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**ABSTRACT**

of the dissertation for the degree of Doctor of Sciences

**SOMATIC PHRASEOLOGY OF TURKIC LANGUAGES**

**Speciality:** 5710.01- Turkic languages

Field of science: Philology

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## INTRODUCTION

**The actuality and the usage rate of the research work;** One of the main tasks of general Turkology has been the study of the Turkic languages, which are typologically and genealogically related to each other, both distant, and close and closest to each other. In Turkological linguistics, although different language levels of Turkic languages are studied comprehensively by descriptive and comparative-historical methods, the same cannot be said about the study of phraseological units and somatic phraseology. Therefore, the basic linguistic principles of all-Turkic phraseology and the boundaries of phraseology with other borderline language units haven't yet been clearly indicated in Turkological linguistics. The somatic phraseology of the Turkic languages hasn't been studied comparatively, and this problem has not been reflected in the research conducted on phraseology in different years. In Turkological linguistics, the division of phraseology of Turkic languages - somatic phraseology into semantic-phraseological groups has not been carried out comprehensively, comparative-explanatory phraseological dictionaries of these languages have not been prepared. The dissertation examines the history of the study of phraseological units in the Turkic languages, the development process, somatic phraseology formed with the help of more than twenty somatic lexical units of the Turkish language, the study of some theoretical problems in phraseology is reflected in the dissertation. All this has led to the synchronic and diachronic comparison of the phraseology of the Turkic languages with the broader aspects of historical and comparative descriptive methods.

Thus, the comparative-descriptive study of somatic phraseological units on the basis of materials of non-relative, close and closest relative Turkic languages allows to define more precisely the boundaries of somatological phraseological units with other borderline language units in Turkic linguistics. At the same time, one of the other reasons for the urgency of the topic is the neglect of

word-type phraseological units in Turkic linguistics, and in some cases, the fact that word-type phraseological units haven't been studied at all. In the dissertation certain theoretical ideas about word-type phraseological units are put forward and their structural-semantic types are defined.

Somatic phraseology of Turkic languages has been studied in comparison not with each other, but with different systematic languages (Russian, German, English, etc.) studied by O.Nazarov (1973), O.S.Abdikaimova (1992), M.Kh.Abilgaliyeva (1992), A.O.Karmyshkov (1992), I.I.Ibrahimova (1993), A. Hajiyeva (2004), M.I.Mugidova (2012) and others. It should be noted that N. Yakimova (2007) studied the somatic phraseology of the Chuvash language in comparison with the Tatar, Bashkir and Turkish languages. At the same time, the phraseology of the Turkic languages has recently been studied comparatively by a number of researchers. In these studies, somatic phraseological units are also involved in the study. From this point of view, A.Abdullayeva (2002), G.Mahmudova (2009) and G.Isayeva (2012) and others. studies are noteworthy.

**Object and subject of the research;** The subject of the dissertation is Turkish languages, and the object is somatic phraseology, which is determined by the somatic lexicon of these languages.

**The aim and tasks of the research;** The purpose of the dissertation is to study the theoretical problems of phraseology in linguistics, to determine the lexical-semantic structure of somatic phraseological units, the intensity of phraseological creation of somatic lexicon and similarities and differences of somatic phraseological units on the basis of Turkic languages. To do this, it is necessary to perform the following tasks in the following languages:

- To determine the place and position of somatic phraseological units in the language-speech system;
- To show the semantic-phraseological scope of somatic phraseology;
- Classify somatic phraseological units from the lexical-

semantic point of view;

- To show their place in historical sources by comparative study of somatic phraseology;

- To determine reduplication and performance somatic phraseology in the phraseological system;

- To determine the intensity of development of somatic phraseological units with numerical components;

- To determine the intensity of somatic lexemes in the formation of somatic phraseological units in the vocabulary of the All-Turkic language.

**The methods of the research;** The dissertation mainly uses descriptive, comparative-historical and lexical-statistical methods. The structure and boundaries of phraseology are determined by the semantic analysis of the components of somatic phraseological units. As we know, modern Turkic-speaking peoples still use different alphabets (Latin, Cyrillic, Arabic). This created certain difficulties in giving examples in the dissertation. To overcome this difficulty, we have adapted the alphabets of other Turkic languages to a certain extent to the alphabet of modern Azerbaijani. For example, in Uzbek the letter combinations “ch – soch- soç, sh- bosh- boş” are used to express the sound “ç” and “ş”, and in the Chuvash language the sign “ç – çăвар- şăvar” is used to express the sound “ş”. We gave them in the modern Azerbaijani alphabet. It is known that the sound of "deaf nun" is used in some Turkish languages. We have given the combination “nq” to express this sound. For example, manlay-manqlay. Some Turkic languages use the graphic symbols “я,ё, ъ, ю,э” typical of Russian. For example, Эрин, эл, жүрек, къол, къулакъ, аяк, къаш, ягырын etc. We also gave them with the appropriate graphic symbols of the Azerbaijani alphabet. For example, kol, kaş, erin, el, yaqırın, jürek and so on. Examples of somatic phraseology from fiction written in Turkish haven't been translated into Azerbaijani, so as not to lose the originality of the national mentality, which is often determined by phraseological semantics.

**The main arguments of the dissertation to be defended;**

1. Proverbs and parables are not the object of study of Turkish phraseology.

2. Winged words and compound terms do not belong to phraseology.

3. There are word-type phraseological units in Turkish languages.

4. Somatic lexical units are divided into active and passive groups according to the intensity of phraseological formation, albeit conventional in Turkish languages.

5. In some Turkic languages, some somatic lexical units do not participate in the formation of phraseology.

6. Somatic phraseological units form an important part of the phraseological base of Turkic languages.

7. Somatic phraseological units in Turkic languages are divided into two groups: noun (noun) and verb (predicate).

8. There are more somatic phraseological units in Turkish languages that do not form parallels.

9. In Turkish languages, somatic phraseological units formed by sacred numbers prevail over other parts of speech.

**The scientific novelty of the research;** In the dissertation, for the first time in Turkological linguistics, somatic lexicon and phraseology of more than twenty Turkic languages are studied comparatively from the lexical-semantic point of view, their differences and similarities are revealed. Adjustments to the definition of the boundaries of phraseology, as well as reduplication, performance and non-verbal somatic phraseological units, definition of structural-semantic types of phraseological units in the form of word (reductive, elliptical, compressive) and fixed word combinations (crystal, external "attribute", internal "attribute") is the one of the scientific innovations in the dissertation

**Sources of research;** The main sources of the research are bilingual, trilingual, explanatory and phraseological dictionaries, as well as materials from the literature in the studied languages. Scientific-theoretical sources include scientific-theoretical research works on phraseology of Russian and Turkish languages.

**The theoretical and practical significance of the research.;**

The study of somatic phraseological units in terms of lexical-semantic and morphological-syntactic allows to study the structural-semantic changes taking place in different language-speech tiers of Turkic languages. The materials given in the dissertation on the phraseology of these languages and the results of the research can be used in bilingual translation, bilingual and multilingual explanatory, as well as in the compilation of private somatic phraseological dictionaries. These materials and results are of some importance as a scientific and practical tool in the teaching of somatic vocabulary and phraseology in secondary and higher education.

**The approbation and the applying of the work;** The thesis of the dissertation was presented at 2 international and 1 republican conferences. 8 scientific articles related to the dissertation were published.

**The name of the organization where the dissertation has been accomplished;** The dissertation was completed at the Department of Turkology of Baku Slavic University.

**The volume of the structural sections of dissertation separately and the general volume with the sign:** The dissertation consists of an introduction, three chapters, conclusion, references. The introduction of dissertation consists of 5 pages, the first chapter is 51 pages, the second chapter is 68 pages, the third chapter is 47 pages, the conclusion is 3 pages, the literature section is 17 pages, abbreviation 1 page. The dissertation consists of a total of 194 pages, consists of 325,452 symbols.

