

## THE SOMATIC PHRASEOLOGISMS IN THE EPIC "ER ZIYWAR"

**Gulzhakhan Allamberganova**

Doctor of Philosophy in Philology (PhD),  
Karakalpak State University, Nukus.

[G-allamberganova@list.ru](mailto:G-allamberganova@list.ru)

**Allamuratov Miyrbek**

KSU named after Berdak,

The specialty of Karakalpak Linguistics, 1st year master's student

***Annotation:** In any literary works, the types of somatic idioms related to human parts such as head, hands, eyes, feet, and ears are often exaggerated, because these parts of a person are the most active and are more visible in action. In the epic "Er Ziywar", the above mentioned types of somatic phraseology often occur. In the article, the views on somatic phraseology in the epic "Er Ziywar" were analyzed based on scientific evidence.*

***Key words:** Lexicon, semantics, somatic phraseologism, somatic set of phraseologisms, verb phraseologisms, somatic phraseologisms.*

The term somatics is derived from the Greek language, "somatos" means body, it is used in biology and medicine in the sense of the human body, and is opposed to the mental concept [1.1536]. This term was used for the first time by the Finno-Ugric scientist F. Vakk, who studied the somatic structure and peculiarities of phraseological units in the Estonian language. E. M. Mordkovish was the first scientist to introduce the term somatics into Russian linguistics [2.245].

Somatic phraseology in Uzbek linguistics, their appearance, functional-semantic peculiarities were studied by Sh. Rakhmatullaev, Ya. Pinkhasov, B. Yoldashev, A. Khajiev and other scientists. In Karakalpak linguistics, there was no special research work on somatic phraseology. In this article, we are going to talk about the peculiarities of the somatic types of phraseology used in the epic "Er Ziywar".

In any literary works, the types of somatic idioms related to human parts such as head, hands, eyes, feet, and ears are often exaggerated, because these parts of a person are the most active and are more visible in action. In the epic "Er Ziywar", the above mentioned types of somatic phraseology often occur. Due to the heroic nature of epics,

somatic idioms are often used to describe war episodes and express the feelings of heroes. For example:

Batırdıñ basın aldıñ dep,	That you took the hero's head,
<b>Basına qayğı saldıñ dep,</b>	That you brought sorrow to his head,
Aqjuginistey batırğa,	To a hero like Akjuginis,
Kóp inamlar beredi.	Gives a lot of gifts.
Jaw-jaraqıtı tapsırıp,	Returning the weapons
<b>Eki qoldı qawsırıp</b> [3.12-19].	Clasping both hands[3.12-19].

The words that make up the basis of the idioms in the given examples are human parts, the head and the hand, and they serve to describe the various mental states, feelings and actions of the characters. Somatic idioms in the epic "Er Ziywar" are created based on human parts such as head, eyes, face, hands and heart. Somatic idioms in the epic are formed by idioms from verbs. Phraseologisms created in the basis of the word Head in the epic explained the actions of the heroes, mostly the meaning of death, killing, and suffering from them:

Biykar Taxtapolat patsha bolğanım,	I will be king Takhtapolat in vain,
Hásenxanniñ <b>basına qayğı salmasam.</b>	If I do not bring grief to Hasenkhan's head.
Tum-tusına qol urıp,	clapping his hands around
Aqırında ol naymıt,	In the end he despaired,
Óziniñ <b>basın jalmadı</b> [3.18-50].	He got trouble for himself.

In the first of given examples, the phraseology of bringing grief on one's head is used in a variable sense, meaning to inflict pain and revenge, while the phraseology of get trouble for himself in the second example is used to mean death, to be killed.

Among the somatisms, which are productively used in the epic, we can see that the human facial organs, eyes, face and ears are also productively used, expressing the actions and emotions of the characters and performing an artistic service. For example:

Otız eki móhirdar,	Thirty-two sealers,
<b>Qulaq salıp tıñlañız.</b>	Listen with your ears.

Endi qolğa algánday,	as if now I've got it,
Xalıqqa <b>kózin salgánday</b> [3.45-46].	It's as if he was watching at the people.

In one of the given examples, the idiom of listening was used and literally explained the meaning of hearing, while in the second example, the phraseology of watching was used and the action of the hero was explained. Here are some other examples:

Ǵamğa kewlin toltırdı,	her soul filled with grief,
Aqsha <b>júzin soldırdı.</b>	<b>Saddened</b> her beautiful face.

Dárbentte bir toydırıp, Satisfied on the way,  
**Eki kózi jaynadı.** **Flashed both eyes.**

Aqsha **júzi quwarıp,** paled her white face,  
 Gewdeden janı shıgadı[3.10-17-45]. Leaves soul from body.

The somatic phraseology in the given examples has changed from its literal meaning and explained the various mental states of the characters, changes in their feelings and facial expressions. In the first example, the phraseology of the face saddened describes the changes in the hero's mental state, his sadness, and the expression of his face, while in the second example, the phraseology of **the eyes flashed** depicts the joy and fullness of a person with the part eye, in the last example, the phraseology of the face paled used to describe the sadness and suffering of a person.

