

# The Use of Body Part Names in Uzbek Language Metaphors

**Tokareva Ekaterina Borisovna**  
2nd year undergraduate student  
Termez State University

**Abstract:** This article is devoted to the actual linguistic problem, the problem of using the names of body parts in the Uzbek language. The paper defines the basic concepts, and also emphasizes the reasons for the metaphorization of the language. In fact, the article explores some metaphorical units of the Uzbek language, which are firmly entrenched in the thinking space.

**Key words:** names of body parts, aesthetic potential, form of thinking, metaphor, metaphorical meaning.

In the history of philological sciences, the problems of the names of body parts are relevant. The study of body parts is seen as the aesthetic potential of language. In the Uzbek language, the name of body parts is used as a form of thinking, and as a rule, the ability of a person to learn about the world around him and understand events.

Throughout the history of the study of the layers of the Uzbek language, approaches to the consideration of the names of body parts have changed. This is due to the enrichment of the dictionary of the Uzbek language. Often the names of body parts were considered as decoration for the dictionary, for the vocabulary of a person.

In the Uzbek language, as in many languages of the world, the names of body parts serve to obtain a conceptual metaphor, which, in turn, determine the level of linguistic culture of the people. A.N. Baranov wrote: "metaphors are mixed and difficult to observe mental spaces in cognitive processes."<sup>1</sup> In this article, we want to consider and discuss the cognitive theory of metaphor and get conceptual metaphors where body parts are used and which largely determine the way a person is aware of a person in a given culture (meaning Uzbek culture).<sup>1</sup>

Metaphor in the Uzbek language occupies a large place in the thinking space. With the help of metaphor, a mixed and complex thinking space is observed more easily. At the same time, in the Uzbek language, metaphor carries out the transfer of the conceptualization of the thinking space, which is observed in all languages of the world. The metaphorical system of this linguistic sociability is studied by many scientific linguists of the world. But in Uzbek linguistics, this is a rare phenomenon. In his article "The latest technologies in the modular-credit system of education", researcher Babakhodjaeva N.M. writes: "It is known that the peculiarity of learning the Russian language is not so much knowledge about the subject itself, i.e. about the language (language competence), but the development of certain skills and abilities of various types of speech activity based on knowledge about the method of activity (communicative competence)."<sup>2</sup> In fact, a native speaker must express himself in his thinking space can be not only with the help of one, but several conceptual metaphors.

For centuries, human body parts have been associated with the level of thinking, as they had intricate meaning. The body was the basis for the use of language in the implementation of ordering. In reality, in the Uzbek language, the human body (*tana azolari*) in speech was used to express speech. The Uzbek language as a way

<sup>1</sup> Sheep A.N. Editor's Preface // Lakoff J., Johnson M. Metaphors, we lived. M., 2008. With. 7– 21.

<sup>2</sup> Babakhodjaeva H.M. The technologies in the Modular in Credit Training system European Journal of Life Safety and Stability. Ispaniya, 2021 10.12. Pages 102-109 Journal : <https://ejlss.es/>

of describing an action includes organic metaphors in which there are names of parts of the human body. For example, the words to meet are represented by a metaphor (*kýzk ýzga tushmok*), to freeze (*tishi -tishiga tegmaidi*), not to have time (*kýli ký league tagmaidi*), bad behavior (*oyok bosishi yahshimas*), silence – (*tilingni tiyib yur*)

The next most important criterion is the structure of the metaphorical unit. Speaking about the structure of metaphorical units, it is impossible not to mention the statement of A.D. Rahstein: "With reference to the differences in body parts in relation to sign language and natural language are treated differently. So, linguists call parts of the body those functions that serve various areas of adolescent activity such as rational - head, emergence - hands or emotional"<sup>3</sup>

It is known that the metaphor determines the rethinking of universal psychophysiological processes or the historically formed measure of cultural communities. For example, this is quite clearly seen in the following examples: to be angry - (*tish kayramok*) to follow a person - (*birovdan kýzingni uzma*), not to miss something important - (*ogzingni ochib ý tirma*).

