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LEXICAL AND SEMANTIC FIELD OF SOMATISMS IN THE KAZAKH LANGUAGE

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Abstract. The permanent interest of modern linguistics in the human factor in language can be seen from the study of somatic units, the somatic lexicon includes everything related to the human body in its semantics. Being one of the ancient layers of the lexicon, somatisms form the universal lexical fund of any language and are characterized by stability, high frequency of use and branched semantic structure. Somatic vocabulary requires a comprehensive analysis, since the lexical-phraseological fund of any language is rich and distinctive, numerous and complex in its nature. In this connection, it is very important to distinguish those somatic units, the root of which is a part of the human body, and to study its linguistic nature in a special way.

The purpose of the study is to determine the lexical and semantic features of somatisms in the Kazakh language. In the research work, using the dictionary of the Kazakh literary language as a source, the analysis of somatisms in the Kazakh language was made. The research work used methods of mass sampling collection and analysis of materials.

The results and conclusions obtained in the course of the study will contribute to a closer acquaintance with the specific features of the lexicon of the Kazakh language, the scientific completion of the Kazakh lexicology.

The importance of the research work is the interest of modern linguistics to somatism study, belonging to the linguistic universals, in the egocentric direction and the demand for somatic units study within the framework of linguoculture and intercultural relations. The relevance of the research work, first of all, is reflected in the fact that it is combined with the general direction of comprehensive consideration of the lexical-semantic system of language, with topical issues of studying lexical microsystems.

Keywords: somatic vocabulary, somatic phrase, body parts, linguistic picture of the world, linguoculturology, phraseology, lexico-semantic field, sema

Basic provisions

Somatisms occupy an important place in any linguistic representation of the world because of the ontogenetic functional properties of human body parts and their universality. The human body was the starting point from which humans began to know and describe the world around them.

In the human microcosm, the body plays an important role, being a manifestation not only of the material, physical and corporeal, but also of everything related to the realm of emotions and interpersonal relationships. For example, the heart in our linguistic consciousness is not only an organ that ensures the movement of blood through vessels, but also an analogue of emotional experiences, feelings, moods, and souls.

As a class of linguistic units, somatizations occupy one of the first places in the expression of the main cultural codes, namely somatic, temporal, and spatial, object, etc. In this regard, it seems important to study somatic units in terms of their functionality in the representation of cultural signs and stereotypes.

Introduction

Somatisms are the names of the parts of the human body. Language units with somatistic components create a cultural and national image of the world, which reflects the life and customs of people, traditions and behavior, their attitude to the world and to each other.

Somatisms are nouns with the basic meaning of human or animal body parts. Somatic vocabularies are units whose components are words – names of human or animal body parts. The term can be used in biology, medicine to mean “something related to the human body”.

At the end of the XX and beginning of the XXI century, linguists pay special attention to the somatic vocabulary, trying to find tolerant solutions to the problems of intercultural communication, to increase the efficiency of the study of the lexical composition of the language. . The term was first introduced by F. O. Wakk. He came to the conclusion that “somatisms belong to one of the oldest strata of phraseology and constitute the most used part of the vocabulary of any language” [1, p. 23]. Thus, since the second half of the XX century, the term "somatization" has been actively used in the study of words denoting everything related to the human or animal body.

All people in the world, members of any nationality, head, feet, eyes, ears, etc. of the body. It is known that he can name such parts. Somatisms represent a necessary framework of concepts and relations in any human society, without which it is difficult to think of human speech and the frequency of somatic vocabulary is high.

It should be noted that since different peoples express their emotions in different ways, their somatisms differ from each other, for example, non-verbal actions may have different meanings in different countries.

Materials and methods

In the research work, using the dictionary of the Kazakh literary language as a source, an analysis of somatisms in the Kazakh language was made. The methods of analysis, mass selective collection of materials were used in the research work.

Research results and discussion

It is known that all body parts carry additional meanings of cultural significance. The somatic concept is recognized as a unit of the cultural code. In cultural studies, the term cultural code is the main key to the concept of the cultural image of the world. We can determine the ability of people to think already at the first stages of their life, to analyze the cognitive image of the world, to identify certain attributes by which people base the names of objects of the surrounding reality.

