



SEMANTIC CHARACTERISTICS OF PHRASEOLOGISMS WITH A SOMATIC BASIS USED IN THE WORK "BOBURNOMA"

Mukhtorjon Amonov

Professor of Fergana State University

Abstract

This article analyzes the lexical-semantic characteristics of phraseologisms with a somatic basis used in "Boburnoma", the degree of use of these phraseologisms in the current Uzbek language, whether they have fallen out of use, or are limited in use.

Keywords: "Baburnoma", somatism, phraseology, somatic basis.

Introduction

Phraseological units constitute an essential component of linguistic expression, reflecting cultural knowledge, national mentality, and collective experience. In Uzbek, as in many other languages, phraseologisms frequently derive from somatic lexemes - that is, words referring to parts of the human body. Such lexemes often function as the semantic center of a phraseological unit, functioning as a core around which stable figurative meanings are constructed. The study of phraseologisms based on somatisms is of particular relevance for understanding the figurative potential of the Uzbek language, as well as the cultural practices and worldview embedded in linguistic forms. This article explores phraseological units containing somatic lexemes in the classical work *Baburnama*, written by Zahiriddin Muhammad Babur, with the aim of identifying their semantic structure, functional features, and expressive value.

Literature Review

The concept of a semantic center within phraseological units has been examined by several scholars. According to A. Rafiyev, the semantic center represents the formal - syntagmatic basis of a phraseologism, typically embodied in a word that determines both meaning and structural cohesion of the unit. In Uzbek, this role is



frequently fulfilled by somatisms - lexemes denoting parts of the human body—which serve as a productive source of phraseological derivation.

A. Isayev's research addresses the frequency and distribution of somatic lexemes in Uzbek phraseology, documenting their productivity in contemporary usage. He identifies lexemes such as *head* (158 units), *eye* (144), *hand* (92), *mouth* (89), *heart* (77), *foot* (63), *ear* (52), and *tongue* (51) as having particularly high activity in the phraseological system. These findings suggest that somatic lexemes in Uzbek serve not only as naming units but also as key instruments for encoding psychological, emotional, and social perceptions of human behavior.

Various researchers have emphasized that phraseologisms often lose the literal meanings of their components, acquiring idiomatic and culturally marked interpretations. In historical texts, such as *Baburnama*, somatic phraseologisms function not only as stylistic devices but also as markers of sociocultural norms, emotional states, physical actions, and interpersonal relations. Despite the widespread study of somatisms in modern Uzbek phraseology, their representation in classical literature—particularly in *Baburnama* - has not yet been comprehensively analyzed.

Methods

This study employs a qualitative descriptive method to analyze somatic phraseological units extracted from *Baburnama*. The research procedure consisted of the following stages:

Textual Selection and Identification

The original text of *Baburnama* was examined, and phraseological units containing somatic lexemes (e.g., *head*, *eye*, *hand*, *foot*, *ear*, etc.) were identified and classified.

Semantic and Functional Analysis

Each phraseological unit was analyzed in context to determine:
the somatic lexeme functioning as the semantic center,
the figurative meaning of the phraseologism,
its contextual and pragmatic function within the narrative.



Categorization

Phraseologisms were grouped according to the somatic lexeme that forms their semantic nucleus. The following categories were identified:

- phraseologisms with *head* lexemes,
- phraseologisms with *eye* lexemes,
- phraseologisms with *tongue* lexemes,
- phraseologisms with *hand / arm* lexemes,
- phraseologisms with *foot* lexemes,
- phraseologisms with *face* lexemes,
- phraseologisms with *ear* lexemes,
- phraseologisms with *nose* lexemes.

Interpretation and Comparison

The semantic features revealed in *Baburnama* were compared to general tendencies observed in Uzbek phraseology based on previous research findings (Isayev, Rafiyev, and others).

The analytical focus was placed on determining how somatic lexemes contribute to meaning formation and how they reflect cultural, emotional, and behavioral aspects in the text.

The Main Part

The semantic center of a phraseologism is understood as a word that serves as a basis for a phraseological unit. The function of such a word is mostly performed by somatisms. A. Rafiyev considers the word that is its formal-syntagmatic basis as the basis component of a phraseological unit. When studying phraseologisms on the basis of a semantic center, the word that serves as a basis in it is taken into account. It is known that phraseologisms are widely used in the Uzbek language with the participation of lexemes related to human body parts. A. Isayev, who conducted research in this area, stopping at the level of activity of somatisms in the formation of phraseological units, determines the level of use of phraseological units with lexemes such as head (158), eye (144), hand (92), mouth (89), heart (77), foot (63), ear (52), tongue (51).

Based on a specific part of the human body, we can conditionally divide such phraseologisms into several groups. In this case, we use phraseologisms that are attributed to the behavior and condition of human body parts.

Such phraseological units are also actively used in the work "Boburnoma".

