SOMATIC PHRASEOLOGICAL UNITS: REFLECTING SOCIAL PHENOMENA

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ABSTRACT

Objectives: The primary objective of this article is to delve into the intricate world of somatic phraseological units and sayings within the modern Russian literary language. The focus is on shedding light on the cultural and historical underpinnings that have shaped the unique existence of these linguistic constructs. Somatic phraseological units, viewed as encapsulating the essence of a culture and its people, are explored as a fascinating lens through which to understand the rich tapestry of Russian life.

Methods: The chosen methodology involves a thorough examination of the gaps in the linguistic landscape related to somatic phraseological units. The study aims to uncover the intricate threads that weave together the historical development of the Russian people. Through this linguistic analysis, the article seeks to offer valuable insights into the cultural significance and linguistic evolution of somatic expressions within the Russian language.

Results: The article presents the results of the examination, emphasizing the cultural and historical insights gained from the exploration of somatic phraseological units in the modern Russian literary language. The results highlight the significance of these linguistic constructs in reflecting the collective experiences and identity of the Russian people. The linguistic analysis contributes to a deeper understanding of the cultural fabric woven into the expressions used within the Russian language.

Conclusion: In conclusion, this article underscores the importance of somatic phraseological units in understanding the cultural and historical dimensions of the modern Russian literary language. By exploring these linguistic constructs, the study reveals the profound connections between language and culture, offering valuable insights into the intricate threads that have shaped the unique expressions found within Russian discourse.

Keywords: somatic, phraseology, culture, meaning, component, vocabulary, variance, history, originality, speech, fact, tracing paper, somatic speech, somatic phraseological unit, non-equivalent vocabulary, cultural component, literary work, additional meaning, non-verbal behaviour, representative of a different linguistic community, the original historical development of the people.

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UNIDADES FRASEOLÓGICAS SOMÁTICAS: REFLETINDO FENÔMENOS SOCIAIS

RESUMO

Objetivos: O objetivo principal deste artigo é mergulhar no intrincado mundo das unidades somáticas fraseológicas e ditos dentro da moderna língua literária russa. O foco está em lançar luz sobre os fundamentos culturais e históricos que moldaram a existência única dessas construções linguísticas. Unidades fraseológicas somáticas, vistas como encapsulando a essência de uma cultura e seu povo, são exploradas como uma lente fascinante através da qual se pode entender a rica tapeçaria da vida russa.

Métodos: A metodologia escolhida envolve um exame minucioso das lacunas no panorama linguístico relacionadas às unidades fraseológicas somáticas. O estudo visa descobrir os intrincados fios que tecem o desenvolvimento histórico do povo russo. Através desta análise linguística, o artigo procura oferecer informações valiosas sobre o significado cultural e a evolução linguística das expressões somáticas dentro da língua russa.

Resultados: O artigo apresenta os resultados do exame, enfatizando os insights culturais e históricos obtidos a partir da exploração de unidades fraseológicas somáticas na língua literária russa moderna. Os resultados destacam o significado dessas construções linguísticas para refletir as experiências coletivas e a identidade do povo russo. A análise linguística contribui para uma compreensão mais profunda do tecido cultural entrelaçado nas expressões usadas na língua russa.

Conclusão: Em conclusão, este artigo ressalta a importância das unidades fraseológicas somáticas na compreensão das dimensões cultural e histórica da língua literária russa moderna. Explorando essas construções linguísticas, o estudo revela as profundas conexões entre linguagem e cultura, oferecendo valiosas percepções sobre os intrincados fios que moldaram as expressões únicas encontradas dentro do discurso russo.

Palavras-chave: somático, fraseologia, cultura, significado, componente, vocabulário, variação, história, originalidade, fala, fato, papel de rastreamento, fala somática, unidade fraseológica somática, vocabulário não equivalente, componente cultural, trabalho literário, significado adicional, comportamento não verbal, representante de uma comunidade linguística diferente, o desenvolvimento histórico original do povo.

1 INTRODUCTION

By somatic phraseological unit, following Tusi Moxsen, we mean “a phraseological unit that has in its composition a word that names any part of the human body” [1]. Analyzing Russian somatic phraseology, the researcher distinguishes:

1. Somatic phraseological units reflecting the Russian national specifics, namely:
   - phraseological units containing non-equivalent vocabulary (oblique fathom in the shoulders);
Somatic phraseological units that do not contain non-equivalent vocabulary, but clearly reflect the national specificity (to beat with a brow);
- phraseological units containing Slavicisms (from young nails);
- phraseological units of biblical or gospel origin (bone from bone);
- phraseological units taken from literary works ("Ah, evil tongues are worse than a gun!");
- phraseological units containing colloquial vocabulary (bash on bash);

