

Linguocultural Analysis of Somatic Codes in the Aphorisms of Ajiniyaz

UMAROVA UMITAY ABAEVNA
Nukus State Pedagogical Institute, Uzbekistan

ABSTRACT

This article explores the manifestation and cognitive significance of somatic (bodily) codes within aphorisms found in the poetic heritage of the prominent 19th-century Karakalpak poet and philosopher, Ajiniyaz Qosibayuli. Through a meticulous semantic-stylistic and linguacultural analysis, this study investigates how somatic components such as the tongue, ear, hand, head, eye, brow, child/internal organs, and feet transcend their biological functions to act as dense symbolic matrices conveying profound moral, psychological, socio-political, and philosophical dimensions. Using the IMRAD format, the research delineates how body-part metaphors act as cross-generational cognitive anchors, mapping internal cognitive structures and national worldview paradigms onto universal human experiences.

Keywords: Somatic code, aphorisms, Karakalpak literature, Ajiniyaz, linguaculturology, semantic-stylistic analysis, conceptual metaphor.

1. INTRODUCTION

Ajiniyaz Qosibayuli stands as an iconic figure in Karakalpak classical literature, serving not only as an exceptional poet but also as a profound philosopher of his era. His creative output mirrors the existential dynamics, historical tribulations, moral ethics, and worldview of the Karakalpak people. His artistic style is particularly distinguished by its deep philosophical reflections,

structural brevity, and linguistic richness. A major component contributing to the depth of his poetic style is his extensive utilization of aphoristic expressions embedded with somatic codes. Somatic codes refer to linguacultural systems where human body parts (e.g., head, eye, hand, foot, tongue) function as semiotic signs to codify internal emotional states, psychological features, societal interactions, and philosophical insights.

The academic study of Ajiniyaz's literary heritage spans nearly a century. Initial efforts to contextualize his historical and literary position began in the 1930s and 1940s, notably highlighted by Daukaraev (1946), who analyzed pre-revolutionary Karakalpak classical literature. In subsequent decades, scholars such as Ayimbetov (1977, 1988), Pirnazarov (2000), Mambetov (1994, 1995), and Hayitmetov (2000) evaluated his poetics, themes, and regional intercultural links. From a strictly linguistic standpoint, researchers turned to his dialectal, morphological, and structural elements. Ubaydullaev (2000) investigated the lexical-grammatical characteristics of pronouns across the works of nineteenth-century Karakalpak poets, including Ajiniyaz. More recently, Karlibaeva (2017) conducted a comprehensive semantic-stylistic analysis of Ajiniyaz's lexicon, demonstrating the complex semantic layering inherent in his vocabulary. Despite these multi-dimensional inquiries, the explicit structural convergence of aphorisms and somatic codes in his poetry remains insufficiently explored. This research aims to address this lacuna by systematically analyzing somatic codes in Ajiniyaz's aphorisms through a dedicated linguacultural and conceptual lens.

2. METHODS

The methodology of this study is grounded in qualitative textual analysis, linguaculturology, and semantic-stylistic evaluation. A corpus of aphoristic stanzas containing anatomical elements was extracted from the canonical collection of Ajiniyaz's works, specifically *Bozatawlı Názalim: Selected Works* (Ajiniyaz Qosıbayulı 2014). The selected lexical units include key somatic components such as the tongue (*til*), ear (*qulaq*), hand (*qol*), head

(*bas*), eye (*kóz*), brow (*qas*), interior/stomach (*ish*), and feet (*ayaq*). These somatic indicators were evaluated to determine how their direct literal meaning undergoes metaphorical mapping to generate abstract moral and ethical axioms. Comparative context was integrated using classical Karakalpak epic poetry (e.g., the *Alpamis* epic), modern Karakalpak fiction (e.g., T. Qayıpbergenov), cross-linguistic lexicographical resources (Patratinov & Bekniyazov 2025), and comparative semiotics (Polvanova 2017; Saymanova 2024).

3. RESULTS AND DISCUSSION

The somatic code within Ajiniyaz's aphorisms operates as a complex semantic conduit where the physical body acts as a micro-model for social, political, and spiritual realities. Our analysis reveals that individual somatic elements assume specialized metaphorical roles.

3.1. *The tongue (Til) as a matrix of human essence and eloquence*

In Karakalpak culture, the tongue is viewed as the primary indicator of human virtue, intellect, and interpersonal impact. Ajiniyaz utilizes the somatic code of the tongue to distinguish true emotional connection from superficial interaction:

*Ashıqtıñhoshlıǵıshıyrıntılılá,
Búlbıldıñhoshlıǵızılǵúlbılá.*

(Ajiniyaz Qosıbayulı 2014:24, "Gúljan")

"The lover's joy lies in a sweet tongue
The nightingale's joy lies in a red rose."

