

# ANALYSIS OF PARALINGUISMS INVOLVING HEAD ORGANS

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## Abstract

This article sheds light on the role of the head and its parts in the formation of paralinguistic tools with the help of texts from Uzbek works. Also, the actions that create the most active paralinguisms among the head members and are widely used among the Uzbek people are based on diagrams and tables.

**Keywords:** somatism, paralinguism, semantic features, head organs, upper head organs, lower head organs, oral cavity organs.

## INTRODUCTION

Knowing and learning about the world is the main goal of all sciences. If we take into account that any knowledge begins with the process of self-perception, the analysis of the "language owner-language" relationship has become an object of science in linguistics. In order to fully study the possibilities of the language, it is necessary to analyze the body movements and mental state of the language owner. In this respect, somatisms can be said to be one of the most important elements of the process of knowing existence.

## Literature review

The term "somatism" was introduced into linguistics by F. Vack, who first examined this unit on the example of the Finno-Ugric language family. He analyzed the words related to body parts contained in the Estonian phraseology, called them somaticisms and divided somatic phraseology into three groups: expressions describing only people, describing people and animals, and only describing animals [18]. Scientists classify the components of somatism differently. For example, O.N. Nazarov distinguishes only the units associated with the names of parts of the human body as somatisms [10]. Z.G. Abubakirova agrees with F. Vack's classification and proposes to include organs such as blood, heart, muscles, and skin, which are not considered body parts, as somatic units [1]. Russian researcher S.V. Bogolepova studies the importance of somatisms in the development of the Russian language and singles out hand, head and eye as the most active and important components of Russian phraseology [3]. In our opinion, it is appropriate to include the movement of all external organs in the human body as somatic units, as well as internal organs such as the heart, liver, and lungs. Only then will it be possible to comprehensively analyze the characteristics of the speaker and the speech communication process.

Research methodology. Somatisms are an important element in all areas of linguistics, including paralinguistics. Because paralinguistic tools are directly based on the movement of body parts for a specific purpose. In particular, the movement of the head and its organs is an integral part of communication. Therefore, the lexical-semantic research of paralinguistic tools formed by head organs helps to open language possibilities.

It is worth saying that scientists have different views about somatisms and their components. Some researchers classify somatic units on the basis of groups in the somatic vocabulary system, that is, they are grouped based on terms related to external and

internal human organs, circulatory system, and physical condition. In some studies, the division of somatic units into groups, taking into account the semantic characteristics, is noticeable. In particular, the Russian linguist N.M. Shansky classified somatisms as follows:

- 1) common signs or their parts and names related to the specific characteristics of the male and female bodies;
- 2) internal, which ensures the vitality of the human body and its functions member marks;
- 3) determination of the substance of the human body and its organs [4].

Russian linguist I.Y. Gorodetskaya, having studied phraseological somatisms in French and Russian, identified 10 lexical-semantic groups of such units: character, physical state, emotional state, attitude to the situation, qualitative characteristics of a person, mental activity of a person, portrait, behavior, social status, degree of distance from the object [5].

Importantly, the scientist stated that the most active somatic phraseology in both languages is based on the movements of five organs: head, eyes, heart, hands, and feet. In particular, he justified the wide use of units with the participation of the head in relation to other members. In paralinguistic tools, non-verbal units related to the head occupy the main place.

Head - the front (in humans, animals) part of the body above the neck; the head The head is divided into the brain and the face [19]. The border between the brain and the facial parts passes through the edge of the upper eye, the arches of the cheekbones, and ends in the roundness of a nipple-like tumor along the area of the external auditory hole.

In Z.G Abubakirova's scientific work, the somatic lexicon of the phraseology of the Bashkir language was thoroughly analyzed, and special attention was paid to the classification of body parts. For example, in the research, all human organs are divided into five groups: head, neck, body, upper and lower organs, and the organ representing the soul (heart). Only the head and the organs located in it are divided into parts (head, face, forehead, eyes, mouth, teeth, lips, throat, nose, ears), other organs are given without internal classifications [1].

Based on this classification, it is appropriate to internally classify the head organs as follows:

1. The upper part of the head - hair, neck, ears, forehead, temples.
2. The facial part of the head - eyebrows, eyes, lids, face, cheeks, nose, jaw, chin.
3. Oral part of the head - mouth, lips, tongue, teeth.

