

## THE ORETICAL VIEWS OF WORLD LINGUISTS ON SOMATISMS

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**Abstract:** The article describes the history of the study of somatism and the first theoretical views in this area.

**Key words:** somatics, lexical system, somatic layer, denotation, cognitive, linguocultural, psycholinguistic.

**Аннотация:** В статье описана история исследования соматизма и первые теоретические взгляды в этой области.

**Ключевые слова:** соматика, лексическая система, соматический слой, денотат, когнитивный, лингвокультурный, психолингвистический.

Somatic lexicon or somatics (parts, organs and places of the body, sense organs and manifestations of the human body) is one of the most popular objects in the practice of analyzing the lexical system of the language, as well as in cultural studies of a comparative nature. The denotative significance, age, stability and consistency of the somatic layer of the lexicon of any language determine its relevance as an object of study, in particular, as a lexical and semantic analysis. The extent of connection of somatisms with the reality of different realities is explained by the functional loads of the parts (organs) of the human body and the result of their wide expression.

Modern directions of linguistic research - semantic-cognitive, linguo-cultural, psycholinguistic-somatic - are solved within the framework of studying the human factor in language (as a manifestation of anthropocentricity) and conceptualizing reality. The actual conceptualization of the human body, and how the (somatic) code of the body is expressed in language in the process of conceptualizing other realities, events, relationships of the surrounding world, and human activity is noteworthy.

As the Russian scientist Apresyan wrote, the concepts existing in the mind of a linguistic person can be classified according to thematic features. Therefore, while developing the idea of a simple image of the world as a set of basic concepts of language, he emphasizes the systematic nature of this image and proposes a special systematic approach to simple geometry, simple ethics, simple psychology, etc., in the representation of human image in language.

In the logic of this thought, E.V. Urison uses the term "simple anatomy", which reflects the linguistic idea of human structure, the idea of the physical state of the speaker. Within this term, the author refers to the definition of invisible organs (soul and heart; mind, thinking, intelligence and understanding; conscience; memory; imagination and imagination; hearing and seeing; will, abilities, emotions), (soul and mind; strength, strength, patience), as well as a separate perception model of perception in the Russian language (organs of perception; look, see). The researcher says that the words "heart" and "spirit" are important in explaining the model of Russian linguistics to the human world.

According to linguistic information, the creation of a human image, Yu.D. Apresyan says, "any activity, any state, every reaction has its own system. It is localized in a certain organ, it performs a certain action, comes to a certain state, and causes the desired reaction. Sometimes one organ serves more than one system or several organs serve one system. It is interesting that only emotions are localized in the soul, but there are also some desires.... In addition to these systems, certain powers or abilities are independent in a person. As such systems, the author names physical perception, physiological states, physiological reactions, physical movements and activities, desires, thinking and intellectual activity, feelings, speech and forces - will and conscience.

Another direction of somatic research is

the study of somatic language, which reflects genetic behavior in natural language, including somatic (gestural) phraseology (A. Peaz, L. Iordanskaya, S. Paperno, M. L. Butovskaya, G. Kreidlin and others). A.D. Shmelev, studying the motives of linguistic conceptualization and interdependence of the image of the world in the Russian language, also addresses the issue of how ideas about the structure of a person are reflected in it. The uniqueness of the person, as the author notes, "the Russian language sees not in intellectual or spiritual qualities, but in the functions of its structure and components."

The Russian model of man is determined by two contrasts: 1) ideal and material, 2) intellectual and emotional. The first contrast is manifested in language as the soul, soul and body, the body, and the second - soul and soul. The soul appears as a specific material organ, the field of internal states and is inextricably linked with the body, and the soul as some non-material substance. is accepted. The body and the body are also related - the body, like the soul, represents an individual person, the body, like the soul, an uncountable substance.

The heart, which is "specialized" in emotions, is the main organ of love (it is also possible to mention the metonymic place of the breast in the expression of emotions). As the main direction of a person's emotional life, the heart and blood (opposition of the body to the soul) are opposite to the head and brain, in which the intellectual life of a person and his memory are localized. Close to us from the point of view of the object, special lexical-semantic on the subject under consideration, referring to conceptual and linguocultural studies, the following can be noted. In her doctoral thesis, L.P. Sakaeva analyzes anthropocentric phraseological units in Russian, English, Tajik and Tatar languages. Somatisms are an important layer of the language, which "describes in detail the self-awareness and perception of the world of the carrier of ethnocultural information, gives a clear idea of the way of modeling the surrounding reality." Somatic organs are given tasks that are universal for different peoples, which leads to the fact that lexemes denoting organs are given a certain symbolic meaning (for example, language is an activity, a symbol of communication). The most characteristic components of the anthropocentric direction, which attracted the author's attention, are the tongue, head, and feet. According to L.P. Sakaeva, "almost all actions of a person, in all areas of his life, are directly related to language, which determines the active participation of the word in various phraseological units. Since the word "language" has a rich symbolic meaning and is used in various meanings, it is a somatic phraseological unit. group of units is considered one of the largest in all studied languages.

R. Yu. Mugu's dissertation is devoted to the study of polysemanticism (semantic and denotative features) of somatic vocabulary of Russian and German languages (based on lexicographic data). The author includes somatisms among the most productive ones in terms of polysemanticism of the Russian and German dictionaries and truthfully shows that their "semantic content clearly demonstrates the process of formation of secondary meanings associated with human activity". A.P. Borisov studied the concept of "spring eyes" in the image of the world in the Yakut language about the functional role of body parts (including somatism) in the conceptualization of the inner person. The eyes act as a place where emotions are localized, as well as an indicator of intellectual ability.

Z.R.Tsrimova, in a comparative linguistic study, considers the concept of "heart" in the linguistic representation of the world and localizes the heart as a field of feelings and emotions - in the linguistic consciousness, it functions as a biological, spiritual, psychological center of a person.

L.A. Saifi examines the conceptualization of the somatic human image in English. The author uses the concept of "somatic field of language" and states that "it reflects the global semantic category of the body and constitutes one of the main fields in the language system." Outside of it, a term called somatic is formed. Using the example of the classification of units with a somatic component, the author shows the parameterization and objectification of various human hypostases.

A review of these studies showed that somatic phraseological units, which are the product of human thought and cognitive world, have a very wide scope of meaning and actualization within the framework of artistic-aesthetic thinking, and that it is appropriate to study them with a certain limit. This is the reason why this research is limited to phraseological units with ear and nose components.

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