

COMPARATIVE ANALYSIS OF SOMATIC PROVERBS IN UZBEK AND ENGLISH LANGUAGES

Akbaraliyeva Khurshida Shavkatjon kizi

Scientific researcher (PhD), National University of Uzbekistan

<https://doi.org/10.5281/zenodo.7875648>

Abstract. *This scientific article talks about the specific features of somatic proverbs in Uzbek and English languages. The linguocultural aspect of linguistics is taken into account when conducting research on the comparison of proverbs of languages. Paremia was highlighted as an important component of the analysis.*

Keywords: *paremias, English language, somatic cultural code, ethnolinguistics, somatism, linguaculturology, paremia, proverbs, metaphor, comparative studies, paremiological units.*

Introduction. A proverb is a type of speech that contains advice or simply conveys a truth or other universal value. In any life event or written speech, people use proverbs to express their feelings. A proverb can mean more than a thousand meanings. Ethics, truth, wisdom, friendship, loyalty, etc. Values are glorified when using proverbs on this topic. A proverb can be used literally or figuratively in spoken and written speech. Some proverbs are used only in a figurative sense, (“A crow does not peck out a crow’s eye”, “A dry spoon tears the mouth” (Mahmud Al-Koshgari’s “Devan-u lugatit Turk” from the work “A dry spoon does not fit in the mouth” (“A fearful hand is attractive to a hawk”)) or literally (“As long as your motherland is safe, your color will not turn yellow” (“If your country prospers, you prosper”)). Proverbs are rich and varied in terms of the topics used. There are proverbs dedicated to such topics as homeland, work, knowledge, skills, friendship, unity, wisdom, vigilance, language and speech culture, love, bad qualities.

The dominant anthropological paradigm in modern linguistics focuses researchers’ attention on the human being, specifically the phenomenon of human corporeality, which is clearly reflected in the language’s paremiological foundation.

Purpose of the article: to analyze the peculiarities of the use of the somatic cultural code in the paremies of the English language. It is necessary to solve the following tasks according to the intended purpose:

1. Determine the boundaries of the paremiological foundation of the English language;
2. “Considering the concept of” cultural codes;
3. Determination of the features of the manifestation of the somatic cultural code in paremia of the English language;

Thus, paremia is the general name of a group of stable phraseological units of a folkloric nature didactic property of a closed or open structure certain communicative goals and a sign of life the relationship between situations and people. The boundaries of the paremiological foundation are very ambiguous. To date, this is a collection of various folk proverbs, for which phraseological units, winged words, proverbs, can include quasi-verbal combinations, words, stable speech formulas, phrases, aphorisms, parables, sentences, words, jokes, anecdotes, beliefs, etc. a number of common features, such as image and precedence, i.e. being known to a wide range of people and repeatedly referring to information are also applied to units in national discourse.

“To define the concept of cultural code”, it is necessary to study the history of the origin and use of a more general phenomenon — “code”. The following acknowledge that the concept

was originally the subject of the study of natural science disciplines, such as Informatics and later cybernetics, in order to map multiple alphabetic systems. He then moved on to genetics, where the code became the keeper of genetic information; more recently, the concept has become widely used in the humanities and especially in semiotics. U.Eco proposes to accept code as a system:

- 1) a repertoire of contrasting characters;
- 2) rules for combining them;
- 3) occasional correspondence-there are many definitions of cultural code;

From the point of view of cultural studies, the cultural code “these signs (signs), are a set of meanings (and their combinations) of human activities included in any material and material” by definition in literary criticism R.Bart “code is the perspective of a quote, a sarob woven from structures... all these are fragments of something already read, seen, perfect, experienced: the code and a trace of it already exist” [pp. 1, 31-32]. While somatic proverbs and proverbs have been much studied by scholars, they have dealt with old and traditional materials. Little is known about what role different body parts play in Proverbs created in the last century. “A dictionary of modern Proverbs” (2012), New American Proverbs show many references to somatic words such as eye, foot, hand, head, mouth, nose, etc. Several are direct indicative sentences, but there are also many metaphorical proverbs that explain modern life and its multifaceted problems, including attention to body, beauty, health and sexuality. These contemporary proverbs to some extent reflect the ethics and worldview of American society. Modern Anglo-American Proverbs – “Think outside the box: origin, nature, and the meaning of modern Anglo-American Proverbs” [Mieder, 2014, p. 80130].

