



Comparative Study of Somatic Phraseological Units in English and Azerbaijani Languages

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ABSTRACT

Somatic phraseological units, also known as somatisms, consist of a simple word composition that has multiple meanings and form the most ancient lexical layer of the language. Researchers' growing interest in somatic phraseology stems from the fact that, in terms of the plan of expression and the plan of content, we think that somatic phraseology has two opposite polarities. In other words, the components of the phraseological units as well as their combined whole are, in one way or another, aimed at describing and characterising humans and their activities. Somatic phraseologies play a special role in the expressiveness of the language and in its emotionality, with one of their main features being the fact that they are figurative, emotional, and expressive. In fact, somatic phraseologies are the most effective and figurative way to reflect concepts than any other phraseological combinations. The purpose of this article is to conduct a comparative analysis of phraseological combinations based on the materials of both English and Azerbaijani languages. The study included somatic phraseologies with mouth, foot, head and hand components in English and Azerbaijani, and analysed these from the point of view of semantic differences.

Keywords: phraseological units, somatic phraseological units, mouth somatic components, foot somatic components, head somatic components, hand somatic components

INTRODUCTION

Linguistic anthropomorphism is caused by a person's desire to describe the world around them in "their own image and likeness". Thus, the names of parts of the human body (somatisms), which represent one of the oldest layers in the vocabulary of different languages, form the figurative basis of so-called somatic phraseology. This is primarily due to somatic organs having universal functions for all peoples. For example, the mental state of a person is directly related to the vital activity of various parts of the body. It has been found that in languages of various types emotions are described according to the model "the body as a receptacle of emotions" (Lakoff, Johnson, 1980). The names of human body parts are included in the component composition of a significant number of phraseological units of various languages, including English. In traditional linguistics, somatic phraseological units have received a fairly complete systematization and ideographic description. At the same time, it should be noted that somatic phraseological units represent a very heterogeneous layer of vocabulary and, therefore, require a differentiated description. Of particular interest is the consideration of phraseological units as virtual units of language implicitly containing information about nonverbal human actions, the nature and orientation of which may be different.

LITERATURE REVIEW

Somatic phraseological units of any language, not just Azerbaijani, play a very important role in the national identity of the language, in reflecting the features of the national culture. As noted by T. A. Smirnova (2011), the national identity of the language is most vividly and directly manifested in phraseological units as they are directly correlated with reality.

Further, identification of proper national properties of the semantics of phraseological units of one language can only be carried out by comparing phraseological units of different languages. A. R. Popova (2009) argues that phraseologies are a clot of cultural information that allows you to convey a large amount of information while saving language means and getting to the depths of the national spirit and culture.

There are, however, other views on this issue. For example, V. N. Telia (1986) writes: "attributes that do not have a functional character include, apparently, attribution of the motivation of meaning to phraseological units-idioms. These turns, in our opinion, have undergone simplification, a process that permeates all levels of the language structure. In the language system, every sign is arbitrary and is determined through its relation to other signs of the same system, but not in relation to the past state of this sign".

In recent years, researchers who have been more deeply involved in the phraseology of a number of languages have found that V. V. Vinogradov's (1947) division in the field of phraseology (phraseological union, phraseological unity and phraseological combination) does not always justify itself. So, according to N. N. Amasova (1969), V. V. Vinogradov's (1947) idea that "the meaning of phraseological combination is not related to the meaning of its components "is not convincing, if" the meaning of the ideomatic combination known in the process of speech is understood, then the decisive aspect here is not the understanding of its components in relation to their meaning, but the aspect arising from the context and the situation".

Similarities and differences of somatic phraseology in English and Azerbaijani languages

A comparative study of English and Azerbaijani somatic phraseology reveals the possibility of forming thematic groups around them and reveals significant similarities and equivalences between somatic phraseological groups of both languages.

These aspects are explained not only by linguistic facts, but also by the psychology and culture of the people. Based on the analysis of the semantics of somatisms and the materials collected from the English and Azerbaijani languages, the desire to compare them is very natural and logical. As a result of this comparison, what information about the semantics of somatisms in the mind of the individual, in turn, clarifies the semantics of somatisms.

