

Comparative Analysis of Somatic Phraseology in English and Karakalpak Languages

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Abstract. The article deals with the study of Phraseology, how permanent expressions in a language, such as idioms, phrases, and phrasal verbs, are systematically arranged and classified. Also the article describes about Idiomatic phrases and other figures of speech, which are essential for concisely and vividly expressing complicated concepts and feelings in poetry. The linguistic analysis of somatic phraseology in English and Karakalpak languages demonstrates how cultural beliefs and experiences shape metaphorical expressions related to communication and emotional regulation.

Keywords: linguistic, idiomatic expressions, phrasal verbs, cultural awareness, comparative, concepts, phraseological units, communication.

Phraseology is the study of how permanent expressions in a language, such as idioms, phrases, and phrasal verbs, are systematically arranged and classified. Learning a foreign language not only improves a person's language abilities but also gives them new perspectives on two different national cultures: the culture of the language they are learning and their own. Gaining a thorough grasp of colloquial idioms is crucial to comprehending a foreign language and the cultural quirks that go along with it.

Idioms are essential for helping people communicate cultural and historical knowledge as well as properly express their feelings. These linguistic constructions serve as indicators of cultural identity and tradition because they have distinctive qualities that differ among languages. Because they are familiar with these terms and know when to use them appropriately, native speakers tend to use idioms more than non-native speakers.

In addition to helping people communicate their thoughts succinctly, the usage of idiomatic idioms enriches language by giving conversations more depth and nuance. Idioms improve the caliber of speech by adding humor to discussions, which makes them more interesting and less repetitive. Idioms lend inventiveness and vivid imagery to language, making them akin to literary elements found in poetry. Take the common phrase "I was so nervous that I had butterflies in my stomach," for example, which uses a figurative analogy to effectively portray the speaker's elevated emotional state. This example shows how idioms may be effective tools for conveying difficult concepts and feelings in a clear, impactful way.

Idiomatic phrases and other figures of speech are essential for concisely and vividly expressing complicated concepts and feelings in poetry. By using a metaphorical parallel, the example "I was so nervous that I had butterflies in my stomach" successfully conveys the sensation of anxiety and nervousness. Similar to poetic devices, idioms have the ability to conjure up images in readers' minds, which increases the impact and engagement of the message.

The common saying "to get/have butterflies in your stomach" describes how uneasy and nervous you feel before doing anything. Comparative expressions such as "The newcomer was as uncomfortable as a fish out of water" often help readers see the intended idea and grasp it more clearly [1:85]. Understanding and utilizing colloquial terms when learning a language can improve a person's communication abilities and cultural awareness significantly. Phonological units in English that are not translated exactly but yet carry meanings similar to those in other languages, like Karakalpak, can boost motivation for language learning and offer insightful information about cultural quirks. Idioms are often difficult to translate word for word because of the various cultural and linguistic settings in which they are utilized.

Ultimately, by creating vivid images in the minds of listeners or readers, idiomatic idioms and figures of speech in poetry are excellent means of enhancing language, effectively expressing emotions, and improving communication. In several languages, including English, the usage of human body parts in idiomatic idioms is commonplace. Knowing these idioms improves communication by giving the language more nuance and vibrancy, which also aids in explaining the human body. The following are some instances of English phraseological units that include bodily elements of humans:

1. "Get one's head in the game" - This phrase refers to concentrating or focusing on the current task. It is frequently used to uplift someone who has erred as a result of inattention.

2. "Keep one's head above water" is an expression used to describe how someone is attempting to deal with challenges, particularly monetary ones. It denotes overcoming obstacles to survive or remain afloat.

3. "Live hand to mouth" refers to a way of life in which a person barely makes enough money with each salary to pay for needs like food and housing. It suggests having a precarious financial situation.

4. "Have one's fingers in many pies" – This expression describes being occupied with several tasks or endeavors at once. It implies having too many responsibilities or being overly busy, with little time for leisure.

English speakers can effectively and succinctly express complex concepts and emotions by utilizing body parts in these colloquial idioms. By giving talks more substance and imagery, comprehending and utilizing these phraseological elements can improve communication skills and raise linguistic and cultural awareness.

More instances of colloquial idioms incorporating human body parts should be shared. These expressions give the language more vibrancy and color, which improves communication's expressiveness and engagement. It can be more successful to communicate feelings, circumstances, and actions when you are aware of and employ certain idioms. These are the other illustrations and justifications you offered:

4. "Have one's fingers in many pies" - To be involved in many things at once, indicating being busy or overcommitted.

5. "Shoot from the hip" - To act or react without carefully thinking about the effects of your actions, often leading to trouble.

6. "Put one's foot down" - To take a firm position on something that will not change, showing determination and resolve.

7. "(Cost) an arm and a leg" - To be very expensive, emphasizing the high cost of something.

8. "Butterflies in my stomach" - Feeling nervous or anxious, especially before a challenging or stressful situation.