Modern linguists also consider the concept of “somatic code”. This concept is basic, e.g., plant, object food, etc. The somatic code is ancient, so it is the most important compared to the others.

In the somatic code, the symbolic functions of various body parts occupy a special place. For example, instead of the word “person” “hand” may act as a symbol (*not enough working hands*, that is, not enough people for a certain job).

Somatic lexicon is one of the interesting lexical-semantic groups. In recent years, the study of somatic vocabulary in linguistics has aroused more and more interest among scholars.

Somatisms, as well as the non-verbal signs they represent, reflect the communicative aspect of bodily behavior in space, the individuality inherent in the body in everyday life [2].

Somatisms are one of the ancient layers of vocabulary directly related to the functional-emotional aspects of human life.

Somatisms constitute the main part of the vocabulary of the language, which explains their wide use in phraseological units. Somatisms have a great potential of phraseological units, they are characterized by stability and high frequency of use. In addition, somatic vocabulary is widely used, has a developed semantic structure and high expressiveness. Thus, somatisms actively participate in the formation of cultural units and their meaning.

The most ancient code of culture is considered to be somatic (body), because man began to understand the surrounding world through self-awareness, considered himself a part of the world, and at the same time tried to separate himself from it and preserve his personal space. In the somatic code, the symbolic functions of different parts of the body take special place [3, p. 105].

For example, the head is a symbol of mental activity; the eye is a symbol of light, spirituality, as well as evil intentions and insidious ideas (“sneaky eyes” – in the meaning of a cunning person, looking straight ahead).

It is no coincidence that the names of body parts occupy a place in the ancient lexical layer of any language, because the awareness of human existence begins with the recognition of itself, its qualities and features in comparison with the environment. Therefore, the study of groups of words from the ancient layer of a particular language, determining their semantic, morphological, word-formation, etc. features allows us to learn the specific features of this language and the people who speak this language.

The frequent use of somatisms is directly related to their function. Somatisms are a constituent part of the vocabulary of every language. They have cognitive and educational properties. A person first of all knows himself physiologically with the help of his body parts.

Based on experience, the child, along with pronouncing the first words in his life “mom” (mama), “dad” (papa), “sister” (apa), “grandfather” (ata), “grandmother” (azhe), tries to master the words “head” (bas), “hands” (qol), “eyes” (koz), “mouth” (auryz), “feet” (ayaq), “nose” (muryyn), etc.

It is no coincidence that the names of body parts occupy a place in the ancient layer of the vocabulary of any language, because the awareness of human existence

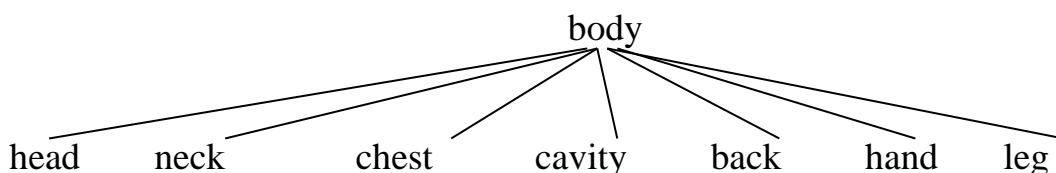
begins with the comparison of himself, his qualities and features with the environment.

In linguistics there is no consensus among scholars in defining the nature of a group of words denoting body parts, because of this they are differently defined and called differently. For example, functional group (G.S. Shchur), thematic group (D.N. Shmelev, M. Orazov, F.P. Filin), lexical-semantic group (A.I. Kuznetsova), semantic field (M. Birvish, K.J. Fillmore) [4, p. 12].

Although scholars call the group of lexical units denoting parts of the body different terms, they agree that this group is formed by a logical part-whole relationship.

In our scientific work, we consider the set of words denoting body parts as a lexical-semantic field because they represent the reality, are grouped on the basis of the common meaning of body part, connected with various lexical-semantic relations, and form a whole structured system.

When studying the lexical-semantic field, it is useful to analyze the units in their structure by dividing them into different lexical-semantic groups depending on their differential meaning. In our work, the meanings of the units in the lexical-semantic field of body part names in the Kazakh language include *the head part of the body, the neck part, the chest part, the cavity, the abdominal cavity, the back*, due to the presence of an integral sema common to all body parts, as well as the differential sema representing the structure, location, and function of each of them. We classified them into lexical-semantic groups: words denoting a part, *a part of a hand, a part of a leg*, and *names of bones*.



