



Section 3. General questions of philology and linguistic

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LINGUOCULTURAL ASPECT OF SOME SOMATIC PHRASEOLOGICAL UNITS

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Abstract

The article discusses the linguistic and cultural features of the phraseology of somatic components in the English and Karakalpak languages. A phraseological unit or phrase, although the phrase is very ancient in origin, the history of the science of phraseology goes back several hundred years. Phraseologisms are the wealth of a nation, and their sources are closely related to nature, economic structure, history, culture, way of life, oral literature, fiction, art, science, and customs of the place where a particular people lives.

Keywords: *concept, phraseological unit, cognitive features, language, communication, component*

Intruduction

The history of the phraseological composition of the language is not only about the history of its formation, but also the history of the people's world view, because the choice of colors and their interpretation is a cultural discussion of the differences of reality. Obviously, when compared, they are used to refer to a special situation.

Phraseological fund of the language is one of the main custodians of stereotypes and symbols related to a specific culture. Phraseologisms play an important role in determin-

ing the national and cultural characteristics of a special language and cultural group.

Phraseological units are the focus of many researchers, who have studied the following issues:

– appearance (Babkin 1968, 1964, 1970; Gvozdarev 1974, 1977; Mokienko 1990, 1986, 1982, 2003, 1989, 1973; Roizenzon 1970, 1974, Shanskiy 1987,1988, 2009; Pirniyazova 2020);

– cultural differences (Vereshchagin, Kostomarov 1982; Telia 1994, 1993, 1995, 1996, 1966; Terminasova 2008; Dobrovolsky

1991, 1998, 1990; Sannikov 1999; Mikhelson 1994; Maslova 2001; Kubryakova 1988, 2003; Kornilov 2003; Gak 1988, 1999, Yusupova 2022, Bekimbetov 2021);

– ethnographic features (Gachev 1988; Sorokin 1994; Ufimtseva 1974; Mylnikov 1989, Yerimbetova 2022);

– pragmalinguistic feature (Teliya 1996; Tolstaya 1992; Fokina 1996, Sknarev 2006; Lepeshev 1981; Kravtsov 1992; Vezhbitskaya 1996, 2001; Zhalgasov 2020);

– cognitive view (Alefirenko 1981, 2004; Melerovich 1980, 1986, 1998; Didkovskaya 1998; Shevchenko 2007; Feoktistova 1998, 1996; Kdyrbaeva 2017, 2024).

It should be mentioned that the somatic lexemes like nose, head, hand, throat, ear, explaining the distance from themselves, do not mean the meaning of the unit of measurement, but this “standardized” meaning is obtained only with additions different from the spatial meaning. The cultural codes of the ethnic group help to understand that content. Such symbolization (or standardization) of the figurative meaning of phraseological units is connected with their linguistic and cultural universality.

According to the information determined from the component discussion, somatism phraseology indicates national concepts such as “health”, “feeling”, “intellect”, “relationship”, “behavior”, “skill”.

Somatism phraseologies like *to cry over and over, to cry one’s eyes, to cry all through “jasların tógiw, jılaw”, keep one’s eye peeled “eki kóziñe qara, awızıñdı ashpa”, look slippery indicates “behavior”* which explains the degree of intensity of action in English. And, somatism phraseologies like *to keep one’s mouth shut – to keep one’s trap shut “; have a head on one’s shoulders – have one’s head screwed on the right way”* are the basic unit of the “intellect” concept.

It should be noted, that the first phraseological unit is often used in business, and the second is used in conversation.

Here we give examples of synonyms of karakalpak language: *kózge aytıw – “betke aytıw”; awızı qıshıw – “tili qıshıw”:*

Asan qayğı tek sonday sózlerdi kóz artınan emes, kóz aldında aytıw kerek.

Hár bir durıs sózdi betke aytıp úyreniw kerek.

Brigadir sózin aytıp bolğansha, Bekpollarıñ awızı qıshıp tur edi.

“Pristan mayak” jámaátine bir gáp tiygende, tili qıshıp turğan Ómirbek: “Sizge tek sóz beretuğınlar jağadı eken”, – dep gúbirledi (Aymurzaeva A. A., 2008).