## **THE MAIN CONTENT OF THE RESEARCH**

The actuality and the usage of content is based, the object, the subject of research is appointed, the aim and the tasks, the method and ways of the research are defined, the material is chosen, the hypotheses are given, the methodological bases of the research are shown, the scientific novelty, the theoretical and practical importance

of the work is commented, the basic provisions giving to the defense are noted, the information about the approbation of the work, the structure of dissertation is given in the part of “**Introduction**” of the dissertation.

The first chapter of the dissertation is called “*Research on phraseology in linguistics*”. This chapter, consisting of three subchapters and three subsections, examines research works on the phraseological system of language in traditional phraseology from the middle of the XIX century to the present day, attitudes were expressed to the research work related to the solution.

Each nation or national union has its own fund of specific phraseological units. This phraseological fund reflects the national way of thinking of the people, certain aspects of life, customs and traditions, rituals (for example, *ovcunun içini iyləmək, gözə küll üfürmək, bel bağlamaq, baş əymək, diz çökmək, başına küll qoymaq, başına küll ələmək, başına daş qoymaq, qulağını kəsmək, quyruğunu kəsmək, yanaqları biçilmək, göz dəymək, ağzından yel almaq, başında çanaq sındırmaq* etc.) sounds native because it reflects some of its traces, socio-political and philosophical views, worldviews, and rules of conduct. (standing above the word, it is equivalent to the word). Phraseological units are embedded in the tongue and heart, have euphonic (pleasant), euphoric (luxurious) features, and are almost not translated into other languages. In short, phraseological units are a form of manifestation and expression of the national-cultural way of thinking of each nation.

A number of researchers have linked the emergence of phraseological units in language to the prototype situation. *That is, a prototype situation arises in accordance with the true meaning of each phraseology. Later, this situation is strengthened in one context, and this content is then metaphorically formed in the image of the phraseological unit*<sup>1</sup>.

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<sup>1</sup>Шевченко, Н.М. Семантика фразеологизма // Н.М.Шевченко. Семантика фразеологизма. Фразеологический словарь русского языка. – Бишкек: КРСУ, – 2007, – с.30-31).



The vast majority of phraseological units available in the Turkic languages are related to the prototype situation. In other words, real life events - prototype situations - are behind these phraseological units used in Turkish languages. However, it is impossible to explain under what prototype situations all the phraseological units used in these languages originated, and what real life events are behind these phraseological units. For example, *başa düşmək, gözdən düşmək, gözə gəlmək, dildən salmaq, ürəyi yanmaq, dildən düşmək and etc.*

However, there are such phraseological units in the Turkic languages that it is possible to explain, at least in part, the prototype situation in which these phraseological units were formed. In modern Turkish, it is used to *başına kül ələmək, başına kül tökmək, başına kül qoymaq, dağ basmaq, bel bağlamaq (az.), bel bağlamak (tur.), bəl bağlimak (uygh.), bil bağlamak (turkmen), bel bağlamoq (uz.), bel bayloo (kyr.) etc.* and such phraseological units are formed by certain rituals, religious-mystical rites, ceremonies, also phraseological units are formed in connection with household, type of economy such as *dərisini boğazından çıxarmaq, dərisini diri soymaq, dərisinə saman təpmək (az.), terisiqa somon tıqmoq (oz.), derisine saman dikmek (trk.)* and so on.

The concept of phraseology is understood differently by different researchers and interpreted differently.

According to V.Dal, *phrase-speech expression is a special expression, speech, but phraseology is a field of special speech expressions of the language and the science of them. According to M.Michelson, phraseology is a science or field of science that studies speech. Phraseology in the "narrow sense" is a set of laws that determine the physiognomy of the speech of one or another author. "In a broad sense" is a set of methods and laws used in the speech of each nation*<sup>3</sup>

Sh.Balli shows that there are two types of word combinations

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<sup>3</sup> Михельсон, М.И. Русская мысль и речь. Опыт русской фразеологии. / М.И.Михельсон. СПб, – 1903-1904, – с. 4-6.

in the language that are absolutely different from each other: 1) the ability to create other combinations by separating the words that make up the word combination as soon as the word combination is created and interacting with other words; 2) word combinations that are always created to express the same idea in the same combination with the same words, they lose their independence as a whole and are inextricably linked with each other, can only carry a certain meaning in one context. According to Ballin's terminology, *the first type of compounds are free word combinations, the second type of compounds are phraseological combinations*<sup>4</sup>. A.Gurbanov considers phraseology to be the sum of all fixed word combinations, indivisible expressions and phrases existing in the language<sup>5</sup>. H.H.Bayramov gives the following definition of phraseological units: *"...phraseological unit components are syntactically and semantically indivisible, or is a structure that is structurally similar to a free word or sentence, whose meaning is equivalent to a word, phrase or sentence, exists in the language, and is traditionally used either in one form or grammatically*<sup>6</sup>. According to S.Jafarov, *when the grammatical combination itself or the words in it lose their mobility through figurative meaning, the means of creating connections and relations between words become confusing and it becomes a fixed word combination expressing a single concept*<sup>7</sup>.

In our opinion, the lexical components of phraseological units in the process of creating phraseology move away from the initial-nominative meanings and undergo semantic loosening and acquire a new figurative meaning within the phraseological units that does not depend on the nominative meanings. That is, the lexical components of a phraseological unit act as words with different, special figurative

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<sup>4</sup> Балли, Ш. Французская стилистика. / Ш.Балли. – М.: – 1961, – с.89, 97

<sup>5</sup> Qurbanov, A. Müasir Azərbaycan dilinin frazeologiyası./ A.Qurbanov. – Bakı: APİ nəşriyyatı, – 1963, – s. 7

<sup>6</sup> Bayramov, H. A. Azərbaycan dili frazeologiyasının əsasları. / H.A.Bayramov.– Bakı: – 1978, – s.27

<sup>7</sup> Cəfərov, S. Müasir Azərbaycan dili (Leksika)/ S.Cəfərov. – Bakı: – 1970, – s.96

meanings and form a whole both in structure and content.

The first half of the dissertation is called "***Phraseology in general-theoretical linguistics***".

Expressive-emotional, figurative expressions (phraseologies) existing in the language have always been in the interest of linguists since ancient times. However, phraseology has long attracted the attention of lexicographers, and researchers, especially Russian and European researchers, have focused only on compiling phraseological dictionaries, rather than on the theoretical aspects of this very interesting linguistic phenomenon.

History of the study of phraseology is connected with the names of I.F.Buslayev, V.I.Dalin, M.I.Mixelson, Sh.Ballin, E.D.Polovanov, V.V.Vinogradov.

In the 40s of the XX century V.V.Vinogradov based on Sh.Ballin's theoretical concept, on the basis of phraseological materials of the Russian language, semantically divided phraseological units into three groups: "*phraseological conjunction*", "*phraseological conjunction*", "*phraseological combination*"<sup>8</sup>. V.V.Vinogradov's concept played an important role in the development of phraseology as a branch of linguistics, both in Soviet linguistics and in foreign linguistics. This classification has been accepted by the vast majority of researchers of both the phraseology of the Azerbaijani language and the phraseology of other Turkic languages, or applied with minor changes (phraseological expression, phraseological word) to the phraseological map of the Turkic languages.

Although the involvement of phraseology in theoretical research is connected with the name of Sh.Ballin, V.V.Vinogradov, the first sprouts of its study of scientific-theoretical parameters, collection, classification of phraseological units we observe in the work of F.I.Buslayev, in dictionaries of V.I.Dalin and M.I.Mixelson.

