
SEMANTIC ANALYSES OF PHRASEOLOGICAL UNITS WITH HEALTH COMPONENTS

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Abstract: This article discusses the problems of the methodology for mastering phraseological units. It is known that initially, health components were used in their direct meaning but later, it had figurative meaning being as a component of phraseological units. From this point, health components according to their dominant meaning, they expressed negative and positive connotations. Health idioms in English are compared to the Uzbek equivalent in this article.

Keywords: phraseological units, lexico-semantic, semantic, health components, linguistic, idioms, doctor, hospital, sickness.

Introduction

Nowadays, phraseology as a branch of linguistics cannot yet be regarded as an established branch of scientific knowledge. Every nation uses phraseological units in its oral creative works in order to express life experiences and realities in an impressive and attractive way. The structural-semantic expression of phraseological units differs from each other in the system of non-relative languages with their use in the language [20]. In the system of English and Uzbek

languages, the expression of health components in the structure of phraseological units, their connection with the literary works and folklore, religious beliefs and daily life of the peoples who speak this language is important in studying their semantic features [21]. At present, we can only talk about some fundamental concepts, such as phrasis, a phraseological unit, but at the moment there is no generally accepted systematization of phraseological material in phraseology, its volume and boundaries have not been determined, and the very subject of phraseology remains unclear. Phraseology (from Greek phrasis, "way of speaking" and -logia, "study of") is a scholarly approach to language which developed in the twentieth century.[1] It took its start when Charles Bally's [2] notion of locutions phraseologiques entered Russian lexicology and lexicography in the 1930s and 1940s and was subsequently developed in the former Soviet Union and other Eastern European countries. From the late 1960s on it established itself in (East) German linguistics but was also sporadically approached in English linguistics [43]. The earliest English adaptations of phraseology are by Weinreich (1969) [3] within the approach of transformational grammar, Arnold (1973),[4] and Lipka (1992 [1974]).[5] In Great Britain as well as other Western European countries, phraseology has steadily been developed over the last twenty years. Phraseology are special unit and signs of language, essential elements of human communication [58]. These signs convey specific information, denote typical life and mental situations or relations between those or other objects [32]. The parables of all the peoples of the world convey the same typical situations and have similar logical content, differing only in the images (details, realities) with which the logical content is conveyed

Analysis and Results

The hypothesis of this research states that it is possible to call the phraseological field "health components" a complex cultural and linguistic formation which include the basic lexico-semantic groups of the health of people [60]. This very lexical field possesses certain specific signs which partially coincide in the Uzbek and English language cultures. The real study sets as the objective the comparative studying of the lexico-semantic features of the set expressions designating health components in the Uzbek and English languages [36]. The objective causes the solution of the following tasks:

1. To frame the theoretical and methodological base of the research on the basis of the analysis of the existing approaches to the studying of the expressions considered;
2. To reveal the group of the analyzed expressions in the Uzbek and English languages and the criterion of its allocation;
3. To define the structure of the phraseological field "health components" in the compared languages [54].

The relevance of the research is confirmed firstly by the classification of the set expressions mentioned in the cultural linguistic plan where in a figurative basis the relation to the world of the Uzbek and English language societies is imprinted [25]. Secondly, for the general theory of linguistics the consideration of the paremiological, phraseological and aphoristic units from the point of view of their cultural linguistic features is very significant. Thirdly, the studying of the set expressions in the lexicosemantic plan possesses the considerable theoretical importance as the detection of the compliances and distinctions in the set expressions of two structurally-different languages [52]. The set expressions in general widely show the cogitative activity of the separately taken linguistic and cultural education that represents the considerable material for the comparative research as through the comparison it is possible to comprehend an interior world of the people and societies in details. In the following items we can see the reflection of some phraseological units describing some physiological processes [27]. They can be used in the speech of doctors' communication processes according to avoid imparting directly the patients' physiological position [44]. For instance, in English language we can utilize following idioms instead of "die": to pass away, breathe one's last, gone to a better place, go to the big place in the sky, join the great majority, kick the bucket, step off and so on. In Uzbek language we can encounter the phraseological units that can be used instead of "to die": ko`zi tindi, dunyodan o`tmoq, ko`z yummoq, umr o`tkazmoq, umr ko`rmoq, olamdan o`tmoq. As we going on to list idioms clarifying physiological processes, we can input the phraseological units used instead of "to bear" [48]. Following idioms can give the linguocultural description of the verb "to bear": give birth to, bring into being, bring to life, give life to, call into existence, and endow with life[34]. We can see the Uzbek equivalents of the given idioms: ko`zi yorimoq, dunyoga keltirmoq, kindik qoni to`kilmog, dunyoga kelmoq.

We can consider a number of health components idioms:

No	English idioms	Uzbek alternatives	English examples	Uzbek examples
1	To be alive and kicking	Hayot (tirik) va otdek (sog'lom - baquvvat)	My grandfather is a strong man. He is 88 and he is alive and kicking.	Mening bobom 88 yoshda ham otdek baquvvatlar.
2	As pale as a ghost	Arvohdek oq, rangi qochgan, (holsiz)	What is metter with Nasiba? She is as pale as a ghost	Nasibaga nima bo'ldi? Arvohdek oqarib ketibdi.
3	Bundle of nerves	Jahli burning uchida (jahldor)	My wife is bundle of nerves person	Mening xotinimning jahli burning uchida
4	To have one foot in the grave	Bir oyog'i go'rda, o'lim yoqqasida (o'lim)	His grandmother is very old. She looked as though she had one foot in the grave.	Uning momasi juda qari, bir oyog'i go'rda bo'lib qolgan.
5	To be in labor	Ko'zi yorimoq (tug'moq)	My aunt is in labor	Mening xotinim ko'zi yorish arafasida

It is a hypothetical-deductive method, which provides a clear sequence of analysis: collection of actual (speech) material; creation of a hypothesis; check of its validity [23]. The following is an inductive method, a description method, a comparative method, a quantitative method. The descriptive method, which is also

reflected in the study, helps to classify and introduce the material [59]. The classification method was used to derive the structure of the phraseological field “health components” [20-60]. The elements of the semantical analysis are also applied [33]. The use of the method which was put forward once by a researcher identification method that means the search of the identifying word expressing the idea or the concept of an abstract, neutral form is also important [55].

1. Analysis of English phraseological unit with health components include people's health and illness, (medical terms, medicine, doctor, nurse, hospital, operation)
2. There are many phraseological units that contain health components. They came from people's everyday life, folklore, prose and poetry, myths, fairy tales, fables, songs, slang and other sources [46].
3. Mostly we can differentiate their semantic lexical, cognitive structures.
4. Some English phrases have direct equivalents in the Uzbek language, and so there is no problem with their understanding by these people. Unfortunately, this group of phrases is rather small.
5. The most of English idioms (50%) have approximate equivalents in the Uzbek language – proverbs with the same meanings but with different ways of its expression [49].

Conclusion

In conclusion, phraseology is a culture heritage passed down from ancestor to generations, which reflects the spiritual worldview, way of life, culture of them.

As we study the development of phraseology, it is difficult to find exact alternatives in other languages because such phraseological and paremiological units are inextricably linked to the history, culture, religion, and values of each nation. At present, some of these phraseological units are almost never used, and some are used figuratively. Comparative analysis of English and Uzbek phraseology on the example of these factors is one of the most pressing issues in linguistics today.

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