



# Linguacultural Aspects of Somatisms in English Russian and Uzbek Languages

**Abduraimova Anora  
Norbo'tayevna**

3- English faculty, department "Integrated course of English language №3, Uzbekistan state world languages university, Tashkent, Uzbekistan.

## ABSTRACT

This study is devoted to the importance of a comparative study of languages in order to identify their national and cultural specifics. The choice of somatic phraseological units for research is explained not only by their wide use in everyday life, but also by the fact that they are expressive, figurative, clearly reflect the peculiarities of the spiritual and material life of the people. The study of the mechanisms of the emergence and use of phraseological units with a component of somatism in English, Uzbek and Russian helps to identify the features of verbal thinking of native speakers, because It is in phraseology that the tangible objective and sensual-emotional world of a person is most clearly reflected.

## Keywords:

Comparative Study, National And Cultural Specifics, Somatic Phraseological Units, Figurative Meaning, Material Life, Component Of Somatism, Sensual-Emotional World.

In our fast-paced time, people more and more often go out into the world, there are intercultural contacts. People have become more proficient in other languages for communication, so it becomes necessary for them to know the cultural component of the language. In this regard, the study of language in terms of its interaction with culture has recently become extremely relevant, in connection with which a new special direction has appeared, called linguoculturology.

Cultural linguistics, the development of which began in the early 90s, is today one of the most relevant areas of modern linguistics, whose tasks include the study and description of the relationship and mutual influences of language and culture, language and folk mentality. It is relevant both to the science of culture and to the science of language. Linguoculturology studies the national-cultural semantics of language units in order to understand them in their entirety of content and shades, to a degree as close as possible to their perception by native speakers of a given

language and culture. In a word, this is an aspect of linguistics that studies the problem of reflecting national culture in the language. The most complete relationship "language - culture" is reflected in the works of W. von Humboldt, who wrote: "A person mainly: lives with objects as they are presented to him by the language. Each language describes the circle of the people to which it belongs, the circle from which a person is given to exit only in so far as it enters the circle of another language.

As noted in the work of V.V. Vorobyov, the main complex interlevel unit of description in linguoculturology is the linguocultureme. Unlike the word, it includes segments of not only language (linguistic meaning), but also culture (non-linguistic cultural meaning). The word (sign-meaning) as a linguistic unit in its structure is part of the linguistic culture (sign - meaning - concept - object). But if the sphere of the word is limited to language, then the sphere of linguoculture extends to the objective world as well [10]. According to the method of linguistic expression, the linguocultureme has

various types. It can be represented in one word: (*ale, toast, brandy, bisquit, хоровод, каша, кулич, ган, атала*), phrase (*pudding face, русская печь, английская сдержанность, ўзбеклар меҳмондўст халқ*), paragraph and even whole text. The structure of a linguistic culture is more complex than that of linguistic units: it includes both the actual linguistic representation ("form of thought") and the extralinguistic environment (situation, reality). So any word of a person who knows the language well is accompanied by a "cultural halo", in the absence of which it is impossible to penetrate the meaning of the text as an expression of a cultural phenomenon. The process of "cultivation" of linguistic units leads to the knowledge and inclusion of the sign-subject into the network of cultural associations characteristic of a particular nation.

One of the linguistic units, an important component of which is cultural information, is a phraseological unit. The cultural components of the phraseological meaning focus the value-semantic relations that have been established in a given ethno-cultural community, and turn out to be a cultural form of the existence of knowledge. As a result of this, we can come to the conclusion that phraseological units are a very valuable source of knowledge about the culture of the people and are a direct etymological reflection of the national and cultural specifics of a particular language community, and that is why phraseological units are currently the most vivid linguistic unit of expression linguistic cultures.

As you know, the original meaning of phraseological units is almost always lost or interpreted. Despite the fact that the lexemes of the components of phraseological units are rethought, each of these lexemes retains all its semantic parameters, including the linguocultural background. The uniqueness of phraseological units is also promoted by extralinguistic factors, which include the features of the national worldview, traditions and customs of a particular people. Such phraseological units-realities in English are: "*middle class*", "*sandwich man*", "*Hallelujah girl*", in Russian language: "*человек в футляре*", "*червонная суббота*". In the semantics of these

phraseological units, the significative aspect prevails over the denotative: they do not have material support in extralinguistic reality in the form of subject realities of denotations. Their conceptual content is formed by native speakers, based on the system of values characteristic of each linguocultural community.

