

## **The Different Peculiarities of Phraseological Units with Somatic Components in Modern Linguistics**

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### **Abstract**

This article is mainly about the different features of phraseological units with somatic components and their stylistic and morphological functions. Somatic componential phraseological units are often considered a subcategory of idioms, which are multi-word expressions that have a meaning that cannot be inferred from the literal meanings of the individual words. However, unlike some idioms that are based on cultural or historical references, somatic componential phraseological units are based on the body and its functions, which are universal and cross-cultural.

**Keywords:** body parts, expression, cultural values, body part, connotation, function, cognition, concept, somatism, component.

Somatic componential phraseological units are a type of phraseological unit that includes a body part or function as a component. They are often used to express emotions, feelings, and attitudes, and can be classified into different types based on the body part or function included in the expression.

The study of somatic componential phraseological units is an important area of research in linguistics, as it sheds light on how language reflects cultural beliefs and values. Somatic componential phraseological units are also useful in understanding how language is used metaphorically, as they often involve the use of one body part or function to represent something else.

One of the challenges in studying somatic componential phraseological units is that they can vary greatly across languages and cultures. For example, an expression that includes the heart as a component may have different connotations in different cultures, depending on the cultural significance of the heart.

Despite these challenges, the study of somatic componential phraseological units has important implications for language teaching and learning, as it can help learners understand the cultural and historical context of expressions, and improve their ability to use language creatively and effectively.

Through the means of somatic phraseologisms, common facets in the customs, culture and everyday life of each people are revealed. It is the somatic phrase that can sum up words, concepts, forms and contents, constructions in itself. In addition, through this concept, it is possible to establish the level of processing of the language. More precisely, “sign within a sign” — modeling the integrity of the semiological center forms the basis of this concept.

At this point, it can be said that somatic phraseological units form an important and significant part of phraseology. Their genealogically units are vividly manifested in the totality of somatic

phraseological units in quantity, meaning–function features in speech, and Somas in composition. Somatic phraseologisms are actively represented mainly by somas, such as the head, eyes, arms and legs.

Somatic componential phraseological units have been studied extensively in the field of phraseology, which is concerned with the study of multi-word units in language. Some researchers have proposed different typologies for somatic componential phraseological units based on the body part or function included in the expression.

For example, one typology distinguishes between expressions that include body parts associated with emotions (such as heart, stomach, and throat), expressions that include body parts associated with physical actions (such as hand, foot, and eye), and expressions that include body parts associated with mental processes (such as brain and mind).

Another typology classifies somatic componential phraseological units based on the type of relationship between the body part or function and the meaning of the expression. For example, some expressions involve a direct relationship between the body part or function and the meaning (such as "to have a heavy heart"), while others involve a metaphorical relationship (such as "to keep an eye on something").

The study of somatic componential phraseological units has also led to insights into the cognitive processes involved in language use. For example, research has shown that somatic componential phraseological units are processed more quickly and efficiently than non-idiomatic expressions, suggesting that they are stored and retrieved as whole units in the mental lexicon.

Overall, the study of somatic componential phraseological units has important implications for our understanding of language and culture, as well as for language teaching and learning. By exploring the rich variety of expressions that include body parts and functions, we can gain a deeper appreciation for the complexity and creativity of human language.

In Uzbek, the amount of phraseological units formed through head somatism is much greater, they are used for the purpose of strengthening the meaning, exaggerating the speaker's opinion to the listener. For example, to fall on the head, to the head are like lightning nuts, nodding, to bring the head, to turn the head and eyes, to stir the head, to tie the head, to crack the head stone, to dip the head of an iron comb, to the head of bald. In English: keep one's head (keep yourself in control all the time), bring something to a head, bury one's head in the sand (to deny something completely), have a good head on your shoulder (to be smart, intelligent), go to someone's head (to understand someone's pain better than anyone else).

