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The Useage of Somatism in English and Uzbek Proverbs

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***Abstract:** In folklore among all the variety and richness of its poetical significance and form it is difficult to find more interesting and researchable genre than proverbs and sayings. It was the subject of deep study for scientists in most different ideological branches. Most of the scientists agreed that the proverbs are folklore speech. They not only express an individual's perspective but also reflect the collective outlook of a community. Proverbs and sayings play important role in language. They give emotionality, expressiveness to the speech. They have certain pure linguistic features that must always be taken into account in order to distinguish them from ordinary sentences. Proverbs are brief statements showing uncondensed form of the accumulated life experience of the community and serving as conventional practical symbols for abstract ideas. They are usually didactic and image bearing. Many of them become very polished and there is no extra word in proverbs and sayings. Summarizing above mentioned information the following definition can be given to a proverb: A proverb can be defined as a short, meaningful, and rhythmically organized poetic expression that has been created by people over centuries within their social and historical contexts. The study of proverbs in English and Uzbek highlights the significance of their usage in speech.*

***Key words:** proverb, somatism, waist, face, head, arms, lungs, neck. Mouth, hand, finger, ear, forehead, eye, tongue, chin, bone, lips, tongue, beard, heart.*

The proverb is derived from the Arabic words “qavolla”, “qavlun”, meaning “to say a word/so`z aytmoq”, “to speak, talk/so`zlamog”. In the past, the proverb was also used as a “proverbs/otalar so`zi”. Among people, in the sense of proverb, the word “a wise folk saying/naql” is used. The basis of both is the word ” mind, intellect/ aql. But “a wise folk saying/naql” is a separate, independent, metaphorical genre of Uzbek folklore, at the end of which “1) the conclusion follows from the narrative; 2) the moral of the fable” is extracted .

The proverb is the wise words of a certain people, an aphorism, a compact opinion, conclusions that have arisen based on several generations of a particular people, many years of life observations, the

conclusion of tests of life and work experiences, the wisdom of reason. In proverbs, the idea is expressed compactly, succinctly and figuratively. While proverbs have a compact form, the content covers big life problems. They are not created professionally, but arise as a conclusion from life experience by the presumption of certain conditions. In each proverb, the soul experiences of that people, the National worldview, the artistic way of thinking, their wisdom will be expressed. Proverbs contain content socio-political, spiritual-cultural, moral-philosophical views.

Proverbs are comprehensive in content, they teach both knowledge and craftsmanship, to hard working, to patriotism, to honesty, to generosity, to friendship, in general, all human qualities are involved.

1. Proverbs about homeland and patriotism are considered as a separate type of topic. Proverbs on such a topic often feature the participation of somatisms: *waist/bel, face/yuz, bet, aft, bashara, head/bosh, hand/ qo`l, lung/o`pka, neck/bo`yin*. And this has its own meaning and reason. In particular, the participation of somatism *waist/ bel* in proverbs about the motherland and patriotism stands out. Just as the waist/bel is essential for a person to stand upright, the motherland, the homeland, also provides strength and support. A person can walk only in his own land, keeping his carriage, bearing, figure upright. It is said:

Strength comes from the homeland,

just as it does from the waist.

“Ayrilmagin elingdan,

Quvvat ketar belingdan”.

Somatism *hand/qo`l* is also used in proverbs about homeland and patriotism:

Nettle and it won't sting you.

Grasp the sword.

Eling senga cho`zsa qo`l,

Unga doim sodiq bo`l.

In these proverbs somatism *hand/qo`l* contained in the phrase *rich out hands/qo`l cho`zmoq* expressed the concept of “*helping*” in connotative meaning, but when the *rich out hands /qo`l cho`zmoq* came in the form of a compound.

Folk proverbs about solidarity and selfishness show widespread use of somatisms such as: *bosh, kalla, sar /head; yuz, bet, aft, bashara, bet/face; og`iz/mouth; qo`l/hand; finger/barmoq, ear/quloq; forehead/peshona; eye/ko`z; tongue/til; chin/iyak; bone/suyak; lip/lab; tongue/til; beard/soqol, heart/yurak.*

We can observe the usage of the somatism “*head/ bosh*” in the system of proverbs about hard working and laziness:

Actions speak louder than words.