Pic. 1 –Lexical-semantic groups from within semantic field.

Body parts called head, neck, chest, abdomen, back, arms, legs include several body parts and form the basis for the formation of separate lexical-semantic groups from within this lexical-semantic field.

Head – 1. The upper or front moving part of the human or animal body [5, p.10]. The head contains the external organs of the *brain*, vision (*eyes*), hearing (*ears*), digestion (*mouth, tongue*) and breathing (*nose*).

Neck – 1. The part of the body that connects the human or animal head to the chest [5, p.260]. The *esophagus, larynx* and *pharynx* are located in the neck region.

Chest – 1. The front part of the torso from the abdomen to the neck, the thorax [5, p. 724]. *The heart, lungs, liver, kidneys, spleen, stomach, intestines, duodenum, bile, uterus, and bladder* are located in the chest.

Legs somatism are *hips, knees, ankles, feet*, etc. It is divided into several parts and has a hierarchical structure. Between the words *hip, knee, ankle* and *foot* there

is a homonymic connection, as they are all lexemes of the same level of meaning, representing parts of the whole.

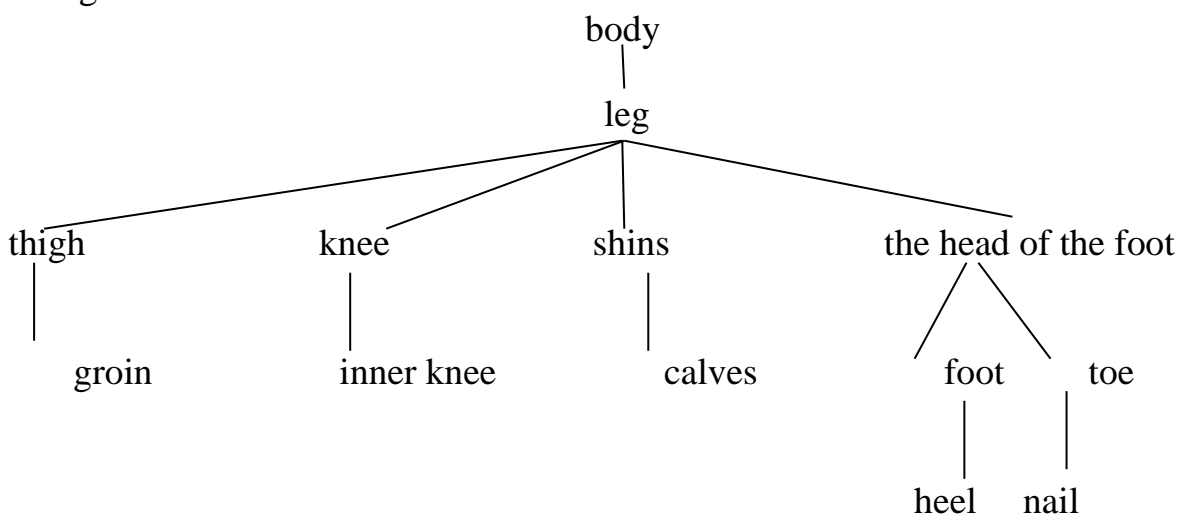
The thigh is the part of the human leg up to the knee [5, p. 633].

Knee is the place where the quick and middle tibia bones connect [5, p. 590].

From the word *thigh*, from the word *groin*, from the *knee* – inner side of the *knee joint*, from the *ankle* – calf and from the *head of the foot* – meronyms *big toe*, *foot*, and from *big toe* – meronym *nail*. The meronym *heel* branches off from the lexeme of the foot.

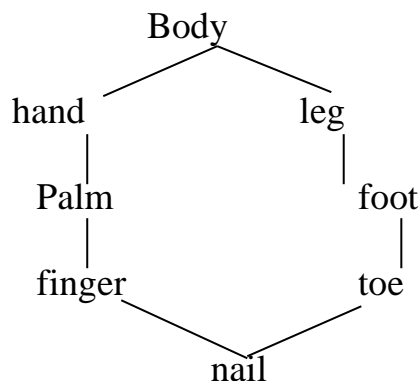
Thus, we see that the structure of the lexical-semantic field of the names of body parts is organized by dividing the whole into parts in a hierarchical way, with the parts being connected with the whole.

