



Expression Of Somatizms in Curses

**Gadoeva Mavlyuda
Ibragimovna**

An associate professor of English linguistics department of
Bukhara State University, Uzbekistan.
Tel.: +998914486759
gadoevamavlyuda@gmail.com

ABSTRACT

This article is devoted to the expression of somatizms in curses. This article analyzes the expression of a curse using somatizms - parts of the human body: eyes, mouth, ears, and face.

Keywords:

Mouth, Ear, Nose, Tongue, System, Similarity, Expression, Analysis.

A curse is an expletive, or a bad word, or a state of bad luck caused by someone wishing evil or harm to someone else. Curses are one of the genres of folklore. It is associated with human relations. They point to the destabilization of human relations[4, 73-74; 8, 1684].

Curses also affect the damage of the atmosphere of mutual harmony and respect among people.

Curses are also an example of human-made creation and are free from any kind of lie because they naturally arise in a certain mental state due to a person's dissatisfaction with a certain mental state. A curse when your enemy has cast a spell on you or wished you harms[2, 699-804].

Some of the curses are expressed by mentioning the somatizms - the parts of the human body. After all, the health and truthfulness of the human body is important for its practical functioning [9, 9].

The influence of taboos on the occurrence of curses cannot be denied.

For example, in the past, rulers and tribal chiefs were banned[3, 893-900].

For example, things belonging to them could not be touched or used. Anyone who did so had his arm amputated or the head is separated from the body.

Because of such realities, such curses as:

“қўлинг кесилсин” (let your hand be cut off),

“қўлинг чопилсин” (let your hand be cut off),

“бошинг чопилсин” (let your head be cut off) have appeared.

Later, such severe punishments were also given to thieves. So far, the sentence has been maintained in Iran.

It is well known that there are taboos that apply to people in social life. Some of these taboos concern the parts of the human body: head, face, legs, hands, hair, nails, ears, tongue.

The head is the most basic, important, sacred part of the body, so in all nations there

are beliefs, taboos and superstitions related to the head.

Thus, the head is sanctified, which the ancients considered the soul of a person in his head.

In particular, this concept is clearly understood in the proverbs.

When we say "Boshing omon bo`lsin" in English "take care", we wish health, and when we say: "Boshing g`amdan chiqmasin" in English "we want evil wish".

It is widely believed among the peoples of Western Europe that each person has 3 souls. Henceforward, it is believed that a spirit named Olori resides in a person's head. It is said that this spirit gives a person useful advice and protects from disasters.

Curses about hair. For example, the curse "soching kesilsin" in English "let your hair cut" is a sign of death. The reason is that, among the Arabs, women of this people cut their hair when they lost a loved one, put them in the shroud of a corpse and buried with him. This sign states that in ancient times it was customary to bury the living next to the dead.

Later, this habit was abolished and its abbreviated forms followed. So, not a living person, but a part of him, often a bun of his hair was cut off and buried, so that the curse of "soching kesilsin" in English "let your hair cut" appeared, the curse has arisen, and through it the desire of a person to cause the death of a loved one is expressed.

At the time of death, it was discovered that the haircut was still among the descendants of Arabs living in Kagan district of the Bukhara region.

The nail is one of the organs of the human body, which differs as a fingernail or a toenail, depending on whether it is on the hand or on the toe.

There is a taboo among the people - not to cut a nail and toe in the same day.

It was believed that if the nails and toes were cut in succession at the same time, the wedding and mourning would occur together.

For example, the phrase "tirnoqqa zor bo`l" in English "The curse to woman that ever

child will be delivered" expresses the evil wish of childlessness.

Hence, in curses it is observed that somatizms are given with synecdoche (expression of the whole by the part or part by the whole), sometimes by means of metaphor.

Dental somatism is often associated with the concept of human the needs given by god (sustenance).

Tooth-related taboos are also common. Especially when the teeth of young children came out for the first time, milk-rice porridge was cooked and distributed to the elderly people.

When a child at 6-7 years old loses his teeth, it is thrown onto the roof, and not trampled. It was believed that if the tooth is thrown under the foot, the owner will be under his feet and sustenance will harm.

The fallen tooth was thrown not only on the roof, but also into the hollows of trees, into mouse nests and buried under the trees.

In dreams, tooth loss is considered unusual, as a sign of someone's death.

Apparently, in this case, the tooth is accepted on a par with the person, therefore the curse "tishing to`kilsin" (let the teeth fall out) corresponds to the saying "you die".

