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MANIFESTATION OF THE LEXEME EYE IN PHRASEOLOGICAL UNITS

Annotation

This article discusses the creation of phraseological units through the eye lexeme. The article examines the grammatical, linguistic and translation problems of this phenomenon.

Key words: the term somatism, phraseologisms, phraseological integrity, proverbs and sayings, phraseological confusion.

ПРОЯВЛЕНИЕ ЛЕКСЕМЫ ГЛАЗ ВО ФРАЗЕОЛОГИЧЕСКИХ ЕДИНИЦАХ

Аннотация

В данной статье рассматривается создание фразеологизмов посредством глазной лексемы. В статье рассматриваются грамматические, лингвистические и переводческие проблемы этого явления.

Ключевые слова: термин соматизм, фразеологизмы, фразеологическая целостность, пословицы и поговорки, фразеологическая путаница.

LEKSEMA O'ZAKNING FRAZEOLOGIK BIRIKLARDA KO'RSATISHI

Аннотация

Bu maqolada ko'z leksemasi orqali frazeologik birliklarning yasalishi haqida so'z boradi. Maqolada ushbu hodisaning grammatik, lingvistik va tarjima muammolari ko'rib chiqiladi.

Kalit so'zlar: somatizm atamasi, frazeologizmlar, frazeologik yaxlitlik, maqol va matallar, frazeologik chalkashlik.

Introduction. The main focus of phraseology as a branch of linguistics is to study the nature of phraseology and their categorical features, as well as to determine the laws of use of phraseology in speech. The most important problem of phraseology is to differentiate and distinguish phraseologisms from word combinations that are formed in speech (that is, not ready in advance) and on this basis to determine the signs of phraseologisms.

Depending on the specific differences between idiomatic phraseology, phraseological combinations and stable sentences (proverbs and proverbs, other phraseology equivalent to a sentence), many researchers understand phraseology in 2 different senses: narrow and broad. When it is understood in a broad sense, proverbs and sayings, stable sentences characteristic of folklore, some forms of communication (greetings, farewell sentences) are also included in the framework of Phraseology. But this issue, that is, the issue of understanding Phraseology in a broad sense, is still controversial.

Materials and methods. In Western European and American linguistics, phraseology is not distinguished as a separate branch of linguistics.

In the field of linguistics, phraseology is a science that studies descriptive words, such as idioms, phrasal verbs, and other types of lexical units, in which the general meaning cannot be known through the meanings of the composition of word combinations, they are used as independent units. For example, the English phrase "turn a blind eye" is used in the sense of ignoring or not accepting a situation or information. Literally, it translates as becoming blind.

Phraseologisms are the same in the Uzbek language, however, phrases or phrases are created and shaped based on the culture of each nation.

The use of the term somatism in modern linguistics has already become the object of research of many of our scientists. Including, such research did not leave our Uzbek

linguists aside. We have also made it our goal to examine somatisms, that is, from the point of view of the phraseological use of the term for human body parts. In our research, we want to scientifically base various features of phraseologisms and show scientists more interesting aspects of language. For this reason, we would like to pay special attention to the level of study of somatic phraseology in related or non-related languages.

Results and discussion. We determine the structural-semantic features of somatic phraseological units of English and Uzbek languages, as well as the features of the world of vision of English and Uzbek languages based on the analysis of phrases with somatic components such as "eye".

If we pay attention to the definition given in the explanatory dictionary of the Uzbek language to the first lexeme "eye": eye[2] is the organ of vision of a living being. *Ko'z kosasi. Ko'z oqi. Ko'z qorachig'i. Xumor ko'z. Ayagan ko'zga cho'p tushar. Qarg'a qarg'aning ko'zini cho'qimaydi.* Proverb. *Ko'z qo'rqqoq, qo'l botir.*

Now, if we pay attention to the definition of this lexeme given in explanatory dictionaries of the English language; an eye - a) the organ of sight, in vertebrates typically one of a pair of spherical bodies contained in an orbit of the skull and in humans appearing externally as a dense, white, curved membrane, or sclera, surrounding a circular, colored portion, or iris, that is covered by a clear, curved membrane, or cornea, and in the center of which is an opening, or pupil, through which light passes to the retina, one of a pair of spheroids, and in humans, a circular membrane or sclera visible from the outside, surrounding the iris, surrounded by the cornea, in the center of which is the pupil.

