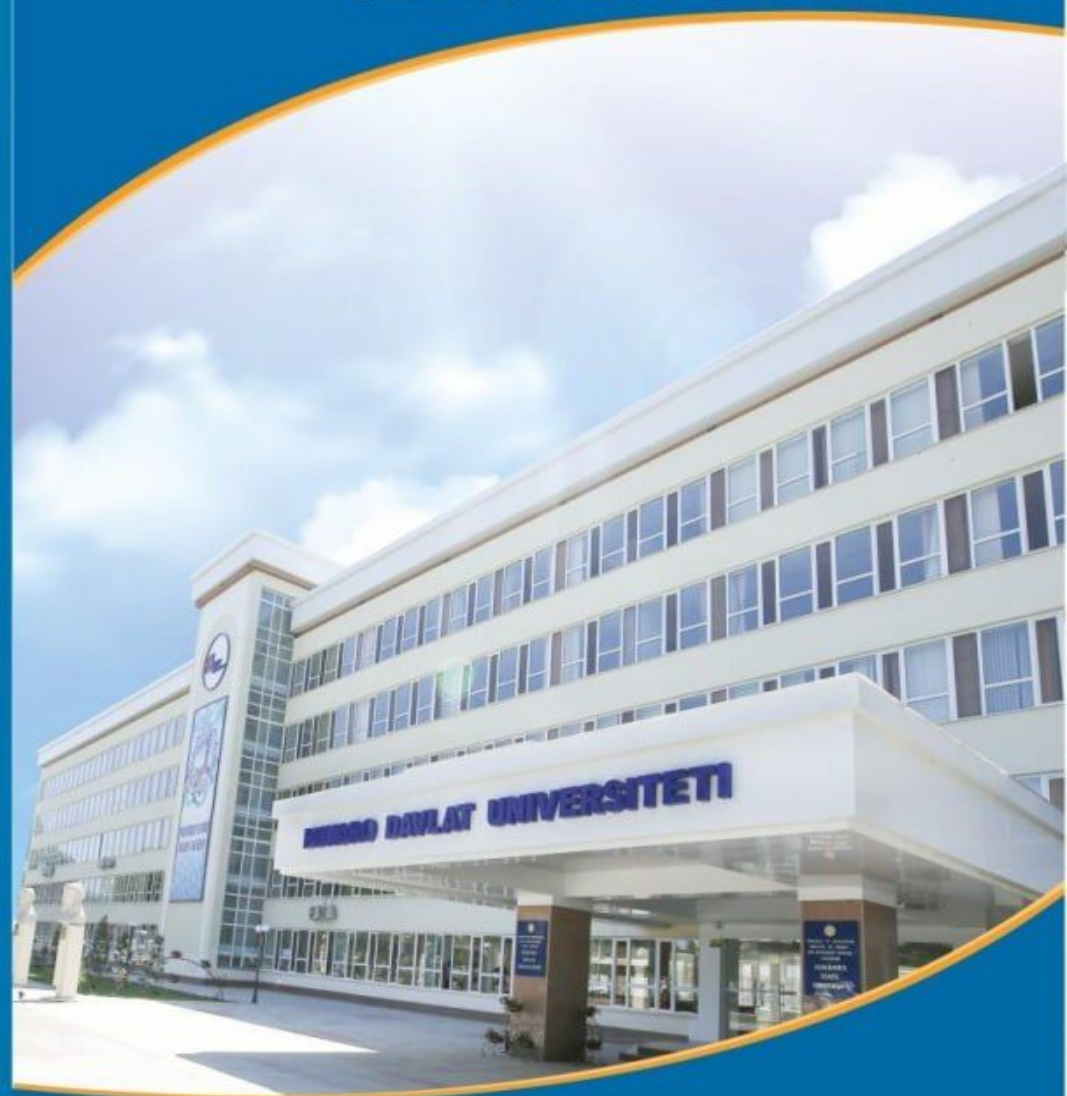


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# BUXORO DAVLAT UNIVERSITETI ILMIY AXBOROTI



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## SOMATIC PHRASEOLOGICAL UNITS IN ENGLISH AND UZBEK PROVERBS

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**Abstract.** This study examines somatic phraseological units and somatisms in English and Uzbek proverbs, and sheds light on their cultural significance and linguistic nuances. Somatisms, which include expressions involving body parts, are not only important in enriching the language, but also serve as a mirror reflecting the values, beliefs and emotional landscapes of society. This study aims to reveal similarities and differences in the use of somatic idioms through a comparative analysis of proverbs in both languages, and how these idioms capture cultural perceptions of the human body and experience.

