

## THEORETICAL FOUNDATIONS OF STUDY OF SOMATIC LEXEMAS IN LINGUISTICS

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**Abstract.** The article provides general information about the role of somatisms in linguistics, dictionaries, and opinions on its place in works. The level of study has been analyzed by scientists. Explained through examples with different points of view.

**Key words:** somatisms, anthropocentric paradigm, scientific paradigm anthropological linguistics, immanent linguistics, somatisms constitute

The issues of the anthropocentric paradigm are gaining dominance both in modern linguistic research and in the humanities in general. The change in the scientific paradigm in linguistics observed in the last decades of the 20th century is characterized by a transition from immanent linguistics to anthropological linguistics: the focus of linguistic problems has shifted towards humans. According to the just remark of Y.N. Karaulov, “you cannot learn a language by itself without going beyond it, without turning to its creator, bearer, user - to a person, to a specific linguistic personality”.

The human body became exactly the starting point from which the individual began to learn and describe the world around him. It is the human body and its functions in all the diversity of its 5 manifestations that formed the basis of the archaic classification (compare the opposition of right and left, top and bottom, fire and water, etc., the distinction of the original three colors - red, white and black, corresponding to blood, milk and secretions, i.e. products of the human body). Therefore, somatic representations are associated with many cultural archetypes.

In the microcosm of the person himself, the body plays an equally important role, being a manifestation of not only material, carnal and physical, but also everything that belongs to the sphere of emotions and interpersonal relationships. For example, the heart in the English linguistic consciousness is not only an organ that provides blood flow through the blood vessels, but also a carrier of emotional experiences, feelings, moods, an analogue of the soul.

Being an extensive class of linguistic units, somatisms occupy one of the first places in the expression of basic cultural codes: somatic, temporal, spatial, objective, etc., correlating both with the archetypal ideas of ethnic cultures about the universe, and with other non-verbal languages of culture (kinesics, aesthetics, artifacts, etc.). In this regard, it is important to investigate somatic units from

the point of view of their functional capabilities in the representation of cultural symbols and stereotypes.

The study of the linguistic consciousness of the people is one of the important tasks of modern linguistics. The study of fragments of the linguistic picture of the world associated with the traditions and characteristics of the national culture allows us to reconstruct the system of archaic folk thinking. In this sense, somatic vocabulary, which has passed a long way of development, acts as a translator of a whole complex of images, concepts and associations that reflect the peculiarities of the world outlook and world perception of the people.

It is a comprehensive analysis of somatic vocabulary that makes it possible to identify those archaic mental attitudes, ideas and stereotypes associated with the body, which are reflected in the English linguistic picture of the world, which directly concerns the problem of "Language-Ethnos-Culture", which occupies a central position in modern linguistics. On the one hand is the somatic vocabulary of the English language, considered against the background of other Slavic languages (Czech and Serbian). This vocabulary is included in the thematic group "parts of the human body", which in turn is part of the semantic field "person". A comprehensive description of the somatic vocabulary of the English language, taking into account the nominations -somatisms in related Slavic languages, is necessary primarily in order to identify the specificity of the English linguistic picture of the world and those mental universals that relate to the field of bodily representations. On the other hand is the semantics of nominations-somatisms, conceptualizing the image of a person and the world in the English linguistic picture of the world. Currently, most studies devoted to the study of various fragments of national pictures of the world, as a rule, are based on the analysis of phraseological units, paremias and idioms, while the cultural semantics and etymology of the word are undeservedly left aside. Drawing on the data of phraseology and paremiology for analysis, we at the same time consider the word as a valuable source of information about an ethnic group, as a key to understanding the culture of a people.

Therefore, lexemes-somatisms are analyzed by us from the point of view of semantics, etymology, comparative studies and cultural studies, in an inextricable connection with the history and culture of native speakers of the English language.

The purpose of the work is to describe somatisms as a fragment of the English linguistic picture of the world, to determine their features in the context of the ideas about the body of the Slavs, as well as to reveal those archetypes and mental universals that are associated with them. To achieve this goal, the following tasks are solved in the work:

1. Definition of a set of lexical units that name parts of the human body in English.

2. Description of the studied nominations from the point of view of semantics,

etymology, structure, features of functioning and symbolic representations.

3. Cultural-national interpretation of nominations-somatisms of the English language

against the background of the corresponding lexemes of other Slavic languages.

4. Reconstruction of a fragment of the linguistic picture of the world of the English person, associated with the sphere of corporeality, in the context of the somatic ideas of the Slavs.

This work is also one of the attempts to investigate the image of a “bodily man” based on nominations-somatisms in English against the background of corresponding lexemes in other Slavic languages, in particular, in Czech and Serbian.

As a methodological principle, the idea of V.N. Teliy is taken that all names, along with the general linguistic ones, have a special meaning as signs of a secondary semiotic system (i.e. culture). This meaning is not situationally determined; it is assigned to the corresponding unit in the language and belongs to the number of mythological ones.

Achievement of the intended goal and the implementation of the assigned tasks were facilitated by the use of a set of methods and techniques. The research was carried out on the basis of the method of continuous sampling from dictionaries of the English language of various types. At the initial stage, we turned to the interpretation of lexemes presented in the main explanatory dictionaries. Then, by the method of component analysis, individual semes of values were isolated. Historical and etymological analysis in combination with the comparative-comparative method made it possible to trace the evolution of nominations-somatisms and open a whole complex of concepts, associations and images behind each individual lexeme. The inclusion of phraseology data and dialectological material helped to reveal the cultural content of nominations-somatisms, which is not fixed in linguistic dictionaries. The terms "somatism", "somatic" have different meanings. According to a broad interpretation, somatisms, somatic [from the Greek soma (somatos) - body] are means of

designating phenomena related to the sphere of corporeality. In a narrower sense, somatism is any significant sign, position or movement of the face and the whole body of a person (E.M. Vereshchagin, V.G. Kostomarov), that is, a term that covers all forms of one of the non-verbal languages - somatic language, gestures, facial expressions, postures, facial expressions and various symptoms of mental movements and conditions. Gestures in their real manifestation are non-verbal signs. According to G.E. Kreidlin, kinesics, in a broad sense, is the science of the



language of the body and its parts, and in a narrower sense, the doctrine of gestures, primarily hand gestures.