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<sup>8</sup> Виноградов, В. В. Основные понятия русской фразеологии как лингвистической дисциплины. //В.В. Виноградов.- Изб., труды., Лексикология лексикография, – Москва: – 1977, – с. 118-161

The second chapter of the dissertation is called "**Phraseology in Turkological Linguistics**". The history of the study of phraseology in Turkic linguistics dates back to the 30-40s of the XX century. Scientific-theoretical problems of phraseology in Turkology, except for S.K.Kenasbayev (1944), since the 50-80s of the last century, was reflected in the works of many linguists, phraseologists, Ch.Sayfullin, Y.Pinkhasov, Sh.U.Rakhmatullayev, S.N.Muratov, A.Gurbanov, M.Huseynzade, H.A.Bayramov, S.Jafarov, A.Orujov, Y.Seyidov, M.Adilov, Z.Alizade, G.Akhunziyanov, Z.Q.Uraksin, E.A.Umarov, S.T.Nauruzbayeva, M.F.Chernov, Y.Sh.Khertek, R.X.Annayeva, A.T.Kaydarov, R.E.Jaysakova, O.A.Aksoy, Y.Z.Bahadanli, D.Aksan and other researchers.

Phraseology in Turkish languages is expressed in different - *deyim* (tr.), *durnuklu söz düzümleri* (trk.), *bölünmez laf birleşmesi* (gag.), *ibora- frazeolojik birlik* (uz.), *idiom-turqaliq söz ibarisi* (uygh.), *obrazlı tağbir* (tat.), *frazelogiya söz tağımu-birikgen söz tağım* (kum.), *söz birikpeler* (nog.), *turaktı söz-beyneli söz tirkesi-ayşıktı söz oramı* (kaz), *körköm söylöm – fraza – idiyom* (kyr.), *buzulbas söskolbu* (alt.), *mirgen çoooh* (khak) and so on..

One of the controversial issues in the field of phraseology in Turkic linguistics is the expression of phraseological units in different terms. To express phraseological units in Azerbaijani linguistics, "*qovuşma idiomlar, birləşmə idiomlar, uyuşma idiomlar*", "*frazeloji birikmələr, frazeloji bitişmələr, frazeloji birləşmələr*", "*frazeloji uyuşmalar, frazeloji birləşmələr, frazeloji qovuşmalar, frazeloji ifadələr*" in Kazakh linguistics "*frazelohiyalik tizbekter, frazelohiyalik tirkester, frazelohiyalik tüydekter (tutastıktar), frazelohiyalik yediniçalar*", in the Karachay-Balkar language "*fraza tutuşla, fraza birlikle, fraza jalqanula, fraza aytilhula*", in Karakalpak language "*frazelohiyalik ötlesiyler, frazelohiyalik birlikler, frazelohiyalik dizbekler, frazelohiyalik sözler*", in the Turkmen language "*frazelohik birleşme, frazelohik anqlatma, frazelohik birikme*", in the Uzbek language "*frazelohik birikma, frazelohik ibora, frazelohik tarkib* etc. terms are used. G.Kh.Akhunziyanov considers the term "phraseology" unsuccessful

and recommends to replace it with the term “idiomatics” or “idiomology”<sup>9</sup>.

The third subchapter of the first chapter is called ***"Boundaries of Phraseological Units"***. One of the most controversial issues in both general-theoretical and Turkological linguistics is the problem of defining and clarifying the boundaries of phraseological units. According to linguists, researchers do not have a unanimous opinion on this problem. Some researchers expand the boundaries of phraseological units as much as they want, while some researchers limit the boundaries of phraseology, that is, they consider phraseological units *"within the framework of idiomatic expressions"*<sup>10</sup>. The authors of the study of phraseology can be divided into about three groups: 1) those who included in phraseology all types of fixed word combinations available in any language: proverbs and parables, newspaper stamps, compound and double words, compound terms, metaphorical expressions, aphorisms, winged words, proverbial expressions created by writers, stamp phrases, so-called cliché expressions, literary quotations, etc.; 2) those who include in the phraseology a certain part of the fixed word combinations existing in the language, i.e. the fixed word combinations, the sides of which are not divided into meaning and structure, used figuratively, equivalent to lexical units; 3) those who partially include proverbs and parables in phraseology. That is, those who consider a certain part of proverbs and parables in any language as a source of phraseology and a phraseological unit. In linguistic literature, the first such approach to the object of study of phraseology is called phraseology in the "broad" and the second in the "narrow" sense. The terms "broad" and "narrow" are used in phraseology by S.I.Ojegov.

In general theoretical linguistics A.E.Efimov, N.M.Shanskiy, V.L.Arkhangelskiy, A.V.Kunin, A.N.Baranov, S.G.Gavrin,

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<sup>9</sup> Ахунзянов, Г.Х. Идиомы ( исследование на материале татарского языка): / Г.Х.Ахунзянов. АКД., – Казань: – 1974, – с. 11

<sup>10</sup> Ураксин, З.Г. Русско- башкирский фразеологический словарь./ З.Г.Ураксин. – М.: – 1989, – с. 5

I.I.Chernysheva and others taking into account the main features of paremiological units (availability in the language, figurative meaning, etc.) included them in the phraseological units. Other group of researchers – M.T.Tagiyev, A.M.Babkin, V.P.Felitsina and others take phraseology in a "narrow" sense.

According to M.Tagiyev, *only fixed word combinations related to language structure should be studied in phraseology*<sup>11</sup>.

As in general theoretical linguistics, the object of phraseology in Turkological linguistics is understood and accepted differently by linguists. A group of researchers (S.K.Kenesbayev, S.N.Muratov, G.Kh.Akhunziyanov, S.Q.Sayfullin, Y.Pinkhasov, M.Huseynzade, S.Jafarov, A. Gurbbanov, S.Murtuzayev, H.Bayramov, K.Aliyev, Z.Alizade, M.Mirzaliyeva, N.Seyidaliyev, G.Mahmudava, etc.) accept phraseology in a broad sense. Of these researchers, S.K. Kenesbayev, G.Akhunziyanov, Y.Pinkhasov and others include almost all fixed word combinations in the language - aphorisms, lexical composition terms, compound words, proverbs and parables in phraseology.

In Turkological linguistics, there are those who consider proverbs as the object of study of phraseology, as well as those who oppose this idea. Bashkir linguist Z.Q.Uraksin *notes that the proverb is based on some logic, phraseological units express some concept. In dialogues, proverbs are free, communicative, and appear in speech in various forms of the auxiliary verb "deyir"*<sup>12</sup>.

In our opinion, proverbs are not the object of study of phraseology and can't be attributed to phraseology. Although they do not exist in the language, they can't be translated literally from one language to another, and so on. Proverbs do not act as an integral part of the thought carried out in the speech process, are not used as an equivalent of a lexical unit or sentence, are not included in the lexical and lexical fund of the language. Proverbs enter the speech process

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<sup>11</sup> Тагиров, М.Т. Глагольная фразеология современного русского языка. / М.Т.Тагиров. – Баку, – 1966, – с. 5-6

<sup>12</sup> Ураксин, З.Г. Фразеология башкирского языка. / З.Г.Ураксин. – М.:Наука, – 1975, – с.19-20

from the outside, as a quotation, "as they say, as the fathers say, so-and-so, the Turkic word" and so on with the help of such auxiliary words, expressions, have the character of intertext (text within the text), have independent meaning and some cases require explanation. Proverbs are used in the communication process depending on the situation.

The first subsection of the third subchapter is called "**Phraseological units and compositional terms**". In both general theoretical linguistics and Turkological linguistics, the problem is whether the terms are included in the phraseological system of the language. Compound terms are double terms. (two or three words. Terminological word combinations in Azerbaijani linguistics). Some researchers and others give such compositional terms as *jerdin jasalma jubayı* (an artificial satellite of the earth), *temir jol* (garagalp), *yepik boğum* (close syllable), *künqə bakar, söz beşi* (preface), *kün çıxış* (uyg.), *mütləq sıfır, flektiv dillər* (az.) as part of phraseological units (E.Berdimuratov, Ch.Sayfullin, A.Orujov, H.Bayramov, etc.).

