

# LINGUOCULTURAL ANALYSIS OF SOMATIC PHRASEOLOGICAL UNITS OF ENGLISH AND KARAKALPAK LANGUAGES

Doshanova Kamila  
1st year master student  
Nukus Pedagogical Institute named after Ajiniyaz

Linguocultural analysis of somatic phraseological units involves examining how specific expressions related to the body reflect cultural values, beliefs, and practices in different languages. In this case, we'll explore English and Karakalpak languages.

Somatic phraseological units are idiomatic expressions that incorporate body parts or functions to convey meanings beyond their literal interpretations. These expressions often reveal insights into cultural attitudes, social norms, and cognitive frameworks.

Somatic units, also called somatism, are composed of simple word combinations with multiple meanings and form the oldest lexical layer of language. The growing interest of researchers in somatic phraseology stems from the fact that we believe there are two opposing polarities in somatic representation theory regarding representation and content planning. In other words, the constituent parts of phraseological units and their combined wholes are intended to describe and characterize people and their activities in some way.

A special role in the expressiveness of language and its emotionality is played, among other things, by bodily expressions characterized by the fact that they are figurative, emotional and expressive. Physical representation is, in fact, the most effective and metaphorical way of reflecting a concept than any other combination of representations. The purpose of this article is to conduct a comparative analysis of word combinations based on both English and Karakalpak sources. This study included body expressions involving mouth, foot, head, and hand components in English and Karakalpak, and analyzed them in terms of semantic differences.

The Karakalpak language, as one of the Turkic languages, is characterized by its unique lexical variations. In it, especially, phraseologisms have a different meaning. Phraseologisms in the Karakalpak language are developed both from the semantic side and from the construction side. Phraseologisms are widely used in all styles of the language, and serve as a means of describing the effectiveness and beauty of the language. [6]

Phraseologisms in the Karakalpak language are rich in meaning. Among them, phraseology related to the terms of human body parts has a certain meaning. At the same time, they are also different in relation to word groups. Among them, phraseologisms with somatisms form a certain group. [7]

Researcher of the lexicon of the Karakalpak language E. Berdimuratov, in his comments on phraseology, gave place to phraseology related to the terms of human body parts, and mentioned phraseology related to the words "eyes, tongue, mouth, heart, feet". [8]

The most familiar use of somatisms is hands in both languages. Then head, eyes, face, feet, nose, fingers and heart follows. The rest somatisms (ears, teeth, skin, shoulders, neck, tongue, legs, arms, back, bones, brain,) are not much used, but their sentence-forming activity is very high. Native speakers use language that appeals to their organs to characterize different areas of realism, including emotions. When comparing something to something as close as possible, a person's own body is the closest thing they can think of.

The body's organs can be divided into numerous categories and classifications based on a variety of factors. For instance, the eyes, hearing, and nose are examples of external information-receiving organs. The stomach, shoulders, and legs are not implicated in this, on the other hand.

Due to the growth of the nation's language, culture, and social and political ties with other nations, phraseological units with somatisms in their construction arose in different languages at different times. However, there is some broad support for the use of any human body part to convey a person's physical and psychological states, feelings, and emotions. Somatic phraseological units are a part of the lexical structure's oldest, most fundamental, and socially relevant zone. Typically,

they are polysemantic words, and to varying degrees, the phraseological meanings of different phraseological units reveal their distinct transferred meaning.

Here are some examples.

- 1) Looking for dirt under the nail  
Meaning: bellicose  
Tirnaq astinan kir izlew  
Ex: No matter what I do well, my sister is always looking for dirt under her nails.
  - 2) Bigmouth  
Meaning: Someone who talks too loud or too much  
Awzi bos, awzi ulken  
Ex: Shelly really has a bigmouth because she told my secret to everyone.
  3. Have your nose in the air - murni aspanda.  
Example: That girl has had her nose in their air ever since she moved here. She doesn't seem interested in making friends with any of us.
  4. Right under (one's) nose - burnini tagida.  
Example: I looked all over for my keys, and they were right under my nose, in the center of my desk.
  5. "The walls have ears- diywaldińda qulagi bar".  
Try to speak quietly, the walls have ears around here.
  6. "I am all ears-qulagim sende".  
I would love to hear about your trip to Dubai, I am all ears.
  7. Right hand man (on' qol). sinonim -the most helpful assistant or employee.  
For example, Petter's right hand man helps him make all of his decisions. Peytirdin' on' qolinin' barshe qararlarin qabil qiliwga ja'rdem beredi.
  8. Lift a finger - not to help (tirnag'inin' ushin da qiymildatpaw)  
I cleaned the house whole day, cooked dinner, but she didn't lift a finger for help me.
  9. Cost an arm and a leg - bahasi qimbat  
Ex: I can't buy that car it costs an arm and a leg.
  10. Have hands full - bant boliw, qoli bosamaw Ex: You look like you have your hands full  
11. No-brainer - oylaniwga qajet joq.  
Example: That last question was a complete no-brainer.
  12. Until you are blue in the face - don't waste your breath - quri dalaga soylew  
Example: I can talk with John until I'm blue in the face, but he still doesn't understand the procedure.  
13. A weight of one's shoulders -jelkemdegi juk, waziypam.  
For example. Winning the world championship is a weight of my shoulders.
  14. Break a leg - awmettilew.  
For example. When the team went out for the final race, the coach shouted out to them break a leg.
  15. A pain in the neck - basima bale boldi.  
Example: Mathematics is generally a real pain in the neck for most of the school and college students.
  16. To hold one's tongue = say nothing (awzina qum saliw) Example: I felt like scolding her, but I held my tongue.  
17. To shake a leg - hurry up. Ayagin qolina aliw  
Example: shake a leg. You're going to be late for school
- Linguocultural analysis of somatic phraseological units reveals the intricate connections between language, culture, and identity in both English and Karakalpak languages. By studying these expressions, we gain insights into how different cultures perceive human experiences through bodily metaphors. Understanding these nuances can enhance cross-cultural communication and appreciation of diverse worldviews.

