

Comparative Analysis of the Uzbek and English Somatic Proverbs

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Abstract: This article demonstrates peculiarities of somatic proverbs both Uzbek and English languages. Linguocultural aspect of linguistics has been taken into consideration while doing research on comparing proverbs of the languages. Paremia has been emphasized as a significant component of the conducted analysis.

Key words: Somatism, linguoculturology, paremia, proverbs, metaphor, comparative research, paremiological units, lexico-thematic system, semantics, polysemy.

A proverb is a type of saying that contains a piece of advice or simply contains truth or any other universal value. It is a short statement that is popular and people make use of a proverb to express their feelings. A proverb can say a lot more than a thousand words. Morality, truth, wisdom, friendship, loyalty, etc. are the values that are glorified with the use of these proverbs. Proverb can be used in a literal or figurative sense in oral and written speech.

Some proverbs are only used in a figurative ("Qarg'a qarg'aning ko'zini cho'qimaydi" ("Crows do not pick crow's eyes"), "Quruq qoshiq og'iz yirtar" ("An empty hand is no lure for a hawk")), or literal sense ("Ona yurtning omon bolsa, rangi-roying somon bolmas" ("If your country prospers, you prosper"))).

Proverbs are rich and diverse in terms of themes used. There are proverbs which are dedicated to such themes as motherland, labor, knowledge, skill, friendship, unity, wisdom, vigilance, language and speech culture, love, bad qualities, etc. Typical features of proverbs are: a dialectic unity of content and form; sometimes they are rich in rhymes; sometimes they have many meanings; they are metaphorical. In a proverb often it is possible to find such a phenomenon as antithesis (for example, "Kattaga hurmatda bol, kichikka izzatda" ("Honor the older, respect the younger")). Proverbs can also be prosaic and in verse forms. Although such proverbs as "Mehnat, mehnatning tagi rohat" ("Work is done, time for fun") are found in prose, it is still possible to feel poetic motifs in them. Also, much like in poems, there are inner motifs and rhymes in such proverbs as "Elga bersang oshingni, ellar silar boshingni. Itga bersang oshingni, itlar g'ajir boshingni" ("Give your food to the people and they will pat your head. Give your food to the dogs, and they will gnaw your head").

Examples of proverbs of Uzbek people were provided for the first time in the work of Mahmud al-Kashgari called "Diwanu-Lugat al-Turk". Many of these proverbs, which have a variety of versions, are still used among Uzbek people. For example the proverb, which is provided by Mahmud al-Kashgari, "Kishi olasi ichtin, qilqi olasi tashtin" ("Human's mischief is hidden inside, in animals - outside"), is nowadays used in the form of "Odam olasi ichida, mol olasi tashida". In Uzbek language to denote proverbs (maqol) some other words are sometimes used. These are: "masal", "zarbulmasal", "naql", "hikmat", "hikmatli soz", "tanbeh", "mashoyikhlari so'zi", "hikmatli maqol", "donishmandlar sozi", "otalar sozi", etc. In general, proverbs are of great socio-political and educational value.

The following sayings are widespread among the people: "Qil uchida turibman" ("I hang in the balance"), "Semizlinki qo'y ko'taradi" ("Fatness is the right fit for a ram"), "Tuyaga yantoq kerak bolsa,

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boynini chozar" ("If camel needs a bur, it stretches its neck"), "Bekorga mushuk oftobga chiqmaydi" ("Without reason no cat comes out").

Proverb is a brief saying that presents a truth or some bit of useful wisdom. It is usually based on common sense or practical experience. The effect of a proverb is, to make the wisdom it tells seem to be self-evident. The same proverb often occurs among several different peoples. True proverbs are sayings that have been passed from generation to generation primarily by word of mouth. They may also have been put into written form. A proverb consists of a short sentence which contains a general piece of wisdom. A proverb contains wisdom which has been handed down from one generation to the next. It describes situations which happened before and which are repeated again and again.

There are distinguished various types of the proverbs by their location: Universal proverbs - On comparing proverbs of culturally unrelated parts of the world, one finds several ones having not only the same basic idea but the form of expression, i.e. the wording is also identical or very similar. These are mainly simple expressions of simple observations or simple ethical concepts, but not all expressions of simple observations became proverbs in every language. Regional proverbs - In culturally related regions - on the pattern of loan-words - many loan-proverbs appear beside the indigenous ones. A considerable part of them can be traced back to the classical literature of the region's past, in Europe the Greco- Roman classics, and in the Far East to the Sanskrit and Korean classics.

Local Proverbs - In a cultural region often internal differences appear, the classics (e.g. the Bible or the Confucian Analects) are not equally regarded as a source of proverbs in every language. Geographical vicinity gives also rise to another set of common local proverbs. These considerations are illustrated in several European and Far-Eastern languages, as English and Korean.

Proverbs were always the most vivacious and at the same time the most stable part of the national languages, suitable competing with the sayings and aphorisms of outstanding thinkers. In the proverb and sayings pictures queness of national thinking was more vivid expressed as well as their features of national character. The proverbs and sayings are the paper of folklore which is short but deep in the meaning. They express the outlook of the amount of people by their social and ideal functions. Proverbs and sayings include themselves the some certain features of historical development and the culture of people.

