

## Analysis of Phraseological Units with the Somatic Component

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**Annotation.** This article is devoted to the analyses of the somatic phraseological units from the point of view of their national-cultural specificity, as it is somatic idioms reflect centuries of experience, culture, national traditions and customs of the people, national-cultural specificity of language, its originality. The conceptual analysis of phraseological units with the somatic component in the system of non-related languages are held.

**Key words:** somatism, conceptual analyses, phraseological units, somatic component, describing a person, describing humans and animals

### **Introduction.**

Somatisms are considered in the works of such linguists as O. Espersen, G. Hoyer, and J. Lyons, D. Bazarova.

Deserve special attention the work of Y. Dolgopova, comparative somatisms Russian, English and German languages, Olga Nazarova (mapping somatism Russian and Turkmen languages), the M. Abilkaliyev (somatisms Kazakh and German languages). D. Bazarov has held a number of works devoted to the comparison of somatisms Turkic languages.

Somaticisms of the Uzbek language were also studied in the work of A. Isaev "Somatic phraseological units of the Uzbek language". In this work, somatisms were studied from the point of view of their synonymy, antonymy, homonymy, and communicative function of the language. He also conducted a comparative analysis of phraseological units with the components "head" and "eye" on the material of the Tatar, Turkmen and Azerbaijan languages.

The human factor plays a big role in phrasing, which is why there is a large number of phraseological units semantically oriented to the person and associated with various areas of his activity. A person always strives to give human features to objects of the external world, including inanimate ones.

And even Sh. Bally stated: "the eternal imperfection of the human mind is also manifested in the fact that a person always seeks to spiritualize what surrounds him. He cannot imagine that nature is dead and soulless; his imagination constantly gives life to inanimate objects, but this is not all: man constantly attributes to all objects of the external world the traits and aspirations peculiar to his

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personality" (Bally Sh. 1981. 221).

Somatic phraseological units, that is, phraseological units one of the components of which include the names of parts of the human body or animals, constitute one of the extensive and productive groups in the corpus of phraseology.

This group is estimated by V. P. Shubina to make up about 15% of the phraseological Fund of the language (Shubina,1977).

**Main part.** Somatisms represent one of the oldest layers in the vocabulary of various languages, reflect the national and cultural specifics of the people, their customs and traditions, convey their long-term experience and spiritual culture, show the actions of extralinguistic factors in the language, express vital concepts, and as a result belong to a stable part of many languages.

The popularity of somatic phraseological units is also promoted by the relevance of the content, nationality, vivid imagery, nationality, simplicity of grammatical design and stylistic diversity.

Also, a characteristic feature of somatic phraseology is the presence in many languages of numerous equivalents that are very close to each other in meaning and imagery. This feature sharply distinguishes somatic phraseological units from other thematic groups of phraseological units. The coincidence of the imagery of somatic phraseological units in different languages is explained not only by borrowing, but also by General laws that lead to the emergence of similar phraseological units that demonstrate the universal nature of the transfer of somatic lexemes, their functional and semantic dynamics in the composition of phraseological units. (Kunitsky,1989).

A.D.Reichstein explains this fact by the fact that "among peoples who are speakers of unrelated or distantly related languages, there is an affinity of an areal character, that is, a common state system, army, religion, superstitions, customs, etc." (Reichstein, 1980).

The second reason that explains the abundance of somatic phraseological units in different languages is that "somatic lexemes that are part of them have a high ability to metaphorize" (Danilov, Kunitskaya, 1986, 106). B. C. Danilov and N.V.Kunitskaya also point out that "the formation of somatic phraseological units on the basis of metaphorical or metonymic transfer is the most productive factor in their appearance" (1986, 83).

The question arises why the names of human body parts attract people so much that they use them as metaphorical universals, which leads to the formation OF somatic phraseological units. The fact is that first of all, a person always compares the surrounding objects with himself, that is, with parts of his body, the functions of which are familiar to him.

