

Exploring Phraseologisms Formed with Somatisms in the Turkish Language

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Abstract: This article is devoted to the issue of the translation peculiarities of phraseologisms in the Turkish language to Uzbek. Phraseologisms are regarded as lexical devices that augment the communicative efficacy of language and are assimilated by individuals, becoming profoundly ingrained in their cognitive processes. The aforementioned works effectively embody the customs, traditions, culture, and historical context of the individuals, showcasing the extensive range of expressive capabilities inherent in the literary language. Phraseologisms encompass all aspects of human existence. In recent years, significant progress has been made in the examination of language phenomena, specifically phraseological phenomena, within the field of Turkic studies. While there has been scientific research undertaken in our country on phraseologies in the Turkish language, these studies have primarily focused on specific parts of the broader topic. This condition suggests that there are unresolved concerns in this particular domain.

1 INTRODUCTION

The primary objective of this study is to elucidate the national-cultural attributes of Turkish phraseological units, including their overarching principles of formation, the development of phraseological meaning, their grammatical foundation, syntactic structure, and models.

Phraseologisms, also known as idiomatic expressions, serve as a concise means of conveying substantial content while simultaneously reflecting the creative faculties of human cognition. This comprehensive and extensive research project primarily focused on conducting a semantic analysis of Turkish phraseology. The author categorized these units into thematic groups, identified the isomorphism between lexical meaning and phraseological meaning, and provided a detailed examination of the national-cultural aspects of phraseology.

The nuanced interpretations of Turkish phraseology are frequently conveyed through descriptive means. The term "word" refers to its proper and nominative meaning, whereas the term "phraseology" refers to its figurative-nominative

meaning. Additionally, both units have distinct communicative functions, with words conveying meaning and phraseology expressing it. The presence of numerous meanings in words should not serve as a justification for rejecting this rule, as the figurative meaning within phraseology has a broader range than the figurative meaning inside individual words.

In Turkish, expressions exhibit a primary grammatical characteristic shared by all languages, namely their composition of a minimum of two words, adherence to grammatical principles, and formation as fixed, conventionalized combinations, as opposed to unrestricted combinations. In order to establish a definition of phraseology, it is necessary to initially delineate its objective properties. Subsequently, it is isolated as a distinct entity inside the language and progresses to the subsequent phase. Furthermore, it is imperative to differentiate between pure phraseologisms and compounds that are in the process of transitioning into phraseologisms but have not yet attained a phraseological significance. The ease of distinguishing indications is directly proportional to their clarity and objectivity.

Phraseology can be distinguished from other language units by distinct categorization properties (Voynova, 1967, p. 8). There are three key aspects to

consider: a) lexical meaning, b) composition of components, and c) grammatical categories. In order to validate and accurately comprehend the essence of the phrase, it is imperative to do a comparative analysis, primarily with terms that share common characteristics with phraseology, and secondarily with a non-idiomatic phrase (or sentence). The genetic origin of phraseology can be traced back to a phrase, which in certain instances may consist of a single sentence.

The similar qualities shared by phrases and words are widely acknowledged. The lexical meaning of a phrase can be substantiated through both its interpretation as a word and its synonymy with the word, based on the lexical meaning. For instance, the phrase *ödü kopmak* might be interpreted as an expression denoting fear or anxiety. Similarly, the phrase *yanağından kan danlamak* (bleeding from the cheek) can be understood as an indicator of good health.

The confirmation of a word and a phraseological unit's possession of grammatical categories is established through their relationship with other words in a sentence. This includes both the relationship between the phraseological unit and individual words within the sentence, as well as the mutual relationship between words within the sentence. A phraseological unit has the ability to establish syntactic relations with other words in the sentence, such as adaptation, control, and conjunction.

Phraseologism is observed as a distinct and inseparable unit in reference to the constituent words inside a phrase. In alternative terms, it is impermissible to amalgamate it with lexemes and disintegrate it into constituent elements. Based on the lexical-grammatical characteristic that determines the syntactic function of a phrase within a sentence, the noun phraseologist functions as the noun constituent, the complement, and the noun constituent within a complex noun clause. The verb phraseologism functions as a participle, complement, and adjective phraseologisms serve as determiners. Adverbial phraseologies can potentially function as case constituents. As an illustration, *Gözlerine doymadan gidersem eğer, gözlerim açık gider bunu bil*" (Hasan, 1999, p. 14) (Translation: *If I can't get enough of your eyes, you should know that I will leave this world with my eyes wide open*). Within this sentence, the expression *gözleri açık gitmek* constitutes a constituent of a sentence. The phrase is presented as a participle and functions as an independent sentence.

The association between a phrase and a word is governed by the principles of lexical and grammatical

collocation. Nevertheless, it is important to note that the aforementioned scenario does not preclude the existence of various connections between phraseologies and individual words. One phrase can form connections with multiple words inside a sentence in various manners, whereas another phrase is limited to being connected with only one or two words. Additionally, a phrase may be capable of combining with one word, but unable to combine with another word, and so forth. Determining the number of words in a phraseology and understanding its combination inside a sentence is typically not a challenging task. In this particular instance, it is imperative to discuss the lexical collocation of the sentence in conjunction with the term, as well as the grammatical collocation.

The lexical meaning is derived from the amalgamation of a phrase and a word. The grammatical combination is determined by the distinct grammatical categories associated with individual linguistic units, namely the grammatical features that pertain to the grammatical meaning of words and phrases. The simultaneous occurrence of phraseologies and individual words is governed by the principles of lexical and grammatical combination.

Grammatical categories, similar to lexical meaning, serve as a distinctive characteristic of phraseology. With the inclusion of these two characteristics, the expression closely resembles the term. Furthermore, it is important to note that every word possesses a distinct lexical signification and is associated with specific grammatical categories. The co-occurrence of a phrase and a word is determined by the same characteristics that are enumerated.

The semantic content of a phraseologist is comprised of its lexical and grammatical meaning. The semantics of a phraseologist is distinct from the form that arises from the combination of its components. Semantics and form are both considered equally important in the overall characterization of a phraseologist, which is a linguistic unit. The categorical nature of the term is exhibited by its amalgamation of content and form, resulting in its integrity. Hence, the association between the phrase and the noun possesses a relative nature.

