

# The usage of somatisms in English and Uzbek proverbs

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**Abstract:** Proverbs 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. This article highlights the study and the significance of proverbs, their usage in speech in English and Uzbek languages. The correct usage of these proverbs is also important, while translating any other work of art we should pay close attention to this point, and that is the reason of the study of the theme we have taken under discussion. Key words: proverb, somatism, waist, face, head, arms, lungs, neck. Mouth, hand, finger, ear, forehead, eye, tongue, chin, bone, lips, tongue, beard, heart, highlight.

## 1 Introduction

A proverb is a traditional saying or phrase that expresses a perceived truth.

Proverbs often give practical advice and are based on the shared human experience. An English proverb is one that is used primarily by native English speakers.

The proverb is derived from the Arabic words “*qavolla*”, “*qavlun*”, meaning “*to say a word/so`z aytmoq*”, “*to speak, talk/so`zlamoq*”. 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

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artistic way of thinking, their wisdom will be expressed. Proverbs contain content socio-political, spiritual-cultural, moral-philosophical views.

## 2 Materials and methods

In this scientific article the semantic-pragmatic signs of somatisms in the English and Uzbek languages on the example of the proverb is revealed. The aim of the article to determine the place of proverbs in language and speech, their linguistic, national-cultural, denotative-connotative, diachronic-synchronous, stylistic-functional, cognitive, conceptual interpretation.

Clarifying the place of somatisms in the thematic groups of Uzbek and English proverbs, their artistic and stylistic tasks. For this, collections of English and Uzbek proverbs, lexical units representing human body parts in dictionaries - somatisms were chosen as research object. The subject of the study is the semantic-pragmatic features of lexical units representing human body parts found in English and Uzbek proverbs.

In this research article comparative-typological, descriptive-quantitative, structural-semantic, mathematical, conceptual, and contextual analysis methods were used [1-11].

## 3 Results

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

Below we will analyze proverbs in groups.

### 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 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 sweats:

*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*.

In the proverbs about hard working and laziness *forehead, forehead sweet(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:

*The coward's eyes are big, lazy's word are big.*  
*Eyes are cowardly hands are brave.*  
*Qo`rzoqning ko`zi katta, dangasaning – so`zi.*  
*Ko`z qo`rzoq qo`l botir.*  
*Erinchoqqa otasining soqoli o`yinchoq.*

**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`shkning suyagi burun yirtar”,*  
*“Tekin egan, ko`zga tikan”*

**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.*

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. 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*.

Examples:

“*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*”,

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

For example:

“*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.*

#### **6. 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*”.

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.

#### **7. 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*”, 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. 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”,*

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

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

*The tongue is poisonous the language is sweety”*

*“Til zaharli, til shirin”.*

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”.*

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.

Examples:

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

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

*“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 proverbs *“one's tongue”, “one's teeth”* compounds were used.

For example:

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

*“Tilingni tishingning orasida saqla”.*

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.

Examples:

*Tongue is a good weapon.*

*Tongue is not steel, yet it cuts.*

*“Til tig`i qilich tig`idan o`tkir”*,

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”*.

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 in the following proverbs:

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

*“Tilga ixtiyorsiz – elga etiborsiz”*,

*“Tilga etibor – elga etibor”*,

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`qsonta 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”*

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”*,

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 meals 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/tish-til* sounds are of great importance.

*O`ttiz tishdan chiqqan so`z,*

*O`ttiz uruqqa tarqalar.*

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”*,

### **8.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.

Examples:

*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”*,

**9. 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.

Examples:

*“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”*,

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”*.

**10. The most common Proverbs about science, vocation and ignorance are somatisms head/bosh and brain/miya, since a person must have a head in order to master science.**

The following proverbs contain somatism *head/bosh*.

*“Ilmi borni yosh dema, ilmi yo`qni bosh dema”*,

*“Kitob ko`rmagan kalla*

*– Giyoh unmagani dala”*,

*“Shogirdiga tosh bergan tosh olar,*

*Bosh bergan bosh olar”*,

*“Ilmsiz bosh qashir,*

*Xushomadgo`y gap tashir”*,

**11. The role of somatisms wrist/bilak, hand/qo`l, barmoq/finger, mouth/og`iz are also evident in Proverbs about science, profession and ignorance.**

It is observed that they come into use either as a word or as a component of a phrase:

*The strength of knowledge reveals one, the strength of wisdom reveals thousands.*

*“Bilagi zo`r birni yiqar,*

*Bilimi zo`r – mingni”*,

*“O`qigan tishlar, o`qimagan barmog`in tishlar”* kabi.