There are two conflicting views in the linguistic literature as to whether or not the terms are related to phraseology. Researchers who take phraseology in a broad sense include terms in phraseology, and researchers who take phraseology in a narrow sense do not include composition terms in a phraseological system. In Azerbaijani linguistics, A.Orujov widely accepts the concept of phraseology and refers to phraseology as "*qırmızı guşə, uşaq bağçası, ağıl dişi, dəyişən cərəyan, adi kəsir*" and other such compound terms<sup>13</sup>. H.Bayramov includes in the phraseology such terms as "*mütləq sıfır, çar arağı, fəlsəfə daşı, tərs armud, siçan dişi*" belonging to different fields of science<sup>14</sup>.

According to Z.Uraksi, *phraseological units and complex*

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<sup>13</sup> Оруджев, А.А. Теоретическое обоснование к «Толковому словарю Азербайджанского языка»./ Автореф. док. филолог.наук./ – Баку, 1962, – с. 25

<sup>14</sup> Bayramov, H.A. Azərbaycan dili frazeologiyasının əsasları. / H.A.Bayramov.– Bakı: Maarif, – 1978, s.52

terms differ from each other, although they are similar in a number of features (derivative, lexical-grammatical integrity, etc.). In complex terms, the nominative function comes to the fore, expressive-emotional shades are completely absent, figurative motivations come into the background. Based on this, the complex terms are removed from the list of phraseology<sup>15</sup>. In our opinion, the composition of terms and phraseological units have different positions in the language system. This diversity stems from the differences in their nature and their specific content. Although complex terms refer only to the name of something, an object, a thing, in addition to expressing a single phraseological name, they are used figuratively and add color to speech.

The second subsection of the third subchapter is called "**Winged words and phraseological units**". In linguistics, there are contradictory ideas in the study of winged words as phraseological units. Some researchers include all winged words in the language in phraseology. Some researchers make some winged words common in phraseology. According to I.Shmeleva, if winged words contain the features of a phraseological unit and are widely used orally and in writing as a phraseological unit, they can be attributed to phraseology. For example, *Qılaflı adam*, *Trişkin kaftanı*, *Herkules dirəkləri*, *Attika duzu*<sup>16</sup> and so on. G.Mahmudova includes "*adəmdən qalma, nuh əyyamından qalma*"<sup>17</sup>, A.Orujov includes such winged words as "*Amerika kəşf etmək, Axilles dabanı*" in phraseology<sup>18</sup>. M.Mirzaliyeva considers "*Axilles dabanı, Ezop güzgüsü*" and other such winged words as phraseological units that can be fully

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<sup>15</sup> Ураксин, З.Г. Фразеология башкирского языка. / З.Г.Украсин.– М.:Наука, – 1975, – с.9

<sup>16</sup> Шмелева, И.Н. Фразеологизация крылатых слов // Проблемы фразеологии (исследования и материалы), – Л.: Наука, – 1964, – с.184-185.

<sup>17</sup> Mahmudova, Q. Türk dillərinin frazeologiyası.II c. / Q.Mahmudova.–Bakı: Nurlan, – 2009, – s.108

<sup>18</sup> Orucov, Ə.Ə. Azərbaycanca-rusca frazeologiya lüğəti. / Ə.Ə.Orucov.– Bakı: Elm, – 1976, – s. 53-58



translated <sup>19</sup>.

In our opinion, *Axilles dabanı*, *Sizif əməyi*, *Domokl qılıncı* and other such winged words, although they create luxury and elegance in the language, add expressiveness and emotionality to the speech, they can't be attributed to phraseology. Because the first, the author, the source of such expressions is known. Second, these expressions have a metonymic, metaphorical content. Third, winged words are not included in the vocabulary and lexical fund of the language, and they enter the speech from the outside, depending on the situation. Fourth, winged words require interpretation and explanation during the communication process.

The third subsection of the third subchapter is called "***Structure of phraseological units in Turkish languages***". Since the phraseological system of language became the object of research, various opinions have been put forward about the structure of phraseological units. In both general-theoretical and Turkological linguistics, it is noted that phraseological units are mainly fixed word combinations, and in part, sentence type. In Turkological linguistics, sentence-type phraseological units are expressed in different terms. Kazakh linguist S.Kenesbayev notes sentence structured phraseological units as "predicative phraseological units". For example *Auzınan ak it kirip, kara it şığadı; Jürek jalğadı*. In Azerbaijani linguistics, S.Murtuzayev uses this type of phraseological units as "phraseological sentences" - *Alın təri ilə mal qazanır*<sup>21</sup>, A.Demirchizade calls it "idiomatic sentences" - *Ağzından süd iyi gəlir*<sup>22</sup>.

A number of researchers have suggested the existence of word-type phraseological units in language. Such an idea in Turkological linguistics was first nominated by S.Kenesbayev and O. Aksoy.

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<sup>19</sup> Mirzəliyeva, M. Türk dillərinin frazeologiyası. I c. / M.Mirzəliyeva. – Bakı: Nurlan, – 2009, – s. 91

<sup>21</sup> Murtuzayev, S. M.F. Axundov komediyalarının frazeologiyası. / S.Murtuzayev.– Bakı: Azərnəşr, – 1958, – s.108

<sup>22</sup> Dəmirçizadə, Ə. Azərbaycan dilinin üslubiyatı./ Ə.Dəmirçizadə.– Bakı: Azərtədrisnəşr, – 1962, – s.172

Kazakh linguist S. Kenasbayev divides idiomatic expressions and notes that idioms can have one component. For example, *tistenu, suğanak, alastau*<sup>23</sup>. The idea of the existence of one-word phraseological units in Uzbek linguistics is found in the researches of Sh.Rakhmatullayev, M.Khusainov, Sh.Shomaksudova, S.Dolimova. Shomaksudova and S.Dolimova note lexical units such as “*zigarsuz*”<sup>24</sup>, “*tullak*” in the collection of winged words of the Uzbek language as one-word phraseological units. In addition, in many Turkic languages dictionaries, individual words are included in dictionaries as a phraseological unit.

The idea of the existence of one-word phraseological units in Azerbaijani linguistics was put forward by A.Demirchizade, H.Bayramov, M.Mirzaliyeva, G.Mahmudova and others.

A.Demirchizadeh divided the phraseological units into three groups according to their structure and included lexical units such as *tülkü (hiyləgərlik)*, *dayı (arxa, kömək)*, *eşşək (qanacaqsız)*, *dəm (bir az kefli)*.

H.Bayramov notes in his article “Phraseologically meaningful words in Mahmud Kashgari’s “*Dīwān Lughāt al-Turk*” that a number of words in the language act as phraseological units. For example, *çökdi (diz çökmək)*, *çavıktı (ad qazanmaq)* and so on<sup>25</sup>.

M.Mirzaliyeva combines word-type phraseological units into three groups: simple, derivative and complex<sup>26</sup>. G.Mahmudova writes that “*word-type phraseological units are also accepted in modern linguistics*”<sup>27</sup>.

Along with those who accept the existence of word-type

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<sup>23</sup> Наурузбаева, С.Т. Фразеологические единицы в каракалпакско-русском словаре./ С.Т.Наурузбаев. – Ташкент: Фан, – 1972, – с.14

<sup>24</sup> Умаров, Э.А. Фразеологические словари тюркских языков. // Советская тюркология, – 1970, №5, – с.122

<sup>25</sup> Bayramov, H.A. M. Kaşğarının “Divani-lügət -it türk“ əsərində frazeoloji mənalı sözlər // ADU-nun əsərləri. Dil ədəbiyyat seriyası., №5, – Bakı: – 1966, – s.25

<sup>26</sup> Mirzəliyeva, M. Türk dillərinin frazeologiyası. I c./ M.Mirzəliyeva. – Bakı: Nurlan, – 2009, – s. 75

<sup>27</sup> Mahmudova, Q. Türk dillərinin frazeologiyası.II c./ Q.Mahmudova. – Bakı: Nurlan, – 2009, – s. 89

phraseological units in the language, researchers such as S.Nauruzbayeva and J.Guzeyev, K.Babayev, G.Kazimov oppose this idea. J.Guzeyev notes that “*the inclusion of individual words in the composition of phraseological units contradicts the essence of the concept of phraseology, because the phraseological unit must have at least two components*”<sup>28</sup>.