Thus, we see that the structure of the lexical-semantic field of names of body parts is organized by dividing the whole into parts in a hierarchical way, with the parts being related to the whole.



Pic. 2. – The structure of the lexical-semantic field of names of human being body parts

The meronymic connection does not always create a clear hierarchical structure, because in addition to the fact that the parts of the meronymic structure branch off from one point, there are times when they meet at a certain point.



In our language, the parts of the hands and feet that depart from the holonim of the body merge into the meronym *nail*. This is because the word “*nail*” is the name for the “hard growth on the tip” of both hands and feet. Following A. M. Kuznetsov,

we call the lexeme nail at the junction of the two parts branching off from one point in the meronymic structure a supermeronym.

Synonymy, which is widespread in the language, can be attributed to one of the main lexical and semantic relations formed between the names of body parts in the Kazakh language. The richness of synonyms in the lexical and semantic field of the Kazakh language is evidenced by the abundance of synonymic rows consisting of several words, including synonymic pairs. In the lexical-semantic field there is full or partial correspondence between words that are synonyms; possession of factual and abstract character; one represents the name of the whole, the other part; There are such features as participation in the formation of two different synonymic rows and the presence of different stylistic shades due to the expression of multiple meanings of a body part. The name of a body part, which is characterized by a factual, clear meaning and the sign of neutrality, is always used as a support for a synonymic series.

The fact that one of the members of a synonymic pair or series in the field of body organ names is basically a term indicates the closeness of this field to the term system, and at the same time they differ in that they are more widely used in general literary language than other term systems.

Epiglottis // uvula; epiglottis // earlobe; pupil // eyes; larynx // larynx; occiput; occiput // occiput; spleen // liver synonymous series are typical for the names of body parts.

Ehe epiglottis is the small tongue at the back of the human soft palate [5, p. 522]. The little uvula is the epiglottis that continues to the posterior palate. From the explanations of both words we see that they are names for the same part of the body. Epiglottis and uvula are defined interchangeably in dictionaries as synonyms. However, the general public rarely says uvula. Since there is no such thing as a large tongue and a small tongue, the word “epiglottis” is often used instead. Tongue is a new term in linguistics, which was born from the literal translation of the Russian word “yazichek” [5, p. 21].

The second meaning of the word uvula means “a small soft cartilage on the bottom of the ear” [5, p. 522]. In this meaning the word “uvula” is synonymous to the word “earring” [5, p. 542], which means the mentioned body part. Thus, we can see that in the field of the names of body parts in the Kazakh language a pair of synonyms earring // lobe is formed. Based on the meaning of the word lobe, it refers to two different parts of the body and is used in both synonyms. In the first synonymic series, this word serves as a support for the semantic organization of the second, and in the second synonymic series it is subordinated to the supporting word.

Shoulder // upper arms. The shoulder is understood as a part of a person from the neck to the hand [5, p. 393], and in the dictionaries the shoulder is understood as a shoulder [5, p. 400]. Therefore, the lexemes shoulder and shoulder are used interchangeably in the dictionaries and denote only one part of the body. While the shoulder is common to all styles, the shoulder is mostly characteristic of the literary style.

Lexical units that are not recognized as antonyms in the lexical system are treated as words of opposite meaning in the field structure. According to scientist

