
**PRINCIPLES OF STUDYING SOMATIC PHRASEOLOGISMS IN ENGLISH
AND KARAKALPAK LANGUAGES**

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Abstract: *This article analyzes the role of somatic phraseologisms in world culture, their unique characteristics, 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, emotional-expressive means, structural and semantic field, denotative, connotative.*

Introduction. In world linguistics, extensive research has been conducted on the systematic study of controversial issues in the field of phraseology. In particular, significant research has been conducted to determine the semantic and structural features of phraseological units, based on their semantics, scope, and boundaries. It is worth noting that studying phraseologisms solely from a linguistic perspective does not fully reveal their nature, as the influence of the nation's and people's life experiences, the interaction of social individuals, spiritual and material culture, and other extralinguistic phenomena is overlooked. The study of language units in relation to extralinguistic factors has taken a special direction in modern linguistics, and the study of phraseological units in this aspect allows us to come to new scientific and theoretical conclusions. At the current stage of studying the phraseological system in world linguistics, the issue of studying phraseological issues related to speech, text, nominative, and cognitive functions, as well as the methods of their use in the text, is being put on the agenda. Not limiting themselves to studying the internal structure of language, attention is increasing to the communicative aspect of speech. After all, it is generally accepted that any science corresponds to modern development and human interests only when it studies its object in connection with the human factor and its needs. As is known, phraseologisms are directly related to stylistics and, in the process of use, change their stylistic diversity depending on their inner meaning. They develop semantically in the works of masters of the word, acquire stylistic coloring, and this is connected with the issues of the art of speech, speech culture, and mastery. Since phraseologisms are used in speech as an artistic,

emotional-expressive tool, the study of their stylistic features is of great importance not only in semantics and stylistics, but also in solving general problems of phraseology. Such research also plays a significant role in the development of the emerging field of phraseological stylistics. [4;177].

The comparative study of somatic phraseologisms in intercultural communication is becoming one of the important issues, especially the comparative study of languages that are not close in origin to each other is becoming a major task among linguists. Therefore, this article analyzes the linguocultural features of somatic phraseological units in English and Karakalpak. We know that since ancient times, phraseological units have been widely used in folk oral traditions, their daily lives, customs, and rituals. This, in turn, creates opportunities for people to easily understand each other.

Methods. By analyzing the structural and semantic field of somatic phraseological units in the languages being compared, we have succeeded in studying their similarities or differences in usage. Certainly, the examples used are closely related to the national culture, history, and traditions of that people, creating a broad semantic field. The semantic field is an objective linguistic structure, confirmed by its action. When a person remembers a forgotten word, they mentally reflect the features of the object that make up the structural part associated with its name, or they refer to a synonymous and antonymous series [3:70].

The linguistic nature of the semantic field is determined by the peculiarities of the systemic-structural formation of language. In the process of selecting and analyzing words for the lexical-semantic field "Heart," embodied through somatic units, we managed to identify lexical-semantic groups. In this case, by lexical-semantic group, we understand a group of words united by the commonality of a categorical seme and the commonality of parts of a sentence through a single feature. First of all, we decided to begin this research by determining the total number of somatic units in phraseological units.

Somatic components in English: heart; eye; head; hand; mouth
foot/leg; tongue; ear; nose.

Somatic components in the Karakalpak language: heart (júrek); eye (kóz), head (bas); hand (qol); mouth (qwız); foot (ayaq); tongue (til); ear (qulaq); nose (murın).

The lexical units used to create the analyzed somatic field in English and Karakalpak languages were divided into the following lexical-semantic groups: anatomy, feeling, metaphorical meaning, and symbolic comparison. The classification of lexical units into groups was based on the heart's activity and its main definitions. For example: to break one's heart, someone's heart is in the right place, to open one's heart to someone, with a light heart. [2:17].

