



SOMATISM AS A COMPONENT OF PHRASES IN ENGLISH AND KARAKALPAK LANGUAGES

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Annotation: Somatic phraseological units are primarily symbolic and imaginative expressions that draw an observations human to portray person's emotional state. They are determined by the relevance and importance of specific organs or body parts.

Key words: Somatic phraseology, phraseological units, body parts, emotions.

Phraseology is a constantly developing science of a great interest from many points of view. It is one of the most essential sides of the language and may be one of the key factors of enriching the vocabulary of a language. Phraseological units are a vivid expression of numerous traditions, customs, and people's history. G. B. Antrushina describes phraseology as « *an amusing picture gallery in which are collected vivid and amusing sketches of the nation's customs, traditions and prejudices, recollections of its past history, scraps of folk songs and fairy-tales* ». Namely this reason motivated the choice of this topic for the present research. Besides, phraseological units play an important role in human communication. They produce a considerable expressive effect, except conveying information. They appeal to the reader's emotions, to his aesthetic perception and to his literary and cultural associations. That is why it seems interesting to study these lexical units. Further, somatic phraseology presents a considerable part of phraseological units. Phraseological units with somatic elements reflect the human's understanding of the world by medium of the body. That is why very often while describing different emotions or states of the mind or of the body the speakers of different languages use various expressions that include parts of the body.

Besides, somatic phraseological units present a research interest namely from a comparative point of view, as this could permit to reveal some similarities and differences between the phraseological units of different languages. So, we intended to compare a number of somatic phraseological units in the English and Karakalpak



languages. These two languages have different structures and belong to different groups of languages. English belongs to the Germanic group, and Karakalpak – to the Turkish group of languages. The evolution of these two languages, having common ancestors, makes us suppose that there may be both similarities and differences between the phraseological units of these two languages.

This is, accordingly, in order: head, hair, eyes, nose, mouth, teeth, ear, tongue, heart, hand and leg. Native speakers resort to words that call their organs to describe a wide variety of areas of reality, including emotions. Own body is the closest for a person, they compare with him when they talk about something as familiar as possible. The expression – to have something at one’s finger tips – *bes barmaqta bilw* speaks for itself. The organs of the human body can be classified in different ways and distinguished into groups according to various criteria: for example, there are organs that receive information from the outside – these are eyes, ears, and nose.

The head-*bas* controls thinking and reason, for example: to have a good head for something – *bası islew*, or to have a good head on one’s shoulders – *jelkesinde bası bolw*. The meaning of the ability to concentrate, will is reflected in such phraseological units: to lose one’s head – *basın joytıp qoyıw*; to keep one’s head – *basın joytpaw*. Often the “head” takes the meaning of “life”, because it is a vital organ: *juwapkershilikti moyınına alıw*, to carry one’s head high – *basın bálent kóteriw (ózin ılayıq dep esaplaw)*; to wash one’s head – *birewge azar beriw*. **Hair-shash**. To tear one’s hair out – *shashın julıw*. Separate semantics have one hair, or a hair: it matters something small, sometimes it doesn’t matter: to split hairs – *mayda-shuyde zatlardan ayıp izlew*; by a hair – *jağasında*. **Eyes** – *kóz* and their openness symbolizes the receipt of information and its reliability: sharp eye- *ótkir kóz*; to be all eyes – *itibarlı bolıw, itibar menen qaraw*; to open somebody’s eyes to something – *qandayda bir nársege itibar menen qaraw*. Eyes are also important spokesmen of emotions and feelings, therefore, a large number of phraseological units with this component, reflecting a change in the emotional state of a person. For example, surprise: an eye-opener – *hayran bolıp qaraw*; wish: with an eye to doing something – *kóz qırın taslaw*; envy and ill-will: the envy eye / green eyes – *kóre almawshılıq yaki qızğanış penen qaraw*. There are a large number of phraseological units of “eye” component with meaning death: close eyes forever – *kóz jumıw*. **The nose** – *murın* is a relatively small organ and the only one that protrudes on the face. For example, it should be also noted the following meanings: to look down one’s nose at somebody / with one’s nose in the air – *murını kóterilip*



