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The Expression of Somatizms in English and Uzbek Proverbs

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Abstract: This article is devoted to the study of the expression of somatizms in English and Uzbek proverbs. In this article the expression of somatizms in motherland and patriotism proverbs, solidarity and selfishness proverbs are analyzed. Their similarity and differences in both non-related languages are identified.

Keywords: somatizms, proverb, motherland, patriotism proverbs, solidarity and selfishness proverbs, similarity, difference.

Folklore reflects the wisdom, talent and richness of language of the people. This feature is especially observed in proverbs and riddles.

The proverb is derived from the Arabic words "qavolla", "qavlun", which means: "word", "to say", "to speak".

Proverbs are wise words that are based on the life experiences of the people. The old sayings are also used in the meaning of proverb.

Proverbs include socio-political, spiritual-cultural, moral and philosophical views. Proverbs are divided into compact, concise and figurative. Proverbs are not specifically created, but arise as a conclusion from life experience with the requirement of a particular condition.

Each proverb represents the heart and national mentality of the people.

Proverbs are called special types because they have both poetic and prose forms.

Although proverbs are concise, they comprise cover-up major life problems. The writing of Uzbek folk proverbs began in the 11th century, with Mahmud Kashgari, who lived in the XI - XII centuries. Gulkhani used more than 400 proverbs in Zarbulmasal.

Examples of somatic proverbs:

Дўст сўзини ташлама,

Ташлаб бошинг қашлама.

Билаги зўр бирни йиқар,

Билими зўр мингни йиқар.

Children's proverbs play the main role in folklore, because proverbs are very deep and complete words created by the people.

The proverb summarizes the intellect and experience of the people, several generations, as well as their wisdom.

Probably for this reason it is also called "Otalar so`zi/ Father's word". The genre of proverbs is repeatedly used not only by the writers but also by adults.

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The proverb teaches young people both to be educated and professional, hardworking, patriotic and all human qualities in general. It is not in vain that our wise people say, "Proverb is the splendor of the word".

Proverbs are one of the most popular, widespread, ancient traditional genres of English and Uzbek folklore, in which specially somatizms attracts.

Motherland and patriotism proverbs are one of their separate plot types. Proverbs on this topic often include somatizms such as waist, face, head, arms, lungs, neck. And that makes sense.

The usage of somatizm waist, in motherland and patriotism proverbs are not in vain. Because as much as a person needs a waist to stand still, the country gives him strength like a waist. Human being only can walk with ease in one's own country.

Therefore, in such proverb "Айрилмагин элингдан, Қувват кетар белингдан" is said, "Do not leave your country and your strength will be gone". Person's motherland is his face. Therefore, in motherland proverbs somatizm "bet/yuz, rang-ro' y/face" has a special place.

Беткай кетар, бел қолар,

Беклар кетар, эл қолар.

The Kings leave, the land stays

Она юртинг омон бўлса,

Ранги-рўйинг сомон бўлмас.

It is noteworthy that in these proverbs are used synonyms of facial somatizm "bet/yuz, rang-ro' y/face".

Hence, facial somatizm can also be expressed by a pair of color-faced words. Somatizm "head" is also common in motherland and patriotism proverbs.

Because the destiny of a person is to be connected with the destiny of his motherland. In this case it is taken as equal to the word "bosh/head" appears as a spiritual synonym.

The word "head" is sometimes associated with the word country in proverbs, sometimes with the word motherland to form flexible units as "elboshi", "yurtboshi"/"governor".

The word group of "elboshi/leader of the country" represents the destiny of the people, and "yurtboshi"/"the head of country" represents the destiny of both the people and the motherland.

Sometimes when it comes to the concept of the "yurtning boshi/head of a country", is expressed "the ruler of that country".

Ўзга юртинг боши бўлганча,

Ўз юртингнинг тоши бўл.

Somatizm "hand" is also found in motherland and patriotism proverbs.

Элинг сенга чўзса қўл,

Унга доим содиқ бўл.

Nettle and it won't sting you. Grasp the sword

Proverbs have denotative or connotative meanings.

Элидан айрилган эр киши ёмонлиги,

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Ўпқадан урган ёмон елга ўхшатилади.

Ўпқадан урган ел ёмон,

Элидан айрилган эр ёмон.

United we stand, divided we fall

In the following proverb somatism "hand" is used.

Элинг сенга чўзса қўл,

Унга доим содиқ бўл.

In this proverb, the somatism "qo'l" "hand" in the context of the expression "qo'l cho'zmoq"/ "give a hand of help" refers to the concept of "hand" in denotative meaning, but the concept of "qo'l cho'zmoq/to ask help" comes in the form of a compound is expressed connotative meaning.

Эрнинг иши элнинг бўйнида,

Элнинг иши эрнинг бўйнида.