The main focus of this section is on the equivalence of phraseological units of the somatic component of English and Azerbaijani languages. This approach to determining equivalence underlies semantic, lexical and structural factors and allows us to distinguish the following types of equivalence.

1. Complete somatic phraseological equivalents – phraseology in English and Azerbaijani languages, which have the same semantics and share stylistic and lexical shades.

2. *Partial or incomplete somatic phraseological equivalents* – this group of somatic phrases can be divided into several subgroups:

- a) those that are lexically identical, differing only according to semantics;
- b) those that are identical in their semantics and style, differing lexically slightly;
- c) partial differences in semantic, lexical and stylistic aspects,

3. *Somatic phraseological analogues* – phraseology in English and Azerbaijani languages where the semantics and style are completely or almost completely identical.

Let us now consider these groups separately.

1. Complete somatic phraseological equivalents

The semantics, stylistic shades and lexical structure of this type of somatic phraseology of English and Azerbaijani language are the same. For example, in Azerbaijani: *kiminsə nəyəsə gözünü açmaq* – to open someone's eyes to something; *əl-ayağını bağlamaq* – to bind hand and foot; *qaş-qabağını sallamaq* – to knit one's brows; *özünü ələ almaq* – to take oneself in hand and so on. Complete equivalents are the smallest group of somatic phraseologies, which can be explained as follows:

- a) There is a tendency to have a small number of complete inter-linguistic phraseological equivalents, which exists not only between English and Azerbaijani, but also between Russian and English (Yusifov, 1986).
- b) Units of different systematic languages with very little communication are here being compared.
- c) The material we have studied is limited to a certain feature as it covers phraseologies with only a somatic component.

2. Partial or incomplete somatic phraseological equivalents

a) somatic component phraseologies of the Azerbaijani and English language that are lexically identical, differing only according to semantics. As an example let us consider the phrase "to lose one's head" – *başını itirmək*. The semantic capacity of this somatic phraseology is wider in Azerbaijani than that of English. This somatic phraseology is used in the Azerbaijani language in several senses: 1) to do something without thinking, without using one's head, to lose oneself; 2) to go astray, to sit with bad people, to join them, to be a tool in their hands; 3) to be addicted to something, to get into a difficult situation, to get into trouble. In English, this phraseology means only to lose self-control and panic.

b) Azerbaijani and English phraseological units that are identical in their semantics and style, differing lexically slightly. For example, the somatic phraseology of *bir ayağı qəbirdə olmaq* in the Azerbaijani language corresponds to the somatic phraseology of "one foot in the grave" in English and is identical. Other features of the phrases included in this subgroup are as follows.

- The different components of the phraseology of the Azerbaijani and English languages are close in meaning, but not synonymous. Let us compare the somatic phraseology *yardım əlini uzatmaq* used in Azerbaijani with "give someone a helping hand" (*kömək əli vermək*) where the Azerbaijani *uzatmaq* is replaced by the English to give (*vermək*);
- The different components are represented briefly in one phraseology and widely in another: *əl-ayağını bağlamaq* – to bind someone's hand and foot; *tükləri biz-biz durdu* – one's hair stands on end ; *əllərini qana batırmaq və s.* – bathe one's hands in blood
- One of the somatic phraseologies has an additional component with a clarifying, concretising meaning: *gözlərini əbədi yummaq* – close one's eyes, where the word *əlavə* – "extra" in the

Azerbaijani version of these somatic phraseologies, which means *ölmək* – “to die”, reinforces the meaning.

c) Phraseological units of Azerbaijani and English languages with somatic component differ semantically, lexically and stylistically. For example, the somatic phraseology *gözümün nuru / gözümün işığı* in Azerbaijani is partially equivalent to the somatic phraseology “the light (desire) of someone’s eyes” in English. Here is the ratio of lexemes: *göz* - eyes, *nuru* - the light (*ışığı*), desire (*ehtiras, güclü istək*). The phraseology of the Azerbaijani language “*gözümün işığı / gözümün nuru* – “light of my eyes” serves as a loving appeal to the child, the native.

