



Рабғузий «Қиссаси Рабғузий» асарида бир нафснинг қилган ишини етмиш икки шайтон ҳам қилолмаслигини айтса, ҳазрат Навоий эса «Нафс итин қилсанг забун, оламда йўқ сендек шужо», дея бу балонинг юки нақадар оғирлигига ишора қилади. Шундан келиб чиқиб айтиш мумкинки, нафс инсонни қулликка, ночорликка банди қилиб, алал оқибат, хору зор айлайди.

Кўринадики, ўзбек мумтоз шеърятдаги рубоийларнинг ишқ мавзусида ҳам ёзилиш адабий анъанаси Жамол Камол ижодида муносиб давом эттирилган. Шоир рубоийлари, асосан, ҳазажи мусаммани ахрами максури аслам, ҳазажи мусаммани макфуфи ажабб тармоқларида яратилган. Бу рубоийлар нафақат ахлоқий-фалсафий мазмун, балки ижтимоий руҳ билан ҳам суғорилган.

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SOMATIK SO`ZLARNING MUHIM XUSUSIYATLARI

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***Annotatsiya:** Ushbu maqola somatik so`zlarning muhim xususiyatlariga bag`ishlangan. Ilmiy maqolada somatik lug`atning nominatsiya ob`ektining xususiyatiga ko`ra guruhlarga bo`linishi o`rganilgan. Maqolada bu guruhlarining butun tilshunoslik jamiyatiga xos bo`lgan umumiy xususiyatlari, shuningdek, turli tillardagi somatik turg`un iforalarning o`ziga xos xususiyatlarini o`rganishga qaratilgan.*

***Kalit so`zlar:** somatizm, somatik leksika, somatik lug`at, somatik turkum, tilshunoslik, turg`un iforalarning o`ziga xos xususiyatlari.*

ЗНАЧИТЕЛЬНЫЕ ОСОБЕННОСТИ СОМАТИЧЕСКОГО СЛОВА

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Аннотация: *Эта статья посвящено изучению важным свойством соматических слов. В статье исследуется деление соматического словаря на группы по характеру объекта номинации. В статье рассматриваются общие черты этих групп, характерные для всего языкового общества, а также особенности соматических устойчивых выражений в разных языках.*

Ключевые слова: *соматизмы, соматическая лексика, соматический словарь, соматическая категория, лингвистика, специфические свойства устойчивых выражений.*

SIGNIFICANT FEATURES OF SOMATIC VOCABULARY

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Annotation: *This article is devoted to the study of an important property of somatic words. The article examines the division of the somatic vocabulary into groups according to the nature of the nomination object. The article discusses the common features of these groups, characteristic of the entire linguistic society, as well as the features of somatic stable expressions in different languages.*

Key words: *somatizms, somatic vocabulary, somatic words, somatic category, linguistics, specific properties of stable expressions.*

Introduction. Somatic vocabulary (from the Greek “soma” - “body”) is one of the universal lexical groups in any language and the most common object of research in comparative historical, linguocultural works of domestic and foreign linguists, who usually distinguish this vocabulary first in the lexicothematic system of any language.

Somatizms are nouns with the original meaning of parts of the body of a person or animal. Somatic vocabulary is understood as such units, the constituent components of which are words - the names of parts of the human body, the body of animals.

Main part. Somatic vocabulary can be used in biology, medicine in the meaning of “something connected with the human body” and is opposed to the concept of “mental”.

In the late XX - early XXI centuries, linguists pay special attention to somatic vocabulary, trying to find tolerant solutions to the problems of intercultural communication, to increase the effectiveness of studying the lexical composition of the language.

Somatic term was first introduced by F.O. Vaccum. He concluded that “somatizms belong to one of the most ancient layers of phraseology and constitute the most used part of the vocabulary of any language” [1, 23].

So, since the second half of the XX century, the term “somatic” has been actively used in the study of words that denote everything that refers to the body of a person or animal.

The interest of linguists in somatizms is explained by the fact that the process of realizing oneself as a person began with sensations that arise through the senses and parts of his own body.



