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ANTHROPOCENTRIC PHRASEOLOGICAL UNITS AS AN OBJECT OF MODERN PHRASEOLOGY

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Abstract: This article provides a comprehensive study of phraseological units within the framework of the anthropocentric paradigm, which is one of the priority and leading directions of modern linguistics. The reflection of the human factor, worldview, national-cultural views, as well as emotional and psychological states of a person in language is analyzed on the example of anthropocentric phraseological units. Based on Uzbek language material, the research examines the semantic, structural-functional, and linguoculturological characteristics of idioms that express human qualities, intellectual potential, behavior, and social relations.

Keywords: anthropocentrism, phraseology, phraseological unit, linguistic picture of the world, national-cultural connotation, linguoculturology, somatism, human factor, emotionality.

INTRODUCTION

By the end of the 20th century and the beginning of the 21st century, radical structural and conceptual changes took place in world linguistics. The attitude towards language and the methods of studying it have changed: instead of analyzing the internal structure of language (phonetics, grammar, lexicology) in isolation, the anthropocentric paradigm, which studies language in close connection with human activity, culture, psychology, and social role, came to the forefront.

In Uzbek linguistics, as Academician N. Mahmudov noted, language cannot be studied apart from the spiritual-psychological world, thinking, and cultural life of a person. At the center of anthropocentric linguistics stands the problem of "man in language" and "language in man".

Among all levels of language, the one that reflects the human factor most vividly, in bright colors, and with national color is phraseology. Phraseological units (PUs) are not just lexical combinations, but a linguistic form of the centuries-old life experience, moral standards, and ideas about the world of a nation. Therefore, anthropocentric phraseological units have become the most relevant and primary object of study in modern phraseology and linguoculturology.

MAIN PART

1. Theoretical Foundations of Phraseological Units in the Anthropocentric Paradigm

While traditional phraseology studied structural issues such as the structural-semantic characteristics of idioms, the factors of their formation, and their synonymy, modern anthropocentric phraseology focuses on the following questions:

- How are human experience and the picture of the world reflected in the phraseological unit?
- How does a person evaluate themselves and others through the idiom?
- What national-cultural codes and connotations are hidden within the phraseological unit?

The absolute majority of phraseological units (according to some estimates, more than 80-85%) are directly or indirectly related to humans. They serve to describe humans from all aspects: physically, mentally, intellectually, and socially.

2. Semantic Grouping of Anthropocentric Phraseological Units

The analysis of Uzbek language materials shows that phraseological units representing humans form a very diverse and multifaceted semantic system. They can be divided into the following main and sub-thematic groups:

A. Idioms expressing the psychological and emotional state of a person: This group describes a person's inner feelings, joy, sorrow, anger, or fear.

- *Joy, happiness:* boshi ko‘kka yetmoq (to be over the moon), og‘zi qulog‘ida (grinning from ear to ear), ko‘zi quvnamoq (eyes rejoicing).
- *Grief, sorrow, despair:* dili siyoh bo‘lmoq (to be heavy-hearted), dunyo ko‘ziga tor ko‘rinmoq (the world seems narrow to one's eyes), qovog‘idan qor yog‘moq (to look gloomy), ich-etini yemoq (to eat oneself up).
- *Fear and anxiety:* yuragi orqaga tortib ketmoq (one's heart sinks), joyida qotib qolmoq (to freeze in one's tracks), rangi ochib ketmoq (to turn pale), tobi qochmoq (to feel unwell).

B. Idioms evaluating a person's mental and intellectual capacity: Human thought, perception capacity, and knowledge are evaluated through a very rich system of idioms in the Uzbek language.

- *High intellect and wit:* kallasi ishlamoq (one's brain works well), boshi ochiq (open-minded), zohiri ham, batini ham ravshan (clear inside and out), aqli raso (of sound mind).
- *Mental deficiency, simplicity, or narrow-mindedness:* kallasi g‘ovlab ketmoq (one's head is spinning), miyasi aynamoq (to lose one's mind), boshi bo‘sh (empty-headed), burnidan narini ko‘rmaslik (unable to see beyond one's nose).

D. Idioms describing character and moral qualities: A person's behavior in society and internal qualities are shown through positive and negative evaluations.