Taking into account all the data of T.N.Chaiko makes the following conclusion: "Due to the fact that the body parts are constantly in front of the eyes, they become a kind of reference for

comparison." (1974, 104). But, despite a number of works on the comparative study of somaticisms of different languages, this subsystem has not been studied in terms of national and cultural specificity. Therefore, this paper will attempt to examine somatic phraseological units from the point of view of their national-cultural specificity, as it is somatic idioms reflect centuries of experience, culture, national traditions and customs of the people, national-cultural specificity of language, its originality. Somatic phraseological units is not just words related in meaning, but a story that has its own history, which reveals the culture of the people, their views and worldview. It is in their analysis that it is possible to determine the universal, inherent in all mankind, and specific features of phraseological units belonging to a particular people. Such phraseological units as: English: a sharp tongue – Eng: sharp tongue – Rus.: острый язык; Uzb: tili o`tkir; Eng: have a head on one's shoulders – Rus: иметь голову на плечах; English: come into one's head; Rus.: прийти в голову; Uzb: kallasiga kelmoq;

English: look through one's fingers-Rus: смотреть сквозь пальцы, Eng.: to get out of bed on the wrong foot; Rus: встать с левой ноги; Uzb: chap oyog`idanbturmoq are present in all comparable languages, which indicate the presence of a common thought process in both peoples, while such phraseological units as, "All hands on deck" - all up-is due to the huge importance of shipbuilding in the UK, where during a storm, everyone had to gather on the deck; "Private eye" - a private detective, "a heart of oak" - a reliable, brave man, - oak was associated with the English strength, reliability, "the eye of day (of heaven)" - the heavenly eye, the sun, are inherent only in the English language.

Somatic phraseological units are mostly figurative metaphorical turns of speech, which are based on observations of the behavior of a person or animal, draw the emotional state of a person. In somatic phraseology, names are used for parts of the body whose functions a person encounters on a daily basis.

The importance and significance of the functions of certain organs or parts of the body depends on the number and thematic diversity of phraseological unit groups that include the corresponding somaticisms. That is why such names of body parts as (head, eyes, heart, nose, mouth, leg) are the most productive and used, and the rest (shoulder, knee, armpit, eyelashes) are used much less often. T.N.Chaiko calls the first words with a "broad meaning" that can convey numerous meanings, since "the transfer of the name not only creates visibility, but also abstracts" (1974, 105).

The most productive are the somatic lexemes, whose functions in the human organization are the most clear, and this is also associated with the no difficulty of their reinterpretation.

For example, because of the universal nature of mental processes and the basic functions of body parts, many spheres of different peoples themselves have known points of contact.

For example: English: to bite one's lips

-Rus: bite your lips

-Uzb: labini tishlamoq.

The semantics of the main mass of somatic phraseological units are related to the emotional and psychological life of a person. This fact is noted by V.P. Shubina: "Emotions and mental states of a person are mostly expressed through somatic phraseological units, the possibilities of which are really huge in this regard." (1977, 86).

Emotions are a kind of reflection of the real process of human interaction with the environment. In the process of active interaction with the environment, a person does not remain indifferent, he has experiences that express his subjective attitude to these phenomena. So, many phraseological units with the component "head", "head" belong to the semantic group "thinking"; with the component "eyes", - глаза" - to the group "perception, attention"; with the component "hand", рука" - to the groups "activity, possession".

However, it should be borne in mind that here, there may often be a multidirectional reinterpretation of the phraseological units. Somatism can express the following conceptual features:

I. Psychological state of a person. This group refers to the description of feelings, emotional, and psychological states of a person:

a) fear, fright: eng: white at the lips; have one's heart in one's mouth; Rus: душа в пятки ушла; Uzb: yuzidan rangi uchgan, yuzi oqarib ketdi;

b) anger, anger and rage: English: give smb.a black eye, black in the face; blue in the face; catch by the throat; Rus: взять за горло; стереть с лица земли; Uzb: bo`g`zidan olmoq; yer yuzidan yo`qotmoq;

c) aggressiveness, irritation, resentment: English: red in the face; fed to the teeth; up to the eye; to become red in the face; black (blue) in the face; fly in the face; Rus: по уши; по горло; сыт по горло; Uzb: yuziga sarchimog;

d) state of amazement, surprise: English: to be blue in the face; Rus: невериться своим ушам; раскрыть рот от изумления; глаза на лоб лезут; Uzb: ko`z ichiqib , og`zi ochilib qoldi;

e) embarrassment, timidity, shyness: English: to redden to the roots of one's hair; Uzb: yuziqizarib ketdi;

f) a person's mood: eng: to get out of bed on the wrong foot; light brown: stand with your left foot, Rus: встать с левой ноги; Uzb: o`rnidan chap yoni bilan turmoq.