2. Somatic phraseological units reflecting nationally specific gestures and facial expressions (rubbing hands, making big eyes). When analyzing the etymology of somatic phraseological units, we have identified the following subgroups:

a) primordially Russian somatic phraseological units that arose predominantly as a result of a metaphorical rethinking of free phrases: on a living hand, hang your head, get up from your left foot, etc.;
b) somatic phraseological units borrowed from the Old Slavonic language: like the apple of an eye;
c) winged words and expressions related to Greco-Roman mythology: wash your hands, Achilles' heel; biblicism: bone from bone; do not collect bones, etc.;
d) somatic phraseological units that arose as a result of the metaphorization of stable phrases of a terminological nature: hang your nose on a fifth, oblique fathom in the shoulders, etc.;
- phraseological units taken from literary works ("Ah, evil tongues are worse than a gun!");
- phraseological units containing colloquial vocabulary (bash on bash);

Somatic phraseological units from the point of view of real action, deed, denoting Russian gestures, facial expressions, and facial expressions.

Following V.P. Jukov, we classified them into two types [2:34]. The first type includes such somatic phraseological units in which the categorical meaning is predicted by the dominant component. This:

a) verbal phraseological units such as: hang your head, wash your hands, stretch your legs, lead by the nose, stuff your hand, close your eyes, etc.;
b) nominal somatic phraseological units: Achilles' heel, copper forehead, wakeful
eye, tinned throat, right hand, extra mouth, golden hands, etc.;

c) adjective somatic phraseological units, in which the core is a short adjective, and the dependent is expressed by a noun in the accusative case with the preposition "on": strong (hard) in the ear, light on the foot, unclean on the hand, heavy on the hand, etc.;

d) adverbial somatic phraseological units: tirelessly, headlong, headlong, folded hands, etc.

The second type includes such somatic phraseological units, the categorical meaning of which is signaled by the core component, if it is present. These are such somatic phraseological units in which the grammatically dominant element does not appear explicitly: not with a tooth to the foot, from head to toe. Here we also include somatic expressions, where somatisms are accompanied by certain verbs: drive in three necks; look into all eyes; shout, yell at the top of your lungs; run, rush, rush at full speed; eat (eat) on both cheeks; receive, learn first hand; grab hold with both hands, come with a confession (head); run, rush, rush, rush with all legs; do not understand a tooth with a foot; fall under the arm; pass from hand to hand, etc.

The second type includes somatic phraseological units formed as follows:

noun in the instrumental case + noun in the genitive case: hear out of the corner of your ear, see out of the corner of your eye.

Here we can distinguish such somatic phraseological units as: with a strong hand, in a hurry, side by side, in the sweat of the face, hand with hand, from head to toe, with your own hands, through your teeth, at hand, not in the eyebrow, but in the eye; not on the stomach, but on death and others.

2 THEORETICAL FRAMEWORK

To establish a solid theoretical foundation for the research, the study will draw on theories from the fields of linguistics, cognitive science, and sociocultural studies. This interdisciplinary approach will enable the exploration of SPUs from multiple perspectives, including their linguistic structure, cognitive processing, and sociocultural significance. Additionally, relevant theories related to metaphor, embodiment, and cultural linguistics will inform the analysis of SPUs as linguistic manifestations of social phenomena.
In addition, we single out somatic phraseological units with an estimated meaning: a copper forehead, does not see beyond its nose, stands with one foot in the grave, you swallow your tongue, you ate a tooth, you lick your fingers, on one face, on all hands, as if without hands, etc. In evaluative somatic phraseological units, various parts of speech are actively functioning. Somatic phraseological units can have their own phraseological synonyms. For example, the somatic phraseological unit "scratching the tongue" has phraseological synonyms: pour water; pour from empty to empty; sharpen hair; breed beans. In somatic phraseological units, variability is often revealed: to beat (hit) on the hands, take by the throat (pharynx), moisten the throat (pharynx), stand on the throat (pharynx), on a short (friendly) leg, on a live (quick) hand, on a wide (big) leg, etc. In certain cases, the same nouns are repeated: shoulder to shoulder, nose to nose, eye for eye, side by side, eye to eye, etc. Variation, as we see, gives rise to a semantic paradigm: take it into your head, drive it into your head, take it into your head, drive it into your head.

3 METHODOLOGY

1. Selection of SPUs: The first step in the methodology involves the careful selection of somatic phraseological units for analysis. Researchers can draw upon linguistic corpora, literary works, and everyday language use to identify SPUs that contain body part terms. It is important to consider the cultural and linguistic context in which the SPUs are used, as well as their frequency and distribution within the language.