Main part. A proverb is a short saying that conveys a truth or useful wisdom. It is usually based on common sense or practical experience. The effect of a proverb is to make the wisdom it conveys self-evident. The same proverb is often found in different nations. True proverbs are proverbs that have been passed down from generation to generation, first of all, as words of wisdom and admonition. They may also be included in written form. A proverb consists of a short sentence containing general wisdom. There is wisdom in the proverb that is passed down from generation to generation. It describes situations that have happened before and will be repeated again and again. There are different types of proverbs according to their location: Universal proverbs - to compare proverbs from culturally unrelated parts of the world, several words are found that have not only the same main idea, but also the form of expression, or proverbs are also the same or very similar. These are mostly simple expressions of simple observations or simple moral concepts, but not all expressions of simple observations have become proverbs in every language. Regional proverbs appear next to local proverbs in culturally related regions. Most of them are the classical literature of the region's past, Greco-Roman classics in Europe, and Sanskrit and Korean classics in the Far East. Local proverbs often show internal differences within a cultural region, and the classics (such as the Bible or the Analects of Confucius) are not equally regarded as the source of proverbs in each language. Geographical proximity gives rise to another common local proverb. These reflections are described in several European and Far Eastern languages, English and Korean. Proverbs have always been the most lively and, at the same time, the most stable part of national languages, competing with the words and aphorisms of famous thinkers. The national characteristics of national thinking are more vividly expressed in proverbs and proverbs. Proverbs and wise sayings are folklore paper with short but deep meaning. They represent the worldview of the social and ideal functions of the society. Proverbs and proverbs

contain some features of their historical development and human culture. There are six main types of proverbs: according to V. Meider, proverbs can be divided into six main types according to their meaning and motivation:

Synonyms are proverbs in which both lines say the same thing but are expressed in slightly different ways. Antithetics - in the first line, the idea is presented, and in the second line, the negative side of this idea is expressed.

Parabolic is when the first line points to the second. The second line of teaching is the first - analogy. All's well that ends well.

A comparative is an adverb that compares one thing with another to show a common feature. "Blood is thicker than water".

Somatic vocabulary (from the Greek "soma" - "body") is one of the lexical groups of any language and is the most common object of research in the comparative historical, linguistic and cultural works of local and foreign linguists, who usually use this vocabulary as the basis of any language. It first emphasizes the lexical semantic system. Somatics are nouns with the original meaning of human or animal body. The components of the somatic vocabulary are units, which are words - parts of the human body, names of animal bodies. This term can be used more in biology and medicine. In the late 20th and early 21st centuries, linguists paid special attention to somatic vocabulary and tried to find tolerant solutions to the problem.

Based on the old "Nobody is perfect", "no one is perfect" proverb, anti-proverb "nobody perfect" "there will be no perfect body", "there is no perfect body" (1952, 23; the proverb was settled in the language i.e. adopted by the people in a change. ("Quoted by the earliest date and page number in the dictionary of modern proverbs"- "Dictionary of modern proverbs") is commonly used in connection with concerns about an unattainable ideal body image. All this includes the idea of beauty and "it is not surprising that the traditional proverb "Beauty is only skin deep" - "beauty is only skin" with an anti - fantasy proverb "Beauty is only skin" (1963) led to a more extreme anti-proverb, 17). Meaning: it is more important to be a good (beautiful) person inside than to worry about appearance. As expected, there are other new Proverbs reacting to beauty issues: "Beauty does not buy happiness, beauty can't buy happiness" (1989, 16) and, "no beauty without pain"-,, no painless beauty" (1987, 17), emphasizing buying and keeping in the first proverb. In the second article, physical beauty requires strenuous and possibly painful exercises. It is important to note that it is rare for new proverbs to appear against established texts that have been challenged or played out to create wisdom that is more contemporary [Litovkina and Mieder, 2006]. We give a few examples where somatic words are included in them:

Absence makes the heart grow fonder.

Absence makes the heart go wander (1908, 1).

Little pitchers have big ears.

Little rabbits big ears (1935, 213).

Blood is thicker than water.

Money is thicker than water (1935, 108-109).

Time heals all wounds.

Time wounds all heels (1938, 259).

A closed mouth catches no flies.

A closed mouth catches no feey (1956, 173).

