

SEMANTIC ANALYSIS OF SOMATIC PHRASEOLOGIES IN GERMAN AND UZBEK

Abdurakhmanov Sirojiddin Muminkulovich

Docent (PhD), Samarkand State Institute of Foreign Languages

Abstract

The article provides information about the peculiarities of somatic phraseological units in German and Uzbek languages, their semantic meaning, and the linguistic content of the words in relation to reality. Somatic phraseology describes the mentality and customs of each ethnic group.

Keywords: Somatism, expression, somatic phraseologism, semantic-stylistic similarity, pragmatic relationship, lexical content, metaphorization.

Introduction

In the next decade, it is noticeable that the issues of comparative linguistics are often the subject of linguistic research. Comparative study of the phraseological systems of the non-related German and Uzbek languages is interesting in that it involves a comparative study of the semantics of such units in both languages - the nomenclature of objects, events and phenomena reflected in them, the pragmatic attitudes expressed towards them, the historical, national and cultural experience, worldview and mentality specific to these languages, and semantic, stylistic and functional similarities and differences. The term "somatic" was first introduced into linguistics by the Finnish scholar F. Vakk, who called phraseological units formed with the names of the human body in Estonian "somatic phraseological units". In modern German, somatic phraseological units make up a large part of the lexical composition of the language. From this point of view, let us first dwell on the generally accepted essence of the concept of a somatic phraseological unit. Somatic phraseological units are understood as phraseological units with a transitive meaning, one of the components of which is the name of one of the parts of the human body.

MAIN PART

Therefore, the word "Soma" is derived from the Greek language and means "body". The widespread use of somatisms in phraseological units is explained by the fact that they constitute the most ancient layers of the lexical structure of various languages and constitute an important component of the core of the language vocabulary. One of the important features of somatic phraseological units is the presence of a large number of their analogues, expressed in phrases that are close to each other in their figurativeness. This feature is a distinctive feature that distinguishes them from other thematic groups of phraseological units. The phenomenon of mutual correspondence of somatic phraseological units in different languages from the point of view of their meaning is of particular importance for the adequate understanding of literary and scientific sources in another language in the sense in which they are originally expressed. The



volume of scientific works devoted to the study of somatic phraseological units has given rise to a large number of studies of various aspects due to its interest. The human factor plays the greatest role in the formation of such phraseological units, therefore, a large part of phraseological units is associated with the name of a person, with his various types of activity. One of the important factors in the use of such phraseological units in the process of communication, in a literary text is who uses them (subject) and to whom they are used (object), which are important elements of communication and a literary text. In the process of speech activity, a person tries to associate the external world, objects and events with the names of his body parts, to express his thoughts more effectively and figuratively. The large number of somatic phraseological units in different languages and their strong establishment in the lexical structure of the language are also due to the high degree of metaphorical nature of somatic vocabulary.

The names of the parts of the human body, as an important component of the lexical layer of the language, are a means of reflecting the cultural and anthropological characteristics of the human way of life, associated with the functional and emotional aspects of individual activity. At the same time, they reflect not only the knowledge and ideas of the representatives of the language about the environment, but also their own personality, associative ideas about the parts of their body. Somatic phraseological units, as the most stable elements of the lexical layer of the language, open up rich factual materials and broad opportunities for studying the most important problems in the history of the language, comparative study of lexical and semantic features, functional and stylistic aspects that arise in the process of their translation into other languages, as well as for studying interlingual universality and fraternal and non-fraternal languages. Such a lexical and semantic group in any language can also provide rich factual materials for studying the process of secondary nomination that occurs in the speech process of human activity. The topic of the reflection of the human factor in language is being put forward as one of the most pressing problems of contemporary linguistics, and this is being marked as an important methodological shift in contemporary linguistics.

The anthropocentric paradigm, which is aimed at the egocentric analysis of semantic and conceptual categories in language, is thus recognized as a priority direction in modern linguistic research. The lexico-semantic field called “human body parts” as an egocentrically oriented category includes many concepts used by language representatives in the process of mental and cognitive activity. As the analysis of scientific sources on the subject shows, the essence of the term “somatism” is also interpreted differently by different researchers. F. Wakk, who first introduced the term somatism into linguistics, includes in its composition stable word combinations that are the names of human and animal body parts, as well as facial expressions and gestures that symbolize actions, relationships. German linguist S. Kal, however, includes only phraseological units named after human body parts in the structure of somatic phraseology, and does not include facial expressions and gestures in their composition. [4,29]. In the process of their speech activity, people try to express their thoughts more vividly, expressively, and figuratively by using the names of their body parts in the form of comparisons, metaphors, idioms, and proverbs in a figurative sense, and thereby have a more pragmatic effect on their interlocutor. Somatic phraseology often exhibits a phenomenon of interlingual universality. In many cases, the lexical and semantic meaning expressed by a