According to the above definitions of the lexeme eye in both languages, the eye is considered to be an organ of human beings and other creatures, and it is a member that serves to see and feels the world by seeing. we came to a

conclusion. Somatic phraseological units related to the lexeme of the eye can be used mainly in the metonymic sense in English and Uzbek languages. For example: in Uzbek language, *Ko'zi ko'r, qulog'i kar- hech narsadan bexabar*; and in English it corresponds to the proverb: Close both eyes, to see with the other eye.

Since our work is mainly devoted to the study of several-component somatisms, we would like to focus on the one-component somatic phraseological units and conduct a study of two or more somatic phraseological units.

One-component somatic phraseological units are mostly used morphologically mainly through phrases in the form of nouns:

Onions, smoke, and women bring tears to your eyes. The denotative meaning of eyes is the organ of sight, used in the plural form of the noun;

From the phraseological units expressing the connotative meaning in the lexeme of the eye, we can quote the Palestinian proverb: Away from the eye, away from the mind.

"Karim-halol yigit",-dedi Muratatali. Ko'zing ko'r, qulog'ing karmi?!- Qodirov cho'g'ni bosgan kishiday sapchib o'rmidan turdi.-Oltinsoy sha'niga isnod keltirganini bilasanmi, hammaning og'zida duv-duv gap,-"Sh.Rashidov, Bo'rondan kuchli. ko'zi ko'r, qulog'i kar- hech narsani eshitmaslik ko'z(noun)+quloq(noun);

see eye to eye, to have exactly the same opinion; agree: They have never been able to see eye to eye on politics.

We can be eyes and ears for law enforcement and communicate back to them, but we're not civilian law enforcement[4]. Eyes (ot ko'plik)- ears (ot ko'plik);

eyes are bigger than one's stomach[1] - an expression used when somebody wants more food than he or she can eat, or when someone takes more food than he or she could possibly finish- ochofat; eye(ot)+stomach(ot)

An eye for an eye and a tooth for a tooth (cokp. an eye for an eye. Eye(ot)+eye(ot): eye (ot)+ tooth (on)

It was tribal law, the only law they understand. an eye for an eye and a tooth for a tooth (K. S.Pichard,' The Roaring Nineties',ch.19)

If we pay attention to the sentence given in English below, we can see that somatisms are involved in both the prepositional part of the sentence and the subjunctive part of the sentence, formed by a group of idioms from the denotative meaning of the lexeme eye.

An eye for an eye will make the whole world blind.

Behold, you are fair, my love; behold, you are fair; you have doves' eyes within your locks: your hair is like a flock of goats that appear from mount Gilead. Eye (at) + hair (at);

Keep your eyes on the stars, and your feet on the ground. Eyes (noun, plural)+ feet (noun, plural);

I have the eyes of a hawk and the ears of a fox. Eyes (plural noun) + ears (plural noun);

We can also observe two-component somatisms in folk proverbs:

For example, from Yiddish folk proverbs If the eyes didn't see, the hands wouldn't take.[5] for example. The Yiddish folk proverb is given in a compound sentence with a conditional adverbial clause, in the main clause of the sentence, *eyes-ko`z* is given in the plural form of the noun group, and in the adverbial part of the sentence, *hands-qa`llar* is also a noun. we see that the series is given in the plural form. Eyes (noun, plural)+ hands (noun, plural);

During our research, we found that Georgian folk proverbs include somatisms: Give a blind man eyes and he will ask for eyebrows. If we pay attention to the Georgian proverb, we can say that such proverbs are also present in our Uzbek national proverbs. Although somatisms are not used in

the proverb "If you give, give with a rope", we can find such meaningful proverbs in the proverbs of almost every nation.