Proverbs of such content, in which somatisms were involved, are also available in English:

*“Instead of seeking new landscapes, develop new eyes”*,

*“The master`s eye does more work than his hands”*,

*“Too much bed makes a dull head”*.

**12. In English and Uzbek proverbs about generosity and misery somatisms tooth/tish, mouth/og`iz are observed.**

Examples:

*“They don`t count the teeth of a gift horse”*,

*“One doesn`t examine the teeth of a gift horse”*,

*“You don`t look a gift horse in the mouth”*,

*No man ought to look a gift horse in the mouth.*

*“Besh panjangni og`zingga tiqma”,  
“Bor bo`lib emaganning ur tishiga”,  
“Saxiyning ishiga baxilning tishi qamashar”.*

**13. In English proverbs about dexterity and lack of ability somatisms head/bosh, tongue/til, mouth/og`iz are widely used.**

Examples:

*“Do not put a grass turban on my head”,  
“The mud the you throw falls into head”,  
“A sharp tongue will cut off its own head”,  
“A closed mouth is wise head”,  
“If everybody says bread and cheese, you put your head down and die”.*

In Uzbek proverbs about dexterity and lack of ability somatism mouth/og`iz is used.

*“Chivin ham anqovning og`zini poylar”,  
“Elak so`rashga ham og`iz kerak”*

In Uzbek proverbs of dexterity and lack of ability content, it was clarified that more somatisms *hand/ko`l, foot/oyoq, neck/bo`yin/, throat/tomoq/, eyebrow/qosh, eye/ko`z, tongue/til* are used.

Examples:

*“Puxta bo`ynidan ilinar,  
Go`l – oyog`idan”,  
“Yutganning tomog`iga qarama,  
Yurganning – oyog`iga”,*

**14. Since the honest, deceitfulness, callousness (tattletale) are related to language, the role of somatism tongue/til in proverbs is vividly seen in English and Uzbek Proverbs.**

Examples:

*“The tongue that belongs to the fake friend is sharper than a knife”,  
“Loose tongues are worse than wicked hands”  
“Til kichik bo`lsa ham dunyoni buzar”,  
“To`g`ri tilim tiyolmadim, Tuqqanim bilan turolmadim”,*

Somatisms *teeth/tish, eye/ko`z, neck/bo`yin, bone/suyak, head/bosh/, face/yuz* in Uzbek proverbs on the topic of the honesty, deceitfulness, callousness (tattletale) are used.

For example:

*“Better an honest smack in the face than false kiss”  
“Til bilan tugilgan tugun tish bilan echilmas”,  
“Til yomoni – bo`yinga sirtmoq”  
“False ambition serves the neck”,  
“Every hearing must hang by its own head”,  
“O`z so`zli yigit – kun yuzli yigit”*

**15. Both in English and Uzbek proverbs about patience and impatience, the word nose/burun can be found simultaneously.**

Example:

*“Achchig`ing kelsa, burningni tishla”  
“Don't cut off your nose to spite you face”.*

**16. Proverbs about patience and impatience use somatisms like: waist/bel, foot/oyoq, eye/ko`z, heart/yurak.**

For example:

*“A proposal without patience breaks its heart”.  
“Berdi” sini aytguncha, belini bukma”,  
“Sabr qilsang, g`o`radan holva bitar,  
Besabrlar o`z oyog`idan yitar”,*



**17. The somatism *heart/yurak* is more commonly used in Proverbs about *kindness* and *lack of consequence*.**

Examples:

*“He who is a narrow of vision can not be big of heart”,*

*“Distance makes heart grow fonder”,*

*“A gentle heart is tied with an easy thread”,*

*“A stout heart crashes ill luck”.*

Among all people, the concept of *love/mehr* is interpreted in connection with *eye/ko`z* somatism.