In Karakalpak: Júregine qol salıw, Júrek bawırın tiliw, Júregi taza, Júregi yarım, Júregi úzilidi, júregi jarılıw, júregi ezildi.

Somatisms occupying the first five positions in terms of frequency of use are equally distributed in both Karakalpak and English languages and encompass more than half of all SFUs (hereinafter in the article, "Somatic Phraseological Units" will be referred to using this conditional abbreviation) across all fields. Bularǵa qaraqalpaq hám inglis tillerinde «júrek», «kóz», «bas», «qol», «awız» bolıp tabıladı. The SFU "qol" (hand) is frequently encountered. This word is used in various meanings. The most common of these reflect the practical application of ideas, including communication, skill, activity, and exchange. Notably, there are many phraseological units containing this somatism, which carry the meaning of "to find and obtain something from someone." In this paragraph, both denotative and connotative meanings of the discussed phraseological units are provided (along with literal translations of the phraseological units), for example: karakalpak.: qolı altın - altın qol, sheber, qolı gúl, zerger, ebeteyli; qolı bos - qol bos, jumıs hám uwayımlardan azat; eng: a man of his hands - óz qolı bar adam, qolında óneri bar usta, qolı altın. Phraseological units with the component "hand/qol" serve to describe a person whose work is in full swing: for example, in English: a light hand - jeńil qol, ephillik, ustalıq. This group also includes phraseological units with negative meanings: karakalpak: qolı taza emes - qol taza emes, qolı taza emes, urlıqqa beyim; qolı suq - qolı (onıń) suq; 1) urlıqqa beyim, 2) ashkóz; ing.: high hand - joqarı qol, menmenlik, kózin et basqan, tákabbirlik. The meaning of "help" is expressed in phraseological units with this somatism: karakalpak: qol sozıw / qol jabıw / qol qabıs - qol beriw, járdem beriw, qollap-quwatlaw; eng.: lend smb a hand - beriwge qolın berip turıw, birewge járdem beriw, járdem qolın sozıw. Phraseological units with the component "eye/kóz" express human emotions and feelings. For example: karakalpak.: kózi baylanıw - kózi baylanadı, hádden tıs tań qalıw, ózin joytıw, awırıw, qáweter jaǵdayına keliw, kózleri mańlayına shıǵıp ketiw; kózi qapasman shıǵıw - hayran qalıw, qorqıw, táshwishke túsiw; eng.: open one's eyes - kózlerin ashıw, kózlerin úlken ashıw (tań qalǵaninan), evil eye - jaman kóz, kózi nákas, the expression "my eye's light" (kózimniń nurı) refers to a dear, gentle, and respected person who is eagerly awaited. Phraseologisms that reveal feelings through visual perception: karakalpak: kózden tasa qaldırmaw – kózlerin almaw, birewden kózlerin almaw, kózlerin taydırmaw, qattı baqlaw, ańlıw; eng.: fasten one's eyes on - kózlerin biriktiriw, tigilip qaraw. It should be noted that there are phraseological units with the component "eye" denoting loss of vision or death: karakalpak: kóziniń nurı ketiw - Kózlerdiń nurı ketti, hálsiz bolıw, kúsh joytıw, ólimge jaqın bolıw; kózge qum quyılıw - Kózlerin qum menen toltırıw (To fill the eyes with sand) refers to the word "To die"; eng.: have got a film over one's (the) eyes – kózleri aldında qatlam

payda bolıw, ajiratiw qıyın, kóriw anıq emes; if you had half an eye - kózlerińizdiń yarımı bolǵanda edi, eger sen kóre alǵanda ediń!

