THE COMPARATIVE STUDY OF THE SOMATIC PHRASEOLOGISMS THROUGH CULTURAL CODES

Madina Batirhanova,
Ferghana State University,
Uzbekistan

Abstract: The study of the somatic phraseological units in the linguocultural aspect is the considerable issue of the contemporary linguistics. Having the linguocultural markedness, the cultural codes reveal the culture of the nation in the somatic phraseologisms. The aim of the article is to study the somatic phraseological units through cultural codes, which is based on the linguocultural approach. The classification of phraseological units in terms of linguoculturology reflects the ethnical-national information through different symbolic signs. The comparative, contrastive, descriptive and statistical methods have been used in distinguishing the peculiarities of English, Russian and Uzbek cultures through analyses of somatic phraseilogisms. The results have been shown in the 16 groups of somatisms interpreted through the cultural codes. The peculiar features of the English, Russian and Uzbek languages have been revealed in linguistic culturology.

Key words: phraseological units, linguocultural aspect, phraseilogisms

Introduction

The phraseological units are the treasure of the folk, where the historical past, traditions and customs, wisdom of people are preserved. The phraseological units show the peculiar features of the culture of each nation. Analyzing the phraseological units through the cultural codes is considered to be essential in today’s linguoculturology. The somatic phraseologisms are the major part of the phraseologisms in English, Russian and Uzbek languages. The study of the phraseologisms with the somatic codes in combination with the other cultural codes helps better understand the cultural specifics of the Eastern and Western nations.
Literature review

Nowadays the centre of the linguocultural studies in phraseology is the cultural codes, realizing the culture as the semiotic system. We should interpret the things, events, situations in our life as the signs; the process of the world cognition requires the semiotic competence of people. Consequently, the semiotic system is the system of cultural codes, which are opposed to each other or intertwined with each other. Each cultural code as a semiotic system can reflect the mentality of the nation and illustrate the national world picture. The cultural code is a system, which categorizes, segregates the language units into the structures.

Ye.A.Khomyakov underlines the significance of the cultural information in the cultural codes, which can carry information about the reality and the world in the symbolic form, having the linguocultural markedness [5].

The code is the basic term of semiotics. The code is formed and fulfills its function in the culture. The code is related to the culture and is decoded in the definite culture [5].

According to V.N.Teliya, culture is the peculiar memory of the people. Due to the cumulative function the language keeps it, preserves it [10]. As the phraseological units are the language units which preserve the specifics of culture, the cultural codes are included in phraseological units.

The linguists and researchers studied the cultural codes in phraseologisms and defined the various classifications of them. In particular, V.V.Krasnikh distinguishes 6 cultural codes [7], Ye.N.Belaya classifies them into 4 groups [2], while V.V.Lamova finds 11 cultural codes [8]. The issue of classifying the phraseologisms according to the cultural codes plays an important part in revealing the national world picture. The phraseological units belonging to one of the cultural codes can also be linked with other cultural codes, thus, showing the integrity and hierarchy of the semiotic system of the language. The Mongolian researcher R.Batsuren classified the phraseologisms related to the somatic cultural
codes in the connexity with other cultural codes [1]. The present article reveals the issues of the classification of the somatic phraseologisms in relatedness to the other cultural codes in Uzbek, English and Russian languages.

The cultural codes are universal, they are nationally determined and stipulated by the concrete culture [7]. Revealing of the national and cultural specifics is possible by the comparative analyses. The linguocultural research includes the accumulation of cultural codes according to the thematic signs as anthropic code, biomorphic code and etc. M.L.Kovshova assumes that the organization of cultural codes on the bases of the thematic signs is the best model, as it deeply shows the different signs of the material and spiritual world, aggregating them within one theme. According to their content these signs represent the world realia, composing the cultural space [6]. The range of the scientists and researchers mark that the cultural codes are distinguished by the national peculiarities [4].

In analyses of the cultural codes some researchers distinguish the two types of them, as the substantial and conceptual codes [3]. The substantial codes of the culture are defined on the generality of the plane of expression or, in other words, on the material, substantial nature of signs, which constitute the codes. The conceptual codes are distinguished on the meaningful generality of elements, which reflect the meaning, as the biological, zoological, gastronomic, anima and etc. codes. The substantial classification of codes describes the possible material ways to transfer the cultural codes. It also studies which codes can express the certain ideas, which spheres can be a stimulus to the certain meanings. The conceptual classification deals in conceptualized spheres of the cultural codes [6; 5].