L.A. Novikov, the concept of antonymic opposition to the structure of the semantic field is more important than antonyms. For example, for the semantic field of “house, apartment” the opposite of the words “roof” – “floor” is as important as the antonyms “high” – “low” related to the concept of space. However, the first antonyms may not form antonym pairs in our everyday understanding. Y. N. Karaulov emphasizes that the antonymic relationship in the field is closer to the opposite logical relationship compared to the lexical antonyms; however, they also have a general lexical antonym based on them, and cites the words “hand” and “leg” as an example. “Although the words “hand” and “leg” are not antonyms in the common language, they can enter into an antonymic relationship within the semantic field. This is because they belong to a group of words that have a name that represents only one generic concept. Here the name representing the concept of origin is considered the field of comparison of meanings with each other. ...Antonyms in the field structure, as well as general lexical antonyms, do not simply negate each other, they assume the presence of a certain commonality, which can be compared with each other” [6, p. 23]. Therefore, the realization of the antonym connection between the units in the lexical-semantic field of the names of body parts is explained by the fact that they belong to the same common meaning. Relying on A. A. Shavel's opinion, we recognize the antonymic pairs in the given lexical-semantic structure of the field as occasional antonyms, since in the lexical system the names of body parts do not enter into antonymic relations, this type of relations is established between somatisms only within the field.

The establishment of the antonymic relationship in the lexical-semantic field of the names of body parts was based on the comparison and opposition of the properties, characteristics, functions of body parts and their location. For example, the word *head* and the word *leg* are in an antonymic relationship. The basis for the opposition of these words is their location at the two extremes of the corpus. The second member of this antonymic series is the word “leg” forms antonymic pair with the name “hand”.

Although man is a product of nature, a natural child, he lives by the mysterious forces of that nature and at the same time learns its mysteries. The parts of the body are directly related to all of this. According to many researchers and lexicographers, somatic phrases constitute 30% of the phraseological fund of any language. Phraseological phrases, in which the stimulus is a part of the human body, are the name arisen due to the thematic grouping of the right word combinations.

Somatic phraseology requires a comprehensive analysis, as the lexical-phraseological fund of any language is rich and aboriginal, numerous and complex in its nature. In this regard, it is very important to separate somatic phraseology, which is the source of human body parts, and to study its linguistic nature.

If we consider a human being as a single, mysterious, complex biological personality from the point of view of physiology, anatomy, psychology, then we call parts and parts of this personality, closely connected and dependent on each other, forming an indivisible system.

Full knowledge of human nature in general depends in many cases on a deeper knowledge of the nature of the parts of the body directly related to his being. The

functions of the body organs are not the same in all cases. Often they are presented as an image formed in the human mind, in the social environment, and the results of these actions are evaluated by experience. This phenomenon is transmitted from generation to generation only through language (facts, data). It means that “Language is the historical memory of a people”. What do we know about body parts? What would our ancestors have said about it? Based on the information differentiated in people's consciousness and stored in their memory, folk understanding, as well as information obtained through oral literature, somatism “head” is a symbol of the concepts of control, thinking, orientation, mind - intelligence, “eye” – worldview, “kidney”, “liver” – closeness, kinship, “lungs” – state of mind, “wall” – fortress, strength, “heart” – feelings, love, sources of strength [7,p.65] .

In this regard, we decided to conduct a study of the somatism of the heart from the internal organs of man based on our work. Since the heart is the main organ of the body, it is one of the components describing the biological, psychological and spiritual center of a person.

The Explanatory Dictionary of the Kazakh language gives the following definition: Heart – 1) the central organ distributing blood through the body, the main organ; 2) figurative meaning is the human soul, the spiritual sense.

The heart is the heart of goodness and mercy, the abode of faith. Its purity is the guarantee of the health of our soul and body.

The heart is a spiritual organ created by Allah to recognize, feel and grow. Joy, sadness, happiness, faith, righteous feelings, etc. feelings also live in the heart. One distinguishes with the heart between truth and falsehood, right and wrong.

“The heart is the most important organ in the human body. It is the abode of knowledge, good qualities, intentions, and goodness”.

In this regard, I would like to quote Abay's words about the heart: “Is there any place dearer than the heart of a living person? Our Kazakh word for “heart man” is batyr. Besides, he does not know the properties of the heart. It would be good for them to think of mercy, kindness, and to consider all people as their brothers and sisters, so these are matters of the heart, and haste is also a matter of the heart. If the tongue listens to what the heart says, it will not come out lying. If he believes the word of an honest one, the heart will be forgotten. The “heart” of our Kazakh cannot be praised. Obedient in what he says, keeps his promises, quickly recovers from evil deeds, does not walk down the street like a dog, capable of turning the head of many deluded, admitting though hard what the righteous poet admitted, not admitting what the righteous poet did not admit, though easy, courage and heroism. The word “batyr” means "wolfish, not brave”.

