
STYLISTIC FEATURES OF SOMATIC PROVERBS IN ENGLISH, RUSSIAN AND UZBEK LANGUAGES**Jalilova Nilufar Toxirjonovna**

An English teacher at school 5

Namangan region, Mingbulak

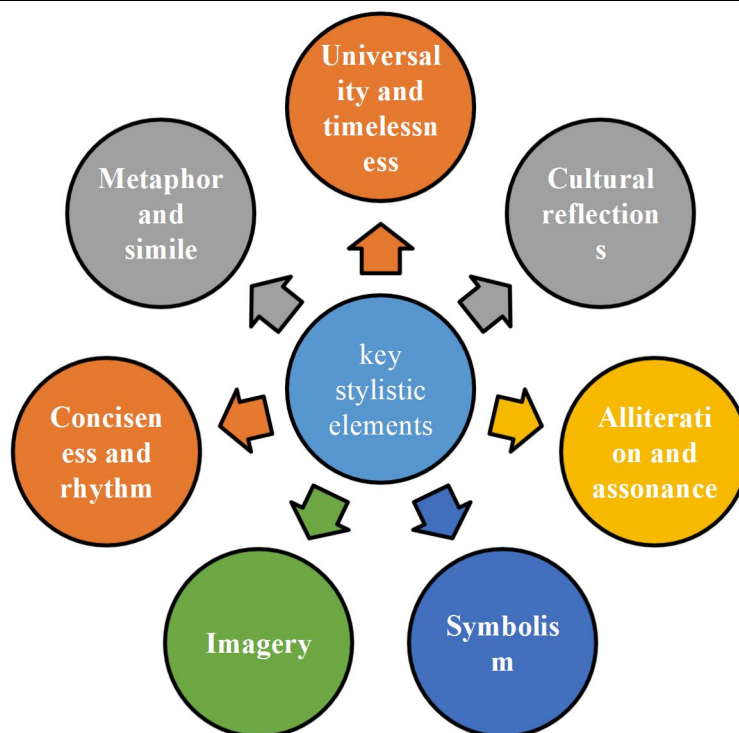
Annotation: This thesis provides information about stylistic features such as metaphor, synecdoche, antithesis, hyperbole of somatic proverbs in English, Russian and Uzbek languages and their isomorphic and allomorphic features of somatic proverbs in terms of stylistic devices are identified.

Key words: Stylistic devices, metaphor, hyperbole, alliteration, juxtaposition, comparing languages.

Somatic proverbs that use the body as a metaphor to convey broader truths and lessons, are rich in stylistic features. Here are some of the key stylistic elements commonly found in these types of proverbs:

- 1. Metaphor and simile:** Somatic proverbs frequently employ metaphors and similes, using parts of the body to represent abstract concepts or qualities. For example, "the heart of the matter" uses "heart" to signify the core or essence of an issue.
- 2. Conciseness and rhythm:** Proverbs are generally concise and rhythmic, making them easy to remember and repeat. This brevity often enhances the impact of the message conveyed.
- 3. Imagery:** Somatic proverbs create vivid images, making abstract concepts more tangible and relatable. For instance, "an eye for an eye" creates a stark visual image that underscores the concept of reciprocal justice.
- 4. Symbolism:** Different body parts are often symbolic of certain qualities or ideas. For example, the heart might symbolize love or courage, while the hand could represent action or craft.
- 5. Alliteration and assonance:** Many proverbs use sound devices like alliteration and assonance to enhance their musicality and memorability. For example, "head over heels" uses alliteration to make the phrase more appealing and memorable.
- 6. Universality and timelessness:** Somatic proverbs usually discuss common human experiences and emotions, making them universally understandable and timeless. They address fundamental aspects of human life, such as wisdom, courage, and deceit.
- 7. Cultural reflections:** These proverbs often reflect the values, beliefs, and norms of the cultures from which they originate, offering insights into how different societies view the body and its symbolic meanings.

All in all, the stylistic analysis of these proverbs involves examining their use of metaphor, idiomatic expression, and other rhetorical devices to convey deeper meanings, moral lessons, or practical advice. So in the below we will discuss stylistic devices which participate in somatic idioms of comparing languages in order to identify isomorphic, allomorphic and unique points of languages.