somatic phraseology in English can have equivalents in other languages with the same meaning. For example, "*etw. an den Fingern herzählen*" - "*knowing as one's own five hands*", German. "*unter vier Augen*" - Uzbek. "*face to face*" has forms like "*face to face*", which can be interpreted as a cross-linguistic, cross-cultural universality. In many cases, the lexical semantic meaning expressed by a somatic phraseology in one language may not exist in the second language. For example, the somatic phraseology of the Uzbek "*trodden heart*" does not have an analog in German. In such cases, Germans can understand such a concept only through an explanatory translation. The human body parts that form such somatic phraseological units can be classified in different ways. They can be divided into separate groups according to their main features. For example, the body parts that receive information from the outside: *eyes, ears, nose*. In this process, the body parts that form somatic phraseological units, such as the abdomen, shoulder, leg, hand, can be interpreted as a separate group. The language in the human mouth forms a separate group that is used to transmit information and is considered an important body part in the formation of phraseological units. In addition, there is a group of body parts that form phraseological units that express the movements and gestures of body parts used in the process of communication.

ANALYSES

This classification shows that in the process of human speech activity, almost all of the body's organs are involved, and they form various groups of somatic phraseological units. For example, we often hear the phrase "Du stehst mit einem Fuss unter der Erde?" - "Do you have one foot in the grave?" This somatic phraseological unit, created using the lexeme "foot", is used in the sense of cutting off and serves to express a negative attitude towards a person who is old and dying. The language factor plays a major role in the formation of somatic phraseology. First of all, the main factor is the semantic renewal of ready-made word combinations, that is, their use in the secondary category. There are cases where some somatic idioms limit the level of free word association and suddenly turn into idioms. Somatisms taken from other languages also play an important role in the creation of somatic phraseology. Phraseological adaptation words can be adapted in oral or written ways in the process of direct relations between different peoples, in the process of intercultural relations, political and economic relations. The following can be identified as the main sources of the emergence of somatic phraseology:

1. Gestures and facial expressions that express a person's reaction to a particular event or the words of the interlocutor: "die Zähne zeigen" - "to show one's teeth" (in the sense of smiling);
2. Expressions of a person's mental state, for example: "die Haare steigen zu Berge" - "to stand on end" (in the sense of getting nervous);
3. Somatic phraseological units that arise as a result of imitating the behavior of animals: "die Ohren weit aufspannen" - "to open one's ears wide";
4. Somatic phraseological units that arise on the basis of customs, rituals, traditions, religious beliefs or superstitions: "es steht in Gottes Hand" - "whatever happens is God's will";

The most interesting thing is that the names of all parts of the human body participate to a certain extent in the formation of somatic phraseology. According to the Finnish scientist F. Vakk, "The names of parts of the human body, such as the head, eyes, mouth, teeth, hands,



feet, whose functions and meanings are clear, are most often involved in the formation of somatic phraseology. The importance of body parts and the clarity of the functions they perform depend on their quantity and thematic diversity.” It is known that reactions to events, phenomena, and their emotional state are expressed differently in different peoples, and this leads to the use of different linguistic units in their verbalization and lexical-semantic meanings. From this point of view, the following relationships are reflected in the components of somatic phraseology in the German and Uzbek languages:

- the somatic vocabulary in German corresponds to the somatic vocabulary in Uzbek that expresses the same meaning. For example, the somatic vocabulary with the component “heart” in German corresponds to the components “kalb”, “dil, yurak” in Uzbek: “das Herz auf der Zunge” – “to speak out what is in one’s heart”, “j-m das Herz öffnen” – “to open one’s heart, to pour out what is in one’s heart”, “sich in Herz stehlen” – “to steal someone’s heart”.

The phraseological activity of many German somatic lexemes corresponds to the semantics of phraseological units in Uzbek. For example, in both languages, somatic phraseological units with similar meanings arise with the lexemes “die Stirn - forehead, die Leber - liver, der Darm - intestines, die Lunge - lungs, die Schulter - shoulder”. The emergence of somatic phraseology in any language, from the initial stages of the formation of human consciousness to the present day, reflects the history, culture, customs and traditions of a particular people, creating new figurative somatic phraseology, further enriching the vocabulary and means of expression of the language. The main reason for this is the desire to satisfy the need of the language community for figurative, emotionally expressive expression of thought.

CONCLUSION

Thus, somatic phraseological units appear in any language independently of each other, at different periods of language development, and their basis is formed in the process of observing oneself, the movements of one's own body parts, observing one's own and others' mental states, and studying various aspects of human activity and emotions. As a result, such somatic phraseological units that have become established in society reflect the lifestyle, culture, and traditions of this people.

REFERENCES:

1. Binovich L.E. German-Russian phraseological dictionary. Moscow: 1995. -768 p.
2. Vakk F.G. The structure of lexical and phraseological meaning. Moscow: 1968, -223 p.
3. Nazarov P.J. Abenteuer Redensarten. Samarkand: SamSIFL, 2024.-262 p.
4. Stephanie Kahl, Contrastive Analysis of Phraseological Somatism in German and Italian Languages. Bamberg, 2015. -250 p.

