

Thematic Classification of Uzbek Folk Paremias With Somatic Components

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Abstract: This article presents a lexical-semantic analysis of Uzbek folk paremias containing somatic components and classifies them into thematic groups. The study examines the denotative and connotative meanings of somatic units occurring in paremias, their potential for generating figurative meanings, and the features of their semantic extension. The findings reveal the role of somatic components in reflecting the people's worldview, modes of thinking, and cultural values through linguistic units.

Keywords: Somatism, paremia, proverb, lexical-semantic analysis, semantic field, figurative meaning, thematic group.

Introduction: In linguistics, samples of folklore, particularly paremias, are regarded as important linguistic units that reflect the centuries-old life experience, worldview, and national mentality of a people. Paremias are concise and compact in form, yet rich in meaning, embodying the social, spiritual, and moral values of the nation.

One of the linguistic elements frequently used in paremias is somatic components. Somatisms are lexical units denoting the names of human and animal body parts, and their widespread use across different languages gives them a universal character. In linguistics, somatisms are considered a distinct semantic layer because people often perceive and evaluate the surrounding world through references to body parts. Consequently, somatic units serve as an important means of expressing figurative meanings, conceptual associations, and cultural perceptions in language.

In the Uzbek language, somatic units such as head, eye, hand, heart, tongue, mouth, and foot actively occur in paremias and are widely used not only in their literal meanings but also in figurative and symbolic senses.

Somatic units demonstrate the anthropocentric nature of folk cognition. Human beings perceive and comprehend reality through their own bodies; consequently, body parts become linguistic means for expressing various abstract concepts and notions.

One of the principal characteristics of somatic units is their semantic multilayeredness. Within the structure of paremias, they can simultaneously convey both literal and figurative meanings. This feature enhances the expressive potential of paremias and contributes to the richness of their semantic content.

For example:

- **Head** — a body part; leadership, intellect, or the center of something;
- **Eye** — the organ of sight; observation, perception, or experience;
- **Hand** — physical action, labor, ability, or opportunity;
- **Heart** — emotions, courage, and the inner spiritual world;
- **Tongue** — speech, communication, and the expression of thoughts.

Within paremias, somatic components often acquire new meanings through **metaphorical** and **metonymic** transfer and frequently occur in the form of phraseological units used in proverbs and sayings.

For example:

- **“His eyes were opened”** (Ko’zi ochildi) — he realized or understood the truth;
- **“Open-handed”** (Qo’li ochiq) — generous;
- **“Narrow-hearted”** (Yuragi tor) — stingy or envious;
- **“His head reached the sky”** (Boshi osmonga yetdi) — he became extremely happy.

These examples demonstrate that somatic units serve not only as names of body parts but also as important linguistic means for conveying emotional, psychological, moral, and social meanings in Uzbek folk paremias.

In these examples, the names of specific body parts are used to express abstract concepts.

The analysis makes it possible to classify Uzbek folk paremias containing somatic components into several thematic groups.

1. Paremias Expressing Thinking and Intellectual Activity

In this group of paremias, the somatism **head** occupies a central position and is actively used to symbolize intelligence, wisdom, reasoning, and leadership.

Examples:

- Wisdom is not determined by age but by the head (mind).
(Aql yoshda emas, boshda.)
- If you are a leader, be a worthy one.
(Boshliq bo’lsang, boshli bo’l.)
- A thoughtful person becomes a leader, while a thoughtless person becomes a stone.
(Fikrli odam bosh bo’lur, fikrsiz odam tosh bo’lur.)

In these paremias, the lexical unit **head** is used not merely in its literal anatomical sense but metaphorically to denote **intellect, wisdom, judgment, and authority**. This demonstrates the close association between the concept of the head and mental activity in the Uzbek linguistic worldview. Through such expressions, folk wisdom emphasizes the importance of knowledge, sound reasoning, and thoughtful behavior in human life.

In these paremias, the lexeme head moves beyond its physiological meaning and serves to express concepts such as intelligence, thinking, leadership, and life experience. In the folk worldview, the head is interpreted as the center that governs human activity and behavior. Therefore, it functions as a symbolic representation of wisdom, rationality, and authority. This semantic shift from a concrete body part to abstract cognitive and social notions demonstrates the rich figurative potential of somatic components in Uzbek folk paremias.

2. Paremias Expressing Emotional and Psychological States

In this group, the somatic components **heart** and **soul (ko’ngil)** occupy a central position.

Examples:

- The soul of a good person is as vast as a mountain, while the soul of a stingy person is marked by blemishes.
(Yaxshining ko’ngli — tog’, baxilning ko’ngli — dog’.)
- One heart communicates with another.
(Yurak yurakka darak berar.)
- A pure heart leads to pure wishes.
(Yurak toza — tilak toza.)
- One soul understands another.
(Ko’ngil ko’ngildan suv ichar.)

In these paremias, **heart** and **ko’ngil** function as symbolic units representing a person's inner world, emotional experiences, and feelings. Rather than referring to their literal physiological meanings, these components convey abstract notions such as sincerity, kindness, empathy, affection, and spiritual purity. Their frequent occurrence in Uzbek folk paremias reflects the importance attached to emotional and moral values in the national worldview. Thus, **heart** and **ko’ngil** serve as key linguistic symbols through which the psychological and spiritual dimensions of human life are expressed.

