

METHODS FOR RESEARCHING THE CULTURAL AND NATIONAL VARIATIONS OF SOMATIC PHRASES

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Somatism is one of the oldest layers in the vocabulary of different languages, reflecting the cultural and national characteristics of peoples, their customs and traditions, conveying many years of experience and culture, their spirit, demonstrating the influence of foreign language factors on the language. An important expression of concepts and, therefore, they belong to a stable parts of many languages [4, 20].

Somatic phraseological units, that is, phraseological units, one of the components of which is the name of a part of the human or animal body, are one of the most extensive and productive groups of corpus phraseological units. This group, according to V.P. Shubina, which accounts for about 15% of the phraseological fund of the language [10,85].

According to M. Mirzaliyeva, somatic units are expressions made up of words denoting parts of the human and animal body. They are an expression of human emotions and feelings, relationships with the environment. In this case, the names of specific parts of the body are used [5, 53-55].

Somatic phrases are formed from combinations of two or more words, such as complete meaningful expressions, stable lexical structures and syntactic structures. The stability and uniformity of the words that make up this combination are closely related to the total number of components of the somatic phraseological unit and the degree of imagery.

Somatic compounds with a distinct semantic structure lose their lexical meaning and form somatic expressions, considered in combinatory as a single whole. From this point of view, the main features that define a somatic phraseological association can be described as follows:

- 1) somatic expressions expressing general meaning;
- 2) somatic phrases are easily accessible in the language;
- 3) somatic phrases – figurative and emotional expressions that combine historical, cultural and national characteristics;

4) the sides of somatic phraseological units are used in a figurative sense to create somatic expressions that act as a whole and as a member of a sentence [6,162-166].

Somatic phrases mainly contain characteristics of the culture, lifestyle and social activities of the people to whom they belong. They reflect the national vocabulary, which is associated with traditions, national and religious holidays and the way of life of the people. Taking into account all the data from T.N. Chaiko concludes: “Because body parts are present so frequently, they become a kind of standard for comparison” [9,104].

However, despite numerous comparative studies of somatism in different languages, this subsystem has not been studied from the point of view of cultural and national characteristics. That is why in this work we will try to consider somatic phraseological units from the point of view of their cultural and ethnic specificity, since somatic phraseological units themselves reflect secular experience, culture, national traditions and customs of the people, national and cultural characteristics of the language, its originality. SFU is not just words connected in meaning, but a kind of story with its own history, revealing the culture of people, their views and vision of the world. It is through their analysis that one can determine the universality inherent in all humanity and the specific features of phraseological units belonging to a particular people.

Phraseologisms related to the word “eye” [1, 62-68].

For example: Sonda nege meniń kóz aldında tislerin qayrap atırǵan qasqırđın balası kibi payda boladı?

“Maǵan Najimovtıń kózqarası ózgergen be yamasa waqıt ózgergen be?” dep oylandı ishinen.

Bunnan Dawletbay mudamı xabardar. Sonlıqtan ol ùmitli kózlerin Zamiradan ayırmay, álleqanday jubatıwshı keńes kùtti.

Ózine sın kózler qadalǵanın sezgen Saparbay da qolaysız jaǵdayda.

In the phraseological units taken from the example above, the word “eyes” is the key word.

In the first example, the phraseological unit “kóz aldında” means “to appear”, “to stand in front of”. Its components consist of the compound word noun + adverb by construction. In the second example, “kóz aldına keltiriw” phraseological unit means “remember”, “think”.

In the third example, “kózalmay qaraw” is a phraseological unit that means “to sit still.” [3].

TIL HÁM AWDARMA MÁSELELERI

V ilimiy maqalalar toplami

Phraseologisms related to the word “language” are stable phrases that are very often used in colloquial speech.

For example: 1) Oblastlıq partiya komitetiniń basshıları arzanı oqıwdan bunday aqıllı basshını jumıstan bosatıw qáte, dep ózin tillesiwge shaqıradı.

2) “Jańalıq” sabxozı barlıq waqıtta rayonda, hátte oblastta eń aldınğı sıpatında tilge alınatuǵın edi.

In the examples, “tillesiwge shaqırıw” in the colloquial sense of the word “tilge alınıw” means to talk together.

So, it is impossible to interpret phraseological units without knowing the history of peoples and their traditions. Each phraseological unit carries direct or indirect cultural information about the world. In phraseological units, imprints of earlier historical periods are preserved, determining its cultural and national character and revealing their cosmopolitan features.

When studying phraseological units, it is important to monitor how their cultural, national and etymological interpretations change, what mental changes occur during the historical change of cultural reference points associated with the change of times.

The above etymological analysis includes only a small part of phraseological units with a somatic component in order to illustrate the development and shift of original meanings.

In conclusion, the analysis allows us to draw the following conclusions: Somatic phraseological units are mainly figurative metaphors based on observations of the behavior of a person or animal, describing the emotional states of their touch. The phrase soma uses the names of body parts and functions that a person encounters every day. The number and thematic variety of groups of phraseological units, including their corresponding somatisms, depending on the importance and meaning of the functions of certain organs or parts of the body. Therefore, it is impossible to interpret phraseological units without knowing the history of peoples and their traditions. Each phraseological unit carries direct or indirect cultural information about the world. In phraseological units, imprints of earlier historical periods are preserved, determining its cultural and national character and revealing their cosmopolitan features.

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