REPRESENTATION OF SOMATISMS IN THE PAREMIOLOGY OF ENGLISH AND UZBEK

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Annotatsiya: Maqolada ingliz va o'zbek paremiologiyasida somatizmlarning ifodalanish xususiyatlari qiyosiy-lingvomadaniy nuqtayi nazardan tahlil qilinadi. Bosh, ko'z, qo'l, yurak, yuz, til, og'iz, quloq kabi inson tana a'zolari nomlari qatnashgan maqollar semantik, metaforik va pragmatik jihatdan tavsiflanadi. Tahlil somatik obrazlarning universal tajribaga tayanganini, biroq ularning axloqiy baho, ijtimoiy munosabat, mehnat, ehtiyotkorlik, hurmat va hissiy holatlarni ifodalashida milliy-madaniy farqlar mavjudligini ko'rsatadi.

Kalit so'zlar: somatizm, paremiologiya, maqol, ingliz tili, o'zbek tili, lingvomadaniyat, metafora

Аннотация: В статье сопоставительно анализируется репрезентация соматизмов в английской и узбекской паремиологии. Рассматриваются пословицы с компонентами head/bosh, eye/ko'z, hand/qo'l, heart/yurak, face/yuz, tongue/til и другими названиями частей тела. Особое внимание уделяется метафоризации, культурной символике, оценочности и прагматической функции соматических образов.

Ключевые слова: соматизм, паремиология, пословица, английский язык, узбекский язык, лингвокультура, метафора

Abstract: This article examines the representation of somatisms in English and Uzbek paremiology from a comparative linguocultural perspective. Proverbs containing names of body parts such as head/bosh, eye/ko'z, hand/qo'l, heart/yurak, face/yuz, tongue/til, mouth/og'iz and ear/quloq are analyzed semantically, metaphorically and pragmatically. The study argues that somatic imagery is grounded in universal bodily experience, yet its paremiological realization is shaped by culture-specific models of morality, social relations, labour, caution, honour and emotional behaviour.

Keywords: somatism, paremiology, proverb, English, Uzbek, linguoculture, metaphor, body-part terms

Somatisms, that is, lexical units denoting parts of the human body, belong to the most ancient and cognitively salient layer of vocabulary. In paremiology they acquire a special role because bodily experience provides a concrete source domain for representing abstract moral, emotional and social meanings. Proverbs frequently transform the head, eye, hand, heart, face, tongue and other body parts into symbols of intelligence, perception, action, sincerity, honour and speech. This process is not arbitrary: it reflects both universal embodied cognition and the historically developed cultural models of a speech community [1; 2; 3]. Comparative study of English and Uzbek somatic proverbs is therefore valuable for identifying shared conceptual patterns and language-specific cultural accents.

In proverb studies, a somatic component is a body-part name that participates in the literal or figurative structure of a paremiological unit. In a proverb such as "Two heads are better than one", the

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noun head stands metonymically for a thinking person or intellect. In Uzbek “Ko‘z qo‘rqoq, qo‘l botir” (“The eye is cowardly, the hand is brave”), eye and hand are opposed as symbols of fearful perception and courageous action. The body part thus moves beyond anatomical denotation and becomes a cultural sign. Such transformations are central to the semantic economy of proverbs, where short forms encode generalized experience [4; 5].

The head is among the most productive somatic symbols in both languages. English “Two heads are better than one” presents the head as intelligence and collaborative reasoning. “Keep your head” associates the head with self-control and rational composure. Uzbek paremias similarly use bosh as the centre of life, responsibility and social position. “Bosh omon bo‘lsa, do‘ppi topilar” can be interpreted as prioritizing life and personal safety over replaceable possessions. The image is culturally marked by the Uzbek do‘ppi, but the semantic principle-preserving the vital centre over material loss-is broadly universal. In both languages, head/bosh therefore combines biological centrality with social and cognitive symbolism.

The eye is a dominant source domain for knowledge, vigilance and emotional relation. English “Out of sight, out of mind” links visual absence to psychological distance. “Beauty is in the eye of the beholder” locates evaluation in the perceiver rather than the object. Uzbek “Ko‘zdan yiroq, ko‘ngildan yiroq” is structurally and semantically close to the English distance proverb, showing a shared mapping from visual distance to emotional distance. By contrast, “Ko‘z qo‘rqoq, qo‘l botir” constructs a specifically contrastive model in which visual anticipation produces fear while practical action overcomes it. The proverb encodes an ethical preference for action over hesitation.

Hand imagery is strongly associated with labour, ability, possession and assistance. English expressions such as “Many hands make light work” foreground cooperation and collective efficiency. Uzbek proverb tradition also conceptualizes qo‘l as the bodily instrument of work and courage. In “Ko‘z qo‘rqoq, qo‘l botir”, hand signifies effective agency. In many phraseological and paremiological contexts qo‘l further symbolizes skill, generosity, control or responsibility. The shared conceptual metaphor HAND IS ACTION is therefore highly productive, while particular proverb scenarios reveal different social emphases [5; 6].

