

REALIZATION OF SOMATIC OBJECTS IN PAREMIOLOGICAL TEXTS IN ENGLISH AND UZBEK LANGUAGES

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Abstract

The article examines the realization of somatic objects in paremiological texts in English and Uzbek languages. The study includes the classification of somatic vocabulary and the analysis of its functioning within proverbs. Special attention is paid to semantic parameters such as polysemy, antonymy, and synonymy, as well as to the structural features of paremiological units. The comparison reveals similarities and differences in the use of somatic components, influenced by linguistic and cultural factors. The material demonstrates the role of somatic expressions in shaping cognitive and sociocultural models.

Keywords

somatic vocabulary, paremiology, English language, Uzbek language, phraseology, semantic analysis, synonymy, antonymy, polysemy, cultural differences.

Introduction. Somatic vocabulary, which reflects parts of the human body, occupies a significant place in the paremiological fund of various languages. Proverbs, as stable folk expressions, concentrate cultural, historical, and cognitive characteristics of a nation, making them an important object of comparative research. The realization of somatic objects in paremiological texts not only demonstrates universal cognitive mechanisms of linguistic thinking but also reveals nationally specific features related to mentality and worldview.

A comparative analysis of English and Uzbek proverbs containing somatic vocabulary allows us to identify both common semantic patterns and cultural differences in the interpretation of bodily metaphors. An essential aspect of the study is the identification of the semantic characteristics of such units, including polysemy, synonymy, and antonymy, as well as an analysis of their structural features. This research aims to deepen the understanding of the mechanisms behind the formation of paremiological units and their role in the linguistic worldview.

Somatic phraseological units, as stable linguistic elements, not only demonstrate lexical richness but also reflect the mental characteristics of language speakers. Several studies emphasize that somatic vocabulary is closely linked to cognitive processes and cultural concepts, making it an important subject for comparative analysis [1].

In the context of the Uzbek language, somatic proverbs often reflect traditional perceptions of the human body and its symbolism in folk culture. Research shows that such expressions not only capture elements of everyday life but also convey moral values characteristic of Uzbek society [2].

English paremiology demonstrates more universalized metaphorical constructions, which often lose their original somatic reference. For example, the expression "**to keep an eye on**" in English is no longer perceived as a literal reference to the organ of sight but functions as a means of expressing control and attentiveness [3].

The issue of translating somatic phraseological units remains one of the key challenges in cross-linguistic communication. Studies in this field emphasize that translating such units requires not only lexical equivalence but also consideration of cultural connotations, which is particularly relevant when working with languages belonging to different cultural traditions [4].

The aim of this article is to identify and analyze the features of the realization of somatic objects in paremiological texts in English and Uzbek, with a focus on their semantic, structural, and cultural characteristics. The study seeks to establish both common and differing principles of the functioning of somatic vocabulary within proverbs, as well as to determine the influence of cultural factors on the formation and use of these linguistic units.

Materials and Methods. The research material consists of paremiological units in English and Uzbek that contain somatic components. As sources for the English language, *The Oxford Dictionary of Proverbs* and *The Oxford Dictionary of Idioms* were used, covering more than 1,500 units that reflect the use of somatic vocabulary. For the Uzbek language, the analysis was based on data from *O'zbek tilining frazeologik lug'ati* and collections of Uzbek folk proverbs and sayings, which include more than 1,200 units.

The methodological framework of the study includes comparative, semantic, and structural analysis. The comparative method was applied to identify typological similarities and differences in the functioning of somatic vocabulary within proverbs in both languages. The semantic analysis was conducted to determine polysemy, synonymy, and antonymy within paremiological units, as well as their connotative meanings. The structural analysis allowed for the

classification of proverbs based on the type of somatic component (names of body parts, internal organs, sensory organs, etc.) and the identification of their grammatical features.

To ensure the representativeness of the sample, quantitative methods were employed, including the frequency analysis of specific somatic elements in the proverbs of each language. Qualitative analysis involved the interpretation of culturally conditioned meanings and metaphorical transfers associated with somatic vocabulary.

The results were interpreted from the perspectives of cognitive linguistics and ethnolinguistics, which made it possible to reveal conceptual differences in the representation of bodily metaphors in the linguistic worldviews of English and Uzbek.

