



## SEMANTICS OF SOMATIC PHRASEOLOGICAL UNITS IN ENGLISH AND KARAKALPAK LANGUAGES

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**Abstract:** *This article analyzes the role of somatic phraseologisms in world culture, their unique characteristics, its semantic feature of using in compared languages and the principles of studying this field in linguoculturology, which is considered one of the modern branches of linguistics. The main goal is the comparative study of somatic phraseologisms in English and Karakalpak languages, which are not close in origin.*

**Key words:** *phraseological units, somatisms, components, emotional-expressive means, structural and semantic field, denotative, connotative.*

**Introduction.** In world linguistics, phraseological units have been under constant attention in terms of reflecting the unique national language and speech characteristics of each nation. Explaining the national-cultural characteristics of somatic phrases, which are part of phraseology, in a comparative-typological aspect using the examples of English and Karakalpak languages, analyzing their content from a semantic and structural point of view, identifying and classifying their etymological sources, and substantiating their equivalence and specificity as a system are of great importance in further strengthening interlingual and intercultural ties. These phenomena are particularly evident in languages that are not related in origin and are reflected in the languages being compared, including their national traditions, customs, daily lifestyles, and so on.

In world linguistics, research is being conducted on the linguistic properties of phraseological units and the factors of their formation in a linguocultural aspect. In particular, special attention is paid to the scientific and theoretical substantiation of somatic phraseological units that reflect the worldview, customs, and traditions of a particular people, the semantic disclosure of their linguocultural and gender characteristics, and the identification of their equivalents in non-related languages.

There are different perspectives on the issue of phraseological units from the perspective of each language. V.Vinogradov emphasizes that "the main characteristic of phraseological units is their formal stability; they do not appear in the speech process but are formed ready-



made in human consciousness and stem from the expression of a single meaning by at least two independent words" [1:267].

He developed a classification of phraseologisms based on Russian language material, dividing them into phraseological mixtures, phraseological units, and phraseological combinations.

A.V. Kunin, who made a significant contribution to English phraseology, divided phraseological units into five groups based on their stability, stating that they are "full or partial stable combinations of lexemes expressing figurative meaning"[2:288].

The concept of "field" in linguistics emerged as a systematic-functional method of representing linguistic phenomena as an intuitive approach. It is integral to the analysis of groups of linguistic units and is studied at various stages as a systematic or simple group. In the fields of modern linguistics, this field method, depending on the research objectives, can be studied in the following ways: lexical field, conceptual field, lexical-semantic field, functional-semantic field, syntactic field, and others. The semantic field often refers to the onomasiological and semantic unification of linguistic units. A semantic field typically combines words from different parts of speech. At the same time, the words within this field must be collected on the basis of a single attribute (integral seme) within a single branch of speech; this is the primary property of the semantic field. Of course, the second property is closely related to the first, but the fact that all members of this group of words share a common characteristic is called an integral seme. The second characteristic of this semantic field is considered in pairs inseparable from the first characteristic. In this case, conceptualized elements arising on the basis of reality in the minds of native speakers are discussed.

**Methods.** Currently, various types of classification for phraseological units have been developed. The most common classifications are based on semantic unity and lexical composition, origin, thematic groups, lexico-grammatical types, and stylistic features. In our dissertation, we will examine the classification for studying the lexico-semantic fields of somatic phraseologisms.

Based on an analysis of the phraseological units within the "heart" lexico-semantic field, the following picture emerges: To change, to break, to be squeezed, to ache, to beat, to connect, to rise to the throat, to be crushed, to strike, stone, no dirt, black, fire, hair, clean, to make bleed, empty, to freeze, to be carried away, to crush, to water, to burst, to cause a tumult, to burn like fire, to slice, to not fit a hair, wide, to swallow, unyielding, lion, rabbit.

The somatisms occupying the top five positions in terms of frequency of use are equally distributed in the Karakalpak and English languages

and comprise more than half of the SPU (Further in the article, the somatic phraseological unit is used with the abbreviation "SFB") across all fields. These are "heart," "eye," "head," "hand," and "mouth" in both Karakalpak and English.

The SPU "hand" is frequently encountered. This word is used in various senses. The most common of these are conversation, skill, activity, and exchange, which reflect the practical application of thoughts.