Curses associated with the face are also common, such as:

"бетинг чурисин", "афтинг қурисин" (let your face rot),

"юзингни бо Вали кўрсин" (let your face see boVali),

"юзинг чурисин" (let your mouth rot),

"афтингга хок" (dust on your face).

The poet Atoiy compares the human face to the Koran-mushaf.

The taboo associated with the "face" has led to the emergence of other synonymous words in Uzbek such as: "aft", "bashara", "chehra", "jamol", "oraz" to express it. Due to the taboos associated with the "face", the habit of "covering the face" has formed.

Covering the faces of babies and brides, covering the cradle with a blanket.

In ancient times, African sultans covered their faces with leaves. Just kept their eyes open.

Many men grew beards and covered their faces, while gays were discriminated against. They were considered defenseless.

There are also curses associated with the beard.

For example:

“Соқолинг гўрда чирисин” (Let your beard rot in the grave).

There are curses related to the blood:

For example:

“қонинг тўкилсин” (Let your blood be shed),

“оғзингдан қонинг келгур” (Let your blood come out of your mouth),

“қонингни ичай” (Let me drink your blood).

Curses associated with the mouth:

“Og`zingdan qoning kelgur” (Blood will flow from your mouth),

“Og`zingga tuproq to`lsin” (Let your mouth fill with dust),

“Og`zingdan chiqib yoqqangga yopishgur” (Come out of your mouth and touch your cheek).

Curses related to the ear are mainly meant to damage a person's hearing:

“Qulog`ing tom bitsin” (Let your ears be closed).

Ear curses are primarily intended to damage a person's hearing:

“Qulog`ing tom bitsin” (Let your ears close).

Curses associated with the mouth, on the other hand, express a person's desire to die and risk their life.

Curse about the eye: “Ko`zing o`yilsin” (let your eye be cut out). It is also one of the oldest forms of punishment, and in ancient times whoever lurked while the king was eating, his eye was cut out.

It is written in the "taboo of food" in English ethnographer G.G. Fraser's "Golden Branch" works.

It is said, that primitive people thought that evil spirits entered a person through the mouth when he eats, and then settled in his stomach, so he was forbidden to look at people while eating.

For example, in ancient Lunga, a person who saw the king eating was ordered to die, and in some places his eyes were cut out.

For this reason, in ancient times, the dining rooms of the kings were separate, so dining rooms in each house were built separately both before and now.

So, curses are expressed through the verbal expression of somatizms with the human bodies: eyes, mouth, ears, face.

References.

1. Gadoeva, M. (2020, December). Comparative analysis of somatism "head" in the Uzbek and English languages. In *Конференци*. <http://journals.e-science.uz/index.php/conferences/article/download/277/209>
2. Gadoyeva, M. I., & Kabilova, N. S. (2019). Выражение значения неопределенности числительными, нумеративами и посредством слова “бир” в английском и узбекском языках. *Theoretical & Applied Science*, (11), 699-704. <https://elibrary.ru/item.asp?id=42407825>
3. O`rayeva, D. S., & Gadoyeva, M. I. (2021). Ingliz va o`zbek madaniyati olqishlarida somatizm semantikasi. *Science and Education*, 2(11), 893-900. Retrieved from <https://openscience.uz/index.php/sciedu/article/view/2070>
4. Ibragimovna, G. M. Features of Connotative Meaning of Somatizms as Part of Phraseological Units. *International Journal on Integrated Education*, 3(3), 73-78. <https://www.neliti.com/publications/333835/features-of-connotative-meaning-of-somatizms-as-part-of-phraseological-units>
5. Маматов А.Э. Ҳозирги замон ўзбек адабий тилида лексик ва фразеологик норма муаммолари. – Тошкент, 1991. – 274 б.

6. Manerko L. From human body parts to the embodiment of spatial conceptualization in English idioms. // The 4th UK Cognitive Linguistics Conference, 2014. – P. 195-213.
7. Rustamova M.M. Somatizmlarning tarkibiy qism sifatida Italyan tili frazeologik birliklarida uchrashi // Филологические науки. Учений 21 века. № 4-2 (17). 2016. – В. 53-55.
8. Saidovna, V. F. (2021). Development of tourism in central Asia and terminology formation. ACADEMICIA: AN INTERNATIONAL MULTIDISCIPLINARY RESEARCH JOURNAL, 11(2), 1676-1680.
9. Saidovna, V. F. (2021). Tourism Discourse and Its Terminology. International Journal of Progressive Sciences and Technologies, 25(2), 08-10.