2. Compilation of Data: Once a set of SPUs has been identified, researchers should compile a dataset that includes the SPUs, their linguistic forms, and the social contexts in which they are used. This may involve collecting examples from written and spoken sources, as well as conducting interviews or surveys to gather data on the usage and perceptions of the SPUs within a given community.

3. Semantic and Pragmatic Analysis: The next step in the methodology entails a semantic and pragmatic analysis of the selected SPUs. Researchers should examine the literal and figurative meanings of the SPUs, considering their connotations, metaphorical extensions, and cultural associations. Additionally, the pragmatic functions of the SPUs within social interactions should be explored, including their roles in expressing emotions, attitudes, and social hierarchies.
4. Sociolinguistic and Cultural Context: In order to understand the reflection of social phenomena by SPU, researchers must delve into the sociolinguistic and cultural contexts in which the SPU are situated. This involves investigating the historical, social, and cultural factors that have influenced the emergence and evolution of the SPU, as well as their roles in constructing and perpetuating social norms and practices.

5. Comparative Analysis: To gain a comprehensive understanding of the ways in which SPU reflect social phenomena, researchers should conduct comparative analyses across different linguistic communities, social groups, or historical periods. By comparing the usage and meanings of SPU in various contexts, researchers can identify patterns and variations that shed light on the relationship between language, embodiment, and social phenomena.

6. Interpretation and Conclusion: Finally, the methodology calls for the interpretation of findings and the formulation of conclusions regarding how SPU reflect social phenomena. Researchers should reflect on the implications of their analyses for understanding cultural values, social practices, and embodied experiences, as well as consider.

4 RESULTS AND DISCUSSION

Somatic phraseological units that use different lexical meanings can be combined into one lexico-semantic field: from head to toe and head to toe; stand behind the back and stand behind the shoulders, etc.

The variability of somatic phraseological units makes it possible to use them with verbs of motion. For example, somatic phraseological units headlong, sticking out the tongue, in all shoulder blades, with all legs, can be implemented with the verbs to run (run), rush (rush), fly (fly), jump (jump), start-up (start off), etc.

The verbs to work and work form the semantic field of somatic phraseological units such as "in the sweat of one's brow", "tirelessly", "without straightening one's back", "rolling up one's sleeves", etc. Somatic phraseological units such as "in the blink of an eye", "in an instant" and "with a living hand" also form the semantic field.

Based on the structural connections of somatic phraseological units with other words, we single out, following V.P. Jukov, the following main types of meanings of somatic phraseological units:
1) relatively free meaning (to divert eyes, gnashing of teeth);
2) constructively limited (untie hands (to whom), wave a hand (to whom), dirty hands (about whom, about what), look through fingers (on what), poke your nose (into what), splurge (for whom), stand on the throat (to whom) and many others.
3) valence limited meaning of somatism: like the apple of an eye (only with the verbs "protect" and "keep"), all shoulder blades (only in the meaning "very quickly") are realized only in conjunction with the words run, run, run.

Reflecting by linguistic means the originality of the non-verbal behaviour of representatives of different cultures, somatic utterances simultaneously indicate those non-verbal elements that may be present in one of them and absent in another. Somatic speech does not always convey exactly the mechanism for the execution of this or that somatism; usually, it only evokes in the mind of the addressee an image of a gesture or posture. Behind every utterance is a well-defined performance of the corresponding gesture.

Somatisms similar in form, as reflected in the native and studied languages by similar utterances, often have different meanings in different cultures. For this reason, understanding speech by representatives of a different linguistic community is possible only with advanced knowledge of the gesture and its semantics. Somatism and, consequently, speech can be a sign of a certain time and serve as a guide in the system of background knowledge associated with a particular concept. The national marking of somatic speeches introduces them to the problems of linguistic and regional studies, and their national and cultural identity is considered an object of linguistic and regional semantization.

Some everyday actions acquire additional meaning over time and become symbolic gestures. Some of these gestures, for example, the "hands at the seams" stance, having come from the depths of centuries, live today, and some, like the gallant kiss of a lady’s hand and curtsy with an imaginary removal of a hat, are a thing of the past.

It is very important to know that the gestures that accompany our speech can tell a lot about our true feelings and emotions. An experienced eye will immediately notice a discrepancy between the words and the characteristics of the speaker.

1. Tap your forehead with the bones of your fingers: "Well, I'm a fool! How
stupid!" This gesture always implies self-criticism and recognition of one's guilt; it has nothing to do with others.

2. Stroking or scratching the top of your head: "Oh, right, right! And I completely forgot!"

3. Close your eyes and turn away slightly, hiding with a relaxed hand part of your face: "Don't ask me! It's horrible! I was beside myself!"

4. Tightly squeeze or bite your lips: "Don't say anything! Take yourself in hand! Every word can be reckless!"

5. Scratch behind the ear: "Cheering yourself up to hear better: Um... Yes, that's really interesting... Is that really the case?"