Main stylistic devices of somatic proverbs

The English language:

1. Cost an **arm** and a **leg**- hyperbole to express very high cost. By equating the cost to losing essential body parts, it dramatically emphasizes how expensive something is.
2. **Neck** and **neck**- uses part for the whole (synecdoche) where a specific body part represents the whole person or animal in a race, emphasizing the closeness of the competition.
3. The buyer has need of a hundred **eyes**, the seller of but one-contrast and hyperbole highlight the diligence required of buyers versus sellers, indicating vigilance and caution are necessary for one party more than the other.
4. A long **tongue** is a sign of a short **hand**-metaphorical juxtaposition that critiques people who talk more than they act, using body parts to contrast verbal excess and lack of action.
5. Of the ten **fingers**, some are long and some are short-this proverb uses simple comparison and observation to reflect on natural diversity or the inevitability of inequality, suggesting acceptance or recognition of differences.
6. A clean **hand** wants no washing-metonymy where 'clean hand' represents innocence or honesty. It encapsulates the idea that the virtuous need not fear scrutiny or purification.
7. One **hand** washes the other-metaphor for mutual assistance. This proverb uses physical interdependence to symbolize the benefits of cooperation and reciprocal aid.
8. You scratch my **back**; I'll scratch yours-direct metaphor for reciprocity. It's an explicit articulation of mutual benefit, commonly used to describe exchanges where both parties gain.
9. You cannot put an old **head** on young **shoulders**-metaphor for the impossibility of imposing wisdom or experience on the youth, emphasizing age-related limitations.

10. Two **heads** are better than one-metaphor for collaboration, suggesting that collective problem-solving is superior to individual effort.

11. Stand **shoulder** to **shoulder**-metaphor for solidarity and support, suggesting close and unified effort.

12. Many **hands** make light work-metaphorical quantification of labor division, emphasizing that tasks become easier with more people involved.

13. A hungry belly has no **ears**-metaphor for the overwhelming nature of basic needs, suggesting that hunger or fundamental needs distract from or overpower other senses.

Each of these proverbs uses stylistic elements effectively to communicate complex ideas succinctly, making them memorable and impactful in imparting wisdom or cultural values.

The Russian language

Russian proverbs about somatic units often utilize a variety of stylistic devices to convey wisdom and cultural values effectively. These devices make the proverbs memorable, impactful, and expressive. Here are some stylistic features commonly found in these proverbs:

1. **Metaphor:** Russian proverbs frequently employ metaphorical language, especially using body parts to symbolize concepts or behaviors. For example, **Уши вянут** is used to describe hearing something uninteresting or displeasing. **Голова без ума стоит один рубль** (A head without sense is worth one ruble) uses the "head" to symbolize intelligence or wisdom.

2. **Hyperbole:** Exaggeration is used for emphasis or dramatic effect. For instance, **Вешать нос** is a vivid way to describe someone who is extremely sad or disappointed.

3. **Alliteration:** Repetition of initial consonant sounds in closely connected words enhances the rhythm and memorability of the proverb. For example, **Нога ногу моет** uses the repetition of the sound 'n' to emphasize mutual assistance or interdependence. **На языке лёд, а на сердце лёд** uses the sounds "m" and "l" in a contrasting fashion.

4. **Synecdoche:** This is a figure of speech in which a part is made to represent the whole or vice versa. For example, **Руки чешутся** is used to express eagerness or impatience to do something, with "hands" representing the whole person. **Сердце крепко держать** suggests maintaining courage or fortitude.

5. **Antithesis:** Using opposite ideas within the same proverb to highlight a moral or lesson. For example, **Руки золотые, да сердце каменное** contrasts skilled hands with an uncompassionate heart.

6. **Personification:** Attributing human characteristics to abstract ideas or inanimate objects, as seen in **Язык мой — враг мой** where the tongue is given the agency of an adversary due to its potential to cause trouble through careless words.

These devices are not only linguistic tools but also serve to reinforce cultural values and social norms, making the proverbs memorable and impactful.

