

ISSN (E): 2795-7675

VOLUME 4 | JANUARY 2022

# Eurasian Research Bulletin

OPEN ACCESS, PEER REVIEWED JOURNAL

JOURNAL IMPACT FACTOR: 7.995



[HTTPS://GENIUSJOURNALS.ORG/INDEX.PHP](https://geniusjournals.org/index.php)



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## Lexico-Semantic Classification of Somatizms in Phraseological Funds of English and Uzbek Languages

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### ABSTRACT

The article identifies and describes lexical units denoting parts of the body in the phraseological funds of the English and Uzbek languages. The totality of these lexical units are presented in the structure of the lexico-semantic field (LSF), the construction of which is based on the semantics of the lexical unit, the possibility of its figurative use and taking into account fixed associations.

### Keywords:

somatism, phraseological unit, lexical-semantic group, lexical-semantic field.

### Introduction:

Phraseological units with somatizms in Uzbek and English are characterized by high frequency and have a variety of structural models. The frequency of these units are explained by the property of human nature to realize itself as a fragment of a holistic picture of the world [7, p.84], as well as by the primary naive ideas of a person about himself and the world around him. According to O. A. Borgoyakova, awareness of oneself, one's place in the world and society, the definition of "oneself as a person, a person began with sensations arising directly through the sense organs and parts of his own body" [1, 169].

Yu. S. Stepanov notes that the importance of a person in the Universe determines his "parametrization" and a broad description by linguistic means: thousands of words serve as the name of a person, his social role, body parts, appearance, character, psycho-emotional and intellectual components [5,717].

Phraseological funds of Uzbek and English languages fix various nominations of a person, his body parts, character traits, appearance. By a phraseological unit with a somatic component, we mean a phraseological fund unit, the component composition of which includes a lexical component denoting part of the human body.

Also, in the framework of this work, we refer to somatizms the designation of internal organs and vital systems of a person. Taking into account the semantic, associative, and figurative components of the lexical unit will expand the range of somatizms. The set of lexical units that can act as a designation of a part of the body or human organ can be systematized and presented in the structure of the lexico-semantic field (LSF) with the corresponding zones. The construction of the LSP in this work is carried out based on the semantics of the lexical unit, the possibility of figurative use of the lexical unit and the associations assigned to it are taken into account.

Lexical units are distributed according to the corresponding lexico-semantic groups (LSG) and distributed in the structure of the lexico-semantic fields (LSF) of somatisms. The nuclear zone of the LSF of somatisms of English and Uzbek phraseological funds includes the names of parts of the human body, the names of internal organs, various hairline, elements of vital systems, and the names of animal body parts are located in the periphery zone.

The human body, as well as the body of animals, in the first place, those that were domesticated, or those that a person encountered while hunting, turned out to be one of the most accessible objects for observation, comparison and description. This fact explains a significant number of examples of phraseological units with somatic components located in the nuclear and perinuclear, as well as peripheral zones of the LSF of somatisms. In the zone of the extreme periphery of the LSF of somatisms, in our opinion, there may be units denoting the names of clothes that are usually associated with one or another part of the body.

These units are not somatisms, but can be correlated with them (somatisms) through the accounting of associations. In this case, we are approaching the point of view of E. M. Vereshchagin, V. G. Kostomarov, according to which somatism is "any meaningful sign, position or movement of the face or the whole body of a person" [2, 24]. Taking into account the semantics of language units that can act as a designation of a body part or organ, associations assigned to them, as well as the possibility of figurative use of a lexical unit, allow us to divide English and Uzbek lexical units into several lexico-semantic groups (LSG), which have their own zones in the structure of the LSF of somatisms in each of the phraseological funds.

#### Main part:

The first LSG consists of lexical units denoting the trunk, upper and lower limbs, head, as well as elements located in the indicated parts of the human body (heel, neck, eye, arm, leg, hand, elbow, head, ears, mouth, foot (feet), nose, shoulder, back, fingers,

thumb, face, cheek, chin, toe, lips, palm, body, fist, breast, wrist) and (oyoq(lar), bo'yin, orqa, bosh, ko'z(lar), quloq(lar), yonoq, kaft, qo'l, tirsak, yon, og'iz, yuz, burun, qorin, peshona, elka, barmoq, kichik barmoq, ko'krak, lab(lar), tana, tovon, tizza, burun teshigi). These units in the construction of the LSF of somatisms of the phraseological fund of the English and Uzbek languages are located in its nuclear zone.