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

This proverb is like as tongue twists. In this proverb somatism "neck" is used. "Country's neck" is a metaphorical phrase, means one behalf of.

Solidarity and selfishness proverbs. The use of somatizms such as head, face, forehead, mouth, hands, fingers, ears, forehead, eyes, tongue, chin, bones, lips, tongue, beard, and heart are observed in proverbs on solidarity and selfishness.

For example, the following proverb, which expresses solidarity and selfishness, uses the word "kalla/head", which is a dialectal synonym of "head" somatism in Uzbek.

Бир калла — калла,

Икки калла — тилла.

Two heads are better than one.

But in such proverbs the word "head" is often used.

Бешнинг боши бўлма,

Олтининг боши бўл.

Better the head of the dog than the tail of the lion.

In this article, the combinations "head of five", "golden leg" were supposed to be in the form of "head of five people", "foot of six people", but according to the principle of strict linguistics, the word "man" was omitted.

Since the words "head" and "legs" are used to refer to parts of the human body, omitting the word "person" does not affect the meaning.

One who is separated from society will be "faceless people", and in this proverb the phrase "faceless people" is used as "black face" in the Uzbek language. This phrase has a negative meaning of facelessness.

The combination of "yuz qorasi/ugly mug" has in some proverbs been represented by the word "bet qorasi/ ugly mug", which is synonymous with the word "yuz/face" in the form of "bet/ugly mug" in the Uzbek language.

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Ери бўлиб, ерга борган бет қораси,

Эли бўлиб, элга борган юрт тўраси.

In some proverbs, there are "ugly mug" compounds.

Бекорчининг бети йўқ,

Қозон осар эти йўқ.

Idle people has boldface.

It is known that the compounds "black face" (ugly mug) contradict to the words "red faced" (healthy).

Қизил юзни сарғайтма,

Азиз қўлни кавартир.

Drink wine have the gout, drink no wine and have the gout too.

In this proverb, "red faced" expresses to the concepts of healthy. The combination of "Азиз қўлинг" denotes a hardworking, loyalty. "El og`zi/ people's mouth" combination are often used in proverbs that express solidarity.

Эл оғзи — элак,

Унда гап турмас.

The talk of the town.

There is a version of the same proverb, "el qulog`i ellik/ in the meaning of perspicacious.

The main point of the words "mouth" and "ear" are single noun, but in this case they are combined with the word "el-to`da/ crowd".

It seems that somatizms consisting of a single noun can easily be combined with noun "crowd". Examples include the mouth of people, the ears of people, the head of people, the face of people, and so on.

"Two hands" expresses solidarity, togetherness, and "one hand" expresses singularity. In this meaning, in proverbs "two hands" and "one hand" in folk proverbs creates a contradiction in the structure of folk proverbs.

Икки қўл қилган ишни

Бир қўл қилолмас.

A bird in a hand is more worth than two flying

Ор:

Қўл-қўлни ювар,

Сўнг икки қўл юзни ювар.

One hand washes another and both the face.

The proverbs also put forward the idea through the parts of the hand. The solidarity campaign was put forward. "Эл билан кесилган бармоқдан қон чиқмас". "A finger cut by people does not bleed. In this case, the finger is a small part of the hand, but in itself, people have always meant the concept of a whole nation.

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In the following proverb, somatism “waist”, though chosen for the rhyme to the word “hand”, still carries a great meaning.

Элга киргил элингча,

Сувга киргил белингча.

Because the word “waist” is the main supporting part of the body of a human being. The symbolic meaning was put forward: “be the leading base with all your strength, gave to your country like water”.

In proverbs, like riddles, use either one or more somatizms.

Кўлидан иш келмаган маърака бузар.

Бели боғлиқнинг дили боғлиқ.

One hand has no sound

In these proverbs somatism “a hand” and “a waist” were used. It is noteworthy that somatizms are often used as adjective attribute in proverbs.

Беташвиш бош қайда,

Мехнатсиз ош қайда.

They must work in summer that will not let work in winter.

Ишсиз бошим — ошсиз бошим.

If Ifs and Ans were pots and pans
there would be no trades for tinkers.

Мехнатсиз билак — ўринсиз тилак.

Don't bite the hand that feeds you.

Оқ қўл — ош эгаси,

Куч қўл — иш эгаси.

Conclusion. In general, many such proverbs can be cited. The somatism of the adjectival character, the somatism of the adjectival phrase, which are accompanied by such qualities as the restless head, the unemployed head, foodless head, impassioned plea, helpful hand, useful hand are compounds. Among them, the white hand signifies white handed, greedy, lazy, while the power hand signifies the owner's diligence and hard headed.

We can say the expression of somatizms in motherland and patriotism proverbs, solidarity and selfishness proverbs are similar in the English and Uzbek languages.

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