There are six basic types of proverbs: According to W.Meider proverbs by their meaning and motivation can be divided into six basic types:

Synonyms is a proverb in which both lines say essentially the same thing but expressed in a slightly different way. E.G. Deeds are fruits, words are but leaves Antithetical means that a thought is presented in the first line, with the negative of that thought expressed in the second line. E.G. Actions speak louder than words Synthetic is when both lines seem to express totally different thoughts, even opposite thoughts, yet which have one common theme. Integral is when the second line completes the thought of the first line. E.G. Don't trouble troubles until troubles trouble you!

Parabolic is when the first line illustrates the second. The second line is the teaching the first one is the analogy. E.G. All is well that ends well. Comparative is when a proverb compares one thing with another to illustrate a common trait. E.G. Blood is thicker than water.

Somatic vocabulary (from the Greek "soma" - "body") - one of the lexical groups in any language and the most common object of study in comparative historical, linguocultural works of domestic and foreign linguists who usually highlight this vocabulary first in the lexico-thematic system of any language. Somatics - nouns with the original meaning of part human or animal body. Somatic vocabulary means such units whose constituent components are words -names of parts of the human body, body of animals. This term can be used in biology, medicine. At the end of the XX - beginning of the XXI centuries, linguists pay special attention to somatic vocabulary, trying to find tolerant solutions to

problems intercultural communication, increase the effectiveness of the study of the lexical composition of the language. This term was first introduced by of the most ancient layers of phraseology and constitute the most used of the vocabulary of any term "somatic" is actively used in word research, which denotes everything that belongs to the body of a person or animal.

The interest of linguists in somatics is explained by the fact that the process of awareness of oneself as a person, a person began with sensations that arise through the senses and parts of his own body. "A person is egocentric, - writes V.G. Gak in one of his last works - he sees in himself the center of the universe and displays the world in its own likeness nationality, can such parts of your body as head, leg, eye, ear, and so on.

Somatics represents a range of necessary in any human society of concepts and relationships, without which it is difficult to imagine human speech, and notes that somatic vocabulary is distinguished by a high frequency of use and developed polysemy. Somatic vocabulary is a holistic system that has a constant number of objects of nominations and it is intended for the designation of a specific composition of a lexical unit. The first indicator is extra linguistic, that is, referring to real reality, in which language develops and functions, is not depends on the national language, and the second is in direct proportion from the individual characteristics of a particular language: composition the corresponding lexemes can differ both quantitative and in qualitatively.

The heart is the main and central human organ. T inner world of a person is always focused on the heart. In Uzbek and English paremias, this somatism most often symbolizes such human emotions as experiences, joy, love, sorrow, and so on. In Uzbek and English explanatory dictionaries, we have found the following definitions.

The most basic are the values shown in the below.

Heart

- 1) A hollow muscular organ that pumps the blood through the circulatory system byrhythmic contraction and dilation.
- 2) The heart is regarded as the center of a person's thoughts and emotions, especially love or compassion.
- 3) The central or innermost part of something.

After examining these values, we can conclude that English and Uzbek definitions coincide with each other. We analyzed some proverbs of Uzbek and English. We found that in the Uzbek language "heart" in its primary meaning was used in 12 proverbs, which is 21%, while in English – 12 proverbs - 27%. We found out that in Uzbek paremias, the heart in its original meaning is defined using adjectives such as painful (1), human (1), falcon (1), sick (1). In English Paremiology, the lexeme heart in a somatic meaning is defined with adjectives such as human (2) - human, big (1) - big, sick (1) - sick, stout (1) - strong.

In the English language, a significantly larger number paremias are revealed, expressing th attitude of native speakers to a kind, responsive heart. We also considered cases where affiliation was in Uzbek and English paremiology, considering this somatism as the subject of the action forms verb combinations and can describe the state of a person, his feelings, experiences, mood, pain, feel. For example, in Uzbek somatism head is used with such verbs as lie (2), torture (1), wait (1 hurt (3), suffer (2), have fun (1), boil (1), know (2), protect (1), warm (1). In English paremias, the word heart is used with verbs Â to grieve over (1) think (2) and heart can be used in a metaphorical sense. In Uzbek paremias actively used metaphors to convey human qualities. For example, meaning of an unbearably difficult condition that this is the "organ" of love affection. In English proverbs and sayings have also been identified with the metaphorical meaning given somatism. "Happy heart" denotes a person's mood, "warm heart ", " light heart " - its positive qualities, like kindness sincerity, while "faint heart" denotes the insecurity, weakness

of the human character, "heart of wax" denotes a person's indifference to what is happening, to some unpleasant events. negative shade when a person refuses to manifest. Uzbeks believed that human health depends on the state of mind, therefore, in Uzbek paremias, all experiences are often reflected, negative emotions that affect a person's well-being. For paremias using the heart component reflects the emotional alienation of the sick and healthy when a healthy person did not show a feeling of Uzbek paremias with the word heart also reflect the attitude towards flattery. Flattery was always condemned, they showed distrust of a flattering person and neglect. The man who could not tell the difference between flattery and praise considered weak, weak-willed, not knowing his Uzbek consciousness. It describes the largest number of Uzbek language paremias with component heart. The heart reflects the soul of a person, his emotions, passions, experiences.

So, proverb is a genre of oral folk art. It is a wise adage, which is short, figurative and grammatically and logically complete, a phrase with a deep meaning. Proverbs, which have certain, steady and widely used rhythmic formula, emerged on the basis of people's centuries-long experience. In proverbs found its reflection people's life-related observations, their attitudes to the society, their history, spiritual state, ethical and aesthetic feelings and positive qualities. Having been preserved by the people throughout centuries, they acquired concise and simple poetic form.

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