English paremiology frequently uses heart as the seat of emotion, courage and sincerity. Uzbek has yurak as an anatomical-emotional symbol, but ko‘ngil occupies an even broader cultural-semantic field, covering feeling, inclination, mood, affection and inner disposition. This difference is significant. A literal body-part comparison may miss the fact that English heart and Uzbek ko‘ngil overlap only partially. The proverb “Ko‘zdan yiroq, ko‘ngildan yiroq” is therefore not simply a mechanical equivalent of “Out of sight, out of mind”; it presents emotional distance through a culturally central concept of inner feeling.

Face is closely connected with social visibility and honour. English proverbial and idiomatic traditions include the notion of “saving face”, while Uzbek yuz participates in a broad semantic network involving shame, respectability and interpersonal standing. Because the human face is the most publicly recognizable part of the body, it readily becomes a symbol of social identity. In Uzbek communicative culture, the evaluative potential of yuz is strengthened by notions of uyat, obro‘ and respect before others. Thus, somatic paremiology connects visible appearance with invisible moral reputation.

The tongue is one of the clearest cases of metonymic transfer: the organ of speech stands for speech itself. English “The tongue is not steel, yet it cuts” and related proverbial motifs conceptualize words as capable of causing harm. Uzbek proverb tradition similarly treats til as a source of both honour and danger. Speech may elevate a person, damage relationships or reveal character. Mouth/og‘iz functions in a comparable way as the opening through which social action is performed verbally. These somatisms

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demonstrate that paremiology evaluates speech not as neutral communication but as ethically consequential behaviour.

English and Uzbek somatic proverbs share many bodily mappings because both speech communities experience vision, movement, pain, hunger, speech and physical effort through the same human body. However, universal embodiment does not erase cultural variation. Uzbek paremias often embed body imagery in kinship, hospitality, communal responsibility, honour and labour, whereas English materials frequently foreground individual judgement, self-control, caution and practical efficiency. These are tendencies rather than absolute oppositions, and they should be interpreted through attested proverb corpora rather than stereotypes [6; 7].

Three major mechanisms dominate the semantics of somatic paremias. The first is metonymy, as in HEAD FOR PERSON/INTELLECT or TONGUE FOR SPEECH. The second is conceptual metaphor, as in SEEING IS KNOWING, HAND IS ACTION, HEART IS EMOTION and FACE IS SOCIAL REPUTATION. The third is symbolic conventionalization, where a body part acquires historically stable cultural associations. Proverbs frequently combine all three. Their interpretation therefore requires more than lexical translation; it requires reconstruction of the conceptual model activated by the somatic component.

Somatic proverbs are particularly useful in comparative linguistics because their surface imagery may be similar while their pragmatic force differs. Conversely, two proverbs may use different body parts but express a comparable moral. A translator should therefore search for functional and cultural equivalence rather than literal anatomical correspondence. For language teaching, somatic paremias are valuable because they connect vocabulary, metaphor, cultural knowledge and pragmatic competence within memorable conventional formulas.

Table 1. Selected somatic models in English and Uzbek paremiology

Somatic component	English example / function	Uzbek example / function	Dominant concept
head / bosh	Two heads are better than one - intellect, cooperation	Bosh omon bo‘lsa, do‘ppi topilar - life, priority	intellect / vital centre
eye / ko‘z	Beauty is in the eye of the beholder - perception, evaluation	Ko‘z qo‘rqoq, qo‘l botir - fear vs. action	perception / judgement
hand / qo‘l	Many hands make light work - cooperation	Ko‘z qo‘rqoq, qo‘l botir – agency	work / action
heart / ko‘ngil	Out of sight, out of mind - emotional distance	Ko‘zdan yiroq, ko‘ngildan yiroq - emotional distance	feeling / attachment
face / yuz	face as social image and reputation	yuz as honour, shame and public standing	social identity
tongue / til	tongue as speech and verbal harm	til as speech, wisdom or danger	speech / moral responsibility

The representation of somatisms in English and Uzbek paremiology confirms that the human body is one of the most productive cognitive sources for proverbial conceptualization. Head/bosh, eye/ko‘z, hand/qo‘l, heart/yurak or ko‘ngil, face/yuz and tongue/til regularly undergo metaphorical, metonymic

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and symbolic extension. Shared bodily experience produces comparable conceptual mappings, while national history, social structure and communicative norms shape the cultural interpretation of those mappings. A comparative linguocultural approach therefore reveals both universality and specificity: the body is common, but the cultural meanings constructed through the body are not identical.

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