

Features of connotative meaning of somatizms as part of phraseological units

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ABSTRACT

This article is devoted to the peculiar features of connotative meaning of somatizms as a part of the phraseological units. In this article most parts of the body and their designations have several connotative symbolic meanings, arising from the basic meaning of the "body part" based on the metonymic transference are studied. Phraseological systems of non-related languages demonstrate "double anthropocentrism" - semantic orientation on a person as components of lexical-components in their direct meanings, and especially complex phraseological units in their phraseological meanings of body parts.

Keywords: somatizms, hand, head, heart, nose, eyes, ears, knees, foot, phraseological units, components, phrase-forming activity.

1. INTRODUCTION

The names of body parts are one of the most frequently used words in the formation of phraseological units. The high proportion of somatizms, apparently, is a common feature of many, if not all phraseological systems (Rakhshtein A.D. 1980: 113, Mordkovich E.M. 1972: 75). It is interesting that in comparable languages in the first places by phrase-formation activity are words denoting a hand, eyes, and head. It is unlikely that this circumstance is explained by interlinguistic reasons. The named components most directly correspond to the sensory (eye/глаза/ko`z) and logical (head/голова/bosh) degrees of cognition, as well as the measure of its truth - practice (hand/рука/qo`l).

These components of phraseological units in their independent use relate to the high-frequency zone of the lexical composition, to its most ancient, primordial and social significant part. As a rule, these are multimeaning words, the individual figurative meanings of which are more or less noticeable in the phraseological meanings of individual phraseological units. However, their main, primary, direct meanings undoubtedly play a decisive role.

According to A. Blum, somatic phraseological units represent a huge group in modern English.

2. MAIN PART

The most common use of somatizms is hand. Further in frequency follow head, eye, face, foot, nose, finger, heart.

The remaining somatizms (leg, arm, back, bone, brain, ear, tooth, skin, shoulder, neck, tongue) are less used, but their phrase-forming activity is quite large. (Blum A. 2000: 1)

According to Pekler M.A. and Rakhshtein A.D., among the 17 most frequent nouns in the Russian phraseological units, 8 lexical somatizms are detected, and among the corresponding 17 English nouns there are 11. This is, accordingly, in order: eye, hand, head, leg, tongue, nose, ear, heart, blood, shoulder - eye, hand, head, foot, tongue, nose, ear, heart, blood, shoulder. (Pekler M.A. 1967: 15, Rakhshtein A.D. 1980: 116).

Slightly less frequent are the components: mouth, finger, face, hair, teeth, mouth, finger, face, hair, teeth.

So, body parts and their names in different languages appear not only in the literal sense: they also have a symbolic character.

Using the names of body parts in a figurative meaning - like comparisons, metaphors, idioms, proverbs, people try to convey their thoughts more fully or make a greater impression of what has been said. Native speakers resort to words that call their organs to describe a wide variety of areas of reality, including emotions. Own body is the closest for a person, they compare with him when they talk about something as familiar as possible.

The expression - to have something at one's finger tips - *знать, как свои пять пальцев* - *besh qo`ldek bilmoq* speaks for itself.

The organs of the human body can be classified in different ways and distinguished into groups according to various criteria: for example, there are organs that receive information from the outside - these are eyes, ears, and nose. In this, on the contrary, the stomach, shoulders and legs are not involved. Language is the authority responsible for transmitting information. Therefore, the language is referred to when they speak of its coming from the speaker. There are, for example, organs that perform movements and gestures necessary for communication. Others do not participate in this. All parts of the body are necessary for human activity.

For example, you can often hear phrases: «у тебя что, рук нет?» or «у тебя ног нет?», “Where were your eyes?”. These expressions are used ironically when a person does not fulfill what he is being asked for or does not go anywhere.

Two main semantic types of gestures are distinguished: communicative and symptomatic.

The first group includes gestures that carry information that the gesticulating intentionally conveys to the addressee.

By their nature, these are purely dialogical gestures (to threaten with a fist, wave a hand, show a tongue, point a finger, wink, bow, twist a finger at the temple, etc.).

Gestures of the second group - symptomatic - indicate the emotional state of the speaker. Examples of Russian symptomatic gestures: open your mouth (in amazement), tighten lips, bite lips, drum finger on the table. Symptomatic gestures occupy an intermediate position between physiological movements and communicative gestures.

What unites them with movements is that the manifestation of any emotion is initially physiological.

In different cultures, the same gestures can have completely different meanings. This often creates big problems in intercultural communication and explains the presence of phraseological pseudo-equivalents in comparable languages.