The simplicity of the functions of body parts and external organs, the ease of their metaphorical rethinking and subsequent decoding explains the frequency of units of the first LSG. The most common somatisms in this group are hand / hand: come to hand - qo'lga tushmoq [3, 103]; take with bare hands - quruq qo'l bilan olmoq [6, 44]; pull themselves together - o'zini qo'lga olmoq [6, 47], which is explained by the original focus of the ancient world on manual labor. The fact that the human upper limbs perform numerous functions is reflected in the variety of lexical units related to the upper limbs (arm, hand, fingers, palm, elbow, thumb, wrist, kaft, qo'l, tirsak, barmoq, kichik barmoq): Carry one's life in one's hands - tavakkal qilmoq [3, p. 83]; put one's hand to the plough - biror bir ishning boshini tutmoq [3, p. 411]; qattiq qo'l ostida [6, c.118].

The compatibility of these somatisms with verbs that denote actions performed by hands (lay (down), hold, twist, carry, put, take, twiddle, olmoq, tortmoq, harakatlanmoq) is not accidental: twist smb's arm - qo'lini qayirmoq [3, 538]; twiddle one's thumbs - ishyoqmaslik qilmoq [3, 538]; qo'lga olmoq [6, 44]. The wide prevalence in the material of two languages of somatisms of sensory perception of the first LSG (eyes, ears, nose, mouth, lips, ko'z(lar), quloq, og'iz, burun, lablar, burun teshigi) is explained by a person's knowledge of himself through the senses: melt in the mouth - og'zida erimoq [3, 340]; turn up one's nose - burni ko'tarilib qolmoq [6, 79].

At the same time, somatisms denoting sense organs in both phraseological funds do not always have the semantics of sensory perception and can be a characteristic of behavior or character traits: poke smb's nose into smb's affairs - burnini tiqmoq [3, p. 400], with one's nose in the air - baland dimog'lik

bilan [3, 564]. The somatism *mouth* in English phraseological units can also be used in those situations when the meaning “gapirmoq”, “sirg’alib ketmoq” comes to the fore: keep one’s mouth shut – tilini tiyib yurmoq [3, 285]; open one’s mouth – og’zini ochmoq [3, 379].

Other somatisms, through which the function of speaking is also represented, are (tongue, throat, lips): jump down smb’s throat – xalaqit bermoq, birovni og’zini yopmoq [3, 78]; have a sharp tongue – tili qaychi [3, 225]. In Uzbek, the semantics of speaking is also conveyed by phraseological units with somatisms (og’iz, tish, tomoq): scratch your teeth – tishi qichimoq [6, 525]; take water in your mouth-og’ziga suv olmoq [6, 74].

Somatisms related to the lower limbs in the phraseological foundations of both languages are (foot (feet), heel, leg, toe, oyoq, tovon, bo’ksa, tizza): show a clean pair of heels – faqat poshnalari yarqiraydi [3, 458]; be light on one’s feet – oyog’i yengil [3, 50]; walk on the heels – poshnada yurish [6, 31].

The meaning of Uzbek and English phraseological units with somatisms denoting lower limbs often conveys information about various ways of walking and moving.

At the same time, English and Uzbek phraseological units with somatisms denoting lower limbs can also implement semantics not related to movement: dig in one’s heels – qat’iy rad javobini bermoq [3, 125]; stick in one’s heels – qaysarlik qilmoq [3, 485]; on a friendly footing – do’stona munosabatda [6, 238]. The torso is represented by the following somatisms (neck, shoulders, back, body, breast, bo’yin, orqa, yon, qorin, elka, ko’krak, tana): put smth on smb’s shoulders – birovning yelkasiga yuklamooq [3, 416]; break your neck-bo’ynini sindirmoq [6, 534]; stand up with your chest-ko’kragini kerimoq [6, 85].

The head, as its known, is responsible for the perception of information, thought processes and behavior. In the phraseological fund of the English and Uzbek languages, there are a significant number of examples of phraseological units with the component head / bosh: have a good head on one’s shoulders – yelkasida boshi bor bo’lmoq [3, 221]. Within the head are eyes, ears, nose, etc.

Represented in phraseological funds are (chin, cheeks, face, lips, nose, ears, mouth, eyes, eyes, ko’zlar, quloqlar, yonoq, og’iz, yuz, burun, toj, lablar, peshona, burun teshigi): keep a straight face – jiddiy yuz tuting [3, 282]; pull a long face – so’lg’in yuz [3, 404]; paint rushed into the face – yuzga bo’yoq yugurmoq [6, 211]. A feature of the use of somatisms in the phraseological fund of the Uzbek language is their more fractional nomination within the head (boshning orqa qismi, peshona, burun teshigi toji): scratch the back of the head – boshini qashimoq [6, 171]; ears on top – og’zi qulog’ida [6, 235].