In view of the foregoing, at the present stage of development of the science of language, the study of phraseological units is unthinkable without studying their national and cultural specifics, without considering the role of phraseological units in the representation of the culture of the people. As many researchers note, the phraseological composition of the language plays a special role in the translation of the cultural and national identity of the people and its identification as such, since the cultural and national worldview is embodied in the figurative content of its units. The issue of national and cultural identity of the phraseological system of the language is currently the subject of research by many linguists. According to the remarkable expression of L.I. Roizenzon, "of all the creations of the human linguistic genius, phraseology is the most original, complex and complicative phenomenon." V.N. Teliya writes that the phraseological composition of the language is a "mirror" in which the linguocultural community identifies its national self-consciousness, it is phraseological units that impose a special vision of the world and situations on native speakers [8, p.34].

V.A. Maslova also believes that: "phraseological units, reflecting in their semantics a long process of development of the culture of the people, fix and transmit from generation to generation cultural attitudes and stereotypes, standards and archetypes" [5, p.80]. When considering phraseology, the researcher put forward the following hypotheses: 1) in most phraseological units there are "traces" of national culture that should be identified; 2) cultural information is stored in the internal form of a phraseological unit, which, being a figurative representation of the world, gives the phraseological unit a cultural and national flavor; 3) the main thing in identifying

cultural and national specificity is to reveal the cultural and national connotation.

Phraseological units can be studied in linguoculturology from the standpoint of non-equivalence, reflection in their structure of mythologemes, historical facts, traditions and customs, imagery, value norms and behavior, etc.

The study of non-equivalent vocabulary is one of the priority areas of linguoculturology, aimed at studying vocabulary, the content plan of which cannot be compared with any foreign lexical concept. That is why non-equivalent vocabulary is untranslatable. Non-equivalent vocabulary includes national realities, i.e. names of national objects, customs, clothes, buildings, food, traditions inherent only in this culture and absent in other ethnic cultures: *knocker* (*дверной молоток*), an element of a traditional dwelling in the UK is a non-equivalent phenomenon for Russian and Uzbek cultures. With regard to phraseological units, non-equivalence is manifested in the presence of components of non-equivalent lexical units in the composition of phraseological units. It should be noted that in such phraseological units linguoculturological marking is expressed quite explicitly. For example, the concept expressed by the phrase *"тоска по родине"* interlingually invariant. For each specific language, it can either have a specific denotation - *"longing only for one's homeland"*, or it can be invariant and used in relation to an Englishman, Russian, Italian, German. On the contrary, in English phraseology *"channel fever"* the significant is rigidly connected with a well-defined denotation - this is a longing for England, that is, the same *"sickness for the homeland"*, but only for an Englishman. Such linguoculturological specificity is also noted in the significats of the following phraseological units: *"King's or Queen's head"* - *"почтовая марка (British)"; "first line of defense"* - *военно-морской флот Великобритании*.

As the analysis of the language material has shown, phraseological units with a pronounced national and cultural specificity include phraseological units: a) with the "realia" component: *Jack Ketch, an aunt Sally, a crooked sixpence, carry coals to Newcastle, according to*

*Cocker*; b) borrowed from literary works: *the green-eyed monster (Othello), to be or not to be (Hamlet) - Шекспир; Better to reign in hell than serve in heaven ("Paradise Lost") - Джон Мильтон*; в) reflecting historical and geographical facts: *the curse of Scotland* and etc.

According to V.A. Maslova, mythologemes are the next object of linguoculturological study. As you know, myth is one of the most important sources of culture. It reflects the historical culture of the people and to some extent forms its traditions and character. Myths are international and well-known, which is why in a number of languages there are phraseological units and winged words that go back to myths in their formation. In turn, mythologemes are usually subdivided into ancient mythologemes, and mythologemes of a religious nature.

F. Wack is considered one of the first researchers who began to be interested in and explore somatisms. He divided all somatisms into three groups: 1. describing a person; 2. describing humans and animals; 3. describing animals [9]. Somatisms are also considered in the works of such linguists as O. Jespersen, G. Hoyer, J. Lyons, D. Bazarova. The works of Yu. Dolgoplov, 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 S. Bally argued: "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 inherent in his personality" [1].

Somatic phraseological units, that is, phraseological units of which one of the components include the names of parts of the body of a person or animals, constitute one of the vast 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 [7]. Somatismes 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, 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. [4]. HELL. Reichstein explains this fact by the fact that "the peoples who speak unrelated or distantly related languages have an areal proximity, that is, a common political system, army, religion, superstitions, customs, etc." [6].

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" [3]. 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" [4, p.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 somatismes 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 somatic phraseological units that reflect the centuries-old experience, culture, national traditions and customs of the people, the national and cultural specificity of the language, its originality. SFU is 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.

