

CLASSIFICATION AND LEXICAL – SEMANTIC FEATURES OF SOMATIC PHRASEOLOGICAL UNITS RELATED TO CULTURE IN ENGLISH AND UZBEK LANGUAGES

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Abstract. This article discusses somatisms in modern phraseology, as well as the mechanisms of the most ancient layers of their lexical structure in different languages and an important principle of the fundamental linguistic dictionary.

Key words: lexico- semantic, globalization of languages and cultures, communicative linguistic phraseology

INTRODUCTION

At the end of the XX century and the beginning of the XXI century, somatic lexicon became one of the main problems of linguistic, such as its lexical – semantic features, problems of its translation into other languages, the role of somatic lexicon in intercultural communication. This is due to the globalization process, the integration of languages and cultures, the desire to improve the quality of intercultural communication, the development of communicative linguistics and the creation of effective ways to learn foreign languages.

The term “somatic” was first coined by the Finnish scholar F. Vakk, he called phraseological idioms made up of human body names in Estonian “somatic phraseologisms”[4,133.]

In modern English, somatic phraseology forms a large part of the lexical composition of the language. In this article, let us first consider the generally accepted essence of the concept of somatic phraseological unity. Somatic phraseology refers to the phraseological units in the figurative sense, one of the components of which is the name of one of the organs of the human body. Hence the word “Soma” is derived from the Greek and means “body». The study of somatic phraseological units in the lexical – semantic and comparative aspects makes it effective for students studying a foreign language, translators to communicate with native speakers of English.

It is important in the adequate understanding of artistic, scientific sources in another language as they are in fact expressed. The amount of scientific works devoted to the study of somatic phraseology has led to the creation of many, many different aspects of research with its interest. The human factor plays the biggest role in the formation of such phraseological units; therefore, a large part of phraseology is associated with the name of man, his various types of activities.

MAIN PART

One of the important factors in the application of such phraseologies in the process of communication, in the literary text, is its use by (subject) and to whom it is applied (object) are important elements of communication and literary text. In the process of his speech activity, a person tries to associate the external world, objects and events with the names of the members of his body, to express

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his thoughts more effectively and figuratively. As the great linguist Sh.Balli once said, "The constant improvement of the human mind is connected with its eternal desire to revive the things and phenomena around it, in existence. He constantly seeks to perceive the external world on the basis of his personality traits." [1,262b.]

The widespread use of somatisms in the structure of phraseologies is explained by the fact that they form the most ancient layers of the lexical structure of different languages and form an important component of the core of the lexical structure of the language. One of the most interesting problems that make it necessary to conduct special research is the phenomenon of incompatibility of somatic phraseologies in different languages in terms of paraphrasing. Such similarity depends not only on its assimilation from other languages, but also on the general laws of their formation, the universality in this regard, their functional- semantic features in each language.

The presence of a large number of somatic phraseological units in different languages and their firm presence in the lexical structure of the language is also due to the fact that somatic lexicon has a high degree of character.

The name of the members of the human body as an important component of the lexical layer of the language is a means of reflecting the cultural – anthropological feature of human life, associated with the functional emotional aspects of individual activity. They also reflect not only the knowledge and perceptions of language representatives about the environment, but also their associative perceptions of their own personality, their body parts. Somatic phraseology as the most stable elements of the lexical layer of language reveals a wealth of factual material and a wide range of possibilities in the comparative study of lexical – semantic peculiarities, functional- stylistic aspects, as well as in the study of interlinguistic universality and sibling and non-sibling languages. Somatisms learned from other languages also play an important role in the formation of somatic phraseology. Phraseological assimilation words can be assimilated orally or in writing in the process of direct interaction of different peoples, in the process of intercultural relations, political, economic relations. The main sources of somatic phraseology are:

1. Gestures that express a person's reaction to this or that event, to the words of the interlocutor, and in expressing the state of the face: "*to show one's teeth*"- "*скалуть зубы*"- "*tishini g'ijirlatmoq*"- (*do'q – po'pisa ma'nosida*);
2. In expressing the mental state of a person, for example: "*to feel one's heart sink*"- "*yuragi orqasiga tortib ketmoq*";
3. Somatic phraseologies that arise as a result of imitating the behavior of animals : "*to keep one's ear to the ground*"- "*qulog'ini ding qilmoq*";
4. Somatic phraseologies based on customs, rituals, traditions, religious beliefs or superstitions "to be tearing one's hair out"- "*sochini yulmoq*" [2,262b.]

Interestingly, the names of all the organs of the human body are to some extent equally involved in the formation of somatic phraseologies. According to the Finnish scientist F. Whack, "Names of organs of the human body, such as the head, eyes, mouth, teeth, hands, and feet, whose functions and meanings are clear, are more involved in the formation of somatic phraseologies. The importance of the members of the body and the accuracy of the functions they perform will depend on their quantity and thematic diversity."

It is known that in different peoples the reactions to the event, the expression of their emotional state are different, and this leads to the use of different linguistic units in their verbalization, lexical – semantic meanings. In this regard, the components of somatic phraseology in English and Uzbek reflect the following relationships:



- The somatic lexicon in English corresponds to the somatic lexicon in the Uzbek language. For example, the somatisms with the “heart” component in English correspond to the components “qalb”, “dil”, “jon” in Uzbek: “one’s heart sank into one’s boots”, “dilim o’rtanib ketdi, jonim chiqib ketgandek bo’ldi”, “to bare one’s heart”-“dilini ochmoq, qalbidagini to’kib sochmoq”.

The phraseological activity of many English somatic lexemes corresponds to the semantics of phraseological units in Uzbek. For example, in both languages there are similar somatic phraseologies with the lexemes ‘forehead – peshona’, liver-jigar’, ‘intestine-jigar’, ‘lung-o’pka’, ‘waist-bel’.[3,23b]

The emergence of somatic phraseology in any language, from the earliest stages of the formation of human consciousness to the present day, further enriches the vocabulary of the language, creating new figurative somatic phraseology that reflects the history, culture, customs and traditions of a particular nation. The main reason for this is the desire of the language collective to satisfy the need for figurative, emotionally expressive expression of thought.

CONCLUSION

Thus, somatic phraseological units appear in different stages of language development without being interconnected in any language, and their basis is formed in the process of observing the movements of oneself, one’s body parts, observing one’s own and others’ mental states, studying various aspects and emotions of human activity. As a result, such somatic phraseologies, which are stagnant in the society, reflect the way of life, culture and traditions of this people.

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