Phraseologism is a linguistic approach that focuses solely on the semantic aspects of words. Currently, it is not accurate to assert that phraseologies and words are mutually exclusive units within language. Phraseologism refers to a distinct linguistic unit that exhibits a combination of multiple indicators, including but not limited to words. The set

of categorical signs has a distinct dissimilarity in comparison to the signs associated with the word.

The scholarly investigation of phraseologies necessitates an initial examination of the sources from which they originated.

The comprehension and explanation of the national character of phraseology, which serves as an expression of the populace's lifestyle, cultural values, and economic circumstances, aids in ascertaining the specific circumstances, conditions, or contextual factors that gave rise to these linguistic expressions. The correlation between the exterior and internal structures of phraseology is of paramount importance in elucidating the underlying factors contributing to their manifestation.

The scholarly works of Z.G. Uraksin (1975), Sh. Rakhmatullaev (1966), G.N. Jmagulova, and other experts have examined the phenomenon of the creation of expressions in Turkish languages.

2 RESULTS AND DISCUSSION

It is widely acknowledged that a significant number of linguistic terms employed by Turkic peoples are derived from folk art. Similar to proverbs, statements that were initially uttered by an individual have gradually evolved through time, giving rise to comparable variations and synonyms that have gained popularity among the general populace. The Turkish language has witnessed the emergence of several expressions as a consequence of the incorporation of traditional similes from various folklore genres into written literature via fiction. For instance, the symbolic connotations associated with the number “seven” have been incorporated into the literary language through folk tales. Expressions such as *yedi kat yerin altında* (under the seven floors of ground), *yedi iklim dört bucak* (seven climates and four sides), *yedi kat gökten yere inmek* (literally: to descend from seven floors of heaven to the earth, meaning is, to return from royal life to ordinary life), *yedi kıralla barışık* (literally to be able to get along with seven kings, meaning is, to be able to quickly get along with everyone), *yediden yetmiş* (from seven to seventy), *yedi mahalle* (seven neighborhoods), and so forth, have been adopted.

Numerous traditional similes, which have been derived from folklore, have been incorporated into the written literary language across various genres. Examples of such similes are *arpa boyu* (denoting a diminutive length, like barley) and *iğnesinden ipine kadar* (referring to the narrow range from a needle to a thread).

Several phrases that have transitioned from folk art to written speech include expressions related to speed, such as *kaşla göz arasında* (in the blink of an eye). Other examples include *der demez*, which signifies not opening the mouth, and *burnunun divide* (being very close, near the nose). Additionally, there are phrases that express external similarity, such as *elmanın iki yüzü* (two faces of one apple), implying a strong resemblance. Furthermore, there are idiomatic expressions like *hayat sürmek* (to live in the meaning of making ends meet), which denotes a struggle for survival, and *hali vakti yerinde* (well off). Moreover, there are phrases like *elinin ekmeğiyle geçinmek* (to live with one's bread), which signifies earning a living through honest work, and *varını yoğunu yemek* (to be extravagant), meaning to indulge excessively. Other phrases with distinct structures and origins include *(servetini) havaya savurmak*, which conveys the act of discarding everything carelessly, and *boyun eğdirmek*, which signifies subjugating someone. Lastly, there is the phrase *başına bela olmak*, which implies being a constant problem. A range of sentences can be inputted.

In the following discussion, we will examine the fundamental linguistic foundations that have played a significant role in the development of Turkish idiomatic expressions.

2.1 Phraseologisms Are Derived from the Nomenclature of the Human Body's Exterior Organs

Phrases serve to amplify the efficacy of verbal communication and, as linguistic entities assimilated by individuals, they overtly manifest the societal norms, traditions, cultural heritage, and historical context of a given population, encompassing all facets of human existence. The creation of Turkish expressions is rooted in the relationship between man and his diverse attributes, the surrounding nature, and the animal world (Türkçemin Sesi, pp. 4-6).

One of the primary foundations for the development of phraseologies pertaining to human existence is in the utilization of anatomical terms denoting various body parts (referred to as somatics). These expressions are generated through the use of somatics, serving as a mechanism to convey an individual's cognitive abilities, thought processes, belief systems, emotional states, social interactions, behavioural patterns, and physical appearance. These two entities exhibit compatibility not only in their semantic content but also in their structural composition and use of imagery, both of which are derived from a shared internal framework.

The field of world linguistics has extensively examined somatic phraseology through the contributions of various scholars such as V. Humboldt (1984), R. M. Weintraub, A. Bolganbaev, M. Kh. Abilgaliev, and others. Additionally, the specific context of Turkish somatic phraseology has been explored in Sh. Usmanova's doctoral thesis (1998). Nadir Ilhan conducted scientific research on proverbs and idioms associated with anatomical components within the context of Turkey (2007).

During the course of this research, a substantial number of Turkish expressions pertaining to this particular category were gathered and analyzed. The phrases included in this study were primarily sourced from phraseological dictionaries that have been published in Turkey, alongside various works of art.

The primary constituents of expressions falling within this category include terms such as “*baş*” and “*kafa*” (referring to the head), “*el*” and “*kol*” (referring to the hand), “*göz*” (referring to the eye), “*ayak*” (referring to the foot), “*kulak*” (referring to the ear), “*dil*” (referring to the tongue), “*ağız*” (referring to the mouth), “*çene*” (referring to the jaw), “*burun*” (referring to the nose), “*kalp*” (referring to the heart), “*yiürek*” (also referring to the heart), “*ciğer*” (referring to the liver), “*öt*” (referring to the gallbladder), and so forth. The present study focused on the analysis of the most commonly utilized expressions derived from the aforementioned nouns.

At the outset, phraseologies were classified into two categories according to the nomenclature of human external and internal organs. Following this, expressions pertaining to speech action and expressions denoting state were categorized into several groupings, with the terms *dil* (tongue), *ağız* (mouth), and *çene* (jaw) serving as the primary constituents. The rationale behind this phenomenon can be elucidated through the framework of cultural codes within the realm of linguistic and cultural studies. The initial perception of the external reality is mostly mediated by an individual's corporeal senses. This phenomenon leads to the development of enduring language entities that are linked to somatic expressions.