In S.V. Bogolepova's dissertation, body parts are divided into general groups, and the scope of use of lexemes denoting their characteristics is studied [3]. The researcher divides somatisms into organs such as eyes, face, nose, mouth, lips, ears, head, neck, shoulders, arms, legs, chest, abdomen, and each of them has a specific color, shape, appearance, quality characteristics expressed in tables (for example, legs - *dlinnye, krivye, stroynye, krasivye, volosatye*; *grud - bolshaya, shirokaya, malenkaya, vysokaya, vpalaya, krasivaya, volosataya*).

## Analysis and results

It is worth saying that each part located in the head part creates a unique paralinguistic tool and serves to reflect different semantic meanings. For example, among the paralinguisms formed with the participation of the upper part of the head, non-verbal units related to the forehead occupy an important place. Holding the forehead, shaking the forehead, kissing the forehead, slapping the forehead, putting the palm on the forehead, stroking the forehead, punching the forehead, depending on the context, reveal various semantic meanings such as regret, caress, suffer, dislike. serves. For example, the paralinguism of shaking one's forehead is used in communication, and sometimes to reveal the feeling of not liking someone:

When Ilyasov sat down, he looked at Zahid, frowning. The ascetic read the meaning of this look as "Brother, you have come for nothing, don't bother me" and waited for the owner of the room to start speaking. [15, 61]

The paralinguism of kiss on the forehead is popularly used to express affection towards a child or small children. In Uzbek ceremonies, this action is widely used to wish happiness to young people.

1) to caress.

"Oh, my son of a mare!" At last, my son has arrived!

Toy bent over while Mom kissed his forehead.

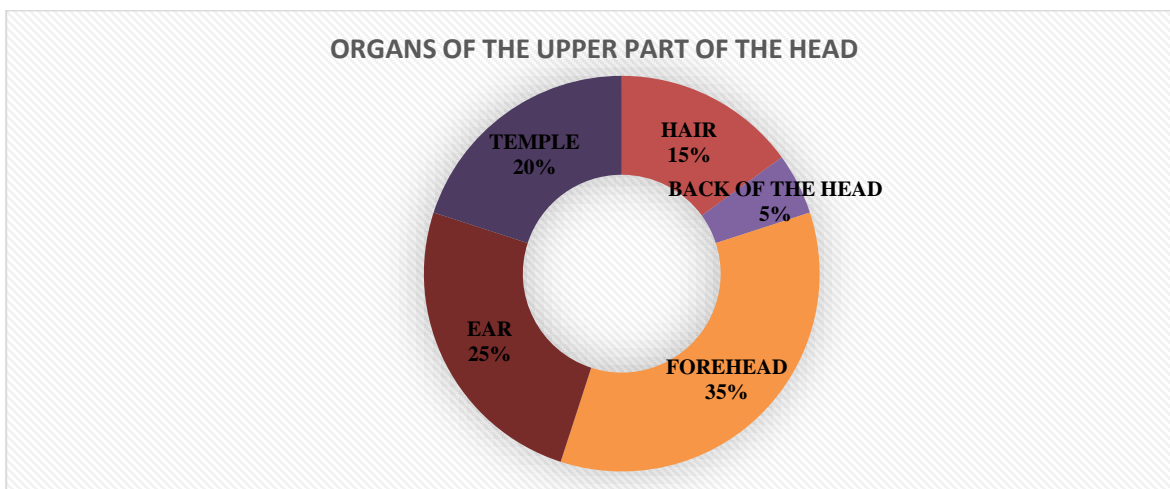
"The car hit," he said, smiling again. - I came to receive blessings from you. [7, 17]

2) to wish happiness.

Some brides with the intention of "let their lives be sweet".

sprinkles sweets over his head. Adasi (that is, Asadbek!) scatters money with the intention of "may their lives be full". Then he kisses the foreheads of his daughters-in-law and then his sons. [15, 31]

Among the members of the upper part of the head, the units related to the neck are rarely used in communication and are characterized by the shape of the nape of the neck. The ratio of paralinguisms in the participation of members of the upper part can be compared using the following table:



Undoubtedly, eye expressions occupy the main place among paralinguisms involving the facial organs. It is no secret that the eyes convey a certain emotional meaning in any verbal and non-verbal communication. Accordingly, the following eye-related paralinguisms were identified in Uzbek communication:

To look away

Wink

Wash your eyes

Look at the ground

To play with the eyes

Open your eyes wide

Wink

Pull out the cotton wool

Squinting

To close one's eyes

Wink

His eyes

Blink

To turn a blind eye

Rub your eyes

To signal with the eyes

To close one's eyes

Among them, it was determined during the analysis that the wink expression has different semantic meanings.

