



“Head” Related Phrases In Chinese Language And Their Semantics

Tair Akimov

Senior Lecturer, Department Of Chinese Language And Literature, Tashkent State University Of Oriental Studies Tashkent, Uzbekistan

Journal Website:

<http://usajournalshub.com/index.php/tajssei>

Copyright: Original content from this work may be used under the terms of the creative commons attributes 4.0 licence.

ABSTRACT

Everyone knows that phraseological units are the most popular genre of oral folk art, which was formed as a result of life observations of the ancestors. Learning and analyzing Chinese phraseology allow us to better understand the inner world of the Chinese nation. This article reveals and semantically analyzes aspects of the word “head” that are closely related to Chinese culture. The worldview, deep logical thoughts, feelings, superstitions, lifestyle and environment of the Chinese people are described in phraseological expressions in a concise and clear form.

This article discusses the semantics and features of Chinese-language phraseological phrases associated with the word “head”. Chinese-language phrases associated with “head” express meanings such as wisdom and ignorance, process of thinking, cunning, sagacity, and planning. Phraseological units in Chinese linguistics are closely related to practical life and determine such features as philosophical and ideological thinking, logical observation. Taking into account the above, the article provides a comparative analysis of phraseological units related to “head” in Chinese and Uzbek languages. The figurative meanings of the word “head” are being revealed, semantic connections and semantic structure of phrases in the sentence are in the process of learning. Chinese phraseological expressions are poorly studied in Uzbek-Chinese studies. We hope that this work will provide practical assistance to our young people who are learning Chinese.

KEYWORDS

Semantics, lexical meaning, phraseological phrase, be in charge, wisdom, cunning, intellect, courage, culture.

INTRODUCTION

The famous Russian linguist V.V. Vinogradov plays a special role in the formation and development of phraseology as a separate direction. Sh. Rakhmatullaev, Sh. Maksudov, Sh. Shorakhmedov and other linguists occupy a special place in the formation of Uzbek phraseology. Sh. Rahmatullaev is a scientist who has made a worthy contribution to the in-depth study and improvement of Uzbek phraseology on a scientific basis. The services of the Chinese linguist 马国凡 Mǎ guó fán are also great in this field.

Somatic expressions about human body parts are present in all languages and play a key role. It appears in the people, is polished, and is often used and absorbed into the language of that people. Learning somatic expressions in a foreign language helps us to study the culture and customs of that people.

Linguist H.H. Khamidov commented on somatic expressions as follows: *“The first of the foundations that form the phraseology associated with human life is the names of human body parts (somatisms). Such expressions originated through somatisms and, in a state of stagnation, express a person's perception, thinking, beliefs, feelings, social relations, behavior, and appearance. They are compatible not only in meaning, but also in structure, imagery, and are based on a single internal form”.* (8,48)

Early somatic phraseologies may have originated from the names of the external organs of the human body that are always visible to man.

The head is one of the main human organs and is considered a symbol of life. The role of the brain in thinking, reasoning, perception and planning is enormous. Phraseologisms about the head assess the good and bad of a person's intellect and abilities. The word for head in Uzbek is head

“bosh, kalla”, in Chinese 头tóu, 首shǒu, in Russian golova, bashka

The Chinese dictionary, published in Beijing in 1985, defines the word “head” as follows: 头tóu – 脑袋, 头发, 山头·话头·头号, 头年·头目·头头儿·头子, 头人, 甜头·不定数量, 量词等 (13,884).

Translation: 头tóu – head, hair, mountain top, beginning sentence, first number, last year, chief, big head, ataman (in the sense of discrimination), head, first, taste, first, the estimated number and calculation meanings such as words.

头面人物 tóu miàn rén wù – adults (used in the sense of discrimination)

抱头鼠窜 bào tóu shǔ cuàn (1,64) – Literally translated: “The mouse raised his head and ran away”. The Uzbek equivalent of this Chinese phrase, “straightening a pair, drawing a rabbit,” will be clear to our readers.

