



INTERPRETATION OF SOMATIC PAREMIOLOGICAL UNITS IN ENGLISH AND UZBEK LINGUISTIC CULTURE

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Abstract: *This article explores the anthropocentric and pragmatic interpretation of somatic paremiological units in English and Uzbek linguoculture. Somatic proverbs containing body-related lexical components are analyzed as linguistic means of representing human-centered meanings, including physical appearance, inner world, emotions, moral values, and social behavior. The study focuses on the role of somatic units within the anthropocentric paradigm, emphasizing their pragmatic functions such as didactic influence, evaluation, and expressive impact in discourse. A comparative analysis reveals that while English and Uzbek somatic paremiological units share universal cognitive foundations based on embodied experience, they differ in pragmatic orientation and cultural emphasis.*

Keywords: *anthropocentrism; pragmatics; somatic paremiological units; linguoculture; English and Uzbek languages; proverb discourse*

Annotatsiya: *Mazkur maqolada ingliz va o'zbek lingvomadaniyatida somatik paremiologik birliklarning antropotsentrik va pragmatik talqini tahlil qilinadi. Inson tanasi a'zolarini ifodalovchi somatik komponentlarga ega maqol va matallar inson markazli ma'nolarni — tashqi qiyofa, ichki olam, his-tuyg'u, axloqiy fazilatlar va ijtimoiy xulq-atvorni — ifodalovchi lingvistik vosita sifatida ko'rib chiqiladi. Tadqiqot antropotsentrik paradigma doirasida somatik birliklarning didaktik, baholovchi va ekspressiv pragmatik funksiyalarini yoritadi.*

Kalit so'zlar: *antropotsentrizm; pragmatika; somatik paremiologik birliklar; lingvomadaniyat; ingliz va o'zbek tillari; paremiologik diskurs*

Аннотация: *В статье рассматривается антропоцентрическая и прагматическая интерпретация соматических паремнологических единиц в английской и узбекской лингвокультуре. Паремии с соматическими компонентами, обозначающими части человеческого тела, анализируются как средства репрезентации человекоцентричных значений, связанных с внешностью, внутренним миром, эмоциями, нравственными качествами и социальным поведением. Исследование проводится в рамках антропоцентрической парадигмы с акцентом на прагматические функции соматических единиц, включая дидактическое воздействие, оценочность и экспрессивность.*

Ключевые слова: *антропоцентризм; прагматика; соматические паремнологические единицы; лингвокультура; английский и узбекский языки; паремнологический дискурс*



Modern linguistic research increasingly focuses on the anthropocentric paradigm, according to which language is viewed as a reflection of human cognition, experience, and cultural values. Within this framework, paremiological units occupy a special place, as they encapsulate collective knowledge, ethical norms, and pragmatic intentions formed through centuries of social interaction. Proverbs do not merely describe reality; they evaluate, instruct, and influence behavior. Somatic paremiological units—proverbs containing lexical elements denoting parts of the human body—are particularly significant in anthropocentric studies. Body-related lexemes serve as cognitive anchors that connect abstract meanings to human physical experience. In English and Uzbek linguocultures, somatic components such as *head/bosh*, *heart/yurak*, *eye/ko'z*, and *hand/qo'l* function as culturally loaded symbols through which human character, emotions, and social behavior are conceptualized. The aim of this article is to analyze the anthropocentric and pragmatic interpretation of somatic paremiological units in English and Uzbek linguoculture, highlighting their role in representing human-centered meanings and communicative intentions.

Anthropocentrism in linguistics presupposes that language is organized around the human being as the central subject of cognition and communication. According to this approach, linguistic units reflect how people perceive themselves, others, and the surrounding world [Stepanov, 2001 – p. 45]. Paremiological units are inherently anthropocentric, as their semantic core is usually connected with human behavior, moral qualities, emotions, and social relations. Somatic elements reinforce this anthropocentrism by grounding abstract evaluations in bodily experience. For instance, intelligence, honesty, courage, and perception are metaphorically expressed through references to the head, heart, and eyes. In both English and Uzbek paremiology, somatic units function as linguistic tools for modeling the human personality and social identity, which confirms their relevance for anthropocentric analysis.

