

Conceptual analysis of phraseological units with a component of somatism

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Abstract: Somatic phraseological units, also known as somatisms, consist of a simple phrase with a plural meaning and form the oldest lexical layer of the language. The increased interest of researchers in somatic phraseology is due to the fact that, according to the plan of expression and the plan of content, we think that somatic phraseology has two opposite polarities. In other words, the components of phraseological units, as well as their totality, are somehow aimed at describing and characterizing a person and his activities.

Somatic phraseologies play a special role in the expressiveness of the language and in its emotionality, one of the main features of which is that they are figurative, emotional, expressive. In fact, somatic phraseologies are the most effective and figurative way of reflecting concepts than any other phraseological combinations.

The purpose of this article is to conduct a comparative analysis of phraseological combinations on the materials of the English, Russian and Uzbek languages. Somatic phraseologies with mouth, foot, tongue, head, heart, etc. components in English, Russian and Uzbek were included in the study, and they were analyzed in terms of semantic differences.

Keywords: phraseological units, somatic phraseological units, head somatic components, heart somatic components, comparative analysis

One of the first researchers who began to be interested in and explore somatisms is F. Wack. He divided all somatisms into three groups: 1. describing a person 2. describing humans and animals; 3. describing animals (Vakk F.O. 1964). Somatisms are also considered in the works of such linguists as O. Jespersen, G. Hoyer, J. Lyons, D. Bazarova. The works of Y. Dolgopov, who compared the somatisms of Russian, English and German languages, O. Nazarov (comparison of somatisms of the Russian and Turkmen languages), M. Abilgalieva (somatisms of the Kazakh and German languages) deserve special attention. D. Bazarova conducted a number of works devoted to the comparison of the somatisms of the Turkic languages. The somatisms 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 "eyes" on the material of the Tatar, Turkmen and Azerbaijani languages.

The human factor plays a huge role in phrase formation, which is why there are a large number of phraseological units semantically oriented to a person and associated with various areas of his activity. A person always strives to give human features to the objects of the external world, including inanimate ones. And Sh. Bally also stated: "The eternal imperfection of the human mind is also manifested in the fact that a person always strives to spiritualize what surrounds him. He cannot imagine that nature is dead and soulless; his imagination constantly gives life to inanimate objects, but that's not all: a person constantly ascribes to all objects of the external world the features and aspirations characteristic of his personality "(Bally Sh. 1961. 221).

Somatic phraseological units, that is, phraseological units one of the components of which include the names of parts of the body of a person or animals, constitute one of the extensive and productive groups in the phraseology corpus. This group, according to V.P. Shubina makes up about 15% of the phraseological fund of the language (Shubina, 1977). Somatisms are 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 many years of experience and spiritual culture, show the effects of extralinguistic factors in the language, express vital concepts, and as a result, they belong to stable part of many languages.

The relevance of the content, nationality, vivid imagery, nationality, simplicity of grammatical design and stylistic diversity also contribute to the popularity of SPU. 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 figurativeness. This feature sharply distinguishes somatic phraseological units from other thematic groups of phraseological units. The coincidence of the figurativeness of somatic phraseological units in different languages is explained not only by borrowing, but also by general patterns that lead to the emergence of close phraseological units, demonstrating the universal nature of the transfer of somatic lexemes, their functional and semantic dynamics in the composition of phraseological units. (Kunin's , 1989). A.D Reichstein explains this fact by the fact that "the peoples who speak unrelated or distantly related languages have an aerial proximity that is, a common political system, army, religion, superstitions, customs, etc." (Reichstein, 1979).

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

The question arises why exactly 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. Considering all the data of T.N. Chaiko draws the following conclusion: "Due to the fact that parts of the body are constantly in front of the eyes, they become a kind of standard for comparison." (1974, 104). But, despite a

number of works on the comparative study of somatisms of different languages, this subsystem has not been studied in terms of national and cultural specifics. That is why, in this work, there will be an attempt to consider somatic phraseological units from the point of view of their national and cultural specificity, since it is precisely somatic phraseological units that reflect centuries-old experience, culture, national traditions and customs of the people, national and cultural specificity of the language, its originality. Somatic phraseological units are not just words related in meaning, but some kind of story that has its own history, which reveals the culture of the people, their views and worldview. It is during their analysis that one can determine the universal, inherent in all mankind and specific features of phraseological units belonging to a separate people.

Phrases such as: **eng:** a sharp tongue – **rus:** острый язык – **uzb:** тили ўткир; **eng:** have a head on one's shoulders – **rus:** иметь голову на плечах, **eng:** come into one's head – **rus:** прийти в голову – **uzb:** калласига келмоқ; **eng:** look through one's fingers – **rus:** смотреть сквозь пальцы, **eng:** to get out of bed on the wrong foot – **rus:** встать в левой ноги – **uzb:** чап оёғидан турмоқ are present in all compared languages, which indicates the presence of a common thought process among both peoples, while such phraseological units as "All hands on deck" – все наверх - are due to the great importance of shipbuilding in Great Britain, where during a storm everyone had to gather on deck; "Private eye" - частный детектив, "a heart of oak" - надежный, храбрый человек, "oak" associated with the British with strength, reliability, "the eye of day (of heaven)" – небесное око, солнце, присуши только английскому языку.

Somatic phraseological units are mostly figurative metaphorical turns of speech, which are based on observations of the behavior of a person or animal, depict the emotional state of a person. In somatic phraseology, the names of body parts are used, the functions of which a person encounters on a daily basis. The number and thematic diversity of groups of phraseological units, including the corresponding somatisms, depend on the importance and significance of the functions of certain organs or parts of the body.

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", capable of conveying numerous meanings, since "the transfer of the name not only creates visibility, but also abstracts" (1974, 105). The most productive are the somatism lexemes, the functions of which in the organization of a person are the most clear, and the ease of their rethinking is also connected with this. For example, due to the general humanity of mental processes and the basic functions of body parts, many Somatic phraseological units of different peoples themselves have certain points of contact. For example: **eng:** to bite one's lips – **rus:** кусать губы – **uzb:** лабини тишламоқ.

Literature review

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