From the work of 郭沫若 Guō mò ruò «月蚀 yuè shí» “Lunar Eclipse” :

“不去还好了·跑了一趟去问·只吓得我抱头鼠窜地回来 (9,53)。” bú qù hái hǎo le, pǎo le yí tàng qù wèn, zhǐ hài dé wǒ bào tóu shǔ cuàn dì huí lái.

Translation: Even if I didn't go, I ran and asked, and out of fear I straightened the pair and came back.

首 shǒu – 头·领袖·领导人·元首·首长·最先·开始·首创·第一·最高·首要·告发·量词·诗歌的篇数, 一首诗等 (13,774).

Translation: 首 shǒu – The word “head” is defined in the Chinese Explanatory Dictionary as follows: 首shǒu - chief, chief, leader, capital, to create, most importantly, first level, first, to inform, disclose, account, a couplet in poetry, a couplet poem means For example:

我是首次来北京 wǒ shì shǒu cì lái běi jīng – This is my first visit to Beijing.

俯首就范 fǔ shǒu jiù fàn – bow your head;

俯首听命 fǔ shǒu tīng mìng; 俯首贴耳 fǔ shǒu tiē ěr- bowing to hear the command; to say ok ok ok (to obey).

The phrase “head bow” in Uzbek is defined in the Uzbek phraseological dictionary as “to obey, to bow down.” (4,53).

THE MAIN FINDINGS AND RESULTS

Phraseologisms in Chinese related to the head are lexical means of expressing the wide range of expressive possibilities of the Chinese literary language, the main part of which has emerged in comparison with human activity, behavior. It is necessary to study the laws of application of phraseology in speech, the connection between the figurative meaning and the interpretation of semantic relations.

通心疾首 tōng xīn jí shǒu – to hate hard; be very angry.

恨之入骨 hèn zhī rù gǔ – There is no eye to see, no arrow to shoot (4,165)

头 tóu head word it also represents the beginning and end of an action, or the beginning and end of time. In Chinese expressions, the beginning of the work often comes with the word head, while the end of the work is given with the word tail.

Example: 从头至尾 cóng tóu zhì wěi – From head to tail (from beginning to end).

虎头蛇尾 hǔ tóu shé wěi (1,150)- the tiger's head, the snake's tail (not finishing the job). In this phrase, it is used as the head of a tiger to denote the great beginning of a work, while it is used as the tail of a serpent to denote that the work begun has not yet come to an end. The translation of this phrase in the “Chinese-Uzbek-Russian phraseological dictionary” had high hopes, the result was in vain; The panic was great, the result was gone.” In Russian “the mountain gave birth to a mouse” (not follow through). In the Uyghur language “There is no torrential rain” corresponds to the phrase.

头tóu – the headline also represents a person's mood.

垂头丧气 chuí tóu sàng qì – falling head over heels; to lose heart; frustration; to despair.

The phrase refers to a state of being depressed if one loses a race or fails.

儿子垂头丧气地走进了，连爷爷奶奶也不理 (11,292)。Ér zǐ chuí tóu sàng qì de zǒu jìn le, lián yé ye nǎi nai yě bù lǐ- His son came in hanging his head, which even his grandfather and grandmother did not understand.

头面人物 tóu miàn rén wù - Literal translation: Women wearing makeup on their heads (adults; famous person; the person from whom the name is derived (negative i.e. in the sense of discrimination) .

In ancient times, Chinese women wore make-up, wore various ornaments on their heads, and wore make-up. The term was formerly used to refer to the wives of wealthy officials who adorned themselves and weaved themselves, but today it is used to mean discrimination against bosses.

那些头面人物一个一个地去台上说两句 · 十

几个“说两句”之后，已是下午五点了

(11,1490). Nà xiē tóu miàn rén wù yí gè yí gè de qù tái shàng shuō liǎng jù, shí jǐ gè “shuō liǎng jù” zhī hòu, yǐ shì xià wǔ wǔ diǎn le.

Those officers (big heads) went up to the pulpit one by one and spoke two words, and a dozen spoke two words, and set the time at five o'clock in the afternoon.

头脑简单 tóu nǎo jiǎn dān – head not working; no head

The term also means discriminatory and applies to people who inadvertently squander things.