As we can see the secret nature of Abay's “heart” filled with mercy, kindness, charity, honesty, courage, heroism, fearlessness, creation of evil and creation of good can be recognized, seen and felt only through specific actions. More comprehensively than this, it is impossible to describe and describe the "heart. Generally speaking, the state of the “Heart” can be described in words such as “feelings, joy, heroism, fear, fearfulness, vulnerability, arrogance, hotness, coldness”.

The heart is the center of the human body, the main force of life; if the heart stops beating, a person also stops living. The heart is directly connected to all organs of the human body and is the most important organ of the body.

All human organs and organs do not take an active part in the formation of this group of phraseological expressions. According to F. Vacca, somatic phraseology very often uses only the names of body parts, the function and meaning of which are clear. The size and thematic diversity of the group of somatic phraseological expressions formed on the basis of these names depends on the importance and clarity of the main function of these body parts. This phenomenon is characteristic of the Kazakh language. Somatic phraseological expressions formed on the basis of visible main organs and organs, on the basis of their performance, prevail over phraseological expressions formed on the basis of other anatomical names.

Despite the importance and necessity of internal organs in human life, phraseological expressions based on these names are rare. In addition, parts and organs of the human body, such as the *head, eyes, hands, heart, feet, tongue, hair, forehead, neck, back*, etc. perform more vital functions and movements than limbs. So, to summarize, it can be said that somatic combinations formed on the basis of a person and its organs are a complex phenomenon with many subtleties, which require comprehensive study. In Kazakh linguistics, this group of units is studied at the level of various articles and dissertations. The most common anatomical names used in such phrases are mouth, head, heart, eye and tongue. They are the supports of words and thoughts and play a special role in creating a rich phraseological fund of the language.

Conclusion

Very familiar and close to a person are their body parts. From the first step of his life, a person first observes his body, then other people and tries to find out what their body movements mean, what they want to say with these movements, what gestures they make. The movements of the human body are full of contradictions. Body language is a special communicative tool that can be used to get a lot of information during communication. Language is very important for humans to learn about their nature and to communicate with others. In particular, the function of language phenomena such as somatic expressions is very high in recognizing different actions, movements, normality, moods of a person in various aspects of human life and society. Somatic phrases can be the basis for revealing the meaning of human body language, gestures and gestures. A special place in the creation of the language picture of the world is occupied by somatic phrases, which are a mirror of national life.

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ҚАЗАҚ ТІЛІНДЕГІ СОМАТИЗМДЕРДІҢ ЛЕКСИКАЛЫҚ-СЕМАНТИКАЛЫҚ ӨРІСІ

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Аңдатпа. Қазіргі лингвистиканың тілдегі адам факторына тұрақты қызығушылығы соматикалық бірліктерді зерттеуге жүгінуден көрінеді, соматикалық лексика адам денесіне қатыстының барлығын өз семантикасына жинақтаған. Лексиканың ежелгі қабаттарының бірі бола отырып, соматизмдер кез-келген тілдің әмбебап лексикалық қорын құрайды және тұрақтылықпен, қолданудың жоғары жиілігімен және тармақталған семантикалық құрылымымен сипатталады. Соматизмдердің қоршаған әлемнің шындықтарымен кең байланысы дененің әртүрлі бөліктерінің қызметтерін таңбалауға, осы топтың лексемаларында бейнелі мағыналардың күрделі жүйесін қалыптастыруға жағдай жасайды. Соматикалық лексика кез келген тілдің лексика-фразеологиялық қорының құнарлы да байырғы, сан жағынан мол, табиғаты күрделі құрамды болғандықтан жан-жақты талдауды талап етеді. Осыған байланысты адамның дене мүшесі ұйытқы болған соматикалық бірліктерді бөліп алып, оның тілдік табиғатын арнайы зерттеудің маңызы зор.

Зерттеудің мақсаты – қазақ тіліндегі соматизмдердің лексикалық-семантикалық ерекшеліктерін айқындау. Зерттеу жұмысында Қазақ әдеби тілінің сөздігін дереккөз ретінде пайдалана отырып, қазақ тіліндегі соматизмдерге талдау жасалды. Зерттеу жұмысында материалдарды жаппай іріктеп жинақтау, талдау әдіс-тәсілдері қолданылды.