1. Phraseologisms related to the movement and position of the head. Such phraseologisms reveal a certain mental state in a person by describing the movement and position of the head. In the Uzbek language, phraseologisms formed using the word head, like other such units, are used to enhance the meaning and exaggerate the speaker's thought to the listener. Among them, expressive expressions aimed at a certain state, action, wish, and various goals are distinguished. For example, phraseologisms related to a certain level of physical movement and position of the head. Such phraseologisms reveal a certain mental state in a person by describing the movement and position of the head:

Qosimbek o'zi Sulton Muhammad arg'un bila ro'baro' bo'lub, ikki – uch navbat chopqulab bosh chiqorg'ali qo'ymas.[1, 116].

Also, phraseologisms related to a certain social status include "head open" and "head tied", which are units that indicate a contradiction in terms of marital status: *boshi ochiq* (head open) - no family, *boshi bog'liq* (head tied) - married or engaged. The work "Baburnoma" also uses a number of phrases in which the head lexeme is the main element. In the following examples taken from the work, the phraseologism "to raise one's head" is used, which expresses the meanings of rebelling, opposing: *Temurbek avlodidin har kim bosh ko'tarib taxtqa o'tursa ham munda o'turur; Bosh ko'taring, uyg'oning.*[1, 97].

In the following sentence, the phrase "to lay down" means to sleep: *Har kim taxt doiyasi bila bosh qo'ysa ham munda qo'yar.*[1, 75].

The directional motif of place is used in the work "Baburnama" expressed through phraseologisms: *bosh olib itmoq, bosh olib ketmak, Dedimkim, mundoq dushvorliq bila tirilguncha, bosh olib itsam yaxshi; Xitoyg'a bormoqni jazm qilib, bosh olib ketmakka azm qildim.*[1, 137].

2. Phraseologisms related to eye movement and posture. There are many phraseologisms related to eye movement and posture in the Uzbek language. These phraseologisms, on the one hand, serve to express a person's mental state through eye movement, and on the other hand, they help to clarify certain situations.

The phrase "*ko'zga ilmoq*" means "*to respect*", "*to honor*". It is mainly used in the form of a noun. In the work "*Baburnoma*", many expressions related to the lexeme "eye" are also used. Examples: *Agarchi Darvesh Muhammad tarxon to'ra va mucha bila mundin ulug' edi, vale bu fir'avn ani ko'zga ilmas edi; Shayboniyxon bir zarra parvo ham qilmadi, balki g'uma – g'unchachicha ham ko'zga ilmadi; Bizning abnoyi jinsimiz demayki, adno navkarimizga qilg'on insoniyatni bizg'a qilmadi, balki navkarimizcha bizni ko'zga ilmadi.*[1, 83]..

The expression "*ko'z tutmoq*" means "*to wait*". We can find many such phraseologisms in the work:

Kim ko'ruptur, ey ko'ngul, ahli jahondin yaxshiliq?

Kimki ondin yaxshi yo'q, ko'z tutma ondin yaxshiliq;

Biz bu atrof javonibdagi ilardin ko'mak va madad ko'z tutarbiz, bular xud har qaysi biz o'zga xayolda.

The expression "*ko'zga ko'ringudek*" is used in the sense of "*worthwhile*": *O'zga ko'zga ko'ringudek nima yo'q edi.*[1, 86]..

Phraseological units used in our speech are ready-made in the language, and are characterized by the fact that the meanings they express are reflected in a single whole. Therefore, the lexemes they contain can lose their main meaning, and in some cases retain only certain semantics.

3. Phraseologisms with linguistic lexemes: *Andoqkim, to'rt kungacha tilim tutuldi, og'zimg'a paxta bila suv tomizurlar erdi* [1, 198]. The expression "*tili tutulmoq*" used in the example means "to be unable to speak."

4. Phraseologisms with hand lexemes.

Phraseologisms are one of the effective means of expressing artistic meaning in every language. Phraseologisms, which are combinations of words united under a meaning equal to the meaning of one word, in the language of a certain people, to a certain extent reflect the customs, worldview, and beliefs of that people. Although there are few phraseologisms in the work "*Boburnoma*" with the lexeme "kül", there are many expressions with the lexeme "ilik", an archaic version of this word: *Yana elni qo'lg'a tushurmakka mashg'ul bo'ldilar; Agarchi hech andoq bo'lmadikim, o'zining iligi ishga yetmish bo'lg'ay, vale derlarkim, ba'zi ma'rakalarda andin asari shijoat zohir bo'lur ekandur; Ushbu kun ba'zi ichki beklar Xiyobon boshida Boysung'ur Mirzoning kishisi bila ilik olishdilar; Xat va tasvir va o'q va paykon va zehgir har nimaga iligi chaspondur; Saboh har qanda*

bo'lsa, uchraturbiz, deb filhol ilik qo'shmoqni saloh ko'rmaydilar; Agar tarahhum qilib tutturulmasa, yo talatilmasa, bizing bila qazoqliklarda va mehnatlarda bo'lg'on jamoatning hozir tanig'on mollarig'a bori farmon bo'lsakim, iliklariga kirsas, ushmuncha bila qutulsalar minnatlar tutsalar kerak; Ul kuni Xalil chuhrai dastorpech yaxshi yurub, iligi ishga yetti, kelib ish qila olmadilar; Samarqandg'a ilik qo'yub hech ish ochilmadi; To anda o'lturub, Samarqand viloyatig'a ilikdin kelgancha evrushgaybiz; Andijong'a bo'la Samarqandni ilikdin berduk.[1, 186].