“A closed mouth catches, no fiels”, “A rolling stone gathers no moss”. There is also an earlier modern proverb associated with all this: “if you cover your mouth, you will not put your foot” (1915, 174). Another interesting anti-proverb is “Eye to eye makes the whole world blind” (1948, 70-71), usually attributed to Mohandas Gandhi. This is an excellent and well-founded argument against the biblical commandment “Eye for an eye, tooth for a tooth” (Exodus 21:24), which leads to its complete extinction. This is undoubtedly an antiproverbs that appeared in its time, which has become a new proverb adopted in a world that is faced with terrorism and wars. “My iks (X), my igrig(Y)” has another “body” proverb based on its new structural formula, e.g. “my house, my rules” (1983, 126) or “my party, my rules”. (2003, 191). “My body, my choice” the proverb (1989, S3, in print [volume three of the S1-3 Dictionary of modern Proverbs]) came from the feminist movement and was originally used to refer to abortion rights. Until now, its meaning is used to include evidence against vaccination (vaccination), as well as sexual abstinence and medical suicide. An example of the attitude of the proverb in the third supplement to the dictionary of modern Proverbs: The Orlando Sentinel of 1989, January 22: “crowd “my body is my choice” carried plaques with slogans...1989 Chicago Tribune, April 21: “in the protests between the two Catholic high schools... Bush raised during his arrival at the top of the state... He says: “my body. My choice. My right ” 1992 Indianapolis Star, March 24: in the spring of 1991 Moody offered dresses embroidered with clear messages: one... “My body is my choice” with. 1997 Orlando Sentinel, January 9: "Noel Earley said he was planning his own death.... “My body, my choice,” he says...”. 2002 Hannover [ON] Post, January 8: “Yes, I know the anti-vaccination evidence: they cannot guarantee not to get the flu; sometimes there are also side effects; and of course the old, “my body, my choice” proverb is implied...”. 2014yil Herald Sun [Melbourne, Australia], November 16: “if we sincerely believe in the proverb” feminists, “my body, my choice”, then, of course, who has the right to throw away their coats-that is, trousers take off several clothing evenings to make easy money...”. The term was originally used to refer to abortion rights, but it has sometimes been applied to sexual permissiveness, suicide, and denial of certain medical interventions.

Problems of intercultural communication increase the effectiveness of learning the lexical structure of the language. This term was first introduced by the oldest layers of phraseology and is the most used word of any dictionary. The word "somatic" is actively used in research, meaning everything related to the human or animal body. The opinion of linguists in somatics is that the process of self-awareness of a person as a person is explained by the fact that it begins with the sensations that appear through the feelings and parts of his body. "Man is egocentric," writes V. G. Gak in one of his last works - he sees in himself the center of the universe and presents the world as a special nation, parts of your body such as head, legs, eyes, ears can show?, etc. Somatics represents a set of concepts and relationships necessary in any human society, without which it is difficult to imagine human speech, and it is emphasized that the somatic vocabulary is characterized by a high frequency of use and developed polysemy. A somatic dictionary is a complete system that has a constant number of nominal objects and is designed to define a certain composition of a lexical unit. The first indicator refers to the reality outside of language, that is, in which language develops and functions. does not depend on the national language, and the second is directly proportional to the individual characteristics of a particular language: the content of suitable lexemes can differ both quantitatively and qualitatively.

The heart is the main and central human organ. The inner world of a person is always focused on the heart. In Uzbek and English paremies, this somatism often expresses human emotions such as experiences, joy, love, sadness, etc. We found the following definitions in Uzbek and English explanatory dictionaries. Heart. - a hollow muscular organ that drives blood through the circulatory system by rhythmic contraction and expansion. The heart is seen as the center of a person's thoughts and feelings, especially love or compassion. The central or innermost part of something. After studying these values, we can come to the conclusion that the English and Uzbek definitions are compatible with each other. We analyzed some Uzbek and English proverbs. In the Uzbek language, the word "heart" is used in its primary meaning in 12 proverbs, i.e. 21%, and in English in 12 proverbs, it is used in its primary meaning in 27%. We found out that in Uzbek paremias, the heart in its original meaning is described with the help of adjectives such as painful, human, falcon, sick. In paremiology of the English language, the heart lexeme in the somatic sense is defined by such adjectives as human, big, sick. In English, a significantly higher number of paremias are identified, which refer to native speakers' attitudes toward a kind, sensitive heart. This is a relationship in which it is possible to describe the state of a person, his feelings, experiences, mood, pain, feelings by considering somatism as an object of action, forming verb combinations. and we have also considered cases in English paremiology. For example, in Uzbek somatism, "head" is used with verbs such as lie, torture, wait, suffer, enjoy, boil, know, protect, warm. In English paremies, the word heart is used with verbs, and "heart" can be used metaphorically. Metaphors are actively used in Uzbek paremias. Conveying human qualities, for example, the meaning of an unbearably difficult situation, is the "organ" of love. In English proverbs and paremies, somatism is also combined with a given metaphorical meaning. "Happy heart" - a person's mood, "Warm heart", "Heart" - its positive qualities, kindness and sincerity, and "weak heart" means distrust, weakness.

Uzbeks believed that human health depends on mental state, so Uzbek paremias often reflect all experiences and negative emotions that affect human well-being. The use of the heart component for paremias reflects the emotional alienation of a patient and a healthy person, if the feeling of Uzbek paremia does not appear in a healthy person, paremias with the word heart also reflect a flattering attitude. Flattery has always been condemned, and they showed distrust and indifference to a flatterer. A person who could not distinguish between flattery and praise considered his Uzbek mind to be weak and unwilling. It describes the largest number of paremias in the Uzbek language with a heart component. The heart reflects a person's heart, emotions, passions. A proverb is a genre of folklore. This is a short, figurative and grammatically and logically complete wise saying, a phrase with a deep meaning. Proverbs with a specific, stable and widely used rhythmic formula have emerged on the basis of many centuries of human experience. Observations related to people's lives, their attitude to society, history, spiritual condition, moral and aesthetic feelings and positive qualities were reflected in proverbs.