2) sentimentality: English: have smth. at heart; tender heart; it makes the heart bleed; Rus: принимать близко к сердцу; сердце кровью обливается; Uzb: ko`ngliga olmoq, bag`ri qon bo`ldi.

a) value attitude to someone: English: the apple of one's eyes; Rus: светочеймоих; Uzb: ko`zningoqu-qorasi;

b) emotional state of sadness, frustration, depression, melancholy: English: broken heart; be sick at heart; break smb's heart; eng: to break the heart; heart is bleeding; Rus.: разбить сердце; сердце кровотоцит; Uzb: yuragi og`rimoq, yuragi chidamadi, bag`ri qon bo`lmoq, ko`nglini sindirmoq; ko`ngliga tegish;

c) the joy of success, victory over someone: English: wipe smb.'s face; Rus: утеретьноскому-либо; заткнуть кого-либо запояс; Uzb: burnini yerga ishqalamoq;

d) emotional state of excitement: English: at heart; Rus:закрадываться в сердце;Uzb: yuragiga o`t/g`ulg`ula tushmoq;

e) alertness: English: sleep with one's eyes open, одним ухом спит, другим слышит, keep one's eyes open, держать ухо остро.

## II. The characteristic properties of the human:

a) kindness, sincerity: English: in the fullness of one's heart; a big heart; kind heart; from the bottom of one's heart; Rus: отполноты сердца, доброе сердце, отчистого сердца; большое сердце; Uzb: yuragiyumshoq; yuragikeng, ichikeng.

b) purity, innocence, honesty, decency: English: white hands;

c) cowardice: white-livered; not to have the heart; Rus: духа нехватает; Uzb: quyonyurak

d) generosity: English: an open hand; open handed; Uzb: qo`li ochiq,

e) curiosity: English: poke one's nose into smb.s affairs; Nosey Parker; Rus: совать нос в чужие дела; Uzb: bironvning ishiga burun sukмок

f) cruelty: English: a heart of stone; a heart of flint; cut each other's throat, cut the throat; Rus.: каменноесердце; перерезатьгорлокому-либо; Uzb: Tosh yurak.

2) simplicity: eng: It's written all over his face; Rus: унегоэтоналбунаписано; Uzb: basharasidayozilgan

a) truthfulness: English: in smb.'s face; to one's teeth; in the public eye; Rus: сказать в лицо, в глаза;Uzb: yuziga aytmoq, hammaning ko`zi oldida

b) love for gossip: Rus: язык без костей; Uzb: tiling suyagiyo`q

c) carelessness: English: escape smb.'s lips; Rus: сорваться с языка; Uzb: tilidan chiqib ketmoq

## III. Physical condition of a person:

a) fatigue and exhaustion: eng: till one is blue in the face; be dead on one's feet (Amer.Accel.); have leaden feet; Rus: едвадержатьсянаногах; руки отваливаются; ноги как свинцом налиты; Uzb: oyo`g`ida turaolmaslik.

b) dexterity and speed: Rus: однаногатам, другая здесь; наскорую руку; Uzb: Bittaoyo`g`ingbuyerda, ikkinchisi u yerda;

IV. A person's appearance:

a) pleasant appearance: English: easy on the eye; Uzb: istarasaissiq;

b) beaten appearance: English: black eye; black and blue, Uzb: ko`ziko`kargan;

c) unpleasant appearance: English: rudding face; hatchet face; Uzb: istarasisovuq;

V. Social characteristics of a person:

a) describing the financial situation of a person: English: live from hand to mouth; Uzb: qo`luchida kun ko`rmoq.

b) dependence on someone: Rus: всецело в руках кого-либо; Uzb: kimningdir qo`lida;

c) participation in what-either: Eng: have a finger in smth; have a hand in smth; wash one's hand; Rus.: приложить руку к чему-либо; умыть руки; Uzb: birorishdaqo`libo`lmoq; qo`lini yuvmoq, qo`li bo`lmoq.

d) social superiority: English: have long hands; Uzb: qo`l iuzun bo`lmoq.

**Conclusion.** Thus, the analysis of the somatic phraseological units in English, Uzbek and Russian languages allowed us to establish that the somatic phraseological units data mainly form several conceptual zones.

The most extensive conceptual zones are the conceptual spheres that represent the psychological and characterological properties of a person. In both conceptual areas, both positive and negative conceptual features were identified.

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