Зерттеу барысында алынған нәтижелер мен тұжырымдар қазақ тілі лексикасының өзіндік ерекшеліктерімен жақынырақ танысуға, қазақ лексикологиясының ғылыми тұрғыдан толығырақ түсуіне үлесін қосады. Зерттеуде алынған нәтижелер мен қорытындыларды жоғары оқу орындарының лексикология, фразеология бойынша өткізілетін курстарда, дәріс сабақтары мен семинарларда, сөздіктер жасауда пайдалануға болады.

Зерттеу жұмысының маңыздылығы эгоцентристік бағыттағы тілдік әмбебаптарға жататын соматизмдерді зерттеуге қазіргі лингвистиканың қызығушылығының және лингвомәдениеттану мен мәдениетаралық қарым-қатынас аясында соматикалық бірліктерді

зерттеуге деген сұраныстың; тіл мамандарының әртүрлі ұлттық мәдениеттердің өзіндік ерекшелігін зерттеуге және анықтауға қызығушылығының; сөз арқылы әр мәдениеттің өзіндік ерекшелігін анықтауға және терең түсінуге деген ұмтылысының артуымен байланысты анықталады. Зерттеу жұмысының өзектілігі, ең алдымен, тілдің лексика-семантикалық жүйесін жан-жақты қарастырудың жалпы бағытымен, лексикалық микрожүйелерді зерттеудің қазіргі таңдағы өзекті мәселелерімен ұштасып жатуынан көрінеді.

Тірек сөздер: соматикалық лексика, соматикалық тіркес, дене мүшелері, әлемнің тілдік бейнесі, лингвомәдениеттану, фразеологизм, лексика-семантикалық өріс, сема

ЛЕКСИКО-СЕМАНТИЧЕСКОЕ ПОЛЕ СОМАТИЗМОВ В КАЗАХСКОМ ЯЗЫКЕ

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Аннотация. Устойчивый интерес современной лингвистики к человеческому фактору в языке проявляется в обращении к изучению соматических единиц. Соматическая лексика обобщила все, что связано с человеческим телом, в своей семантике. Являясь одним из древнейших слоев лексики, соматизмы составляют универсальный лексический запас любого языка и характеризуются стабильностью, высокой частотой использования и разветвленной семантической структурой. Широкая связь соматизмов с реалиями окружающего мира создает условия для маркировки функций различных частей тела, формирования сложной системы переносных значений в лексемах данной группы. Соматическая лексика требует всестороннего анализа лексико – фразеологического фонда любого языка из-за его богатого, коренного, количественного, сложного по своей природе состава. В связи с этим большое значение имеет специальное исследование языковой природы человека с выделением соматических единиц, в которых он был иницирован.

Цель исследования – выявить лексико-семантические особенности соматизмов казахского языка. В исследовательской работе проведен анализ соматизмов казахского языка с использованием словаря казахского литературного языка в качестве источника. В исследовательской работе использованы методы и приемы массовой выборки и анализа материалов.

Полученные в ходе исследования результаты и выводы способствуют более пристальному знакомству со спецификой лексики казахского языка, научному наполнению казахской лексикологии. Результаты и выводы, полученные в исследовании, могут быть использованы на курсах, лекционных занятиях и семинарах, проводимых вузами по лексикологии, фразеологии, при составлении словарей.

Значимость исследовательской работы определяется возросшим интересом современной лингвистики к изучению соматизмов, относящихся к языковым универсалиям эгоцентрической направленности, и спросом на изучение соматических единиц в рамках лингвокультурологии и межкультурной коммуникации; заинтересованностью лингвистов в изучении и выявлении специфики различных национальных культур; стремлением к выявлению и глубокому пониманию специфики каждой культуры через слово. Актуальность исследовательской работы проявляется, прежде всего, в сочетании с общим направлением всестороннего рассмотрения лексико-семантической системы языка, актуальными проблемами современного изучения лексических микросистем.

Ключевые слова: соматическая лексика, соматическая фраза, части тела, языковая картина мира, лингвокультурология, фразеологизм, лексико-семантическое поле, сема

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