

SEMANTIC ANALYSIS OF UZBEK FOLK PROVERBS FEATURING THE LEXEME “BLOOD”

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Abstract: This article examines Uzbek folk proverbs incorporating somatic components. The term "somatism" is defined, along with its meaning and description. Classifications of somatisms in global linguistics are presented. The semantic features of proverbs involving angionimic words are analyzed. Their positional roles within proverbs are elucidated. Proverbs featuring these elements are grouped into semantic fields. Instances where angionims appear independently in paremic units or within phraseological expressions to acquire new meanings are demonstrated.

Keywords: parema, somatism, blood, angionimic words, semantic field, linguocultural phenomenon

In linguistics, human and animal body parts are studied under the category of somatisms. The term "soma" derives from Greek, denoting "body." Thus, somatisms refer to the names of body parts associated with humans and animals, belonging to the noun word class. To date, research on somatisms has primarily been conducted within the frameworks of phraseology and, to a lesser extent, paremiology. This stems from the fact that humans first establish connections with objects, items, and entities closest to them and effectively utilize these in their speech.

In global linguistics, the classification of somatisms has been observed in numerous studies as follows:

1. Names of the head and its parts;
2. Organs of the neck and throat region;
3. Osteonimic words (bones and their parts; this group also includes names of internal organs);
4. Angionimic words (bodily fluids: blood, lymph, etc.);
5. Sensonimic words (names of sensory organs).

Below, we focus on the semantic characteristics of proverbs involving angionimic words.

Angionimic words refer to the names of blood vessels in the body or units related thereto. In folk proverbs, scientific terms such as "artery" or "vein" are rarely encountered. Instead, angionimic meanings are predominantly expressed through the lexemes "qon" (blood) and "tomir" (vessel). This is because, in the folk mental consciousness, vessels are associated with vital energy, lineage, willpower, and psychological states.

Blood is the liquid tissue that continuously circulates within the closed system comprising the heart and blood vessels in an organism. In a figurative sense: 2. As a symbol of kinship or relatedness; In a figurative sense: 3. As a symbol of the existence and movement of entities.

Proverb	Meaning/Explanation	Semantic Function
What enters with blood, leaves with the soul	A quality or trait ingrained in a person's blood remains for a lifetime	Innate character, permanence

Blood is kin, soul is kin	Relatives are connected both by blood and by soul	Kinship, unity
There is no blessing in a bloody deed	A task begun with violence will not bring prosperity	Discord, negative consequences
Where there is a throne, there is blood	Where there is rulership or kingship, there is enmity and anger	Enmity, anger, violence
If bread is blood, blood is the soul	Bread is revered as a sacred blessing that gives life	Sustenance, symbol of life

Furthermore, the lexeme *qon* (blood) also appears in proverbs in the form of phraseological units.

"A good person forgives with play and laughter, a bad person makes one drink blood and bile." Through the phrase *qon-u zardob ichirar* (makes one drink blood and bile) in this proverb, the meaning of leaving someone in a difficult situation or bringing bad days upon them is expressed.

"Give grapes to those who ask by picking them one by one, and for those who ask for melon, make them lick blood." In this proverb, the phraseological unit *qon yalatib* (make lick blood) is used in a symbolic sense, conveying that nothing can be achieved for free; a person who wants to eat a melon must work hard, as if licking blood, endure difficulties and hardships, and then receive their reward.

"An enemy by nature cannot become a friend, even if their boiling blood mixes." The phrase *qoni qo 'shilmas* (blood does not mix) in the proverb expresses meanings such as not becoming acquainted, or being unable to truly unite as friends. The proverb is used to call people to caution and to remind them that enmity can never be forgotten.

"The blood of kinship does not stay in the veins." Underlying this proverb are the concepts of fate and destiny. The inescapability of a person's predestined fate is revealed through the somateme of blood. Through this proverb, it is conveyed that the lawful flow of life cannot be stopped, and a person's destiny will continue on its own path regardless.

In conclusion, it can be stated that *qon* is one of the actively used somatic components in the paremic units of our language. It forms semantic fields such as lineage and ancestry, kinship, anger and hatred, enmity and hostility, innate character, stability, life, and vitality. The lexeme *qon* manifests itself as a deeply rooted concept in the folk worldview and social consciousness, both in biological and metaphorical senses.

Somatemes are employed in proverbs as the most understandable and closest images for folk thinking. This is because humans more frequently apply concepts related to their own body in their consciousness as metaphorical tools. Through this, the people express moral norms, spiritual experiences, and life lessons via unique artistic symbols. In folk proverbs, somatemes

bear significant semantic and artistic loads. They serve as invaluable means for expressing all aspects of human life—biological, emotional, social, moral, and philosophical. Therefore, somatemes occupy a special place in the paremic system not only as linguistic units but also as a linguocultural phenomenon that illuminates the people's worldview, mental values, and socio-cultural heritage.

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