3. Somatic phraseological analogues where the semantics and style are completely or substantially identical. This includes somatic component phraseologies used in both languages, in which the somatic components are the same: to lose one's head – *başını itirmək*, from head to toe – *başdan ayağa*, an open hand – *əliaçıq*, a good hand at something – *əli qızıl və s.*

Somatic phraseological analogues can be divided into two parts:

- a) somatic component phraseological analogues, and
- b) somatic component phraseological analogues in one of the languages.

As an example of phraseological analogues with a somatic component we can consider: “to keep one's mouth shut” – *ağzını yummaq*; “to take the words out of someone's mouth” – *bir kəsin ağzından söz almaq*; “to open one's mouth” – *ağzını açmaq* and so on.

Examples of somatic component phraseological analogues used in one of the compared languages are, on the other hand: “make (put on) a poor mouth” – *özünü kasıb göstərmək*; “put one's neck into a noose” – *öz-özünü tələyə salmaq*; “to fall upon someone’s neck” – *yük olmaq / çiyinə düşmək*; “to curl one's mouth” – *ağzını əzişdirmək* and so on.

Somatic phraseological analogues make up most of the equivalents. The differences in the meanings of the Azerbaijani and English languages in the composition of somatic phraseology are such components of semantics that they reflect the culture, life, specific features of the people who speak the language, and the specifics of their social activity.

In both Azerbaijani and English, the words *ağız* – *mouth*, *ayaq* – *foot*, *baş* – *head*, *əl* – *hand* are more active in the formation of somatic phraseology. These somatisms, which form the basis of a universal function for different peoples, have played a key role in the formation of rich thematic groups of somatic phraseological units in both languages.

Somatic phraseological units with *mouth* – *ağız* components in both languages

Phrases with the *mouth* – *ağız* component are divided into the following general thematic groups:

1. Speech activity

Somatic phrases expressing processes related to speech activity are one of the richest word groups in the expression plan of expressivity. Because human speech is closely connected with the inner world of the individual and is characterised by its self-conduct, emotional state, environmental, human, etc. it is one of the means of expression of one's attitude. These thematic groups include the following:

- a) *negotiation process*

To keep one's mouth shut (*ağız yummaq*); to stop someone's mouth (*bir kəsin ağzını yummaq*); to take the words out of someone's mouth (*bir kəsin ağzından söz almaq*); open one's mouth (*ağız açmaq*); give mouth to someone (*nəyəsə ağız vermək / nəyəsə dil vermək / söhbəti gücləndirmək*).

b) the nature and subtlety of speech

From mouth to mouth (*ağızdan-ağıza*); stop someone's mouth (*susdurmaq*); with one mouth (*bir ağızdan*); keep one's mouth shut (*ağzını yummaq*) and so on.

2. Processes related to a person's emotional state and mood:

To curl one's mouth (*ağzını büzmək / narazılıq əlaməti kimi ağzını əymək* (lit. to make a mouth)); open one's mouth wide (*ağız açılaraq qalmaq*); down in the mouth (*qəm-qüssə*); down in the mouth (*qəmginlik*) and so on.

3. Behavioural processes

It does not lie in his mouth to (*özünü belə aparmaq ona yaraşmır*).

4. Processes related to lack of speech activity

To keep one's mouth shut (*ağzını yummaq*).

5. Processes related to human character

To not have a tongue in one's mouth (*ağzında dili olmamaq / utancaq*); to be long-tongued in one's mouth (*ağız yırtıq adam / xəbərci*); one's tongue is dried in one's mouth (*ağzında dili qurumaq / qorxmaq*).

Differences in meaning of the following phrases with "mouth" in English:

- 1) the nature of the information: from the horse's mouth (i.e. from the original source)
- 2) spatial character: the lion's mouth (i.e. a dangerous place);
- 3) those that related to unemployment or lack of activity: to twiddle one's thumbs, not to lift a finger.

In general, it should be noted that this group of English somatic phraseologies has a wide range of topics.

Somatic phraseological units with *foot – ayaq* components in both languages

Phraseological combinations with *foot – ayaq* components are used less in English than in some Azerbaijani somatic phraseologies such as, for example, the *hand – əl* component in phraseological combinations.

