



Semantics of Somatic Component Proverbs in English and Uzbek Languages

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Abstract: *This article is given information about the specific aspects of somatic component proverbs, analyzed and compared them in English and Uzbek languages, and also explained theoretical knowledge about somatism.*

Keywords: *somatic component, proverbs, concept, head, hand, semantic, analysis, somatism, paroemias.*

INTRODUCTION

Somatisms are nouns with the original meaning of parts of the body of a person or animal. This term can be used in biology, medicine in the sense of "something related to the human body" and opposed to the concept of "mental". A person, realizing himself as a person, begins with the sensations that appear to him through the senses and parts of his body. According to Rayhshtein: concerning the semantic signs of somatic stable expressions, there are several lexico-semantic groups such as character, physical state, feeling-state, attitude, qualitative characteristics of a person, mental activity, portrait, actions and deeds of a person, social status, the degree of remoteness from the object. These groups make it possible to distinguish between common features that are characteristic of the entire language community, as well as specific features of somatic set expressions in different languages.

Currently, somatic lexicons associated with the names of parts of the human body, including somatic proverbs, is becoming the subject of close attention of linguists due to the fact that difficulties arise in the search for tolerant intercultural communication. Somatic lexicon belongs to the oldest layer of the lexical composition of the language and acts as the custodian of information about world obtained by all members of a certain ethnolinguistic, cultural and linguistic community of people. Modern linguistics pays more and more attention to the observation of the connections between man and language. Language is a means of expressing and storing people's ideas about the world around them. These ideas and images include many spheres that are collected in a kind of picture of the world. The term denoting a set of views or ideas about the world that has historically developed in the objective consciousness of a person, which are reflected in the language of an ethnic group, is commonly called the language picture of the world.

MAIN PART

Somatisms represent a circle of concepts and relations necessary in any human society, without which it is difficult for oneself to think of human speech, and notes that somatic vocabulary is distinguished by a high frequency of use and developed polysemy. Paroemias are special units of a

language that are extremely essential in human interaction. Due to these units, some specific information is transmitted, some life situations are transmitted, with the help of them we understand the relationship between certain objects. Structural *paremiology* also occupies a special place in the field of semiotic disciplines. She turned the general ideas about proverbs, penetrated into its internal and content structure. The paremiological picture of the world is a fragment of the linguistic picture of the world, a part of the national concept sphere, which includes the main cultural values. So, in English culture, the basic values are *"health", "life", "mind", "work"* and so on. Such values can be reflected in proverbs that convey one value, and then another is determined through it. For example: *"A sound mind in a sound body"*- *"aql boshlovchi-tana ishlovchi"*. This proverb illustrates both the concept of "health" and the concept of "mental abilities", and also reflects its meaning. In Uzbek language, there are a lot of proverbs related to somatic component, for instance, *qornimga yig'lamayman, qadrimga yig'layman*¹- here alternatives for this proverb: *"I don't cry because my stomach is hungry, I cry because my beloved has run away"*; *"One does not die of hunger, one dies of hunger"*. Sometimes it happens that, whether in society or in the district, a person moves around, works as much as possible, as much as he can, and yet, let alone thanking him, they do not value him, ignore him, ignore him, even beat him unfairly. they talk, they get on the nerves, or they can't see. These proverbs are said by a person in such a situation when he complains about his life. *"Qo'l qo'lni yuvar, ikki qo'l betni"*, meaning of this proverb- people do not to live alone and they should join the crowd to work in cooperation with them, also help and support each other. There another proverb is regarding to *"hand"* somatism; *"Qo'ldan berganga qush to'ymas"* means a bird in a cage whose owner gives it something to eat, and if he doesn't give it, the bird goes hungry which is never satisfied. Also, a person who is addicted to someone else's food eats sparingly and does not stare at food. Therefore, you don't wait for someone else to give you a bite, find work yourself, and only then will you spread and be satisfied.

Obviously, we can see similarities between in two languages, even though they are non-related languages, such as:

"Ikki qo'l qilgan ishni , bir qo'l qilolmas- One hand cannot applaud the other" Just as two hands help each other in any matter, so a person shows disinterested mutual assistance in any of its manifestations to another person. , *Aql boshlaydi, Oyoq tashlaydi -Your feet will bring you to where your heart is* or alternatives for one language: *There are more hands than heads- Two heads better than one.*

Each head is a different judgement- ikki qo'chqor kallasi bir qozonda qaynamas. In these proverbs, the head acts as a synonym person.

In English proverbs, everyday situations can be reflected. *"Baliq boshdan sasiydi- Fish goes rotten by the head"*, in this case, we can trace the value leadership in the English picture of the world, when the division of any team begins with such persons who have authority and power. In the English picture of the world, the understanding of the head as the "main" part of the body appeared in the Old English period, when there were already leaders, elders, which defines in the language the characteristic of traditional English society, which was based on a vertical hierarchy of relations, which implies the existence of a spiritual leader. So, having studied these proverbs, we can conclude that many English meanings coincide with Uzbek ones. We found out that in Uzbek there are more proverbs with somatism head than in English somatisms with the word head. The head component in its primary meaning in Uzbek proverbs are used less frequently than in English. Somatisms have a huge number of concepts and relationships that are necessary in any human society, without which it is difficult to imagine human speech. Our research perspective is to analyze a larger number of paremias, combined with the keywords we have chosen, to compare paremiological pictures of the

¹ Акл акдцан кувват олади: (Ҳикматли сўзлар, афоризмлар ва мақоллар) / Тўпловчи ва тузувчи М. Фозилов. - Т., 1967.-56р.

² Sh.Shomaksudov, Sh.Shorakhmedov "Ma'nolar mahzani"-:T O'zbekiston milliy ensiklopediyasi" Davlat ilmiy nashriyoti, 2001.-428 p.

world of English and Uzbek languages based on the analysis of such proverbs like hands, heart, head, feet.

CONCLUSION: A person gives general assessments of some life phenomena, a reflection in them of the characteristics of his culture, with the help of proverbs. Proverbs are special units of the language that are essential in the communication of people. Due to these units, some specific information, the transfer of some life situations, with the help of which we understand the relationship between certain objects. There are certain types of paremiological units. Knowledge about proverbs of a particular nation contributes to understanding their way of life, thought, their language as a whole, since they historically reflect the experience of the people, their ideas and culture. Proverbs make a speech special, expressive and original. If cultures are different and language is non-related, we tried to do research as possible as we can on somatic component proverbs. We analyzed somatic units in English and Uzbek proverbs of proverbs with such somatic components as bosh/head, qo'l/hand, and oyoq/feet. We have identified semantic features of English and Uzbek proverbs, as well as features of the paremiological picture of the world of the English and Uzbek languages based on the analysis of proverbs with these somatisms.

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