

Indication of Somatic Units as Reference Words in Phraseological Units

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Abstract

In linguistics, the terms of body parts are related to their names in Greek (soma - body), and in scientific research, this term is defined by the concept of somatic associations, somatism - terms of human body parts. There are three terms of body parts in all languages, both individually and in phraseological units. Somatisms are the dominant word in phraseologisms (supporting word, support word) as they are distinguished by the wide possibility of forming new words, metaphors. The names of somatisms are not common body part terms in common language knowledge, they are widely known in the concept of human body parts. As the terms of animal body parts have a common character with the terms of human body parts, in linguistics the terms of fauna and the body parts of animals are called animalistic units, and the phraseologisms that come with the terms of body parts of animals are phraseological idioms. The terms of body parts do not only belong to humans, but they are also considered common units belonging to the animal world. Sometimes there is a similarity between the terms of animal body parts and human parts, that is, they are emphasized in a common form, written, and expressed in a common sense, but in almost the majority of cases, the physiological characteristics of the animal body depending on its properties, creation, adaptation to nature (swimming, flying, crawling on the ground, etc.), is also called with completely different lexemes, dissimilar units.

Keywords: *Body Parts, Linguocultureme, Linguistics, Somatisms, Phraseologism*

Introduction

Among the Turkic languages, the Karakalpak language has its own sound structure, grammatical structure, lexical structure, and phraseological system. Phraseological word formations in the vernacular have been formed and completed in the long history of the people, and together with them, they have a cumulative effect. They make up a separate group of vocabulary, change and maintain the structure of imagery and influence, and are distinguished by the combination of unique signs of the language of the Karakalpak nation.

In the structure of phraseology, a number of words are used as reference words. For example, we can see the presence of colour, number, zoonyms, size, phytonyms in their structure, we will learn color, sand, zoonyms, size, phytonyms, names of dishes, names of things and human body parts. This, of course, indicates the constant change of these units when they are used in the structure of phraseology, and also shows that they are

different from each other. This means, it confirms the existence of certain dimensions in the display of the similarity between phraseologisms.

So, in the structure of phraseologisms, there are somatic phraseologisms, which are related to the terms of human organs, and they are of great importance from the theoretical and practical point of view.

Review of Related Literature

With the development of the anthropocentrism direction in the present period, there is a different approach to the search for phraseologisms with somatic associations. Language elements are interrelated. This relationship creates a single connected system. One of these systems is the phraseological system, where linguistic legalities are based on somatic phraseologisms, linguistic scientific evaluation of its hitherto undiscovered aspects, linguistic aspects of the science of linguo-cultural aspects, means filling in the gaps, finding answers and solutions to problematic questions.

Language is a means of conveying ideas and thoughts within themselves, as well as culture. Somatic phraseology plays a significant role in expressing the national consciousness of the people. Body parts are among the oldest lexical categories in any language. For example, the memories of the early period (V-VI centuries) are related to human organs in the written memories of Orkhon-Enisei: *ağız-awız*, (mouth) *yúrek-júrek*, (heart), *kókuz-kóksi* (chest), *adaq-ayaq* (leg) (Mog.30), *arqa* (back) (Ton.5), *besb-bes* (five) (kt4), *boy-boy*, *dene* (height, building) (ton 4), *yanag-jaq* (jaw) ((Mog.12), *kónil* (mood) (ktm,12), *kóz* (eye) (Mog.2), *qulgaq-qulaq* (ear) (Mog.12), *súnúk-súyek* (bone) (KT 24), *sach* (hair) (Mog.1), *ed-et* (flesh) (Mog.29), *tiz-dize* (knee) (KT.26), *til-til* (tongue) (Ton.56), *qan* (blood) (Ton, 52), *qash-qas* (eyebrow) (E, 26) [1. 31] and so on. In Makhmud Kashkhariy's work "Devanu lugatat turk" somatic units as *azaq-ayaq* leg (p-96), *ashuq-tobiq* (97-b.), *ashuk-ankle* (p. 97), *ozak-a* vein in the inner part of the waist (p. 101.), *elig-hand*, right *elig-right hand* (p. 102), *irin-lip*, (p. 106), *agrug-agrug* *sonuki*-the first of the vertebral bones (p. 123), *uzluq-thick part of wrist bone* (p. 124), *ymgyk* (soft place on children's heads) (p. 134) [2. 498], *opka-lung* (p. 148), *enak-cheek on two sides*, two sides of the mouth (p. 154) and many other somatic units are given. Asan Bakhti compares the Turkic language with the ancient Sumerian and Scythian languages and shows the similarity of several words as follows.