In the examples given, the lexeme "ilik" is used as a base component, as *qo'lg'a tushurmak, iligi ishga yetmish, ilik olishmoq, iligi chaspon, ilik qo'shmoq, iliklariga kirsas, iligi ishga yetti, ilik qo'ymoq, ilikdin kelgancha, ilikdin berduk.*

Just like words, phraseologisms also have synonymous, homonymous, and antonymic relationships. While the phrases "ilikka kirmoq" and "ilikdin berduk" are antonyms, the phrase "iligi chaspon" is a synonym for the word "chaspon" in the Uzbek literary language.

The meaning of the phrase "ilikdin berduk" is also expressed in the work through the phrase "dardast berdi". The word "ilik" is originally a Turkic word, while the word "dardast" is a Persian-Tajik word and is a synonym for the word "ilik": *Xatlon viloyatini dardast berdi.[1, 176].* The meaning of the expressions "qo'lg'a tushmoq, ilikka tushmoq" is given through the phrase "bandig'a tushmoq (to fall into the hands)": *Bizing ham beklarimiz va ichkilarimiz va o'bdon kishilarimiz alarning bandig'a tushub edi.[1, 156].*

5. Phraseologisms with the root lexeme. Expressions using the lexeme "oyoq" mainly express the meaning of place. In the work "Boburnoma", the expression "oyog'im yetgancha" is used, in which place is used as a boundary symbol: *Bu nav xorliq va zorliq bila el bilguncha, oyog'im yetgancha ketsam yaxshi.[1, 87].*

The work also uses the expression "qadam urmoq" related to the lexeme "oyoq": *Qo'rg'onini fashning ustidin buyurdimkim, qadam urdilar (qadamlamoq) .[1, 89].*

6. Phraseologisms with lexemes yuz. In the work "Boburnoma", there are also expressions using lexemes yuz: *Birar ikkirar qochmoqg'a yuz qo'ydilar.[1, 116].*

7. Phraseologisms with the lexeme "kulak". The phrase "kulak salmaq" is used a lot in the work: *Agar bir tarafdin umidvorlig' bo'lsa, yo zaxira bo'lsa, sulx so'ziga kim quloq solur edi; Bularning so'ziga quloq solmay yuruy berdim.[1, 206].*

8. Phraseologisms with lexemes burun. Such phraseologisms are very rare: *Necha yil qilg'on bekligi va saltanati tamom burunidin chiqti.[1, 215].*



The formation of phraseologisms is somewhat different from the formation of words. Their formation occurs in these periods and on the basis of the generalization of various socio-life events, ideas, and life experiences. Phraseologisms are built on the basis of a certain image, and the names of various objects, events, and ideas are used to embody this image.

Phraseologisms are mainly associated with the concept of a person and express some kind of imagination, behavior, physiological and psychological states of a person. Phraseologisms are also formed in terms of embodying the image of animals and their connection with a particular profession.

Phraseologisms and proverbs are considered the beauty of the language. Their compact volume and meaning are the product of folk spirituality and intelligence. The use of phraseologisms and proverbs in speech enriches the content, increases the impact, and at the same time demonstrates the beauty of the language, ensuring that the speech is close to the folk language. The fact that the great statesman and accomplished creator Zahiriddin Muhammad Babur also treated his native language with respect is confirmed by many phrases and proverbs used in the work "Boburnoma".

Conclusion

The analysis demonstrates that somatic phraseologisms in *Baburnama* play a significant role in conveying emotional states, social status, physical actions, and evaluative meanings. The semantic center of these units is typically a somatic lexeme, around which figurative meaning is shaped. The high frequency and diversity of such phraseologisms confirm their entrenched status within the Uzbek linguistic worldview.

Phraseological expressions with somatic lexemes encode:

psychological and emotional experiences (*head raised, eyes lowered*),

social relations (*head open, head tied*),

behavioral patterns (*to lend an ear, to put one's foot down*).

The findings support previous linguistic research indicating that somatisms are among the most productive lexical sources of phraseology in Uzbek. The material from *Baburnama* also demonstrates that somatic phraseologisms function not only as linguistic units but as cultural symbols, revealing how historical figures perceived authority, loyalty, emotion, and human interaction.



Thus, phraseologisms in *Baburnama* serve as both stylistic and cultural markers, contributing to the artistic richness of the text and preserving valuable ethnolinguistic evidence of the worldview of the time.

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