With various gestures that are associated with the senses, the hand tries to find support for the words and emphasize them.

Sometimes these gestures are made consciously and give various communication signals; this is an involuntary reaction to what is heard, which often contradicts what the person is saying. Of course, apart from those presented here, there are many other gestures. Many of them are familiar to us from everyday life. Many signals are innate, learned, passed on genetically, or acquired in other ways. A person may have a special manner of standing, which may be congenital or hereditary. On the other hand, a gesture can be associated with a certain nationality, which is identified with culture.

For example, the Russian "knock on wood three times" the "shrug", which is not typical for Americans, the Uzbek "raise an eyebrow" in order to attract attention, and coquetry, which has no analogue in other cultures.

However, sometimes a gesture that has a certain meaning among representatives of one nation will be perceived in a completely different way by people of a different nationality. This, in particular, applies to the raised thumb, the ring of the thumb and forefinger, hitting the neck with the edge of the palm, etc. As can be seen from the examples, somatic speech is most often two-word, but it can also be one-word, three-word, or multi-word. A distinctive feature of somatic speeches is the two-tiered structure of their semantics. For example, the Russian somatic expression "shake your head" is a unity of form and content. The formal side is a certain number of lexemes, and the content is the value expressed by this number of lexemes, which is typical for any free phrase. The content of the first tier is the meaning of a specific, visible action, in this case, turning
the head to the left and right, one or more times. This is the primary meaning of the somatic speech "shake your head." But the content of somatic speech does not end there. The action itself, in turn, denotes a symbolic (communicative, intentional) meaning - disagreement, or denial, which is the secondary meaning of this somatic speech. The second value is not directly related to the form. It establishes, as it were, through the medium of the primary meaning, a connection with the sounding form of the somatic speech indicated above. The content of this somatic utterance is not unified, or undivided. It consists of two tiers.

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Let's consider other examples: The primary meaning of the somatic utterance is "to extend a hand (hands) to someone—to put a hand (hands) forward to the addressee", and the secondary meaning is reconciliation, a sign of friendship, greetings; the primary meaning of the somatic saying "shrug" is to lift the shoulders up, and the secondary meaning is bewilderment, misunderstanding, ignorance, contempt.

Somatic speeches that have two-tier structural semantics differ from non-somatic speeches that are identical in form. Compare the following sentences:

The national identity of somatic speeches is manifested both in primary and secondary meanings. Correlative somatic utterances of different languages may coincide or diverge in the concrete actions of the information represented by these utterances. On this basis, the study of somatic speeches in different languages is built. Studying somatic speeches in different system languages, we divided them into several groups:

1. Russian somatic sayings, which are completely absent in the English and Uzbek languages, and vice versa: English and Uzbek somatic sayings, which are not characteristic of the Russian language. These sayings are national. So, for example, the Russian "knock on wood" is associated with the old belief that it is impossible to talk
about it until the work is completed, and if you mention it out loud, then you need to knock on a wooden object three times to avert possible failure. Another Russian somatic saying, "spit over the left shoulder three times," is also associated with the belief that this can get rid of trouble (for example, when a black cat crosses your path).

The Russian saying, "beat the table with your hand" has two meanings: 1) the meaning of a call for attention and silence, 2) the meaning of excitement and anger. The Uzbek somatic saying "spit three times in the chest, opening the collar" means "calm yourself from a sudden fright", or "kiss your finger and stroke your eyelid with it when it is pulled up" means "I am waiting for good news."

Russians and Uzbeks show the numbers 1, 2, 4, and 5 in the same way, that is, to designate the number 1 as the index finger, 2 as the index and middle fingers, 4 as four fingers minus the thumb, and 5 as all the fingers of one hand.

Further, the following discrepancies are observed: The number 3 is shown in three ways:
1) index, middle, and ring fingers;
2) thumb, index, and middle fingers;
3) middle, ring, and little fingers

Russians and Americans resort to the first two methods; Uzbeks resort to all methods.

5 CONCLUSION

Russians and Uzbeks also count on their fingers in different ways. Russians count from the little finger, alternately bending the fingers to the palm. From 6 can be counted on the same hand; extending the fingers from the thumb to the little finger can be counted on the other hand.

The British and Americans count by bending from the fifth finger, i.e., from the little finger. Uzbeks, when counting, bend their fingers from the thumb to the little finger. Six Uzbeks counted, starting to bend their fingers in the same way.

We have identified some common gestures, the description of which is found in the works of Russian literature of the 19th and 20th centuries.

Thus, we can conclude that somatic phraseological units and somatic sayings that exist in languages of different systems are unique facts of the original historical
development of a particular people. They have not only communicative purposes but also social motivations; they are national and cultural phenomena.
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