In Sumerian: *zag-* jaw, hip, in Turkic: *zag, yaq, djaq* jaw, hip; in Sumerian: *emek-tongue*, in Turkic *emek-emuk* - tongue; *shi (zi)* life; soul, in Turkic language *shi (chi, dji, zi)* is a suffix that gives the meaning of a person (typical to all Turkic languages) (here *shi/-shi* is noun forming affix denoting the meaning of a man: *balıq(fish) – balıqshı(fisher)*, *suw(water) – suwshı(waterman)* (S. Shynnazarova); in Sumerian language, *geshtuk* - ear, in Turkic language, *eshtuk* - audible noise [3. 55].

Therefore, such associations prove that the terms of the body parts used in the Turkic language belong to the oldest lexical covering by their origin. So, *geshtek* in the Karakalpak language is a place where young people hang out, the original meaning of which was transferred from the old Sumerian language to Turkic language. It is directly related to the original form of *geshtuk* - to hear (ear) - like *geshtek*, and we believe that the way of hearing the fun in *geshtek* through the ears is directly related to the original form from the etymological point of view.

So, taking into account the belonging of the terms of body parts into the oldest language, it can be recognized that somaticity was in continuous use throughout the formation of the language.

In linguistics, the terms of body parts are related to their names in Greek (soma - body), and in scientific research, this term is defined by the concept of somatic associations, somatism - terms of human body parts. There are three terms of body parts in all languages, both individually and in phraseological units. Somatisms are the dominant word in phraseologisms (supporting word, support word) as they are distinguished by the wide possibility of forming new words, metaphors.

So, the ability of somatisms to be accelerated in the language depends on the function of these language units. The reason is that when a child first steps into the conscious human world, he begins to recognize and learn himself with the help of body parts. Due to the fact that the body evaluates these somatic units, the name of the body part, the external natural influence (cold, heat, humidity, etc.) in comparison with the surrounding world through phraseological recognition, these terms begin to enter into speech not only in denotative sema, but also in connotative sema.

When a baby comes into the world, he recognizes the things around him as water, bread, parents, and begins to recognize his physiological body structure by its own name, such as hand, head, mouth, eyes. And, in phraseologisms, body terms can create imagery and differ from the semantic aspect.

A.Bolganbaev calls the phraseologisms with the terms of body parts in the Kazakh language "phraseologisms related to anatomical names" and indicates that 4200 phraseologisms are included in the multi-volume explanatory dictionary of the Kazakh language. The scientist divides the phraseologisms with terms of body parts into five groups: head limbs, hand limbs, body - external organs, internal organs, foot limbs [4. 105-132].

Objectives

During their conscious life, with the development of human history, the human was the first to be aware of the things around him, to recognize himself and his own body in his concepts. The behavior and movement changes in people close to a person are compared to their body and body parts, and they end up with a marked conclusion. This led to the formation of associations involving parts of the body in the language, first in the form of words, in the phrase, and then in the set phrase.