Lexical units denoting internal organs, including organs of mental activity, various hairline, as well as elements of human vital systems, we refer to the second LSG and are located in the perinuclear zone of the LSG of somatisms (blood, heart, bones, mind, nails, eyebrow, eyelash, tooth (teeth), lung, throat, hair, brow, tongue, brain, skin, muscles, soul, til, tomoq, yurak, qosh, yelka, aql, qon, jon (ruh), soch, miya, teri, ichak, tomirlar, sonlar, suyaklar, mo’ylov).

The lexical units of this group designate the elements of the body or living substance that are extremely important for a person, without which the functioning of a living organism is impossible: at the top of one’s lungs – ovozi boricha [3, 29]; blood runs cold in the veins – tomirida sovuq qon yurmoq [6, 214]; hair stand on end – sochi tikka bo’lmoq [6, 77]. This group also includes lexical units denoting mental abilities, intellect (mind, brain, aql, miya): bring to mind – esda saqlamoq [3, 74]; live with your own mind – o’z aqli-idroki bilan yashamoq [6, 415]; set the brains – aqlini to’g’rlamoq [6, 81]. At the same time, the soul in both languages is considered precisely as an internal organ: “the soul in a naive-linguistic representation is perceived as a kind of invisible organ, localized somewhere in the chest and “managing” the inner life of a person” [8, 86].

Many of the lexical units, the main meaning of which is the name of an organ or part of the body, are used in phraseological units about morality, sincerity, eternal human values (heart, mind, bone, soul, head): from the

heart – chin dildan, chin yurakdan [3,168]; peace of mind – yurak tinchigi [3, 391]. The lexeme soul in many cases turns out to be synonymous with lexemes (heart, mind, spirit, head): cut smb to the soul – yuragini og`ritmoq[3, 117]; heart and soul – chin dildan [3, 237], and the lexeme blood denotes blood ties, human nature: to be in one's blood – qondosh bo`lmoq [3, 47]; in cold blood – sovuq qonlik bilan [3, 263]. Based on the material of the Uzbek language, lexemes (blood/qon, heart/yurak, spirit/ruh) are used in phraseological units about morality, kinship, sincerity, eternal values, which are often used as synonyms: yuragi keng [6, 42]; chin dildan, chin yurakdan [6,84]; jonini bermooq, jinni tikmoq [6, 70].

Among the somatic components that occur as word-building elements of compound words, one can name (head, back, neck, eye, foot, hand, throat, knee, arm, finger). As a rule, the semantics of the somatic component of such units has been lost. Examples in which the semantics of somatism is not lost are single: at break neck pace – boshini og`ritmoq [3, 4]; catch smb red-handed – jinoyat ustida kimnidir qo`lga olmoq [3,86]; come away empty-handed – quruq qo`l bilan qaytmoq [3, 97]. These units are located by us in the zone of the periphery of the LSF of somatisms.

This LSG in the phraseological fund of the Uzbek language is quite widely represented, its lexical units often have negative connotations and are used to express disapproval. The fifth LSG in the phraseological funds of both languages is made up of lexical units denoting items of clothing that can be used to judge parts of the body. On the material of the English language, these include - belt, hat, boots; on the material of the Uzbek – belbog`, bosh kiyim, oyoq kiyim. This group is located in the zone of the extreme periphery of the LSF of somatisms in both phraseological funds.

The possibility of isolating this group is associated with the associative component of the meaning of lexical units, which directly or indirectly indicates a part of the body: hit below the belt – beldan pastga zarb bermooq [3,242]; lick smb's boots – oyog`ini o`pmoq

[3,310]; keep smth under one's hat – biror narsani sir tuting [3,288]; oyog`i ostida [6, 33]. Often these units are synonymous with those in which somatisms are used: oyog`i ostida [6, 33] and tovon ostida [6,178]; boshidan emoq [6,532] and bo`ynidan emoq [5,559].

At the same time, not all lexical units denoting items of clothing have the semantics of somatisms and are able to act as an indirect designation of a body part in the phraseological foundations of Uzbek and English: pull one's socks up - kuchanmoq [3,405]; hit the pocket - cho`ntagini urmoq, o`g`rilik qilmoq [6, 36].

#### Conclusion:

So, in the phraseological funds of the English and Uzbek languages, somatisms can be divided into several lexico-semantic groups and painted in the structure of the corresponding field. Further study of the semantics and functioning of somatisms in the phraseological funds of several languages seems relevant and promising.

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