埋头苦干 mái tóu kǔ gàn (10,506) – to go to work with his head

The phrase means to work and sweat.

牛头不对马嘴 niú tóu bú duì mǎ zuǐ (10,508). (驴唇不对马嘴 lǘ chún bú duì mǎ zuǐ) - literal translation: the cow's head did not

fit into the horse's mouth. (the donkey's lip did not fit into the horse's mouth; the donkey's bridle did not fit the horse). Uzbek: When I come from the garden, you come from the mountain; If asked from the garden, answer from the mountain; If A says, answer B. In Russian One about Thomas, the other about Erema..

These two phrases are said to indicate the actions of people who respond to something else when they ask for one thing, or whose actions do not correspond to practice.

你问他这些话他回答得牛头不对马嘴的, 这说明他根本不了解情况·是在胡说 (11,1062) Nǐ wèn tā zhè xiē huà tā huí dá dé niú tóu bú duì mǎ zuǐ de, zhè shuō míng tā gēn běn bù liǎo jiě qíng kuàng, shì zài hú shuō. – If you ask him these questions, he's answering from the garden in the mountains, and as he explains, he doesn't seem to know anything, he's just telling himself.

牛头马面 niú tóu mǎ miàn (牛首马面 niú shǒu mǎ miàn) – literal translation: The head of a cow is the face of a horse (it is a phrase used against evil people, dark forces, bad people). Linguist of the Institute of Oriental Studies H.H. Khamidov expressed the following opinion about the phrases related to the animal world: “Phrases related to the animal kingdom also express the nature, experience, and characteristics of animals, whether they have names, behavior, or appearance.” (7,20). Chinese animal-related phrases also serve to illuminate almost all of the pros and cons of man.

杀鸡吓猴 shā jī xià hóu – to scare the monkey by strangling the chicken (my daughter tell you, my daughter-in-law hear you).

马角乌白 mǎ jiǎo wū bái – when the horse's horn grows and the crow flies (when the camel's tail touches the ground).

鱼龙混杂 yú lóng hùn zá – mix dragon with fish (mixing the good with the bad; rice will not be without water).

虎头虎脑 hǔ tóu hǔ nǎo – tiger head, tiger brain (healthy).

虎背熊腰 hǔ bèi xióng yāo – tiger shoulder, bear waist (strong; handsome).

In the Uzbek language, there are many phrases that express the image, appearance, mood, emotions of a person. Example: To put the head, like a burning head, headache, head open, make one head double; eat the head; make a pillow for the head; make the head blue; lift at the beginning; lightning in the head; bow his head down; to be the head; bow his head; raise your head; head in the sky; dizzy; my head is dust, my heart is flirtation; in the head, not in the age of the mind; I am in charge of this work; who is at the forefront of this work? the fish stinks from the head; let the head survive; The cap is found if the head survives; if the soul survives, the doppa is found; the eye sees what falls on the head; turn your head Expressions such as the movement of the head reveal a certain state of mind in a person by describing his state.

头昏脑涨 tóu hūn nǎo zhàng – dizziness; stiff head the phrase refers to a state of not being able to do something, not knowing what to do.

今天状态不太好, 到现在还头昏脑涨的, 可能是太累了吧 (11,1490). Jīn tiān zhuàng tài bú tài hǎo, dào xiàn zài hái tóu hūn nǎo zhàng de, kě néng shì tài lèi le ba- I'm not feeling well today, I'm still dizzy, I must be very tired.

太岁头上动土 tài suì tóu shàng dòng tǔ (1,247) – literal translation: Digging a grave for Jupiter. (Putting his head in trouble; when the mouse wants to die, it plays with the cat's tail; capture the tail of a snake) if he interferes arbitrarily in a matter, it means that the result will not be good.

他敢于在太岁头上动土, 去控告那位有权有势的官员·实在有胆量! (11,1431) Tā gǎnyú zài tài suì tóu shàng dòng tǔ, qù kòng gào nà wèi yǒu quán yǒu shì de guān yuán, shí zài yǒu dǎn liàng. – He was not afraid, but dared to go to the officer and complain that he was indeed braver!