To wink - to close (squint) an eye (usually one) to indicate something.

1) "Now you will see."

Everyone's eyes widened. They were looking for silver. The silver hasn't gone in yet. My Uzbek mother had two eyes on the sidewalk, and Hasanali would squint at one sidewalk and my Uzbek mother for some reason. (12, 170)

2) confirm.

"Bless you," said Shahidbek, "is this what honesty really is?" Secondly, for prosperity, knowledge and manners are necessary before genealogy, and this is not a secret from them, right?

"Habba," said Makhdum, narrowing his eyes, "we have also pondered these words." [11, 17]

3) to be angry.

"I thank you for your unbiased wishes and campaigns," Anwar said.

Makhdum itched again, squinted his right eye and looked sideways at Anwar. Because he used to look at people like that when he was very bitter. [11, 20]

4) calm down.

Chuvrindi was looking at the young man, he put his thumb and forefinger together, made the hole into a hole, and winked his left eye as if to say "everything is fine" and smiled. When Chuvrindi Hovuz said goodbye to the wrestler:

"What did you do to him?" he asked.

- I only said two words. Being a philanthropic person, he wanted to go with the people in a common car. [14, 94]

5) regret.

Boltaboy thought that he "can't take a joke", winked at Rozmat and frowned [19].

6) joke.

Look at me, brother Tolagan - said Safarov politely. - Your cow and your horse are standing, someone won't eat them. Think, think and act. They say that seven measures and one cut. You don't have a horse or a cow, he winked at Samandarov [16, 46].

7) lack of attention.

"Koshchinar" has a lot of work, but little food. You have learned to eat food from the big manger, you can't stand it. The victim's father winked at Siddiqjan with the meaning "I'm panicking" [11, 97].

8) to enjoy.

Have fun, posh girl! Zuhra's bride narrowed her dark eyes. [8,159].

9) order.

Other begs who learned to drink may during the reign of Umarshaikh Mirza used to drink it secretly from Babur at such parties. Ali Dostbek, a curmudgeon, winked mysteriously at the juicer carrying juice behind him and pointed to Ahmed Tanbal. The juicer approached Ahmed Tanbal with a meaningful smile and poured a blue "juice" from a silver pitcher into a porcelain cup [13, 139].

10) to be aware of a secret.

Yes, bless you! At least 80-90 kilos of flour is allocated for each of these shepherd dogs. However, those dogs are fed at the expense of those shepherds. So... in a year, count this flour and spend it on money... Do you understand? I understand, - said Bashirjan, surprised, after thinking a little more. We don't have shepherd puppies in the tempracombinat! - he added painfully. Gurbanov squinted his eyes and laughed [1, 98].

11) reporting false accusations.

Mirza Yodgor made our hand so long that it was enough to pluck not only one daughter of the country, but also the moon and star of God from the sky. Togonbek was proud of the girl and Majiddin. This kind of work should be stopped, young man! - said Majiddin [13, 146] with a squint and a fake scolding voice.

12) application form.

Bashirjon Zainiyevich! Ilhomjon was standing at the door. what's up The deputy clicks his throat and smiles, squinting his right eye. Have you been drinking? [1, 123]

13) to flatter.

Majiduddin rubs his palms: Well done! I could conquer seven climates like you! When he said, "Inshallah, we will do good things together with you in the future," Togonbek's eyes lit up: Taksir, he said, narrowing his eyes. - This insolent slave of yours has committed a crime that he cannot tell [13, 156].

14) give consent.

Our unbiased intention," said Majididin, putting his hand on his chest, "is to always serve our friends. Abulzia's narrow forehead twitched. Squinting one eye, he stared at the candle for a breath. Then he leaned towards Majididin [13, 243].

15) to invite.