Mard yigitning labi yog`liq,

Dangasaning boshi qonlik.

This proverb conveys the following meaning: A brave and hardworking person will prosper and succeed, while a lazy individual will face deception and failure, leading to their own downfall. Another proverb says about this:

Work leads to prosperity, deceit leads to ruin.

Ish oshga tortar, yalqovlik boshga.

In addition, proverbs about hard working people observe the widespread usage of somatisms **forehead peshona, manglay, neck/bo`yin**. In this proverb, it is often said that hard worker's forehead sweats, a lazy person's neck sweets:

Worker's forehead sweats.

Lazy person's neck.

Lazy person massages his chin.

Ishlikning peshonasi terlar.

Ishsizning bo`yni.

Ishsiz iyagini uqalar.

In labor and the pursuit of employment, a person primarily relies on their own hand strength. Therefore, in proverbs about labor, there is a distinct emphasis on the significance and meaning of the word *hand/qo`l*.

The hand represents not only physical labor but also the ability to work diligently and skillfully. It symbolizes the efforts and actions taken by an individual to accomplish tasks and achieve success in their work.

In English:

*The best **helping hand** is at the end of your sleeve.*

In Uzbek:

Mehnat qilsang qirga,

Qaram bo`lmassan qo`lga.

In these proverbs, it is believed that dependence on someone else's hand. Diligence is honored. Most often, a person's *hand* is compared to **a flower**, and the phrase "**master hand, skillful hand /qo`li gul,**" is used. It is noted that the human hand is even able to turn the desert into gardens:

In English:

*A **gentle hand** may lead even an elephant by a single **hair**.*

– Muloyim qo`l, hatto filni bitta tuk bilan yetaklay olad.

In Uzbek:

Odam – gavhar, qo`li — gul,

Odam qo`li cho`lni bo`ston qilar.

It seems that all the given proverbs emphasize the fact that **hand/qo`l** is the main body member in human happiness, reputation, lack of sustenance.

In the proverbs about hard working and laziness *forehead, forehead sweat(perspiration)/manglay* /word and word combinations occupy a special place.

A poor man's money is his forehead sweat.

“Kambag`alning puli — peshona teri”

This proverb expresses the notion that a person who works diligently and puts in the effort, symbolized by the sweat on their forehead, will find happiness and attain honest sustenance. It emphasizes the idea that hard work and dedication are essential for success and financial stability. Conversely, the proverb hints at the opposite: without shedding sweat, there can be no happiness or achievement. It implies that those who are unwilling to work hard or put in the necessary effort will not be able to attain prosperity or fulfillment.

In some proverbs about laziness also somatism *beard/ soqol* is used:

In English:

The coward's eyes are big, lazy's word are big.

Eyes are cowardly hands are brave.

In Uzbek:

“Qo`rqoqning ko`zi katta, dangasaning – so`zi”.

Ko`z qo`rqoq qo`l botir.

Erinchoq,

Erinchoqqa otasining soqoli o`yinchoq.

Somatism *eye/ko`z* also widely used in such proverbs In proverbs involving somatism “*heard/yurak*” is said that the heart of an enthusiastic person boils, while the heart of an unmotivated person plays. This also shows that the somatic phrase is given within the proverb.

In proverbs created on the virtue of honesty, hardworking, the vices of sequency, bribery are contradicted by the means of somatism “*waist/bel*”, the phrase:

“*Beli og`rimaganning non yeyishini ko`r*” is used to expose sponging, and it also comes in the proverbs:

“*It is easy to roll a thorn with someone's hand*”.

Labor is the activity performed by individuals to sustain themselves, fulfill their needs, and engage in fasting.