The primary source utilized in this study was the “Big Turkish-Russian” dictionary. Over one hundred phrases were carefully chosen from this source, with a particular focus on the key terms *baş* (head), *kafa* (head), *el* (hand), *göz* (eye), and *ayak* (foot). The identification of a comparable quantity in the linguistic expressions of different languages presents a challenging task. The nomenclature of human external organs has proven to be a significant catalyst

in facilitating the development of stable compounds within Turkic languages, hence presenting a multitude of opportunities for linguistic expansion. For instance, *ağız kulağında* in the scenario where the mouth is positioned within the ear, the act of expressing joy or happiness, *burnu büyümek* leads to the elevation of the nose, symbolizing self-aggrandizement and disregard for others. This metaphorical representation can also be interpreted as nurturing and safeguarding an idea, while persistently exerting effort and remaining resolute without seeking solace. Furthermore, *göğüs germek* conveys the notions of courage and valor, although it should be noted that the Uzbek phrase *ko'krak kermoq* does not encompass such connotations. In the Turkish language, the term *omuz* (shoulder) serves as the primary load-bearing component of the human body, while the terms *baş*, *kafa* refer to “mind,” and “cognition,” represent the fundamental constituents of expressions that convey meaning.

There exist over a hundred idiomatic expressions derived from the words “*baş*” and “*kafa*” that encompass various domains of human activity. These expressions include *başında kavak yeli esmek* (denoting the act of blowing a poplar tree on the head, symbolizing the loss of one's mental faculties), *başına dert açmak* (referring to the act of causing trouble to one's head), *hırkayı başına çekmek* “to pull a cardigan on one's head” (indicating the act of withdrawing oneself from social interactions), *kafa patlatmak* (signifying a state of dizziness), *kafadan atmak* (referring to the act of speaking without careful consideration), *kafası durmak* (denoting a state of dizziness), and many others. *Evet, yorgundum, başım dumanlıydı* (Karay, 1986, p. 95). *Indeed, I experienced fatigue and a sense of mental cloudiness.* The phrase *başım dumanlıydı* “my head was foggy” in this context signifies a state of mental fatigue, wherein an individual's cognitive faculties are preoccupied with many ideas and concerns. *Ha, juda charchagan edim, miyam g'ovlab ketgan edi. Yes, I had significant fatigue and cognitive disorientation.* In the Turkish language, these idioms serve to convey the concept of an individual engaging in contemplation on unaccomplished duties, experiencing fatigue, and afterwards engaging in futile discourse.

In the Turkish language, numerous linguistic expressions are derived from the term *yüz* (face) For instance, the phrase *yüzü gülmek* (to grin, to lighten up) is employed to convey the notion of “to experience happiness.” As an illustration, the sentence *Hiç olmazsa çocukların yüzü gülsün diye bunları aldım* (At least I bought these so that the

children's faces would lighten up) is indicative of this usage. The term *yüz* "face" is also utilized in idiomatic expressions that convey the psychological condition of an individual. For instance, the phrase *yüzünü köpek yalamak* (translated as "to lick a dog's face") denotes a state of shamelessness.

Expressions derived from the term *göz* "eye" frequently convey negative connotations associated with individuals. For instance, *göz yummak* denotes the act of closing one's eyes metaphorically, implying a deliberate ignorance or avoidance of certain realities. Similarly, the phrase *gözünü kapalı satın almak* "to buy blindly" signifies making purchases without careful consideration or evaluation. Another example is the expression *kaş yapayım derken göz çıkarmak*, which figuratively suggests the intention to shape an eyebrow but inadvertently causing harm to the eye. These linguistic constructs, such as *gözlerini oymak* "to make eyes" further exemplify the negative connotations associated with the word "eye." For instance, the author asserts their intention to forcefully subdue the individual in question subsequent to enlightening them, as stated *Gözlerini oyduktan sonra muhakkak aşağı atacağım...* (Güntekin, 1995, p. 38). In Chapter 39, the narrator expresses the intention *gözlerini oymak* to remove the individual's eyes and thereafter cast them below. In the context of this passage, the phrase "open your eyes" connotes the act of seeking retribution. Alternatively, the author observed that the individual in question cast a sidelong glance in their direction, which led them to infer that there was a mutual attraction based only on this nonverbal cue *Beni göz ucuyla süzmüş ve bakışından beğendiğini belli etmişti* (Karay, 1986, p. 136). **Göz ucuyla süzmek**. In the Uzbek language, the phrase "to swim with the tip of one's eyes" is used metaphorically to convey the act of observing someone covertly. The expression "to look from under the ground" is employed to describe this hidden observation. In the given context, the individual in question was covertly observing me and expressing their affection through subtle gestures. Alternatively, are these phenomena imperceptible to an individual such as *Abdulgafur gibi hinoğlu hinin gözünden bunlar kaçır mı?* (Karay, 1986, p. 401) The phraseological unit identified in a sentence is "gözden kaçırmak" or "to overlook," which has the concept of not neglecting or missing anything. Translation is: *Abdulg'afur kabi shaytonvachcha buni ko'zdan qochirarmidi?*

The primary function of the eye is the processes of "seeing" and "looking", which can be conveyed through various means. As an illustration, The colour of Nil's eyes, which were directed towards me, is a

vibrant shade of blue resembling that of a ruby. The phrase *gözlerini üzerine çevirmek* "to turn your eyes" in the sentence *Nil'in üzerine çevrilen gözleri göz yakut renginde imiş. Bu gözlerin o rengi ancak severek baktığı zaman aldığını bildiğim için sevinçten sarsılmıştım* (Karay, 1986, p. 308) conveys the idea that the speaker's happiness stems from their awareness that the color of these eyes can only be truly appreciated when viewed through the lens of love. The given sentence can be interpreted in the following manner: Nil's eyes have a striking hue reminiscent of the precious gemstone known as ruby, characterized by a vibrant shade of blue. I experienced a profound sense of elation as I recognized that these eyes possess the ability to exhibit such a hue just in the presence of an individual experiencing romantic affection.

