

LEXICAL-SEMANTIC FEATURES OF SOMATIC PHRASEOLOGY IN ENGLISH AND UZBEK LANGUAGES

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Abstract:

In this article, the same gestures can have completely different meanings in different cultures, which often causes great problems in intercultural communication. The subject of our analysis is the knowledge of phrasal units of somatisms of the English language, the level of knowledge, national-cultural differences in the concept of cognitive signs, in addition, national-cultural differences, the different division of languages in some parts of the world and their different categorization or conceptualization, the scientific and technical development of the nation. clearly shows the level

Key words: communicative, symptomatic, somatisms, gestures, mimicry, phraseological units

Somatic vocabulary (from the Greek *sfma*, "body") is one of the universal lexical groups in any language, and is one of the most common objects of research in the comparative historical, structural comparative and linguocultural works of local and foreign linguists, usually emphasizes. the dictionary takes the first place in the lexical-thematic system of any language. The term "somatic" is used in biology and medicine in the sense of "connected with the human body" and is opposite to the concept of "mental". This term was first introduced into linguistic use in Finno-Ugric studies by F. O. Vakkom. He concluded that somatisms belong to one of the oldest layers of phraseology and constitute the most used part of phraseological units in the Estonian language. [Vak F. O., 1964: 23] Interestingly, somatisms appear not only in phraseological units, but also in artistic texts. Organs of the human body can be classified in different ways and divided into groups according to different criteria:

1. Organs receiving information from the outside - eyes, ears, nose;
2. Organs that do not participate in the transmission of information - stomach, shoulder, leg, etc.;
3. Organs responsible for transmitting information - tongue, throat, teeth;
4. Different organs - heart, soul, mind



Proceedings of International Educators Conference

Hosted online from Rome, Italy.

Date: 25th Sep., 2023

ISSN: 2835-396X

Website: econferenceseries.com

5. Bodies performing actions and gestures necessary for communication. Others do not participate.

All parts of the body are necessary for human activity. There are two main semantic types of gestures: group 1 - communicative, group 2 - symptomatic.

The first group includes gestures that carry information that the gesticulator intentionally conveys to the recipient. By their nature, these are dialogic gestures (shaking a fist, gesturing with the hand, pointing the tongue, pointing a finger, winking, etc.). Gestures of the second group - symptomatic - shows the emotional state of the speaker (open your mouth, purse your lips, tap your finger on the table, etc.). Symptomatic gestures occupy an intermediate position between physiological actions and communicative gestures. What brings them closer to their actions is that the manifestation of any emotions is initially physiological. In different cultures, the same gestures can have completely different meanings.

This often causes great problems in intercultural communication and explains the existence of pseudo-equivalents in compared languages. The subject of our analysis is the phraseological units of somatisms of the English language, including the parts of the "head" somatism - mouth, eyes, nose, ears, lips, tooth, face, etc. compared to the phraseological units of the Uzbek language. In our view, the presence of somatism in English phraseological units contributes to the development of linguistics. Mimicry is changing a person's facial expression. It allows you to express all the universal emotions: sadness, happiness, disgust, anger, surprise, fear and hatred. Only parts of the body have a symbolic meaning in the traditional linguistic sense. lib, excluding the "heart" organ, may be defined as the external organs of the body. "Head, and sometimes "brain" - the main connotative meaning of somatism refers to caution and intelligence, or the lack of them; the importance of the ability to concentrate. Often "head" takes on the meaning of "life" because it is a vital organ. An additional meaning is introduced by the superlative theme "hold one's head high", which is inherent in the concept of headspring. "O'zbek oyim boshi bilan keliniga rizolik bildirib, <<barakalla!>> deb quydi. (AQodiriy, O'tgan kunlar), "Hammasi ham G'iyos kallaga o'xshagan betofiq bo'laverarmidi? M. Ismoilov, Farg'onada tong otguncha. [8]

"Hair" is an attribute of the head and can be considered independently. Usually, somatism takes the meaning of some kind of feeling, for example, fear, anxiety. One "hair" or "hair" has a special semantics: it has the meaning of a small, sometimes insignificant thing, the meaning is to find fault with trifles. get one's hair off