Facial expression is a change in the facial expression of a person. It allows to express all universal emotions: sadness, happiness, disgust, anger, surprise, fear and contempt.

In the anatomical sense, there are a lot of body parts. But most of them became known hardly earlier than 100-150 years ago. These names are not common in the speech of nonprofessionals, are not included in sayings, proverbs, idioms, works of art, and even more so in legends and myths.

Only parts of the body, in the traditionally linguistic sense, that can be defined as the external organs of the body, with the exception of the word “heart,” have a symbolic meaning.

Let us consider the connotative shades of the meanings of some of them.

The head /голова/ *bosh* controls thinking and reason. In this regard, the main connotative meaning of somatizms follows, it denotes prudence and lack of mind, for example:

to have a good head for something - *иметь ясную голову*- *boshi ishlamoq*, or

to have a good head on one's shoulders – *иметь свою голову на плечах*- *yelkasida boshi bo`lmoq*.

The meaning of the ability to concentrate, will is reflected in such phraseological units:

to lose one's head – *повесить голову / понурить голову*- *boshini yo`qotib qo`ymoq*;

to keep one's head - *не терять головы*- *boshini yo`qotmaslik*;

to bury one's head in the sand – *зарыть голову в песок* *boshini qumga bulamoq*.

Often the “head” takes the meaning of “life, because it is a vital organ: *поплатиться головой*- *javobgarlikni bo`yniga olmoq*.

An additional meaning is introduced by the sema of excellence, inherent in the concept, for example:

to carry one's head high - *высоко держать голову* (т.е. *держаться с достоинством*)- *boshini baland qilib yurmoq* (*o`zini loyiq deb topmoq*) ;

to wash one's head - намылить голову/шею кому-либо (отругать, тем самым унизив, кого-либо) – *biror bir kishini xo`rlamoq*.

It should be noted that among the analogues of Russian phraseological units about the head in English and Uzbek, it is sometimes the head that corresponds to it, and sometimes the brains: ломать над чем-нибудь голову – *bosh qotirmoq* - to cudgel one's brains over something.

Hair /волосы/ *soch* can be considered as a possible attribute of the head, and independently. Usually, a word in phraseological units takes on the meaning of an emotion. For example, fear:

one's hair stood on end - волосы дыбом встают - *teppa sochi tikka bo`lmoq* (досады-*asabiylashmoq*)
to tear one's hair out - рвать на себе волосы – *sochini yulmoq*.

Separate semantics have one hair, or a hair: it matters something small, sometimes it doesn't matter:

to split hairs - придирается к мелочам- *mayda-chuyda narsalardan ayb topmoq*;
by a hair - на волосок- *yoqasida*.

Eyes / eyes / *ko`z* and their openness symbolizes the receipt of information and its reliability:

острый глаз - sharp eye- *o`tkir ko`z*;

to be all eyes - смотреть во все глаза / смотреть в оба (глаза) - быть внимательным, бдительным, смотреть с большим вниманием- *e`tiborli bo`lish*, *hushyorlik*, *e`tibor bilan qarash*;

to open somebody's eyes to something - открыть/раскрыть глаза на что-то- *biror bir narsaga e`tiborli bo`lmoq*.

Eyes are also important spokesmen of emotions and feelings, therefore, a large number of phraseological units with this component, reflecting a change in the emotional state of a person. For example,

surprise:

an eye-opener - вытаращить глаза-*hayron bo`lib qarash*;

wish:

with an eye to doing something – положить глаз на что-либо / глаза загораются- *ko`z qirini tashlamoq*;

envy and ill-will:

the envy eye / green eyes - дурной глаз – *hasad va yomon niyat bilan qarash*.

It should be noted that in English, Russian and Uzbek phraseology, there are a large number of phraseological units of "eye" component with meaning death:

close eyes forever -закрывать глаза навеки –*hayotdan ko`z yummoq*.

The nose /нос/ *burun* is a relatively small organ and the only one that protrudes on the face. Its first meaning is the designation of proximity, often associated with obtaining information. For example, not to see beyond the end of one's nose - дальше собственного носа не видеть - *burnidan narini ko`rmaslik*;

to stole something under one's nose – стащить что-либо у кого-либо из-под носа - *burninig tagidan olib ketmoq*.

The second symbolism of the nose is an unhealthy curiosity, vices:

to stick / poke one's nose into other people's affairs - совать свой нос не в свое дело – *hamma joyga burnini tiqmoq*.