Also, in the epic "Er Ziywar", the somatic phraseology made of the basis of depicting other parts of the human body can be met in portraying all kinds of emotions and actions of a person in an effective way in a portable meaning. For example:

Aqjúginistey batırđıń, hero like Akjuginis,  
 Kózleri ottay janadı, His eyes sparkling like fire,  
**Júregi gıj-gıj qaynadı.** His heart was beating strongly.

Balasin kórip Hásenxan, Seeing his son Hasenkhan,  
**Ishleri ottay qaynadı.** Feelings boiled like fire.  
 Hásenxannıń aldına, In front of Hassan Khan,  
**Qol qawsırıp** keledi[3.12-15-45]. Comes with hands folded.

In the first two of the cited examples, the phraseology of heart beating and feelings boiled like fire expressed the feelings of suffering and torture of a person, while in the third example, the meaning of showing respect and bowing is explained with the help of the phraseology of hands folded (pressing the palms together with the fingertips facing upwards).

In short, the phraseologisms in the epic "Er Ziywar" has been used to describe all kinds of actions and emotions of the characters in terms of meaning and service, and somatic phraseologisms among them are especially involved in depicting the feelings and actions of the characters in the epic. The somatic phraseologisms made of human parts such as head, ears, eyes, face, and hands served to explain every kind of human's mental state, the process of events, actions and changes.

## REFERENCES

1. Bol'shoy tolkoviy slovar' russkogo yazyka//cost. i gl. red. S.A.Kuznecov, (Large explanatory dictionary of the Russian language / / comp. and Ch. ed. S.A. Kuznetsov), SPb: Norint, 2000.
2. Mordkovich E.M. Semantiko-semanticheskie gruppi somaticheskix frazeologizmov (Semantic-semantic groups of somatic phraseological units). Novosibirsk, 1971.
3. Karakalpak folklore. Multi-volume. Volumes 27-42. "Er Ziywar". Nukus: "Pim", 2011.
4. А Гулжахан. Фразеологиялық сөз дизбеклериндеги синонимия Қорақалпоқ давлат университети ахборотномаси. – Нукус 4, 119-122. 2016
5. АГ Гулжахан, Алламбергенова.Адъективлик фразеологизмлер курамында келбетликлердин жумсалыуы. Қорақалпоқ давлат университети ахборотномаси. – Нукус, 3, 131-133.2016
6. ГА Алламбергенова Стилистическое использование соматических фразеологизмов в поэзии И.Юсупова. Вестник Челябинского государственного университета Номер 4 (414)2018
7. ГА Алламбергенова. ВЫРАЖЕНИЕ ПСИХОЛОГИЧЕСКИХ СОСТОЯНИЙ ПОСРЕДСТВОМ ФРАЗЕОЛОГИЗМОВ В ПРОИЗВЕДЕНИЯХ И. ЮСУПОВА. Федеральное государственное бюджетное учреждение науки Институт языкознания.2018
8. А Гулжахан. Фраземалардың узуал стильлик функцияларда қолланылыуы Мумтоз адабиёт ва жамиятни маънавий янгилаш масалалари». Халқаро илмий.2017
9. АШ Алламбергенова Гулжахан.Фразеологиялық сөз дизбеклери компонентлериң синтаксислик байланысы. Өзбекстан Республикасы экономикасы хэм жәмийет раўажланыуының хэзирги заман. 2011International Scientific Journal Theoretical & Applied Science. Philadelphia, USA, 2021
10. А Гулжахан.Түркий филологияның әхмийетлимәселелери. Илимий мақалалар топламы.– Нөкис.2021
11. КЖ Алламбергенова Гулжахан.Variantness of phraseological units. International Scientific Journal Theoretical & Applied Science.2021