Conclusion. Somatic proverbs are one of the topics of paremias, and we can talk a lot about it. It turned out that somatic proverbs in English and Uzbek cultures are mainly used to explain human feelings and aspects related to health and illness. Again, the analogies related to body parts in these proverbs are mainly expressed through similes. We found out that the appearance of the words in the proverb is never the first place, it refers to another meaning through simile. These are similar aspects of people's culture. The difference is that English people openly express their

feelings and experiences in their articles, but in Uzbek cultures, on the contrary, their mentality is expressed in somatic proverbs without revealing feelings, that is, without hurting someone's heart.

REFERENCES

1. Anora Sh. L. The perception of proverbially. -New York: Garland Publishing Inc., 1994
2. Adams S., Proverbial Phrases from California. Western Folklore, 1949
3. Arewa O. and Alan D. Proverbs the Ethnography of Speaking Folklore. -American Publishing House, 1964
4. Wakk F. On somatic phraseology in the modern Estonian language. Abstract of the thesis. dis. Cand. philol. sciences. Tartu, 1964 . -P. 22.
5. Mieder W. *American Proverbs: A Study of Texts and Contexts*. Bern: Peter Lang, 1989.
6. Mieder W. *Proverbs Are Never Out of Season. Popular Wisdom in the Modern Age*. New York: Oxford University Press, 1993; reprint New York: Peter Lang, 2012.
7. Mieder W. *Proverbs. A Handbook*. Westport, Connecticut: Greenwood Press, 2004; reprint New York: Peter Lang, 2012.
8. Mieder W. *International Bibliography of Paremiology and Phraseology*. 2 Bde. Berlin: Walter de Gruyter, 2009a.
9. Mieder W. *"Yes We Can": Barack Obama's Proverbial Rhetoric*. New York: Peter Lang, 2009b.
10. Mieder W. *"Making a Way out of no Way": Martin Luther King's Sermonic Proverbial Rhetoric*. New York: Peter Lang, 2010.
11. Mieder W. *International Bibliography of Paremiography. Collections of Proverbs, Proverbial Expressions and Comparison, Quotations, Graffiti, Slang, and Wellerisms*. Burlington, Vermont: The University of Vermont, 2011.
12. Mieder W. *Behold the Proverbs of a People. Proverbial Wisdom in Culture, Literature, and Politics*. Jackson, Mississippi: University Press of Mississippi, 2014.
13. Gak V.G. Comparative lexicology -M.: International relations, 1977. -p. 264.
14. Gadoeva M.I. Features of connotative meaning of somatisms as part of phraseological units // International Journal on Integrated Education. Volume 3, Issue III, March, 2020. –P.73-78. (Impact Factor: SJIF 2020 –5,712)
15. Gadoeva M.I. Lexico-semantic fields of “eye” in English and Uzbek languages // *Academicia. An International multidisciplinary Research Journal*. ISSN (online): 2249-7137. Vol. 11, Issue 10, October.
16. Gadoeva M.I. Semantics of somatism in blessings of English and Uzbek cultures // *Web of Scientist: International Scientific Research Journal Open Access, Peer reviewed Journal*. ISSN: 2776-0979. Volume 2, Issue 11, November, 021. –P. 269-276. (Impact Factor: SJIF 2021 –5,599).
17. Gadoeva M.I. Expression of the somatisms "mouth", "ear", "nose", "tongue" in the system of different languages // *Novateur Publications JournalNX-A Multidisciplinary Peer Reviewed Journal*. ISSN No: 2581 –4230. Volume 7, Issue 11, Nov. -2021. –P.125-130. (JIF -7.223).
18. Gadoeva M.I. Lexico-semantic Classification of Somatisms in Phraseological Funds of English and Uzbek Languages // *Eurasian Research Bulletin*. Open Access, peer research journal. –Belgium, 2022. –V.4. –P.140-145. www.geniusjournals.org. (JIF –7.995).

19. Gadoeva M.I. Significant features of somatic vocabulary // Namangan davlat universiteti axborotnomasi. –Namangan, 2021. -No12. –B. 411-416. (10.00.00; No26)Vol. 28(2022): Miasto Przyszłości323Miasto PrzyszłościKielce 202214.
20. Gadoeva M.I. Expression of somatizms in curses // Euroasian journal of research, development and innovation. Genius journals publishing group. Belgium, 2021. –P.30-33.