Phraseologisms-synonyms are interconnected as separate phraseological units and form synonymous lines, they cannot be ignored, because they significantly expand the connections in the work of the system.

Considering the nature of conceptualized information, the concept of “health” should be seen as a composite, purely functional intellectual structure. Organizing individual events related to health, combining informational and artistic fronts, as well as other differences, gives an opportunity to shape the appearance of the statue. The concept can be divided into several classifications and separate components. Many researchers distinguish color, specific information or conceptual core and additional features in the composition of the concept.

In this way, we will see the understanding of the concept structure of various scientific schools from the ground up, but we may come to the conclusion that there are also large elements of difference. For example, the first visual component is color, in this case it is possible to determine how the concept should be described and what differences should be made to it. The concept of “health” always has a favorable color, regardless of the type of cognitive consciousness and social group (Berdimuratov E., 1994).

Health is a distinctive feature of modern culture and has an important weight in solving any problem. The etymology of the nuclear nomination of this concept, the meaning of the health sign “rich, good, complete” in two languages and its interpretation were determined. For that reason, in English and Karakalpak languages, health has a positive meaning: strong, complete, good.

The figurative form of the concept of “health” consists of a constant connection with the natural gifts of health (sun, sunshine, rain, night, darkness), cultural customs, and they are given signs of purity and beauty by humans. Physiological and psychological state of the dominant systems in human behavior is determined by the influence of the most im-

portant aspects of life (observance of hygiene standards, healthy lifestyle, etc.). The second difference of the concept is the content of information. Usually, there are not many cognitive differences of information in practice; they are a minimum of definitions that define the content of the concept.

The informational content or conceptual core of the concept of “health” is presented in the clearest way by the “Health care system”. That is, health is not the absence of disease, but “a state of complete physical, mental and social well-being”. The relationship between health and well-being has long been established in the health system.

It is true that if a person’s health is not good, his wealth will not matter. In the discussion of the concept of “health”, the place in all its linguistic manifestations is determined. By learning phraseological funds, the encyclopedic zone fully describes the cognitive features of the information content of the “healthy” concept.

This phraseological unit in the Karakalpak language defines the concept under discussion and performs the function of phraseological antonym: “*qoli taza emes, uri, urliqqa beyim*”; *Maldi jynap al, balam, házir qolları suq adamlar kóp, – dedi áke balasına.*

Kálbiyke, saq bol, aqshańdı urlatıp qoyma, Jaziraniń qoli taza emes.

In this case, the concept of “health” should not be interpreted as the spiritual and social protection of the information content: *qol soziw -qol jabıw – qol qabıs* (helping, supporting).

Tap, bul lawazımǵa kóterilgende axun aǵasınıń usınday bolǵanına, oǵan hesh qanday qol qabısın tiygize almaytuǵınına júdá qısnıspada edi. (Sh.U.)

... – Onda paydası joq eken. Aylıq bertuǵın, usındayda qol jabatuǵın mekemesi bolmasa (Sh. U.).

Qıyn waqıtlarda insanǵa járdem beriw, qol soziw kerek.

Dushpan qorǵawın jarıp ótip, korpustıń basqa bólimlerine qol jabıw kerek.

Bazarbay úy qurıp atır, siz da oǵan járdem qolın soziń.

Balaǵa qaraytuǵın júdá isenimli adam bar. Sennen artıq qaramasa, sennen kem qaramaydı. Sennen artıq kim qaraydı? Biz de qol qabıs etermiz.

All structural and grammatical categories of phraseological units are not equally subject to the phenomenon of polysemy. Our materials show that polysemy of phraseological units of verbs is increasing. The reasons for this are, firstly, the verbal units in the act of communication are more important; all objects and phenomena of the surrounding objective reality are explained by the verb; secondly, in terms of their number, phraseological units of these groups are superior to other morphological groups. Existing units are used to specify the appearance of new states and actions of objects, which leads to the assembly of new groups in the old form.

Verb polysemantic phraseological units of the Karakalpak language consists of two main components, the largest consists of 3 and more components. Here are some examples: *murnun tıǵıw* (*pry one’s nose in*), *ayaǵına jıǵılıw* (*get on your knees*), *qorlanıw*, *kewline tiyiw* (*offend*)

Aytip bolayın, murnuńdı tıqpay tur.