Methods

The materials of the research are the internet cataloque of the somatic phraseologisms; English, Russian and Uzbek dictionaries of phraseological units. The comparative, contrastive, statistical and descriptive methods were used in
order to show the difference and similarities in using the somatic phraseologisms in three languages.

Analyses.

The somatic phraseological units with the parts of the body as the head, face, hair, tooth, eye, hand, foot, finger, toe, shoulder, neck, stomach, tongue, brain have chosen as the object of analyses. The somatic phraseologisms in English, Russian and Uzbek languages have been analyzed through the cultural codes. The differences and similarities of using the somatisms in the languages belonging to the different systems have been considered. Since the problem of classification of phraseologisms according to the cultural codes is the essential point of linuculturology, we enlarged the classification by V.V.Lamova, who suggested the classification of phraseologisms through cultural codes. Approaching to the research by R.Batsuren we analyzed the somatic phraseologisms through the various cultural codes. Thus, intertwined with each other, the cultural codes reveal essence of the thought and mentality of the nation. Additionally, some groups of cultural codes have their own subgroups of somatisms, which reveal the essence of somatisms in each culture.

The somatic code is characterized by the absence of the definite borders with the other cultural codes. One cultural code can be used with the other, thus, forming stratification of the somatic codes on the other ones [7].

There are a great number of the somatic phraseological units in English, Russian and Uzbek languages. In Russian language 25 % of the phraseological units comprise the somatic phraseologisms. Weintraub P.M. asserts the quantity of somatic phraseologisms is 30 % [11]. The English and Uzbek somatic phraseologisms are also numerous. We have chosen only the widely used somatic phraseologism, which constitute the contemporary phraseological stock of these three languages.

Through categorization of somatic phraseologisms we can see how the somatisms are expressed in different spheres by different cultural codes. Revealing
the essence of somatisms through the cultural codes it is clearly shown that each nation has its own specifics.

1. Somatic anthropic code:

   English language: *Becky with a good hair.*
   Russian language: *с гулькин нос.*

2. Somatic biomorphic code:

   English language: *gooseberry eye; cabbage head; cocoanut head; melonhead.*
   Uzbek language: *ошқовоқ калла.*

3. Somatic zoomorphic code:

   English language: *frog face; raccoon eye; an eagle eye; puppy dog eye; bird’s eye view; worm’s eye view; hair of the dog; beef head; better be the head of a dog than a tail of a lion; camel toe; turtle head.*
   Russian language: *орлиный глаз; комар носа не подточит; ворон ртом ловить; ворон считать; медведь на ухо наступил; как корова языком слизнула; баранья голова.*
   Uzbek language: *товуқ мия.*

In the somatic phraseologisms with zoomorphic code we can also observe the antonymic relations: *bird’s eye view - worm’s eye view.*

The specifics of Russian and Uzbek cultures are seen in the phraseological units as *барањья голова* (sheep head) and *товуқ мия* (hen head), which show the stupidity of the person. The sheep are not stupid in Uzbek’s culture, but Uzbeks can associate the quietness of the person with the sheep – *қўйдай ювош (as quite as sheep).*

4. Somatic code of action:

Since the group of somatisms related to the somatic code of action can illustrate the different actions we considered necessary to categorize this group into several subgroups:

*to have a good head for something; to have a good head on one's shoulders; to lose one's head; to keep one's head; to bury one’s head in the sand; to carry one’s head high; to wash one’s head; to cudgel one’s brains over something; drag the*
feet; jump in with both feet; find the feet; scratch one's head; can't take one's eyes from/off; rub one's hands; be dead on one's; twiddle one's thumbs; to go in one ear and out the other, the face that launched a thousand ships; to wear one's heart on one's sleeve; to turn the other cheek; fall on deaf ears; to pick up somebody's ears; to be over head and ears in love; to be up to the ear in work; to have lost one's tongue; wag one's tongue; a fool's tongue runs before his; to loose one's tongue take matters into ones' hands.

Russian language: почесать затылок; повесить голову; не терять головы; намылить голову/шею; глаз не оторвать; валиться с ног; зубы заговаривать; вставать перед глазами; впиваться глазами; глаза бы мои не видели; не верить глазам; пускать пыль в глаза; не успел глазом моргнуть; свет померк в глазах; строить глазки; вырастать на глазах; смотреть другим глазами; навострить уши; влюбиться по уши; по уши увязнуть в работе / быть по уши в работе / по горло быть занятым; давать волю рукам; брать себя в руки; выпускать из рук; горит в руках; рука не дрогнет; рука руку моет; разводить руками; лизать руки; быть по рукам; чесать языком; язык проглотить; на языке вертится; языком трепать/чесать; держать язык за зубами; развязать язык; палец в рот не клади; как воды в рот набрал; рот не замолкает.