9. "To point the finger" - To accuse or blame someone for a crime or wrongdoing based on suspicion or evidence [2:79].

These idiomatic expressions enrich the English language by providing creative ways to describe various experiences and interactions. Incorporating them into everyday conversations can enhance communication skills and cultural understanding. Here I tried sharing more examples of idiomatic expressions and phraselogical units from the Karakalpak language. It's fascinating to see how different languages incorporate human body parts into their idioms and how these expressions convey unique meanings and cultural nuances. Here are the additional examples you provided with explanations:

10. "To pick someone's brain" - To seek information or advice from someone by engaging in a conversation or discussion with them.

Phraselogical units in the Karakalpak language:

- "Dariya tassa tobig'ina kelmew" - Used to describe a person who is not worried about anything.

- "Qas penen kozdin' arasinda" - Meaning "immediately, fastly."

- "Awzinin' sarisi ketpegen" - Referring to someone who is very quick or agile.

- "Ko'zdi aship jung'ansha" - Describing something happening very quickly.[3:10]

These phraselogical units in the Karakalpak language demonstrate how idiomatic expressions can enrich communication by providing vivid and culturally specific ways to express ideas and emotions. Learning and using idioms in both languages can enhance language skills and preserve the humor and originality of each language. Idioms play an essential role in universal communication, offering insights into a culture's values, beliefs, and everyday experiences.

Body part idioms, or somatic phraseology, are important parts of language because they represent cultural experiences, values, and beliefs. We shall investigate the somatic phraseology in the English and Karakalpak languages in this in-depth examination, with an emphasis on colloquial idioms like "Get somebody's goat," "To breathe one's last," and "To keep one's hair on." We hope to understand the linguistic and cultural subtleties buried in somatic phraseology by comparing these statements in the two languages.

1. "Get somebody's goat" – Meaning: to make someone very angry

The English idiom "Get somebody's goat" is a vivid expression that conveys the idea of provoking someone to anger or irritation. The metaphorical use of the term "goat" in this idiom symbolizes someone's temper or composure, suggesting that disturbing their "goat" leads to anger. This expression highlights the importance of

emotional equilibrium and the consequences of losing control over one's emotions in English-speaking cultures.

In contrast, let's delve into the Karakalpak equivalent:

- To'be shashi tikke turiw – qanin qaynatiw – birewdin' ashiwin keltiriw

In Karakalpak culture, the somatic phraseology used to convey anger reflects the significance of emotional expression and interpersonal relationships. The use of body parts like "shashi" (head) and "birew" (blood) in these idioms symbolizes anger and frustration, emphasizing the physical and emotional manifestations of strong emotions. By associating anger with body parts, Karakalpak idioms underscore the interconnectedness of mind and body in experiencing emotions.

The linguistic analysis of somatic phraseology in English and Karakalpak languages reveals how cultural beliefs and experiences shape metaphorical expressions related to emotions like anger. While English uses the imagery of "getting somebody's goat," Karakalpak employs the concept of "qanin qaynatiw" and "birewdin' ashiwin keltiriw," both reflecting cultural attitudes towards emotional expression and interpersonal dynamics.

2. "To breathe one's last" – Meaning: to be no longer alive or to die

The English expression "To breathe one's last" is a poignant idiom that signifies the moment of death or passing away. By linking the act of breathing with the cessation of life, this idiom conveys a sense of finality and inevitability associated with death. The metaphorical representation of death as losing one's breath emphasizes the transient nature of human existence in English-speaking cultures.

Now, let's explore the Karakalpak counterpart:

- Ol du'nyag'a ketiw – a'lemnen o'tiw – qaza tabiw – demi tawsiliw – o'liw.

In Karakalpak culture, the somatic phraseology used to describe death reflects cultural beliefs about mortality and the cycle of life. The use of body parts like "ol" (breath) and "demi" (soul) in these idioms symbolizes the transition from life to death, highlighting the interconnectedness of breath, soul, and mortality. By associating death with breath and soul, Karakalpak idioms underscore the spiritual and existential dimensions of human existence.

The linguistic analysis of somatic phraseology in English and Karakalpak languages illuminates how cultural perceptions of life and death influence metaphorical expressions related to mortality. While English employs the imagery of breathing one's last breath, Karakalpak uses the concept of "ol du'nyag'a ketiw" and "demi tawsiliw," both reflecting cultural attitudes towards mortality and the human experience.

3. "To keep one's hair on" – Meaning: to be quiet or keep silence, not to be annoyed.

The English idiom "To keep one's hair on" conveys the idea of maintaining composure or staying calm in a challenging situation. The metaphorical use of "hair" in this expression symbolizes control over one's emotions or reactions, emphasizing the importance of remaining composed and not getting annoyed. This idiom underscores the value placed on emotional regulation and self

-control in English-speaking cultures.

