

SEMANTIC AND LINGUOCULTURAL ANALYSIS OF PROVERBS WITH THE CONCEPT 'FACE' IN ENGLISH AND UZBEK LANGUAGES

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Abstract. Proverbs reflect the worldview, traditions, and cultural values of a nation. The concept of "face" is one of the key cultural and linguistic markers in many societies, including English and Uzbek. This article explores the semantic and linguocultural aspects of proverbs containing the word "face" in both languages, analyzing similarities and differences in their meanings, usage, and underlying cultural implications.

Keywords: proverb, face, linguocultural analysis, semantics, English, Uzbek.

The issues of the anthropocentric paradigm are also gaining prominence in the humanities, such as modern linguistics. The anthropocentric approach in modern comparative linguistics also applies to the field of lexicology, and is especially evident in the study of somatisms, which include the semantics of units naming human body parts. Usually, somatisms denote parts of the human body, but in linguistics they are considered active lexical units in the formation and meaning of phraseological units and paremas. Knowledge of the paremiological structure of a language opens the way to a better and deeper understanding of the mentality of the nation that owns that language[1].

A distinctive feature of somatic paremials is the presence of many analogues in different languages that carry figurative meaning. Paremials express the national characteristics of the language, its uniqueness, and also embody the rich historical experience of the people, expressing aspects related to the labor activity, life and culture of people. The study of paremials is a necessary link in mastering the language and improving the culture of speech. The correct and appropriate use of paremials gives speech originality, special expressiveness, accuracy, and imagery.

Thus, the widespread use of somatisms in the composition of paremials is due to the fact that they are one of the oldest layers in the structure of various dictionaries. The widespread use of somatic metaphors is also facilitated by the relevance of their content, the presence of vivid images, their popularity, the ease of grammatical construction, and their stylistic diversity. When a person names a new object, event, and other things, first of all, he creates associations with familiar objects that are constantly next to him, a person compares surrounding objects with himself, with parts of his body[2].

The use of the names of body parts in somatic paremas is associated with the

fact that a person encounters their functions every day. The number and thematic diversity of somatisms in paremas is associated with the importance and degree of significance of the functions of certain organs or body parts[3].

Somatisms are distinguished by the fact that they are the most ancient and mental layer of the vocabulary of any language. The reason for the constant attention to somatisms is that the process of self-awareness and self-perception as a person among the surrounding realities begins with the sensations that arise directly through the body parts. Although the names of the human body parts are present in all languages, each representative of the language assesses the body parts differently, therefore it is a valuable material in studying the linguistic picture of the world. Since somatisms have been one of the sources of knowledge and understanding of the world since ancient times, they have been used in folk oral works - proverbs and sayings, which are considered the beginning of literary works. A comprehensive and detailed analysis of somatic paremas opens the way for the researcher to enter the linguistic world of the speakers of the language to which the parema belongs[4].

To describe the human figure, its state and characteristics, we use the lexical means of the language and psychological images created on the basis of linguistic experience. Different languages not only allow speakers of this language to describe reality in different ways, but they are also considered signs of culture, forming in the speaker ideas about the world and allowing them to describe it based on the lexical units and culture of a particular language.

Many researchers have been engaged in a comparative analysis of the individual characteristics of units used to express different realities based on the material of the Uzbek and English languages. The names of body parts, somatisms, are word or compound elements that are universal across cultures and languages, because people in all languages and cultures are physiologically the same. However, not all body parts have the same importance in language, and some are more important than others[5].

Language is a reflection of a nation's culture and mentality, and proverbs serve as a valuable source for studying the deep-rooted beliefs and perceptions of a society. The concept of "face" has significant cultural connotations in both English and Uzbek, symbolizing dignity, reputation, honor, and social status. This study aims to analyze how proverbs featuring the term "face" convey cultural values in English and Uzbek languages[6].

Proverbs with the concept of "face" in both languages reveal various meanings and functions. They can be categorized into three main semantic groups:

Proverbs Reflecting Honor and Dignity:

English: Save face (Maintain dignity and avoid humiliation)

Uzbek: Yuzingni yerga urma (Do not bring shame upon yourself)

Both proverbs emphasize the importance of maintaining self-respect and social honor.

Proverbs Expressing Shame and Embarrassment:

English: Lose face (Suffer humiliation and loss of respect)

Uzbek: yuzini burishtirmoq.

These proverbs show how the concept of face is linked to personal and societal honor.

Proverbs Indicating Deception and Hypocrisy:

English: A fair face may hide a foul heart (Appearances can be deceiving)

Uzbek: Yuzi oppoq, ichi qop-qora (White face, black inside)

The linguistic and cultural perspectives of proverbs related to "face" reveal key values in both societies:

English Culture: The English language proverbs often emphasize the importance of individual reputation, self-preservation, and social perception. The concept of "saving face" is crucial in maintaining social and professional relationships.

Uzbek Culture: Uzbek proverbs strongly associate "face" with moral integrity and family honor. Losing face is perceived as a disgrace not only for an individual but also for their entire family or community.

English: The idea of "face" is more individualistic, focusing on personal reputation and professional success.

Uzbek: The concept extends beyond the individual, emphasizing communal honor and collective morality.

To sum up, the analysis of proverbs with "face" in English and Uzbek languages demonstrates that this concept is deeply embedded in the moral and social frameworks of both cultures. While both languages view "face" as a symbol of honor and integrity, the Uzbek language places greater emphasis on collective responsibility, whereas English proverbs highlight personal dignity and social perception.

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