Another illustration involves *Sultan Mehmed gece yatağında, gündüz divanda, İstanbul(dan başka bir şey düşünmüyordu. Bu şehri nasıl zapt edeceği düşüncesiyle gözüne uyku girmezdi* (Koçu, 2004). Sultan Mehmed, whose thoughts were solely occupied by Istanbul, both during his nocturnal repose and day lounging. Sultan Mehmed's preoccupations were solely centered on Istanbul, both during his nocturnal repose and his daytime deliberations in the divan.

In the Turkish language, there exist various idiomatic expressions that incorporate the terms "el" (hand), "parmak" (finger), "kol" (arm), and "avuç" (handful). These expressions include *bir eli yağda, bir eli balda* (one hand in oil, one hand in honey), signifying being in front of the owner and behind the shoulder), *eline su dökmemek* (being unable to pour water on one's hand), *on elinde* (in the finger), *on marifet* (ten marifat in ten fingers, indicating being skillful), *parmagında oynatmak* (to play on the finger, implying the ability to handle something skillfully), and *avucunun içi gibi iyi bilmek* (to know as well as the back of the hand). The term *el sürmek* refers to the act of reaching out or clapping hands. Similarly, *kol kanat olmak* is an expression used to describe a close and supportive relationship, sometimes translated as "to be hand-to-hand." On the other hand, *kolları sıvamak* is an idiom that conveys the idea of rolling up one's sleeves to do something. These phrases are examples of idiomatic expressions commonly used in the Turkish language. For instance, it is possible that he assumes the responsibility of overseeing the governance of the state from a subordinate position. *Belki de el altından devlet işlerini idare eden kendisidir.* (Karay, 1986, p. 400). Translation: *Maybe he is the one who secretly manages state affairs.*

The anatomical structures associated with the term "ayak" (*bacak, diz*) (leg, knee) are considered to be the most dynamically engaged regions of the human body. *ayaklarını yere dokundurmadan götürmek* (to move one's feet without touching the ground), *ayağını denk almak* (keep one's feet on), *ayak uydurmak* (to adapt one's foot, i.e. to adapt to the conditions), *ayağının pabucu olamamak* (not even worth a foot, that is, not even worth a nail), *diz çökmek* (to kneel), *dizlerini dövmek* (beat one's knees), *anasının dizlerinin dibinden ayrılmamak* (not taking a step away from his mother). For example: *Aunt Besime's daughter, Necmiye, was a quiet and somewhat sickly child who never left her mother's knee.* (Güntekin, 1995, p. 25). Translation: According to the source cited in Chapter 25, Najmiya, the daughter of my aunt Basima, was a frail young girl who exhibited a strong attachment to her mother. In this sentence, the term *annesinin dizi dibinden ayrılmayan çocuk* (a child who is not separated from his mother's knee) refers to a child who does not deviate from his mother's guidance, specifically, "she does not venture outside unaccompanied and independently".

Or: *Bazı para içinde yüzen, bazı meteliksiz kalan, fakat daima dört ayak üstü düşen acayip bir adam olduğumu bütün Hindistan bilir* (Karay, 1986, p. 401). Translation: All of India knows that I am a strange man, sometimes swimming in money, sometimes broke, but always falling on all fours. Two expressions are used in this sentence: *para içinde yüzen* (floating in money) and *dört ayak üstü düşen* (fell on all fours), which means "lucky". The origin of the second phrase is based on the movement of the cat because only the cat falls on all fours when it falls from above and does not cause any harm to it. When this situation is applied to people, it is emphasized that a person is lucky to be able to get out of the situation without being harmed in any dangerous situation. Uzbek phraseology "tegirmondan butun chiqadi", or "suvdan quruq chiqadi" is an alternative to this Turkish expression.

In Turkish, the number of phrases involving the words *yüz, burun, kulak, ense, boyun* (face, nose, ear, neck, and neck) is quite large: *yüzünün akıyla çıkmak* (to give a good account of oneself), *yüzünden okumak* (to read from one's face), *yanağından kan damlamak* (to drip blood from one's cheek, i.e. to be very healthy), *burnu büyüme* (grow nose), *burnunun dibinde* (below the nose, i.e. very close), *bir kulağından girip, öbür kulağından çıkmak* (go in one ear and go out the other), *kulağına küpe olmak* (be an earring in one's ear) etc. For example: *Allah(in işine burnunu sokma. Köpeğin de rızkını veren O, insanın*

da (Baysal, 1993, p. 330). *He is also the one who gave sustenance.*

In the Turkish language, the words *diş, saç, kaş, tüy, kuyruk, but, et* (tooth, hair, eyebrow, hair, tail, leg, meat) are the main components of the expressions such as *dişe dokunur* (*tishga tegadigan, ya'ni pichoqqa ilinadigan*), *dişinin akını bile göstermemek* (*tishining oqini ham ko'rsatmaslik*), *kaş çatmak* (*qoshini chimirmoq*), *kaşla göz arasında* (*qosh bilan ko'z orasida, ya'ni ko'z ochib yumguncha*), *kaş yapayım derken göz çıkarmak* (*qosh qo'yaman deb ko'z chiqarmoq*), *kuyruğu kapana sıkılmak* (*dumi qopqonga qisilmoq, "sichqonning ini ming tanga bo'lmoq"*). *Güzel, şöyle etine buduna dolgun, gözleri yamacı yamacı bakan bir kız görmüş gibi başım döndü birden* (Baysal, 1993, p. 10). The expression *etine buduna dolgun* in this sentence can be given by the Uzbek words "domboqqina" and "lombillagaan" which are used for women: *I suddenly felt dizzy, as if I saw a beautiful, plump girl with eyes looking at me from side to side.*

There is an expression in Turkish *postu kurtarmak* (to save the skin). The Uzbek alternative to this phrase is *jonini qutqarmoq* (to save one's life). Here the word "post" comes in the meaning of "soul".

When analyzing the components of phraseologies in the Turkish language, the behaviour and gesture semantics they imply should also be taken into account. For example, *dizlerini dövmek* (to beat one's knees) in the sense of "to regret what one has done", *el sallamak* (to clap one's hands) in the sense of "careless", *kaşlarını çatmak* (to raise one's eyebrows) in the sense of "to be disappointed", etc. Expressions built on the basis of gestures and facial expressions mainly express the mood of a person.