“Man is egocentric”, writes V.G. Gak in one of his last works, “he sees in himself the center of the universe and displays the world in his own likeness” [2, 702].

It is known, that all people in the world, of any nationality, know how to name such parts of their body as head, leg, eye, ear, and so on.

Somatizms represent a range of concepts and relationships necessary in any human society, without which it is difficult to imagine human speech, and notes that somatic vocabulary is distinguished by a high frequency of use and developed polysemy.

Somatic vocabulary is an integral system that has a constant number of objects of nominations and it is designed to designate a specific composition of lexical units.

The first indicator is extra linguistic, that is, referring to the reality in which the language develops and functions, does not depend on the national language, and the second is directly dependent on the individual characteristics of a particular language: the composition of the corresponding lexemes can differ both in quantitative and qualitatively.

Somatic vocabulary is divided into groups depending on the nature of the nomination object:

- 1) Somonymic vocabulary, which serves to designate parts and areas of the human body (eye, lip and etc.);
- 2) Steonymic vocabulary, denoting the bones of the human body and their connections;
- 3) Splanxnonimic vocabulary used for the nomination of the internal organs of the human body;
- 4) Angionymic vocabulary used to refer to the circulatory system of the human body;
- 5) Sensonymic (from Latin *sensus* - feeling) vocabulary, which serves to nominate the sense organs of the human body;
- 6) Vocabulary denoting nomination of the diseases of the human body.

Linguist N.M. Shansky identified 3 groups of somatic vocabulary [3, 104]:

- 1) General designations of the body, or parts of the human body and names that is associated with the specifics of the male and female bodies.
- 2) Designations of the internal organs that confirm the viability and vital functions of the human body.
- 3) Designations of matter (substance) of the human body and its organs. There are several lexico-semantic groups concerning the semantic structures of somatic stable expressions:

personality;
the somatic state;
feeling-state;
attitude;
a qualitative distinguishing of an individual;
mental activity;
portrait;
actions and deeds of a person;
social status;
the degree of distance from the body.

These groups make it possible to differentiate common structures that are characteristic of the perfect linguistic community, as well as the specific features of somatic stable expressions in different languages. [4, 5]



All somatic vocabulary, depending on the nature of the object of the nomination, is divided into the following groups.

It is given in the work of R. Yu. Mugu [4, 81-82]:

- 1) Somonymic (from the Greek soma - body + onim-name) vocabulary used to designate parts and areas of the human body (head, nose, eye, ear, face, hand and so on);
- 2) Osteonymic (from the Greek osteon-bone) vocabulary used to refer to the bones of the human body and their joints (endochondral bone, tendon, and so on);
- 3) Splanchnic (from the Greek splanchna - insides) vocabulary used to nominate the internal organs of the human body (heart, kidney, liver and others);
- 4) Angionymic (from the Greek. Angeion - vessel) vocabulary, which serves to nominate the circulatory system of the human body (vein, capillary, artery, and so on);
- 5) Sensonymic (from Lat. Sensus - feeling) vocabulary used to refer to the sense organs of the human body (sense of smell, hearing, touch and others);
- 6) Vocabulary denoting diseases, illnesses and manifestations of the human body (heart attack, influenza, cancer and others).

E.M.Vereshchagin and V.G. Kostomarov believe that somatic language consists of the following five phenomena[5, 45]:

1. Gestures - basic body movements performed consciously and with a view to the observer;
2. Facial expressions - meaningful facial movements.;
3. Postures - meaningful positions of the human body, maintained for a certain time - short or long.
4. Facial expressions - meaningful fixed positions of the facial muscles. If postures are a static analogue of gestures, then facial expressions are a static analogue of facial expressions;
5. Various symptoms of states of mind and movements.

1. A gesture is a movement of the hand, arms, or other body part that is intended to indicate or emphasize something, often when speaking.

2. Facial expressions are used by humans to convey various types of meaning in various contexts.

3. Posture is the position in which you hold your body while standing, sitting or lying down. Good posture involves training your body to stand, walk, sit and lie so as to place the least strain on muscles and ligaments while you are moving or performing weight-bearing activities.