In particular, there are many phraseological units that include this somatism, which have the meaning of "to find and take something from someone"; in this paragraph, both the denotative and connotative meanings of the phraseological units under discussion are given (a literal translation of the phraseological units is provided), for example:

Kk: *qolı altın* - golden hand, skilled, a hand of flowers, master craftsman, deft; *qolı bos* - hand is free, free from work and worries; Eng: a man of his hands - a man of his hands, a master who has a skill, has golden hands. Phraseological units with the "hand" component serve to describe a person who is busy at work: for example, in English, a light hand - a light hand, dexterity, skill. This group also includes phraseological units with negative meanings: Kk: *qolı taza emes* - hand is not clean, prone to theft; *qolı suq* - his/her hand is greedy; 1) prone to theft, 2) greedy; Eng: *high hand* - a high hand, arrogance, haughtiness, conceit. Phraseological units with this somatism express the meaning of "help":

Kk: *qol sozıw/qol jabıw/qol qabıs* - to extend a hand, to help, to support;

Eng: *lend smb a hand* - to lend a hand to give, to help someone, to extend a helping hand.

Kk: *qolı altın* - golden hand, skilled, talented; "*qolı bos*" - free, free from work and worries;

eng: *a man of his hands* - a person with their own hands, a craftsman with a craft in their hands, with golden hands. Phraseological units with the component "hand" serve to describe a burning breath: for example, in English a light hand - light hand, dexterity, skill. This group also includes phraseological units with negative meanings: "*qolı taza emes*" - unclean hands, unclean hands, prone to theft; "*qolı suq*" - dirty hands. 1) predisposed to theft, 2) greedy; eng.: high hand - high hand, arrogance, arrogance. In phraseological units with this somaticity, the meaning of "help" is expressed: see: "*qol sozıw/qol jabıw/qol qabıs*" - to extend a hand, to help, to support; eng: "*lend smb a hand*" - to lend a hand, to help someone, to extend a helping hand.

**Results and analysis:** Somatisms that occupy the first five places in terms of frequency of use are equally distributed in English and Karakalpak languages and fall within the immediate boundaries of all phraseological manifestations, thus comprising more than half of the total volume. These are "heart," "eye," "head," "arm," "mouth" in English and Karakalpak. The component "hand" is frequently encountered in phraseological units. This word is used in different meanings. The most frequently encountered ones are reflecting practical thoughts such as speaking, skill, entrepreneurship, experience exchange, and work. Especially, many phraseological units containing this somatism are found in both languages, they are more often interpreters of the thematic group. For example: Kk: *qolı altın* (*golden hands*) - a jeweler (a skilled craftsman, a person who performs all tasks with exceptional quality); *qolı bos* (*idle hands*) - free from work and responsibilities (a person who does not engage in labor activities, unmotivated);

Eng: *a man of his hands* - a skilled craftsman with expertise, golden hands (a person who knows the intricacies of work, a master who takes responsibility for his own work); light hand





*heart is in the right place); heart of gold - golden, caring, generous, generous person (heart is golden)[4:30].*

The somatism "tongue" means to communicate. It expresses its primary symbolic meaning and belongs to the thematic group of the same name, for example: kk. *tilden túsirmew* - to speak continuously, to tell what they've talked about; *tilinen túsirmew* - to keep someone's mouth/tongue open, to respect, to take pride in (to keep the tongue open); *tiliniñ ushında* - nothing comes to mind, to stand on the tip of the tongue, it's not coming to my mind, to remember carelessly, to disrespect (on the tip of the tongue). Often, in phraseological units, it refers to an organ responsible for excessive speech, therefore, in the sense of losing one's respect by speaking meaninglessly, it belongs to the thematic group of "respect." In this case, it has negative semantics (secondary symbolic meaning): kk. *tilin tiygiziw* - to slander, to gossip, to attract someone to another person's side, to carry out propaganda, to convince, to speak ill of, to disrespect (to slander); *tilin jiberiw* - 1) to convey a message to someone, to talk too much, to give free rein to one's tongue; 2) to insinuate, to slander; eng. *hold one's tongue* - to be quiet, to sit silently, to answer nothing, to close one's mouth, to keep one's tongue between their teeth (to hold one's tongue); have a long (loose) tongue - to talk too much, to be excessively talkative (to have a long tongue).

**Conclusion.** Thus, national-cultural semantics should be sought primarily in phraseological units, and at the same time, it is in the phraseological fund that the national characteristics of the language are directly visible: it reflects national culture through its prototypes. Information about traditions, professions, crafts, flora and fauna, philosophical views, lifestyle, and people in general is provided through the linguocultural interpretation of phraseological units.

In many English and Karakalpak phraseological units, somatic components are used. This one the main reason is that the human body is always perceived as a direction in understanding the world. That is, the source of this knowledge lies in the fact that a person transfers knowledge about themselves to the surrounding world, to reality.

The names of human organs, their properties and functions, having a certain degree of significance, constitute the somatic code of the studied cultures. Semantic core units (i.e., member names) included in the widely repeated and local vocabulary of the compared languages are active in creating word combinations, which increases the level of equivalence between languages. Somatic phraseological units make up a large layer of the dictionary in English and Karakalpak.

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