The ethnographic factor, i.e., the customs and traditions of a nation, is also a source of the emergence of somatic phraseology. In this case, actions expressed in phraseology acquire a symbolic meaning. For example: *ağızdan ağıza dolaşmak* (to pass from mouth to mouth, i.e. "to be word of mouth"), *ağız karası* ("black of the mouth", i.e. gossip), etc.

The analysis shows that there are more Turkish phraseological units based on the names of human external organs than those belonging to other meaning groups.

2.2 Phrases Are Formed on the Basis of the Name of the Internal Organs of the Human Body

The number of somatic phraseologies derived from the names of interior organs in the human body is

significantly lower compared to those derived from the names of exterior organs. The rationale behind this phenomenon stems from the fact that human internal organs possess a lesser degree of visibility and their functionalities remain relatively unfamiliar to the general populace. The origins of these statements can be traced back to ancient times, when medical science was still in its nascent stages, and has undergone gradual refinement over the course of history. The phenomenon under consideration can be elucidated by examining the elements that contribute to the varying degrees of effectiveness in the occurrence of expressions, namely the extent to which somatisms possess a broad or limited semantic range.

In the course of research, it was found that there are more than seventy stable compounds formed on the basis of the words *kalp* (heart), *yürek* (heart) in the Turkish language. The words *yürek* and *kalp* are important tools for expressing human feelings. Most of the phraseological units formed on the basis of these words appear as variants of each other. For example: *temiz yürek – temiz kalp, uüreğini boşaltmak – kalbini boşaltmak; yüreği parça parça olmak – kalbi parça parça olmak, yüreği yanmak – kalbi yanmak, yüreği erimek – kalbi erimek* etc. *İnsan, onları (çikolataları) ağzında eritirken yüreği de beraber eriyor* (Güntekin, 1995, p. 49). *When a person melts them (chocolate) in his mouth, his heart melts with it.*

Although the words *kalp* and *yürek* can be used as variants of each other in most of the expressions, the number of expressions formed on the basis of the word *yürek* is more. Because in Turkish, the word *kalp* is a medical term. If this is compared with the Uzbek language, the opposite situation is revealed: in the Uzbek language, the word "heart" is a medical term, and the word "qalb" means an abstract concept related to feelings, and inner experience. Nevertheless, the words in the phrase are used interchangeably in the Uzbek and Turkish languages.

The name of human internal organs is summed up in the word *karın* (stomach): *karnı zil chalmak* (to open the stomach). Abdomen, together with the liver, stomach, intestines, gall bladder and other internal organs in the human body, rarely represents a person's emotions, inner experiences, and secrets that are known only to him (with the exception of *ödü kopmak* – gall bladder rupture).

The number of phrases based on the word liver is very small: *cigeri beş para etmemek* (liver is not worth five coins, i.e. "a person worth a penny"), *cigerini dağlamak* (to stain one's liver, i.e. to suffer).

2.3 Phrases Related to the Activity and Name of the Members of Speech

Some of the phrases that have arisen on the basis of the names of human organs are related to speech activity (Hamidov, 2006, pp. 76-79). In such expressions, words such as *ağız* (mouth), *dil* (tongue), *çene* (jaw), *söz* (word) are defining components, and such expressions are used in speech in the sense of "to speak", "to tell" and "to say": *ağız açmak* (*og'iz ochmoq*), *dili tutulmak* (*tili tutilmoq*), *ya'ni* (*tili kalimaga kelmaslik*), *sözlerini tartmak* (*so'zlarini tortmoq*), *ya'ni* o'lchovli, *gapirilyotgan* *gapning yaxshi-yomon oqibatlarini o'ylab gapirmoq*, *söze karışmak* (*gapga aralashmoq*), *ağzını değiştirmek* (*so'zidan og'zi to'xtamaslik*) etc. In phraseology based on the word "bakla" "bean" (a leguminous plant, bean), the difficult ripening of dry beans and the fact that they do not soften quickly when put in the mouth were taken into account: *Çünkü gevezeydim, sakallı dayının dediği gibi, ağzımda bakla ıslanmazdı* (Güntekin, 1995, p. 29). Translation: *Because I'm talkative, as the bearded uncle said, broad beans cannot get wet in my mouth.*

In terms of semantic categorization, it is deemed reasonable to classify Turkish linguistic expressions pertaining to speech into several groupings. From this perspective, verbal expressions can be categorized into two distinct classes based on their inherent meaning.

- phrases expressing a positive situation;
- phrases expressing a negative situation.

Also, expressions belonging to this group can be divided into groups according to their main component:

- phrases formed on the basis of the word of *ağız*;
- expressions formed on the basis of the word *dil*;
- phrases formed on the basis of *söz*;
- expressions formed by means of other words related to the speech process.

In the group of expressions that express the positive state of a person in connection with speech, include the phrases *dilini sıkı tutmak* (hold your tongue tightly), *ağzı var, dili yok* (has a mouth, no tongue) or *ağzında dili yok* (no tongue in his mouth) possible. Expressions describing the inner world and character of a person can be included in this group. Such phrases describe the character of a person, and it is emphasized that he openly speaks what he thinks, and speaks the truth without thinking. The meaning of telling one's secret to someone is expressed by means of the word *kalp* (heart; soul), which is not a speech organ, and by the expression *kalbini açmak* (to

open one's heart): *Mücgan, bugüne kadar yalnız sana kalbimi açabildim* (Güntekin, 1995, p. 391). Translation: *Mücgan, until today I could only open my heart to you.*

The frequency of expressions denoting the negative emotional state of an individual is higher in the current cohort compared to the preceding group. This phenomenon can be attributed to the fact that idioms, similar to proverbs, tend to predominantly convey negative attributes of individuals. This includes the following: *çenesi düşük* (*chakagi tushgan*), *dili açılmak* (*gapga tushib ketmoq*), *sözü ağzından almak* (*so'zni og'zidan olmoq*, i.e. "gapni bo'lmoq", *ağzını aramak* (*og'zini qidirmoq*), i.e. "bir narsani so'rab, bilib olmoq", *ağzına bir kemik atmak* (*og'ziga bir suyak tashlamoq*).

