

LINGUISTIC CLASSIFICATION OF SOMATISMS RELATED TO HUMAN BODY PARTS IN ENGLISH AND UZBEK

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Abstract

This article examines cross-cultural and linguistic variations in the use of somatisms (body-based metaphors) in Uzbek and English. It examines how cultural values and grammatical structures shape the representation of abstract concepts through physical metaphors. The analysis reveals significant differences in the types of somatisms used, in particular, the emphasis on social cohesion and internal qualities, as opposed to individualistic thought and expression in Uzbek. Specific examples demonstrate the cultural significance of somatisms, revealing how they reflect deeply held cultural norms and beliefs. By comparing these two languages, the study illuminates the complex interrelationships between language, culture, and human cognition.

Keywords

somatism, metaphor, cultural, linguistic, expression, English, differences, abstract, complex.

Somatisms, or body-based metaphors, are a fundamental part of human language, reflecting the close relationship between physical experience and abstract thought. This article compares and contrasts somatisms in Uzbek and English, and explores how cultural and linguistic factors shape their use and meaning.

A Turkic language, Uzbek has a rich storytelling and folklore tradition, which greatly influences its use of somatisms. Uzbek culture values hospitality and respect for the elderly, reflected in expressions such as “broad heart” for a generous person and “bent head” for a humble person. These expressions emphasize the cultural value placed on inner qualities and social adaptation. English, by contrast, draws heavily from its Anglo-Saxon roots and Western intellectual traditions. Somatisms in English often represent abstract concepts in terms of specific body parts, such as “heart” for feelings or “mind” for thoughts. This focus on individualistic thinking and self-expression contrasts with the Uzbek emphasis on community and social harmony. The use of somatisms is also influenced by the

grammatical structure of Uzbek and English. Uzbek, an agglutinative language, uses suffixes to express multiple meanings in a single word. This allows for more specific expressions of somatisms, as seen in expressions such as “to become hands and feet,” which conveys helplessness or weakness. English, an analytical language, relies on prepositions and word order to convey meaning.

A phraseological unit or phrase is a stable linguistic unit that has a single meaning, consisting of two or more words, and that expresses a single meaning.

Phraseologisms express meaning more strongly than words with similar meanings and reflect their imagery more vividly. Phraseologisms are unique figurative expressions of clear, unambiguous conclusions created by people based on witnessing various events in everyday life, evaluating various actions and states of people, and generalizing many years of experience.

Phraseological unit - a lexical unit that is equivalent to a word combination or sentence in terms of its structure, semantically represents a whole, generalized meaning, is not created in the speech process, but is introduced into speech in a ready-made state. A type of stable compounds with a figurative, portable meaning. For example, “as if a roof had fallen”, “to take one’s foot in one’s hand”, “a mouse’s hole is worth a thousand coins”, etc. Phraseological units are usually divided into three types:

1) Phraseological combination. A syntagm that preserves the lexical meaning of the words it contains and acts as a speech text that realizes the connected meaning of one another. For example, “to raise one’s hand”, “to whet one’s appetite”;

2) Phraseological whole. Phraseological units whose meaning can be interpreted based on the meanings of the words in the composition. For example, “copper came out”, “the dough is falling from the edge”;

3) Phraseological combination. Phraseological units whose meaning does not follow from the meaning of the words in the composition, and even expresses a meaning that contradicts it. For example, “to take one’s foot in one’s hand” (to walk very fast, to run)[1].

Phraseology is the branch of phraseology, and this concept was used by E.D. Polivanov in 1928 as follows: “I found it necessary to use the term “phraseology” as a special science that relates to lexis in the same way that syntax relates to morphology”[2].

Such scientists as V. Vinogradov, A. Yefimov, A. Shakhmatov, Sh. Rakhmatullayev, N. Shansky, Y. Pinkhasov, M. Khusanov, I. Kuchkortoyev, B. Yoldoshev contributed to the development of this field. Among them, Sh.

