

SOMATIC PHRASEOLOGICAL UNITS IN LINGUOCULTUROLOGY

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Abstract: In this article has been illuminated the pragmatic functions of somatic phraseologies in English and Uzbek languages. In modern linguistics, there is a great interest in the analysis of linguistic and cultural material in the process of teaching languages, an anthropocentric paradigm is formed, the language is considered not only within its communicative and cognitive function, but as a kind of cultural code of individual linguistic and cultural communities.

Key Words: Phraseological units, linguacultural, equivalent, culture of speech, culture code, national-cultural features, cross-cultural, somatisms, picturesque, linguocultures, cultural semantics, “language” of culture, vivid expression, culture, enlightenment, national mentality, code, component.

Literature Review

In linguistics, phraseology is the study of set or fixed expressions, such as idioms, phrasal verbs, and other types of multi-word lexical units in which the component parts of the expression take on a meaning more specific than or otherwise not predictable from the sum of their meanings when used independently.

Introduction

Language, being an important means of concentrating information about the world, at the same time acts as the most important sign of a particular people. It is in language that the mentality of the people, their psychology, customs and mores are most clearly expressed. It is a means of creating national literature, the main repository of information about a particular people.

The component of the cultural meaning of the phraseological meaning is the assessment of the attitude, which provides information about the national mentality, ethnoculture of a nation. In general, phraseology is a vivid expression of the way of life, culture, enlightenment, national mentality of a nation. Linguistic signs are capable of performing the function of the “language” of culture, which is expressed in the ability of the language to reflect the cultural and national mentality of its carriers. Phraseological units have covered many areas of human life.

Today most Russian scholars base their research work in the field of phraseology on the definition of a phraseological unit offered by Professor A. V. Kunin, the leading authority on problems of English Phraseology: “A phraseological unit is a stable word-group characterized by a completely or partially transferred meaning”. [2, 1]

Somatisms viewed as a part of somatic code of culture, as a cultural sign which transfers cultural information on whose basis the image of phraseological unit is perceived. The most frequently occurred somatism is hand. Further come head, eye, face, foot, nose, finger, heart. The rest of somatisms (leg, arm, back, bone, brain, ear, tooth, skin, shoulder, neck, tongue) are less used, however their phrase-forming activity is rather high.

Most Russian scholars today accept the semantic criterion of distinguishing phraseological units from free word groups as the major one and base the research work in the field of phraseology on the definition of a phraseological unit offered by professor A.V. Koonin, [3] the leading authority on problems of English phraseology:

“A phraseological units is stable word group, characterized by completely or partially transferred meaning”. **near at hand** — in the nearest future, as early as possible, as quickly as possible; **get out of hand** — spinning out of control, go way out of control, turning from control; The second type of restriction is the restriction in introducing any additional components into the structure of a phraseological unit. In a free – word group such changes can be made without affecting the general meaning of the utterance: **Somatic phraseological units** are word – groups with a completely changed meaning that is the meaning of the unit does not correspond to the meanings of its constituent parts. **have a finger in every pie** — to be involved in and have influence over many different activities: To learn more about it, talk

to John — he's got a finger in every pie; **have eyes in the back of your head** — to seem to be able to sense what is going on behind or outside of one's field of vision: I don't have eyes in the back of my head; **keep an eye on something** — to look after someone or something and make sure that they are safe: Will you keep an eye on the baby?

lie through one's teeth — to tell someone something that you know is completely false: The student will lie through his teeth in order to get a higher mark; **long arm of the law** — the police, the law: He couldn't escape the long arm of the law; **look somebody in the eye** — to talk to someone in an honest way that shows no doubts: I looked the old lady in the eye when I asked her to stop crying at me; **not have a leg to stand on** — to have no chance of proving that something is true: If your witness is abroad, you don't have a leg to stand on;

Conclusions. In conclusion, the task of the translator is to understand the meaning of the source text and express the same meaning (more precisely, the system of values) by means of a different language. In this case, an interlanguage transformation occurs, i.e., the replacement of one sign system with another, which leads to inevitable semantic losses. The translator must keep them to a minimum, i.e. ensure a greater degree of equivalence between the source text and the translation text, which is impossible without performing various translation transformations.

References

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