Here, "sweet tongue" (*shıyrıntıl*) acts as a somatic code representing genuine empathy, spiritual nobility, and the capacity to bring comfort. The tongue ceases to be merely an anatomical organ; it serves as a powerful symbol capable of elevating or degrading human dignity. Furthermore, the somatic code highlights eloquence as a key metric of personal and social identity, as demonstrated in dialogues where the poet asserts his stature:

Qiziltilgekememespen Sherniyazdan.

(Dawletov 2024: 474)

I am not inferior to Sherniyaz in terms of the red tongue.

In this comparative context, "red tongue" (*qiziltıl*) represents profound eloquence, quick-wittedness, and rhetorical mastery. By invoking the renowned Kazakh poet Sherniyaz, Ajiniyaz shifts the somatic code from a physical feature to a dynamic indicator of artistic intellect and cultural authority.

3.2. The ear (qulaq) and subservience: A socio-political somatic paradigm

Ajiniyaz frequently projects anatomical mutilation or distortion to criticize societal inequality and the loss of individual agency. Consider the critical social commentary in the following verse:

*Keyninesalıwǵaqoylarǵa,
Qulaǵıkesikqulkerek.*

(Ajiniyaz Qosıbayulı 2014: 85, "Kerek")

"To drive the sheep back

A slave with a cut ear is required."

This aphorism presents a sharp socio-political critique. The somatic marker "cut ear" (*qulaǵıkesik*) combined with "slave" (*qul*) establishes a powerful metaphor for systemic subjugation, institutionalized obedience, and the erasure of personal autonomy. The "sheep" (*qoylar*) represent an easily manipulated, uncritical populace that lacks independent thought. Through this imagery, the poet criticizes a society that prefers submissive individuals over independent minds. This specific legal and social somatic mutilation is echoed across Karakalpak literature, such as in T. Qayıpbergenov's modern narrative *Túsıniksızler* (The Incomprehensible), where the act of cutting ears is explicitly framed as an institutional punishment: "Therefore, let the punishment for today's culprits be decreed not by Fazıl, but by me. Let Qasım's ear be cut, and let Madireyim cut it."

3.3. *The hand (qol) as a vector of supplication, capacity, and affection*

The somatic code of the hand encompasses a broad range of meanings, spanning from socio-economic limitations to deep romantic affection. In his reflections on economic hardship, the poet notes:

*Sorlupuxaraxaliqqa,
Qolsozıp báhájarıqqa.*

(Ajiniyaz Qosıbayulı 2014: 85, "Kerek")

"For the poor, wretched citizens
Ever stretching their hands toward the light."

In this context, the expression "stretching hands" (*qolsozıp*) functions as a somatic code representing existential struggle, collective hope, and an enduring aspiration for justice. The physical act of reaching out characterizes the populace not as passive victims, but as active seekers of a better life ("the light"). This somatic configuration mirrors traditional epic poetry, such as the *Alpamıs* dastan, where hand gestures reflect deep psychological distress and spiritual supplication:

*Shashgenemdikemlikpenentarayın,
Ózımınasharqollarjayıp jılayın...*

(Alpamıs, p. 6)

"I shall comb my hair in sorrow
Helpless, I shall spread my hands and weep..."

Lexicographical evidence indicates that in Karakalpak phraseology, the hand represents both assistance and societal capacity. For example, Patratinov and Bekniyazov (2025) note that the idiom "extended a hand" (*qolınsozdı*) denotes providing aid, while variations like "one's hand reaches" (*qolı jetedi*) signify wealth and capability. Conversely, within romantic contexts, the hand represents the tactile verification of emotional experience:

*Názikbelinentutmağan,
Ne bilsinqolınıñ qádirinán.*

(Ajiniyaz Qosıbayulı 2014: 87, "Qádirinán")

“He who has not held her slender waist
How would he know the value of the hand?”

Here, the value of the hand is defined by its participation in genuine affection. This complex symbolism aligns with broader global semiotic patterns where the hand signifies commitment and social agreements (Polvanova 2017).

3.4. *The head-body model (bas-dene) and corporate wholeness*

Ajiniyaz utilizes macroscopic anatomical metaphors to analyze statecraft and administrative stability, structuralizing governance via the head-body paradigm:

*Bash-bashinabolippuxaratozar,
Háryurtmúpatshsádilbolmasa.*
(Ajiniyaz Qosıbayulı 2014: 89, "Bolmasa")
“The citizens scatter, each acting as their own head
If the ruler of every land is not just.”

This aphorism relies on the conceptual mapping: “Ruler = Head” and “Population = Body.” When a leader fails to provide just governance, the structural hierarchy collapses. The phrase “each acting as their own head” (*bash-bashinabolip*) implies fragmentation, where the lack of a unifying intellect leads to social disorder.