We can see proverbs using eye and ear lexemes are also used in Danish folk proverbs: One eye is a better witness than two ears[2]. It is given as an example of a simple common sentence in the proverbial eye (noun)+ears (noun, plural) structure. It is true to the Uzbek proverb, "It is better to see once than to hear a thousand times." Although the English proverb is not exactly translated into Uzbek, we believe that it is the same in terms of meaning. The lexeme of eye corresponds to the verb to see, and the lexeme of ear corresponds to the verb to hear. We believe that this proverb indicates the semantic similarity between the English and Uzbek languages.

We once again witnessed the use of the lexeme of eyes and the lexeme of hands in Danish proverbs. The structural structure of the proverb "The eye of the master does more than his two hands" is Eye (noun) + hands (noun, plural). take action even when they are feeling low or scare - the translation of the given comment was translated as follows: some people take action even when they are feeling low or scared. As it can be seen from the translation of the note, this proverb corresponds to the Uzbek proverb *Ko`z qo`rqq qo`l botir*. We think that this is because such proverbs are semantically similar in English and Uzbek languages.

Now let's turn our attention to the proverb belonging to the Gypsies: A tear in the eye is the wound of the heart. The structural appearance is eye (horse) + heart (horse). The lexeme of the heart was used with the lexeme of the eye. Translation: Tears in the eyes are from a wound in the heart.

Irish folk proverbs also contain proverbs with the lexemes of the eye and the heart, and we can cite the proverb What fills the eye fills the heart as an example. Eye (noun) + heart (noun) is in structural form, and the translation is filled with the eye, fills the heart. We think that the Uzbek people's proverb, "He is dark, his eyes are dark" means that there is a similarity between the proverbs of the Irish people and the Uzbek people.

An example of the Eye lexeme from Guinean proverbs is as follows: To have two eyes can be cause for pride; But to have one eye is better than to have none. Its structural structure is as follows: eyes (noun, plural) + eye (singular) repetition. Translation: Being two-eyed can be a source of pride; but one eye is better than none. We would like to explain the following proverbs of the famous Uzbek representative Zahritdin Muhammad to the Guinean proverb. O heart, because you have seen the good, there are many evils, now to keep an eye on what is good from every evil [3].

During our research, we wanted to pay attention to the use of two-component somatic phraseological units in proverbs of the Arab people: Blind eyes see better than blind hearts. In the given example, we see that the lexeme of the eye is used with the lexeme of the heart. The structure of the proverb is eyes (noun, plural) + hearts (noun, plural). Regarding the translation: Blind eyes see better than blind hearts. The given proverb is taken from the Qur'an, and a metaphor is being used in it, it means that the one whose eyes are blind, his heart feels better.

And finally, let's pay attention to the French proverb: Fields have eyes and woods have ears. As can be seen from the proverb, the lexeme of eyes and the lexeme of ears are coming together. The structural form is eyes (noun, plural) + ears (noun, plural). Translation: Fields have eyes, forests have ears. The Uzbek proverb says that the wall has ears. In English, the given proverb is a two-component somatic unit, while in Uzbek, the equivalent proverb is expressed in a one-component somatic phraseological unit. It can be seen that the structural structure of proverbs is different and causes inconsistencies.

We can observe the expression of two-component somatic phraseological units in German folk proverbs. Eyes trust themselves, ears trust others.

We noticed that there are proverbs with the lexeme of eyes in the Armenian people: Choose a friend with the eyes of an old man, and a horse with the eyes of a young one. The proverb refers to loyalty, wisdom and faithfulness, and we can see that the lexeme eyes is used twice in the proverb. The structure of the proverb is as follows: eyes (noun, plural) + eyes (noun, plural). As for the translation of the proverb: Choose a friend with the eyes of an old man, choose a horse

with the eyes of a young man. Uzbek language also has proverbs that are semantically similar to this proverb.

Conclusion. In conclusion, it should be said that when comparing somatic phraseological units with an eye component to other languages from the semantic point of view, especially English and Uzbek languages, it was found that in both languages, a person feels his knowledge of reality through vision. Among the analyzed phrases, cases of homonymy, synonymy, paronymy were also observed according to the relation of form and meaning.

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