

INVESTIGATION OF THE SOMATIC SEMANTIC FEATURES OF  
PAREMIOLOGICAL UNITS IN ENGLISH AND UZBEK

<https://doi.org/10.5281/zenodo.7764503>



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**Abstract:** This article is devoted to the study of somatic vocabulary in the field of English and Uzbek paremiology. The study of somatic vocabulary is necessary not only for effective communication with representatives of English-speaking countries, but also for an adequate understanding of authentic sources.

**Keywords:** stylistic devices, somatic vocabulary, concept, paremiology, proverbs and sayings, phraseological unit, conceptual meaning, picture of the world.

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Received: 22-03-2023

Accepted: 23-03-2023

Published: 22-03-2023

ИССЛЕДОВАНИЕ СОМАТО-СЕМАНТИЧЕСКИХ ОСОБЕННОСТЕЙ  
ПАРЕМИОЛОГИЧЕСКИХ ЕДИНИЦ АНГЛИЙСКОГО И УЗБЕКСКОГО  
ЯЗЫКОВ

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**Abstract:** Данная статья посвящена изучению соматической лексики в области английской и узбекской паремии. Изучение соматической лексики необходимо не только для эффективного общения с представителями англоязычных стран, но и для адекватного понимания аутентичных источников.

**Keywords:** стилистические приемы, соматическая лексика, концепт, паремия, пословицы и поговорки, фразеологизм, понятийное значение, картина мира.

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INGLIZ VA O'ZBEK TILLARIDA PAREMIOLOGIK BIRLIKLARNING  
SOMATIK SEMANTIK XUSUSIYATLARINI O'RGANISH

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**Abstract:** Ushbu maqola ingliz va o'zbek paremiologiyasi sohasida somatik lug'atini o'rganishga bag'ishlangan. Somatik lug'atni o'rganish nafaqat ingliz tilida so'zlashuvchi mamlakatlar vakillari bilan samarali muloqot qilish, balki haqiqiy manbalarni yetarli darajada tushunish uchun ham zarurdir.

**Keywords:** stilistik vositalar, somatik lug'at, tushuncha, paremiologiya, maqol va matallar, frazeologik birlik, konseptual ma'no, dunyo tasviri.

**Received:** 22-03-2023  
**Accepted:** 23-03-2023  
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## INTRODUCTION.

In the process of this study, we will analyze the literature on the topic under study and have identified such a thing as somatic vocabulary. Somatism is a noun 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 connected with the human body" and is opposed to the concept of "mental". A person, realizing himself as a person, begins with the sensations that appear in him through the senses and parts of his body.

We also need to define the concept of "picture of the world". The picture of the world is an ordered set of knowledge about reality. With the help of the sense organs and abstract thinking, a person cognizes the world, forming a given picture of the world in the mind. 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 representations and images include many spheres that are assembled into a kind of picture of the world.

The variety of phenomena observed and imagined by man are connected to something unified by concepts. A concept is a generalized, abstract representation of a person about an object or phenomenon. This makes it possible to preserve knowledge about the world, as well as these phenomena appear as building elements of the conceptual system, serve to process the experience of a person, by summing up information under certain categories and classes developed by society.

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, which are essential in the communication of people. Due to these units, some specific information is transmitted, some life situations are transmitted, with the help of which we understand the relationship between certain objects. There are certain types of proverbs.

**MATERIALS AND METHODS.** The componential, comparative, stylistic and analytic methods were used in this article. At the end of the 20th - beginning of the 21st centuries, linguists pay special attention to somatic vocabulary, trying to find tolerant solutions to the problems of intercultural communication, to increase the efficiency of studying the lexical composition of a language. This term was first introduced by F.O. Vack. He concluded that "somatism belongs to one of the oldest layers of phraseology and constitute the most commonly used part of the

vocabulary of any language" [Vack 1964: 23]. So, since the second half of the 20th century, the term "*somatic*" has been actively used in the study of words that denote everything that relates to the human or animal body.

