

## COMPARATIVE-TYPOLOGICAL ANALYSIS OF SOMATIC PHRASEOLOGICAL UNITS IN ENGLISH AND KARAKALPAK LANGUAGES

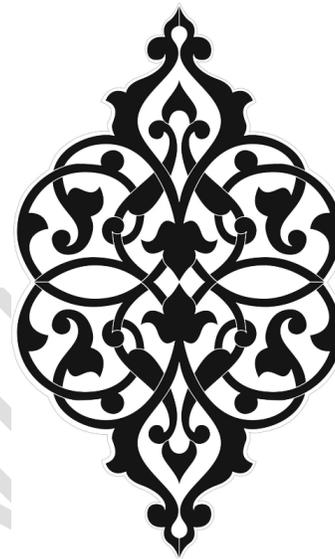
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## СРАВНИТЕЛЬНО-ТИПОЛОГИЧЕСКИЙ АНАЛИЗ СОМАТИЧЕСКИХ ФРАЗЕОЛОГИЧЕСКИХ ЕДИНИЦ В АНГЛИЙСКОМ И КАРАКАЛПАКСКОМ ЯЗЫКАХ

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## INGLIZ VA QORAQALPOQ TILLARIDAGI SOMATIK FRAZELOGIK BIRLIKLARNING QIYOSIY-TIPOLOGIK TAHLILI

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**Annotation:** The article conducts a comparative-typological study of somatic phraseological units (SPhUs) in English and Karakalpak languages. The research focuses on how names of human body parts are transformed into cultural codes through metaphorical reinterpretation. Phonostylistic and contrastive analysis reveals that while English SPhUs rely on analytical stability, Karakalpak units utilize complex agglutinative structures and phonological harmonies (alliteration and assonance). The findings contribute to the fields of cognitive linguistics and cross-cultural communication.

**Key words:** somatic phraseology, Karakalpak language, English language, comparative-typological analysis, phonostylistics, metaphor, linguistic picture of the world.

**Аннотация:** В статье проводится сравнительно-типологическое исследование соматических фразеологических единиц (СФЕ) в английском и каракалпакском языках. Исследование сосредоточено на том, как названия частей человеческого тела трансформируются в культурные коды посредством метафорического переосмысления. Фоностилистический и контрастивный анализ показывает, что в то время как английские СФЕ опираются на аналитическую стабильность, каракалпакские единицы используют сложные агглютинативные структуры и фонологические гармонии (аллитерацию/ассонанс). Результаты исследования вносят вклад в области когнитивной лингвистики и межкультурной коммуникации.

**Ключевые слова:** соматическая фразеология, каракалпакский язык, английский язык, сравнительно-типологический анализ, фоностилистика, метафора, языковая картина мира.

**Annotatsiya:** Ushbu maqolada ingliz va qoraqalpoq tillaridagi somatik frazeologik birliklarning (SFB) qiyosiy-tipologik tadqiqi o'tkazilgan. Tadqiqot inson tana a'zolari nomlarining metaforik qayta

*anglash orqali qanday qilib madaniy kodlarga aylanishiga qaratilgan. Fonostilistik va kontrastiv tahlillar shuni ko'rsatadiki, ingliz tili somatik frazeologizmlari tahliliy (analitik) barqarorlikka tayanadi, qoraqalpoq tili birliklari esa murakkab agglyutinativ tuzilmalar va fonologik uyg'unlikdan (alliteratsiya/assonans) foydalanadi. Tadqiqot natijalari kognitiv lingvistika va madaniyatlararo muloqot sohalarini rivojlantirishga xizmat qiladi.*

**Kalit so'zlar:** somatik frazeologiya, qoraqalpoq tili, ingliz tili, qiyosiy-tipologik tahlil, fonostilistika, metafora, olamning lingvistik manzarasi.

**INTRODUCTION.** In modern linguistics, the study of phraseology is closely linked to the anthropocentric paradigm. Somatic phraseological units (SPhUs) — those containing names of body parts — are universal across all languages but possess unique national characteristics [1, 24-p.]. In English and Karakalpak, somatisms like *head* (*бас*), *eye* (*көз*), *hand* (*қол*), and *heart* (*жүрек*) form the core of the phraseological fund. This research aims to identify the typological similarities and specific national differences in how these two genetically unrelated languages (Germanic and Turkic) conceptualize the human body [3, 115-p.].

