

LINGUACULTURAL CODES IN ENGLISH SOMATIC PROVERBS

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Annotation

The scientific article analyzes the role and linguistic features of somatic proverbs in English culture in modern linguistics.

The role that proverbs play in the development of their literary language, in the development of language norms was brought up using a sample of various ahon literature as the main problem. In the scientific article, somatisms in proverbs reflected in English cultures were fundamentally illuminated in the example of human life and the comparison and grinding of the good and evil that fall on its head based on the possibilities of language.

Keywords: Paremias, English language, somatic cultural code, ethnolinguistics.

The paremiological foundation has been attracting researchers since ancient times, since it reflects the experience and wisdom of people, as well as stereotypes of certain behavior life situations. A very important part of the painting of any folk world of the paremiological system are cultural codes, the national peculiarities of which are not yet fully understood. The relevance of the study is determined by the appeal to the study of paremiological units is the study of the linguocultural views of the world of the Russian people. These linguistic and cultural aspects include:

1. Work in the problematic field of modern linguistics, which studies language painting;
2. Ways to reflect the world and culture in the sign of language;
3. The goal is to analyze the peculiarities of the use of the somatic cultural code in paremias;
4. English, carried out on the basis of the materials of lexicographic sources of the English language;

The material of this study is paremia, which include the following. Its components are somatisms. The main method of our research is descriptive, which includes various methods of linguistic analysis (structural-analysis method, linguistic-cultural review method), quantitative learning method, methods of observation,



interpretation, classification, comparison and systematization. When assembling the material, a traditional sample Method is used. Definitions of the terms, 'paremia' and, 'cultural code' are given. The views of domestic and foreign researchers were also studied. Special attention is paid to the somatic cultural code as the most ancient and universal means of expressing the anthropocentrism of World painting. The analysis emphasizes the main classes of paremia containing the components of somatism: "head", ("face") and its components ("ear", "nose", "mouth", "eye"), "hand", "foot", "internal organs humans" "protective human coatings" etc.

The dominant anthropological paradigm in modern linguistics focuses researchers attention on the human being, specifically the phenomenon of human corporeality, which is clearly reflected in the language's paremiological Foundation.

Purpose of the article: to analyze the peculiarities of the use of the somatic cultural code in the paremies of the English language. It is necessary to solve the following tasks according to the intended purpose:

1. Determine the boundaries of the paremiological foundation of the English language;
2. "Considering the concept of" cultural code;
3. Determination of the features of the manifestation of the somatic cultural code in paremia of the English language;

Thus, paremia is the general name of a group of stable phraseological units of a folkloric nature didactic property of a closed or open structure certain communicative goals and a sign of life the relationship between situations and people. The boundaries of the paremiological foundation are very ambiguous. To date, this is a collection of various folk proverbs, for which phraseological units, winged words, proverbs, can include quasi-verbal combinations, words, stable speech formulas, phrases, aphorisms, parables, sentences, words, jokes, anecdotes, beliefs, etc. a number of common features, such as image and precedence, i.e. being known to a wide range of people and repeatedly referring to information are also applied to units in national discourse.

"To define the concept of cultural code", it is necessary to study the history of the origin and use of a more general phenomenon — "code". The following acknowledge that the concept was originally the subject of the study of natural science disciplines, such as Informatics and later cybernetics, in order to map multiple alphabetic systems. He then moved on to genetics, where the code became



the keeper of genetic information; more recently, the concept has become widely used in the humanities and especially in semiotics. U.Eco proposes to accept code as a system:

- 1) a repertoire of contrasting characters;
- 2) rules for combining them;
- 3) occasional correspondence-there are many definitions of cultural code;

From the point of view of cultural studies, the cultural code “these signs (signs), are a set of meanings (and their combinations) of human activities included in any material and material” by definition in literary criticism R.Bart “code is the perspective of a quote, a sarob woven from structures... all these are fragments of something already read, seen, perfect, experienced: the code and a trace of it already exist” [pp. 1, 31-32]. While somatic proverbs and proverbs have been much studied by scholars, they have dealt with old and traditional materials. Little is known about what role different body parts play in Proverbs created in the last century. “A dictionary of modern Proverbs” (2012), New American Proverbs show many references to somatic words such as eye, foot, hand, head, mouth, nose, etc. Several are direct indicative sentences, but there are also many metaphorical proverbs that explain modern life and its multifaceted problems, including attention to body, beauty, health and sexuality. These contemporary proverbs to some extent reflect the ethics and worldview of American society. Modern Anglo-American Proverbs – “Think outside the box: origin, nature, and the meaning of modern Anglo-American Proverbs” [Mieder, 2014, p. 80130].

