

Comparative Analysis of Pragmatic Features of English and Uzbek Prohibitive Paremias

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ANNOTATION: This article is devoted to representation of prohibitive constructions in English and Uzbek paremias. This study based on comparative analysis of cognitive-pragmatic features of paremiological units containing prohibition constructions. In the analysis of proverbs data taken from different contexts and dictionaries, prohibitive constructions are highlighted and their pragmatic features and forms have been identified. The result of the study says that, there are different forms of lexical units which illustrate prohibitions in both languages with various structures and they can be expressed explicitly or implicitly, but either condition refers prohibition.

KEYWORD: Prohibitive constructions, Explicit and Implicit meaning, cognitive-pragmatic features, Paremiological units, Pragmatic intention.

Introduction

It is clear that, proverbs have been shown to perform various functions in cultures, namely, stylistic, pragmatic, cognitive, didactic, socio-psychological and even therapeutic functions. In particular, Lawal et al. (1997:637) showed how proverbs play an important socio-pragmatic function among the Yoruba, whereby being elderly correlates with the privilege to speak proverbially and with being respected by the young for this very privilege of speaking proverbially. In recent years, scholars have begun to investigate this abstract concept by identifying certain poetic and structural features that appear frequently in proverbs and which constitute, in very broad terms, the concept of proverbial style or what Shirley Arora (1984) has termed provability.

In fact, at that time, different facets and aspects of the semiotics of proverbs began to be studied, which had previously been the object of paremiological research, most often indirectly, rather than directly, but now received attention from a different methodological point of view. Nevertheless, the proverb's detailed and systematic semiotic analyses still reflect some sort of desideratum research today. So far many studies have focused on contrastive analyses of different languages in the usage of paremiological units but no researchers have investigated the contrastive analysis of English and Uzbek language in terms prohibitive constrictions. Furthermore, although prohibitive construction was researched by substantial amount of scholars, but none of them deeply paid attention to cognitive-pragmatic features of that compared languages, particularly, it can be clearly seen in comparison Uzbek and English proverbs which has to be investigated in this research.

According to before mentioned researches and thoughts we can deduce that paremiological unit learned from different prospective and for various aims but there was some deficiencies in interpretation of cognitive

pragmatic aspects of paremiological units in two aforementioned languages which is supposed to get the main focus on this article.

Literature review

Having investigated the paremiological units Colston (2000:627) situates the study of proverbs at the intersection of the disciplines that constitute the cognitive sciences. Furthermore, Proverbs can be situated within the tendency of humans to favor indirect communication. As such, proverbs can be classified along with metaphors, idioms, irony, hyperbole, and indirect speech acts (Gibbs 1994; Temple and Honeck 1999). Moreover, Honeck and Welge (1997:608) argue that "proverb cognition involves a complex set of cognitive structures and processes that are common to all humans." Proverbs, thus, reside in "the cultural part of cognition," to which "each generation has added some of its wisdom to the total stock of 'pass it along type of information (D'Andrade 1981:179). Their psychological function is that "they categorize events and motivate thought and behavior" (Honeck and Welge 1997:608). Their anthropological dimension reveals them as a cultural wealth summing up the way of life and thought of a given culture. At the same time the proverbs can express prohibitive meaning as well during the process of speech and so far many modern researchers study prohibitive semantics issues in proverbs (Bochina, 2005; Cresti, 2020; Cull, 2018; Feldenkirchen, 1992; Haverkate, 1990; Janda, Lyashevskaya, Nessel, Rakhilina, & Tyers, 2018; Jesenšek, 2015; Mac Coinnigh, 2015; Mammad, 2014; Nielsen, 2020; Shu'aibu, 2018; Sibul, Vetrinskaya, & Grishechko, 2020; Van Eemeren & Grootendorst, 2010). It should be pointed out that prohibitive in proverbs are rarely determined independently (more often –as one aspect of imperative semantics study along with the whole variety of connotation variants). In connection with this prohibitive semantics presents a wide field for scientific researches. The analysis of paremiological units is motivated by the anthropological orientation of modern linguistics where the language is considered in close connection with the consciousness and thinking of a person, their spiritual world, values, and anti-values (Anikin, 1988). In fact, there are some scholars who carried out some researches on the topic paremiological units and their functions, at the same time prohibitive constructions in the language as well. But clearly there are some differences in analyzing the proverbs in various languages. Especially, no research has been found on the contrastive analysis of two Languages in terms of paremiological units containing prohibitive constructions.