Scientists call their verbal nomination (representation) somatic expressions that do not coincide with somatic phraseological units, although materially such a coincidence is possible.

We understand somatisms primarily as linguistic means of designating phenomena related to the sphere of corporeality, that is, to the sphere of the bodily being of a subject in the physical world (and not individual manifestations of the human body, such as gestures, facial expressions, etc.). At the same time, one should distinguish somatisms proper from the so-called "false somatisms" - lexemes that are perceived by native speakers of the modern English language as anatomical names, but in fact, such are not, for example, the lexeme "nose" in phraseological units to hack on your nose. In this case, the word "nose" does not mean the organ of smell on a person's face, but a tag on which notches were put in order to keep track of work, income, etc.

Here the Indo-European root *pob* coincided with the noun derived from the verb *bear*. For the first time in linguistic use the term "somatic" was introduced in Finno-Ugric studies by F. Vakk, who, considering the phraseological units of the Estonian language with the names of parts of the human body, called them somatic. He came to the conclusion that they belong to the most ancient layer of phraseology and constitute the most common part of the phraseological units of the Estonian language. In linguistics, the term "somatic" has been actively used since the second half of the 20th century in the study of units that reflect in their semantics everything that belongs to the sphere of corporeality. The authors of works on cultural studies and sociolinguistics note the historical changes that took place in the consciousness of people and in society in relation to the value side of the sphere of corporeality: from the open recognition of the cult of the beauty of the human body in the ancient era, through the taboo of corporeality in the early Middle Ages, the development of a new contradictory canon corporeality in the Renaissance, the tightening of bodily discipline during the birth of capitalism, which reached its peak in the Victorian era, to the rehabilitation of the human body and the lifting of the existing prohibitions on the manifestation of corporeality in modern culture.

The names of body parts are the oldest layer of vocabulary, directly related to the functional and sensory aspects of human life and reflecting the cultural and anthropological characteristics of individuals belonging to certain linguistic communities. This group belongs to the main vocabulary fund, which has evolved over many millennia and which reflects not only the knowledge of speakers of speech about the world around them, but also their ideas about themselves and their body. The group of somatisms, as one of the most archaic and resistant to changes

components of the lexical system, has always been used and is used in solving many important problems of the history of language, in particular to establish the relationship of languages.

This thematic group most clearly demonstrates the process of the formation of secondary meanings associated with human activity. However, the definition of the boundaries of this vocabulary is also a subject of special scientific study. In the well-known classification of concepts, developed by R. Hallig and W. von Wartburg, somatic vocabulary is presented in the framework of three areas: 1. Universe. 2. Man. 3. Universe and Man. Somatisms in the strict sense of the word are localized in the sphere of "Man" under the heading "Man as a living being" and are included in 10 thematic groups: character, physical condition, sensation-state, sensationattitude, qualitative characteristics of a person, mental activity, portrait, actions and human actions, social status, degree of distance from the object.

Y.D.Apresyan and V.Y.Apresyan distinguish seven systems, the functioning of which occurs with the participation of any organ or organs: 1) perception (body organs, "perceive"); 2) physiology (body as a whole, "feel"); 3) motor skills (body parts, "doing"); 4) de sire (will, "want"); 5) intelligence (mind, "think"); 6) emotions (soul, "feel"); 7) language (language, "speak").

The authors note the specificity of the interaction of these systems, which manifests itself in the fact that:

- a) they form a sequence of systems that becomes more complicated (from perception to language);
- b) emotions are the most complex system, since any emotional experience activates all other human systems;
- c) one and the same body can serve a number of systems.

N.V.Lugovaya in her thesis "National and cultural features of phraseological units in the sphere of psychoemotional state" includes a group of somatisms in the lexical-semantic group describing a person.

Together with phraseological units-somatisms, it includes in this group the nominations describing the nervous and cardiovascular systems of a person; substances of the human body; vegetation on the human body; mental, mental and spiritual life of a person; anthroponyms. According to the researcher L.A. Sayfi, somatisms as one of their hypostases can relate to the concept of I-physical, which consists of the following components:

1. The human body.
2. Physical perception.
3. Health, well-being.
4. Physical capabilities and conditions of a person: 4.1. Physical capabilities; 4.2. States.

5. The appearance of a person.
6. Phases of human life.
7. Needs, habits.
8. Movement, body position.

Somatisms can also participate in the parametrization and objectification of various aspects of a person's life: I-intellectual, I-emotional, I-social, I-speech-thinking. In the distribution of somatisms into groups and categories, the classification of the organs of the human body plays an important role, depending on which the lexemes that mean them are systematized. However, the organs of the human body can be classified in different ways and separated into groups according to different criteria: for example, there are organs that receive information from the outside; these are eyes, ears, nose (the stomach, shoulders and legs are not involved in this). Language is the body that is responsible for conveying information. Therefore, the language is referred to when they talk about the flow of information from the participant in the communication. There are, for example, organs that perform the movements and gestures necessary for communication. Others do not participate in this. The most complete classification of somatisms is presented in the work of R.Y. Mugu "Polysemantism of somatic vocabulary".

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