

LEXICAL-SEMANTIC CHARACTERISTICS OF IDIOMS RELATED TO HUMAN BODY PARTS IN THE UZBEK LANGUAGE

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Abstract

This article is dedicated to the scientific analysis of the lexical-semantic characteristics of idioms related to human body parts in the Uzbek language. Idioms reflect the culture and social relationships of the people, expressing various emotions and traits. The analysis categorized idioms based on metaphorical and metonymic meanings, exploring their connection to Uzbek cultural values. The results illustrate how idiomatic expressions convey social and ethical norms, contributing to the enrichment of the idiomatic richness of the Uzbek language.

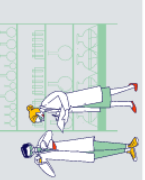
Keywords: idiom, human body parts, lexical-semantic characteristics, culture, social relationships, metaphor, metonymy, spiritual wealth, ethical norms, analysis.

Introduction

Idioms form a vibrant and integral part of language, embodying the cultural knowledge, experiences, and values of its speakers. In Uzbek, idioms featuring human body parts are frequently used to communicate complex ideas and emotions succinctly. These expressions do more than convey literal meanings; they provide insights into the Uzbek cultural worldview, emphasizing qualities such as wisdom, caution, bravery, and generosity. This study aims to analyze the lexical and semantic properties of these idioms in the Uzbek language, particularly those involving body parts. The analysis will also examine how these idioms encapsulate unique Uzbek cultural and social values.

Methods

The study utilized a descriptive linguistic approach, analyzing idioms from Uzbek language dictionaries, linguistic research works, and relevant phraseological studies. Primary sources included **Shukurov's Dictionary of Uzbek Idioms (2018)** and **Karimov's The Semantic Interpretation of Uzbek Idioms (2015)**, which provided comprehensive collections of idioms and their meanings. A semantic analysis was conducted on selected idioms to identify metaphorical, metonymic, and symbolic usage patterns involving body parts. Comparative analysis was employed to highlight similarities and differences with idioms in other languages, particularly Russian. This study employed a descriptive linguistic approach, drawing on idioms from Uzbek language dictionaries, linguistic studies, and phraseological literature. Key sources



included Shukurov's *Dictionary of Uzbek Idioms* (2018) and Karimov's *The Semantic Interpretation of Uzbek Idioms* (2015), both of which offer extensive collections of idioms and their contextual meanings. Semantic analysis was applied to selected idioms, with a focus on identifying metaphorical, metonymic, and symbolic uses of body parts. Additionally, a comparative analysis was conducted to explore cross-linguistic similarities and differences, particularly with idioms in Russian, to highlight culturally specific and universal patterns in meaning.

Results

The analysis of idioms with body parts in the Uzbek language highlighted several key findings: **Semantic Extension and Symbolism:** Many idioms demonstrate semantic broadening, where literal body part terms symbolize emotions or character traits. For instance, "yuragi tosh" (heart of stone) symbolizes a cold-hearted or emotionless person, reflecting moral or ethical judgment.

Metaphorical and Metonymic Shifts: Body parts serve as metaphors to convey traits or actions, such as "qo'li ochiq" (open-handed) for generosity. Metonymic shifts are also present, where body parts imply a broader concept, like "boshi bilan javob bermoq" (answer with one's head) to denote accountability.

Cultural Context and Social Values: Idioms convey culturally specific values, like trustworthiness, integrity, and compassion. For example, "qo'li uzun" (long-handed) signifies dishonesty, while "og'zi bo'sh" (loose-mouthed) describes someone who is unreliable with secrets.

Comparative Aspects: The study found both similarities and unique aspects when comparing Uzbek idioms with other languages. For example, the Russian "руки не доходят" mirrors Uzbek's "qo'li tegmaydi" (hands don't reach) for being too busy. However, culturally specific expressions like "yuragi og'ir" (heavy-hearted, indicating empathy) reveal unique aspects of Uzbek values.

Discussion

The findings demonstrate that idioms related to body parts play a significant role in the Uzbek language, not only enriching its vocabulary but also reflecting societal norms, cultural beliefs, and moral values. The semantic broadening of body parts in these idioms highlights the Uzbek emphasis on values like empathy, caution, integrity, and social accountability. Through metaphorical and metonymic expressions, these idioms provide insight into the Uzbek worldview, where personal characteristics and actions are interwoven with cultural ethics. The findings indicate that body-part idioms occupy a crucial role in the Uzbek language, contributing both to its lexical richness and as a mirror of societal norms, cultural beliefs, and moral values. The semantic expansion of body-part terms within these idioms underscores the

importance placed on values such as empathy, caution, integrity, and social accountability in Uzbek culture. Through metaphorical and metonymic expressions, these idioms reveal a unique Uzbek perspective, where individual traits and actions are deeply connected with collective cultural ethics. By expressing nuanced ideas with familiar terms, these idioms reflect an intricate cultural worldview, making them indispensable elements of linguistic and cultural identity.

In comparison with other languages, while some idioms share universal concepts (such as lack of time represented by “hands”), others are distinct to Uzbek culture, underscoring the language’s unique perspective on human interactions. The analysis affirms that Uzbek idioms serve as a linguistic repository of cultural heritage, transmitting traditional knowledge, beliefs, and values across generations. Future studies might further examine these idioms in the context of other Turkic languages to enrich understanding of linguistic and cultural connections across the region. In cross-linguistic comparison, while certain idioms reflect universal concepts—such as the notion of time constraints represented metaphorically by “hands”—others are uniquely rooted in Uzbek culture, highlighting the language’s distinct outlook on human interactions and social values. This analysis affirms that Uzbek idioms function as a linguistic repository of cultural heritage, preserving and transmitting traditional knowledge, beliefs, and values across generations. Future studies could expand on this by exploring these idioms within the broader family of Turkic languages, enriching our understanding of linguistic and cultural connections across the region and potentially identifying shared cultural elements and regional distinctions.

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