The Uzbek language

Uzbek somatic proverbs also employ various stylistic devices to convey wisdom effectively. These proverbs often use metaphor, imagery, and other forms of expression to reflect on life,

relationships, and societal norms. Here are some examples of stylistic devices commonly found in these proverbs:

1. **Metaphor:** Much like in English, Uzbek proverbs use parts of the body metaphorically to symbolize ideas beyond their literal meanings. For instance, **Ko'zdan uzoq bo'lgan, ko'ngildan ham yiroq bo'lar** using the body part "eye" to symbolize attention or care. **Boshdan oyoqqacha** used to describe something done thoroughly or completely. **Til suyaksiz bo'lar** using the tongue to symbolize the power of speech and its potential to cause harm despite its physical weakness.

2. **Simile:** Comparisons are frequently used to make the meaning more relatable and vivid. For example, **Bir quloqdan kirib, boshqasidan chiqar** comparing the process of ignoring advice to something passing straight through without stopping.

3. **Hyperbole:** Exaggeration is used for emphasis or to convey the significance of a certain trait or behavior. **Bosh og'risa, barmoq ham og'riydi** translates as exaggerating how pain or problems in one part (or aspect) can affect the whole.

4. **Antithesis:** Using contrasts to highlight differences or to make a point clearer. For example, **Uzun tilim-uzgun tilim, Qisqa tilim-tizgin tilim** using antithesis to emphasize the power of words. **Bir kalla-kalla, ikki kalla-tilla** implies that accusing someone also points back at oneself.

5. **Synecdoche:** This involves using a part of something to represent the whole. **Tilga ixtiyorsiz-e'lga e'tiborsiz** urging someone to watch what they say, using "tongue" to represent speech or words.

These devices not only enrich the language but also reinforce cultural norms and moral teachings, making them an integral part of everyday communication and education in Uzbek society.

From given examples we can conclude that somatic proverbs of all comparing languages have certain type of stylistic devices. We can see this in the following table:

Stylistic devices of English, Russian and Uzbek somatic proverbs

Stylistic devices	English	Russian	Uzbek
Metaphor	+	+	+
Alliteration		+	
Synecdoche	+	+	+
Antithesis	+	+	+
Hyperbole	+	+	+

Simile			+
Personification		+	
Metonymy	+		
Comparison	+		
Juxtaposition	+		

From the table it should be noted that stylistic devices such as metaphor, synecdoche, antithesis, hyperbole of somatic proverbs are common for English, Russian and Uzbek languages and this show similarity of these languages. While alliteration, personification exist in Russian, simile in Uzbek, metonymy, comparison, juxtaposition in English, so they are considered distinct features of comparing languages.

THE LIST OF USED LITERATURE

1. Aperyasan. Y.D. Active vocabulary of the Russian language. Active dictionary of the Russian language. V. Y. Apresyan, Yu. D. Apresyan, E. E. Babaeva, etc.; Ed. Yu. D. Apresyan. Moscow, Yazyki slavyanskoy kul'tury Publ., 2014. Vol. 1. P. 5–36. (In Russ.)
2. Alimova Kh.Z. Daryi tilida somatizmlarning struktur va semantik tasnifi. Filol. fan.nom. diss.... –Toshkent, 2005. –B. 139.
3. Alefirenko N.F. Phraseology and Paremiology. - Moscow: Flint: Nauka, 2009. - 344 c
4. Амосова Н.Н. Фраземы как разновидность фразеологических единиц английского языка. // Проблемы фразеологии: Исследования и материалы / Под ред. А.М. Бабкина. – М.-Л., 1964. – 326 с.
5. Арнольд И. В. Основы научных исследований в лингвистике: Учеб. пособие. – М.: Высш. шк., 1991. – 140 с.
6. Антрушина Г.Б. Лексикология английского языка: учеб. пособ. для студ. / Г.Б. Антрушина, О.В. Афанасьева, Н.Н. Морозова. – М.: Дрофа, 2000. – 288 с
7. Балли Ш. Французская стилистика. – М.: Эдиториал УРСС, 1909. – 72 с.
8. Бабкин А. М. Русская фразеология, ее развитие и источники. — М.; Л.: Наука, 1970. - С.85