Ol Esimxan barlıq zatqa murnun tıǵıp júredi.

Biz bul hayaldıń ayaǵına jıǵılıp, húrmetlewimiz kerek, sebebi ol biz ushın kóp nárse isledi.

Oysız Saparbay olardıń ayaqlarına jıǵılıp turıp, jáhannemniń túbine de bararman dep, elden bas keship ketti.

Examples of polysemantic phraseological units in English: a man of his hands: 1) “*batır, dáwjúrek adam*”; 2) “*usta, tájiriybeli, qolında qırıq óneri bar, qolları altın*”; hands down: 1) “*hesh qanday qıynshılıqsız, jeńillik penen*”; 2) “*sózsiz, álbette*”; a single eye: 1) “*máqsetli*”, 2) “*hadal, tuwrı sóz*”; *hit* (*make, score*) *the bull’s eye*: 1) “*noqatqa, noqatıń ortasına, qaq ortasına tiyiw*”; 2) “*tabısqa erisiw, máqsetke jetiw*”; *one’s head off*: 1) “*sheksiz, sıyǵanınsha, qálewińizshe*”; 2) “*abaysız, qorqınıshlı, sharasız túrde*”; *keep one’s feet*: 1) “*ayaqqa bekkem turıw*”, 2) “*shıdaw, turıp beriw*”; *shake a leg*: 1) “*oyıńa túsiw*”, 2) *asıǵıw, patıraqlaw*”; *with both feet*: 1) “*tolıq, jámi*”; 2) “*isenimli, anıq*”; *make smb’s mouth water*: 1) “*birewdiń ishteyin ashıw*”; 2) “*birewdiń qızıǵıwshılıǵın oyatıw*”.

Examples of variants of phraseological units in the Karakalpak language: *qol barmaw – qol tartıw – “Jeterli batılıǵı joq, qolı barmaydı*”; *júrekke pıshaq suǵıw*

– júrekke iyne suǵıw – júrekke biz suǵıw – “júrekke pıshaq suǵıw”; júrekke dárt salıw – júrekke oy salıw – “júrekke dárt salıw”; júregi zuw etiw – júrek suw etiw – júrek dir etiw – “júregi zuw etiw”; tili kósewdey – tili salaqpayday – “tili kósewdey”; awızınan silekeyi shubırıw – awızınan silekeyi aǵıw – “awızınan silekey aǵıw”; júrekke duz sebiw – júrekke duzlı suw quyıw – “júrekke duz sebiw (quyıw)”; kózi ot atıw – kózi ot shashıw – “kózi ot shashıw, ot atıw” (Pirniyazova A., 2005).

Phraseological options are often used in oral speech. For example, *murnınan alıp sóylew – murnınan muńǵırlaw – “gúbirlew, murnınan sóylew”*: qolda tutıw – qolda saqlaw – “erkin háreket qılıw múmkinshiliginen juda qılıw yamasa ruqsat bermew”:

Házirgi zamanda balalardı qolda tutıw tuweli, endi olar sennen de kóp bileđi.

Ayaqqa tusaw salıw – ayaqqa tusaw bolıw – tosıqlıq etiw, irkiw”:

Állette, aqlıqlar júdá shiyrin, lekin olar ayaqqa tusaw.

Ol qıdırıwǵa barmaydı, jumıs penen baradı, ballardı ne isleydi alıp ketip, ayaǵına tusaw etip (Yusupova B., 2005).

Phraseological options in English language: *be under smb’s foot – be beneath smb’s feet; put into smb’s hands – put in smb’s hands; over the head of smb – over smb’s head; welcome smb with open arms – greet smb with open arms; set smth on foot – put smth on foot; I’ll eat my head – I’ll eat my boots; weak in the head – soft in the head – touched in the head.*

Here are the examples of variants of phraseological units in English language.

This is way over my head. Can you explain it more simply? (Wiktionary)

The professor’s lecture on quantum physics was way above the heads of the undergraduate students, leaving them confused and overwhelmed (Science Magazine, “Challenges in Teaching Complex Scientific Concepts to Novice Learners,” October 2019).

The local community greeted the returning soldiers with open arms, organizing a grand parade in their honor (The New York Times).

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