4. A facial expression is one or more motions or positions of the muscles beneath the skin of the face.

5. Scientists have traditionally assumed that different kinds of mental states (e.g., fear, disgust, love, memory, planning, concentration, ...so on.

The four named phenomena - gestures, facial expressions, postures, facial expressions - are united by such an important feature as intentionality, arbitrariness. Meanwhile, the face and body of a person often express emotions that possess a person, involuntarily.

It should be noted that due to the fact that different peoples express their emotions in different ways, their somatizms also differ, for example, gestures, facial expressions, and so on may diverge. Now let`s turn to such a concept as the somatic code of culture.



The term “code” originated mainly in the scientific and technical environment, for example, Morse code, genetic code.

The main feature of the code is to decode any artificial languages, for example, such as Speranto, Loglan and others.

In fact, the concept of “code” is understood as a system of signs and a set of rules with the help, of which information is encrypted and decrypted, as well as its transfer and storage.

It is important to note that with the transition from the world of signals to the world of meaning, which, through some significant forms, unites a person with the world of ideas, images and characteristics of a particular culture, a need for a cultural code arises.

The cultural code helps to understand the full meaning of some cultural events or phenomena, for example, texts, symbols, rituals, traditions, and so on. The cultural code can change, adapt over time, in other words, it can become more complex, or vice versa, simplify, and also, for example, change the sign system, and so on.

We can also say that the cultural code is a kind of key to understanding the cultural picture of the world, that is, understanding a certain type of culture, its features, which are unique in their own way, since they were passed on to peoples from their ancestors.

In other words, a cultural code is information encoded in some form that makes it possible to recognize a culture using stereotypical and standard images that are in the minds of a person belonging to a particular culture or nation.

U. Eco in his works defines a code as a set of systems that establish:

- 1) The repertoire of opposing symbols to each other;
- 2) The rules for their combination;
- 3) Occasionally one-to-one correspondence of each symbol to some one

signified[U.Eco 1998: 31].

In other words, the code is by and large a random, single and unforeseen correspondence of one specific symbol to one signified.

It should be noted that the term cultural code can be used to understand and form both verbal and non-verbal systems. It is known that all parts of the body contain additional meanings that are also culturally significant.

The somatic concept is recognized as the unit of this culture code.

In cultural studies, it is the term cultural code that is the basic key to the concept of the cultural picture of the world. We can determine the thinking of a people even in the early periods of its existence, analyze its cognitive picture of the world, identify certain signs that people put in the basis of the names of objects of the surrounding reality.

Of course, it is impossible to accurately define national concepts, but it is possible to describe them by admitting or retaining a certain amount of subjectivity, which is in the very nature of the concept.

Modern linguists also consider the concept of “somatic code”. This concept is basic, as well as, for example, vegetable, subject, food, and so on.

The somatic code is more ancient, therefore it is the most important in comparison with others. Symbolic functions of various parts of the body occupy a special place in the somatic code.

For example, the word “person”, through certain signs or characteristics, can act as a symbol “hand” (there are not enough working hands, that is, not enough people for this or that business).



It should be noted that somatizms differ among different peoples due to the fact that people do not express their emotions in the same way.

Conclusion. So, different peoples often disagree in gestures, facial expressions, symbolism and metaphorization, that is, the use of words in figurative meanings in order to create a vivid image, an emotional attitude to the subject of speech. Since then, as a person began to be aware of himself and the world around him, the phenomenon of a picture of the world arose.

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ЧИНГИЗ АЙТМАТОВ ИЖОДИЙ ФАОЛИЯТИ ТАДҚИҚИНИНГ ГЕОГРАФИЯСИ, СТАТИСТИКАСИ, ЙЎНАЛИШ ВА БОСҚИЧЛАРИ

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ГЕОГРАФИЯ, СТАТИСТИКА, НАПРАВЛЕНИЯ И ЭТАПЫ ИССЛЕДОВАНИЯ ТВОРЧЕСКОЙ ДЕЯТЕЛЬНОСТИ ЧИНГИЗА АЙТМАТОВА

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В статье описаны география, статистика, направления и этапы изучения творческой деятельности Чингиза Айтматова.