**Keywords:** culture, proverbs, phraseological units, somatisms, metaphor, lexical, semantic meanings, anthropocentric paradigm.

## INGLIZ VA O'ZBEK MAQOLLARIDAGI SOMATIK FRAZEOLOGIK BIRLIKLAR

**Annotatsiya.** Ushbu tadqiqot ingliz va o'zbek xalq maqollaridagi somatik frazeologik birliklar va somatizmlarni o'rganadi hamda ularning madaniy ahamiyati, shuningdek, tilshunoslik nuqtayi nazaridan alohida jihatlarini ochib beradi. Somatizmlar, ya'ni tana qismlari bilan bog'liq bo'lgan iboralar, nafaqat tilni boyitishda muhim rol o'ynaydi, balki jamiyatning qadriyatlari, e'tiqodlari va hissiy dunyosini aks ettiruvchi o'ynaga o'xshashdir. Ushbu tadqiqotning maqsadi, ikki tildagi (ingliz va o'zbek) misollar orqali somatik iboralarning qo'llanilishidagi o'xshashliklar va farqlarni aniqlash, shuningdek, bu iboralar inson tanasi va tajribasiga oid madaniy tasavvurlarni qanday aks ettirishi haqida ma'lumot berishdan iborat.

**Kalit so'zlar:** madaniyat, maqollar, frazeologik birliklar, somatizmlar, metafora, leksik ma'no, semantik ma'no, antroposentrik paradigma.

## СОМАТИЧЕСКИЕ ФРАЗЕОЛОГИЧЕСКИЕ ЕДИНИЦЫ В АНГЛИЙСКИХ И УЗБЕКСКИХ ПОСЛОВИЦАХ

**Аннотация.** Это исследование изучает соматические фразеологические единицы и соматизмы в английских и узбекских пословицах, а также освещает их культурное значение и языковые нюансы. Соматизмы, включающие выражения, связанные с частями тела, не только играют важную роль в обогащении языка, но и служат зеркалом, отражающим ценности, верования и эмоциональные ландшафты общества. Целью этого исследования является выявление сходств и различий в использовании соматических идиом через сравнительный анализ пословиц в обоих языках, а также того, как эти идиомы отражают культурные представления о теле человека и опыте.

**Ключевые слова:** культура, пословицы, фразеологические единицы, соматизмы, метафора, лексические, семантические значения, антропоцентрическая парадигма.

**Introduction.** Culture is closely related to the phraseological units of the language, and it is difficult to imagine any language without somatic words. Each country has its own somatic components that reflect its own cultural nuances and values in its phraseological expressions. Somatic phraseological units, often called somatisms, are simple word combinations with multiple meanings that form one of the oldest layers of vocabulary in any language. The growing interest of scientists in somatic phraseology is due to its dual nature, both in terms of expression and content. In particular, somatic phraseologisms show two opposite polarities: on the one hand, they cover abstract concepts, on the other hand, they are closely related to the physical experiences of a person.

The components of these phraseological units, as well as their general meaning, are inextricably linked with the description and description of people and their activities. This connection emphasizes the role of



somatic expressions in conveying cultural values, feelings, and experiences. By studying somatic phraseological units in English and Uzbek, we gain valuable insights into how different cultures perceive and express the relationship between the body and the broader human experience.

In Uzbek and English, phraseological units containing somatisms show a high frequency and show different structural models. The prevalence of these units can be attributed to the basic aspects of human nature, which tend to understand themselves as part of a larger, holistic view of the world. This trend reflects people's unique and often simplistic understanding of themselves and their surroundings.

These somatic expressions serve as a means for people to articulate complex ideas, emotions, and experiences by connecting them to physical and bodily imagery. The high frequency of such phraseological units underscores their importance in everyday language, as they facilitate communication and help individuals navigate their social and cultural realities. By examining the various structural models of somatic phraseological units, we can uncover the ways in which different cultures utilize these expressions to encapsulate shared human experiences and perceptions, ultimately enriching our understanding of both language and culture.

**Literature analysis.** The term "soma", originating from Greek, translates to "body". Estonian scholar F. Vack was the first to introduce the concept of "somatic" into the field of linguistics. This term is commonly employed by researchers when discussing idiomatic expressions that reference body parts. Somatic phrases, or somatisms, serve as a rich area of study in linguistics, as they highlight the connections between language, culture, and human experience, often reflecting how societies conceptualize the body in relation to broader themes such as identity, emotion, and social interaction.