In the Azerbaijani language (including other Turkic languages, for example, in the Bashkir language, there are a number of phraseological units such as *ayaksız- kulsız* (helpless), *ayaklanıu* (rebellion), *avızlanıu* (habit), *avızlıklatıu* (submission) and other one-component phrases. One-component phraseological units need a certain explanation from the structural and functional point of view. One-component phraseological units existing in our language can be divided into two groups:

1) Phraseological units in which it is possible to restore the etymological form (primary form);

2) Phraseological units in which the etymological form can't be restored.

Phraseological units included in the first group can be divided into two subgroups:

a) Phraseological units formed on the basis of the supporting component (II part) and which can be restored to their original form. When such a phraseology emerges, the main part (I side) is abbreviated and the supporting component has the general meaning that the phraseological unit has. In this case, the metaphor occurs on the basis of the support component. One-component phraseological units in the form of “*dolamaq, sarımaq*” are synonymous with the phraseological units “*ələ salmaq, lağa qoymaq*” in the Azerbaijani language.

b) The second type of phraseological units included in the first group is formed by the main component (side I). In this case, the support component is abbreviated, the main component means what

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<sup>28</sup> Гузеев, Ж.М. Тюркская фразеология и ее лексикографическая разработка // Советская тюркология, – 1984, №6, – с. 46

it expresses together with the support component with the help of suffix morphemes. In the Azerbaijani language, one-component phraseological units such as “*çənədir*” in the sense of “talking a lot” and “*çənələşmək, çənələşmə*” in the sense of “arguing” are used.

Phraseological units belonging to the second group are formed with the help of lexical suffixes (*-li, -lan, -ləş* etc.). In this case, the structure of the phraseological unit is subjected to narrowing and compression as a result of metaphor. The phraseological meaning of the metaphorical word is related to the word itself. The original meaning of the phraseologized word is lost, a new derivative figurative meaning appears. In the Azerbaijani language, it means “to get rich”, “*qıllanmaq, tüklənmək*”, “to squeeze”, “*burunlamaq*” and etc. phraseological units consisting of one word are processed. Thus, in the Azerbaijani language, as well as in other Turkic languages, there are three types of phraseological units: word, combination, sentence-type phraseological units. Word-type phraseological units are divided into three types: reductive, elliptical, and compressive. As for the combination of phraseological units, they can be divided into three groups: 1) fully petrified - crystal phraseology. Such idioms consist of two words. For example, *qulaq asmaq, qulaq vermək, bel bağlamaq* and so on. 2) external “attributive” phraseological units *gözündə qalmaq- arzusu gözündə qalmaq, ürəyində qalmaq- istəyi ürəyində qalmaq* etc. 3) internal “attributive” phraseological units *ağlını cəm eləmək- ağlını başına cəm eləmək, abırını bükmək- abırını ətəyinə bükmək* etc.

There are different types of sentence-type phraseological units in Turkish (simple, complex).

II Chapter of the dissertation is entitled “**Intensity of phraseological formation of somatic lexical units in Turkish languages.**” Here, it is studied how many phraseological units the somatic lexical units used in the Turkic languages create in any Turkish language taken separately.

Somatisms or somatic lexicons form a universal lexical layer of the existing vocabulary of the language in all world languages, including Turkish. Somatic lexicons, like numbers and verbs in

Turkic languages, are almost lexical units of Turkish origin. Somatic lexicon (a Greek word meaning "body, torso") is a lexical unit that refers to the names of human body parts. The term somatics is used in biology and medicine to mean "related to the human body, physical" and contradicts the concept of "spiritual."

Somatic lexicon is directly related to human life and reflects the cultural-anthropological, ethnocultural features of one or another nation. The names of human body parts form the most interesting lexical-semantic group of Turkic languages. Somatisms belong to the main vocabulary formed over many years and include the ideas and worldviews of people who speak different dialects of the Turkic languages, as well as their knowledge of themselves and their organisms as separate words. This lexical layer has always been and is closely used in solving major problems related to the history of language and the relationship of languages. This lexical-semantic group, which denotes the names of human body parts, includes all the processes associated with human activity - emotional, physical, spiritual, ethnocultural and others. Somatism usually refers to different parts of the human body. In our opinion, such a perception of the term causes some lexical somatic units belonging to this lexical-semantic group to be overlooked. For example, blood, blood vessels and other similar lexical units are excluded from this lexical-semantic group. When we say somatism, we mean lexical units that include all the elements of the human body. In recent years, the human factor has become more relevant in language.

The vast majority of somatic units historically used in Turkic languages are now used in modern Turkic languages (including various phonetic changes). Although a small part is not used in all Turkic languages, it is used in certain Turkic languages. For example, karak, erin/irin, bykin and others are of this type. Historical research shows that the vast majority of somatic lexemes recorded in ancient Turkic languages have not been archaized, and have retained their historical meaning (along with derivative meanings) in Turkic languages. For example, in M.Kashgari's "Divan" more than eighty somatic lexical units are developed. A small part of these somatic

lexical units (*ərnək/ərnqək – barmaq, sulak – dalaq, tolarsuk – ayaq dabanı, sakak – çənə, bükün – kor bağırsağ* etc.) is not used for modern Azerbaijani, but for other Turkic languages. A.Hajiyeva rightly notes that "there is no completely obsolete, forgotten somatic expressions in the language - somasemia, in the spoken language, as well as in the language of works of art, such expressions are considered archaic, they can be expressed and functioned"<sup>29</sup>.

The dictionary of modern Turkic languages contains a somatic unit denoting the names of more than a hundred human body parts. Speaking about the somatic lexicon of human body parts included in the vocabulary of the Azerbaijani language, academician A.Akhundov notes that "these words, distinguished by sharp linguistic barriers, form three groups: 1) old Turkic words with unclear etymology; 2) derivative words with clear lexical and morphological meanings; (*toxumluq, yumurtalıq, uşaqılıq*) and, finally, 3) derivations from European (*traxeya, diafraqma*) languages through Persian (*pəncə, peysər, gicgah* etc.), Arabic (*mədə, hüceyrə*), and Russian<sup>30</sup>. This division of the author can be applied to all Turkic languages by adding somatic lexical units of Mongol-Buryat origin (for example, *çıray, şıray, tanqday, manqday* etc.) used in a number of Turkic languages.

More than a hundred somatic lexical units are observed in Turkish languages, and the intensity of somatic phraseological formation of these somatisms varies. Thus, some somatic lexical units are actively involved in the creation of phraseology, some are passive, some do not participate in the creation of phraseology. Taking into account these features, the researchers combined somatic vocabulary into two main groups: "core (basic) and auxiliary - peripheral": a) somatic vocabulary with high activity in the formation of phraseology; b) somatic vocabulary passively involved in the

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<sup>29</sup> Hacıyeva, Ə.H. İngilis və Azərbaycan dillərində somatik frazeologizmlərin struktur-semantik xüsusiyyətləri. / Ə.H.Hacıyeva. – Bakı: Nurlan, – 2004, – s.7

<sup>30</sup> Axundov, A.A. Azərbaycan dilində insan bədən üzvləri adlarının fonetik ümumiləşdirilməsi və qrammatik təsviri təcrübəsi. I c., // Dil və ədəbiyyat. – Bakı: – 2002, – s.288

formation of phraseology. Somatisms capable of creating active phraseology include *baş, ürək, göz, əl, ayaq* and so on, and those that create phraseology based on peripheral associations include *yan, tər, boyun, ənsə, damar, qaş, sümük* and other words<sup>31</sup>.