12. НМ Алламбергенова Гулжахан. «Qırq qız» dástanındaǵı frazeologiyalıq sinonimlerdiń qollanılıwı. Ўбекстон олимлари ва ёшларнинг инновацион илмий-амалий таджикотлари. 2021
13. А Гулжахан Фраземалардың сөйлеў тилине тән функциялары (И.Юсупов дөретпелери тийкарында). “Nazariy, amaliy tilshunoslik va til o‘qitish metodikasi” mavzusidagi. 2021
14. ЗА Алламбергенова Гулжахан. Ekonomikalıq terminlerdiń poeziyalıq shıǵarmalarda qollanılıwı. “Dünyaya integrasiya vә elmlәр arası әlaqә” Azәрbaycan-2021
15. А Гулжахан. И.Юсупов асарларида услуб ва фразема. Ўзбекистон давлат санъат ва маданият институтида «Тил борки, миллат бархаёт. 2021
16. ЗА Алламбергенова Гулжахан. И.Юсупов шығармаларында экономикалық атамалардың қолланылыўы. «Тил, маданият ва ижод: замонавий таълимда ёшлар тарбияси масалалари. 2021
17. А Гулжахан. И.Юсупов, стиль ҳәм фразема «Тил, маданият ва ижод: замонавий таълимда ёшлар тарбияси масалалари. 2021
18. КЖ Алламбергенова Гулжахан. И.Юсупов шығармаларында фейил фраземалар. Вестник Магистратуры 1, 105. 2020
19. КЖ Алламбергенова Гулжахан. Фразеологизмлер курамында «ақ» ҳәм «қара» рең семантикасының қолланылыўы. Пim ha’ m ja’ miyet. –No’kis 1, 55-57. 2020
20. КЖ Гулжахан, Алламбергенова. Особенности употребления. Фразеологизмов в эпосе «Қыз палўан» (условный перевод «Могучая дева») «Universum: филология и искусствоведение» научный журнал 3. 2020
21. А Гулжахан. Қарақалпақ фольклорындағы мал шарўашылығы лексикасы. Эл аралық Алтай элдери симпозиуму VIII. Абстракттар. –Бишкек, 122-123. 2019
22. А Гулжахан. И.Юсупов поэзиясында соматикалық фраземалардың жумсалыўы. “Изланиш самаралари” мавзусидаги ёш тилшунос ва адабиётшуносларнинг. 2019
23. КЖ Алламбергенова Гулжахан. Көркем шығармаларда фразеологизмлердің адъектив қызметте қолданылуы «Бабалар сөзі – рухани жаңғырудың қайнар көзі» Халқаро симпозиум. 2019
24. КЖ Алламбергенова Гулжахан. Выражение психологических состояний посредством фразеологизмов в произведениях И.Юсупова. «Global science and innovations 2019: Central Asia» атамасындағы Халықара. 2019

25. КЖ Алламбергенова Гулжахан.Ш.Айтматов шығармаларында фраземалардың қолланылыуы. «Творчество Чингиз Айтматова в контексте традиций востока-запада. 2018
26. А Гулжахан. Түркий тиллеринде фразеологизмлердин изертлениуи. «Ижтимоий-гуманитар фанларнинг долзарб масалалари: ривожланиш истиқболлари. 2018
27. АШ Гулжахан, Алламбергенова. И.Юсупов шығармаларында фразеологиялық вариантлылық (Phraseological variability in I.Yusupov's works) X Международный конгресс «Искусство, история и фольклор тюркских народов.2018
28. А Гулжахан. И.Юсупов шеърятда сифат фраземаларнинг услубий қўлланилиши. «Umumfilologik tadqiqotlar: muammolar va yechimlar» mavzuidagi Xalqaro ilmiy.2018
29. А Гулжахан Ибрайым Юсуповтың турақты сөз тіркестерін қолдану шеберлігі. «Жаңа формацияда кәсіптік білім берудің өзекті мәселелері»атты VI дәстүрлі.2018
30. А Гулжахан. И.Юсупов поэзиясында соматикалық фразеологизмлердин стильлик қолланыуы. Pim ha'm ja'miyet. –No'kis 4, 11-13.2018
31. СИ Алламбергенова Гулжахан.И.Юсупов шығармаларында келбетликлердин метафоралар хызметинде жумсалыуы. Қарақалпақ мәмлекетлик университети ғәрезсизлик жылларында» мавзусида.2017
32. А Гулжахан. И.Юсупов асарларида синоним фразеологизмларнинг услубий қўлланилиши. Pim sarchashmalari. –Urganch 6, 71-75.2017
33. А Гулжахан. И.Юсупов шығармаларында адъектив фразеологизмлердин стильлик қолланылыуы. Қорақалпоқ давлат университети ахборотномаси. – Нукус 2, 153-155.2017
34. А Гулжахан.И.Юсупов шығармаларында фразеологизмлер менен психологиялық халаттың берилиуи.Pim ha'm ja'miyet. –No'kis 1, 16-17 .2017
35. А Гулжахан. Фразеологиялық сөз дизбеклериниң көркемлеу қураллары хызметинде қолланылыуы.Актуальные вызовы современной науки. VI Международная научная конференция.2016
36. УА Алламбергенова Гулжахан.И.Юсупов шығармаларында фразеологиялық сөз дизбеклериниң жумсалыу өзгешелиги.Pim ha'm ja'miyet. – No'kis 3, 25-26. 2016
37. А Гулжахан И.Юсупов шығармаларында фразеологизмлердин жумсалыу өзгешелиги.XXI асп – интеллектуал авлод асри» шиори остида ёш олимлар ва талабаларнинг.2014
38. А Гулжахан I.Yusupov shi'g'arma-lari'nda frazeologizm-lerdin' ko'rkemlew qurallari' xi'zmetinde qollani'li'wi'.Ha'zirgi filologiya iliminin' a'hmiyetli ma'seleleri» atamasi'ndag'i.2011