Examples:

*What the eye sees, the tongue speaks;*

*what the ear hears, the head speaks.*

*“Yigit mehri – ko`zda”,*

*“Ko`z ko`zga tushsa, mehr qo`zg`alar”,*

*“Ko`z ko`rganini qilar, Kosov – tutganini”,*

Including proverbs about *kindness* and *lack of consequence*, in which the somatisms *eye/ko`z*, *ear/quloq* are involved, are also found among the English people.

For example:

*“What the eye doesn't see, the heart doesn't grieve over”,*

*“Love enters a man's heart through his eyes”,*

*“More credit is given to the eyes than to the ears”.*

The somatism *ear/quloq* is used more often in Uzbek proverbs:

*“Odam quloqdan ozar,*

*Ko`ngildan semirar”,*

*“Sening gaping – sho`rva,*

*Mening qulog`im – to`rva”).*

Just as proverbs about *kindness* and *lack of consequence*, in which somatism *tongue/til* is used in English and Uzbek.

For example:

*“With the sweet tongue of kindness, you can drag an elephant by hair”.*

*“Mehr xazinasi – til”,*

*“Ko`zdan tushgan tildan ham tushar”,*

*“Siylagani puling bo`lmasa, Siypagani tiling bor”.*

In such proverbs somatism *face/yuz*, *qosh-qovoq*/(it defines the negative mood), *head/bosh* are mostly used as a main part.

***face/yuz:***

*The face of a person is warmer than the sun.*

*The face of a person lifts the sun.*

*“Bet ko`rgandan hol so`r”,*

*“Odamning yuzi – olmosdan o`tkir”,*

***qosh-qovoq:***

*Understanding is on the face, kindness is in the eyes.*

*“Osh-tovog`ing kerak emas,*

*Qosh-qovog`ing kerak”,*

*“Uyat yuzda bo`lar,*

*Mehr – ko`zda”,*

**18. In English and Uzbek proverbs on the content of *loyalty* and *unloyalty somatism* “*heart/yurak*” is used.**

For example:

*“Hearts never grow older”,*

*“Absence makes heart grow fonder”.*

“*Bir yurakka – ikki muhabbat*”,

In English and Uzbek proverbs on the content of *loyalty* and *unloyalty somatism* “*eye/ko`z*” is used mostly.

In English:

“*Love for one, eyes for four*”,

“*Beauty is in the eyes of gazer*”.

“*Ko`z qarisa ham, ko`ngil qarimas*”,

“*Muhabbatning ko`zi – ko`r*”,

Some proverbs of such meaning used somatism *ear/quloq* together with the *eye/ko`z*:

In proverbs about *love and infidelity* somatisms *foot/oyoq*, *hair/soch*, *lang/o`pka*, *tongue/till* are used.

For example:

*Bir etikka ikki oyoq sig`mas*,

*Sochingni kunda tara*,

*Yoringga kunda qara*,

*To`yo`pkasiz bo`lmas*,

*Yor – firoqsiz*,

*Chin sevgining tili bo`lmas*.

**19. In Proverbs about family and neighborhood somatisms *head/bosh*, *mouth/og`iz*, *beard/soqol*, *tooth/teeth*, *foot/oyoq*, *hand/qo`l*, *ear/quloq*, *bone/suyak*, *eye/ko`z* are widely used.**

Examples:

*The head of a guest is the chief of the host.*

*A good wife makes her husband a leader, a bad wife makes him a servant.*

*Bosh ikkov bo`lmay, Mol ikkov bo`lmas*,

“*Boshim ikki – molim ikki*”,

“*Yomon qo`shni – boshga balo*”,

“*Qo`shnining oshi – g`avg`oning boshi*”,

“*Yaxshi xotin erini elga bosh qilur*,

*Yomon xotin erini gado qilur*”,

“*Ro`zg`or, o`ttiz ikki og`zi bor*”,

In the Proverbs about *family and neighborhood* somatisms *face/yuz* or *eyelid/qovoq* are used.

For example:

“*Yaxshi xotin yuzida oy ko`rinar*,

*Yomon xotin qovog`idan qor yog`ilar*”,

“*Yaxshi xotin – betidan semirar*,

*Yomon xotin – ketidan*”.

The word “*ket*”/*buttock*, which is used in the end of these proverbs is quoted as a rhyme to *bet /face* somatism, it is also a somatism and is among the vulgar words. The word is used in English as “*buttock*” (“*dumba*”).