Based on the old “Nobody is perfect”, “no one is perfect” proverb, anti-proverb “no body perfect” “there will be no perfect body”, “there is no perfect body” (1952, 23; the proverb was settled in the language i.e. adopted by the people in a change. (“Quoted by the earliest date and page number in the dictionary of modern proverbs” – “Dictionary of modern proverbs”) is commonly used in connection with concerns about an unattainable ideal body image. All this includes the idea of beauty and “it is not surprising that the traditional proverb ‘Beauty is only skin deep’ – “beauty is only skin” with an anti – fantasy proverb “Beauty is only skin” (1963) led to a more extreme anti-proverb, 17). Meaning: it is more important to be a good (beautiful) person inside than to worry about appearance. As expected, there are other new Proverbs reacting to beauty issues:,, Beauty does not buy happiness‘,, beauty can't buy happiness‘ (1989, 16) and,, no beauty without pain‘ –,, no painless



beauty' (1987, 17), emphasizing buying and keeping in the first proverb. In the second article, physical beauty requires strenuous and possibly painful exercises. It is important to note that it is rare for new proverbs to appear against established texts that have been challenged or played out to create wisdom that is more contemporary [Litovkina and Mieder, 2006]. We give a few examples where somatic words are included in them:

Absence makes the heart grow fonder.

Absence makes the heart go wander (1908, 1).

Little pitchers have big ears.

Little rabbits big ears (1935, 213).

Blood is thicker than water.

Money is thicker than water (S1, 108-109).

Time heals all wounds.

Time wounds all heels (1938, 259).

A closed mouth catches no flies.

A closed mouth catches no feey (1956, 173).

“A closed mouth catches, no fiels”, “A rolling stone gathers no moss”. There is also an earlier modern proverb associated with all this: “if you cover your mouth, you will not put your foot” (1915, 174). Another interesting anti-proverb is “eye to eye makes the whole world blind” (1948, 70-71), usually attributed to Mohandas Gandhi. This is an excellent and well-founded argument against the biblical commandment „eye for an eye, tooth for a tooth" (Exodus 21:24), which leads to its complete extinction. This is undoubtedly an antimacolium that appeared in its time, which has become a new proverb adopted in a world that is faced with terrorism and wars. „ My iks (X)im, my igrig(Y)‘has another,, body‘ (body) proverb based on its new structural formula, e.g.,,, my house, my rules‘ (1983, 126) or,, my party, my rules”. (2003, 191). “My body, my choice” („ My Body, My Choice‘) the proverb (1989, S3, in print [volume three of the S1-3 Dictionary of modern Proverbs]) came from the feminist movement and was originally used to refer to abortion rights. Until now, its meaning is used to include evidence against vaccination (vaccination), as well as sexual abstinence and medical suicide. An example of the attitude of the proverb in the third supplement to the dictionary of modern Proverbs: The Orlando Sentinel of 1989, January 22: „crowd „my body is my choice‘ carried plaques with slogans...1989 Chicago Tribune, April 21:,, in the protests between the two Catholic



high schools... Bush raised during his arrival at the top of the state... He says;,, my body. My choice. My right " 1992 Indianapolis Star, March 24: in the spring of 1991 Moody offered dresses embroidered with clear messages: one... ,, My body is my choice' with. 1997 Orlando Sentinel, January 9: "Noel Earley said he was planning his own death.... ,, My body, my choice,' he says...". 2002 Hannover [ON] Post, January 8: ,,Yes, I know the anti-vaccination evidence: they cannot guarantee not to get the flu; sometimes there are also side effects; and of course the old,,, my body, my choice' proverb is implied...". 2014yil Herald Sun [Melbourne, Australia], November 16:,, if we sincerely believe in the proverb' feminists,,, my body, my choice", then, of course, who has the right to throw away their coats-that is, trousers take off several clothing evenings to make easy money...". The term was originally used to refer to abortion rights, but it has sometimes been applied to sexual permissiveness, suicide, and denial of certain medical interventions.

There is also a new goal for the second example of the priority of good search in American culture, namely, "it's better to look good than to do good" (1978, 150) and,,, it's better to see good than to be good" (1986, 150). "Good game" and "good game" and "good game and, good game" (1987, S1, 95-96).