For that reason, the somatic associations, allusions, paraphrases, and metaphors that have been established in our language have been deeply spread and absorbed into our language. For example, in the origin of set expressions such as *mushtai bala* (young (by appearance and age) child), *et penen tirnaq* (flesh and nails), *kóz benen qastay jaqın* (as close as eyes and eyebrows (kinship, closeness)), as a clapping (a young child), we can understand such notions as comparison, simile, measure, proximity and distance of some concepts. So, in the stages of formation, the human being engaged in work, expressed their own reactions to each other's thoughts, which in turn caused the formation of linguistic associations. Consequently, they feel the need to convey some idea to each other in a figurative and effective way. This state can be considered as having a certain importance in the formation of somatic phraseologisms and in the completion of the line.

Methodology

Somatisms in the Karakalpak language perform the function of a supporting lexeme in the formation of metaphors, especially in polysemous words and metaphors.

Somatic phraseologism is universal for all languages. For example, in Russian linguistics, the lexeme of body parts is explained in the dictionary "for the human body and its appearance", (human body, corpus - S. Shinnazarova) [. 5. 134], "Man and animals, their physical form, parts of the organism, the beginning from the head and end of the part" [. 6. 793].

Also, in the vocabulary of the Russian language, the names of human body parts are given by 74 lexemes, of which 59 names of body parts are denoted by somatic components and reference words in the structure of phraseologisms. In the Karakalpak language, somatisms (terms of body parts) are also productive.

Comparing the somatisms that are used alone and the phraseologisms that are not used as part of phraseologisms in the explanatory dictionary of the Karakalpak language, which consists of four parts, then in this dictionary, we find out that a total of 195 somatisms are used in all four parts, of which 150 are found in the structure of phraseologisms, and 45 are not used in this structure and those are used in their main nominative sema.

The terms of body parts do not only belong to humans, but they are also considered common units belonging to the animal world. Sometimes there is a similarity between the terms of animal body parts and human parts, that is, they are emphasized in a common form, written, and expressed in a common sense, but in almost the majority of cases, the physiological characteristics of the animal body depending on its properties, creation, adaptation to nature (swimming, flying, crawling on the ground, etc.), is also called with completely different lexemes, dissimilar units.

Analysis

For example: if the terms of body parts such as head, eyes, legs, blood, bone, back, vein, ear, and tail are common to both humans and animals, then there are cattle body parts used based on their physiological structure: hawke(hooves), tuyaq (hoof), ultabar(abomasum), muyiz (horn), qılshıqlı terisi(leather with wool), shuw(afterbirth) (friend, gift), long tails, in camels: workesh (hump) in horses: zhal (mane), in birds, for example, in chickens: zhemsek(goiter), wing, feather; in fish: kalash (fin), sagaq(gills), uwıldırığı (caviar); in snakes: kebi (skin), uwlı tisi (fangs) etc. have their own body parts different from human body parts.

Findings and Discussion

Therefore, the names of somatisms are not common body part terms in common language knowledge, they are widely known in the concept of human body parts. As the terms of animal body parts have a common character with the terms of human body parts, in linguistics the terms of fauna and the body parts of animals are called animalistic units, and the phraseologisms that come with the terms of body parts of animals are "zoosemism", "zoophraseologism", "phraseological idioms", "faunal terms", "zooonymic-animal phraseologisms", "phraseological zoonyms", and phraseology related to animal terms are given by various terms" [7. 11]- asT. J. Miqtibaeva shows.

So, in linguistics, somatic phraseologisms are s phraseologisms in which the names of human body parts participate as supporting words.

All somatic units cannot take place in the structure of phraseologisms. Somatisms have phonetic variants, are subject to metaphorization, and have a polysemic nature. The reason is that the names and concepts of the human organ have not a single meaning, but a number of them are productive with figurative meaning. For example: somatisms like mouth, eyes, hand, head, nose, etc. do not indicate only human body parts, but they can be denoted by transition from the the main meaning to the figurative meaning.

Conclusion

In conclusion, this characteristic of somatisms proves that they have a wide range of possibilities and opportunities to participate logically with other language units. The use of terms of human body parts as a pillar occupies a special place in the phraseological system of the Karakalpak language.

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