The interest of linguists in somatisms is explained by the fact that a person began the process of realizing himself as a person with sensations that arise through the sense organs and parts of his own body. "Man is egocentric," writes V. G. Gak in one of his last works, "*he sees himself as the center of the universe and displays the world in his own image*" [Gak 1998: 702].

It should be noted that somatisms differ among different peoples because of the peoples, gestures, facial expressions, symbolism and metaphorization often diverge, that is, the use of words in figurative meanings in order to create a vivid image, an emotional attitude to the subject of speech. Ever since man began to realize himself and the world around him, the phenomenon of the picture of the world has arisen, that people express their emotions differently. We will identify the structural and semantic features of English and Uzbek paremias, as well as the features of the paremiological picture of the world of the English and Uzbek languages based on the analysis of paremias with such somatic components as "*head*".

## DISCUSSION

In Uzbek and English paremiology, this somatism, as the subject of action, forms verb combinations and can describe the state of a person, experience pain, head movement, it can be subjected to some physical influences. In a number of paremias of the lexeme "*head*", this somatism can be used in a metonymic sense, where this somatism reflects the mental abilities of a person, his consciousness, intellect. In Uzbek and English proverbs, in a metonymic sense, the head can symbolize the thoughts, ideas of a person. Such proverbs were found, where the head also symbolizes human relations. In the English picture of the world, the mind, first of all, correlates with worldly sanity. In English proverbs, cases were found where the head of an animal carries a negative connotation; this is due to the lack of consciousness in animals. In English proverbs, relations between a man and a woman can be reflected, where the power of a woman over a man is symbolized. In this case, we can trace the meaning of leadership in the English picture of the world, when the division of any team begins with such persons who have authority and power. In English proverbs with the head component, ideas about conscience, shame, and honor are very often reflected. In Uzbek proverbs, the head can act in a metaphorical sense, as "the front part, the beginning of something." In Uzbek proverbs, the gestures that a person makes with his head always characterize the range of such human emotions. The "*head*" in the Uzbek language picture of the world is also associated with the main virtues of a person,

with his ability to be a leader. Since the head is a vital human organ, it can actualize the seme "life" in Uzbek proverbs.

English and Uzbek proverbs with the somatic vocabulary "hands" are associated with such objects and phenomena that accompany a person throughout life: work, relationships between people, human qualities, vices, life, and others. In a number of proverbs, these somatisms are used in metonymic and metaphorical meanings. In the English picture of the world, hand symbolizes the success of work, in the Uzbek picture of the world, work is understood not as a duty, but as a common condition of life. The Uzbek picture of the world expresses a positive attitude towards work; a special emphasis is placed on the role of hands in work in human life. In the Uzbek language, this somatism is the main source of a person's material wealth. The meaning of friendship is reflected in Uzbek and English proverbs with the help of the "hand" components. "Hand" in Uzbek proverbs is involved in gestures symbolizing certain relationships between people, the events of their lives, a person's attitude to mutual assistance, and a person's luck. The English proverbs with "hand" reflect the problems of infidelity and the possibility of a treacherous act on the part of a loved one. In English proverbs "hand" can symbolize some positive human qualities, for example, honesty, mercy. In English paroemias, with the help of the "hand" component, a person's preferences for something with different imagery can be expressed. Also in English, hand can symbolize people who like to lead an idle lifestyle.

There are much more proverbs with the somatic vocabulary "heart" in the Uzbek language than in English. In a number of Uzbek and English proverbs, this somatism can be used in a metaphorical sense to convey human qualities, feelings, and emotions. In Uzbek proverbs, emotional experiences, negative emotions that negatively affect the well-being of a component person are often reflected, also with the help of heart somatism a feeling of compassion, feelings for sick people are reflected, a negative attitude towards flattery is reflected. The heart reflects the soul of a person, his emotions, passions, experiences, disposition, and mood. The feeling of joy in English paroemias is conveyed with the help of the "heart" component, it seems light, bright, and the attitude towards such a deep feeling as sincerity is also conveyed, especially when a person turns to God. In English proverbs, with the help of "heart" somatism, such a human quality as courage is very often reflected, where the heart is a source of strength and courage, while the cowardice of the heart is condemned and ridiculed by native speakers. In English proverbs, the somatism "heart" can be compared with the inner fire of a person, which carries aggression, passion. The heart is also the center of love, compassion, spirituality. Love in Uzbek and English proverbs with a heart component is revealed as a spiritual attachment, an uncontrollable, deep, strong emotional feeling.



