

THE USE OF SOMATIC PHRASEOLOGICAL UNITS IN ANCIENT WRITTEN SOURCES

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Abstract. *The interests of the peoples of the world and attention to the human factor in the world require the use of language, especially the national language, based on its productive and unique characteristics. The role of language and literature in developing the spiritual image and thinking of the people is incomparable. After all, the national language and literature create the mental image of the nation. In linguistics, the analysis of lexical and language units in the text of the work is a very important issue.*

In this regard, in linguistics, in order to fully analyze the somatic phraseological units in the text of the work, it is necessary to clearly imagine the specific features of the structural structure of the essence of phraseological units, their semantic organization. This article discusses the historical study of Yusuf Khos Hajib's work "Kutadgu Bilig" and the aspects of using somatic phraseological units and the system of phraseological units in the work.

Keywords: *phraseology, phraseological combinations, phraseological system, somatic phraseological units, figurative meaning, phraseological monosemy and phraseological polysemy.*

Introduction.

Language as a system is a science that broadens the possibilities of learning in the whole world linguistics. The issues of practical use of language, interpretation of language issues in connection with the human factor and social tasks are gaining relevance. The interests of the peoples of the world and the attention to the human factor in the world require the use of language, especially the national language, to work based on its productive and unique characteristics. The role of language and literature in developing the spiritual image and thinking of the people is incomparable. After all, the national language and literature create the mental image of the nation.[1]

The development of Uzbek linguistics includes long periods. In linguistics, the period and socio-political environment not only have their own influence, but also cause changes in language phenomena. In this regard, modern directions of linguistics, such as sociolinguistics and ethnolinguistics, are studying linguistic possibilities in the text of the work.

The study of language features in the text of the work requires the comparison of the structure of sentence devices in historical and modern linguistics, the analysis and study of the process of emergence of expressed semantic meanings.

By the 21st century, special attention is paid to the study of phraseologisms, which are one of the most important units in world linguistics.

The need to make clear theoretical conclusions about the semantic, pragmatic, stylistic, cognitive meanings of phraseologisms and their use in speech, the linguistic, semantic-pragmatic characteristics of phrases and their status in speech, summarized using modern methodological principles, indicates the need to study phraseological combinations in Mant.

In this regard, the study of the texts of rare works in Uzbek literature, the historical semantic-functional and semantic-paradigmatic structure of phraseological units that arose as a

result of the spirit of the time, as well as the study of their relationship with semantic models, the structure of phraseological units that reflect semantic meanings and it is relevant to determine the place of study.

In world linguistics, phraseological units are interpreted as a multifaceted and multi-layered mental structure showing psychological, cognitive-semantic and linguocultural aspects. In traditional linguistics, language units, including phraseological units, are studied mainly on the basis of language features. Accordingly, in the research work, drawing scientific conclusions by researching the historical origin of phraseological units, synonymy, antonymy and homonymy of phraseological units, modernization of phraseological units, structural composition of phraseological units, semantic meaning expansion of phraseological units and their difference from paremies, stylistic aspects is important.

There are also somatic units in the language, and somatic phraseological units are composed of components based on human body parts. Somatic phraseological units are described on the basis of 3 groups.[2] In it, he describes people's body parts, people and animals, and animals themselves. Linguists such as O.Espersen, G.Hoyer, D.Lyons, D.Bazarova carried out scientific work on somatic phraseological units abroad. Accordingly, this type of phraseological units has been widely used among the people since ancient times. Therefore, somatic phraseological units are widely used in historical rare works to increase the attractiveness of the work.

As a result of the scientific-practical research of phraseological units in world linguistics, a number of training manuals, scientific articles, and doctoral candidate researches were conducted. Monographs and phraseological dictionaries were created.

In world linguistics Sh. Bally recognizes phraseological semantics as their absolute sign. At the same time, he emphasizes that phraseological units are lexical-grammatical, semantic and syntactic units.

Russian linguists such as V. V. Vinogradov, N. N. Amasova, A. V. Kunin, N. M. Shansky, O. S. Akhmanova, V. L. Arkhangelsky, Yu. A. Gvozdev, A. G. Nazaryan, S. Poizenzon, Yu. Avaliani, A. Bushui recognize phraseologisms as a semantic phenomenon. Grammatical, semantic, functional-methodological aspects of phraseologies can be seen in the researches of Russian linguists. In this regard, V. Vinogradov classifies expressions as a lexical layer according to meaning groups. V. Zhukov determined the categorical meanings of his phraseology.