Uzbek language: бошидан ўтмоқ; битта қулоққа кириб, иккинчисидан чиқмоқ; бошига савдо тушмоқ; қулоғини динг қилмоқ; юрагидан урмоқ; ўзини кўлга олмоқ; кўлидан бой бермоқ; кўлида чакнаб туради; кўлинси силтамоқ;кўл кўтармоқ; кўлга олмоқ; кўлинси сурамоқ; кўлма кўл бўлмоқ; тилни ютмоқ; тилни учида турибди; тилни тийиб турмоқ;оғиз ўчмайди; ишни кўлига олмоқ; кўзини узмасддан қарамоқ; кўзини очмоқ; бошига тушганни кўз кўрар; боши кўтармоқ.

5. Somatic-somatic code:

English language: put hair on the chest; run fingers through hair; foot in the mouth; head to foot; from head to toe; tongue in cheek; eye in the back of the head; a good head on the shoulders; eyes pop out of one’s head; a bone in the leg;
arm and leg; see eye to eye; face to face; shoulder by shoulder; by the skin of one’s teeth; to be skin and bone; all fingers and thumbs.

Russian language: с ног до головы; с головы до пят; нос к носу; своя голова на плечах имеется; рука об руку; рука руку моет; держать язык за зубами; глаза на затылке; ноги в руки; ни в зуб ногой; рот до ушей, плечом к плечу, лицом к лицу.

Uzbek language: бошдан оёккача.

6. Somatic territorial, special or geographical code:

English language: chin up; to put the best foot forward.

Russian language: высоко держать голову; не видать дальше носа; язык до Киева доведёт; идти куда глаза глядят; под боком; под носом; под рукой; бок о бок; съят по горло; правая рука; левая рука.

Uzbek language: бурнининг тагида; боши окчан томонга; ёнг кўл, чап кўл.

7. Somatic anima code:

Russian language: как снег на голову; ветер в голове, Мороз красный нос.

Uzbek language: боши кўкка/осмонга етмоқ.

In the somatic phraseologism Мороз красный нос the phenomenon of the nature is anthropomorphized, which is peculiar to the Russian folk. The anthropomorphization of the natural phenomenon, flora and fauna is seen even in the Russian fairytales.

8. Somatic gastronomic code:

English language: eye candy; nose candy; toffee nosed; whiskey nose; meathead; puddinghead.

Russian language: каша в голове; хлеб – всему голова; каша во рту; вешать лапшу на уши, молоко на губах не обсохло.

Каша is the plain food of the Russian folk. Therefore, this word is often used in the phraseological units. The phraseological unit молоко на губах не обсохло shows that the person is very young and inexperienced in order to do something independently. There is the same phraseological unit in Uzbek language она сути лабидан кетмади, but this phrase borrowed from the Russian language
as the translation-loan. In English the same meaning can give the phraseologism *to be still wet behind the ears*, but it is not related to the somatic gastronomic code.

9. somatic code of an object:

**Russian language:** глаз-алмаз, бельмо в глазу, язык без костей.

10. Somatic temporal code:

the temporal code is revealed in the attitude of the person towards the time. The Russian language is rich in the phraseological units with the temporal code. Such somatic components in the phraseological units as the плечи (shoulders), спина (back) and нос (nose) reflect the events in the past and future.

   Russian somatic phraseological units: за плечами; на носу. It is interesting to denote that prepositions totally change the meaning of phraseologisms as на носу has the meaning that the event is upcoming, something will happen in future and shows the temporality, while под носом has the meaning of the closest distance and is related to the somatic special somatisms.

11. Somatic mythological//religious code;

**Russian language:** Эзопов язык, Ахилlesова пята.

**English language:** *the sword of Damocle hangs over the head*, *Achill’s heel*.

   The English and Russian languages are rich in the different phraseologisms of the mythological code. Obviously, they are used in all western languages as translation-loan. The somatism *Achill’s heel* show the vulnerable place of the person, associated with the Ancient Greek hero Achill. While this somatism was not spread in oriental languages; in particular, Uzbek.

12. Somatic historical code:

**English language:** *king Charles’s head*.

13. Somatic colorative code:

**English language:** *black foot; blue blood; green hand; green eyes; blue beard, blue tooth; black eye; blue in the face; red in face; gray hair; blue hair; brown nose*.

**Russian language:** голубая кровь, синяя борода, до ушей краснеть.
The English people use the green colour to denote the feeling of envy: *green eyes*. Secondly, this colour also shows the lack of experience, as in *green hand*.