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"Eyes" and their openness mean receiving information and its reliability; meaning - to be attentive, alert. Eyes are also an important expression of emotions and feelings: surprise, desire, envy and malice, even death. *"to keep an eye", collect eyes*-attract attention, *make smb. open his eyes*[7] - surprise someone, make big eyes - look with wide eyes,

Nose" is a relatively small organ, and its first meaning is a sign of proximity, often associated with receiving information. The second symbol of somatism "nose" is unhealthy interest, vices, self-esteem. *poke smb's nose into smb's affairs*.[7]

"Mouth" is symbolic of the production of speech. "Teeth" is the oldest symbol of offensive and defensive power. *keep one's moth shut*[7]- keep your tongue between your teeth.

"tongue" means communication, transmission of information - this is its first symbolic meaning, but it often has the meaning of an organ guilty of excessive talking. In this case, it has negative semantics (second symbolic meaning). have a sharp tongue[7]-tili zahar. "Uni xush kurmasam ham, u, til uchidami, har vaqt manga"jiyanim",deb shirin gapirardi.(Oybek,Tanlangan asarlar)[8]

The ear, like the eye, is an organ that receives information from the outside. It means the ability to recognize and listen. Interestingly, "ears" are associated with the desire to know a secret. "Ears" are a symbol of something extreme, apparently, this is due to the fact that they are located on the head, and vertically this part of the body is almost above all others. To be head and ears- *og'zi qulog'ida*.

"Heart" is an organ that symbolizes feelings, experiences, moods, sincerity, pain, luck. It is often used to describe the character of people. The frequent use of the word "heart" speaks of the positive qualities of a person. Often the heart is associated with the concept of love. *"with all one's heart- chin ko'ngildan*.

"Hand" plays an almost universal role. This word is used in different senses: communication, skill, exchange, i.e. practical application of thought. Hands also represent the material embodiment of intentions. The division into right and left hands is of particular interest. *"to take oneself in hand"*[7]- *o'zini qo'lga olish*", *have long hands*[7]-*qo'li uzun bo'lmoq*.

"Shoulder" means responsibility, hard work, the burden that falls on them. lay the blame on the right shoulders, have on one's shoulders[7]-*yelkasida ko'tarmoq*. "Elkamgaxo'jayinlar xo'p minishdi,Endi bas!(Oybek.Tanlangan asarlar)[8]



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"Foot" means movement, speed. In established expressions, "Foot" are often contrasted with "head" and the mental principle associated with it, as a moving and mechanical organ - "reasonable". Put smb. on his feet oyoqqa qo'ymoq., "Bu zamonda...haqiqat oyoq ostida qolib ketdi" (Said Ahmad, Xukm)[8]

"Heel" is a part of the foot. The semantics of right and left with respect to foot (and also hand) seem to be universal for all languages. "Left" means wrong. get/have the heels of/to smb-quvib o'tmo, kick up one's heels[7]-oyog'idan chalish, "Kalishda terlab, tovonlari qorayib ketgan oyoqlarini suvga tiqib shamollatdi, joni rohatlandi, (Yoshlik)[8].

The names of body parts are one of the most frequently used words in the formation of phraseological units. A high percentage of somatisms is a common feature, apparently, if not all phraseological systems (Rakhshtein A.D., Mordkovich E.M.). According to the Oxford Phrasebook, words for hand, eye, and head rank first in terms of phrase-making activity in comparative languages. According to A. Bloom, somatic phraseological units represent a huge group in modern English. The most common somatism in use is "hand". Head, eyes, face, legs, nose, fingers, heart are next. Other somatisms (foot, arm, back, bone, brain, ear, tooth, skin, shoulder, neck, tongue) are less common, but their phraseological activity is much higher. [Bloom A. 2000, p. 1], using the names of body parts figuratively in similes, metaphors, idioms, proverbs, people try to convey their thoughts more fully or to make more impressions than what was said.

The analysis of somatic phraseological units with different components allows us to reveal their structure, semantics and functionality, which contributes to a deeper understanding of the English language. The English language actually has the largest number of phraseological units, which include the following names of body parts: head, hair, eyes, teeth, heart and hand.

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Proceedings of International Educators Conference

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