The term "phraseological somatism" was first introduced by E.M. Mordkovich in his exploration of the Russian language, particularly in his work titled "Semantic-thematic groups of somatic phraseologisms". In this study, Mordkovich highlighted the significance of body-related expressions in understanding linguistic structures and cultural concepts within a specific language.

Similarly, Logan Smith, an English scholar, supports this perspective by noting the extensive range of phraseological expressions that incorporate body parts in the English language. He argues that these expressions enrich the language, providing it with a more figurative and expressive quality. By examining somatic phraseologies in both Russian and English, researchers can gain insights into how different cultures utilize bodily imagery to convey complex ideas, emotions, and social dynamics.

Somatic phraseological compounds possess a unique semantic structure that allows them to transcend their individual lexical meanings, resulting in somatic expressions that are processed holistically within the combination. The key attributes that characterize somatic phraseological combinations can be outlined as follows:

**Complete Meaning:** Somatic phraseological phrases convey a complete, unified meaning that goes beyond the literal definitions of their components. They encapsulate complex ideas and emotions that reflect cultural values and human experiences.

**Frequency in Language:** Somatic phraseological compounds are commonly found in both everyday language and literary texts. Their prevalence highlights the integral role these expressions play in communication and cultural expression.

**Cultural and Historical Context:** Somatic phraseological combinations often incorporate national, cultural, and historical traits, enriching the language with figurative and emotional expressions. This cultural dimension allows for a deeper understanding of the societal norms and values reflected in these phrases.

**Metaphorical Utilization:** The elements of somatic phraseological units are metaphorically employed to generate expressions that function cohesively as a whole. These units can also serve as constituents within larger sentences, enhancing the expressiveness of the language while maintaining their figurative significance.

**Discussion.** Somatisms are frequently employed in language, with "hand" being the most commonly used term. Following closely in frequency are "head", "eye", "face", "foot", "nose", "finger", and "heart". Other somatisms, such as "leg", "arm", "back", "bone", "brain", "ear", "tooth", "skin", "shoulder", "neck", and "tongue", are utilized less often, yet they possess significant phrase-forming potential.

According to researchers M.A. Pekler and A.D. Rakhshstein, an analysis of the most common nouns in Russian phraseological units reveals that out of the 17 most frequent lexical somatisms are related to body parts. In comparison, 11 out of 17 corresponding English nouns are also somatisms. The order of frequency in Russian includes "eye", "hand", "head", "leg", "tongue", "nose", "ear", "heart", "blood", and "shoulder", while in English, the order is "eye", "hand", "head", "foot", "tongue", "nose", "ear", "heart", "blood", and "shoulder". The expression "to have something at one's fingertips" (or "besh qo'ldek bilmoq" in Uzbek) illustrates the intuitive understanding and accessibility associated with bodily imagery in language. Such phrases convey not only literal meanings but also the deeper implications of familiarity and ease of access.



The maxim of modesty is one of the six maxims proposed by Leech (1983) in his PP (politeness principle) meaning to minimize praise or to maximize dispraise of self. The modesty maxim states: "Minimize the expression of praise of self; maximize the expression of dispraise of self." For example:

- Oh, I'm so stupid – I didn't make a note of our lecture! Did you?

The agreement maxim runs as follows: "Minimize the expression of disagreement between self and other; maximize the expression of agreement between self and other." It is in line with Brown and Levinson's positive politeness strategies of "seek agreement" and "avoid disagreement", to which they attach great importance. However, it is not being claimed that people totally avoid disagreement. It is simply observed that they are much more direct in expressing agreement, rather than disagreement. For example:

- A: I don't want my daughter to do this, I want her to do that.
- B: Yes, but ma'am, I thought we resolved this already on your last visit.

The sympathy maxim states: "Minimize antipathy between self and other; maximize sympathy between the self and other." This includes a small group of speech acts such as congratulation, commiseration, and expressing condolences – all of which is in accordance with Brown and Levinson's positive politeness strategy of attending to the hearer's interests, wants, and needs. For example:

- I am sorry to hear about your father.

These maxims vary from culture to culture: what may be considered polite in one culture may be strange or downright rude in another. Whether we realize it or not, these maxims can be found in daily conversations.