Somatic paremiological units often describe human external appearance as a marker of social evaluation. In English, proverbs such as “*Don't judge a book by its cover*” implicitly refer to physical appearance, warning against superficial judgment. Uzbek proverbs, for example “*Ko'zga ko'ringan hamma narsa oltin emas*”, similarly emphasize the deceptive nature of outward looks. Although these proverbs do not always explicitly name body parts, when somatic elements such as *eye/ko'z* appear, they highlight the role of visual perception in social interaction. The anthropocentric nature here lies in the human tendency to assess others based on visible features.

The inner world of a human being—emotions, moral values, intentions—is predominantly conceptualized through somatic components. The *heart/yurak* metaphor occupies a central position in both linguocultures. English proverbs like “*A kind heart is better than a sharp mind*” associate the heart with kindness and morality, whereas Uzbek proverbs such as “*Yuragi pok odam yomon bo'lmaydi*” strongly emphasize spiritual purity and ethical integrity. This difference reflects cultural priorities: English paremiology balances emotion and rationality, while Uzbek paremiology foregrounds moral and spiritual values [Maslova, 2001 – p. 92].



Pragmatics studies language in use, focusing on communicative intentions and contextual meanings. Somatic paremiological units perform several pragmatic functions in discourse.

One of the primary pragmatic functions of proverbs is didacticism, which allows collective experience to be transmitted in a condensed and authoritative form. Somatic paremiological units convey moral lessons and social norms in an indirect yet highly persuasive manner, avoiding explicit instruction while guiding behavior through metaphorical embodiment. For example, the English proverb “*Use your head before you speak*” and its Uzbek counterpart “*Avval boshing bilan o‘yla, keyin gapir*” pragmatically function as advisory statements promoting rationality, foresight, and self-control in communication. The presence of somatic elements significantly enhances the evaluative force of such proverbs. By referring to bodily organs associated with cognition, these expressions activate embodied schemas that are universally accessible to speakers. As a result, the moral message becomes more intuitive, memorable, and resistant to direct refutation. In this sense, somatic paremiological units operate as implicit normative regulators, embedding evaluation within culturally sanctioned metaphors rather than explicit moral judgment, which explains their enduring pragmatic effectiveness [Kövecses, 2010 – p. 67].

In addition to their didactic role, somatic paremiological units perform a strong expressive and emotive function. References to body parts such as the *heart*, *eyes*, or *hands* intensify emotional evaluation and enable speakers to articulate complex affective states, including approval, disapproval, empathy, irony, or emotional distance. These somatic references serve as affective amplifiers that translate abstract emotional attitudes into concrete, bodily imagery. For instance, the English proverb “*Out of sight, out of mind*” employs the somatic concept of sight to express emotional detachment and the weakening of interpersonal bonds over distance. The Uzbek proverb “*Ko‘zdan yiroq, ko‘ngildan yiroq*” conveys a comparable pragmatic meaning; however, the inclusion of *ko‘ngil* (heart/soul) adds a deeper emotional dimension, emphasizing inner feeling rather than cognitive absence alone. This difference illustrates how similar somatic metaphors may produce varying degrees of emotional intensity depending on cultural conventions of emotional expression.

Although somatic metaphors are largely universal due to shared bodily experience, their pragmatic interpretation is shaped by national-cultural factors. English paremiology frequently reflects individualistic values, such as personal responsibility, autonomy, and rational self-management. Proverbs containing *head* often stress logical thinking, self-discipline, and independent decision-making, reinforcing the cultural ideal of the self-reliant individual.

The study demonstrates that somatic paremiological units in English and Uzbek linguoculture are deeply anthropocentric and pragmatically multifunctional. By linking bodily experience with abstract meanings, these units serve as effective tools for modeling human behavior, emotions, and moral values.

Anthropocentric analysis reveals that somatic components function as symbolic representations of both the external and inner world of a person, while pragmatic analysis



shows their role in persuasion, evaluation, and social regulation. Despite universal cognitive foundations, the pragmatic realization of somatic paremiological units reflects distinct national-cultural priorities.

The results of this research contribute to the fields of linguoculturology, comparative paremiology, and pragmatic linguistics, offering new insights into the interaction between language, culture, and human cognition.

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