Taking into account these features of somatic lexicon used in Turkish languages, they can be grouped as follows: somatisms actively involved in the formation of somatic phraseology; somatisms that are moderately involved in the formation of somatic phraseology; low-frequency somatisms in the formation of somatic phraseology; somatisms that do not create somatic phraseology;

This division is conditional. Because there are somatisms in the Turkic languages that they do not participate in the creation of phraseology in one Turkic language, but in the process of phraseologicalization in other Turkic languages.

The first subchapter of the second chapter is called "**Active somatic lexical units**". Not all somatic lexicons in Turkish languages participate equally in the formation of somatic phraseological units. That is, the coefficient and intensity of creating a somatic phraseological unit of this somatic lexicon is different. Depending on the function and vital importance of the human body, these lexical units create somatic phraseologies in different numbers and on different topics. Estonian linguist F.Vakk notes that "in most cases, somatic phraseologies often use those parts of the body where the function and importance of those organs are obvious. For example: *head, eyes, mouth, teeth, hands, feet* etc."<sup>32</sup>

A number of researchers have shown that the more common groups are those in which polysemous somatisms are a major component. In some cases, the polysemy of somatic vocabulary cannot serve as a main indicator of its phraseological activity. Fifty-two of the somatic lexicons used in the Azerbaijani language are

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<sup>31</sup> Жукова, Н.С. К вопросу о номинации некоторых частей тела в селькупском языке // Языки и топонимия. – Томск: – 1976. – с. 67

<sup>32</sup> Ваак, Ф.О. О соматической фразеологии эстонского языка // Вопросы фразеологии составление фразеологических словарей. – Баку: Изд. АНАЗ., – 1968, с.152-155.

polysemy, and not all of these somatic lexicons have the same intensity of phraseological formation. For example, *alın, bel, burun* somatisms are polysemy somatisms, but the intensity of phraseological formation of these somatisms is not high.

In our opinion, the main reason for the activity of this or that somatic lexicon in phraseological units depends on the importance of this or that part of the human body for its life, how it reflects the psychological and physical state, mental state. Somatic lexical units that actively participate in the formation of somatic phraseological units are: *ağız, ayaq, bağır, baş, dil, diş, əl, göz, qol, qulaq, ürək* etc.

The second subchapter of the second chapter is called "***Passive somatic lexical units***". Passive somatic lexicon of Turkish languages consists of the names of body parts that are either partially involved or not involved in the formation of somatic phraseology. This is also conditional. For example, while the somatic unit *qıç* in Azerbaijani Turkish does not participate in the formation of phraseological units, in Turkish it participates in the formation of a number of phraseological units in another sense. Or while somatism *ovuc* in Azerbaijani Turkish contributes to the formation of several phraseological units, this somatism (*alakan*) in the Kazakh language creates a large number of phraseological units. In the Azerbaijani language, somatism *böyrək* doesn't create a phraseological unit, and in some Turkic languages, this somatism contributes to the formation of several phraseological units. In the Kyrgyz language, somatisms *çıkanak (dirsək), tanoo (burun deşiyi)* do not participate in the formation of phraseology, but in some Turkic languages, they create several phraseological units. For example, *dirsek teması, dirsek çürütmek* (tr.) *burnunun deşiyindən tökülmək, dirsək göstərmək* (az.). Somatic lexical units that passively participate in the formation of somatic phraseological units are: *alın, bağırsağ, baldır, barmaq, bel, beyin, bıç, bilək, boğaz, boyun, böyrək, bud, burun, dodaq, dirsək, diz, çənə, çiyin, dalaq, damaq, daban* etc.

III Chapter of the dissertation is entitled "*Lexical-semantic features of somatic phraseology in Turkish languages.*" Consisting of four sub-chapters, this chapter deals with noun (substantive), verb



(predicative), reduplication and performative, numerical component somatic phraseologies, common somatic phraseological units and non-verbal somatic phraseological units.

The first subchapter of the third chapter is called "*Reductive and performing somatic phraseology in Turkish languages.*" One of the characteristic features of somatic phraseological units used in Turkish languages is "reduplication" manifested in those languages. Reduplication means pairing or repetition. The use of the same language-speech unit, such as sound, syllable, word, syntagm, sentence, etc. in the same or partially modified form, two, sometimes three or more, is one of the factors determining the existence of somatic phraseological units. When studying the phraseological materials of the Turkic languages, we often come across this type of reduction somatic phraseology. However, not all somatic lexical units are closely involved in the formation of reductive somatic phraseology. This quality, which is characteristic of the phraseological system of Turkish languages, is not very characteristic of other languages, i.e. reduplication phraseology is not widespread in other languages.

In Turkish, *dillərində baş, kəllə, kafa, ağız, dil, diş, çiyin, omuz, kürək, göz, qulaq, əl, ayaq, daban, burun* and other somatic units are closely involved in the formation of reduplication phraseology.

Reductive somatic phraseology used in Turkish languages can be divided into two parts:

- 1) Reductive somatic phraseological units formed by repetition of a somatic unit consisting of the same root;
- 2) Reductive somatic phraseological units formed in the presence of two different somatic units.

Somatic phraseological units of the first group are formed in the Azerbaijani language mainly with the help of the following somatic lexical units; *ağzi-ağzına (ağız-ağız) dəymək, ağız-ağza vermək, ayaq-ayağa vermək, arxa-arxaya vermək, baş-başa vermək, baş-başa qalmaq, baş-başa gəlmək (kəllə-kəlləyə gəlmək)* etc., in Turkish: *ağız-ağıza vermek, ağız-ağıza, ağzi-ağzına kavuşmak, arka-arkaya vermek, avuç-avuç, avurdu-avurduna geçmek, baş-başa*

*gelmək, baş-başa vermək, kafa-kafaya vermək, baş-başa kalmak* etc., in the Turkmen language: *aqız- aqızdan el alar, aqızdan-aqza keçmək, baş-başa, jan-jana bolmaq, baş-başa çalışmaq, içi-içine sığmazlık, el-ele vermək* etc., in the Kazakh language: *auzi-auzına jukpadı (timedi), erni-ernine timedi, auzba auz ayıtdı, ayağı ayağına jukpaydı, baş-başına tozdı* etc., in the Kyrgyz language: *başka-baş koşuluu, butu-butuna tiyböö, içi-içine jabışuu* etc., in the Uzbek language: *közi-köziqa tüşdi, labi-labiqa teqmay, tişin-tişiqa koymaq, tişin-tişiqa bosmok* etc.,

Reductive somatic phraseological units belonging to the second group are formed mainly in the Azerbaijani language with the participation of the following somatic lexical units; *ağız-burnunu turşutmaq (büzüşdürmək, düzəltmək, əzişdirmək, ovmaq, əymək), ağız-burnunu bəhəm eləmək, ayaqdan-dırnaqdan düşmək, baş-beynini aparmaq, baş-qulağını aparmaq, baş-beyni (baş-qulağı) getmək, baş-beyindən (baş-qulaqdan) olmaq, baş-qulaq aparmaq* etc., in Turkish: *ağız-burun bir-birine karışmaq, ağız-burun haşlanmaq, ağzı-burnu yerinde, ağzı-dili yok, baş-beyni kalmamak, baş-göz etmək, baş-göz olmak, baş-göz yarmak, baştan-ayaktan geçmək, başının-gözünün sadakası* etc., in the Turkmen language: *aqza-burna yapışmaq, arkalı döşlü bolmaq, baş-gözünü aylamak, baş-ayağını alıp getmək, qaş-qabaklarını sallamak, göz-qaş kakmak, qöze-başa düşmək, qöz-qulak bolmaq, qözlü-başlı bolmaq, qözli-başlı etmek* etc., in the Kyrgyz language: *baş-ayağın jıyuu, baş-köz boluu, jan-dili menen, içi-koynuna kirüü, içek-booru ezilüü, içek-booruu katuu, kabaqım-kaşım deböö, kabak-kaşın karoo* etc., in the Kazakh language: *auzi-murnı kısıymay, auzi murninan keldi (şıktı), auzi-murninan şığıp otır, auzi-murninan şıkkança, auzi-murnın tas kıldı, ayak- kolı jenil, auzi murnın şiedey, ayak-kolın bauırına aldı, ayak-kolın jerqe tiqizbedi, bas-ayağı jinaldı, bas-ayağına köz jüqritti, bas-köz boldı* etc.