Methods

A semantic and structural analysis will be conducted not only to analyze the motivation between the components of paremiological units and their meaning, but it deals with national and cultural specificity of both languages. A structural analysis should be conducted in line with the semantic analysis because in the process of comparison of both English and Uzbek languages the discrepancy is much observed in the components of paremiological units, containing prohibitive construction. For example, while comparing proverbs in particular topic not always it is possible to find the equivalent of one proverb even presenting negative emotions or obligations. The best option will be opting for the alternative version that can substitute or give the same meaning. Sometimes with declarative tone in proverbs the messenger can refer to negative attitude and it can be revealed by approaching diachronically, namely, being acquainted with the background information of one proverbs and its utilization in different context with different emotions. Collecting dictionaries, looking through encyclopedias and relying on primary and secondary sources can assist to make the investigation more productive and effective. Proverbs which were gathered from dictionaries will serve as a valuable means of resources during the process of comparison their similarities and differences from semantic and structural points of view. The qualitative method is used in my research to collect and analyze the data. The English proverbs make up the data of my research study. English and Uzbek proverbs are randomly chosen and analyzed in the study.

Result and discussion

According to our investigations, the proverbs with prohibitive constructions in English and Uzbek language can be presented through two different ways including prohibitive constructions with explicit meaning and prohibitive constructions with implicit meaning which is tend to be expressed in imperative form.

Explicit prohibitive constructions in paremiological units

The construction typically consists of a negative particle, a finite verb (or an auxiliary verb) in the imperative form expressing prohibition, and an infinitive that refers to the action prohibited. In order to use prohibition in English language generally used the auxiliary verbs don't either the words never, none, hardly and so forth while in Uzbek language typically used only the suffix –ma which refers to prohibition. There are some alternative forms of proverbs in English and Uzbek language with explicit prohibitive constructions which give generally the same meaning. As we mentioned before in order to make prohibitive constructions in English language are used the words –do not (V) or never (v) both in typical speech and in proverbs.

For example: Never do things by halves.

In this the proverb in order to express negative and prohibitive construction there was used the word never.

- Do not play with fire.

In this proverb the prohibitive construction was presented with the help of the word –do not and given the negative statement. Comparing to Uzbek language we can find out that there is a big difference between the suffixes or other types of means that could convey negative construction;

- Qildan qiyiq axtarma.

Table 1

English form	Uzbek form
Don't cross the bridge before you come to it.	Suv ko'rmay etikni yechma
Never cast dirt into that fountain of which you have sometimes drunk.	Quduqqa tupurma, qaytib icharing bor.
Don't play with fire	Olov bilan o'ynashma.
Don't kill the goose that laid the Golden eggs.	O'zing o'tirgan shoxni kesma
Don't bite the hand that feeds you.	Ko'r bo'lsang ham, ko'rnamak bo'lma.
Never put off till tomorrow what may be done today.	Bugungi ishni ertaga qo'yma

Implicit prohibitive constructions in paremiological units

Sometimes in order to state prohibitive constructions in proverbs you are supposed to avoid utilizing just the same structure or forms and we can skip the words “Do not” or “never” in order to show negative imperatives in proverbs or we can miss adding the suffix –ma in Uzbek language. But is not necessarily mean that in this case the proverb lost its actual meaning, contrarily it can give more strong intention or prohibition. For example the proverb

“Speak when you are spoken to”.

This proverb as well illustrates the implicit prohibitive construction, without and structural sign, but from the context you can realize that the speaker asks not to speak until you are required. It is implicit prohibitive construction that presented in different way but the same intention with typical proverbs.

Table 2

English form	Uzbek form
Better be sure than sorry	So'nggi pushaymon o'zingga dushman.
Better buy than borrow	Qarz olgandan sotib ol.
He who comes uncalled sits unserved	Chaqirilmaganqo'noqquruqqaytar
Fire and water are good servants, But bad masters.	Olov bilan o'ynashsang, oqibatda kuyarsan.
What's done, can't be undone	O'tgan ishga salovat.

Conclusion

In conclusion, English and Uzbek paremiological units with prohibitive constructions are manifested divergently due to their lexical, morphological and syntactical difference. In spite of these distinctions semantically they can resemble, even it is possible to find the equivalents or alternatives in terms of prohibitive constructions. Although the words and structure are not always similar in two languages owing to their social and cultural background, the main goal, moral and pragmatic intention in case will overlap. Finally, as it was mentioned, the prohibitive constructions in two languages verbalized with various forms and lexical units, but both languages convey the proverbs in explicit and implicit forms, with equivalents in English and Uzbek languages.

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