In comparison, let's examine the Karakalpak equivalent: - Tinishliqti saqlaw – ashiwin shig'armaw – pa'rwayi pa'lek boliw [4:88]. In Karakalpak culture, the somatic phraseology used to describe keeping quiet or maintaining silence reflects cultural norms around communication and emotional expression. The use of body parts like "tinish" (mouth) and "pa'rway" (tongue) in these idioms symbolizes speech and silence, highlighting the importance of verbal restraint and thoughtful communication. By associating silence with mouth and tongue, Karakalpak idioms underscore the significance of listening and thoughtful speech in interpersonal interactions.

The linguistic analysis of somatic phraseology in English and Karakalpak languages demonstrates how cultural beliefs and experiences shape metaphorical expressions related to communication and emotional regulation. While English uses the imagery of keeping one's hair on, Karakalpak employs the concept of "tinishliqti saqlaw" and "pa'rwayi pa'lek boliw," both reflecting cultural attitudes towards verbal restraint and interpersonal communication.

Somatic phraseology in English and Karakalpak languages offers valuable insights into how human body parts are metaphorically used to convey emotions, actions, and concepts within different cultural contexts. The comparative analysis of idiomatic expressions such as "Get somebody's goat," "To breathe one's last," and "To keep one's hair on" reveals the linguistic and cultural nuances embedded in somatic phraseology. By exploring somatic phraseology across languages, we gain a deeper understanding of how language reflects cultural identities, values, and worldviews. In Karakalpak:

To'be shashi tikke turiw – qanin qaynatiw – birewdin' ashiwin keltiriw;

Ol du'nyag'a ketiw – a'lemnin o'tiw – qaza tabiw – demi tawsiliw – o'liw;

Tinishliqti saqlaw – ashiwin shig'armaw – pa'rwayi pa'lek boliw[4:76];

Synonym is based on the synonymy of particular words in free word combinations (an oldman = elderly man). Phraseological units have word synonyms: To make up one's mind - to decide To haul down colours - to surrender To quit the scene – to die Let's look at the following examples in Karakalpak:

1. Bizin' jawingerlerdin' ku'shine to'tepki bere almag'an qoyan ju'rekler bo'lek-bo'lek bolip Shimbayg'a qarap jol tartti. (A. Begimov)

2. O'zi de qatardan qalip, tayag'in iyt g'ayzag'anday bolip ju'rip edi. ("Alpamis" da'stani)

3. Altinshash ba'ybishe quwang'aninan qayta- qayta qutli bolsin aytip, ishkerige kirip, sirtqa shig'ip jan iynine ot tu'sip, atti g'ir-g'ir aynaldi. ("Alpamis" da'stani) The synonyms of these phraseological units can be expressed with one word: qoyan ju'rekler – qorqaqlar (cowards) tayag'in iyt g'ayzag'anday bolip – jumissiz (jobless) jan iynine ot tu'sip – asig'ip (hurry, rush).

A. V. Kunin's classification of phraseological synonyms provides a comprehensive framework for understanding the complexities of language and communication through idiomatic expressions [5]. Let's delve deeper into each type of phraseological synonym and explore their implications:

1. Ideographic synonyms: These synonyms not only have the same core meaning but also carry distinct connotations that can influence the overall tone and interpretation of the expression. For example, the phrase "give somebody the cold shoulder" implies a deliberate act of being unfriendly or dismissive towards someone, while "give somebody the cold shivers" conveys a sense of fear or discomfort. Understanding these nuances is crucial for effective communication, as choosing the right phraseological synonym can help convey the intended message more accurately and appropriately.

2. Stylistic synonyms: These phraseological units exhibit variations in their stylistic use, highlighting the importance of context and audience in language usage. For instance, "give somebody a back-cap" and "give somebody the lie" may convey similar meanings of revealing the truth but are employed in different stylistic contexts. Recognizing these stylistic distinctions can enhance language proficiency and enable individuals to adapt their communication style based on the specific rhetorical situation.

3. Stylistic-ideographic synonyms: This category combines both semantic connotations and stylistic variations, offering a nuanced understanding of phraseological synonyms. By analyzing expressions such as "give somebody a good dressing-down" or "give somebody beans," individuals can discern not only the underlying meaning but also the appropriate stylistic register for each situation. This level of linguistic awareness is essential for effective interpersonal communication and can contribute to building rapport, resolving conflicts, and conveying messages persuasively [5].

In conclusion, A. V. Kunin's classification of phraseological synonyms underscores the intricate interplay between semantics, connotations, and stylistic nuances within idiomatic expressions. By exploring ideographic, stylistic, and stylistic-ideographic synonyms, individuals can deepen their understanding of language diversity and enhance their communicative competence. Moreover, this analytical framework serves as a valuable tool for language learners, educators, translators, and communicators seeking to navigate the rich tapestry of phraseological synonyms in various linguistic contexts.

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