Many linguists note that considering body parts and their linguistic representation is directly related to the relationship with differences in attitudes toward sign language and natural language. For example, they often notice a semantic connection in the use of hyphenation with highlighting, functioning, and matching the topography of an object. For example, in the Uzbek language, the words shoulder - (<sup>4</sup>*Christmas tree*) are very often used. After all, we know the purpose of the shoulders. In speech (artistic, official, colloquial), pragmatic and semantic features are distinguished (*Elkasiga chikib olmok*) means that a person receives help from another person. It is assumed that he uses the services of another person. The person providing assistance is usually older or richer than the recipient himself. The semantic meaning of the phrase (*Elkasiga chiibolmoq*), in the Uzbek language is metaphorization or here there is a metaphorical transfer: (psychological and physical load). Moreover, this heaviness, whether psychological or physical, puts pressure on a person. On the contrary, (*Elkasida kýtarib yurmok*) means to rejoice in a person, to love him, to pity him, even to pamper. There is another transfer - to take on all the responsibility- (*ýz elkasiga olmok*). Such semantic features of the above phrases convey all the originality of the metaphors of the Uzbek language.

In Uzbek colloquial speech, often upotrebandomymi are expressions such as (*kýzing bormi?*), (*kýzing kaerda edi?*), which express doubt that a person did not notice it, or did not see it. It is important to note that such a semantic construction conveys a person's surprise that having eyes he did not see or missed the important.

In the Uzbek language, there are many phrases and linguistic units where human body parts are used. Above, in examples, we showed how lexico-semantic hyphenations are formed, from names (*Christmas tree*), (*kýz*) – In the Uzbek colloquial language, there are constructions with a name (*bosch, kalla*). Etymology of the word "bosch" in the dictionary means "round" and

the "hard" part of the body. In a figurative sense, it can be used as a boss (*boshik*). But it is also used in a metaphor (*boshing yukmi*) in the sense of "are you stupid?", "where is your head?". Also, the Uzbek phrase (*boshingdan chikarib tashla*) means to forget on purpose that a person does not need uselessly.

Naturally, within the framework of one article it is impossible to analyze all the metaphors in which the name of the body parts is used. But we can note that in the language, metaphors with the names of body parts have a close connection with the presentation forms of verbalization. Metaphors in the Uzbek language not only allow us to realize the richness of the language, but also the features of the National culture, mentality.

## Literature

<sup>3</sup> Rakhshateyn A.D. Comparative analysis of German and Russian phraseology : (For in-tov and fak. foreign language): Higher. school 1980. 143 s.

<sup>4</sup> Bogdanova M.V. A. The human body as a mnemororganic device // Vestnik TSU.– 2012. – № 358. pp. 18–20.

1. Baranov A.N. Preface of the Editor // Lakoff J., Johnson M. Metaphors, we've been waiting to live. M., 2008. pp. 7 – 21.
2. Бабаходжаева Н. М. The technologies in the Modular in Credit Training system European Journal of Life Safety and Stability. Ispaniya, 2021 10.12. 102-109 betlarJournal sayti : <https://ejlss.es/>
3. Bogdanova M.V. A. Body of man as a mnemoorganic device //Vestnik TSU.– 2012. – No. 358. – pp. 18–20 .
4. Rakhshstein A.D. Comparative Analysis of German and Russian Phraseology: (For Institutes and Faculties of Foreign Language): Higher School, 1980. 143 p.
5. Kreidlin G.E., Flying A.B. Conceptualization of body parts on the Russian languages in non-verbal semiotic codes// Russian language .- 2006. - № 12 (2) . - S. 80 -115.
6. Milashevskaya I. V. Kontetralnaya metafatsiala golova - vmesilishche //Bulletin of Nizhny Novgorod University. . – 2011.-№ 6 -1. – S. 360 -363.
7. Zhumaev Sh.D.. Karimova G.Kh. On synonymous phraseological nests of russian and Uzbek languages. // Young scientist-2018-No13 S 300-302