Results and analysis: The main connotative meanings of the "head/bas" somatism in Karakalpak and English are: the ability to think intelligently and act thoughtfully. The presence or absence of intelligence is primarily associated with the head or brain as an organ of intellectual activity. The largest group in both languages consists of phraseological units describing a person's mental abilities. For example: In Karakalpak: "bası bar" - intelligent, conscious, smart, resourceful, broad-minded; In English: "to have got a good head on one's shoulders" - to be intelligent, smart, resourceful; In Karakalpak: "bası isleydi" - one's head works well, thinks well, has a good mind; In English: "have (got) one's head screwed on right (the right way)" - to be sensible, intelligent, to think and act rationally; Phraseological units related to memory processes: karakalpak: bası joq – bassız, oyına keltire almaytuǵın, bası sebettey tesik; eng.: have a head like a sieve - bası sebetke uqsagan, yadlaw qábleti tómen, shaymiy. A person's mental capacity is evaluated in these compared languages by the categories of "conscious (intelligent) /foolish." No phraseological units denoting "average mental (intellectual) abilities" were found in the compared languages. In the mentality of the Karakalpak people, the concept of "head" is closely related to the concept of "heart." In both languages, "heart" acts as a center of emotional retention, and in the Karakalpak language, rational memory (memory) and mental processes are connected to the heart. In English, the state of memory is usually denoted by the words wit, "mind," and mind, "consciousness," meaning that the center of a person's intellectual state is the head. The concept of "heart" is a sign of higher feelings - psychological feelings - that reveal the causes of grief and joy. Therefore, the heart is often associated with the concept of love, being in the center of attention: karakalpak: júregin awlaw - júregin kóteriń, kewilin kóteriń, dıqqat awdarıw, ǵamhorlıq etiń; eng.: open (pour or uncover) one's heart to smb - júregin birewge ashıw, tógip taslaw, aytıp beriń, sezimlerin aytıw yaki tógip taslaw, kewilin ashıw. The images of a "constricted," "heavy," and "black" heart combine the motifs of sorrow and grief-affliction. The concept is embodied in the image of a "broken (wounded) heart," which conveys deep sorrow, disillusionment with love, and grief caused by love. Ex: karakalpak: júrekti awırtıw – júrekti awırtıw, birewge ruwhıy zıyan jetkiziń, birewdiń kewilin awırtıw, birewdi qapa etiń; eng: break one's heart - júrekti sındırıń, birewdiń júregin awırtıw. «Jeńil júrek» obrazı kewil ashıqlıq, quwanışlılıq, ruwhıy ayqınlıq motivin ańlatadı: eng.: with a light heart - jeńil júrek penen yaki júregi jeńil bolıp, hesh qanday táshwishsiz, qayǵı-qáwetersiz, uwayım qayǵısız. The use of the word "heart" almost always tells about a person's positive qualities and is used to describe a person's character. (karakalpak: kewili ashıq - júregi ashıq, mehriban, meyrimli, ashıq, ǵamxor, aq kónil, kishi peyil; júregi taza - júregi ashıq, júregi taza, tuwra