Phrases related to the word “head” are also common in our practical speech to express a wish, a wish. May your head be safe, may your head be made of stone. However, there are no such phrases in Chinese.

三头六臂 sān tóu liù bì (2,91) – literal translation: Head three, arm six (arm long). 没头没脸 méi tóu méi liǎn – literal translation: (no head; faceless) means shameful, disorderly, shameless. The phrase refers to people who don't pay attention to anything, who act shamelessly without thinking about anything.

“咱们得有点身价，以后不准你没头没脸地去撩骚” Zán men dé yǒu diǎn shēn jià, yǐhòu zhǔn nǐ méi tóu méi liǎn dì qù liáo sāo. – We need to have at least a little bit of prestige, now you are not allowed to go and interfere.

“我刚走近他身旁，就发现他没头没脸全是灰！” (12) Wǒ gāng zǒu jìn tā shēn páng, jiù fā xiàn tā méi tóu méi liǎn quán shì huī. – I just walked over to him and noticed that he was very careless.

从头至尾 cóng tóu zhì wěi- from head to tail (from head to toe)

Doing something from beginning to end means checking.

我把这篇报告从头至尾认真地读了一遍 Wǒ bǎ zhè piān bào gào cóng tóu zhì wěi rèn zhēn de dú le yí biàn- I read this report carefully from beginning to end.

焦头烂额 jiāo tóu làn é – to burn to ashes; to be finished; to be ashamed of; staining the head and eyes with blood; mouth-nose bleeding; salty forehead.

峻青《海啸》：

“他们的马匹和衣服都冒着白烟，一个个都烧得焦头烂额” Jùn qīng 《hǎixiào》：“Tāmen de mǎ pǐ hé yī fu dōu mào zhe bái yān , yí gè gè dōu shāo dé jiāo tóu làn é” - From Jong Qing's The Noise of the Sea: All their horses and

clothes were left in the fire, and one by one they were reduced to ashes.

巴金《关于〈第四病室〉》：“那个小公务员因为父亲患病和死亡给弄得焦头烂额 nà gè xiǎo gōng wù yuán yīn wéi fù qīn huàn bìng hé sǐ wáng gěi nòng dé jiāo tóu làn é- From Bājīn's Fourth Chamber: The death of the father of that little servant, who had died of a contagious disease, ended him.

没头没脑 méi tóu méi nǎo- neither the head nor the brain; no beginning and no end; means not paying attention to anything.

“这是什么闷葫芦，没头没脑的？你也先得说说清，教他好用心的查去” Zhè shì shén me mèn hú lú, méi tóu méi nǎo de? nǐ yě xiān dé shuō shuō qīng, jiào tā hǎo yòng xīn de chá qù- What kind of work is this endless, mind-boggling? You speak clearly first, teach him, and let him go and search.

The German philosopher (I.G. Herder, 1744-1803) called phraseological expressions a means of connecting language-thinking with the ability to know the world. Linguist Baron Wilhelm von Humboldt, 1767 -1835 In the early 19th century, expressed the idea that language and culture bind people together.

In recent years, a lot of research has been done on language and phrases, and world linguists have been contributing. Of they, Chinese linguists 马国凡 · 高歌东 ·

郭丽珍 · 刘文娟 · 杨毅 · 王英佳 . Uzbek linguists K.Omonov, H.H.Khamidov, Z.Khudoyberganova, K.Juraev. Russian linguists V.A.Maslova, B.A. Serebrennikov, V.V.Vorobev, Yu.N.Karaulov, O.A.Kornilov et al.

The study of phrases puts an end to some misunderstandings, in addition to helping us study the national psychology, cultural differences, customs, and mentality of the two nations.

Phrases related to headwords in Chinese can be divided into 5 categories:

- 1) related to the appearance of the person
- 2) related to the person

3) emotionally related

4) depends on the activity of wisdom, foolishness and contemplation

5) related to words related to the head

1) Phrases related to the appearance of a person.

