



LINGUISTIC AND SEMANTIC CHARACTERISTICS OF PROVERBS WITH THE CONCEPT OF FRIENDSHIP AND ENMITY IN ENGLISH AND UZBEK

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ABSTRACT

This article is devoted to the study of linguistic and semantic characteristics of proverbs with the concept of friendship and enmity. In this article we try to define that proverbs are melodic and witty, possessed with rhythm and imagery; proverbs also reflect "patterns of thought". All people, regardless of their culture, share common experiences; many of the same proverbs appear throughout the world. The author has tried to investigate that proverbs can be used to strengthen our arguments, express certain generalizations, influence or manipulate other people, rationalize our own shortcomings, question certain behavioral patterns satirize social ills, poke fun at ridiculous situations.

АННОТАЦИЯ

Данная статья посвящена изучению лингво-семантические характеры пословиц с концептом дружбы и вражды. В данной статье мы пытаемся определить, что пословицы мелодичны и остроумны, обладают ритмом и образностью; пословицы также отражают «образы мысли». Все люди, независимо от их культуры, имеют общий опыт; многие из одних и тех же пословиц появляются во всем мире. Автор попытался исследовать, что пословицы могут использоваться для усиления наших аргументов, выражения определенных обобщений, влияния на других людей или манипулирования ими, рационализации наших собственных недостатков, сомнения в определенных поведенческих моделях, высмеивания социальных недугов, высмеивания нелепых ситуаций.

Keywords: proverbs, friendship, enemy, cultural values, aphorisms, brevity, directness, syntax, images, vivid, allusions, domestic, alliteration, rhythm, rhyme, enmity, denigration.

Ключевые слова: пословица, дружба, враг, культурные ценности, афоризмы, синтаксис, образность, аллюзии, аллитерация, ритм, вражда, исследование, стилистика.

INTRODUCTION

Folk was in all the times the biggest creator of beauty, witty and meaningful thoughts. Our ancestors were certain of the fact that a friend is never known till needed. People had expressed these true facts in proverbs, brief, memorable, and intuitively convincing statements of socially accepted advice. The majority of these statements got also an additional, metaphorical meaning. In order to make them more emotional people made use of meaningful epithets, metaphors, personifications, similes. It is important to mention that nearly all cultures possess a repertoire of proverbs. They have been collected and studied for centuries as informative and useful linguistic signs of cultural values and thoughts. However, at a certain moment, these stop to be illustrations of the experience of a certain community.

Proverbs influence and are also influenced by the culture of other nations. At the same time every culture has its peculiar national characteristics that are not so easy to render in other language. A proverb that describes a basic rule of conduct may also be known as a maxim. If a proverb is distinguished by particularly good phrasing, it may be known as an aphorism.

MATERIALS AND METHODS

We used a complex method of analysis, including:

- 1) method of semantic analysis involves the analysis of linguistic and semantic characteristics of proverbs with the concept of friendship and enmity;
- 2) descriptive method comprises monitoring and classification of the material;
- 3) comparative analysis identifies the universal and distinctive features of proverbs of friendship and enmity in unrelated languages;

Proverbs are often borrowed from similar languages and cultures, and sometimes come down to the present through more than one language. Both the Bible (Book of Proverbs) and Medieval Latin have played a considerable role in distributing proverbs across Western Europe and even further.

Different scholars have given various definitions to proverbs: Proverbs are used in a wide range of situations and according to Mieder there are no limits to the use of the proverb. They can be used to: "strengthen our arguments, express certain generalizations, influence or manipulate other people, rationalize our own shortcomings, question certain behavioral patterns, satirize social ills, poke fun at ridiculous situations" [1, 11]

Moosavi M. points at some arguments about the use of proverbs in language studying. Rowland says that proverbs "stick in the mind", "build up vocabulary", "illustrate admirably the phraseology and idiomatic expressions of the foreign tongue", "contribute gradually to a surer feeling for the foreign tongue" and proverbs "consume very little time." [1, 89-90].

Joseph Raymond states his arguments for proverbs as a teaching device. Proverbs are not only melodic and witty, possessed with rhythm and imagery; proverbs also reflect "patterns of thought".

Shirley L. Arora in The Perception of Proverbiality stated that Probably the most consistently accepted generalization concerning proverbs, in virtually any language, is that they are "traditional," and that it is their traditionality – the sense of historically-derived authority or of community sanctioned wisdom that they convey that makes them "work." Most definitions, to be sure, reflect the scholar's concern for proverbs as an analytical category; they are attempts to answer the question, as Seitel puts it, "How does one recognize that which he is going to study?" Even in Archer Taylor's oft-quoted-and sometimes criticized-statement to the effect that "an incommunicable quality tells us this sentence is proverbial and that one is not," the "us" is, by implication, the community of proverb scholars, for Taylor goes on to remark that "those who do not speak a language can never recognize all its proverbs, and similarly much that is truly proverbial escapes us in Elizabethan and older English." Still, traditionality whether considered in terms of age or currency--tends to be central to the delineation of the proverb as an ethnic genre also [2, 2-4].