Results and Discussion. A comparative analysis of somatic paremiological units in English and Uzbek was conducted during the study. The total sample consisted of 400 proverbs, with 200 from each language. The selection was based on the presence of somatic components in the expressions, referring to body parts, internal organs, or sensory organs.

The somatic components were classified into three main categories:

1. Body parts (head, hand, leg, etc.),
2. Internal organs (heart, liver, etc.),
3. Sensory organs (eye, ear, etc.).

The distribution results of somatic components revealed significant differences in frequency and patterns of use.

Table 1.

Comparative Analysis of Somatic Paremiological Units in English and Uzbek

| Category | English | O'zbek tili | Meaning (Translation) |
|-----------------|-------------------------|------------------------|--------------------------------------|
| Body Parts | to lend a hand | Qo'lini quruq olmaslik | Helping, generosity |
| | to keep a cool head | Boshini sovuq saqlash | Staying calm in difficult situations |
| | to be on one's toes | Oyoqda turmoq | Alertness, readiness |
| Internal Organs | to have a heart of gold | Yuragi keng inson | Kindness, generosity |
| | to have a heavy heart | Yuragi og'irlashmoq | Sadness, grief |
| | gut feeling | Ichagini his qilish | Intuition, premonition |
| | my heart skipped a beat | Yuragi urmasdan qoldi | Anxiety, fear |
| Sense Organs | to keep an eye on | Ko'z qadamoq | Observing, monitoring |

| | | | |
|--------------------------------|------------------------|------------------------|-------------------------|
| | to turn a deaf ear | Qulog'ini tiqmoq | Ignoring |
| | to catch someone's eye | Ko'zga tashlanmoq | Attracting attention |
| Physiological Processes | to break a sweat | Ter to'kmoq | Hard work, effort |
| | to hold one's breath | Nafasini ushlab turmoq | Waiting in suspense |
| | to bite one's tongue | Tilini tishlamoq | Restraint, self-control |

In Uzbek proverbs, expressions involving body parts are dominant. For example, "Qo'lini quruq olmaslik" (literally "not to leave the hand dry") is used to denote generosity, reflecting the importance of hospitality and mutual assistance in Uzbek culture. In English, a similar concept is conveyed through the expression "to lend a hand" (to help), but it carries a more neutral tone without a pronounced emotional connotation.

The category of internal organs is more prominent in the Uzbek language. The expression "Yuragi keng inson" (a person with a broad heart) describes a generous person, which is semantically close to the English "to have a heart of gold". However, in Uzbek, the liver ("jigar") is also used as a symbol of resilience and affection, as seen in the phrase "Jigar bandim" (literally "my bound liver"), which has no direct equivalent in English phraseology.

Sensory organs are more actively used in English proverbs, such as "to keep an eye on" (to watch, to monitor) and "to turn a deaf ear" (to ignore). Uzbek equivalents, such as "Ko'z qadamoq" (literally "to attach an eye"), have a more figurative form and a stronger emotional nuance.

Semantic analysis has revealed the presence of synonymous and antonymous pairs in both linguistic systems. For instance, the English expressions "to have a big heart" (to be generous) and "to be cold-hearted" (to be heartless) have Uzbek counterparts "yuragi keng" (broad-hearted) and "yuragi tosh" (stone-hearted).

Physiological processes in Uzbek culture are often associated with physical labor and overcoming hardships. The expression "ter to'kmoq" (to shed sweat) emphasizes the necessity of diligence and hard work, whereas the English equivalent "to break a sweat" may be used in a more casual, conversational context.

The analysis has shown that cultural differences significantly influence the use of somatic paremiological units. In Uzbek culture, somatic metaphors reflect the importance of emotional and moral aspects, while in English paremiology, the emphasis is placed on sensory perception and individual experience.

The practical significance of this study lies in the need to consider these cultural and semantic differences when translating proverbs. For example, the Uzbek expression "jigar bandim" requires adaptation when translated into English

to convey its emotional depth, using phrases such as "my beloved" or "my dearest" to retain its full meaning.

Conclusion. The comparative analysis of somatic paremiological units in English and Uzbek has revealed both universal and unique aspects of their usage. The findings emphasize the importance of cultural context in the formation of metaphorical expressions and their translation, which has practical significance for linguistic and translation studies.

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