

Artistic Expression of Somatisms in English and Uzbek Blessings

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Abstract:

This article devoted to the study of artistic expression of somatisms in English and Uzbek blessings. Somatics is a field within bodywork and movement studies which emphasizes internal physical perception and experience. A blessing is the impartation of something with grace, holiness, spiritual redemption, or divine will.

Keywords: creative expression, somatisms, blessings, bodywork, emphasize, internal, physical, perception, grace, holiness, spiritual redemption.

Blessing is one of the separate, independent genres of folklore. This genre, which is said to express good wishes and good intentions to people, also exists in English. Uzbek term "*olqish*" in English are called "*bless*", "*blessing*", "*grace*" and "*gratitude*". *Blessing* is said to wish a person good health, long life, peace of mind, blessing, happiness, goodness, good intentions and health. Blessings lift people's spirits and encourages them to do good deeds. Blessing has its purpose and poetic nature. Blessings are said by older people when required.

Blessings are usually not used by young people. Blessing is divided into two types:

1. Daily Blessings.
2. Ceremonial blessings.

Daily blessings are natural and are expressed in connection with many aspects of social life. Such blessings express a person's food, clothing, and professional activities. Accordingly, they can be further divided into internal types depending on the place and the purpose of accomplishment.

Therefore, when a person meets another person, regardless of whether they know each other or not, before asking how they are, they express good wishes to each other, show blessings on their faces, and wish good health.

They show people's respect for each other. Meeting blessings shows the level of moral education of a person. One can observe specific indications about moral education of a person in Uzbek folk songs:

Aka yoringni ko'rdim, ko'chada turgan ekan.

Egilib salom bersam, tili yo'q hayvon ekan.

It seems that the song refers to the "tili yo'q hayvon"/"animal without a tongue", that is, the rudeness of the girl whom the brother of the sister loves and wants to marry and bring to their house as a bride. There is also a saying among our people: "Odobning boshi salomdandir".

If a person visits somewhere, during the meeting he should say such kind of blessing: "Omin, qadam yetdi, balo yetmasin. Tinchlik, omonlik, xotirajamlik bo'lsin".

After that, people start asking each other how they are doing. In this case "Omonmisiz? Esonmisiz? Tani joningiz sog'mi? Boshingiz omonmi?" is said. Blessings have a special place in the series of blessing. Blessings are used in three situations:

1. Blessing when sitting around the laying table.

For example: "Bless us, O God. Bless our food and our drink. Since you redeemed us so dearly and delivered us from evil, as you gave us a share in this food so may you give us a share in eternal life".

- Tarjimasi: "Bizga baraka ber, ey Xudo. Ovqatimiz va ichimligimiz barakali bo'lsin. Bizni shunchalik qutqarib, yovuzlikdan xalos bo'lish uchun, bu rizqdan bizga ulush berganingdek, abadiy hayotdan bizga ham nasib et".

The difference between English blessings and the Uzbek blessings are that food and drinks are also blessed together. The desire to attain eternal life is being wished. Somatisms are not observed in the cited blessing. So, somatisms are not used in all blessings.

2. Blessings when cleaning the table after eating meal.

For example: "We give Thee thanks for all Thy benefits, O Almighty God, who lives and reigns world without end. Amen. May the souls of the faithful departed, through the mercy of God, rest in peace. Amen".

- Tarjimasi: "Biz Sening barcha ne'matlaring uchun Senga shukronalar aytamiz, ey dunyoni cheksiz yashab, hukmronlik qilgan Qudratli Xudo. Omin. O'tgan mo'minlarning ruhlari Allohning yordami ila, kuchlari tinch bo'lsin. Omin".

Somatisms are not observed in this given blessing.

3. It has become a special custom to say it while taking the leftovers and breadcrumbs from the table. But such blessing is widespread among the Uzbek people and does not exist among the English people. The reason for this can be explained by the fact that the English people do not lay the table. Somatisms are not observed in them either.