## RESULTS.

Signs of English and Uzbek proverbs with somatic vocabulary "nose" in paremiological pictures of the world are largely identical. In the English and Uzbek paremiological pictures of the world, first of all, the nose is characterized in terms of its shape and length. The function of the nose as an organ of smell in the paremiology of the Uzbek and English languages is represented by only a few examples. The "nose" component in the studied Uzbek proverbs is more frequent than in English. In a number of English and Uzbek paremias of the lexeme "nose", this somatism can be used both in a metaphorical and in a metonymic sense. In English and Uzbek proverbs, the "nose" component occupies the central part of the face, and therefore affects the image of a person as a whole. Damage to the nose is very common in proverbs, reflecting undesirable situations that negatively affect the human condition. In Uzbek proverbs, the nose can denote a small distance, act as a measure of length, can reflect a person's curiosity as a negative trait of his character, and also symbolize such a human vice as pride. In Uzbek proverbs, the nose is metaphorically used to characterize human qualities, emotions; most often it symbolizes the sadness and sadness of a person. In English proverbs, the "nose" component reflects a positive attitude towards personal opinion. In English proverbs, "nose" can reflect such a quality of a person as restraint. In English proverbs, "nose" is a distinguishing feature of a family, a marker of a certain family resemblance, a feature that is inherited.

Signs of the somatic vocabulary "eyes" in the English and Uzbek paremiological pictures of the world are largely identical. In English and Uzbek proverbs, the eyes are characterized, first of all, as an instrument of vision. As the anatomical organ of the eye is described in terms of color, size, location, they are subjected to negative physical impact. In paremias of the English and Uzbek languages, "eye" reflects the feeling of envy of a person, where this feeling is evaluated negatively; it is harmful to health and peace of mind. Eyes can perform actions on their own or experience some negative effects on themselves. Eyes are associated with tears, which is fixed in both Uzbek and English paremiology. Eyes are a mirror of the soul; they convey various mental states of a person. The components of "eyes" reflect the condemnation of outward beauty. In proverbs of the Uzbek and English languages, the eyes can be metaphorically understood as a receptacle, the degree of filling of the stomach, with the help of which one can determine the level of a person's greed. In English and Uzbek proverbs, there is a negative attitude towards a person's ability to deceit and hypocrisy. In Uzbek proverbs with the "eye" component, there is a positive attitude towards such human abilities as condescension, forbearance, forgiveness of mistakes.

It is unpleasant for an Uzbek person to listen to the truth about himself, the truth can ruin relationships, this point of view can be traced in Uzbek proverbs with the "eye" component. The Uzbek proverbs reflect ideas about the evil eye, namely the danger of brown, black, as well as someone else's eye - "Tatar".

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. The perspective of my research is to analyze a larger number of proverbs combined with the keywords we have chosen, to compare paremiological pictures of the world of the English and Uzbek languages based on the analysis of such proverbs as "hands, heart, head, nose and eyes".

Each nation and people has its own history, its own culture, which has been formed over centuries or even millennia, and the main uniqueness of each nation lies precisely in its language. Nothing so fully and deeply reflects the peculiarities and originality of this or that people as language.

### **CONCLUSION.**

Consequently, a person's picture of the world is largely determined by the system of the language in which he speaks. Proverbs, sayings and other figurative sayings as special communicative units express common thoughts for all mankind and at the same time emphasize the specifics of the worldview of each society.

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