

ON THE NATIONAL MARKING OF SOMATIC UTTERANCES

Dildarkhan Urinbaevna Hashimova,
Doctor of Pedagogical Sciences,
Professor of Tashkent State Law University,
E-mail: D.xashimova@ tsul.uz

A B S T R A C T	K E Y W O R D S
It is known that somatic utterances in any language reflect aspects of culture and everyday life and are unique facts of the original historical development of a particular people. This article analyzes the lacunae - somatic utterances that exist in the modern Russian literary language.	somatism, culture, meaning, component, vocabulary, variation, history, identity, speech, fact, tracing paper; somatic speech, somatic phraseology, non-equivalent vocabulary, cultural component, literary work, additional meaning, non-verbal behavior, representative of another linguistic community, original historical development of the people.

Introduction

Reflecting by linguistic means the peculiarity of nonverbal behavior of representatives of different cultures, somatic utterances simultaneously indicate those non-verbal elements that may be present in one of them and absent in the other.

Somatic speech does not always convey exactly the mechanism of execution of a particular somatism, usually it only evokes in the mind of the addressee an image of a gesture or pose; behind each speech there is a well-defined execution of the corresponding gesture.

Somatisms similar in form, reflected in the native and studied languages by similar in form utterances, often have different meanings in different cultures.

For this reason, the understanding of speech by representatives of another linguistic community is possible only if they have advanced knowledge of the gesture and its semantics. Somatism, and, consequently, speech can be a sign of a certain time, serve as a reference point in the system of background knowledge related to a specific concept. The national marking of somatic utterances introduces them into the problems of linguistic and cultural studies, and their national and cultural identity is considered as an object of linguistic and cultural semantics.

Some everyday actions acquire additional meaning over time, become symbolic gestures. Some of these gestures, for example, the "hands at the seams" stand, having come from the depths of centuries, live today, and some, like a gallant kiss of a lady's hand and a curtsy with an imaginary removal of the hat, are a thing of the past.

It is very important to know that the gestures that accompany our speech can tell a lot about true feelings and emotions. An experienced eye will immediately notice the discrepancy between the words and the features of the speaker:

1. Tap your forehead with the bones of your fingers: "What a fool I am! How stupid!". This gesture always implies self-criticism, an admission of guilt, it has nothing to do with others.
2. Stroking or scratching the top of the head: "Oh, that's right, so! And I completely forgot!".
3. Close your eyes and turn away slightly, hiding part of your face with a relaxed hand: "Don't ask me! This is terrible! I was beside myself!".
4. Firmly squeeze or bite your lips: "Don't say anything! Pull yourself together! Every word can be reckless!".
5. Scratching behind the ear: "Cheering yourself up to hear better: "Um... Yes, it's really interesting... Is it really so?".

With various gestures that are connected with the senses, the hand tries to find support for words, to emphasize them.

Sometimes these gestures are made consciously and give various communication signals - this is an involuntary reaction to what is heard, which often contradicts what a person is saying. Of course, there are many other gestures besides those presented here. Many of them are familiar to us from everyday life.

Many signals are innate, learned, transmitted genetically or acquired in other ways.

A person may have a special way of standing, which may be innate or hereditary. On the other hand, the gesture may be associated with a certain nationality, which is identified with culture.

For example, the Russian "knock on wood three times", "shrug", which is not typical for Americans, the Uzbek "raise an eyebrow" in order to attract attention, coquetry, the analogue of which is not available in other cultures.

However, sometimes a gesture that has a certain meaning among representatives of one nation will be perceived completely differently by people of a different nationality. This, in particular, refers to the thumb raised up, the ring of the thumb and index finger, hitting the edge of the palm on the neck, etc.

As can be seen from the examples, somatic utterances are most often two-word, but they can also be one-word, three-word, verbose.

A distinctive feature of somatic utterances is the two-tiered structure of their semantics. For example, the Russian somatic utterance "shake your head" is a unity of form and content. The formal side consists of a certain number of tokens, and the content is the meaning expressed by this number of tokens, which is typical for any free phrase. The content of this somatic utterance is not unified, undifferentiated. It consists of two tiers.

