

## SYNONYMY IN SOMATIC PROVERBS OF ENGLISH AND UZBEK LANGUAGES

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### Abstract

This article examines the occurrence of synonymy in Uzbek and English somatic proverbs. National proverbs that refer to human body parts like the hands, head, or heart are known as somatic proverbs. Additionally, this article focuses on how distinct proverbs in two languages employ different body-related phrases to convey the same concept. The primary technique for determining the parallels and discrepancies between the usage of these terms by English and Uzbek speakers is a comparative analysis. The article analyzes the linguistic and cultural factors that influence the selection of particular body parts to express similar concepts. We can arrange the proverbs based on their topics and meanings with the aid of a literature evaluation and grouping. The results demonstrate that while some body parts have universal meanings, other ones are unique to their culture. It can be said that synonymy in somatic proverbs is a rich area for understanding the connection between language and culture.

### Key words

somatic proverbs, synonymy, English language, Uzbek language, comparative linguistics, body parts imagery, phraseological units, semantic equivalence, cultural identity, linguistic richness, figurative meaning, human anatomy in speech, cross-cultural analysis, verbal expressions, idiomatic synonyms.

### Introduction

Because they convey the knowledge of ancestors, proverbs are an integral component of all languages. The human body is used in many of these proverbs to illustrate life lessons. We refer to these as somatic proverbs. The heart, the head, or the hands are frequently used to represent emotions and behaviors in both Uzbek and English cultures. The function of synonymy in these particular kinds of

proverbs is examined in this article. It's fascinating to observe how various body parts can be used in different languages to convey the same idea.

The study focuses on proverbs with similar or identical meanings. Sometimes the same scenario is described by two separate sayings, but they employ different imagery. For instance, an emotion may be described by the "eye" in one language and the "heart" in another. Cultural values are better understood by contrasting Uzbek and English examples. To demonstrate how these synonyms contribute to the diversity and color of speech, a basic analysis is conducted.

### **Literature review**

The study of somatic phrases is a popular topic in modern linguistics. Many researchers have explored how body parts create meaning in different languages. One key scholar in this area is Y. Dolgopolov. He examined how terms like "head" and "heart" serve as the foundation for many idioms and proverbs. His work is valuable because it shows that the human body is a universal tool for making metaphors in all cultures. Sh. Rahmatullaev and other researchers in Uzbek linguistics have conducted extensive studies on phraseological units. His dictionary of Uzbek idioms demonstrates a connection between numerous somatic expressions in the Uzbek language and cultural history. This research is relevant to the present study because it offers a comprehensive compilation of Uzbek somatic proverbs, which allows for comparison with English equivalents. The research facilitates the observation of parallels, such as the frequent association of "soul" (jon) or "liver" (bag'ir) in Uzbek proverbs with the "heart" in English proverbs.

Recent research, including that of A. Mamatov, has examined the semantic dimensions of somatic phrases. These studies indicate that synonymy is prevalent in this domain. Multiple proverbs can form a synonym group by describing the same human characteristic, such as bravery or laziness, through the use of different body parts. For instance, a brave individual might be characterized as having a "strong heart" in one language, while another language might use "thick skin" or "courageous eyes."

### **Methodology**

This study employs various logical techniques to examine synonymy in bodily proverbs. The primary aim is to discover how body parts are utilized in English and Uzbek to convey similar concepts. A qualitative research approach is employed to obtain discernible outcomes. The primary and most significant approach is the comparative method. This is utilized to compare English and Uzbek proverbs together. Through comparison, one can easily identify which body parts are utilized in each language for identical situations. The alternative approach is

semantic analysis. This approach is intended to explore the significance of every proverb thoroughly. Proverbs are metaphorical, so they don't always convey their literal meaning. Semantic analysis assists in categorizing various proverbs according to their common underlying meanings. A descriptive approach is employed consistently in the entire work. This is utilized to provide specific and tangible information regarding each proverb. It clarifies the cultural context and how these expressions are employed in everyday situations

### **Analysis and discussion**

This section examines particular proverbs to understand how synonymy functions in real-life situations. Through an analysis of English and Uzbek examples, the research reveals how various body parts convey similar human experiences. This analysis deconstructs these sayings into basic components to highlight their common meanings and cultural origins.

“Having two people think together is more effective than having just one.”

“Bir kalla - kalla, ikki kalla – oltin” . (One head is merely a head, but two heads are treasure).

The English version states that two "minds" are more efficient than one when addressing an issue. The Uzbek saying employs the same body part, the "kalla" (head). It establishes a distinction between one head and two heads, referring to the latter as "tilla" (gold) to emphasize its worth. Both phrases stress that collaboration yields a significantly better outcome than individual effort. This pair exemplifies absolute synonymy in bodily proverbs perfectly. Both cultures regard the "head" as the focal point of thought and intellect. In the Uzbek version, the term "gold" brings a cultural essence, illustrating that the wisdom obtained through consultation is the most valuable possession someone can hold. It demonstrates that the "head" is more than a body part; it serves as a linguistic instrument to honor collaboration and collective understanding in English and Uzbek cultures.

“To possess a heart of oak.”

“Yuragi otning boshidek” (His heart is like a horse's head).

The English phrase employs "heart" and "oak" (a sturdy wood) to characterize someone who is extremely courageous. The Uzbek saying refers to the "heart" (yurak) as well, but likens its size to a "horse's head" (otning kallasi) to illustrate immense bravery. Both sayings highlight the heart as the dwelling of courage

This is a perfect example of somatic synonymy across languages. Both cultures agree that a brave person has a special kind of "heart". The English version uses the strength of a tree, while the Uzbek version uses the size of an animal's head to show power.

- In English: "*A close mouth catches no flies*"<sup>79</sup>.

- In Uzbek: "*Sirni sukut saqlar*"<sup>80</sup> (Silence keeps the secret) or "*Sirni aytma do'stingga, somon tiqar po'stingga*"<sup>81</sup>. (Do not tell your secret to a friend, or they will harm you) (Partial Synonym).

The English proverb uses the "mouth" as a physical body part that must be kept closed to avoid trouble. The Uzbek proverb "*Sirni sukut saqlar*" is a direct synonym because it also focuses on the act of keeping the mouth shut (silence) to protect information. However, the proverb "*Sirni aytma do'stingga...*" is only a partial synonym. It gives the same final advice - keep your secret - but instead of focusing on the "mouth", it focuses on the "friend" and the negative results of speaking. In this analysis, we see that "A close mouth catches no flies" and "*Sirni sukut saqlar*" share the same somatic logic: physical control of speech leads to safety. This shows that while direct somatic synonyms are common, many proverbs are only partial because they use social consequences instead of body parts to teach the same lesson.

### Conclusion

The "heart" is often associated with bravery and the "head" with intelligence in both English and Uzbek, illustrating that bodily metaphors are universal. Though meanings are alike, Uzbek proverbs frequently incorporate local symbols such as "horses," while English proverbs refer to "oak trees" or "flies." The synonymy found in these proverbs enables speakers to select the most emotionally suitable phrase for a context, enhancing the flexibility of the language. Grasping these synonyms is quite beneficial for translators, as it enables them to identify a cultural equivalent rather than merely translating terms verbatim.

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