



## THE PHENOMENON OF CONCEPTUAL METAPHOR IN PROVERBS WITH A SOMATIC COMPONENT

Nazarov Qobilbek

Alisher Navoiy nomidagi Toshkent davlat o'zbek  
tili va adabiyoti universiteti tayanch-doktoranti

### Abstract

Proverbs are a means of expressing a close relationship between language, culture and human mental activity. For this purpose, this article aims to study the support of human somatic units in proverbs and its cognitive linguistics. The proverbs analyzed in the article were selected from the collection of Uzbek proverbs and the conceptual metaphor target and source domain (source and target domain) were determined.

**Keywords:** Mental activity, metaphor, metonymy, source domain, target domain

### Introduction

Proverbs are units of wisdom passed down from generation to generation. Proverbs express people's daily experiences and observations in a short and concise manner, and this allows proverbs to be easily stored in human memory and actively used in the process of effective communication. According to Mieder [1], proverbs are metaphorical, condensed, easy to remember, which have a consistent meaning, are short, reflect popular sayings among the people, and contain wisdom, truth, manners, and traditional views, and are also passed down from generation to generation. are formative forms. Proverbs with somatic units include ethnic characteristics of a certain people. Also, proverbs related to body parts are actively used in various speech situations, and in most cases they are conceptualized and used figuratively.

According to Lakoff and Johnson [2], the main function of metaphor is to linguistically and cognitively facilitate abstract and difficult-to-understand texts with the help of well-known images. According to the model of conceptual metaphor analysis, such concepts as the source domain (source domain) and the target domain (target domain) were distinguished by Lakoff and Johnson. Also, through the Great Chain of Being Metaphor Theory (GCMT) theory of Lakoff and Turner [3], the issue of cognition in proverbs can be deeply understood.

## 2. RESEARCH METHODS

The data for the research is the collection of proverbs by HSKaromatov and KMKaromatova [6], which includes proverbs in the Uzbek language, and the





collection of comments on Uzbek folk proverbs published by Sh.Shomaksudov and Sh.Shorahmedov [7]. taken from plams. The proverbs selected from the above collections were analyzed according to Lakoff and Turner's [3] source domain and target domain [8] theory. It was also analyzed according to Lakoff and Turner's [3] conceptual metaphor analysis model. Also, the meaning of proverbs was considered according to the conceptual metaphor analysis model of Lakoff and Turner and according to the theory of Great Chain metaphor and metonymy. Through this description, a model of cognitive-semantic understanding of proverbs with somatic units in the Uzbek language is developed.

### 3. ANALYSIS RESULTS AND DISCUSSION

Below is a component of human body parts that is actively used in Uzbek A few proverbs were selected.

#### 3.1. Youth is loneliness

Source domain (source domain)	Target domain
<b>Chief</b>	<b>mind</b>

In this proverb, the word "**headless**" is used as a somatic unit . In the proverb, this word does not directly refer to the head, but because *the head* body organ is the organ that controls the mental activity of a person, this word is interpreted in the sense of *mind* . In the proverb, the word *beboshlik* is used directly in the sense of *insanity* . This in turn, the semantic interpretation of the proverb in the metaphor model of Lakoff and Turner - It corresponds to the theory of SPECIFIC REPRESENTATIVES GENERIC (from concreteness to abstraction) [3]. That is, *the main lexeme, which is considered a specific noun, is the source field, and the lexeme* , which is considered abstract, is the target field.

#### 3.2. A skilled hand will not go hungry

Source domain (source domain)	Target domain
<b>Hand</b>	<b>Man</b>

In the proverb a person the body a member content metonymy through to lighting service is doing Proverb through people himself and day feeding for known craft o ' study that it is necessary da ' wat there is Main physical labor done increasing the body a member *hand* h is calculated therefore this in the proverb too source area as *hand* used . That is *hand* important and main physical actions executor support a ' zo task that he wore it because of his the owner was to a person hint is doing and of the



proverb in the interpretation metonymy model positive Meaning it 's mysterious in the spirit to express service is doing

3.3. *He will save his head who restrains his tongue.*

Source domain (source domain)	Target domain
<b>Hold the tongue</b>	<b>Silence - keep quiet</b>
<b>Chief</b>	<b>John</b>

Above proverb around of people to the pain of g subject to not to be for caution with to speak that it is necessary represents In the variants of the proverb, *language* and *headwords* are conceptualized based on the metonymy model from the sphere of the medium to the sphere of the target. *Language* is an important part of the human body in the process of creating speech. Also , the word *head* is interpreted as the main organ that controls the human body from the mental side, and because it is impossible to live without this body part, this word is interpreted in the sense of soul.