He narrowed his eyes as if to say "Now I'll show you something" and started to take down the blankets on the camel chest [8, 111].

Also, facial expressions are of great importance in reacting to what is being said and expressing inner feelings.

As a result of the analysis, about ten face-related paralinguisms were identified.

To draw a blessing on his face

Press his face to his face

Face burning like fire

Make a face

Turn away

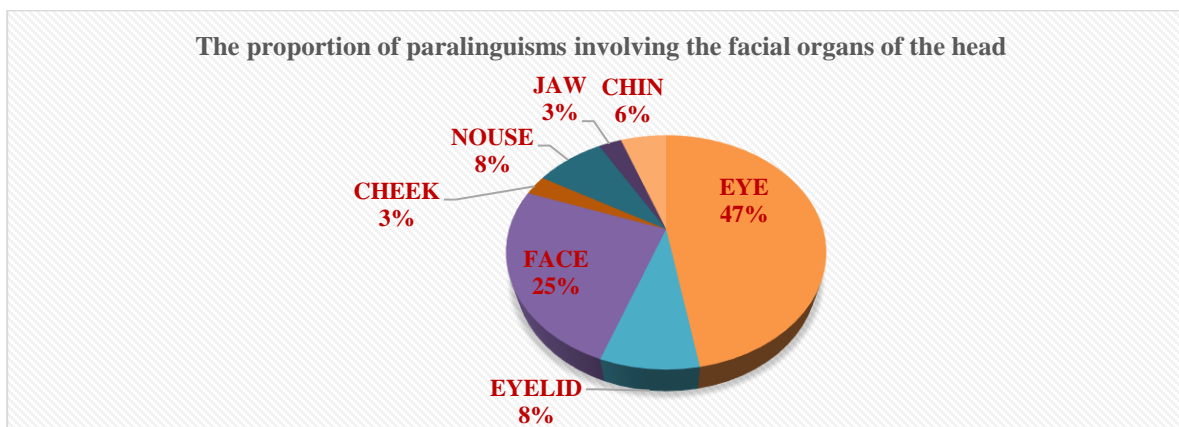
Turn your face

Redness in the face

Spit in the face

Face fly

Paralinguistic tools related to the jaw are rare among the facial organs, and only the shaking of the jaw was detected.



The mouth, lips, tongue, and teeth are part of the oral cavity of the head, and in Uzbek communication, the lips occupy a high place. With this organ, you can purse your lips, twitch your lips, quiver your lips, curl your lips, lick your lips, bite your lips, pinch your lips, shake your head while biting your lips, laugh with one side of your lips, lick your lips with your tongue, fly your lips. More than a dozen paralinguistic tools have been identified. Depending on the context, these tools serve to express a number of themes, such as contempt, surprise, mockery, surprise, upset, anger, rejection. According to the use of oral, tongue and dental organs, paralinguisms are almost equal in proportion, and each of them gives rise to about five non-verbal means, as can be seen in the table below:

<b>MOUTH</b>	<b>LIPS</b>	<b>TONGUE</b>	<b>TOOTH</b>
1. To speak with a closed mouth	To pucker his lips	Bite your tongue	Grind the teeth
2. To sit with one's mouth open	Lip twitching	Stick out your tongue	To press the tooth to the tooth
3.	Lip quivering	Stick out your tongue	Grind your teeth
4.	Pucker the lip		
5.	Lick your lips		
6.	To bite the (bottom) lip		
7.	To pinch one's lips		
8.	Biting the lip and shaking the head		
9.	To lick the lips with the tongue		
10.	Fly away		
11.			

## Conclusion/Recommendations

Analyzes show that each part of the head has its own role in communication, and in this regard, the participation of the parts of the head is considered active. Taking into account that the process of live communication takes place face-to-face, it is natural for the facial organs to be active. Also, the high importance of these organs is clearly demonstrated by the fact that the organs of the oral cavity participate not only in verbal, but also in non-verbal communication.

The conclusion is that the head and its parts are considered the most important components of the process of live communication, through which about a hundred paralinguisms are formed. Taking into account that only the communication of the Uzbek people was taken as the object of research, it is clear that the range of non-verbal units will expand further. Therefore, there is no doubt that the study of actions involving each part of the body in a certain nation or period will be an important step in the field of paralinguistics.

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