Phraseological units such as: English: *a sharp tongue*; Russ: *острый язык*; Uzb: *тили ўтқуп*; English: *have a head on one's shoulders*; Russ: *иметь голову на плечах*; English: *come into one's head*; Russ: *прийти в голову*, Uzb: *калласига келмоқ*; English: *look through one's fingers*; Russ: *смотреть сквозь пальцы*, English: *to get out of bed on the wrong foot*; Russ: *встать в левой ноге*; Uzb: *чан*

*оёғида турмоқ*; are present in all compared languages, which indicates the presence of a common thought process among both peoples, while phraseological units such as, "*All hands on deck*" - *все наверх* - due to the great importance of shipbuilding in the UK, 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*, are unique to English.

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 clarity, but also abstracts" [2, p.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 SPUs of different peoples themselves have certain points of contact. For instance: Eng.: *to bite one's lips* – Russ.: *кусать губы* – Uzb.: *лабини тишламоқ*.

The semantics of the bulk of the SFU is connected with the emotional and mental life of a person. This fact is noted by V.P. Shubina: "Emotions and mental states of a person are expressed for the most part precisely through somatic phraseological units, the possibilities of which in this regard are truly enormous." [7.

P.86]. Emotions are a kind of reflection of the real process of human interaction with the environment. In the process of active interaction with the environment, a person does not remain indifferent, he has experiences that express his subjective attitude to these phenomena.

Thus, many PU with the component "head", "голова" belong to the semantic group "thinking"; with component "eyes", "глаза" - to the group "perception, attention"; with component "hand", "рука" - to groups "activity, possession". However, it should be borne in mind that here, multidirectional rethinking of phraseological units can often occur.

The analysis carried out allows us to draw the following conclusions:

1. Somatic phraseological units deserve close attention and detailed study, as they constitute one of the largest and most productive groups in the field of phraseology. Their phrase-forming activity is due to a number of intra- and extralinguistic factors. The most productive fact of the appearance of somatic phraseological units is the formation on the basis of metaphorical or metonymic transfer;

2. Most phraseological units with a component of somatism form the macrosemantic field "Man", which is represented by conceptual areas: 1) The psychological state of a person; 2) Characterological properties of a person; 3) Physical characteristics of a person; 4) Appearance of a person; 5) The social affiliation of a person. The most extensive conceptual zones are conceptual spheres that represent the psychological and characterological properties of a person, in which conceptual signs of both positive and negative directions are revealed.

3. The semantics of the SPU in the compared languages largely coincide, which is due to the general trends of semantic transformations in the languages under consideration, the similarity of perception and awareness, similar living conditions, and the same objects of reality. The most complete coincidence of phraseological units is found in the realizations of values of an expressive-evaluative nature. This is explained by the fact

that this group of phraseological units belongs to the so-called "natural" (A.D. Reichstein's term), which are based on situations common to all people and therefore can arise independently of each other in different languages with the same meaning.

4. Most PU with a component "head", "голова" belong to the semantic group "thinking"; with component "eyes", "глаза" - to the group "perception, attention"; with component "hand", "рука" - to groups "activity, possession". However, in view of the fact that each nation has its own associations associated with certain parts of the body, these groups may have additional associations. So, if in Russian somatism "голова" more associated with the quality of working capacity, with the mind (garden, oak, foolishness, chaff, spruce, empty, stuffed with straw; bright head, boils head), then in English "head" more used in the meaning of head, leader: (*better be the head of a dog/ass than the tail of a lion / horse*; *carry one's head high - держать голову высоко*, "knock off smb's head"). In the Uzbek language, somatism "бош" often used in the sense of "to marry" (*боши боғлиқ, боши очик*).

5. The national and cultural specificity of SPU is most clearly reflected in the primordially national SPU, which can be divided into the following groups:

1. SPU, reflecting the traditions and customs of the English people;
2. SFU associated with beliefs;
3. SPU of literary origin;
4. SPU of biblical origin (biblicalisms)
5. SPU reflecting historical facts;
6. SPU, reflecting religious rules and laws;
7. SPU, reflecting measures of measurement.

Along with the above extralinguistic factors in the Uzbek and Russian languages, the formation of the SPU was greatly influenced by quackery and related customs.

In the Uzbek language, compared to Russian and English, there is a greater number of SPU, which is explained by the presence in the system of somatisms of a large number of synonymous expressions (8 lexemes for somatism "face", 5 lexemes for somatism "heart"). The national and cultural specificity of

somatisms in the Uzbek language is due, on the one hand, to the presence of realia somatisms, and on the other hand, to specific folk traditions and rituals, for example, in the Uzbek language there are many somatisms associated with marriage, weddings and other festivities.

6. In structural and semantic terms, SPU are divided into three groups. The largest group is represented by the first group, SPU with the same values, but with the use of various somas in the PU. The second group, phraseological units with the use of the same soma and having the same meanings, are also distinguished by their multiplicity, which indicates the commonality of human thinking. The third group, phraseological units with different meanings, but using the same soma, are relatively few in number, and are usually accompanied by a rethinking of the somatism component in one of the languages.