When phrases are grouped based on the main component or figurative basis, it is necessary to separate the phrases in which word of mouth was originally the main component. In expressions belonging to this group, the word *ağız* (mouth) is a defining component: *ağız açmak* (to open the mouth, to slip words out of the mouth), etc.

In Turkish, the word *ağız* mouth is the main component in expressions that mean to speak beautifully, to be liked by everyone, to listen attentively, such as *ağzından bal akmak* (*tilidan bol tommoq*), *ağzının içine bakmak* (*og'zining ichiga boqmoq*) or *ağzı açık dinlemek* (*og'zi ochiq tinglamoq*).

Refraining from saying something through the expressions *ağza almamak* (not speaking), for some reason, not speaking due to sadness or fatigue, the caution in speaking is expressed by the expressions *ağzına bakla almak* (*og'ziga tolqon solmoq*), *ağzına kilit vurmak* (*og'ziga qulf solmoq*), *ağzını bıçak açmamak* (*og'zini pichoq ham ocha olmaslik*). Hüviyetiniz azıldın ne sebeble bu kad özzi sıkı oluyorunşım? (Karay, 1985, p. 84). Translation: *Why are you so tight-lipped about her identity?*

Sometimes it is said to a person who is not talking, "*ağzını kiraya mı verdin, niye konuşmuyorsun*". In this sentence, the meaning of the expression *ağzını kiraya vermek* "to rent out one's mouth" is interpreted as "one's mouth is rented out, if one word comes out of one's mouth, one will pay for it."

Saying something that needs to be kept secret without thinking through such expressions as *ağzından dökülmek* (to spill out of the mouth), i.e. "blossom from the tongue", *ağzı gevşek* (empty mouth), *ağzından kapmak* (to hang out from the tongue); To start talking after a long silence or to reveal someone's secret is reflected in the expression *baklayı ağzından çıkarmak* "to take out the bean from

under the tongue" and "to take the bean out of the mouth" (to take out the bean from under the tongue (mouth), i.e. "to tell the thing (secret) that is kept inside"). This expression is said to a person who is unable to say a sentence due to circumstances (*Çıkar ağzından baklayı!* – Now get the beans out of your mouth!).

In general, most of the Turkish expressions related to speech emphasize that it is harmful to speak more than the norm: like, *ağzı açılmak* (*jag'i ochilmoq*), *ağzı gevşek* (*og'zi bo'sh*), *ağzından düşürmemek* (*og'izdan tushirmaslik*), *ağzından çıkkanı kulağı duymamak* (*og'zidan chiqqanini qulog'i eshitmaslik*). Using rude words, cursing is expressed through the phraseology of *ağıza alınmaz sözler* (unspeakable words), mumbling, unintelligible speech.

The phrase *ağzından girip burnundan çıkmak* "enter from the mouth and exit from the nose" is used in the sense of trying with all one's strength to convince someone of something, the phrase *ağzına bir parmak bal çalmak* "to put a finger in the mouth" (deceive with sweet promises).

In Turkish, the verb *açmak* (to open) is used in expressions related to speech (along with the word *ağız*): *ağız açmak* (to open the mouth, open the mouth, open the mouth), *ağız açmamak* (not to open the mouth, not to protest). The variants of the combination of *ağız açmak* are *yüreğini açmak*, *kalbini açmak*, *gönlünü açmak* are used in the sense of "telling someone one's pain", but also mean to say the right thing without thinking, simply. This corresponds to the Uzbek phraseology "ko'nglini yormoq", "yuragini ochmoq" ("to break one's heart", "to open one's heart").

In expressions related to speech, the adjective *açık* is also used. The phraseological units involved in this word are also related to the inner world of a person, expressing simple, open voluntariness, expressing one's thoughts and sufferings without hiding them: *açık gönüllü*, *açık yürekle söylemek*.

The phraseology of *ağzından ağzına dolaşmak* is used in the sense of "to pass from mouth to mouth", *ağzına girmek* (to enter into one's mouth), "to get into someone's private room": *Kuzenim, neredeyse kadının ağzına girecek...* (Güntekin, 1995, p. 391). Translation: *My cousin almost entered the woman's mouth. Bo'lam qayerda bo'lsa ham, o'sha xotinning pinjiga kirib oladi.*

Ağız ağza (*ağzı ağzına*) (mouth to mouth), that is, whispering between two people standing on the sidelines without letting the others hear, *ağız alışkanlığı* (mouth habit), multiple use of one word, *ağız birliği* (to agree on one topic and speak the same, i.e. "mutual collusion", *ağız burun birbirine karışmak*

(face, appearance changed and unrecognizable due to fatigue, drunkenness), *ağız eskitmek* (repeating the same thing over and over), *ağız kokusunu çekmek* (to put up with the smell of one's mouth, meaning to put up with someone's unbearable desires due to necessity, service: *Zavallı gelin yirmi senedir kayınvalidesinin ağız kokusunu çekiyor* (The poor bride has endured her mother-in-law's whims for twenty years).

In expressions related to speech, the word *dil* tongue becomes the main component and acquires positive and negative meanings: *dilini yutmak* or *dilini tutmak* (not to tell a known secret, refrain from speaking inappropriately), *dilini sıkı tutmak* (keep your tongue tight, restrain your tongue), *dili sağlam* (the tongue is healthy), *dilin kemiği yok* (there is no bone of the tongue), etc. In the sense of "to stop speaking", to cut one's tongue, *dili kesilmek*, *dili tutulmak* (to be tongue-tied, to stick one's tongue to one's palate); When a silent person begins to speak, it is reflected in the expressions *dili çözülmek*, *dile gelmek* (to enter the language, to start speaking).

V.A. Maslova emphasized that the language component is sometimes a "symbol of fakeness, lies and gossip" in phraseology, and this situation is reflected in such expressions as длинный язык (long tongue), держать язык за зубами (to bite the tongue), язык чесать (to bite the tongue). She concludes, "There is nothing better than language, but there is nothing worse." (Maslova, 2014, p. 21).