The first tier is the meaning of a specific visible action, in this case, turning the head left and right, one or more times. This is the primary meaning of the somatic utterance "shake your head". But the content of somatic speech is not limited to this. The action itself, in turn, denotes a symbolic (communicative, intentional) meaning - disagreement, denial, which is the secondary meaning of this somatic utterance. The second value is not directly related to the form. It seems to establish a

connection with the sounding form of the above-mentioned somatic speech through the medium of the primary meaning.

Let's consider other examples: the primary meaning of somatic speech is "to extend your hand (hands) to someone - to put your hand (hands) forward to the addressee", and the secondary meaning is reconciliation, a sign of friendship, greetings; the primary meaning of somatic speech is "shrug your shoulders" - to lift your shoulders up, and the secondary meaning is bewilderment, misunderstanding, ignorance, contempt.

Somatic utterances having two-tiered structural semantics differ from non-somatic utterances identical in form. Compare the following sentences:

The national identity of somatic utterances is manifested in both primary and secondary meanings. The correlative somatic utterances of different languages may coincide or diverge in the specific actions of information presented by these utterances. On this basis, the study of somatic utterances of different languages is based.

Studying somatic utterances in languages of different systems, we have divided them into several groups:

Russian somatic utterances that are completely absent in English and Uzbek, and vice versa: English and Uzbek somatic utterances that are not peculiar to the Russian language. These sayings are deeply national. For example, the Russian "knock on wood" is associated with the former belief that before it is impossible to talk about the full implementation of the case, and if you mentioned it out loud, then you need to knock three times on a wooden object and thereby avert a possible failure. Another Russian somatic saying "spit over your left shoulder three times" is also associated with the belief that this can get rid of trouble (for example, in the case when a black cat runs across your path). The Russian saying "to beat the table with your hand" - 1) the meaning of the call for attention and silence, 2) the meaning of excitement and anger.

The Uzbek somatic saying "to spit three times in the chest, opening the collar" means "to calm yourself from a sudden fright", or "to kiss your finger and stroke your eyelid with it when it is pulled up" means "I am waiting for good news".

2. Russian somatic utterances with complete coincidence in other languages of both primary and secondary meanings.

The Russian somatic phrase "shake your head" means two somaticisms:

- 1) turning the head left and right;
- 2) shaking the head to the left, then to the right shoulder.

The first somatism expresses the meanings of denial, prohibition, doubt, pity; for the second somatism, the meanings of pleasure, surprise and reproach are typical. This somatism has the same meaning among Uzbeks and Americans.

The same group also includes such common phrases as "shake hands", "frown", "make big eyes", "roll up your sleeves", "show your teeth", "put your finger to your lips", "twist your mouth", "click your tongue", "pull someone for ear", "hitting someone on the cheek", etc.

3. Russian, Uzbek and American somatic utterances with full the coincidence of the primary and the complete discrepancy of the secondary values.

The Russian somatism "to hold a hand across the throat", which has the meaning of the highest measure, would mean in the Uzbek language a threat: "I will kill, I will cut off my head"

(kallangni olaman), and another saying - to hit the neck with the edge of my palm - the Uzbeks would understand as "I owe him, the debt is hanging around my neck." It doesn't mean anything to Americans.

In the description of the gesture image of the account and the numbers, there is a rather interesting and very motley picture.

The numbers 1,2,4,5 Russians and Uzbeks show the same, that is, to indicate the number 1 - index finger, 2 - index and middle fingers, 4 - four fingers minus the thumb, 5 - all fingers of one hand.

Further, the following discrepancies are observed. The number 3 is shown in three ways:

- 1) index, middle, ring fingers;
- 2) thumb, index, middle fingers;
- 3) middle, ring fingers and little finger.

Russians and Americans resort to the first two methods, Uzbeks - to all methods.

Russians and Uzbeks count on their fingers in different ways too. Russians count from the little finger, alternately bending the fingers to the palm, with 6 you can count on the same hand, unbending the fingers from the thumb to the little finger, you can count on the other hand.

The British and Americans count by bending from the fifth finger, i.e. from the little finger. Uzbeks, when counting, bend their fingers from the thumb to the little finger. Since six, Uzbeks count, starting to bend their fingers in the same way.

We have identified some common gestures, the description of which is found in the works of fiction of Russian literature of the XIX-XX centuries.

Thus, we can come to the conclusion that somatic phraseological units and somatic utterances that exist in diverse languages are unique facts of the original historical development of a particular people. They have not just communicative purposes, but also social motivation, represent national and cultural phenomena.