1. The role of throat somatism in *proverbs about labor* is somewhat conspicuous. For example:

“*Tekin tomoq biqin teshar*”,

“*Tekin tomoq odamning tuzog`i, edirib aytadi: Ammamning buzog`i*”,

“*Tekin tomoq totlik kelar*”,

“*Totli tomoq tamuqqa tushirar*”,

“*Tekindan tomoq bo`lsa, qirq kun yotmoq kerak*”,

“*Xalq molini egan tomog`idan ilinar*”,

“Tekin tomoqning tami boshqa, eganlarning boshi qashqa”,

“Tekin tomoqning tikanagi tiqilar”,

“Tomog`ining yo`li toza, ishi bo`lar pokiza”.

In these proverbs, denotation meaning of the somatism *throat/tomoq*“ refers to the concept of food, bread, rations prepared by someone.

2. In folk proverbs that expose the vices of teak the somatisms *teeth/tish*, *nose/burun*, *eye/ko`z*/ are used.

For example:

Ill gotten, ill spent.

“Tekin tomoq totli kelsa, tish sindirar”,

“Tekin go`shtning suyagi burun yirtar”,

“Tekin egan, ko`zga tikan”

It seems that in these proverbs, the harm of the free thing, the distress/kurse that it brings to a person, in the denotation meaning, is expressed through the phrases *breaking a tooth/ tishni sindirishi*, *tearing a nose/burunni yirtishi*, like *pricking thorn in the eye/ ko`zga tikandek sanchilishi/*.

The mention of the nose in these proverbs is related to the concept that anything that comes out of the nose is considered impure or haram. It symbolizes the association between indulging in free or illicit things and the moral impurity or wrongdoing associated with such actions.

3. In English proverbs about greed witness the somatism *teeth* is used:

Greedy eater dig their caves with their teeth.

Ochko`zlar go`rlarini o`z tishlari bilan qazarlar.

Bribery is one of the malaise, ailment of the society. Giving money illegally or unethically to influence a person's behavior is a form of bribery. Bribery is a manifestation of freeloading. Proverbs of such content often witness the interpretation of somatisms *hand/qo`l* and *eye/ko`z* on the basis of synecdoche or exaggeration:

The liar cuts off all five of his hands with his own mouth.

“Poraxo`r besh qo`lini og`ziga tiqar”,

“Poraxo`rning ko`zi beshta, qo`li – to`rtta”,

“Poraxo`r besh qo`lini og`ziga tiqar”

The proverb a *bribe taker puts five fingers in his mouth/ poraxo`r besh qo`lini og`ziga tiqar* “is formed on the basis of the phrase *”to put five fingers in the mouth.* The combination of *”five hands/besh qo`l* used the concept of the whole hand in the form of a synecdoche to refer to the five fingers in one hand. In this proverb *“ the bribe taker's eyes are five, and the hands are four,* “*Poraxo`rning ko`zi beshta, qo`li – to`rtta* the quantity gain (since both the human eyes and the hands are only two, the eyes are five, and the hands are not four) is irrational. So, the proverb assures that even the irrationality of taking bribes on the basis of this irrationality is the self-deception of a person.

4. In Proverbs about honesty and decency, a folk phrase “*Beli og`rimaganning non eyishini ko`r*” is taken as a basis to ironically express the idea.

It is noteworthy that proverbs of such content can also be found in English:

“No matter how plain a woman may be, if truth and honesty are written across her face, she will be beautiful“

5. Among the proverbs in the content of diligence are these involved somatism *bone/suyak*:

The sun may scorch your face, but it cannot burn your stick (spear).

Kun qizig`i demagin,

Suyagingni sindirmas.

6. Proverbs about *honest and curvature* observe the involvement of somatism “*knee/tizza*” associated with the *leg part*:

“Aybi borning tizi qaltirar”.

There are some proverbs about *honesty and curvature* contain somatisms: *tongue/til, heart/yurak, eye/ko`z, hand/qo`l, wrist/bilak, heart/yurak.*

“Tilingni to`g`ri tutolmasang, dilingni to`g`ri tut”,

“Dili qing`irning tili qing`ir” .