Bert O. States, professor of dramatic arts emeritus at the University of California at Santa Barbara, writes "One could claim that all proverbs are metaphors, whether they contain a metaphor or not'. Another feature of the proverb is what Professor States calls its "That is

...proverbs most lack the dimension of peripheral vision". In other words, proverbs do not take all of life's possibilities into account. Instead, they concentrate on the matter at hand. Proverbial expressions have been given a variety of labels: adages, dictums, maxims, mottoes, precepts, saws, truisms. In Uzbek the words "maqol", "matal", "naql", "masal", "zarbulmasal", "otalar so'zi", "hikmatli so'z", "aforizm", "hikoyat", "hikmat", "burugilar so'zi", "mashoyixlar so'zi" stand for the proverbial expressions. The terms all convey the notion of a piece of traditional wisdom, handed down by previous generations. In most cases, the origin of a proverb is unknown.

The effectiveness of a proverb lies largely in its brevity and directness. The syntax is simple, the images vivid, and the allusions domestic, and thus easy to understand. Memorability is aided through the use of alliteration, rhythm, and rhyme. Proverbs are found in many parts of the world, but some areas seem to have richer stores of proverbs than others (such as West Africa), while others have hardly any (North and South America)

RESULTS AND DISCUSSION

A friend is a person capable of loving irrespective of whether he is being loved or not. Friendship can also be felt in familial relationships between father and son, mother and daughter, husband and wife, brother and sister, elder brother and younger brother. Yet, more than friendship, love is the binding force in familial relationships. In a deeper sense, love is below friendship because it is an above/below relation, one of hierarchy and condition. It is implied, then, that friendship is freedom plus equality. Friendship was a topic of moral philosophy which was greatly discussed by Plato, Aristotle, and the Stoics. This was less discussed in the modern era, until the re-emergence of contextualist and feminist approaches to ethics. Openness in friendship was seen as an enlargement of the self; Aristotle wrote, "The excellent person is related to his friend in the same way as he is related to himself, since a friend is another self; and therefore, just as his own being is choice worthy for him, the friend's being is choice-worthy for him in the same or a similar way." In Ancient Greek, the same word was used for "friend" and "lover".

Whereas, enmity is a "negative attitude toward others, consisting of enmity, denigration, and ill will". As components of this characteristic, cynicism is the belief that others are motivated primarily by selfish concerns and mistrust is the expectation that people are frequent sources of mistreatment. Hostile attributional style is the tendency to construe the actions of others as involving aggressive intent. Hence, as a general cognitive characteristic, enmity involves, "a devaluation of the worth and motives of others, an expectation that others are likely sources of wrong-doing, a relational view of being in opposition toward others, and a desire to inflict harm or see others harmed". In contrast, anger is "an unpleasant emotion ranging in intensity from irritation or annoyance to fury or rage" [3, 322-323].

Arora in her article has investigated the stylistic features of proverbs which are as follow:

	English proverb	Uzbek proverb
Alliteration	<i>False friends are worse than bitter (open) enemies.</i>	<i>Yomon do'st dushmandan yomon, Ne hiyla bo'lsa ishlatar oson.</i>
Rhyme	<i>A friend to everybody is a friend to nobody</i>	<i>Ishonmagin do'stingga Somon tiqar po'stingga</i>
Ellipsis	<i>Better the devil you know than the devil you don't</i>	<i>Do'st safarda bilinar, Og'a-ini – kulfatda.</i>

	<i>know</i>	
Inversion	<i>Better is a neighbor nearby than a brother far away.</i>	<i>Dushmanga sotsang doning, Og'zingda qolmas noning</i>
Antithesis	<i>Friends may meet, but mountains never greet</i>	<i>Tor yer do'stlar bilan maydon bo'lur Keng yer dushman bilan zindon bo'lur.</i>

Proverbs are learned easily and repeated with great regularity. Because they are brief (a line or two), their power as a teacher is often overlooked. These proverbs survive so that each generation learns what a culture deems significant. As Sellers tells you, "proverbs reunite the listener with his or her ancestors". Samovar also mentions that because all people, regardless of their culture, share common experiences, many of the same proverbs appear throughout the world. For example, in nearly every culture respect to friendship and hate to enmity is stressed. Hence in England the proverb states *Old friends and old wine are best* the proverb states. In the Uzbek language people told,

"Kiyimning yangisi yaxshi,

Do'stning eskisi." (in English: New is better in clothing, old is better in friends) Because silence is valued in Japan and China, a Japanese proverb says, *"The quacking duck is the first to get shot"*. In addition to numerous universal proverbs, there are also thousands of proverbs that each culture uses to teach lessons that are unique to that particular culture [4, 234].

Friendship proverbs show support. Friendship is supported with the numerous proverbs containing expression "a friend in need".

A friend in need is a friend indeed.

A friend is never known till a man has need.

In Uzbek the proverbs giving meaning of expression "a friend in need":

Qiyinchilikdagi do'st –asl do'st.

Jonga kuygan do'st, Jonga kuymas qanday do'st.

Daraxtni ildizi saqlar, Odamni do'sti.

Burgut kuchi- oyog'ida, odamniki- do'stlikda [5, 23].

In the proverbs of Solomon you will find the following proverbs:

"May we never want a friend in need or a bottle to give him, when found, make a note of." The friend is checked by time, in sorrows and pleasures not leaving the person of one: "Before you chose a friend eat a bushel of salt with him."

CONCLUSION

To conclude the article, it can be reviewed that by taking into consideration the linguistic and semantic characteristics of proverbs with the concept of friendship and enmity, proverbs are independent popular genre of folklore conveying the wisdom of people. They can be called as "rules of behavior". They are tested knowledge from experiences of centuries in social-political, cultural, philosophical, behavioral spheres, which are given in a brief, effective, memorable style.

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