ketiw. By means of **mouth** – **awız** speech is made. This is its symbolic meaning in matching languages: to keep one's mouth shut – *awızın jabıw*; to keep one's mouth shut – *awızına suw salıw*. **Teeth** – **tisler** is the oldest emblem of aggressive and defensive power. For example: to show one's teeth – *tisin qayırmaq*; an eye for an eye, armed to the teeth – *tisine shekem qurallangan*. **Ear** – **qulaq**, like the eye, is an organ that perceives information from the outside (only not visual). Therefore, mainly phraseological units associated with this body are used to denote the ability to recognize and listen to: to be all ears – *hámme qulağı menen esitiw*; it went in at one ear and out at the other – *bir qulağınan kirip ekinshisinen shıǵıp ketiw*. It is interesting that ears are associated with mystery, with the desire to find out: to pick up somebody's ears – *qulağına quyıw yamasa qulağına altın sırǵa*.

Tongue -til symbolizes communication, the transmission of information – this is its first symbolic meaning, for example: to have lost one's tongue – *tilin tıyıw*; the word is on the tip of my tongue – *tiliniń ushında turıw*. Often in phraseological units, the meaning of the body guilty of excessive talkativeness is important. In this case, it has negative meanings (the second symbolic meaning): a fool's tongue runs before his wit – *meniń tilim meniń dushpanım*; to lose one's tongue – *tiline erik beriw*. **Heart** – **ju'rek** – an organ with the symbolism of feelings, emotions, moods. For example, sincerity: from the bottom of one's heart – *shın kewilden*; pain: heart is bleeding – *ju'regin jaralaw*; to eat one's heart out – *ju'regi awırıw*; good luck: to win one's heart – *birewdiń ju'reginen, kewlinen jay alıw*; worrying: to take something to heart – *ju'regin aldırıw, táshwishleniw*.

Somatisms is often used to describe the character of people: to have heart of gold / big / soft / kind heart – *miyirman ju'rekli insan*. More often the use of the word “heart” speaks about the positive qualities of a person. Quite often, the heart is associated with the concept of love: to open one's heart to – *kimgedur ju'regin ashıw; su'yiw*; to break one's heart – *ju'regin wayran etiw*. **Hand- qol**: to take something in hand / lay hands on – *basqarıw, qolǵa alıw*; to hold well in hand – *qolında uslap turıw, basqarıw*; to take oneself in hand – *ózin qolǵa alıw*; hands off! – *qollarıńdı al*; to fall / get into somebody's hands – *qolǵa tu'siw*. Hands indicate the material embodiment of intentions: to seek somebody's hand in marriage – *qolin soraw*; to wash one's hands of – *qolin juwıw*.

Leg – ayaq: in the Karakalpak language is the main word for the entire limb, and in English the lower limb is divided into two zones and two words are used to



designate them: leg / (upper part) and foot / (lower part, foot). The foot symbolizes movement, speed. In established expressions, the legs are often opposed to the head and the mental principle associated with it in a person, as the acting and mechanical organ to the rational: little wit in the head makes much work for the feet – *basi islemegenniñ eki ayaqtıñ sorı*. Somatisms reflect the meaning of stability or instability (both in the direct meaning and figuratively) and selfconfidence: to stand on one's own two feet – *jerde eki ayaqlap turıw*; to get back on one's feet – *ayaqqa turıw*; to be with one foot in the grave – *bir ayağı jerde bir ayağı görde bolıw*.

In conclusion, it can be said that phraseological units with a somatic component make any language beautiful, rich, expressive and authentically native. Examples show that somatisms in English have the same meaning in Karakalpak language. And each language comprises a great amount of somatisms in the structure of phraseological units.

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