## Reference

1. Bally Sh. French style. M., Higher School, 1961.
2. Chaiko T.N. Names of body parts as a source of metaphor in appellative and onomastic vocabulary // Problems of onomastics. No. 8-9. Sverdlovsk, 1974.
3. Danilov V.S., Kunitskaya N.V. Formation of somatic phraseological units on the basis of semantic shifts of constituent components // Modern problems of Romanistics: functional semantics. T. 1. Kalinin, 1986.
4. Kunitskaya N.V., Melnik V.F., Danilov B.S. Functional-semantic dynamics of somatic lexemes as part of phraseological units // Derivatology and dynamics in Romance and Germanic languages. Chisinau, 1989.
5. Maslova V.A. Introduction to linguoculturology. M., 1997.
6. Reichstein A.D. On interlingual comparison of phraseological units of the German and Russian languages // Foreign languages at school. No. 4. 1979.
7. Shubina V.P. Notes on the field organization of somatic phraseology in German // Functional syntax of the

- German language. Chelyabinsk. ChGPI, 1977.
8. Teliya V.N. Russian phraseology. Semantic, pragmatic and linguoculturological aspects. M., 1996.
  9. Vakk F. O. Somatic phraseologies in the modern Estonian literary language: Abstract of the thesis. diss ... cand. philol. Sciences. Tallinn, 1964.
  10. Vorobyov V.V. Linguoculturology (theory and methods): Monograph. M., Publishing house Ros. University of Friendship of Peoples. 1997.
  11. Bakirova H. Typology of methodological and linguistic difficulties in the formation of lexical competence. ACTA NUUZ. 1/5/1 2021. 44p. <http://science.nuu.uz/uzmu.php>
  12. Bakirova H.B. "Development of lexical competence based on content -based approach in ESP teaching, "Mental Enlightenment Scientific-Methodological Journal: Vol. 2021: Iss. 5, Article 19. Available at: <https://uzjournals.edu.uz/tziuj/vol2021/iss5/19>.
  13. Bakirova H.B. Teaching ESP in non-philological universities. Хоразм маъмуни академияси ахборотномаси. - Хива.: 2021. 156.
  14. Bakirova H. The role of foreign language of specialty in the development of professional competence of the future ESP specialist. Til va adabiyot ta'limi. **Ozbekiston respublikasi xalq ta'limi vazirligining ilmiy-metodik jurnali**. 6-son 2021. 616. [www.tilvaadabiyot.uz](http://www.tilvaadabiyot.uz)
  15. Bakirova H.B. Formation of lexical skills in learning foreign language terminology in a non-language university/ Emergent: journal of educational discoveries and lifelong learning (EJEDL) ISSN 2776-0995 Vol. 2, Issue 5, 2021, Indonesia.
  16. Bakirova H.B. Formation of terminological competence in ESP education. Novateur publications. Journal NX- A Multidisciplinary Peer Reviewed Journal, ISSN No: 2581 – 4230 VOLUME 6, ISSUE 11, India. -2020. P 63.
  17. Bakirova H.B. Teaching foreign language terminology at non-language universities. International journal of discourse on innovation. Integration and education. Volume: 01 Issue: 01. 2020 <http://summusjournals.uz/index.php/ijdiie>
  18. Bakirova H.B. Terminological competence of the specialist in training vocabulary of specialty/ Web of scientist: International scientific research journal. ISSN 2776-0979 Vol. 2, Issue 5, 2021, Indonesia.
  19. Bakirova H.B. The role of terms of specialty in professionally oriented education. Journal of Hunan university (Natural sciences) Vol 48. No.11.2021. 1430p.
  20. Bakirova H.B. The content of teaching foreign languages. Eurasian Journal of Learning and Academic Teaching. Vol.2 [www.geniusjournals.org](http://www.geniusjournals.org). ISSN: 2795-739X. Belgium. 10-14p.
  21. Bakirova H.B. (2021). Some techniques of working on professional vocabulary. & quot; online – conferences & quot; PLATFORM, 91–94. Retrieved from <http://papers.online-conferences.com/index.php/titfl/article/view/101>
  22. Bakirova H.B. (2021). Selection of lexic material for terminological dictionary minimum of energy specialty. & quot; online – conferences & quot; platform, 108–109. Retrieved from <http://papers.online-conferences.com/index.php/titfl/article/view/156>
  23. Bakirova H.B. Difficulties in working with technical terms in esp education International Conference on Scientific, Educational & Humanitarian Advancements Hosted online from, Samsun, Turkey [www.econferenceglobe.com](http://www.econferenceglobe.com) July 15th, 2021. 65-67. Retrieved from <https://papers.econferenceglobe.com/index.php/ecg/article/view/605>