The second subchapter of the third chapter is called **"Numerical component somatic phraseologies in Turkish languages"**.

Somatic phraseological units in Turkish languages are speech

units that attract attention both in content and structure. Along with other parts of speech, numbers play a role in the formation of somatic phraseological units. Numerals have different positions and functions in somatic phraseological units. The intensity of the processing of numeral as an auxiliary component in the formation of somatic phraseological units varies. Numerals have a concrete, nominative meaning and they are quantitative. However, the numerals that make up the phraseological units are desemantized away from the nominative meaning and do not express quantity. These types of numerals are mostly related to extralinguistic factors - religion, customs, beliefs, ceremonies and rituals. Regarding the numerals involved in the phraseological units, Z.Q.Uraksin notes that “*some numbers (ber, ike, dürt, biş, yete, utız, kırk, yetmeş, yöz, menq) participate in the formation of phraseological units. These numbers mean "more or less", or do not mean quantity at all. This is primarily explained by the imagery and abstraction of phraseological units*”<sup>33</sup>.

Somatic phraseological units containing numerals in Turkish languages can be grouped as follows:

1. Somatic phraseologies formed in the presence of only one numeral: *unanimously; bilingual, two-faced; cling with four hands, hold with four hands, and so on.*

2. Somatic phraseologies formed with the participation of two different numerals: *iki ayağını bir başmağa (dirəmək, soxmaq) təpmək; eki közi tört boldı* and so on.

3. Somatic phraseologies formed by the repetition of numerals: *bir qulağından alır (girir), o biri qulağından verir (çıxarır); bir-birinin ətini yemək; bir əli yağda, bir əli balda olmaq* etc.

In the somatic phraseology of the first group includes *bir, iki, dörd, beş, altı, yeddi* and so on numerals.

The third subchapter of the third chapter is called “***Common somatic phraseologies in Turkish languages***”.

Turkish languages also have common semantics, phraseological

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<sup>33</sup> Ураксин, З.Г. Фразеология башкирского языка. / З.Г.Ураксин. – М.:Наука, – 1975, – с.86

units with the same lexical structure and syntactic structure. This is a feature of the common historical closeness and linguistic identity of the Turkic peoples in ancient times. This is also due to the ethnogenetic and ethnocultural contacts of the Turkic-speaking peoples in the Middle Ages and modern times. H.Bayramov notes that the facts show that some of the phraseological units of the Azerbaijani language have historically been common to most Turkic languages, and this is still the case in modern times. This partnership manifests itself mainly in the lexical structure of phraseological units and in the syntactic relationship between the components of phraseological units<sup>34</sup>. The phraseological units common to modern Turkic languages are mainly phraseological units formed with the participation of the names of human body organs, i.e. somatic phraseological units. It is true that there are dozens of non-somatic phraseologies in Turkish languages that have the same lexical structure and content.

Based on the materials of the Bashkir language, Z.Q.Uraksin divides the phraseological units of the language into two groups by comparing them with the phraseology of other Turkic languages according to their lexical-semantic composition and structure: “1) *phraseological units common to distant Turkic languages*; 2) *common phraseological units in close Turkic languages*”<sup>35</sup>.

Based on the phraseological materials of the Tuva language, Y.Sh.Hertek draws parallels between the phraseological units of the Turkic languages and divides them into three groups: “1) Identical phraseologisms that are same in lexical composition and meaning; tuv. *Çüree akssınqa keer* // kyr. *jüröqü oozuna tıqıl* // tr. *yüreqi aqzına gelmek*; 2) Phraseologisms with the same meaning but different lexical structure; tuv. *Xol deri* // gr. *manday teri* // tr. *ayak teri*; 3) Phraseologisms with different meanings, lexical similarity; tuv. *Suq çürektiq* ‘tənbəl, yüngül ağıl’ // kyr. *suu jürek* ‘qorxaq’; tuv. *Kızıl but*

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<sup>34</sup> Bayramov, H.A. Azərbaycan dili frazeologiyasının əsasları. / – Bakı: Maarif, – 1978, – s.67

<sup>35</sup> Ураксин, З.Г. Фразеология башкирского языка. / З.Г.Ураксин. – М.:Наука, – 1975, – с.158

'ayaqyalın' // kyr. *kızıl but* "subay"<sup>36</sup>.

In our opinion, it is expedient to group the somatic phraseological units belonging to the first group as follows.

a) somatic phraseologies with similar lexical structure and meaning; *aş karaktıq* (tuv.), *aç köz* (kyr.), *ac göz* (az.), *uzun dıldıq* (tuv.), *dili uzun* (az.), *dılı ajiq* (tuv.), *tili açıq* (xak) *dili acı*, *açı dil* (az.), *aksı kara* (tuv.), *ağzı kara* (tr), *qulaq asmaq* (az.), *kulak asmak* (kum), *qoloq osmoq* (oz.), *qulaq asmak* (trk), *qulaq germek* (trk) *qulaq gərmək* (az.), *qulaq salmaq* (az.), *qoloq solmoq* (oz.), *kolak salu* (tat), *boyun eqmek* (trk), *boyun əymək* (az.), *boyun eqmok* (oz.).

b) somatic phraseologies that are similar in meaning but partially different in lexical structure; *bilek bolmak* (kum), *bilek bolurqa* (q/bal), *əl tutmaq* (az.), *-kömək etmək*, *yardım etmək*, *dayaq olmaq*; *xol deri* (tuv), *manqday teri* (kyr), *ayak teri* (tr), *alın təri* (az.), *yüzün üstündə burnun var diymezlik* (trk), *qözün üstündə qaşın var deməmək* (az.), *yelkəqə meneü* (baş), *ensesine binmek* (tr), *boynuna minmək* (az.), *yelkasiqa olmoq* (oz.), *boynuna almaq* (az.), *kalın yelkə* (baş), *gönü qalın* (az.), *ensesi kalın* (tr), *ensesine yapışmaq* (tr), *boğazından tutmaq* (tr) *yapışmaq* (az.).

c) somatic phraseological units that have different meanings but are similar in lexical composition; *auuz açıu – orucluqda iftar yeməyi*, *qızı nişanlamaq* (q/bal), *avuz açmaq- qızın nişanlanması* (kum), *ağz açmaq – xahiş etmək* (az.), *daş çürektiq* (ürək)- *qorxmaz* (tuv), *daş ürəkli- əzazil* (az.), *kızıl but- ayaqyalın* (tuv.), *kızıl but – subay* (kyr), *qözün dörd bolmak*, *iki qözün dörd bolmak – evlənmək*, *evli – eşikli olmaq* (trk); *intizarla gözləmək- gözləri* (gözü) *dörd oldu* (az.), *ikki közi төрт bolib, közi төрт boldi* (oz.), *gözü* (gözləri) *dörd olmaq* (az.) etc.

The fourth subchapter of the third chapter is called "**Non-verbal somatic phraseology of the Azerbaijani language**".

