

**PROPERTIES OF PROVERBS WITH SOMATIC COMPONENTS IN GERMAN
AND UZBEK LANGUAGES. (FOR EXAMPLE: KNIE, KNÖCHEL, FERSE / TIZZA,
TO'PIQ, TOVON)**

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Abstract: This article analyzes the linguacultural and cognitive characteristics of proverbs and phraseological units associated with the names of body parts (knee, ankle, and heel) in German and Uzbek. The study conducted a comparative analysis of the conceptual meanings (perseverance, action, helplessness, responsibility) expressed by these somatic units in the two different cultures. This study revealed the national-cultural identity and universal similarities of each language.

Key words: somatism, paremiology, concept, metaphor, linguoculturology, German language, Uzbek language, phraseology.

Introduction

"Proverbs serve as a fundamental pillar of a nation's ethno-linguistic identity, encapsulating its collective wisdom and cultural outlook. Within this category, somatisms—proverbs featuring anatomical terms—are particularly significant. These expressions utilize the human body as a metaphorical vehicle to articulate complex philosophical and social concepts. Despite differences in the languages, cultures, and histories of the German and Uzbek peoples, similar semantic scope can be observed in metaphors related to the musculoskeletal system, such as "knee," "ankle," and "heel." The purpose of this article is to uncover the cognitive and conceptual foundations of proverbs with a somatic component.

2. Methodology

"*Duden – Redewendungen*" and the Uzbek dictionaries "*Uzbek Folk Proverbs*" were used as research materials. Comparative typological methods, component analysis, and contextual analysis were used in the analysis.

3. Results and discussion

3.1. "Kni" and "Taize": Symbol of will and submission.

In both languages, the knee is a symbol of physical support and spiritual fortitude of a person.

In German: The phrase "*Jemanden in die Knie zwingen*" (to bring someone to their knees) means to defeat and subdue an opponent. "*Auf die Knie fallen*" is a symbol of deep prayer or repentance.

In Uzbek: "*Trembling knee*" (fear), "*knee strike*" (unexpected regret). For Uzbeks, the knee serves more as an indicator of a person's inner feelings and state.

3.2. "Ankle" and "Ankle": boundaries and physical condition

In proverbs, the word "ankle" (Knöchel) is often used to denote a certain amount or degree.

In German: "*Bis an die Knöchel im Schlamm stecken*" (To be stuck ankle-deep in mud) means to find oneself in a difficult situation.



In Uzbek: *"Inability to equalize"* (inability to equalize). Here, "heel" is a measure of inferiority, insignificance, emphasizing the subject's significant inferiority in terms of knowledge or prestige.

3.3. "Fers" and "Hill": movement and speed

Compensation always depends on the path and movement.

In German: *"To be on someone's heels ."* Also, the expression *"Achilles' heel,"* borrowed from Greek mythology, is widely used in both languages to mean "a person's weakest spot."

In Uzbek: *"The key glitters"* (to run away), *"The key doesn't touch the ground"* (to be very happy). In Uzbek proverbs, "heel" also describes a person's social behavior (for example, *"There's a hole in the heel"* —a person who walks a lot is unsteady).

Example for further analysis:

German: *"Achillesferse"* is a phraseological unit that conveys the concept of "weakest point" (Achilles' heel) in both German and Uzbek. This layer reflects the shared influence of ancient culture on both languages.

Uzbek: *"To sit on one's knees"* is a proverb expressing loneliness or sadness. In German, this concept of sadness, associated with the knees, is less common.

4. DISCUSSION

4.1. The concept of "knee": In German paremiology, the knee is often seen as a symbol of "power and authority." For example, the expression *"vor jemandem in die Knie gehen"* means to kneel before someone's authority. In Uzbek, the knee is more often associated with a person's internal mental state—trembling with fear or regret over an unexpected mistake (genuflection).

4.2. The concept of "ankle"/"topic": In Uzbek proverbs, the ankle is used as a lower limit when comparing a person's worth or knowledge. In German, it is more often used to describe physical condition and level of difficulty.

4.3. The Ferse/Tovon Concept: This is where the highest level of equivalence is observed. In both languages, the heel serves as a metaphor for rapid movement (escape or pursuit). For example, the German *"jemandem die Fersen zeigen"* and the Uzbek *"tovonini yaltiratoq"* have exactly the same meaning of "to run away."

5. Conclusion

The analysis shows that proverbs with a somatic component are formed in both languages mainly on the basis of metaphorical borrowings.

In German: Somatismes are more oriented towards objective actions and results (defeat, attack).

In the Uzbek language, they are largely associated with subjective-emotional evaluation and social status (respect, pride, fear). In a universal sense, all proverbs related to the parts of the foot are united around a common conceptual framework: "Life is movement and struggle."

Links

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