List of Used Literature:

1. Tunsu Mohsen. Russian Russian language abroad. – M., 1984. - No.2. - C.81. Linguo-regional analysis of Russian somatic phraseological units. - Russian language abroad. - M., 1984. - No. 2. - C.81.
2. Zhukov V.P. Semantics of phraseological turns. – M.: "Enlightenment", 1978. – 160 p.
3. Nasirova U. K. et al. VOCABULARY OF THE ENGLISH AND UZBEK LANGUAGES AS A RESULT OF CROSS-CULTURAL COMMUNICATION //Topical issues of modern science and education. – 2022. – pp. 171-173.
4. Khulkar, Akhmedova, Dildora Khashimova, and Nasiba Niyazova. "On the basis of an integrated course, teaching professionally oriented foreign language vocabulary to students of non-linguistic specialties" ASEAN Journal on Science & Technology for Development 39.4 (2022): 237-241.
- 5.Niyazova, Nasiba. "Modern methods of teaching russian as a foreign language." Asian Journal of Multidimensional Research 11.5 (2022): 358-362.
- 6.Urinboevna K. D. et al. Creation and use of teaching electronic multimedia books when teaching languages to learners and students in the republic of Uzbekistan //Journal of Advanced Research in Dynamic and Control Systems. – 2019. – Vol. 11. – No. 10 Special Issue. – pp. 1039-1045.;
7. Yuldasheva O. O., Kamolovna N. U. AN INNOVATIVE APPROACH TO THE CLUSTER SYSTEM IN EDUCATION //PEDAGOGS jurnal. – 2022. – VOL. 6. – No. 1. – PP. 110-114.

8. Niyazova N. J. THE IMPORTANCE OF MODERN TEACHING METHODS IN TEACHING LEGAL DISCIPLINES //E Conference Zone. – 2023. – PP. 1-7. <https://orcid.org/0000-0002-6276-5178> .
9. Khashimova D. Features of the use of digital technologies in teaching the Russian language //Asian Journal of Multidimensional Research. – 2022. – Vol. 11. – No. 5. – pp. 354-357.
10. Niyazova N. J. The relevance of the study of regional texts in the implementation of the unity of education and upbringing of students //Economy and society. – 2023. – №. 2 (105). – Pp. 964-968. <https://orcid.org/0000-0002-6276-5178>
11. Khashimova D. DEVELOPMENT OF SPEECH SKILLS AND ABILITIES WHEN TEACHING LANGUAGES TO STUDENTS OF NON-LINGUISTIC UNIVERSITIES USING ELECTRONIC RESOURCES //International Journal of Early Childhood Special Education. – 2022. – Vol. 14. – No. 4.
12. Niyazova N. Doctor of Pedagogical Sciences, Professor of the Department of Uzbek Language and Literature Tashkent State Law University (Uzbekistan, Tashkent) //ACADEMIC JOURNALISM. – Vol. 140.
13. Hashimova D. U., Niyazova N. Z. TO THE QUESTION OF STUDYING SOMATIC PHRASEOLOGICAL UNITS AS GAPS IN CONDITIONS OF MULTILINGUALISM //Journal of Innovation, Creativity and Art. – 2023. – PP. 105-107.
14. Yanchenko V. D., Niyazova N. J. CLASSIFICATION OF SPEECH FORMS OF MONOLOGICAL AND DIALOGIC SPEECH IN TEACHING RUSSIAN LANGUAGE IN A NON-LINGUISTIC AUDIENCE //EDUCATION SCIENCE AND INNOVATIVE IDEAS IN THE WORLD. – 2023. – Vol. 21. – No. 2. – pp. 9-13.
15. Niyazova N. Zh., Hashimova D. U. Linguodidactic features of studying Russian realities in an audience with the Uzbek language of instruction //SLAVIC CULTURE: ORIGINS, TRADITIONS, INTERACTION. XXIII CYRIL AND METHODIUS READINGS. – 2022. – pp. 783-794.
16. Yuldasheva O. O., Nasirova U.K. O'QUVCHILARNING DISKURS (OG'ZAKI NUTQ) KO'NIKMASINI RIVOJLANTIRISHGA OID METOD VA TEXNOLOGIYALAR //Academic research in educational sciences. – 2022. – Vol. 3. – No. 4. – pp. 269-272.