- *Positive qualities (generosity, humility, sincerity):* qo‘li ochiq (open-handed / generous), bag‘ri keng (broad-minded / tolerant), yuzi issiq (warm-faced / pleasant), kamtarinlik qilmoq (to act humbly), ko‘ngli yumshoq (tender-hearted).
- *Negative qualities (greed, arrogance, cunningness):* qo‘li qattiq (tight-fisted / stingy), burni ko‘tarilmoq (to turn up one's nose / arrogant), tili uzun (long-tongued / bold-faced), yuzi qalin (thick-skinned / shameless), ichi qora (malicious / black-hearted).

E. Idioms showing social relations and status:

- *Power and influence:* qo‘li uzun (having a long reach / powerful), so‘zi o‘tmoq (one's word carries weight), oyog‘ini tiralib olmoq (to stand one's ground).
- *Dependence and weakness:* kimningdir soyasida yashamoq (to live in someone's shadow), qo‘liga qaramoq (to depend on someone's hands), oyog‘idan chalinmoq (to be tripped up / undermined).

3. Somatic Phraseological Units — The Backbone of Anthropocentrism

Somatic phraseological units (idioms involving names of human body parts) constitute the most intensive and rich part of anthropocentric phraseology. Humans rely primarily on the structure and functions of their own body organs when understanding the surrounding world and abstract concepts.

In the Uzbek language, somatic units are grouped around the following main lexemes:

- **BOSH (Head):** Intellect, leadership, responsibility (*bosh bo'lmoq* – to lead, *boshi qotmoq* – to be puzzled).
- **YURAK / DIL (Heart / Soul):** Emotion, courage, spirituality (*yuragi tosh* – stone-hearted, *dili pok* – pure-hearted).
- **QO'L (Hand):** Practical action, opportunity, freedom, and generosity (*qo'li gul* – highly skilled, *qo'l ko'tarmoq* – to raise a hand/strike).
- **KO'Z (Eye):** Perception, attention, alertness (*ko'zi ochiq* – vigilant/knowledgeable, *ko'z ostiga olmoq* – to keep an eye on).
- **YUZ / BET (Face):** Honor, sincerity, reputation (*yuzi issiq* – pleasant/amiable).

4. National-Cultural and Linguoculturological Features in Anthropocentric Idioms

Phraseological units serve to create the "linguistic picture of the world" of a nation. Anthropocentric idioms of one language might not be equivalent or may carry a completely different semantic load when translated literally into another language. This situation indicates that the cultural and value systems of each nation are distinct.

Uzbek Phraseological Unit	Semantic Meaning	National-Cultural Context
Yuzi issiq	A pleasant, sincere, and good-looking person	In Uzbek culture, a person's sincerity and the light shining from their face are considered the main signs of human attractiveness.
Bag'ri keng	Generous, forgiving, hospitable	It is related to the concept of tolerance and hospitality inherent to the peoples of Central Asia.
Nonini yarimta qilmoq	To be very generous, to share everything one has	Bread (non) is considered sacred among the Uzbek people, and sharing bread is a sign of the highest friendship and generosity.
Kallasi ishlamoq	To have mental capacity / smart	The head (bosh) and skull (kalla) manifest as instruments of intellectual activity.

These examples demonstrate that anthropocentric phraseological units play an important bridge role in transferring the linguistic and cultural memory of a nation from generation to generation.

CONCLUSION

The conducted analyses and theoretical generalizations show that studying anthropocentric phraseological units as a distinct and priority object of modern linguistics allows for the following important conclusions:

1. **Unity of Language and Man:** The anthropocentric paradigm brought a new approach to phraseology. Nowadays, idioms are evaluated not merely as stylistic and artistic devices, but as the linguistic form of human thought, emotion, and national spirit.
2. **Wide-Ranging Semantics:** Anthropocentric idioms in the Uzbek language cover all aspects of human life—from anatomical-physical characteristics to the most complex psychological and social relationships.
3. **Leadership of Somatisms:** Somatic phraseological units form the core of anthropocentric units, and the human body and its organs serve as the primary source for understanding and expressing abstract concepts.

4. **Linguoculturological Value:** Anthropocentric phraseological units preserve national-cultural codes and reflect the unique worldview of the Uzbek people.

In the future, deep research into anthropocentric phraseological units in comparative-typological (e.g., on the material of Uzbek and English or Russian languages), cognitive, and psycholinguistic directions will serve to further enrich the theoretical base of Uzbek linguistics.

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