A) For people with different appearances:

When a person is first met, they are judged on the basis of his or her appearance. His knowledge doesn't pay attention to what he's capable of.

神头鬼脸 shén tóu guǐ liǎn – literal translation: *The head of the ghost, the face of the devil* (unpleasant; badbashara; describes the appearance of a person).

In this phrase, the Chinese figuratively expressed the human head as the head of a ghost, and the face as the face of the devil. In Chinese mythology, the appearance of a man does not differ much from the appearance of the devil, the head of a ghost is described as a large, frightening figure than the head of a man.

跣足科头 xiǎn zú kē tóu (科头跣足 kē tóu xiǎn zú) – *barefoot; bare head*. This expression is related to a person's appearance and living conditions, it shows that there are no shoes to wear, living conditions are bad. Such an assessment is a quality that everyone has.

B) Such a phrase is applied to a person's beauty, ugliness, disgust.

獐头鼠目 zhāng tóu shǔ mù- *his face is disgusting* (again used in the sense of a fox-like cunning, evil man).

斜头歪脑 xié tóu wāi nǎo, 鹰头雀脑 yīng tóu què nǎo – these two expressions are applied to cunning, deceitful people.

C For rough work.

贼头狗脑 zéi tóu gǒu nǎo – *the thief's head, the dog's brain*

贼头鬼脑 zéi tóu guǐ nǎo – *the thief's head, the devil's brain*

你在那儿贼头鬼脑的干什么？滚出去！Nǐ zài nà er zéi tóu guǐ nǎo de gàn shén me? gǔn chū qù! Translation: *what are you doing there like thieves? disappear!*

D) Phrases that are said about a person's head.

肥头大耳 féi tóu dà ěr – *The head is fat, the ears are big*; 肥头胖耳 féi tóu pàng ěr- *the head is fat, the ears are fat* - cute little kids are said to be. In our case, wow means a chubby, toy boy.

肥头大面 féi tóu dà miàn – *his head is fat, his face is big*.

这个贪官长得肥头大面，一看就让人生厌 Zhè ge tān guān zhǎng dé féi tóu dà miàn, yí kàn jiù ràng rén shēng yàn . Translation: *This greedy fat man shuddered at the sight of a man*.

高头大马 gāo tóu dà mǎ – *head high, as big as a horse* (large body; powerful; like wardrobe). A phrase used to refer to people who are tall and big.

虎头燕颌 hǔ tóu yàn hàn- literal translation: *the head of a tiger, the neck of a swallow* (used in ancient times against brave, courageous princes and commanders).

The two phrases given above use the words horse and tiger to describe man's strength and ability to do many things. The swallow is called a bird of paradise in Chinese mythology, so it does not eat the swallow. In the eyes of the Chinese, mice, snakes, dogs are considered evil animals and are used in a negative sense in expressions.

2) related to the person

头 tóu head – in our sources where we study expressions that express human character 41 phrases came with a headline and expressed a person's feelings and character.

A) describes stubbornness .

不劣方头 Bù liè fāng tóu (方头不劣 fāng tóu bù liè) – *stubbornness, rudeness, ignorance*.

断头将军 duàn tóu jiāngjūn – *a commander who will not give up even if he loses his head*;

not to bend the knee even when he dies; disobedience until death.

B) 头 *tóu* a commander who will not give up even if he loses his head; not to bend the knee even when he dies; disobedience until death. 油头滑脑 *yóu tóu huá nǎo* – literal translation: his head is oily, his brain is smooth (sly; cunning).

搔头弄姿 *sāo tóu nòng zī* – to lag behind; lubricate the tongue

父亲最看不惯儿子那副油头滑脸，摆将出来 (11,1870) *Fùqīn zuì kàn bú guān érzi nà fù yóu tóu huá liǎn, bǎi jiāng chū lái*. Translation: The father said he hated his son's cunning like a fox.

“有几个头 *yǒu jǐ gè tóu* – has multiple heads”, “几张面孔 *jǐ zhāng miàn kǒng* – holes in many parts of the face, chameleon, cunning” in the sense that it is said of people who change quickly in their favor at the right time and get out of any situation. In the Chinese “油头 *yóu tóu* – бошу ёфу” ёки “滑头 *huá tóu* – The word “smooth head” is also used to mean cunning.