The following thematic groups of somatic phraseology with *foot – ayaq* in English and Azerbaijani languages:

1. Those that indicate the process of movement, walking

a) the process of walking:

To set foot on foot (*ayaq açmaq / ayaqdan iti olmaq*); to foot the road (*piyada çox yol getmək*); to put / set foot at / in / on (*ayaq basmaq / ayağını qoymaq*).

b) the nature and subtlety of walking:

To come on the hot foot (*ayaqdan iti olmaq / tez-tez getmək*); to have two left feet (*ağır taxtali olmaq / ağır-ağır gedən adam haqqında*); to be light on one's feet (*yüngül yerışı olan adam haqqında*).

2. Those that express their position in society

To be on one's feet (*ayağı yer almaq*); to get someone on their feet (*ayağa durmaq / sərbəst olmaq mənasında*); to have leaden feet (*ayağından daş asılmaq*).

3. Those that express the relationship of people

To have someone at one's feet (*ayağına düşmək*); to have one's foot on someone's neck (*ayağını boynundan asmaq*); to trample under one's foot / feet (*ayaqda sürümək / ayaqaltı olmaq*); to rush someone off their feet (*kimisə işləməyə məcbur etmək*); to find one's feet (*ayağından qaldurmaq*); to get someone on their feet / to lay something at somebody's feet (*ayağının altına daş qoymaq*) and so on.

4. Those that report the physical condition of a person

To put on a war footing (*döyüş hazırlığı aparmaq*); to have one's feet in the grave (*bir ayağı gordadır*); to be dead on one's feet (*əldən-ayaqdan düşmək / yorulmaq*); with one foot in the grave (*bir ayağı gorda olmaq*); to have feet of clay (*ayağı sürüşkən olmaq*) and so on (Hajiyeva, 2004).

In general, it should be noted that the meaning of English somatic phraseologies with "foot", despite their metaphorisation, is directly related to the main meaning of somatic structure, while in the Azerbaijani language the meanings of this type of phraseology appear in a unique way.

Somatic phraseological units with *head* – *baş* components in both languages

Somatic phraseologies with *head* – *baş* have the following main thematic groups in English and Azerbaijani languages:

1. Those that express the process of mental activity and thinking

To bother one's head about something (*başını aparmaq / yormaq mənasında*); to come to a head (*nəyinsə üstündə baş sındırmaq*); to come into one's head (*ağılna gəlmək*); to get something out of one's head (*başından çıxartmaq*); to get through one's head (*anlamaq*); to make head or tail of something (*bir şeydən başı çıxmaq*); not to turn a hair (*yorulmadan*) and so on.

2. Those that express mental abilities

The somatic phraseologies with *head* – *baş* used in this field are themselves divided into two parts:

a) those used in positive meaning

To have a clear head / a good head (*yaxşı başı olmaq / başlı adam / təfəkkürlü adam*); to have a level head / keep a cool head / keep one's head (*başını itirməmək*); hold / keep one's head above water (*başını sudan çıxartmaq / vəziyyətdən çıxmaq*); keep something in one's head (*yaddaşında saxlamaq*) and so on.

b) those used in negative meaning

To have a bad head for something (*başı boş olmaq / başı heç nədən çıxmamaq*); soft in the head (*başı saman çuvalı*); have no head for something (*husu olmamaq*); not to know if one is (standing) on one's head or one's heel (*bilmirəm ki, başım üstümdədir ya yox*); make somebody's head sing (*qulağı cingildəmək*); keep one's head above ground (*güclə yaşamaq / sürünmək*); knock one's head against brick wall (*başını divara döymək / peşiman olmaq*) and so on.

3. Somatic phraseologies expressing the character of a person

To hang over someone's head (*boynundan asılmaq*); a hot head (*beyni qan / çılğınlıq*); a level head (*ağır xasiyyət*); to put something into someone's head (*beyninə yeritmək*); a cool head (*soyuqqanlı / hövsəlali*); go out of one's head (*dəli olmaq / başını itirmək*); go to one's head (*tərifdən başı gicəllənmək*) and so on.