To sum up, it can be claimed that phraseological units with a somatic component provide any language the attractiveness, diversity, expressiveness, and natural authenticity it needs. Examples demonstrate that somatisms in English and Karakalpak have the same meaning. Additionally, there are a lot of somatisms present in the phraseological unit structure of every language.

### References

1. Hanna, Thomas (1986). "What is Somatics?". *Somatics: Magazine-Journal of the Bodily Arts and Sciences*. Retrieved 17 November 2014.
2. Mullan, Kelly (2012) *The Art and Science of Somatics: Theory, History, and Scientific Foundations* [https://creativematter.skidmore.edu/mals\\_stu\\_schol/89/](https://creativematter.skidmore.edu/mals_stu_schol/89/) 3. Bresler, L. (2007). *International Handbook of Research in Arts Education*. Springer International Handbooks of Education. Springer Netherlands. p. 1120. ISBN 978-1-4020-2998-1. Retrieved 22 June 2016.
4. Williamson, A.; Batson, G.; Whatley, S.; Weber, R. (2015). *Dance, Somatics and Spiritualities: Contemporary Sacred Narratives*. Intellect. p. 252. ISBN 978-178320-178-5. Retrieved 16 June 2016. Somatic Movement is: (a) movement structured around perceptual phenomena, and (b) movement interpreted through perceptual phenomena.
5. Brodie, J.A.; Lobel, E.E. (2012). *Dance and Somatics: Mind-Body Principles of Teaching and Performance*. McFarland & Company. p. 6. ISBN 978-0-7864-89589. Retrieved 16 June 2016. The focus is on the individual experience: how we feel as opposed to how others perceive or how we think we are being perceived.
6. Eshbaev J. Qaraqalpaq tilinin 'qi'sqasha frazeologiyali'q so'zligi. (A brief phraseological dictionary of Karakalpak language). Nukus, 1985.
7. Aynazarova G. Qaraqalpaq tilinde ten'les eki komponentli frazeologizimler. (Equal two component phraseologisms in Karakalpak language). Nukus, 2005.
8. Berdimuratov E. Ha'zirgi qaraqalpaq tili. Leksikologiya. (Modern Karakalpak language. Lexicology). Nukus, 1994.
9. Usmonov M. T. The Concept of Compatibility, Actions on Compatibility. *International Journal of Academic Multidisciplinary Research (IJAMR)*, Vol. 5 Issue 1, January - 2021, Pages: 10-13.
10. Usmonov M. T. The Concept of Number. The Establishment of the Concept of Natural Number and Zero. *International Journal of Academic Information Systems Research (IJASIR)*, Vol. 4 Issue 12, December - 2020, Pages: 7-9.
11. Бисенова, А. (2024). Effective techniques in teaching vocabulary. *Преимущества и проблемы использования достижений отечественной и мировой науки и технологии в сфере иноязычного образования*, 1(1), 306-308.
12. Жалгасов Н., Тнибаева Г. Translation of English proverbs with Uzbek proverbs //Преимущества и проблемы использования достижений отечественной и мировой науки и технологии в сфере иноязычного образования. – 2024. – Т. 1. – №. 1. – С. 216-218.
13. Khudaibergenov, A. A. (2023). THE ROLE OF INTERCULTURAL COMMUNICATION IN MODERN LINGUISTICS. *CURRENT RESEARCH JOURNAL OF PHILOLOGICAL SCIENCES*, 4(02), 1-5.
14. Худайбергенов, А. А. (2020). О КЛАССИФИКАЦИОННОЙ СИСТЕМАТИЗАЦИИ ФРАЗЕОЛОГИЧЕСКИХ ЕДИНИЦ В КАРАКАЛПАКСКОМ ЯЗЫКЕ. *Вестник КГУ им. Бердаха*. №, 4, 293.
15. Сапаров С. П. ЛЕКСИКО-СЕМАНТИЧЕСКИЙ АНАЛИЗ ФРАЗЕОЛОГИЧЕСКИХ ЕДИНИЦ АНГЛИЙСКОГО И КАРАКАЛПАКСКОГО ЯЗЫКОВ //ХАБАРШЫСЫ. – 2022. – Т. 3. – С. 195.