It can be concluded that blessing is divided into two depending on using and non-using of somatisms:

1. Blessing with somatisms.
2. Blessing without somatisms.

The most commonly used somatisms in popular blessing are the desire for contented to wish “Qo‘l-oyog‘i dard ko‘rmasin”/“Let his hands and feet not feel pain.” Hands and feet are the most basic organs of human movement, and as a synecdoche, they represent the whole identity of a person.

Of course, it is customary for people to bless before starting a job and after finishing it. People try to get the white blessing of the old fathers and mothers before going on a trip somewhere. The blessings concerning the trip have held up well so far.

In blessings for long journeys, a wish is expressed that the head of the person traveling on the journey will be safe, strength will be from his waist, agility from his legs, and the light will not fade from his eyes. People also bless when they see the new moon they say a declaration of good intentions is given with the participation of head and heart somatisms. “Yangi oyni ko‘rdik, omonlik, yanagi oyga ham to‘rt muchamiz sog‘, boshimiz omon bo‘lib yetalik”, “Yanagi oygacha boshim omon, bag‘rim butun bo‘lsin”, “Omin, yangi oy ko‘rdim, yanagi yilga boshimni omon ko‘rdim, bag‘rimni butun ko‘rdim, Ollohu Akbar”.

There are also blessings given when new clothes are worn. In them, it is usually used depending on the type of clothing. For example:

1. When wearing a hat: “Boshingiz omon bo‘lsin”, “Boshingiz dard ko‘rmasin” "Don't have a headache" can be determined by means of head somatism.
2. When wearing new shoes they wish: “Oyog‘ingiz aslo dard ko‘rmasin”, “Dushmanlaring oyog‘ osti bo‘lsin”.

A person passing by the cemetery will certainly say a salute to the souls of the buried dead. For this, in English the following blessing is used: “Peace be upon you all, O inhabitants of the dwellings!

Tarjimasi: “Arvohi shod bo‘lsin”.

Among the people, the blessings that are given during mourning form a separate group. They are led by the meanings of wishing the soul of the deceased peace, tranquility, and a place in heaven. Originally: "Gone from our sight, but never from our hearts" "Our thoughts and prayers are with you".

Tarjimasi: “Bizni tark etgan bo‘lsa-da, lekin yuragimizda abadiy”. “Bizning o‘y-xayollarimiz va ibodatlarimiz siz bilan”.

Among our people, there are wonderful examples of blessing related to wedding ceremonies. Their content is determined by the character of the wedding. Blessings are given in honor of the baby from cradle weddings, to the baby boy at circumcision weddings, and to the bride and groom at weddings. The activity of the following somatisms is observed in them.

Blessing with head somatism: “Boshingiz toshdan bo‘lsin”, “Boshingga baxt qushi qo‘nsin”, “Boshingizga baxt qushi qo‘ng‘ani rost bo‘lsin”, “Boshingga Davlat qushi qo‘nib, Podshoh bo‘l”.

Blessing with forehead somatism: “Peshonang oq bo‘lsin”, “Peshonang yorlaqosin”.

Blessing with eye somatism: “Ko‘zing nurli bo‘lsin”, “Ko‘zing oydin bo‘lsin”, “Yomon ko‘zlardan xudo asrasin!”.

Blessing with face somatism: “Yuzing yorug‘ bo‘lsin”, “Yuzing qizil bo‘lsin”, “Yuzing so‘lmasin”.

Blessing with mouth somatism: “O‘g‘zing oshga yetib yur”, “O‘g‘zingizga palov”, “O‘g‘zi oshga yetganda burni qo‘nasin”.

Blessing with tongue somatism: “Tiling buro bo‘lsin”, “Tiling uzun bo‘lsin”, “Tiling qisq bo‘lmasin”.

Blessing with hand somatism: “Qo'ling uzun bo'lsin”, “Qo'ling aslo kalta bo'lmasin”, “Qo'lingda pul o'ynasin”, “Qo'ling ochib bo'lsin”. Blessing with foot somatism: “Oyog'ing ostida gullar unsin”, “Poy-qadaming qutlug' bo'lsin”, “Oyog'ing oldi, qadaming etti bo'lsin”.