4. Somatic phraseologies expressing a person's emotional state and physical condition

To heap coals of fire on something head (*başına od eləmək*); to hand one's head (*ruhdan düşmək*); to lay (put) heads together (*müzakirə etmək*); to get one's head down (*yuxulamaq*); to stand on one's head (*təkəbbürlə*); to hang one's head (*qəm yemək*).

5. Somatic phraseologies expressing human behaviour

To lie on someone's head (*başında oturmaq*); to use one's head (*başını işlət*); to head first (*fikirləşmədən, ehtiyatsız / səhv addım atmaq*); swelled head (*iddialı / qürurlu / lovğa*); to hide one's head (*başını utandığından yerə soxmaq*) and so on (Hajiyeva, 2004).

Differences in meaning in somatic phraseology in addition to the specificity of the language nomenclature of the above examples in both languages reveals the historical and cultural differences between the Azerbaijani and English languages.

Somatic phraseological units with *hand* – *əl* components in both languages

Somatic phraseologies with *hand* – *əl* can be divided into the following main thematic groups, which are common to the English language.

1. Characteristics of human habits during labour, work activities (here we mean labor habits developed in a positive sense):

A crack (good, great) hand (*əlindən hər iş gəlmək / əli qızıl*); a bad (poor) hand at something (*əlindən heç nə gəlməmək*); to keep hands in pockets (*əli cibində gəzmək*); get (have) a good hand (*uğur qazanmaq*); to play one's hands for all it is worth (*məqsədinə nail olmaq üçün hər şeyə əl atmaq*).

Negative work habits are considered: a bad / poor hand at something (*bacarıqsız / əlindən bir iş gəlməyən*).

2. How to perform any action:

To hand down (*asanlıqla*); to swift hand (*əldən iti*); by one's own hand (*öz əli ilə*); have a heavy hand (*əli ağır olmaq*); to have an open hand (*əliaçıq olmaq*); a numb hand (*ehtiyatsız olmaq*); to have a hand in something / to put your hand in the pie (*bir işdə əli olmaq*).

3. Phraseologisms indicating the presence of a physical barrier to movement activity:

To untie someone's hand (*əl-qolu açılmaq*); to bind someone's hand and foot (*əl-qolunu bağlamaq*); take / bear a hand in (*əl bulamaq*); to be bound hand and foot (*əli-qolu bağlı olmaq*) and so on.

5. Phraseologisms indicating working together:

All hands (*əl tutmaq*); to extend a hand of friendship (*kömək əlini uzatmaq*); to strengthen someone's hand (*dayaq olmaq*); every man's hand against one (*hamı bir nəfərin əleyhinədir*); to give a helping hand (*kömək olini uzatmaq*) and so on.

6. Those that express the qualitative nature of the activity:

To overplay one's hand (*öz imkanlarını qiymətləndirmək*); to have clean hands (*təmiz adı (əli) olmaq*); to be off someone's hands (*müvəffəqiyyətlə başa çatdırmaq*); a bad / poor hand at something (*əlindən gəlməmək / qabiliyyəti olmamaq*); to play for one's own hand (*öz xeyrini güdmək*) (Hajiyeva, 2005).

It is difficult to group somatic phraseologies generated by the *hand – əl* component by formal models and semantic boundaries. Because the diachronic form of most of the phraseological compounds is variable. The variant definition of these somatic phraseologisms is given on the basis of the general internal form. During the development of the semantic structure, various transformations of phraseological compounds take place. The somatism *hand – əl* has a complex system of meanings as a body part.

CONCLUSION

Somatic phraseology has a very wide range of development. Analysis of the materials of the English and Azerbaijani languages showed that one of the main features of somatic phraseology is that they are figurative, emotional, expressive. Thus, somatic phraseology plays an important role in the expressiveness of language. Such combinations reflect any concept more effectively and figuratively than other phraseological units. In somatic phraseology in both languages, national features are more noticeable. Therefore, most of these phraseologies are not translated as in any other language. In this case, the equivalent translation, the translation of the corresponding phraseological unit, the explanatory translation, or the calque method is used.

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