“Ko`z tarozi, ko`ngil – qozi”,

“Tulki tulkiligini qilguncha, terisi qo`ldan qo`lga o`tar”,

“Egri bola o`stirsang, ikki ko`zi ko`r bo`lar”,

“Bilakka boqma, yurakka boq”,

“Egilgan boshni qilich kesmas”,

“Er yuragi pok bo`lsa, yov hiylasi xok bo`lar”,

“Quloqdan ko`z haq”,

“Qo`li qing`irning – dili qing`ir”

Above given proverbs somatisms like *eye/ko`z, hand/qo`l, head/bosh, wrist/bel, heart/yurak* are also used to reveal the concepts of correctness, purity.

The evil vile nature of`theft also has its place, created as a warning against its bad consequences. For example:

Evil starts in the eye, but goodness starts with words.

Evil strays from the path, but in the end, it falls into its own hands.

Evil will not cease until its hand is severed.

“O`g`rilik ko`zdan boshlanar,

To`g`rilik – so`zdan”,

“O`g`ri o`g`irlab yo`lga tushar, oxiri borib qo`lga tushar”,

“O`g`ri qo`li kesilmaguncha o`g`riligini qo`ymas”,

“O`g`rining elkasi – qiyshiq”,

“O`g`rining ko`zi – o`ljada”,

“O`g`rining ko`zi – o`mochda”,

“G`iybatchining dili kir,

G`ar – o`g`rining tili bir” kabilar shular jumlasidandir.

English proverbs about theft reveal that somatisms **throat tomoq, teeth/tish** which are used more often to express the concept of passion:

“Save a thief from the gallows and he'll be the first who shall cut your throat”

O`g`rini qutqarsang u birinchi bo`lib tomog`ingni kesadi,

“When a thief kisses you, count your teeth”

O`g`ri o`psa, tishingizdan ehtiyot bo`ling.

7. In the proverbs about kindness and evil, the use of somatism eye/ko`z is prominent: in the proverb “Yomon bola ko`zidan, bilinadi so`zidan” somatism “**from the eye/ ko`zidan**” is indirect object. In fact, a bad person is noticeable from the fact that his **eyes** are wild, introverted. So, this proverb teaches to anticipate the nature, character-feature, mental state of people.

Such a meaning is embodied in the proverb:

Yaxshilik – yuzda, yomonlik – ko`zda.

Indeed, it is true that a bad friend brings a laugh, grief to the head. Therefore, many proverbs were created to warn about this.

In particular, “Yomon oshga o`rtoq, boshga – to`qmoq”.

The participation of somatism **head/bosh** in proverbs about kindness and evil also attracts special attention. Examples

Until you have experienced the bad, you won't appreciate the good.

Give your head to the bad before giving it to the good.

A stone may crush a tent, but the head is the killer.

“Yomonga bosh bo`lguncha, yaxshiga yo`ldosh bo`l”

“Yomonga osh berguncha, yaxshiga bosh ber”

“Tentak tosh terar, qotil – bosh”,

“O`t tosh yorar, tosh bosh yorar”.

In this context the phrase “**to lead**” means “**bosh bo`lmoq**” “**to manage**”, the phrase “**qurbon bo`lmoq**”, “**to be a victim**” and “**bosh termoq**” means “**to kill**”.

“Yaxshilik yaxshidan qaytar, yomon – yuzingga aytar”,

“Yaxshini so`ksang, **suyagidan** o`tar, yomonni ursang, **terisidan** o`tar”.

In these proverbs somatisms have also been pointed to distinguish kindness and evil.

So, in Proverbs, *the bad man's eyes, bad foot/yomon oyog`i/, bad man's mouth/yomon odam tili, bad man's tongue* of the evil man's with a warning against minor transmission is common:

The eye of the wicked teaches the heart.

If you clean a stone, it benefits you;

if you clean a mirror, it benefits your reflection.

The evil person has eight eyes, seeing neither this nor that.

“Yomonning ko`zi yurak og`ritar”,

“Toshga sog`ingan – o`ziga, qoshga sog`ingan – ko`ziga”,

“Yomonning oyog`i – sakkiz, bir tegmasa, bir tegar”,

“Oyog`i iflos to`r bulg`ar, o`zi iflos el bulg`ar”,

“Yomonning og`ziga – yamoq, yaxshining og`ziga – qaymoq”,

“Ilon zahri – tishida, yomon zahri – tilida” with a warning against minor transmission is common.