It should be also noted the following meanings:

to look down one's nose at somebody / with one's nose in the air - задирать нос, важничать- *burni ko`tarilmoq*, *burnini xo`roz qilmoq*.

By means of mouth /рот/ *og`iz* speech is made. This is its symbolic meaning in matching languages:

to keep one's mouth shut - заткнуть рот - *og`zini yopmoq*;

to keep one's mouth shut - набрать в рот воды – *og`ziga suv olmoq*.

Teeth /зубы/ *tish* is the oldest emblem of aggressive and defensive power. For example:

to show one's teeth - иметь зуб против кого-либо / скалить зубы- *tishini qayirmoq*;

an eye for an eye, a tooth for a tooth - око за око, зуб за зуб – *o`zbekchasi*;

armed to the teeth - вооружён до зубов –*tishigacha qurollangan*.

Ear /yxo/ quloq, like the eye, is an organ that perceives information from the outside (only not visual). Therefore, mainly phraseological units associated with this body are used to denote the ability to recognize and listen to:

to be all ears - во все уши слушать- hamma qulog`i bilan eshitmoq;

it went in at one ear and out at the other - в одно ухо влетело, в другое вылетело- bir quloqdan kirib, ikkinchisidan chiqib ketmoq.

It is interesting that ears are associated with mystery, with the desire to find out:

to pick up somebody's ears - наострить уши-qulog`iga quymoq.

Ears are also a symbol of something extreme (apparently, this is due to their marked location both on the head and in the vertical relation: this part of the body is located above almost all others):

to be over head and ears in love - влюбиться по уши - butun vujudi bilan sevmog;

to be up to the ear in work - по уши увязнуть в работе / быть по уши в работе – ishga botmoq.

Tongue /язык/ til symbolizes communication, the transmission of information - this is its first symbolic meaning, for example:

to have lost one's tongue - язык проглотить- tilini tiymoq;

the word is on the tip of my tongue -на языке вертится – til uchida turmoq.

Often in phraseological units, the meaning of the body guilty of excessive talkativeness is important. In this case, it has negative meanings (the second symbolic meaning):

wag one's tongue - языком трепать/ чесать- bema`ni gaplarni gapirmog;

to hold one's tongue - держать язык за зубами – tilini tiymoq;

a clever tongue will take you anywhere - язык до Лондона доведет- aqlli til seni hamma joyga olib boradi;

a fool's tongue runs before his wit - язык мой - враг мой- mening tilim mening dushmanim;

to loose one's tongue - развязать язык / быть невозддержанным на язык – tiliga erk bermog.

Heart /сердца/ yurak - an organ with the symbolism of feelings, emotions, moods. For example, sincerity:

from the bottom of one's heart - от чистого сердца – chin ko`ngildan (dildan);

with all one's heart - от всего сердца, от всей души- chin dildan;

pain:

heart is bleeding - сердце кровью обливается- yuragi qonga bulanmog;

to eat one's heart out - сердце болит – yuragi og`rimog;

good luck:

to win one's heart - покорить чье-либо сердце – birovning yuragidan joy olmog;

worrying:

to take something to heart - принимать что-либо близко к сердцу- yuragiga olmog, tashvishlanmog.

Somatizms is often used to describe the character of people:

to have heart of gold / big / soft / kind heart - иметь золотое / доброе / большое сердце –sherdil bo`lmog.

More often the use of the word "heart" speaks about the positive qualities of a person. Quite often, the heart is associated with the concept of love:

to open one's heart to - открыть сердце / отдать кому-то свое сердце- birovga yuragini bermog; sevmog;

to break one's heart -разбить сердце- yuragini vayron qilmog.

We should note the strong phraseological equivalence of the Russian word «душа», "soul", in Russians it is associated with the heart, for example:

analogues of Russian expressions:

душа ушла в пятки - one's heart sank into one's boots - излить душу-jonini olmog;

открыть сердце - to bare one's heart- ko`nglini ochmog.

Hand /пыка/ qo`l plays an almost universal role: this word is used with various meanings, the most common of which are communication, skill, activity, exchange, i.e. practical application of thought. Especially a lot of phraseological units containing this somatizms, with the meaning of «нахождения чего-либо у кого-либо и получения», "finding something from someone and receiving", for example:

to take something in hand / lay hands on -наложить руку на что-либо / прибрать что-либо к рукам / взять в свои руки- boshqarmoq, qo`lga olmoq;

to hold well in hand - держать в своих руках- qo`lida ushlab turmoq, boshqarmoq;

to take oneself in hand -взять себя в руки- o`zini qo`lga olmoq;

hands off! - руки прочь- qo`llaringni ol;

to fall / get into somebody's hands - попасться в чьи-либо лапы –qo`lga tushmoq.