Z.G.Uraksin, G.A.Bayramov, F.A.Ganiev, G.K.Akhuniyazov, L.K.Bayramova, M.F.Chernovlar, linguists such as SH.Rakhmatullaev, B.Yoldoshev, A.Mamatov in modern Uzbek linguistics conducted scientific research on phraseological units. They recognize lexical units consisting of two or more words in the language, which are a combination in terms of structure, equivalent to a sentence, alternative to a word in terms of content, and have a higher meaning in terms of integrity, as phraseological objects.[3]

In linguistics, the majority of phraseology is made up of somatic expressions. In particular, this aspect of phraseologisms was researched by A. Isaev in his candidate's dissertation entitled "Somatic Phraseologisms in Uzbek". This candidate's dissertation is notable for its study of somatic phrases in diachronic and synchronic aspects.

In Linguistics, M.F. Kholmurodova, Phil. In his dissertation, the essence of the lexicon in the work "Kutadgu Bilig", the statistical analysis and genetic basis of the lexicon of the work are highlighted, the lexicon of the own layer and the acquired layer of the words to the current Uzbek

literary language, the own layer their relationship to dialects is analyzed, while information is given about the level of use of words.

He compared the somatic phrases of the Uzbek language with the somatisms of the Kyrgyz, Tatar, Turkish and Turkmen languages. In this article, the methods of observation and analysis were widely used in the study and research of somatic phraseological units in the work. Types and classification of phraseological units are very important in the process of observation. Phraseological units in the text are selected and analyzed. In the analysis, it is necessary to pay attention to the history and origin of phraseological units.

METHODOLOGY

Linguistic analysis of works written in each period is very important in linguistics. In this article, the methods of observation, explanatory and lexical analysis were used in the analysis of the origin of the language features of historical rare works. At the same time, the language of the work was studied by comparing it with modern linguistics.

RESEARCH OUTCOME

In our country, it is a tradition to start every work according to the season. Knowing history, studying its ethnic layers is a very important aspect for the next generation. Every rare work that appeared on the stage of history is distinguished by its sanctity for our people. Rare works are the basis for the further development of the literature of all Turkic peoples. Yusuf Khos Hajib's works "Kutadgu bilig" created in the 11th century have a special place in Turkic studies. The idea and content of Yusuf Khos Hajib's work "Kutadgu bilig" has always been in the hearts of our people with its artistic brilliance.

The deep meaning content of the work "Kutadgu Bilig" is expressed, a unique reality is expressed, the opinions expressed by the author through folk tone are reflected through artistic expressions unlike any other creator. encourages the observation of scientific research based on the aspects of skillful application.

Yusuf Khos Hajib created the work "Kutadgu Bilig" as a charter embodying the principles of state administration and ethics of his time. In the play, four heroes appear as symbols of dreams. The image of Kuntugdi - the rising sun - justice, the image of Ogdulmish - the full moon - happiness, the image of Ogdulmish - the mind, the image of Ozghurmish - awakened - satisfaction based on the symbolic image embodied.

The plot of the work is built on the basis of mutual questions and answers between four characters. The main meaning of the disputes that arose is the debate about the boundaries of morality, manners, behavior and attitude of the representatives of the state from the ruling class to the common people. In this regard, there are cases of very free use of phraseological units in the work to further increase the imagery.

Yusuf Khos Hajib kept the text of the work "Kutadgu bilig" when it was written, and even the information about the author.

Yil almish eki erdi to'rt yuz bila,
Bu so 'z so 'zladim man tutub jan sura,
Tugal o 'z sakiz aydi aydim bu so 'z,
O 'durdum, adirdim so 'z edib tera

It can be seen from the verses that the author wrote the work in the year 462 (1069-1070 AD). In the writing of the work, the author also informs that he is in his 50s.

Tegurdi manga elgi ellik yashim,
(Ellik yoshim menga qo 'lini tegizdi)
O 'qir altmish emdi manga kel teyu
(Endi oltmish menga, kel, deya chorlayotir).