In some Turkish expressions, the words *ağız* "mouth" and *dil* "tongue" can be used together: *ağzı dili kurumak* (to dry up the mouth and tongue by talking too much), *ağzını dilini bağlamak* (to tie one's mouth and tongue, not to speak).

The third group of expressions related to speech activity consists of expressions formed on the basis of the *söz* word component. Such phrases can be synonyms or variants of the same phrase with phraseologies in which the words *ağız* mouth and *dil* tongue are the main components.

The Turkish *söz* word corresponds to the Uzbek "so'z" and "gap". For example, the phrase *ağır söz* "hard word" in Uzbek is "og'ir so'z" or "og'ir gap" and is used in the sense of saying something that touches a person's pride: *Bu ağır sözler karşısında, başımı öne eğmekten başka bir şey yapamadı. (Bunday og'ir gaplar qarshisida yerga tikilishdan boshqa chora topa olmadı) (In the face of such harsh words, he could not help but stare at the ground). Or the phrase *sözünün arkasını getirememek* (can't find words) is used in the sense of having trouble summarizing the thought, not being able to finish the sentence.*

It is known that interfering with someone's speech is disrespectful and impolite. Interrupting the speech of the speaking person is expressed by the expressions *sözünü kesmek* (split his words), *sözünü ağzına tıkmak* (to stick what comes out of his mouth to his collar). Or the Turks followed the following wisdom about words: *Sözü söylemiyorsan o söz senin kölendir, söylediysen artık sen onun kölesisin*. This means that a person should think carefully before speaking and speak logically. The meaning of this word is reflected in expressions such as *sözlerini tartmak* (to pull the words), *sözlerini seçmek* (to choose the words).

Expressions related to speech were also formed on the basis of the components of *çene*, *kafa*, *baş*, *kulak* (chin, head, head, ears): *çene çalmak* (jaw), to talk a lot, *çene yormak* (jaw tired), talk in vain, *kafadan atmak* (shoot from the head), i.e. "to speak without thinking" *kafasına sokmak* (pour into the brain), *ağır başlı* (heavy-headed), i.e. taciturn, *baş kaldırmak* (raise one's head), i.e. talk back. İki "w" li "New - Wellington"u otelin penceresinden heyecanla seyrediyorum; çenemi bıçak açmıyor (Karay, 1986, p. 207). Translation: *I am excitedly watching "New - Wellington" with two "w" from the hotel window; I do not say anything*. In this sentence, the phrase *ağzını bıçak açmamak* (don't open one's jaw with a knife) is a variant of the phrase *özünü bızakh açmakam* (don't open one's mouth with a knife) and is used in the sense of "not to say anything".

Speech activity is also carried out by means of the verb *konuşmak* to speak. There are not many expressions with the presence of this verb: *abuk subuk* (*saçma sapan*) *konuşmak* (to speak without slurs). Phrases belonging to this group are also based on the word *ses* (sound, voice). For example: *Öyle sevecen öpüyorum ki, anlıyor, ses çıkaramıyor* (Karay, 1986, p. 436). Translation: *I kissed so much that he understood me and couldn't make a sound*. The meaning of the phrase "to keep silent" is "not to talk back to someone": *Ben konuşurken sesini bile çıkaramaz*. (She can't even make a sound when I'm talking).

Although some expressions are not words related to speech activity, they can express this activity. For example: shortening the sentence is expressed in the phraseology of *kısa kesmek* (to cut short): *Kısa kesmek istedim, ama hemen fikrimi değiştirdim* (Karay, 1986, p. 25). Translation: *I wanted to make the speech short, but I changed my mind*.

Phrases related to speech activity also reflect different relationships between people. For example, speaking well to someone you hate for your own benefit is expressed by means of the phrase *ayya dayı*

demek, speaking bad words about someone, speaking in a way that affects his honour and personality is expressed by throwing stones, being very angry by throwing fire: ...*O hocaya ateş püskürterek baktı* (Baysal, 1993, p. 211). *He looked with anger at the teacher.* The literal translation of the phrase *ateş püskürtmek* in this sentence is "breathing fire."

2.4 Phraseologisms Express the Situation

Conditionally, phrases that convey a state may be classified as part of the somatic phraseology group. Additionally, it is worth noting that they function to depict the mental and physical condition.

Some of the expressions belonging to this group express a state of fear: *yüreği ağızına gelmek* (heart to mouth), *ödü patlamak*, *ödü kopmak* (stomach burst), etc. *Oturduğum yerde bir gürültü yapacağım diye ödüm kopuyordu* (Güntekin, 1995, p. 36). Translation: *I was afraid I would make a noise where I was sitting.*

It is known that the feeling of fear appears in different situations and is expressed through different images. For example, the meaning of sweating from fear is expressed by the phraseology of *ecel teri dökmek* (to shed a dead skin), and the meaning of fear of being separated from something is *post elden gider korkusu* (fear of losing one's skin).

One of the mental states of a person is happiness, good mood: *ağız kulağında*, *ağız kulaklarına varmak* (*og'zi qulog'ida*), *içi içine sığmaz olmak* (*ichiga sig'maslik*), *gönül eğlendirmek* (*ko'ngilxushlik qilmoq*), etc. Phrases expressing mental state and feeling are formed as a result of using the words *kalp* and *yürek* together with verbs such as *parçalamak* (*parchalamoq*), *delmek* (*teshmoq*), *kopmak* (*uzilmoq*), *yanmak* (*yonmoq*), *doymak* (*to'ymoq*), *vurmak* (*urmoq*, *otmoq*) will come. They acquire figurative meaning and express human feelings: *kalbini parçalamak*, *yüreğini delmek*, *yüreği yanmak*, etc. Also, besides the words *kalp* (soul) and *yürek* (heart), the mental state and feelings of a person, the word *ciğer* (liver), *bağır* (liver), *öt* (gall-bladder), *iç* (stomach) and even the word *gönül* (heart), which is not a part of the human body. It is also expressed through expressions formed with For example: *yüreğini dökmek* – *içini dökmek* (telling about one's pain), *yüreği parçalanmak* – *ciğeri parçalanmak* (to break one's heart, i.e. "to feel sorry for someone's plight"); *kalbi yanmak* – *bağrı yanmak* (burn heart).