The meaning of the activity: (for example:

to give a free hand - развязать руки- qo`lini ochmoq;

to be tired / bound hand and foot - быть связанным по рукам и ногам- band bo`lmoq and mastery, quality of work is especially clearly seen in examples from the Russian language:

золотые руки, из рук вон плохо, руки не доходят до чего-то, не покладая рук.

The meaning of communication and exchange is reflected in such phraseological series:

change hands - переходить из рук в руки / ходить по рукам / из рук в руки- qo`lma-qo`l yurmoq;

at first / second hand -из первых / вторых / третьих рук узнать, знать, купить что-либо)- biror narsani birinchi(ikkinchi, uchinchi) kishidan bilib olmoq, bilmoq, sotib olmoq.

Hands indicate the material embodiment of intentions:

to seek somebody's hand in marriage - просить руки – qo`lini so`ramoq;

to wash one's hands of - умыть руки- qo`lini yuvmoq.

Special interest submits the division into the left and right hands:

not to let one's left hand what one's right hand does – левая рука не ведаёт, что творит правая- o`ng qo`ling berganini chap qo`ling bilmasin;

not to let one's left hand what one's right hand does – быть чьей-то правой рукой – kimningdir o`ng qo`li bo`lmoq.

Shoulders /плечи/ yelka symbolize responsibility, industriousness, the burden that falls on them: взвалить что-то на плечи, по плечу, с плеч долой, как гора с плеч свалилась – off one's mind - yelkasidan tog` ag`darilmoq.

Neither in English nor in Russian and Uzbek stable expressions плечи (shoulders-yelka) possess such pronounced symbolism.

However, this somatizms is often found in phraseological units such as:

to have one's head screwed on one's shoulders on the right way - иметь свою голову на плечах- yelkasida boshi bo`lmoq(aqli bo`lmoq).

“Leg /нога/ oyoq” in the Russian and Uzbek languages is the main word for the entire limb, and in English the lower limb is divided into two zones and two words are used to designate them: leg / (upper part) and foot / (lower part, foot).

The foot symbolizes movement, speed. In established expressions, the legs are often opposed to the head and the mental principle associated with it in a person, as the acting and mechanical organ to the rational:

little wit in the head makes much work for the feet - дурная голова ногам покою не даёт- boshi ishlaymaydiganni oyog`I tinmaydi.

Somatizms reflect the meaning of stability or instability (both in the direct meaning and figuratively) and self-confidence:

to stand on one's own two feet - стоять обеими ногами на земле- yerda ikki oyoqlab turmoq;

to feel/find one's feet - обрести (твёрдую) почву под ногами- oyog`ini qattiq bosmoq;

to get back on one's feet - встать на ноги- oyoqqa turmoq;

to cut the ground from under one's feet / to pull the rug from under one's feet - выбить почву из-под ног- oyog`ini tagini kovlamoq;

to be with one foot in the grave -стоять одной ногой в могиле – bir oyog`i go`rda bo`lmoq.

Heel /пятка/ tovon as part of the foot is more often involved in the Russian language:

быть под пяткой у кого-либо- to be under one's thumb -(под большим пальцем) – (гнуть спину) – kimgadir tobe bo`lmoq;

hard on one's heels / on the heels of / on the neck of - идти по пяткам за кем-либо - har kimning orqasidan ergashmoq (oyoq osti bo`lmoq).

The semantics of the right and the left with relative to the legs (as well as the arms) are apparently universal for all the languages being compared, for example:

to get up with one's left foot foremost - встать с левой ноги- chap tomon bilan turmoq.

"Left /левый/ chap" in this case means something wrong.

The mention of knee /колени/ tizza is often a symbol of humiliation, submission, slavery, cowardice. For instance:

to bring somebody to his knees – поставить кого-либо на колени – tiz cho`ktirmoq.

3. CONCLUSION

Most parts of the body and their designations have several connotative symbolic meanings, arising from the basic meaning of the "body part" based on the metonymic transference.

It should be noted that the phraseological systems of the English, Russian and Uzbek (and many other) languages demonstrate "double anthropocentrism" - origin and function, i.e. semantic orientation on a person as components of lexical-components in their direct meanings, and especially complex phraseological units in their phraseological meanings.

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