Of course, the information about vision on the main goals resists this wisdom. Information, proverbs are not universal truths, and they can be as contradictory as life itself [Mieder, 2004, p. 134]. ,, A woman with a little powder and a little will grow up to what she does not have", a woman with a little powder and a little will grow up to what she does not have " (1908, 205) the goal is to see a flood that is similar to the one who solved the issue. A bit of a blunt goal,, you can look at the Chou chqaga laboratory, but it still works in search of the Chou chqa" (1985, 148) animal farms. The pioneer of this article is from the 16th century, when you make a silk wallet from the hand of the Lord " but when it may be. Similar themes,, The Armored pig [the man who sees strange] is still a son pig "(18th century) and ,,the pig who sings Silk, still a son pig " (19th century). As of the 20th century,, the cho 'chqa at the Palace is still son cho 'chqa",,, the cho' chqa with feathers behind the arms is still son cho 'chqa",,, there may be smoke in Cho 'Chaa, but it still has variants such as son pig".,, The gold-painted pig is still the son of a pig "and,a pig is still a pig in a Hall" [Mieder, Kingsbury, difficult, 1992]. ,, Laboratory division " only had to wait for the arrival of the modern age to appear in the language of its purpose by 1880, with the honorable error being found as its first name by 1985. As may be the



first, fixed President Barack Obama on September 9, 2008 at the 2008 company event has a problem to use quite spontaneously 9, 2008, arguing against his Republican opponent John McCain's economy plan: John McCain said that he was also about to change and therefore his entire duty:, respect George W. Bush-economy politics, health policy, tax policy, training policy, „This is not a modification. It just calls the same thing something else. You can take a look at the lipsticks on Choo'chekin it's still raw Choo'chqa. You know, you can wrap the old fish in a stump called change, it will live even after eight years. We had enough of the same old thing. [Mieder, 2009B, pp. 83-84] .

„ Don't let your cat write a check in your mouth that you can't cash‘–,, don't let your mouth write (Don't write) a check that your ass (behind) can't cash‘1980's Edith A. Fortune teller, named man: made the same proverb a slogan for himself when he wrote about the language and culture of black teenagers (Cambridge MA: Harvard up, 1980), 235:,, do not let your mouth overload that your cat does not carry; do not let your mouth write a check that your cat does not carry, your cat cannot cash ,,with Polish‘ do not talk too much, The following proverbs are obligatory,, do not‘ have long been popular, often from the proverbial phrase before it. This is in the following two examples, first the phrase and then the proverb: about putting one neck out:

- don't stick your neck out. (1937, 177)
- to shoot oneself in the foot.
- don't shoot yourself in the foot. (1980, 84)

“Don't ask the hairdresser if you need hair” – “Don't ask a barber if you need a haircut” (1972,13) has no difficulty in understanding the proverb. As an ingenious person, he wants his hair to be cut, wisdom about not asking questions whose proverbial answers are obvious. It is likely that the proverb has fallen out of use in American society, as it is more likely that hairdressers have become a very simple proverb for a society that has become a hair stylist and hairdressers have become salons. There is no difficulty in understanding the proverb "Don't ask a barber if you need a haircut" (1972,13). Zucco, as a man, he wants to have hair, he wants to cut it, the proverb is wise not to ask questions that have obvious answers. It is possible that this proverb has almost fallen out of use in American society, as it is likely that it has become too commonplace for a society where barbers have become hair stylists and barbershops have become salons. Although America is in love with cars, its modern proverbs do not focus on cars. But at the beginning of the 20th century, there



is a wonderful saying, "You can't judge a car by its paint (job)" (1908, 33), which "You can't judge a book by its cover." "No one washes a car as an equal claim" (1985, 33). However, modern proverbs prefer to zero in on the body and its legs when it comes to mobility, including the need for rest [Senga, 1987]. "It's better to die on your feet than to live on your knees" (1924, 84) and "Never miss a chance to rest your feet while sitting" (1951, 36) for everyday life there is great wisdom. Nevertheless, proverbs such as "Move your feet, lose your place" (1987, 84) certainly go hand in hand with the above proverbs. It's set in the unfortunate world of the homeless, who lose their resting place if they move for any reason. By now, it has the general meaning of losing an occupied or claimed place in any place if it temporarily moves away. The origin and meaning of the saying "Slow feet don't eat", which was created a few years ago, is also of great interest (2014, S3, in print). As the following references show, it began as a sports metaphor, but can now be applied to the need for movement in general: Football is footwork. "Slow feet, does not eat". „2015 Telegram and Gazette [Worcester MA], September 25.: „Your feet must be quick...". As they say, "Slow legs don't eat food". Slow legs don't eat food. 2017 Solae Dehvine, Stupid Love 2: Revenge is Mine (Hazelwood MO: Dehvine): "Closed mouths don't eat and slow feet don't eat food.". „You have to have great feet. "If your feet don't match your mind, you can't run great backwards." The saying has long appeared as a slogan on the front of T-shirts.

