

SEMANTIC MEANING OF ENGLISH PROVERBIAL CONSTRUCTIONS WITH HUMAN EVALUATION

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Abstract:

The present article is devoted to investigation of the semantic features of English proverbs with human evaluation. The author analyzes the semantic essence of proverbs, their pragmatic functions. Theoretical analysis of the article is proved by examples of English proverbs with human evaluation.

Key words: proverb, proverbial construction, human evaluation, paremiology, semantic meaning, pragmatic function.

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Proverbs and sayings differ markedly in their structural or semantic features. Here is what V.I. Dahl writes about this: "Proverbs are a short parable... this is a judgment, a verdict, a teaching, expressed in a roundabout way and put into circulation, under the stamp of nationality. A proverb is a roundabout expression ... obliquely, but without a parable, without judgment; this is one of the first half of the proverb" [V.I. Dahl, 1998, p. 8].

It is quite obvious that paremias have a wide and frequent use to reinforce their own thoughts, to convince their words with reference to the national wisdom and centuries-old experience of the people. Semantic content is indicative in proverbial expressions, which, on the one hand, is universal and commonly used, but, on the other hand, metaphorical and specific, allowing them to be used for a certain life situation. Proverbs or proverbial expressions give a statement a special vividness, brightness and expressiveness. If we turn to the period of the appearance of the first proverbs and sayings, it should be pointed out that even the ancient Greeks and Romans used them and respected them as examples of folk wisdom. Aristotle considered proverbs a stylistic decoration of speech. The fund of proverbial formations developed at different times and epochs, it was replenished each time with new units reflecting new facts, phenomena, events, and persons, which is associated with an indisputable proof of their wisdom. In addition, proverbs are of interest in terms of their national and cultural semantics, because they reveal the peculiarities of national and ethical nature, public order, folklore, fiction, art, everyday life and customs of different peoples of the world. Each language has its own treasury of paremiological units, as a mirror reflecting the history, culture, and way of life of its speakers.

Proverbs transmit the national identity and national mentality of a certain people or ethnic group from generation to generation and become an important feature in the formation of a picture of the world. For this reason, proverbs are considered to be those linguistic units that describe or reveal the peculiarities of the national mentality. However, proverbs can evoke individual associations and imaginations in a person, as a representative of a certain ethnic group, as well as a degree of perception. This is due to the fact that the image of the world of each nation is based on its own system of objective meanings, social stereotypes and cognitive schemes.

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Proverbs are characterized by a figurative, allegorical meaning, which allows them to be used in relation to many phenomena. Ambiguity makes proverbs necessary in everyday speech and provides an opportunity to define a particular phenomenon for practical purposes. There is a fair idea that paremias transmit unwritten laws, rules and orders of people's social life from generation to generation. The truth conveyed by the semantics of proverbial constructions is undeniable. Proverbs enhance the imagery and expressiveness of speech. Many linguists, studying proverbs of different languages, came to the consensus that, being a creation of the people, proverbs belong to folklore, but at the same time occupy an intermediate position between the units of language and folklore, more precisely: they relate to both language and folklore at the same time [G.L. Permyakov, 1988, p. 38].

Since the object of this study was proverbial formations or proverbs, more attention will be paid to proverbial concepts. This term was introduced by E.V. Ivanova, who believes that "a proverbial concept is knowledge that can be obtained based on the analysis of proverbs about a particular mental entity designated by the word" [E.V. Ivanova, 1998, p. 62-63]. In proverbial concepts, the object of study is the paremiological foundation of the language, which records the life experience of a certain people. Proverbial concepts, as a special group of linguistic means, reveal the value system of a particular nation or national traditions. In this perspective, the proverbial picture of the world stands out, that is, the picture of the world objectified in units of a proverbial nature, reflecting the intellectual and emotional attitude of the people to the objects and phenomena of the surrounding world.

Proverbs criticize laziness: A long tongue is a sign of short hand – Someone who speaks a lot, but works a little = Гап десанг қопқоқ, иш десанг – бетоб; Гапга шошма, ишга шош.

In proverbs bad habits are also denied: What soberness conceals, drunkenness reveals – A drunken man can say what he keeps in his mind in sober state.

Proverbs laugh at fools: A fool always rushes to the fore; Аҳмоқнинг киссаси тешиқ.

The semantics of proverbs demonstrates unequal rights of the rich: Thief passes for a gentleman when stealing has made him rich; One law for the rich, and another for the poor; Оғзи қийшиқ бўлса ҳам, бой ўғли кулсин.

Proverbs teach us to be wise: Never put off till tomorrow what you can do today; Time is a good healer; От айланиб, айланиб, қозиғини топар.

Proverbial constructions teach people to have a healthy lifestyle, intent to work and get knowledge: Virtue is her (или its) own reward; Ишламаган тишламайди.

Friendship is praised in proverbs: A friend in need is a friend indeed = Дўст кулфатда билинар.

Most of proverbs demonstrate positive mark: Actions speak louder than words = Гап билгунча – иш бил [K.M. Karomatova, H.S. Karomatov, 2000, p.4]. The transferred meaning of proverbs can be total and partial: Too many cooks spoil the broth = Чўпон кўп бўлса, қўй ҳаром ўлади.

There are proverbs with metaphorical transformation: Among the blind the one-eyed man is king; Ҳар кимники ўзига ой кўринади кўзига.

Some proverbs realize comparative meaning: Blood is thicker than water; Ҳечдан кўра кеч.

One of the main distinguishing features of proverbs is the absence of polysemy in their meaning. In other words, proverbs actualize only one semantic meaning. Based on this, each probiotic formation corresponds to a specific contextual environment and is therefore used with extreme caution and a specific purpose in a given situation. The unsuccessful use of proverbial sayings in inappropriate contexts leads to misunderstanding of participants in speech communication.

If a daughter looks like her mother: Like mother, like child = Онасини кўриб қизини ол.

If a wise person makes a mistake: A good marks man may miss = Ҳар тўқисда бир айб;
Айбсиз Парвардигор; Ойда ҳам доғ бор.

Proverbs give advises: Wit is better than wealth; Love cannot be forced; First think, and then speak; A good Jack makes a good Jill; Every dog has his day; Don't wash your dirty linen in public.

Thus, the proverbial picture of the world describes the conceptual system of knowledge about the world, within the framework of the national mentality. With metaphorical sayings, it conveys conceptual structures in which knowledge about the world is explicated.

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