“Kulganga kula boqma, betiga kuya yoqma”,

“Tikan bo`lib oyoqqa qadalguncha, gul bo`lib ko`krakka sanchil” like somatism content, it also has the content of warning against evil.

Proverbs about *a good word* and *a bad word* reveal that the name **“tongue/til”**, a part of the body that provides the opportunity for a person **saying words, speaking** is brought with special attention. In this, the word **tongue/til** comes in its denotative and connotative meanings. Seven different denotative **meanings** are observed.

1. The word **tongue/til** means **“word/ so`z”**.

Examples:

An open tongue is a venomous snake, but a small tongue is a sacrifice for the soul.

“Achchiq til – zahri ilon, chuchuk tilga – jon qurbon”,

“Yomon til boshga balo keltirar, yaxshi til davlat, dunyo keltirar”,

“Yomon til yo jonga urar, yo – imonga”,

“Zahar til suyakni yorar”,

“Ochiq til osh edirar, achchiq til tosh edirar”,

“Til yaxshisi bor etar, til yomoni xor etar”,

“Shakar ham tilda, zahar ham tilda”,

“Ko`ngilni qo`l bilan ovlamasang, til bilan ovla” in these given proverbs **tongue/til** was used in the meaning of **saying a word, saying a good and a bad word, saying a warm and cold word**.

In these given proverbs, **bitter tongue/achchiq til, poison tongue/zahar til, bad tongue/yomon til** compounds are used in the function of **sweet tongue/shakar til, fresh tongue/chuchuk til** and open tongue compounds are used in the function of a diluent, as an adjectival to mood-raising words.

2. In these proverbs the word *tongue/til* is used in the meaning of saying a sweet and beautiful word.
For example:

Tongue a honey/ a heart of gall.

“*Til bor, bol keltirar,*

Til bor, balo keltirar”

“*Tili shirinning do`sti ko`p”*,

“*Tilingda bo`lsa bo`ling, kulib turar iqboling”*,

“*Tilni bog`la dil bilan, dilni bog`la til bilan”*

“*Go`sht-yog`berma, yaxshi til ber”*.

The fact that the tongue is a lover or a burner is especially emphasized in English and Uzbek Proverbs.

In English:

“*The tongue that loves and the tongue that burns*”. – Tarjimasi: “Sevdiruvchi ham, kuydiruvchi ham til”.

In Uzbek:

“Suydirgan ham til, kuydirgan ham til”

“Sevdirgan ham til, bezdirgan ham til”.

Proverbs of such meaning are also found in English. They also show that the word *tongue/til* is given as a synonym among them in the form of “*the tongue*”, “*the language*”.

In English:

The tongue is poisonous the language is sweet”

“*Til zaharli, til shirin”*.

3.The language is good enough the language despises evil.

The word *tongue/til* is used as a word that represents the sign of human ingenuity.

In English:

“*Language is mind decoration*”.

– Translation: “*Til aqlning bezagidir*”

For example,

“*Those who control their tongue will have a long life;
opening your mouth can ruin everything.*”

“*Til – aql bezagi*”,

“*Til – aql tarozusi*”,

“*Til – aql o`lchovi*”,

“*Yomonning tili bor, yaxshining – dili*”

4. It is argued that the word *tongue/til* is a means of communication among humans. For example:

“*Til – dil kaliti*”,

“*Til – dil tarjimoni*”,

“*Til – dil jarchisi*”.

5. There are proverbs in which the word *tongue/til* also expresses the concept of know - it - all. Such proverbs generally criticize the tendency of some individuals to speak excessively or boast about their knowledge. The use of the *tongue/til* in these proverbs highlights the role of speech and communication in conveying one's knowledge or opinions. For example:

The hand reaches for what it knows, the tongue reaches for what it learns.

The tip of the tongue leads to the head, the edge of the foot leads to the hand.

