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THE USE OF SOMATIC PHRASEOLOGICAL UNITS IN KARAKALPAK FOLK PROVERBS

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ABSTRACT

This article discusses somatic phraseological units in folk proverbs of Karakalpak folklore, that is, phraseological units that come with the names of the human body. At the same time, phraseological units are very effectively used in the Karakalpak language as a work of art and in the spoken language. We can see that they convey thoughts in a concise, direct, impressive, emotional-expressive way. This article analyzes somatic phraseological units in proverbs and sayings in a linguocultural aspect.

KEYWORDS

Proverb, idiom, phraseology, somatic phraseology, linguocultural analysis, emotional-expressive meaning.

INTRODUCTION

Currently, in Karakalpak linguistics, considerable attention is paid to the field of phraseology. Phraseological units are an integral part of language. Phraseological units that make up a certain part of the vocabulary are very effectively used in the Karakalpak language in folklore, literary works, and in the oral language of the people.

Linguist J.Eshbaev in his work highlights the lexical and grammatical features of proverbs and idioms, which are the main differences:

Phraseological word combinations have the same meaning. That is, the individual words included in it lose their meaning and become equal to the meaning of a single word in general. Words in proverbs retain their

personal meaning, and its meaning depends on the meaning of these words.

1. Proverbs often come in the form of sentences, expressing a specific thought. Phraseological word combinations, on the other hand, perform the function of a member of a sentence.

2. Proverbs do not require thinking, solution, but (from the perspective of phraseology) their meaning is clear.

3. Proverbs often have a moral meaning. And phraseological word combinations are often figurative in the subtext. [5:22]

Phraseological units are often used in oral folk art along with written literature. E. Berdimuratov says about this:..." proverbs, sayings, idioms, as well as other forms, which are considered certain types of phraseological word combinations, play an important role in conveying our thoughts in our everyday language. From this point of view, phraseological word combinations appear as a cream of the tongue" [2:127b].

A number of articles have been published on the use of idioms in folklore works. For example, in the article of G. Allamberganova and G. Joldasbayeva on the use of somatic phraseological units in the epic "Sharyar," by identifying the characteristics and meanings of somatic phraseological units used in the epic "Sharyar," it was determined that its language is very rich in lexical and

semantic terms, and it is shown that "the images of the heroes in the epic are distinguished by their emotional expressiveness and artistry through the use of somatic phraseological units." [1].

Phraseological units in the Karakalpak language are widely used in proverbs and sayings. They also appear in the structure of phraseological units. Therefore, considering proverbs and sayings as a type of phraseology or recognizing them as a unit that is independent of phraseology requires a lot of deep and extensive scientific research. It is said that proverbs should be considered separately, not as a part of phraseological units, but independently of them, in the form of a sentence with figurative qualities, containing relevant units - expressive, meaningful meanings. [6: 65-66].

To analyze the examples, Karakalpak folk proverbs were used.

Most phraseological units used in proverbs and sayings are somatic phraseological units, i.e., they form phraseological units related to a person's body language.

1) Bas úlken bolsa-dáwlet

Ayaq úlken bolsa – miynet (110-p) In the given proverb, the phraseological units with the components "head" and "leg" are used in the sense of measure. In ancient times, people lived in poverty, shortage, and it was

understood that if the head is large, the brain is big, that is, smart, rich, and if the leg is large, it will be labored, that is, it will cost a lot of money and time to sew shoes.

2) Iylgen bastı qılısh kespes. (110-p) In this sentence, the phraseological unit "to bow down" is meant to mean a courageous action if he confesses his mistake, that is, his fault, and apologizes in his place. Moreover, in the dictionary [5:28] compiled by K.Pakhratdinov and K.Bekniyazov, he 1) bowed; 2) The meanings of apology are also given.

3) Erkek– bas, hayal– moyın. (20-p). In the following proverb-proverb, the somatic phraseological unit "head" and "neck" is involved, where the man is depicted as the head of the family, and the woman is understood to be the head of the family, and the head of the family is understood to be the head of the person. If we look at it correctly, it serves as a turn of the neck. A woman guides and guides a man in life.

4) Til menen oraq organniń belı awırmas (137-p). The phraseological unit "to mow with one's tongue" is often used in everyday life, referring to people who do not work themselves, but only work with their tongue and words.

5) Qas qoyaman dep kóz shıǵarma (130-p). Moreover, the idioms "to look away" mentioned in the above proverb are expressed in the meanings of "to do something, but to harm," "to make a mistake."

6)Awıldaǵınıń awzı sassıq (123-p). The idiom "oral voice," used in the proverb here, is mainly related to the oral language and refers to the greed of the rural people.

7)Bir kóziń bir kózińe jaw

Ortada murın bolmasa

Birin-biri oyıp alar (130-p).

In the phraseology quoted in the following proverb, the people express national concepts such as the people's movement, that is, the eye is as hostile to each other as the enemy, and in the middle only the nose distinguishes their quarrels. That is, people are hostile to each other, they cannot see each other.

This is the language that occupies the most fundamental place among the muscles of the human body. Because people communicate with each other through language, using words, and express their inner feelings and emotions. Including proverbs and sayings, there are many somatic phraseological units related to language. They are as follows:

8)Tıyıq jarası piter, Til jarası pitpes (132-p). Phraseologism in this can heal some wounds, but touching the heart through language is a very difficult situation. Therefore, any bad word spoken through the tongue is never finished, it is stored in the heart and is not forgotten for a lifetime.

9)Til - ayǵaq, tis - gúwa (133-p). In this case, phraseological units with the component "tongue" and "tooth" are used in the sense that through the tongue, a person's inner feelings and emotions are expressed, and this is evidenced by the tooth.

10)Súyeksiz til súyek sındırar (148-p). In this case, although there is no tongue bone, it is possible to say words that touch the heart through the tongue.

11)Qulaqta qarın joq. (136-p). In this case, the somatic phraseological unit "ear" is used, meaning that the ear wants to hear as much as it hears, in the literal sense, when the stomach eats something, they are not there, that is, the ear listens.

12) Ağası bas jese, İnisi qulaq jer (112-p) In this proverb, the phraseological units with the component "head" and "ear" express family harmony, that is, brotherhood, respect for each other, respect for elders.

Thus, proverbs with the main component to somatic phraseological units used in proverbs are used with different semantic expressions. Therefore, the meanings of somatic phraseological units in proverbs and sayings are often given in subtle, specific, and sharp meanings.

CONCLUSION

In conclusion, the meanings of somatic phraseological units in proverbs have been diverse. Most of them are directly connected to the life, culture, traditions, national mentality of the people. Therefore, as we saw from the above examples, the main differences between proverbs and idioms were analyzed from a linguocultural perspective. There is also a need for a special scientific study of the main features of proverbs and sayings.

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