The process of communication in oral language manifests itself in two forms: 1) verbal and 2) non-verbal. Verbal speech is a speech process that implements a known communication process, a

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<sup>36</sup> Хертек, Ш.Я. Фразеология современного тувинского языка. / Ш.Я.Хертек.– Кызыл,ТКИ, – 1978, – с.76-78

communicative act. Non-verbal speech, on the other hand, serves to convey certain thoughts and information through the movements of somatic units - hands, arms, feet, head, face, eyes, mouth, forehead, lips, etc., in short, to create a process of communication. The movements of the arms, hands, head, feet, and body are called gestures, and the movements of the eyes, mouth, face, nose, lips, and so on are called facial expressions. The meaning of all forms of non-verbal speech is determined by words, and this definition helps the parties to understand each other better during the communication process. For example, *-Ala ey,- deyə iki əlini çətir kimi Məmməd Nəsinin başına tutdu,-ətin tökülsün, kişi, ətimizi tökdün;*

Non-verbal speech formed through somatic units is expressed by the term “hand gesture language” in Azerbaijani linguistics<sup>37</sup>.

Non-verbal somatic signs (gestures and facial expressions) have certain conventional meanings in any nation. That is why the meanings of non-verbal speech often do not coincide. This is due to the ethno-cultural features, mentality and traditions of each right. For example, *the gesture of bowing one's head to chest* means consent in some nations and rejection in others. In some cases, nonverbal speech has the same meaning in different nations.

**The results obtained from the study can be summarized as follows:**

1. The somatic lexicon of the Turkic languages has been able to take its place in the vocabulary of the all-Turkic language since the Proturkic or the Oldest language. As a result of the historical development of the all-Turkic language, somatic phraseological units were realized both in the oral folk literature of the Turkic languages, and in the written literary-artistic samples. The history of somatic phraseological units included in the main vocabulary of Turkic languages is very old and was formed during the existence of the all-Turkic language.

2. Somatic phraseological units are one of the most widespread types of phraseology in both modern Turkish literary languages and live

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<sup>37</sup> Qurbanov, A. Ümumu dilçilik. / A.Qurbanov.– Bakı: Maarif, – 1977, – s.198

colloquial language. Somatic diversity also leads to the diversity of somatic phraseological units, and the simple grammatical structure, popularity, relevance of content, imagery of somatic phraseological units allow their popularity.

3. When comparing somatic phraseological units of Turkish languages, while some of the somatic phraseological units in these languages are parallel, the vast majority are not.

4. Somatic lexicon of Turkic languages is divided into two groups according to the intensity of phraseological formation, active and passive somatic lexicon. Most somatic phraseological units consist of the *ağız, baş, göz, əl, ayaq* and other lexical units denoting the names of foreign body parts.

5. Somatic phraseological units of Turkic languages are divided into two parts according to the means of expression of the parties, namely somatic phraseological units and verbal somatic phraseological units. In Turkish languages, verbal somatic phraseological units predominate over noun somatic phraseological units. Verb somatic phraseological units in Turkish languages have the property of creating reductive somatic phraseological units. There are two types of reductive somatic phraseological units in Turkish languages.

6. A small part of somatic phraseological units in Turkish languages are performance somatic phraseological units. Performive somatic phraseological units mainly include phraseological units that include applause, oaths, prayers and supplications, wishes, desires, curses, insincere attitudes, rejections, etc., as well as rules of ethical behavior. Performive somatic phraseological units are one of the most common types of phraseological units in both oral and literary language. Performive somatic phraseological units are one of the best stylistic tools used in fiction to strengthen the expressiveness and emotionality of figurative speech.

7. Somatic phraseological units with numerical components predominate in Turkish languages. In the formation of this type of phraseological units, the numerals one and two (*bir* and *iki*) have a high frequency. Numeral four (*dörd*) have a medium frequency, five, seven, ten, forty, thousand (*beş, yeddi, on, qırx, min*) have a low frequency.

8. According to the structure of somatic phraseological units in Turkish languages, they are in the form of words, word combinations and sentences. Some of the somatic phraseological units of the Turkic languages are used in the form of syntactic parallels (for example, ağzı qulağına dəymək, oğzi kuloğığa etdi, öpkösü oozuna kelüü). Some of the somatic phraseological units used in the Turkic languages act both as a free combination of words in the real sense and as a phraseological unit in the figurative sense.

9. Somatic lexical units related to animals and birds in the Turkic languages (qanad, quyruq, dimdik, buynuz, çinədan etc.) are closely involved in the formation of somatic phraseological units. At the same time, somatic lexical units of this type also create reductive somatic phraseological units.

10. Somatic lexical units derived from Arabic-Persian languages (alkım, qəlb, gərdən, sər, dil, ləb, ciyər etc.) in Turkish languages also participate in the formation of somatic phraseological units. Phraseological units of this type form a certain part of the phraseological base of Turkic languages.

11. Somatic lexical units used in Turkish languages have the feature of autonomy in the creation of phraseology. That is, while it creates a somatic lexical unit phraseology in one Turkish language, it does not participate in the formation of phraseological units in another Turkish language. While somatic lexical units dirsək, kürək in the Azerbaijani language create phraseological units, in the Kyrgyz and Turkmen languages çıkanak ( dirsək), pilçe ( kürək) somatic lexical units do not participate in the formation of phraseological units.

12. Most of the somatic lexical units recorded in historical sources (Orkhon-Yenisei, Dede- Korkut, Dīwān Lughāt al-Turk, etc.) are closely involved in the formation of somatic phraseological units. Most of these somatic phraseological units are used in modern Turkic languages either as they are or with various phonetic changes.

**The main content of the dissertation is reflected in the following monographs, theses and articles:**

1. M.Kaşğarının “Divanü lüğət-it-türk” əsərinin somatik frazeologizm tərkibli atalar sözü və məsəllər. // Azərbaycanşünaslığın



aktual problemləri. V Beynəlxalq elmi konfransın materialları. 05-07 may – Bakı: – 2014, – s. 99-102.

2. M.Kaşğarının “Divanü lügət-it-türk” əsərində somatik frazeologiyə vahidlər. // Humanitar elmlərin öyrənilməsinin aktual problemləri. (Ali məktəblər arası elmi məqalələr məcmuəsi), -Bakı: – 2014. №2, – s.18-28

3. Orxan-Yenisey yazı abidələrində somatik frazeologiya.Tağıyev oxuları (elmi məqalələr məcmuəsi)// – Bakı: – 2016, № 1. – s. 41-45.

4. Türk dillərində frazeologiyə vahidlərin struktur problemi // . Humanitar elmlərin öyrənilməsinin aktual problemləri. ( Ali məktəblər arası elmi məqalələr məcmuəsi), – Bakı:— 2016. №2, – s.13-18.

5. Dədə Qorqud dastanlarında somatik frazeologizmlər. // Dil araşdırmaları uluslararası hakemli dergi. – Ankara. Sayı 19. güz – 2016. – s.176-187.

6. Somatic phrases with the component numerals in turkic languages summary. // Theoretical&Applied Science. Education and innovation. – Scranton, USA. – 2016. – 11(43). – Pp. 105-110

7. Azərbaycan dilçiliyində frazeologiyənin tədqiq tarixi. // ADU-nun elmi xəbərləri. – Bakı: cild 2, № 1, – 2017. – s. 66-72

8. Azərbaycan dilinin qeyri- verbal somatik frazeologiyəsi. // Tədqiqlər.( AMEA, Nəsimi adına Dilçilik İnstitutu), – Bakı: – 2018, № 1, – s. 168-174.

9. Türk dillərində ortaq somatik frazeologizmlər. // Elmi xəbərlər. Gəncə Dövlət Universiteti.( Fundamental, humanitar və təbiət elmləri seriyası), – Cəncə: – 2018, № 3, – s. 64- 69.

10. Phraseological units and wing words.// International Journal of advanced studies in language and communication.Proceedings of the International conference. St. Louis, – Missouri,USA.№ 2, – 2019, – pp. 26- 28.

11. İ.Nəsimi dilinin somatik leksikası və somatik frazeologiyəsi.// “İmadəddin Nəsiminin poetik dili və Azərbaycan ədəbi dilinin tarixi məsələləri” mövzusunda respublika elmi konfransı. (AMEA, Nəsimi adına Dilçilik İnstitutu) , – Bakı: 29 noyabr, – 2019. – s. 152 -157.

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