that the linguocultural aspects of multi-component somatic phraseological units are similar to the Uzbek language in terms of semantic, lexical, and structural aspects. It is no secret to anyone that every language has its own culture and national language, regardless of the nation, and that among these peoples there is a linguo-culturalism of the people with a thousand-year history.

We believe that conducting such linguistic and cultural research through translation will be a great foundation for learning the language and customs of the nation of the language being studied.

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