3.4. *Everyone has a garden, a spot in their heart.*

Source domain (source domain)	Target area (target domain)
<b>Heart -</b>	<b>Heart, heart, soul</b>

Above proverb each one a person from the beginning passing sad days , events hint is doing Through the cognitive analysis of these proverbs, it is possible to advance an aspect corresponding to the SPECIFIC REPRESENTATIVES GENERIC theory. That is, it is expressed that there is a pain in the heart of every person that is not felt by others. *The heart* used in the proverb words moved from the source space to the target space based on the metaphor model. That is, the word "*heart* " is directly connected with human feelings and is interpreted as an abstract concept.

3.5. *Open your eyes before you open your mouth.*

Source domain (source domain)	Target area (target domain)
<b>Open your mouth</b>	<b>Simple, not to be a joke</b>
<b>Open your eyes</b>	<b>Be careful, be alert</b>

These proverbs are made up of phrases, and the phrases include parts of the human body. The proverb refers to concepts such as not to be quickly and easily deceived, to always act wisely, and to be careful in dealing with others. In the words "*open your mouth*" and "*open your eyes* " used in the proverb, the function of the eye body organ to see the surroundings, to observe, to observe, analyze and draw conclusions by thinking on the basis of a metaphorical model is connected with the meanings. The eye, representing a concrete concept, is moving into the target area through the proverbial meaning of the body part , and refers to the abstract concept of "vigilance".



3.6. *The tongue of the one who has a hard hand is hard*

Source domain (source domain)	Target domain
<b>His hand is crooked</b>	<b>a thief</b>
<b>Hard-spoken</b>	<b>The intention is bad</b>

Above proverb through O'Grilik who does of a person bad intention and from him others caution to be about the message feel can In this given proverb, the word *hand*, which is a part of the human body, is involved as a source field. The words *hand* and *finger*, which are human body parts, moved to the target area based on the metonymy model. Man's main support movements are mainly *hands* and *fingers* As it is done through, these members cause a transfer of meaning based on metonymy. Also, in the expression of the proverb, the expression "*tongue*" is used, and "*tongue*" refers to the concept of "intention", which is considered as another abstract concept based on the abstract concept of metaphor.

#### 4. CONCLUSION

From the above discussion of proverbs, it can be concluded that the cognitive models of several proverbs used in the Uzbek language are derived from human body parts. According to this research, it is possible to understand proverbs with somatic component in Uzbek language, lexemes that mean specific concepts refer to abstract concepts, that is, through the SPECIFIC REPRESENTATIVES GENERIC theory, it can be observed that some body parts of a person refer to a whole person [3]. Proverbs about human body parts express positive, negative and neutral evaluative relationships. The experience of a person during his life is conceptualized in different ways in different languages. But this study shows that proverbs with human body parts based on the metaphor model can be based on universal concepts without linguistic and cultural factors. In this study Some proverbs with somatic units in the Uzbek language were analyzed, and further research in this direction will open a new page in the way of studying the cognitive-semantic features of proverbs from the linguo-cognitive aspect.

#### References

1. Mieder W. Proverbs: A Handbook. London: Greenwood Press, 2002. –P. 321.
2. Lakoff G. and Johnson M. Metaphor We Live By: Chicago: The University of Chicago Press, 1980. -P. 242.
3. G. Lakoff and M. Turner. More than Cool Reason: A Field Guide to Poetic Metaphor. Chicago: University of Chicago Press, 1989. -P. 237.





4. Firman Alamsiyah Mansur, Ratna Said: A Cognitive Semantics Analysis of Wolio Proverbs Related to the Human Body. Atlantis press, 2019. –P. 259-262.
5. Elza Leyli Lisnora Saragih, Mulyadi:cognitive semantics analysis of animal proverbs in toba language. Retorika:jurnal Bahasa, 2020. –P. 217-224.
6. Karomatova KM, Karomatov HS PROVERBS-MAQOLLAR- POSLOVITsI : Tashkent: Mehnat, 2000. 400 p.
7. Shorahmedov Sh., Shomaksudov Sh. Hikmatnama: Tashkent: National Encyclopedia of Uzbekistan editor-in-chief, 1990. 527 p.
8. Yuldashev AG Linguistic study of idiomatic compound words: Tashkent: "Fan and technologies" publishing house, 2016. 192 p.