C) 头 *tóu* – head-represents courage, bravery. 龙头锯角 *Lóngtóu jù jiǎo* – literal translation: Cut off the horn on the dragon's head (strong; not afraid). The dragon is associated with Chinese mythology and is thought to be a strong, fearless creature, so the phrase depicts a mighty brave, courageous man as if he had received a horn from the head of such a powerful creature.

In the scientific-methodical electronic journal “Foreign Languages in Uzbekistan” M.M Ergasheva's article “The stylistic means of the Chinese language – a reflection of traditional Chinese culture in metaphor” expresses such an opinion about the dragon, one of the names of the twelve muchal months. “Prehistoric rulers considered themselves the descendants of the dragon and became the honorary names of the Chinese.” (6) Indeed, the dragon is used in Chinese expressions as a brave, courageous, fearless figure. For example: 龙骧虎视 *lóng xiāng hǔ shì* – stare in anger, 龙行虎步 *lóng xíng hǔ bù* – take a proud step. The Chinese

themselves “龙的子孙 *lóng de zǐ sūn* – the offspring of the dragon”, “龙的传人 *lóng de chuán rén* – spread from the dragon”. That's why the Chinese play dragon games on holidays.

“铜头铁臂 *tóng tóu tiě bì* – head copper, hand iron”, (铜头铁额 *tóng tóu tiě é* – head copper, forehead iron) means brave, courageous, strong in Chinese, in the Russians “copper head” (铜头 *tóng tóu*, “cast iron head” (铁头 *tiě tóu*) means stupid, foolish. In Uzbek, the terms “pumpkin head” and “raw head” are used.

D) 头 *tóu* head – represents a relationship of pride.

昂首天外 *áng shǒu tiān wài*; 昂首望天 *áng shǒu wàng tiān* – looking up at the sky; has nothing to do with anything; nose in the sky. That is, it is said of careless people.

摇头摆尾 *yáo tóu bǎi wěi* – raise your head and play your tail (arrogant). In ancient times it was said for fish, and later it was said for people.

看到哥哥那一副摇摆头尾的样子，小妹不禁皱了眉头 (11,1742) . *Kàn dào gēge nà yí fù yáo bǎi tóu wěi de yàng zi, xiǎo mèi bù jīn zhòu le méi tóu*. Translation: Seeing her brother stretch, her sister frowned.

3) It has to do with emotion

In the process of studying other phrases, we came across about 60 phrases that express a person's feelings and moods.

It is more common in phrases that come with the word heart in expressing a person's mood, less common in phrases that come with the head. 心里难过 *xīn lǐ nán guò* – does not fit in the heart.

A) 头 *tóu* head – phrases expressing states of pride, joy.

昂头天外 *áng tóu tiān wài* – nose in the sky. It is said of people who go big.

B) 头 *tóu* head – sadness indicates a state of despair.

疼心疾首 *téng xīn jí shǒu*, 悼心疾首 *dào xīn jí shǒu* – if the heart aches, so does the headache.

抱头大哭 *bào tóu dà kū* – holding his head and

crying hard, 垂头丧气 *chuí tóu sàng qì* – to lose heart; to despair; 低头耷脑 *dī tóu dā nǎo*; 低头搭脑 *dī tóu dā nǎo* – bow your head; 摇头叹息 *yáo tóu tàn xī* – uh pull.

C) 头 *tóu* head – phrases about loss of consciousness.

楞头磕脑 *léng tóu kē nǎo* – the brain is not in place; his head shook

楞头呆脑 *léng tóu dāi nǎo* – stupid; unconscious

听到这个坏消息时，他一时楞头呆脑，回不过神。 *Tīng dào zhè ge huài xiāoxī shí, tā yì shí léng tóu dāi nǎo, huí bú guò shén.* When he heard this bad news, he suddenly lost himself and could not come to his senses.

D) 头 *tou* head – phrases that express fear.