In these verses, they are able to describe the given information on the basis of phraseological units. Tegurdi manga elgi ellik yashim - (Meaning: My fifty years touched me) – phraseological unit, qo 'l tegizmoq-the somatic phraseological unit is formed on the basis of the hand component.

The author spoke not only about the writing of the work, his age, but also about the naming classification of the work "Kutadgu bilig".

Kitab ati urdum "Qutadg`u bilig",
Qutadsu o 'qug 'liqqa tutsu elig.
(I named the book "Kutadgu bilig",

Let him bring happiness to the student, let him hold his hand).

News about the discovery of the work "Kutadgu Bilig" appeared in the first quarter of the 19th century. A copy of this work was copied in Herat in 1439 with Uyghur script by Hasan Kara Sayyed Shams in Tugot, Turkey, and from there in 1474 it was brought to Istanbul by Kadi Ali, son of Fanara, for the gift of Abdurazzak Sheikhzada. The famous historian and orientalist Hammer Purgsthal bought it in Istanbul and brought it to the Vienna Palace Library. After that, the first news about this work and some examples of it were published in "Journal Asiatique" by the French Orientalist Jauberg Amedee in 1823. In 1870, the Hungarian scholar Wamberi published the most important parts of "Kutadgu Bilig" under the names "Monuments of the Uighur Language" and "Kutadgu bilig" and gave a German translation. From 1890, the famous Russian orientalist V. Radlov began to investigate this century.

The first information about the third copy of "Kutadgu Bilig" with Arabic writing was published in 1914.

The work "Kutadgu Bilig" is the first artistic work of the Turkic-speaking peoples that has reached our times, and is the only example of the literary language of that time. Undoubtedly, the language of this work had a wide area at that time. Therefore, the language of the work cannot be attributed to any of the current Turkic peoples. The representatives of each Turkic people have the right to study this work in depth and draw appropriate conclusions for themselves. Since this work is of incomparable value in this scientific research work, it was taken for the purpose of analyzing the features of the language and studying the scope of use of the fixed expressions (phraseological units) used in it.

During the research observations, it was observed that a number of studies were conducted on the work "Kutadgu Bilig".

The work attracted Russian orientalists in the 17th century. In 1861, N.I. Iminsky first published a fragment of the prologue of the epic and its translation to the general public.[4]

Phraseological units in world linguistics began in the 18th century. In particular, in Russian linguistics, M.V. Lomonosov paid special attention to the use of idioms in the Russian literary language.

In linguistics, phraseology should be mainly concerned with the study of the semantic nature and internal signs of phraseological associations.

World linguists express a number of opinions regarding the term phraseology, which is derived from the Greek language "phrasis" - expression, phrase and "...logy". Phraseological units in a broad sense: a section that examines the phraseological structure of the language and the historical development of its origin, is a set of specific phraseological units in the language.

Studying the system of phraseological units in historical rare works of Uzbek literature is one of the most important problems in modern Uzbek literary linguistics. By studying phraseological units in rare works, there is a need to study the history of the origin of phraseological units in the language, phraseological semantic-functional aspects and information about the methodology of phraseological units and the aspects of phraseological comparison from the perspective of history and the present day.

In this research article, a step was taken to study the semantic-functional study of phraseological units based on Yusuf Khos Hajib's work "Kutadgu Bilig", which is considered a rare source of Uzbek literature.

Qutadgu bilig, which is considered a rare work of Uzbek literature, is a work that summarizes the development of the modern Uzbek literary language and a number of linguistic features of its development. Along with a unique rich lexical layer, the work uses a number of fixed combinations, that is, phraseological units. When analyzing the period when the work "Qutadg'u bilig" was written, we can be sure that the Arabic and Turkish languages were used together. The language of the work was understandable to all the tribes that were part of the kingdom of the Karakhanids, which had a large area at that time. Therefore, it is not correct to attribute this work to any of the current nations from a scientific point of view. Every representative of the Turkic people has the right to study the work, its linguistic features in depth and draw their own conclusions.[5]

When analyzing phraseological units in the work, we see that the range of use of phraseological units is very wide. The main function of the phraseological units used in the work "Kutadgu Bilig" is to make the reality in the text of the work stronger through figurative meaning. It is written in the style of masnavi (rhymed couplets), which is the most convenient for epic works, except for the quatrains mentioned in "Kutadgu Bilig". Taking into account that it is written in the form of Masnavi, the work has its own composition. The author actively used phraseological units to reflect reality in the work. Phraseological units in the epic have their historical-etymological structure and semantic-functional significance.