sóz, ashıq minez, kewili ashıq; eng: smb's heart is in a right place - birewdiń júregi durıs ornında, itibarlı, ğamxor, mehriban, basqa adamlarǵa ğamxorlıq qılıw; heart of gold - júregi altın, altın, ğamxor, keńpeyil, saxıy adam). The somatism "tongue/til" denotes communication and communication - this signifies its primary symbolic meaning, for example: tilinen túsirmew - tilden túsirmew, toqtawsız aytıw, sóyleskendi aytıw, birewdiń tilinen/awzınan ketpew; tildiń ushında - tildiń ushında, hesh yadqa túspeydi, tildiń ushında, oyıma kelmey atır. In phraseological units, it is often referred to as an organ responsible for excessive speech. In this case, it has negative semantics (secondary symbolic meaning): karakalpak: tilin tiygiziw - tilin tiygiziw, ósek aytıw, ğybat qılıw, birewdi bir adamnıń tárepine tartıw, úgit-násiyat alıp barıw, isendiriw; til jiberiw - 1) «ǵápti birewge jetkizip barıw, júdá kóp sóylew, tiline erk beriw»; 2) «qosıp aytıw, jala jabıw»; eng.: hold one's tongue - tilin ustaw, tınısh bolıw, únsiz otırıw, hesh nársenge juwap bermew, awızın jabıw, tilin tisiniń arasında saqlaw; have a long (loose) tongue - uzın tilge iye bolıw, júdá kóp sóyleytuǵın, hádden tıs sóylemshek. Words are spoken through the mouth/awız. As a result of the analysis, the following phraseological units with the general meaning "talkative, talkative, gossip" were identified. (karakalpak: awızı altı qulash (bolıw) - awızı altı qulash, sóylemshek, ósekshi, sóylesiwge beyim; eng.: have a big mouth - úlken awızǵa iye bolıw, ósekshi, lapgóy; artıq sóylewdi qadaǵan etiw, birewdi sóylemewge májbúrlew; karakalpak.: awızdı jabıw - sóylewdi qadaǵan etiw, toqtatıw, úndemewge májbúrlew; eng.: shut (stop) smb's mouth - birewdiń awızın jabıw (sóylewdi toqtatıw), birewdi úndemewge májbúrlew; birewdiń sóylewine jol qoymaw, awzına qaqqaq bolıw. In our understanding, "ear/qulaq" is an organ that receives information through hearing. [5.110]. These somatic phraseological units are used to express the ability to recognize and listen.: Karakalpak: qulaqqa aspaw - ayılǵanlarǵa itibar bermew, qulaqları arasınan ótkizip jiberiw; eng.: go in one ear and out the other - bir qulaqtan kirip, ekinshisinen shıǵadı, qulaqları arasınan ótkizip jiberiw. "Ayaq/leg/foot" means movement, activity. Example: karakalpak: ayaǵı jetiw - bir jerge jetip barıw; eng.: do a hot foot (go on the hot foot) - ıssı ayaqta bir jerden ketiw, ketiw, joq bolıw, jelkesiniń shuqırn kóriw. The first meaning of the somatism "murn/nose" signifies closeness. For example, in the Karakalpak language murnınıń túbinde (astında) - dim jaqın, qasında, uzaq emes, murnı astında, qol jeterli jerde, eng.: before one's nose - murnı aldında, tuwra adamnıń aldında; nose to nose - murnıǵa murnı tiyetuǵın jerde, júzbe-júz. Figurative meanings are 1) to interfere unnecessarily. For example: karakalpak.: murnın tıǵıw - murnın tıǵıw, qızıǵıwshań bolıw; óziniki bolmaǵan iske aralasıw; eng.: poke one's nose into smth - bir nársenge murnın salıw, bir nársenge murnın tıǵıw, jumıslarǵa aralasıw; 2) arrogance in English.: look down (turn up) one's nose at smb - birewge murnın kóteriw, birewdiń aldında murnın kóteriw, birewge (bir nársenge) mensinbeslik penen qaraw, murnı aspanda bolıw.

The properties of the field discussed above, namely its structure and the existence of relationships between its elements, are mandatory for any field model of the kernel and its boundaries. At the same time, a particular field model can have additional properties unique to it. The semantic field is multi-layered, encompassing the polysemantic semantic structure of a word and a collection of lexical-semantic variants of words expressing the relevant concept. Certainly, each lexical-semantic variant within a word has a unique meaning, distinguishing itself from others by this meaning, and is capable of interacting with various lexical groups.

Conclusion. Thus, the field model confirms the applicability of linguistic phenomena as a specific system or subsystem. According to this model, language is a dynamic system, represented as a system of changes in its elements and the restoration of relationships between them. In the course of the field structure, the dialectical connections between linguistic phenomena and non-linguistic reality, the mechanism of this connection, and its laws are revealed. Specific features of language consciousness are identified, and its national characteristics are highlighted. The field is one of the forms of systematization of linguistic material (meaning) in the language system.

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