缩头缩颈 *suō tóu suō jǐng* – not to dare

伏首贴耳 *fú shǒu tiē ěr* – bow your head

E) Expressing cases of anxiety and nervousness.

搔头摸耳 *sāo tóu mō ěr*; 搔首抓腮 *sāo shǒu zhuā sāi*; 搔头抓耳 *sāo tóu zhuā ěr* – scratching the head)

4) It depends on the activity of wisdom, foolishness, and contemplation.

In the foreword, we came across 14 phrases of wisdom, reasoning in Chinese.

A) 头 *tóu* head- phrases denoting insanity.

傻头傻脑 *shǎ tóu shǎ nǎo* – ①to be stupid, to be mad ② sincere, simple

呆头呆脑 *dāi tóu dāi nǎo* – stupid head, stupid brain; stupid

木头木脑 *mù tóu mù nǎo* – wooden head, wooden brain; foolish

木头木脑 *mù tóu mù nǎo* – wooden head, wooden brain; in the Uzbek language “chicken brain”, in Russian “oak head” in the sense of foolish.

In the Uzbek language “If I say take a hat, take a bow” The phrase belongs to the phraseological expressions denoting the state of mind and means the semantics of “stupid”, “uneducated”. “If I say take a hat, take a bow” of the phrase “if to tell to take his turban, to take his head” There is a variant, and this

phraseological expression also reflects the semantics of “stupid”, “simple” in speech.

B) 头 *tóu* head – means intelligent, knowledgeable, capable.

三头六臂 *sān tóu liù bì* – three heads, six arms (long arm; he can do everything)

; 三头八臂 *sān tóu bā bì* – three heads, eight arms (omnipotent to all; long arm); 六臂三头 *liù bì sān tóu* – six arms, three heads (there is nothing he cannot do; hand flower).

C) 头 *tóu* represents confusing actions.

昏头昏脑 *hūn tóu hūn nǎo*; 昏头搭脑 *hūn tóu dā nǎo*; 昏头打脑 *hūn tóu dǎ nǎo*; 昏头晕脑 *hūn tóu yūn nǎo*; 晕头转向 *yūn tóu zhuàn xiàng*; 昏头转向 *hūn tóu zhuàn xiàng*; 蒙头转向 *mēng tóu zhuàn xiàng*- All of these expressions mean dizziness, confusion, and inability to regain consciousness.

头昏脑胀 *tóu hūn nǎo zhàng* – dizziness; 头昏脑闷 *tóu hūn nǎo mèn*; 焦头烂额 *jiāo tóu làn é*; 烂额焦头 *làn é jiāo tóu* – eating on the nose, staining the head with blood; mouth nose bleeding.

迷头认影 *mí tóu rèn yǐng*; 认影迷头 *rèn yǐng mí tóu*; 认影为头 *rèn yǐng wéi tóu* – These three phrases mean to go astray, to go astray.

倔头强脑 *juè tóu qiáng nǎo* – rude man; 倔头倔脑 *juè tóu juè nǎo* – the rude man reflected the character of the man in this expression.

5) Phrases related to the keyword.

道头会尾 *dào tóu huì wěi* (道头知尾 *dào tóu zhī wěi*) – he also knows the tail that knows the beginning of the path (he knows the work from the beginning, he also knows the end).

虎头蛇尾 *hǔ tóu shé wěi* – the head of a tiger, the tail of a snake (龙头蛇尾 *lóng tóu shé wěi* – the dragon's head, the serpent's tail), the head is a pipe, there is no end (not starting and finishing the work).

无头无尾 *wú tóu wú wěi* – the head has no tail (the work has no head).

有头无尾 *yǒu tóu wú wěi* – the head is tubular, the tail is absent (the beginning of the work is visible, but there is no end).

In Chinese, the word head begins with the word chambers, which is semantically related to each other. When we analyze the phrases about the head, the Chinese assume that the work is like their body parts. 有头有脚 yǒu tóu yǒu jiǎo – head tube, legs, hence the beginning of the work “头 tóu” head, completion of work “足 zú” foot or “尾 wěi” tails are used.