**METHODS.** The study is based on the theoretical frameworks of the anthropocentric paradigm and cognitive linguistics, primarily drawing on the methodologies established by prominent Western and Soviet linguists. Comparative-Typological Method: To contrast the English and Karakalpak phraseological systems, the research applies the principles of contrastive linguistics as discussed by Charles Bally and Robert Lado. This method allows for the identification of isomorphic (common) and allomorphic (specific) features between a Germanic and a Turkic language [4, 42-p.]. Phonostylistic Analysis: Following the tradition of British linguists like Geoffrey Leech (regarding phonological patterns in literature), this study examines the role of alliteration and assonance in the Karakalpak material, as previously investigated by B.T. Yusupova [2, 18-p.]. This ensures an analysis of how sound repetition contributes to the rhythmic stability of idioms.

Structural-Semantic and Metaphorical Analysis: The study utilizes the Conceptual Metaphor Theory (CMT) developed by George Lakoff and Mark Johnson. This framework is essential for

categorizing the types of metaphorical motivation, treating somatisms not just as words, but as cognitive "mappings" from the physical body to abstract social concepts.

**RESULTS.** The research identified three primary areas of contrast between the two languages:

**Phonostylistic and Structural Features:** In Karakalpak SPhUs, we observed a high frequency of alliteration and assonance. For example, in "*Тустырнагы менен*" (With teeth and nails), the repetition of the "т" sound creates a rhythmic pattern emphasizing intensity [2, 54-p.]. Another example, "*Қас қағымда*" (In the blink of an eye). The phonological compactness of this phrase allows it to function as a high-frequency adverbial unit.

In contrast, English SPhUs often rely on rhythm and monosyllabic structures to maintain their stability, such as "*Hand in hand*" or "*Eye for an eye*".

**Body Parts as Cultural Codes:** The analysis shows that different organs carry different symbolic weights.

-Heart vs. Liver/Bone: In English, the "heart" is the primary center of emotions ("*A heart of gold*"). In Karakalpak, while "heart" (*жүрек*) is used, the "liver" (*бауыр*) and "bone" (*сүйек*) often carry more weight in expressing deep kinship and ancestral pain ("*Саў-сүйегин қақсатыў*") [5, 82-p.].

-Shoulder: English uses it for social distance ("*cold shoulder*"), while Karakalpak uses it for support ("*қолтығынан көтермелеў*").

Extended comparative analysis: body parts as cultural codes

The following table has been expanded with new examples from Karakalpak literature and English idiomatic expressions:

Component	English Phraseology	Karakalpak Phraseology	Contextual Meaning
Head / Бас	<i>To lose one's head</i>	<i>Басы айланыў</i>	To lose control or get confused.
Ear / Қулақ	<i>To be all ears</i>	<i>Қулақ түриў</i>	To listen very carefully.
Eye / Көз	<i>To keep an eye on</i>	<i>Көз қырын салыў</i>	To watch or control.
Hand / Қол	<i>To lend a hand</i>	<i>Қол ушын бериў</i>	To help or assist.
Mouth (Аўыз)	<i>To make one's mouth water</i>	<i>Аўзының суўы келиў</i>	Strong desire or appetite for something.
Tongue / Тил	<i>A sharp tongue</i>	<i>Тили ашыы</i>	To be sarcastic or biting.

**DISCUSSION.** The results indicate that syntactic transformation follows the grammatical nature of each language. English somatisms are analytical, maintaining stability through fixed word order and specific prepositions (e.g., "*under one's thumb*") [1, 48-p.]. Karakalpak somatisms are agglutinative, where the somatic component remains the semantic core even when modified by multiple suffixes ("*Қолы ашық*" vs. "*Қолыңыз ашық бұлсын*") [2, 61-p.]. Furthermore, the stylistic functions in literary contexts reveal that Karakalpak SPhUs are more deeply rooted in "physiological resonance"—the idea that emotional pain is physically felt in the bones or liver [5, 85-p.].

**CONCLUSION.** The comparative-typological analysis demonstrates that somatic phraseology is a synthesis of spiritual values and historical experience. While the biological human body is universal, the linguistic representation of its parts is uniquely determined by the cultural code of the nation. Understanding these nuances is essential

for high-quality translation and effective cross-cultural communication between English and Karakalpak speakers.

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