Phraseologism, phraseological unit, phraseme - a phrase or phrase consisting of two or more words, which are semantically related and equivalent to a sentence, which are used as a whole in a figurative sense and are not divided, is the common name for stable (stable) bonds. Phraselogsms, in contrast to similar syntactic structures, do not arise in speech by freely choosing and replacing words, but are used as pre-prepared material with meaning and specific lexical-grammatical content, i.e. It is not possible to exclude or leave out a part of the phraseology, it has the norms and methods of historical use, and their meanings are clarified in the speech process.[6] Somatic phraseological units are found a lot in the work "Kutadgu bilig" created in the 11th century.

In linguistics, phraseological units are of particular importance in enhancing the figurative and emotional impact of artistic work and speech.

In Yusuf Khos Hajib's work "Kutadgu bilig" a number of phraseological units were used in order to make the content of the work artistic on the basis of imagery.

The following results were obtained while observing the wide use of somatic phraseological units in the text of the work.

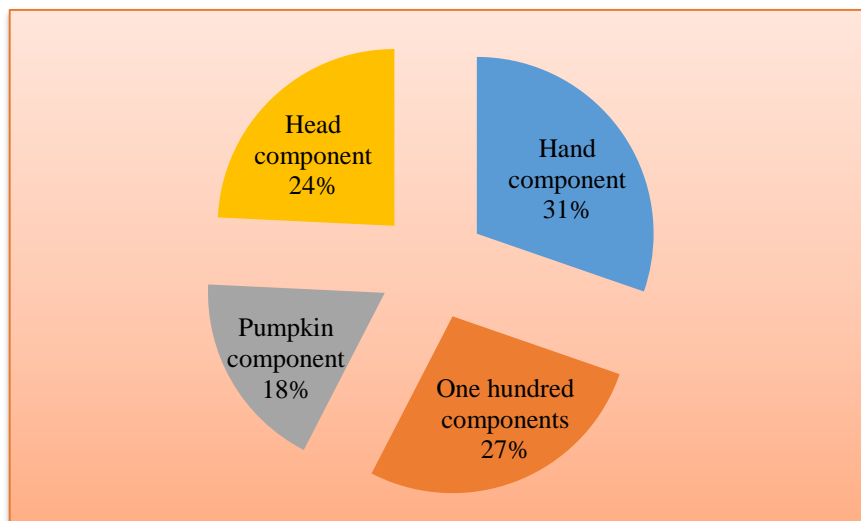


Figure 1. Indicators of the use of somatic phraseological units in the work "Kutadgu bilig".

In Yusuf Khos Hajib's work "Kutadgu bilig" we see that 24% of phraseological units with a head component and 31% of phraseological units with a hand component, 18% of phraseological units with a pumpkin component, and 27% of phraseological units with a face component are used to increase the artistic and attractiveness of the work.

Discussion

In speech, somatic phraseological units are widely used in all languages. Somatic phraseological units are mainly based on observing the behavior of human body parts or animals. It is a figurative metaphorical turn of speech that captures the emotional state of a person.

The use of somatic phraseological units in Yusuf Khos Hajib's 11th-century work "Kutadgu bilig" is of great importance. In linguistics, it is possible to trace the history of use of phraseological units and the methods of their origin.

In the work "Kutadgu bilig", he was convinced that such phraseological units as head, eye, heart, tongue, lid were widely used from human body parts. From the analysis mentioned above, it can be understood that somatic phraseological units based on human body parts can be divided into somatic phraseological units based on the most used human body parts and less used human body parts.

For a complete analysis of somatic phraseological units in the language, it is necessary to clearly imagine the structural structure of the essence of phraseological units, the specific features of their semantic organization.

As a result of the analysis of language-specific materials, it was possible to identify the following groups. In this case, somatic phraseological units correspond to each other in terms of meaning, but different somatisms - parts of body parts - are used in the structure of phraseological units. Also, somatic phraseological units have different meanings, but the same somatisms are used. At the same time, somatic phraseological units have different meanings, but the same somatisms are used.[7]

In the work "Kutadgu bilig", which is considered a rare work of the Uzbek people, the use of such phraseological units in the text of the work serves to strengthen the imagery in the work.

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