I didn't bite my own red tongue, nor did I enter my own kitchen.

“*Og`rigan joyga qo`l yugurar, og`ritar so`zga til yugurar*”,

“*Til yugurigi – boshga, oyoq yugurigi – oshga*”,

“*Qizil tilim tiyolmadim, qizimnikiga borolmadim*”.

Usually, “*long tongue/uzun til*” is used as an expression in speech, in order to signify that a person is a know-it-all and, on the contrary, feels awkward, shameful face on the contrary a taciturn or something. Such phrases can be found in English and Uzbek Proverbs directly in these meanings.

Translation: “*Mening uzun tilim hamma narsani kesadi, qisqa tilim nimanidir boshqaradi*”.

In English:

My long tongue is my sorrow, my short tongue is my treasure.

In Uzbek:

“*Uzun til – boshga to`qmoq, bo`yinga – sirtmoq*”,

“*Uzun til – umr zavoli*”,

“*Uzun tilim – uzgun tilim, qisqa tilim – tizgin tilim*”.

In the following proverb, instead of the word *tongue/til*, the word *mouth/og`iz* is used as a synecdoche.

In the following English proverb used the compounds “*one's tongue*”, “*one's teeth*”:

“*Keep one's tongue, between one's teeth.*”

- Translation: “*Tilingni tishingning orasida saqla*”.

6. When the word *tongue/til* is associated with the concept of sharpness, poison, or the blade of a sword, it signifies the potential harm that can come from one's words:

Tongue is a good weapon.

Tongue is not steel, yet it cuts.

“*Til tig`i qilich tig`idan o`tkir*”,

“*Til tig`dan o`tkir*”,

“*Tili nopok – o`zi nopok*”,

“*Suyaksiz til suyak sindirar*”,

“*Balo – tildan*”,

“*O`tarchining nashtari yeng ichida, zahar xotin nashtari til uchida*”.

The use of the word **tongue/til** in the meaning of dilution can also be seen in English proverbs:

One day, the tongue will become a bullet in the head.

–“*Til bir kun boshingga to`p bo`ladi*”.

7. Proverbs in which the word **tongue/til** comes also refer to the role of the tongue in the life of the people and society, its position, its importance in the prosperity of the nation. This results in appeared like:

Without control over the tongue, there is no attention to the nation.

“*Tilga ixtiyorsiz – elga etiborsiz*”,

“*Tilga etibor – elga etibor*”,

“*Tilga ehtiyot – elga ehtiyot*”,

“*Fil ko`tarmaganni til ko`tarar*”,

“*Har kim o`z tili bilan tirik*”

Proverbs related to verbal etiquette observe a special place reserved not only for **tongue/o`giz**, but also for somatism **mouth/og`iz**. Because the word comes out from the **mouth**. But as the proverb states:

“*To`qson og`iz so`zning to`qsona tuguni bor*”.

Somatism **mouth/og`iz** is often observed to come in its own way in proverbs called for verbal etiquette:

“*Gapi gapga o`xshamas, og`zi gapdan bo`shamas*”,

“*Og`izga kelgan so`z arzon, ovulga kelgan bo`z arzon*”,

“*Og`izdan chiqqan so`z qaytmas*”.

“*So`z chumchuq emas, og`izdan chiqsa, tutib bo`lmas*”.

But in such Proverbs it is noticeable that somatism **mouth/og`iz** comes in connotative meaning:

“*Yaxshi og`izga – osh, yomon og`izga – tosh*”.

In this proverb, the compound “**good mouth/yaxshi og`iz**” is metaphorical in nature and has come in a denotative meaning.

Somatism **ear/quloq** also occupies a special place in Proverbs of verbal and colloquial content, since the spoken word is heard and accepted by **ear/quloq**.

“*Mazali so`zga quloq charchamas*”,

“*So`zning onasi – quloq, suvning onasi – buloq*”,

“*Yaxshi gapga quloq sol, yomon gapgan quloq ol*”,

“Yaxshi gapning ham qulog`i bor, yomon gapning – ham”,
“Quloqdan kirgan sovuq so`z ko`ngilga borib muz bo`lar”

In this respect, similar proverbs can be evidence of our opinion.

