



SOMATISM AS A COMPONENT OF PHRASES IN ENGLISH AND KARAKALPAK LANGUAGES

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ABSTRACT

Somatic phraseological units are primarily symbolic and imaginative expressions that draw on observations of human or animal behavior to portray a person's emotional state. In somatic language, body part names are utilized to describe functions that people encounter in their daily lives. The quantity and range of groups of phraseological units, which involve somatic language, are determined by the relevance and importance of specific organs or body parts. Consequently, this paper examines the notions of somatic language and phrases, as well as the contrast between somatic expressions in English and Karakalpak.

An individual perceives the surrounding reality through their senses, with various organs fulfilling specific sensing functions. The human body's parts enable people to carry out different activities. Since the earliest stages of life, the human body has been an object of observation. This exceptional fact motivates us to explore it through phraseological units containing body part names. In medicine, body parts are referred to as "somatika" from the Greek word "soma" meaning body. Thus, in linguistics, we use the term "somatism" to refer to body part names. [1,103]

Somatic phraseologies are created by combining two or more words that form expressions with a definite meaning, a consistent lexical arrangement, and a syntactic structure. The coherence and consistency of the words that compose this combination are intimately linked to the entirety of the components of somatic phraseological units and the level of figurative language.

The term "phraseological somatism" was initially introduced by E.M. Mordkovich, who utilized it when discussing the Russian language in his work "Semantic-thematic groups of somatic phraseologisms". [4, 133-139]

This viewpoint was also shared by Logan Smith, an English academic, who emphasized the vast array of phraseological expressions incorporating body parts in the English language, which enhance and embellish it with more figurative language. [3,502-512]



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 [2, 197-213].

Somatic phraseological compounds, characterized by a distinct semantic structure, relinquish their lexical significance and form somatic expressions that are processed holistically within the combination. Therefore, the key attributes that define somatic phraseological combinations can be described as follows:

- 1) Somatic phraseological phrases convey a complete meaning;
- 2) Somatic phraseological compounds are easily found in the language;
- 3) Somatic phraseological combinations blend national-cultural-historical traits to create figurative and emotional expressions;
- 4) The facets of somatic phraseological units are metaphorically utilized to generate somatic phrases that function as a whole and as a constituent within a sentence.

It is time to analyse some phrases related to the word head in English and Karakalpak languages [5, 37-45]. In the English phrase heads will roll which has its Karakalpak counterpart in *bastan ayiriw* (literally heads will fall), the head is taken to mean life because conventional knowledge tells us that in the past, people who had committed a serious crime were sometimes executed by decapitation. Also, people who were in high positions in society and had to bear significant responsibility, were sometimes executed if they failed to perform their duties to the satisfaction of their superiors.

An interesting extension of this phrase is the English expression to put a price on somebodys head which can again be found in Karakalpak as *Basi ushin siyliq* (literally to want someones head). Another example of this metonymy is the English phrase to put ones head on the block for someone which can also be found in Karakalpak as *Basi menen juwap beriw* (literally to put the head on the block for someone). As can be seen, all the mentioned phrases in which the head is used to conceptualize life, are based on peoples experiences which they have carried with them in the course of history and which are reflected in idiomatic language.

The English phrase to turn/stand something on its head whose equivalent can be found in the Karakalpak phrase *Uydi basina kòteriw* (literally to stand something on the head) is a nice example of combining conventional knowledge and metonymy as a basis of motivation of this phrase. The meaning of this phrase, to completely and radically change something, and give it a new sense or negate it is based on our conventional knowledge that logically, the human body is positioned in such a way that the head is up and the feet are on the ground.

While gathering instances of somatic phraseological units, the subsequent semantic categories pertaining to both languages have been identified. Here is given examples to some of them:

- 1) Somatic phraseological units denoting person's characteristics:
 - light hearted, thick-headed, etc.
 - *Aq koñil, kewili keñ*
- 2) Somatic phraseological units denoting psychological conditions, emotions and feelings of people {to be sick at heart/ *Júregi awriydi*; to break one's heart- *júrekti jaralaw*; to touch the heart – *júrekten aliw*; smb's heart sink – *júregi jarildi*; to hang down one's head – *Basin joğaltiw* ; to have no face – *bez bet*



3) Somatic phraseological pertaining to physical human connections, sentiments towards one another:

a) positive interrelations (to take to one's heart-*Júregine alıw*; to set one's heart on (upon) -*júregińizdi (ge) bágdarlaw ushın*; to gladden smb's heart -*kewilin kòteriw ushın*);

b) negative interrelations, attitudes (to harden one's heart- *júregińizdi qattılastırıw*; to grind one's teeth-*tislerin g'ijirlatiw*; to lay hands on smb - *qolın qoyıw*)

Somatic phraseological units denoting human actions:

a) mental activities (put your heads together- *basıńızdı birlestiriw*; to enter smb's head-*baslaw*; not to make head or tail of smth-*hesh nárseni tusinbew*)

b) seeing activities (to take smb's eyes off smth- *kózin geypara zattan úziw*, to meet smb's eyes- *birewdiń názeri menen toqnasiw*; to open one 's eyes -*kózlerin ashıw*; to keep an eye on smb-*birewdi baqlaw*);

c) speaking activities (To hold one's tongue/ to open one's lips-*tınısh bolıw*, *indemew*, *aytpaw*; bite one's lips-*isenimshi bolıw*; not to find in one's heart- *isendiriw*, *ózińizdi májbúrlew (geypara zat qılıwğa)*, *qarar qabıllaw (geypara zat qılıwğa)*; to wag one's tongue-*paydasız sóylew*; *ósek qılıw*);

d) hearing activities (with all smb's ears-*birewdiń barlıq qulaqları menen*, be all ears *dıqqat penen tıńlań*.)

Upon examination of chosen somatic idioms, disparities and resemblances in languages have been identified, leading to the subsequent deductions:

1) There exists a cluster of somatic phraseological expressions in the English language.

2) In both languages, idiomatic expressions incorporating body parts substantially amplify the figurative language and impactfulness of the narratives.

3) They can be classified into several groups according to their semantic meanings.

4) In order to express emotions, passion and strong feelings English speaking writers use somatic phraseological units with somatism "heart", while Karakalpak writers express emotions with the words "soul" (*jan*), "mood" (*końil*). For example: light - hearted – *aq końil*, to take to heart – *júregine jaqın aliw*, etc.

5) In Karakalpak and English languages there are several similarities in denoting some phenomena. For example, smb's hair stands up on end –*shashı tik turdi*, to widen one's eyes – *kozi qarasinan shıqtı*, an apple of an eye – *kozdiń qarashiğı*, etc.

Conclusion. Somatisms refer to phraseological units that incorporate a mention of a bodily part. As this is a shared feature among all people, it is logical that it influences language. To ascertain whether the body is regarded and expressed similarly across languages, we have examined somatic phrases in English and Karakalpak. Our analysis has revealed both similarities and distinctions in somatic phrases between the two languages.

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