Although the above examples belong to a common group within the framework of head somatism, among them phrases that mean a certain action–state, wish, expressive meaning aimed at different goals are distinguished among themselves. For example, the head is also considered phraseologisms related to a certain degree of physical movement of the head in a given situation, state, such as Hap, nod, nod. For example, after deep thought, his parents nodded as if they liked it. In this sentence, it can be observed that the phraseology of the nodule also reveals a certain mental state that the person is experiencing in the soul by describing the movement, state of the head. In particular, the phraseologism of the lower tilt of the head indicates cases of torture, suffering to a greater extent than the phraseologism of nut lightning in the head, inability to raise the head out of shame.

Phraseologisms with a “head” lexeme also have the property of showing a certain social state. It is enough to cite as such units the head is open, the head is connected. In terms of the use of these phrases, it is also considered mandatory to take into account the peculiarities, that is, the open phraseologism of the head is applied only to women, and for people of the male genus we cannot apply this phraseologism. The head is open and head-tied, among others, differ in that they have opposite meanings.

There are more examples with the somatic phrase “eye” in English, for example:

“Her father is keeping her in his eyes”,

“Her children are her two eyes”,

“Her son is the pupil of her eye”.

The “Explanatory Dictionary of the Uzbek language” by Sh.Rahmatullaev lists more than 80 types of lexeme phrases “eye” annotated phraseological Dictionary of the Uzbek language records the existence of 158 such phrases. If we also take into account all variants of phrases with the participation of “eye” somatism, which are presented in these dictionaries, then their total amount will increase from 190. A.Isaev, in his study” somatic phraseologisms in Uzbek“, substantiates that” eye " component phrases make up 127 in our language. He argues that” eye " component phrases rank second in Russian in productivity, fifth in Turkmen, second in Latvian, and third in English and German. In the following drawing, linguist Melike considers head body parts in terms of the distribution of sensory types:

<b>BODY PART TERM</b>		<b>NUMBER OF EMOTION TYPES</b>
1	Ko'z-eye	19
2	Yurak-heart	18
3	Bosh-head	15
4	Og'iz-mouth	14
5	Yuz-face	9
6	Burun-nose	8
7	Qo'l-hand	8
8	Oyoq-foot	7
9	Jigar-liver/lung	7
10	Peshona-forehead	5
11	Bo'g'iz-throat	5
12	Tomir-vein	5
13	Til-tongue	5
14	Miya-mind/head	5
15	Qorin-stomach	5
16	Quloq-ear	5
17	Lab-lip	4
18	Ko'ks-chest	4

Phraseologisms with the lexeme “foot” between somatic phraseologisms are also of particular importance in affective expression of a thought, like other phrases, in intensifying aspects of negative or positive meaning of that thought, in vivid expression of the way in which action is performed”. Examples include: heavy foot, hoof, stand, trample, dog's hoof ing: Cost an arm and a leg (unappreciated, valued), to be on one's last legs (very tired, no tobi); not have a leg to stand on (absence of bone); to shake a leg (hurry).

Hence, we can say that somatic phraseologisms form an important component of phraseology. Their genealogical unity is manifested in the quantity of somatic phraseologisms, in their meaning–function properties in speech, and in the totality of the Somas contained in it. In the expression of somatic phraseologisms, the somatic phraseologisms of the head, eyes, hands and feet are active.

The concept of somatic componential phraseological units has been studied in various linguistic frameworks, including cognitive linguistics, corpus linguistics, and psycholinguistics. Some researchers have proposed that somatic componential phraseological units are stored and processed differently in the brain than non-idiomatic expressions, and that they may involve different neural pathways.

In addition to their linguistic and cognitive aspects, somatic componential phraseological units also have cultural and social dimensions. They reflect the ways in which different cultures conceptualize the body and its functions, as well as the values and beliefs associated with these concepts. For example, expressions that include the heart may be more common in cultures that emphasize emotions and feelings, while expressions that include the hand may be more common in cultures that emphasize action and agency.

Overall, the study of somatic componential phraseological units is a rich and interdisciplinary field that offers insights into language, culture, and cognition. By examining these expressions in different contexts and from different perspectives, we can deepen our understanding of how language works and how it reflects and shapes our worldviews.

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