The use of somatism *ear/quloq* in of verbal and colloquial content is also observed in English proverbs:

“What is told in the *ear* of a man is often heard thousands of miles away”.

– Translation: “*Odamning qulog`iga aytilgan narsa bir necha masofaga eshitiladi*”.

Teeth are also needed in order to speak. Because in the pronunciation of certain words, *teeth-tongue* sounds are of great importance.

O`ttiz tishdan chiqqan so`z,

O`ttiz uruqqa tarqalar.

There is also a saying using somatism *foot/oyoq* to emphasize the speed of the word.

For example:

“Yomon gapning oyog`i olti”,

“So`z oyoqdan ilgari borar”.

A spoken word or utterance is first analyzed in *in brain*, and then moved to *the heart* (denotation meaning from *the heart*). This is why proverbs about verbal etiquette attract attention in the terms of the usage of somatisms *head/bosh* and *heart/yurak*.

An evil word is a spear to the head, a good word is a balm to the soul.

“Yomon gap – bosh qozig`i, yaxshi gap – jon ozig`i”,

“Quruq so`z bosh og`ritar, yoriq qoshiq og`iz yirtar”,

“So`zlagandan so`zlamagan yaxshiroq, so`zlab edim, boshimga tegdi tayoq”,

“Sovuq gap yurakni muzlatar”,

“Yaxshi so`z – yurak yog`i, yomon so`z – yurak dog`i”,

“Yaxshi so`z – yurakka malham, yomon so`z – yurakka g`am”

In the proverbs about *word* sometimes using somatisms *eye/koqz*, *neck/bo`yin*, *bone/suyak*, *meat/et*, *face/yuz* are also observed. For example:

“Ko`zdan ko`zing toysa, so`zdan ko`ngling toyar”,

“So`z ojizi bo`lguncha, ko`z ojizi bo`l”,

“So`z suyakdan o`tar, tayoq – etdan”,

“Shirin so`z – qaymoqli ayron, achchiq so`z – bo`yniga arqon”,

“Shirin yuzingdan shirin so`zing alo”.

8. In Proverbs about justice and dishonesty, it is promoted to be diarist, to stand on the side of truth and dishonesty, which attracts attention to the fact that somatisms *hand/qo`l*, *head/bosh*, *face/yuz*, *hair/soch/* are used:

“Adolat qilichi kesgan qo`l og`rimas”,

“Insofli oshini er, insofsiz – boshini”,

“Haqiqat qilni qirq yorar”,

“Haqiqatning yuzi – yorug`, qo`li – uzun”.

9. Somatisms are also found in Proverbs about friendship and enmity. Proverbs on this content the most common use of somatisms head/bosh, foot/oyoq, eyebrow/qosh, face/yuz, ear/quloq, neck/bo`yin, heart/yurak, lung/o`pka, abdomen/qorin, skin/teri, po`st are observed:

A friend is a treasure to the head, an enemy is a thorn to the foot.

“In the footsteps of an enemy known from the face of a friend”.

– Do`st yuzidan, dushman izidan malum.

“Do`st boshga boqar, dushman – oyoqqa”,

“Do`st otgan tosh bosh yormas”,

“Do`st so`zini tashlama, tashlab boshing qashlama”,

“Do`stsiz boshim – tuzsiz oshim”,

“Yot oshingga qaraydi, do`st – boshingga”,

“Dushman o`lar, do`st qolar,

O`sma ketar, qosh qolar”,

“Do`st yuzidan bilinar, dushman – izidan”,

“Do`st yuzingga boqar, dushman – izingga”,

“Do`stda dushmanning qulog`i bor”,

“Do`stning ko`ngli qolguncha, dushmanning bo`yni uzilsin”,

“O`pka, yurak go`sht emas, hisoblashgan do`st emas”,

“Qorin go`sht bo`lmas, sipohi – do`st”,

“Har kimni do`stim dema, tandagi po`stim dema”

10. In Proverbs about flatulence and cowardice somatisms head/bosh, neck/bo`yin are used:

“Bir boshga – bir o`lim”,

“Botir qiyinni engar, nomard bo`yinni egar”,

“Botir boshga balo tegmas”.