Rakhmatullayev studied Uzbek phraseology on a scientific basis. The following research works of the scientist are devoted to this field:

Each nation has its own phraseological base, and the phraseological layer reflects the customs, lifestyle, character, and worldview of that nation. In order to illuminate their main content and increase their colorfulness, various objects, human body parts, animal names, are taken as objects and expressed in a figurative sense, which helps to convey the intended meaning more effectively. For example, phrases involving human body parts have been studied by scientists such as N.F. Aliferenko, A.M. Chepasov, L.P. Gashayeva, V.A. Lebedinskaya, Y.R. Ratushnaya.

M.I. Gadoyeva and F.I. Karimova expressed their opinion on the specificity of the use of human body parts for the Uzbek and English languages as follows: "The use of human body parts in phraseologisms is characteristic of both the English and Uzbek languages. For example, if we take the word "head", which is considered a part of the human body, as an example, the English phrase "head in the clouds" is equivalent to the Uzbek phrase "boshi ko'kka yetmoq" and expresses the meaning of "endless joy, happiness" [3].

Both Uzbek and English have phraseologisms involving human body parts, which are similar in meaning.

For example: The phrase "Beat one's brains out" uses the word "brain", which is translated as "to harden one's brain" in Uzbek. If we pay attention to its content, it means "to think carefully". For example, I've been beating my brains out all week trying to finish this essay. In this example, the phrase "beat one's brains out" expresses that he has been trying hard to finish his essay all week.

"To vote with one's feet". This phrase uses the word "feet", which is translated as "to stand on one's feet". Its meaning is "to stubbornly demand the realization of one's idea". For example, It seems thousands of people are already voting with their feet, and leaving the country in the hope of a better life.

In this example, the expression "to vote with one's feet" expresses the fact that thousands of people are already voting with their feet, and leaving the country in the hope of a better life. The expression "to plug one's mouth" uses the word "mouth - og'iz", which is equivalent to the Uzbek expression "og'ziga talqon solmoq". Its meaning is "absolutely not to speak, absolutely not to participate in the conversation". For example, The teachers told us to plug our mouths shut during the entire presentation, or you can't tell peter anything.

In this example, the expression "to plug one's mouth" expresses the fact that students should remain silent during the entire presentation, or you can't tell peter anything.

"Bite one's tongue". This expression uses the word "tongue - til" and its translation in Uzbek is "to bite one's tongue". Its meaning is "to force oneself to speak, to avoid saying something inappropriate". For example, I had to bite my tongue and accept his explanation. In this example, the expression "bite one's tongue" expresses the need to accept his explanation without speaking. "One's head is buzzing". This expression uses the word "head - bosh" and is equivalent to the expression "boshi shishmoq" in Uzbek. Its meaning is "to think and be confused". For example, I had so many questions – my head was buzzing. In this example, the expression "one's head is buzzing" expresses the need to be confused because of the many questions. "Stick one's nose in". This expression uses the word "nose - burun" and its translation in Uzbek is "burun suqmoq". Its meaning is "to interfere". For example, I was doing just fine before he came and his nose in. In this example, the fact that he was doing well before he came and his nose in is expressed by the expression "stick one's nose in".

"Be up to (one) neck in (something)". This expression uses the word "neck - bo'yin" and its meaning is "to load". For example, She's up to her neck in work. In this example, the fact that the work was assigned to her is expressed by the expression "be up to one's neck in".

"Get stars in one's eyes". This expression uses the word "eye" and its translation in Uzbek is "to make eyes pop". Its meaning is "to be arrogant, to take someone you don't know". For example, I know she got starts in her eyes when she started up her business. In this example, the fact that she knew she was arrogant when she started her business is expressed through the expression "get stars in one's eyes".

In conclusion, it is worth saying that the analysis of somatisms in Uzbek and English shows the complex relationship between language, culture and knowledge. By understanding these differences, we can better understand the nuances of human communication and the cultural contexts that shape our understanding of the world.

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