The words *kalp* and *yürek* used in the expressions are synonymous with the word *gönül* "heart" and express the meanings related to the most delicate

feelings in a person – love, desire, and such feelings. it is impossible to replace it with the words *ciğer* "liver", *bağır* "bosom", *iç* "intestine", *öt* "gall-bladder": *Aşk: gönlüm tadına doyulmaz bir yumuşaklıkla dolu* (Karay, 1986, p. 260) (*Love: my heart is full of boundless feelings*). In this sentence, the word *gönül* "heart" can be replaced by its synonym *kalp*. Or: *Kalbini kıracak bir şey demedim ki sana* (Baysal, 1993, p. 328). Translation: *I didn't say anything to break your heart.* The expression *kalbini kırmak* (to break his heart) in this sentence can be given in Uzbek only in the form of touching his heart.

In expressions, the word *yürek*, *kalp* "heart" is also used as a synonym for the word *can* "heart": "*Kâmrân'ın ehemmiyeti yok tabii, onun karşısına hangi çehreyle çıkmayı canım isterse öyle yparam...*" (Güntekin, 1995, p. 48). (*Of course, Kamran is not important, I can appear before her with whatever face I want* The word *ko'ngil* in this sentence corresponds to the phrase *ko'ngli tusamoq* which is a synonym of the Uzbek word for soul.

The word *yürek* heart can be substituted for the word *can*. For example, the phrase *can evinden vurmak* corresponds to the Uzbek phrase *yuragidan urmoq*. The expressions *bağrını delmek* or *içine işlemek*, *içini yakmak* can be given in Uzbek as *bağ'rini tilka-pora qilmoq*. ...*Onun bütün vücudu ayrı ayrı isteklerle içimi yakıyor* (Karay, 1986, p. 634) Translation: *...Her whole body burns me with different desires.* In this sentence, the word *iç* is used synonymously with the words *kalp* and *bağır* in the sense of "to fall in love with someone", or "to suffer from the pain of love". The words *ciğer* and *bağır* acquire a figurative meaning in the syntactic scope (context).

Another Turkish synonym for *gönül* (heart) is *iç* (stomach): *gönül acısı* (pain in the heart), *iç acısı* (pain inside). The Uzbek alternative of the expressions *gönül açıcı* va *iç açıcı* is *ko'ngil ochuvchi*, *ko'ngil yayratuvchi* (encouraging): *Halbuki önünde bulunduğum manzaranın iç açıcı olması gerekir* (Karay, 1986, p. 437). (However, the view I am in front of must be heartwarming). Or: "*Olabilir*" - *dedim, kayıtsız göründüm ama içimden sarsıldım* (Karay, 1986, p. 308) (*It is possible, - I said, I pretended to be indifferent, but I was crushed inside*). In this sentence, the expression *içinden sarsılmak* is used in the sense of "to shake from the inside", "to be crushed".

In Turkish, the word *kan* is sometimes used as a synonym for the word *can*. If the Uzbek alternative of the expression *kan yutmak* is *qon yutmoq* (to swallow blood), and the word *kan* has nothing to do with the

word *can*, then in the phrase *son damla kan* (the last drop of blood), the word *kan* is synonymous with the word *can*.

In Turkish expressions, the state of a person is also formed by means of other components. For example: *kabına sığmamak* (*idishiga sig'maslik*), "terisiga sig'maslik", *gözü tok* (*ko'zi to'q*), *sevincinden göklere uçmak* (*quvonchidan ko'klarga uchmoq*), *dünyalar onun olmak* (*dunyoda undan boshqa baxtli odam yo'q*), *dünyayı hiçe saymak* (*dunyoni yo'q hisoblamoq*), etc. Another feeling close to joy is a good mood, which includes the word *keyif*: *keyfi yerinde* (*kayfiyati joyida*), *keyfi kaçmak* (*kayfiyati tushmoq*), *keyif çatmak* (*kayf-safo qilmoq*), *keyfini çıkarmak* (*to'yguncha kayf-safo qilmoq*, *o'ynab-kulmoq*), *keyif sürmek* (*kayf-safo qilib yurmoq*), *felekten bir gün çalmak* (literally: to steal a day from the sky, i.e. "to be the happiest person in the world for a short time").

3 CONCLUSION

In summary, the investigation of phrases in the Turkish language revolves around the exploration of the relationship between the original and derived meanings, which gives rise to the emergence of phraseological meaning. The existence of meaning in a phraseological unit is rooted in a specific image, which is established through the examination of semantic relations, the mutual meaning of phrases, Turkish proverbs, and phraseology. While a phraseology maintains a connection with its internal form and expresses a single meaning like a word, its phraseological meaning differs from the lexical meaning in various ways. Therefore, even when these units are synonymous with words, the phraseological meaning and the lexical meaning are not equivalent. The scope of the phraseological meaning is broader than that of the lexical meaning. It is noteworthy that certain phraseologisms possess a sign-characteristic that is absent in individual words.

The primary significance holds significant importance in the construction of phraseological meaning. The figurative meaning of a word or phrase is derived from its primary meaning, and there is some degree of preservation in the relationship between the two. The original signification that corresponds to objective reality undergoes a transformation into a portable, idiomatic signification rooted in metaphorical imagination. The development of idiomatic expressions is grounded in commonplace actions and experiences. The interpretation of the meaning is not derived solely from the individual

semantic value of each word but rather emerges from the figurative connotation.

The lexical item undergoes a shift in its primary role when it becomes part of a phraseological unit, while the overall meaning of the phraseology and some connections between its constituent elements persist. The examination of these relationships aids in the identification of the origins and mechanisms of phraseological units. The defining and classifying features of a phraseology include its lexical meaning. The intended significance of the phrase can be discerned through the utilization of a lexicographic depiction and accompanying annotation. Firstly, this approach enables the determination of the individual lexical meaning of each phrase. Secondly, it facilitates the comprehension of the inherent characteristics of the lexical meaning within the phrase, namely those aspects that distinguish it from the nature of the lexical meaning itself.

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