“掐头去尾 qiā tóu qù wěi” – remove the head, legs, and leave the middle; trim unnecessary space (in proverbs).

你不要 在这里掐头去尾, 断章取义地乱讲了, 事实不是你说的 那样。 Nǐ bú yào zài zhè lǐ qiā tóu qù wěi, duàn zhāng qǔ yì luàn jiǎng le, shì shí bú shì nǐ shuō de nà yàng . Translation: Don't cut this place, the text doesn't quote nonsense here and there, in practice it's not what you say.

Research shows that in the minds of the Chinese, this is due to the feelings and character of the protagonist. But the connection between the head and mental activity is not close. For the Chinese, the heart, not the head, is the center of emotions and thoughts.

The Chinese assume that intelligence and ability exist at birth and are inherent in human nature. In our case, we believe that ability is given to human beings by God, that everyone has different abilities. Some have the ability to sing music and sing, while others have the ability to learn a language, engage in science, and so on.

“抱头大哭 bào tóu dà kū” – to cry; to cry without pressing his lungs (applied when something bad happens).

二人相互一望,

一句话也没说, 就抱头大哭起来 èr rén xiāng huà yí wàng , yí jù huà yě méi shuō , jiù bào tóu dà kū qǐ lái- The two looked at each other and cried without saying a word or pressing their lungs.

出头露面 chū tóu lòu miàn – to appear; to become famous

“我”学当头 “wǒ” xué dāng tóu – to put one's own interests first

出人头地 chū rén tóu dì – to exalt oneself, to be arrogant

牛角挂书 niú jiǎo guà shū – to hang a book on a cow's horn (read a book diligently; to read with devotion).

CONCLUSION

In conclusion, we have tried to study the phrases related to the head word “头 tóu” in Chinese, which is a part of the human body. We have seen that the phrases that come with the head express thought activity, wisdom, intellect, leadership, emotion, emotion, behavior, laziness, good and evil, people's appearance, and other meanings.

It is also important to identify the specific expression possibilities of the Chinese language through various semantic features. In this case, it is expedient to analyze the phrases using certain general and specific semantics. In general, it is necessary to define more precisely the semantic possibilities of Chinese phrases, to pay special attention to their methodological results within the text. Chinese culture has a long history, and it is clear that Chinese expressions are imbued with the moral culture, national character, and national spirit inherent in the nation. Linguists know that in linguistics, in artistic creation, the value of folk expressions is invaluable, without which creativity becomes a dry word.

REFERENCES

1. Akimov T; Kyraubaev J.A. “Chinese-Uzbek-Russian Phraseological Dictionary”. Tashkent: Fan 2002. –p. 335.
2. 李雅梅, Ochilov O. “Uzbek-Chinese Chinese-Uzbek dictionary of proverbs, sayings and phrases” Beijing. 2011. – p. 258.

3. Proverbs and sayings of the peoples of the east. Moscow. 1961 – p. 736.
4. Rahmatullaev Sh. Phraseological dictionary of the Uzbek language. Tashkent: 1992 – p. 380.
5. Shomaqsudov Sh., Shorahmedov Sh. “Wisdom”. Tashkent: 1990. – p. 525.
6. Ergasheva M.M. “Chinese language stylistic tool - a reflection of traditional Chinese culture in metaphor”, “Scientific and methodological electronic journal of foreign languages in Uzbekistan” № 1 (30) 2020
7. Khamidov H.H. Scientific Journal of the Tashkent State Institute of Oriental Studies, 2002/2. – p. 20.
8. Khamidov H.H. “Issues of Turkish phraseology”. Tashkent: BAYOZ 2019. – p. 160.
9. A Dictionary of Idioms Beijing, 2018. – p. 1542.
10. Commonly used words in the classification of Chinese and Russian. Li Weiyi. Tianjin University Press, 1998
11. A Complete Collection of Chinese Idioms, Beijing 2017. – p. 2070.
12. "Selected Novels" 1981, Issue 9
13. Xinhua Dictionary, Beijing 1985 – p. 1243.