But in the following proverb “Bitmas ishning boshiga, botir kelar qoshiga” the word **qoshiga** is not a somatism, it is **a nominal predicate**.

“Botir o`lsa, yapaloq bosh ko`tarar” in this proverb “bosh ko`tarar” phraseological unit.

varianti: “Botir ishning boshida, yaxshi kelar qoshiga”.

In English, proverbs are often found with an emphasis on the dip of the heart:

“Against change of fortune set a brave heart”

–Baxtning o`zgarishiga qarshi jasur yurak kerak,

“The heart's mirth does make the face fair”

Yurakning shodligi yuzni odil qiladi.

11. Wisdom and ignorance can be witnessed by the active use of somatisms *head/bosh, tongue/til, eyes/ko`z, mouth/og`iz, hair/soch, foot/oyoq* in these Proverbs about this due to the fact that *head/bosh, brain/miya, mind/aql, tongue/ til, mouth/og`iz* are manifested:

“Adashmagan til, toyrilmagan tuyoq yo`q”,

“Ayron osh bo`lmas, nodon – bosh”,

“Aql – boshda,

G`ayrat – yoshda,

Asl – toshda”,

“Aql boshdan chiqadi, asl – toshdan”,

“Aql boshlaydi, oyoq tashlaydi”,

“Aql boshlovchi, tana ishlovchi”,

“Aql yoshdan, odob – boshdan”,

“Aql toshi – inson boshi”,

“Aqli kaltaning tili uzun”,

“Aqling ko`r bo`lsa, ko`zdan ne foyda”,

“Aqlli boshda soch turmas”,

“Aqlli desang ahmoqni, boshga urar to`qmoqni”,

“Aqlning ko`zi – uzoqning ko`zi”,

“Aqlsiz bosh – nursiz chiroq”,

“Aqlsiz gap tashir, oqibatda bosh qashir”,

“Aqlsiz og`zidagini oldirar”,

“Aqlsiz xotin husnini ko`z-ko`z qilar, aqlli xotin – aqlini”,

“Ahmoq boshdan aql chiqmas, aql chiqsa ham, maqul chiqmas”,

“Ahmoq kalla oyoq og`ritar”,

“Ahmoq o`z oyog`idan horiydi” kabi.

In the following English proverbs, the image of the fool, the fool, were created in contradiction with the image of the intelligent and wise, used the phrases “/take out hand/qo`lini olmoq”, “open out mouth/og`zini ochmoq”:

“Many a one for land takes a fool by the **hand**”).

– Translation: “Yer uchun ahmoqning qo`lini oladi”

*“Better to be thought a fool, than to open your **mouth** and remove all doubt”.*

– Translation: *“Og`zingizni ochib, barcha suhbatlarni yo`q qilganingdan ko`ra, seni axmoq deb o`ylashlari yaxshiroqdir”.*

The utilization of somatisms, which are body-related expressions or metaphors, is prevalent in proverbs across various languages, including English and Uzbek. Proverbs often employ somatic imagery to effectively convey deeper meanings and insights about human nature, behavior, and life experiences. By associating abstract concepts with tangible body parts or physical sensations, proverbs make their messages more relatable and memorable.

The following proverbs contain somatism *soch/hair, lab/lips, yurak/heart, qo`l/hand*. For example:

“Hairs to the grave, bring smb's gray”.

“Qabrga soch olib kelmoq”,

“Between a cup and the lip, a morsel may slip”,

“A brave heart in evil case is the companion of its men”

“Yomon ishda mard yurak o`z odamlariga hamrohdir”,

“Don't bite the hand that feeds you”

Seni ovqatlantiradigan qo`lni tishlamang.

In conclusion, proverbs are one of the popular, widespread, ancient traditional genres of English and Uzbek folklore. Indeed, in proverbs, the use of somatisms is often observed in accordance with the theme or message of the proverb.

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