**20. In proverbs about kinship and alienation most often somatism “*liver/jigar*” is used.**

For example:

*The liver of a satisfied person has extra, the unsatisfied person's liver is empty.*

“*Tuqqan jigarning ozori bor, bezori yo`q*”.

The somatism “*liver/jigar*” is widely used in the vernacular as a metonymy with respect to kin-ship. In particular, in a mourning ceremony, a person whose close relative dies, will cry out through the word “*my relative/jigarim*”.

Therefore, one substantive group of laments is formed by *redif* songs “*my relative/jiqarim*”.

In proverbs about *kinship and alienation* *head/bosh, hand/qo`l, neck/bo`yin, five gingers/besh barmoq, palm/kaft, heart/yurak, vein/tomir, nail/tirnoq, eye/ko`z* are used.

Examples:

*If the head is covered, it's protected; if the hand is bitten, it's the most painful.*

*My right hand, my left hand, both of them are also my hand.*

“*Bosh yorilsa – “bo`rk ichida,*

*Qo`l sinsa – eng ichida”*,

“*O`ng qo`lim, so`l qo`lim,*

*Ikkovi ham o`z qo`lim”*,

“*Singan qo`lning og`irligi bo`yinga tushar”*,

“*Besh barmoqning birini tishlasang, bari og`rir”*,

*Onangni kaftingda tutsang,*

*Singlingni boshingda tut”*,

“*O`gay ota o`kirar,*

*Yuragidan bo`kirar”*,

“*Qaynim – qaymoq yog`im,*

*Qaynsinglim – yurak dog`im”*,

In English and Uzbek variants of proverbs of similar content, somatism *ko`z/eye* is widely used.

Examples:

“*Yosh yigitning ko`zi bilan qiz olma”*,

“*Ko`rib yurganning ko`zi – tarozi”*,

“*Ko`ra-ko`ra ko`zchil bo`lasan,*

*So`zlay-so`zlay so`zchil bo`zlasan”*,

“*Ko`rning ko`zi barmog`ining uchida”*.

In English: “*Beauty is in the eye of a beholder”*.

In Proverbs about *experimentalism and caltabinism* somatisms *qosh/eyebrow, qo`l/hand, quloq/ear, bo`yin/neck, oyoq/foot, tish/teeth, og`iz/mouth* are observed.

Examples:

*Don't judge by appearances.*

*The skill of a weaver is known by their hand.*

*Give a camel a bridle, give an elephant a rope.*

“*Boshidan o`tmaganning qoshidan o`tma,*

“*Bo`yoqchining bo`yoqchiligi qo`lidan malum”*,

“*Devonaga el ber,*

*Qo`liga katta bel ber”*,

“*Kishi yanglishib qo`lga tushar,*

*Qush yanglishib – to`rga”*,

“*Ko`ra-ko`ra ko`z pishar,*

*Qila-qila qo`l pishar”*,

“*Qo`lga o`rgangan qush qirda adashar”*,

“*Qo`li singanning dardini qo`li singan biladi”*,

“*Gapning onasi – quloq, Suvning onasi – buloq”*,

“*Nojo`ya o`yin – sindirar bo`yin”*,

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”*.

## 4 Conclusion

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.

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

During our analysis, we found out that somatisms in proverbs could mean different contents.

For example, somatisms *head/bosh*, *mouth/og`iz*, *beard/soqol*, *tooth/teeth*, *foot/oyoq*, *hand/qo`l*, *ear/quloq*, *bone/suyak*, *eye/ko`z* are widely used to mean family and neighborhood. In English and Uzbek proverbs on the content of loyalty and unloyalty somatism "*eye/ko`z*", "*heart/yurak*" are mostly used. Just as proverbs about kindness the somatism *tongue/til* is used. Somatisms *teeth/tish* *eye/ko`z*, *neck/bo`yin*, *bone/suyak*, *head/bosh/*, *face/yuz/*, in Uzbek proverbs are on the topic of the honesty, deceitfulness.

In Uzbek proverbs about dexterity and lack of ability the somatism *mouth/og`iz* is used. But In English proverbs about dexterity and lack of ability somatisms *head/bosh*, *tongue/til*, *mouth/og`iz* are widely used.

The role of somatisms *wrist/bilak*, *hand/qo`l*, *barmoq/finger*, *mouth/og`iz* are also evident in proverbs about science, profession and ignorance. 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.

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