Blessing with heart somatism: “Yuraging quvonchlarga to'lib yur”, “Yuraging g'am-tashvish ko'rmasin”, “Diling beg'am bo'lsin”.

Blessing with wrist somatism: “Bilaging kuchga to'lsin”, “Bilaging qayrilmasin”, “Bilaging to'lmasin”.

Blessing with waist somatism: “Belning bukilmasin”, “Beli sinmasin”.

It seems that somatisms have a special place in such blessings. Part of the bless, most of which involved eye somatism, reflects people's belief in the magic of the eye, the belief that one is seduced by the eye: “Ko'z tegmasin”, “Ko'z tegmasin-Touch wood!”, “Ko'zu suqdan o'zi asrasin”, “Yomon ko'zlardan o'zi asrasin”, “Ko'zlining ko'ziga qo'ra tosh kirsin” kabi. Here the word "o'zi" refers to the concept of God.

The emergence of some somatism-based blessings were also influenced by the folk ceremonies. For example: among the Uzbeks, when the bride's mother-in-law wears ear ring they say: "Don't hurt your ear", put a ring on her finger and say "Don't hurt your hand".

Among the people, such ceremonies which have their own names, they are called: "Bezak ildi", "Sirga taqdi", "Zirak taqdi". A golden corona is usually placed on the bride's forehead, and in this process, the blessings: "May your forehead shine" and "May your forehead be beautiful" are chanted.

Wearing jewelry on human body parts is equivalent to preserving and protecting that body part. It is understood that although blessings are different in content, they are said based on different situations. For example, “Boshingiz toshdan bo'lsin!”, “Boshing omon bo'lsin!” are used both for people who are going on a trip and for a person who is wearing a new hat.

Also, the blessings “Qo'l-oyog'ingiz dard ko'rmasin!”, “Tanangiz dard ko'rmasin!” are said to wish a person good health, and “Yuzingizdan kulgu, tabassum arimasin!” are said to wish a good mood to a person.

Blessing is often expressed through the expression “Ko'r ko'zi ochilsin!” it is said to wish someone honesty and faith.

Because, in the combination "ko'r ko'z" does not refer to a person's blindness in its own sense, but figuratively to the spiritual poverty of that person. Advice should be distinguished from blessing. For example: Advice should be distinguished from blessing. For example: “Qo'zingga qarab yur”, “Oyog'ingni bilib bos”, “O'g'zingni ochib yurma”, “Yigit odamning boshi omon bo'lsa, mol-dunyo qilinadi”, “Mol-mulk qo'llab-quvvatlasa, kuyunmang” are not considered blessing.

These are used when a person has various difficulties. Blessings are given depending on a person's age and gender. “Sariq sochlik bo'l, oq tishlik bo'l” can't be used against older people.

There are English blessings similar in content to the Uzbek with mentioned above. They can be compared with each other: “Boshingiz toshdan bo'lsin”/ “You must have rocks in your head”, “Yigit kishig boshi omon bo'lsa, mol-dunyo topiladi”/ “The head and feet keep warm the rest will take no harm”. “Davlat, pul qo'lning kiri”/ “Be not a baker if your head is made of butter”.

It can be used that the belief in the magic of healing diseases related to body parts influenced the emergence of most of the blessings involving somatisms.

For example: if children have earaches and yellow liquid flows from their ears, they are taken to a spring and their ears are washed three times with spring water.

During this process, the blessing “Bulog`ingni ol, qulog`imni ber” was said. In the blessing, it was said to the young men who went to fight to give strength to his back, strength to his wrist, and fire to his heart.

In conclusion, it is observed that in some of the blessings, which are considered a special genre of folk art, the thought is expressed poetically through somatisms. On this basis, the health of all organs of a person are equal to his health.

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