3. Paremias Related to Speech and Communication

The somatic components **tongue** and **mouth** actively participate in paremias as the primary means of expressing human speech and communicative activity.

Examples:

- The tongue is the measure of wisdom.
(Til — aql o'lchovi.)
- A long tongue leads to the ruin of life.
(Uzun til — umr zavoli.)
- The wound caused by the tongue may heal, but the wound caused by words never does.
(Til yarasi bitar, so'z yarasi bitmas.)
- A word spoken is like an arrow shot.
(Og'izdan chiqqan so'z — otilgan o'q.)

In these paremias, the **tongue** is not merely viewed as an organ of speech; it also functions as a symbol of a person's culture, manners, wisdom, and social relationships. Likewise, the **mouth** represents verbal expression and the responsibility associated with spoken words. These somatic components emphasize the significant role of speech in shaping interpersonal relations and moral behavior. Through such expressions, folk wisdom highlights the power of language, the importance of thoughtful communication, and the lasting impact that words can have on individuals and society.

4. Paremias Expressing Labor and Physical Activity

In this group, the somatic units **hand** and **foot** play a leading role and symbolize work, diligence, productivity, and physical effort.

Examples:

- A person is a jewel, and his hand is a flower.
(Odam — gavhar, qo'li — gul.)
- The hand of a brave man provides, while the hand of a coward remains idle.
(Mardning qo'li boqadi, nomard qo'li yoqada.)
- The tireless old woman's feet keep the spinning wheel turning even in the moonlight.
(Tinmas kampir oyog'i oydingda charx yigirar.)
- Until a horse is found, even one's feet serve as transportation.
(Ot topilguncha oyoq ham ulov.)

In these paremias, the somatic components **hand** and **foot** function as symbols of labor, industriousness, and creativity. They extend beyond their literal anatomical meanings to represent a person's ability to work, create, produce, and overcome life's challenges through effort and perseverance. Such expressions reflect the high value placed on hard work and self-

reliance in the Uzbek folk worldview. The semantic development of these somatic units demonstrates how concrete bodily experiences are transformed into broader cultural and social concepts within paremiological discourse.

5. Paremias Expressing Moral Qualities and Evaluation

Somatic units are also used to express human virtues and shortcomings, serving as important means of moral evaluation in folk wisdom.

Examples:

- The path of an open-handed person is always open.
(Qo'li ochiqning yo'li ochiq.)
- The face of a contented person shines brightly.
(Ko'zi to'qning yuzi yorug'.)
- The path of a broad-hearted person is wide and prosperous.
(Yuragi keng odamning yo'li keng.)

In these paremias, somatic components function as instruments of moral assessment. The **hand**, **eye**, **face**, and **heart** are employed not in their literal anatomical senses but as symbolic representations of positive personal qualities such as generosity, contentment, kindness, sincerity, and tolerance. Through such figurative usage, folk wisdom evaluates human behavior and character, distinguishing between socially approved and disapproved traits. These examples demonstrate that somatic units play a significant role in conveying ethical values and cultural norms within Uzbek folk paremias.

6. Paremias Expressing Experience and Perception

In this group of paremias, the somatism **eye** occupies a leading position. In paremiological discourse, the **eye** functions not only as an organ of vision but also as a symbolic representation of life experience, perception, and wisdom.

Examples:

- The words of fathers are the eye of wisdom.
(Otarlar so'zi — aqlning ko'zi.)
- If you cannot see with your own judgment, see through your eyes.
(O'zingcha ko'rmasang, ko'zingcha ko'r.)
- The eye of the one who has seen much is a scale.
(Ko'rib yurganning ko'zi tarozi.)

In these paremias, the **eye** symbolizes not merely

physical sight but also knowledge, observation, experience, and the ability to evaluate reality accurately. Such usage reflects the close connection between perception and cognition in the Uzbek linguistic worldview.

Based on the above analysis, it can be concluded that somatic components in paremias are predominantly used in figurative meanings and serve to clarify and concretize abstract concepts. Among the most active semantic centers in Uzbek proverbs are the somatic units **head**, **eye**, **hand**, and **heart**. Within paremiological units, somatisms often undergo semantic extension and generalization, enabling them to express a wide range of intellectual, emotional, moral, and social meanings. As a result, they become important linguistic tools for conveying the national mentality and worldview of the Uzbek people.

Uzbek folk paremias containing somatic components constitute a complex lexical-semantic system. Through references to human body parts, they provide a means of expressing various aspects of life and human experience. Somatic units generate metaphorical and symbolic meanings within paremias, thereby reflecting the worldview, cultural values, and patterns of thinking characteristic of the Uzbek nation.

Furthermore, somatic components serve as significant devices that enrich the semantic content of paremias and enhance their imagery and expressiveness. Their thematic study contributes to a deeper understanding of Uzbek paremiology and opens new perspectives for the investigation of the relationship between language, culture, and cognition.

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