## Results and Discussion.

### *Politeness in Ulugbek Hamdam's "The Silent Witness"*

In "*The Silent Witness*", politeness strategies are shaped by the traditional, hierarchical nature of Uzbek society, where respect for elders and social status is paramount. The characters frequently employ indirectness and formal address forms to convey respect and maintain social harmony. This is particularly evident in the dialogues between younger characters and older authority figures. For example, when a young protagonist addresses an older family member, the use of indirect speech is common:

#### Example 1:

*Young character:* "Perhaps, if it's not too much trouble, I could help with the preparations?"

*Older character:* "I would appreciate your assistance, though I must say that you've already done much."

In this example, the young character uses indirect language ("perhaps" and "if it's not too much trouble") to mitigate the imposition of requesting help, while the older character acknowledges the assistance with deference [2, 156].

Another key feature of politeness in Hamdam's work is the use of proverbs and metaphorical expressions, which serve to soften potentially face-threatening acts. For instance, in a tense conversation about a family dispute, one character may use a proverb to avoid directly confronting another character:

#### Example 2:

*Character A:* "You know what they say: 'A wounded lion is still dangerous.'"

*Character B:* "Yes, but sometimes it's better to let the wound heal than to pick at it."

This use of proverbs demonstrates how politeness in Uzbek discourse often involves indirectness and avoidance of direct confrontation, in line with social expectations to preserve harmony [2, 182].

### *Politeness in Zadie Smith's White Teeth*

In contrast, the use of politeness in *White Teeth* is more flexible and context-dependent. Smith's novel portrays a multicultural, post-colonial society where politeness strategies are often shaped by individual relationships rather than rigid societal norms. Characters from different ethnic backgrounds exhibit varying degrees of politeness depending on the context and the social dynamics between them.

For example, when a character from a higher social class interacts with someone from a lower class, indirectness is often used to avoid imposition, but there is also a greater degree of familiarity and casualness in their speech. One striking example is the interaction between Archie's working-class character and his more upper-class neighbor, who tries to convey politeness but with less formal language:

#### Example 3:

*Neighbor:* "You know, Archie, it's not always about who you know, but who knows you."

*Archie:* "I suppose that's true. But sometimes, it's just about getting along, eh?" [5, 90]

In this exchange, the neighbor uses a phrase that hedges the imposition and introduces an indirect suggestion. Archie, however, uses a more informal response, emphasizing the equality of their relationship.

In *White Teeth*, humor and irony are often employed as polite strategies to ease tension or express disagreement without openly confronting the other person. A good example is the dialogue between the characters of Samad and his wife, who often use sarcastic humor to mask underlying tension:

#### Example 4:



*Samad*: "Of course, darling. I'll just sit back and let the world pass me by while you save it."

*His wife*: "That's the plan, love. You relax; I'll handle the tough stuff" [5, 102].

The sarcasm here serves as a polite way of deflecting the argument, with both characters using humor to navigate their disagreements without openly threatening each other's face.

## *Cultural and Pragmatic Differences.*

The comparison between the two texts highlights significant differences in the use of politeness. In Hamdam's Uzbek context, politeness is formal, indirect, and steeped in cultural respect for authority and age. Conversely, in Smith's British context, politeness is more conversational and flexible, reflecting a multicultural society where politeness is often tailored to the relationship and context rather than strictly following hierarchical norms.

**Conclusion.** This article has shown that while politeness is a universal aspect of human communication, its expression in literary discourse is shaped by cultural and social factors. By analyzing Ulugbek Hamdam's *The Silent Witness* and Zadie Smith's *White Teeth*, we have illustrated how politeness strategies are linguistically conditioned by the social structures, cultural norms, and relational dynamics in each work. In Uzbek literature, politeness is more formal and hierarchical, reflecting the respect for elders and authority figures. In contrast, English literary discourse, particularly in multicultural contexts, shows more flexibility in the use of politeness, where context and relationships play a more significant role.

By examining politeness as a linguistic and social phenomenon, the article will deepen our understanding of the complex interplay between language, power, and identity in literature, highlighting how authors use politeness to both reflect and challenge social hierarchies and cultural expectations. Ultimately, this article will contribute to the broader field of pragmatics, sociolinguistics, and literary analysis, offering new insights into the ways language shapes and is shaped by the societies in which it is used.

The findings suggest that while politeness remains a key feature of communication in both English and Uzbek cultures, the strategies and their social functions differ significantly across these two cultural traditions. Future research could further explore how politeness is conveyed in different genres of literature, expanding the comparison to include other cultures and languages.

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