A very similar thing is said in the short and direct proverb "Big mouth, small mind" (1958, 173). And there is even a proverb that warns against speaking rashly: "It is better to be thought a fool than to open your mouth and tell the world" (1907, 83). As with other proverbs, this proverb has been attributed to President Abraham Lincoln, but there is no evidence to support it. Still, silence is not always the best way to deal with life's challenges, because as the saying goes, "A closed mouth does not feed" (1989, 173), one must speak to be effective or recognized. All of this is another example of how proverbs can give conflicting advice and provide a proverb that fits a particular situation. Finally, the meaning of this somatic proverb "Your mouth opens to give money" (1913, 170) has been around for a hundred years. Literally, it encourages local people to donate real money to political or social causes they believe in. By now, it can generally be used to get people to commit to an issue after they have expressed a serious interest in it. In this sense, he remembers the 17th-century proverb, "actions speak louder than words". This proverb finds its very



positive modern equivalent in the meaning of "Busy hands are happy hands" (1956, 115). "Hand" appears in several new proverbs, including the humane advice "Don't hand out material, lend a hand" (1938, 115), which began as a slogan to attract people to effective social relations. Doing this by giving money and time, symbolized by flowers, confirms the following benevolent saying: "Flowers leave a fragrance in the hand that gives them" (1944, 82). The saying, "Two (both) hands are for beginners" (1910, 116) is probably a little surprising at the first meeting, when learning to ride a bicycle, drive a car, play basketball, etc. with both hands. is a solid advice that it is better to use. All of this makes sense, but one wonders what gave rise to the following two proverbs, which began as proverbs: "You can choose your friends, but you can't choose your family." "You can choose your friends and you can choose your nose, but you can't choose your friend's nose" (1975, 88) and "You can choose your nose, but you can't choose your family (relatives)" (1997, 179). The motivation for these somewhat crude proverbs was perhaps to add a little expressiveness to the somatic folk joke. In this regard, it should be noted that the proverb "Keep your nose clean" (1903, 179) has nothing to do with picking or blowing the nose, but is a somatic metaphor for exhorting people to keep things in perspective. There is also a short saying, "Your nose knows" (1905, 179), which does not rely on any brain analysis of this organ, but is a metaphor for convincing people that they can detect things in time.

Mainly, the meeting of proverbs with new changes dates back to the 17th century. America's proverbial wisdom of keeping your eyes on the prize" [Doyle, 2017]. This was popularized in the "freedom song" during protest marches, sit-ins, freedom marches, and many demonstrations during civil rights. movement with the end of the 1960s movements: "Hold (Hold), Hold (Hold) Keep your eyes on the prize, Hold (Hold), Hold (Hold) Keep your eyes on the prize, Hold Congressman John Lewis, one of the great surviving African-American civil rights leaders, has made this sociopolitical slogan his leitmotif for the past five decades, and he has used it in the fight against racism and humanism in the United States. and remains the most powerful voice in the education of citizenship. The somewhat modern proverb "Keep your eyes on the door, not the hole" (1908, 71) is a simpler, though more metaphorical, restatement, but it is also an important point. for m gives correction. Two short proverbs, "not every closed eye is asleep" and "the eyes do not lie" participate in the meaning of the message of being awake. As for the modern



computer world, now there is even a saying that "given enough eyelids (eyes), all errors are shallow, many eyes will see all errors", here it is among technology experts, "Insects" not insects!", but there is also a more general proverb about the eyes, "four eyes see more than two" is used in the sense of "opportunity". There is an old proverb of the 16th century. For now, the dictionary of modern proverbs offers a number of references as a "welcome" entry for the common man.

In conclusion, we can say that in modern American proverbs, we cannot say the final word about the proverbs about the heart, because the proverbs related to it are always evolving and updating. Recognizing that New York, Chicago, Los Angeles and several other large cities and the United States are covered with small towns and even villages, the new proverb "small town, big heart" has entered American society. It is evident that there is a clear recognition of the importance of feelings and sincere love despite the hustle and bustle of modern American life to portray a generally pleasant and prosperous life. The proverb "The heart has a mind of its own" also speaks about this developing American society. Nevertheless, a new proverb that can serve as the final piece of folk wisdom is: "You can't measure the heart." It is argued that people's hearts can be substituted for their commitments and beliefs, and it is said that the heart can feel unlimited emotions. It can be about anything. Such professional or philanthropic efforts may be immeasurable, but their positive outcomes contribute to a just and compassionate society where the golden rule, "do unto others as you would have them do unto you," is the moral guide. In general, the somatic aspects of modern American proverbs help to express the American worldview of justice, mercy and love in its various forms. A culture and society that can overcome this ridiculous focus on exclusivity is a responsible partner in international concerns about the environment and immigration, making the world a better and safer place for all humanity. One thing is certain, traditional and modern American proverbs contain wisdom that offers advice and guidance for these laudable goals. It would certainly be a big mistake to think or claim that proverbs have outlived their usefulness in modern times. Although some wisdoms have been preserved for centuries, others come and go, but there are always new ones, and they take root in people's thinking. But there is no doubt that proverbs are always a part of human communication. we can say that the proverb can live for centuries.



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