A similar anatomical principle of structural harmony is found in his description of natural and human potential:

*Qıranquslarkórseushpaslarañmı,
Tuwquyrıgıqosqanatıbolmasa.*
(Ajiniyaz Qosıbayulı 2014: 89, "Bolmasa")
Mighty predatory birds cannot hunt their prey
Without a proper tail and a pair of wings.

Though drawn from avian biology (tail and wings), this somatic imagery serves as an aphorism for human interdependence, emphasizing that individual capability requires a reliable support system to achieve success. Similarly, the duality of physical

capacity and spatial reach is articulated through coordinated bodily extensions:

*Abadandurohın-solnı,
Jetedihárjergeqolnı.*

(Ajiniyaz Qosıbayulı 2014: 91, "Megzer")

"Prosperous are your right and left sides
Your hand reaches every place."

3.5. *The eye (kóz) and brow (qas): Semiotic windows to discernment and aging*

Within Ajiniyaz's works, the eye represents both social recognition and emotional depth. Lack of discernment is framed as an anatomical failure to notice or value others:

*Alıs-jaqındıbilmeşe,
Keynindekózgeilmese.*

(Ajiniyaz Qosıbayulı 2014: 91, "Megzer")

"If one does not distinguish the far from the near
And fails to notice what is left behind."

The idiomatic somatic marker "not placing in the eye" (*kózgeilmew*) denotes disdain or a lack of respect, echoing passages in the *Alpamıs* epic where competitive tension is expressed through visual exclusion: "He three times returns, yet refuses to recognize me as a relative, disregarding me completely (*kózgeilmeydi*).". Conversely, the visual pairing of eyes and brows serves as an aesthetic index for youth and vitality:

*On segizgekelsejası,
Qulpıdónerkózi-qası.*

(Ajiniyaz Qosıbayulı 2014: 92, "Megzer")

"When one reaches the age of eighteen
A transformation blooms in their eyes and brows."

Here, eyes and brows transition from mere physical attributes to indicators of psychological maturity and aesthetic beauty. This concept is further reinforced through natural imagery:

*Qumarkózli, zulpıtal-tal,
On törtkúnlikayǵamegzer.*

(Ajiniyaz Qosıbayulı 2014: 93, "Megzer")

3.6. *Internal somatics (ish) and physiological distress*

Ajiniyaz maps abstract parental anguish onto internal physiological sensations, demonstrating how emotional distress manifests physically:

*Balańtilińdialmasa,
Ishinjanǵanotqamegzer.*

(Ajiniyaz Qosıbayulı 2014: 91, "Megzer")

"If your child does not heed your words
Your inside resembles a burning fire."

The somatic marker "inside" (*ish*) represents the seat of emotional endurance. The conceptual metaphor "Anguish = Internal Fire" captures the physical sensation of grief, where psychological distress triggers tangible somatic responses like heat or accelerated heart rates. As observed by Saymanova (2024), the term "child" (*bala*) carries deep emotional and generational weight in Karakalpak discourse, making a child's defiance a profound threat to parental peace.

3.7. *The feet (ayaq) and the boundary of human dignity*

Finally, the poet uses locomotion and limb configuration to distinguish human intellect from animal existence:

*Paziyletbilmegennadan,
Tórtayaqlımalǵamegzer.*

(Ajiniyaz Qosıbayulı 2014: 92, "Megzer")

"An ignorant person devoid of virtue
Resembles a four-legged beast."

The somatic shift from bipedalism (two legs) to quadrupedalism ("four-legged," *tórtayaqlı*) serves as a powerful metaphor for moral decline. By reducing an unvirtuous person to a four-legged animal, Ajiniyaz argues that reason and morality, rather than anatomy alone, define true humanity.

4. CONCLUSION

The systematic study of somatic codes within the aphorisms of Ajiniyaz Qosibayuli reveals that the human body serves as a central structural matrix throughout his poetry. Rather than functioning as mere literal descriptions, somatic components—such as the tongue, ear, hand, head, eyes, and internal organs—operate as dense semiotic signs that bridge tangible human experience with abstract cultural philosophy. Through these somatic formulations, Ajiniyaz addresses complex socio-political dynamics, tracks psychological states, and defines moral boundaries. Ultimately, these body-centered aphorisms function as vital linguacultural bridges, preserving and transmitting the ethical values and philosophical insights of the Karakalpak people across generations.

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UMAROVA UMITAY ABAEVNA

PHD STUDENT,

NUKUS STATE PEDAGOGICAL INSTITUTE,

UZBEKISTAN.

E-MAIL: <UMAROVAUMITAY@GMAIL.COM>