In order to show that the man is noblesse the colour of blue is used in English and Russian: *the blue blood*. This is a translation loan from French language, which shows that the western languages are akin to each other. There is a different usage of the same notion in Uzbek language: *ок суяк* (white bone). The somatisms *ок суяк* – *қора суяк* form the antonymic pair, which show the origin of the person.

The lack of experience is shown by a green colour in English and Russian. Though there are no somatisms with the word green, nevertheless, *он ещё зелен* show that the person is inexperienced and young. In Uzbek language the green colour does not show this feature in a person, as this colour is associated mostly with Islam religion or the nature awakening from winter sleep.

13. Somatic quantitative code:

**English language:** *not touch with a ten foot pole; two-faced, double-faced.*

**Russian language:** *смотреть в оба глаза, двуличный, ни в одном глазу, как собаке пятая нога, голова два уха, о двух головах.*

**Uzbek language:** *бошини икки қилмоқ; бир ёқадан бош; бир ёстиққа бош қўймоқ; бир бошга бир ўлим; иккиюзламачи; бир оғиз; икки оғиз; кўзи тўрт бўлмоқ.*

There are some phrases which are totally equivalent in three languages, as *two-faced – двуличный – иккиюзламачи.*

The somatic unit *бош*, used with the words related to quantitative codes can show the marriage of the person as *бошини икки қилмоқ* (make one head two); *бир ёстиққа бош қўймоқ* (to put the heads onto one pillow). These somatic phraseologisms euphemistically express the marital status, as the Uzbek people’s mentality restricts the usage of the marital relations; even it is seen in addressing of spouses to each other. While in Russian language the phraseologism *о двух головах* (with two heads) shows the boldness and audacity of Russian people.
15. Somatic qualitative code and the code of state:

English language: cool head; hot head; big eye; roving eye; sorehead; sick in the head; sleepy head; talking head; touched in the head; with a head in the clouds; zipperhead; sweet tooth; old hand.

Russian language: золотая голова; удалая голова; садовая голова; с больной головы на здоровую; ясная голова; горячая голова; голова дырявая; золотые руки; длинный язык; бойкий язык; острый ээук; язык как помело; ломаный язык.

Uzbek language: ўйноқи кўз; тили заҳар, тили ўткир; кўли енгил, оғир оёқ; ширин томоқ.

The somatic qualitative code and the code of state is also rich in the examples, which show the peculiarities of the languages. The stupidity and intellect can be shown in the somatic phraseologisms with the component head. The use of the component tongue is connected with the malignant gossip. That is why the majority of the phraseologisms are equivalent: острый ээук - тили ўткир – sharp tongue. There are also somatic phraseologisms which show the same meaning, but under the different somatic components as sweet tooth - ширин томоқ.

16. Somatic code of measure:

Uzbek language: бир қарич тил.

Results and discussions

96 English, 111 Russian and 50 Uzbek somatic phraseological units have been compared and analyzed. While analyzing the phraseologisms of the somatic code in integrity with the other cultural codes 16 groups have been distinguished. The study of the somatic phraseologisms by means of linguocultural method helps to reveal the common and specific features in the languages of the different systems.

As it is seen, the great proportion of the somatic phraseologisms is given to the cultural code of action. Then the next code is somatic qualitative code.
proportion is similar in English, Russian and Uzbek languages. It is also found out that some groups of the classification of the somatic phraseologisms according to the interaction of the cultural codes is different.

The 1 table. The ratio of the English somatism in integrity with the other cultural codes.

The 2 table. The ratio of the Russian somatisms in integrity with the other cultural codes.

The 3 table. The ratio of the Uzbek somatisms in integrity with the other cultural codes.
Conclusion

Linguocultural method reveals the interaction of ethnocultural information through the classification of the symbolic signs of the language units. The analysis of the components of the somatic phraseologisms is the important issue in illustrating the national world pictures in different languages. Especially, comparative and contrastive analyses of the somatic phraseologisms show the difference and similarities in the thought of the people, which is essential in the study of the European and Asian mentality and the way of thinking.

References:

2. Belaya Ye.N. Theoreticheskiye osnovi issledovaniya yazikovikh i rechevikh reprezentatsiy bazovikh emotsiy cheloveka (na material russkogo I frantsuzskogo yazikov) [Theoretical bases of the study of the language and speech representations of the main emotions of the person (on the Russian and French language materials)] http://starling.rinet.ru/~minlos/thesis/Belaya2006.pdf)


