

## Expression of Devoted and Unfaithful in English and Uzbek Proverbs as a Reflection of Mentality English and Uzbek Peoples

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### Abstract:

The article is devoted to the structural and semantic analysis of English and Uzbek proverbs, reflecting reaping the attitude of the British and uzbeks to devoted and unfaithful. The novelty of the research is that for the first time the proverbs of this semantic group are considered in the aspect of the observed structural-semantic analysis.

**Keywords:** proverb, structural-semantic analysis, mentality, the concept of "devoted and unfaithful", universality of human thinking, syntactic structure, lexical components, expressive-evaluative connotations.

The concepts of the proverbial field "devoted and unfaithful" are philosophical categories of human consciousness. These universal concepts, which in itself the idea of virtue and vice, inherent in representatives of any people. The concept of devoted and unfaithful, along with other philosophical concepts reflect itself in the language of the proverbs of the English and Uzbek peoples, which testifies to the difference and peculiarities of their mentality.

The ethics dictionary reveals the essence of devoted and unfaithful: "devoted is one of the most general concepts of moral consciousness and one of the most important category of ethics. Together with its opposite - evil D. is the most generalized form of differentiation and opposition of moral and immoral, having positive and negative moral significance which is contrary to them. In the concept of D., people express their most common interests, thoughts and aspirations, wishes and hopes for the future..."<sup>1</sup>. And further the dictionary defines unfaithful as "... the concept of moral consciousness, which serves as the most generalized expression of the idea of immoral, contrary to the requirements of morality, deserving of condemnation...". It should be noted that the proverbs associated with the concept of "devoted and unfaithful" can be divided into two large groups. These are proverbs related, on the one hand, with a generalized philosophical idea, and on the other hand, with a more clear content of these concepts. Namely, the good and bad qualities of human beings. Good qualities: kindness, honesty, conscience, justice; bad qualities: anger, envy, self-interest, bad reputation, etc.

Before proceeding to the structural-semantic comparative analysis, it is necessary to consider the origin and social base of some English and Uzbek proverbs, which determines their structural-semantic, emotive and figurative similarity. For example, it should be noted that the the proverbial fund of both English and Russian had an impact borrowings from other languages, and above all from Latin and Greek, which could enter both English and Russian, often through other languages.

Here is the English proverb "*Loyalty is more valuable than diamond*". and its equivalent "*Sadoqat olmosdan qimmatroq*". Common source of origin leads to the creation of full equivalents, even though English and Uzbek languages are not closely related. In the above proverbs, we observe the similarity syntactic structure (incentive sentences), lack of emotionally colored vocabulary.

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<sup>1</sup> Dictionary of Ethics / ed. I.S. Kona (1981) [Dictionary on Ethics / Ed. I.S. Kon]. Moscow: publishing house Political Literature. 4. pp. 76-77.

With the similarity of the syntactic structure both proverbs (passive syntactic construction) these proverbs are differ from only in word order, since in English word order is strictly fixed .

Quoted proverbs belong to the universal linguistic mentality, which indicates that “the mentality of the people, like its culture, is extremely inconsistent alien phenomenon: along with national-specific features, it includes interethnic and universal, universal features”<sup>2</sup> . But for we are more interested in the proverbs of the English and Russian languages, in their inner form and meaning, which through their own comprehension of devoted and unfaithfulness uniquely reflect the mentality of the two peoples.

It should be noted that, by their origin, English and Uzbek proverbs are associated with different social groups, in English proverbs one can trace the worldview of a person who occupies a certain position social life and values its reputation. Uzbek proverbs are born in the people's environment; reflect the mind, ingenuity and national-specific features the lives of people of different classes.

In this regard, English proverbs are more often abstract in social characteristics; contain more abstract vocabulary, although they often have elements of figurativeness, appraisal and expression. Uzbek proverbs reflect to greater extent folklore and go back to folk colloquial speech, which in the language level is manifested in the use of vernacular, emotionally colored vocabulary, expressive and figurative means, rhythmic organization of proverbs, sound Orlova T.G., Nikulina E.F. The expression of devoted and unfaithfulness in English and Russian proverbs are often ethical miniatures expressing a deep philosophical meaning.

Among the proverbs associated with the understanding of devoted and unfaithfulness one can single out some how many groups by their value.

Uzbek proverbs expressing the meaning "kindness in people is valued above all": This is good, do not repent, A good deed lives for two centuries, Whoever does good, God bless, evil death, and good resurrection. Most of them contain there is an opposition based on the use of expressively significant lexical components.

Proverbs expressing the meaning of "good reputation is everything." Compare: A good name is better than riches (Good name is more important than wealth), A good name is sooner lost than won (Good reputation easier to lose than to gain), A good name is sooner keeps its luster in the dark (A good name will retain its brilliance even in the dirt).

As you can see, English proverbs say a lot about adding a swarm of reputation, and a good reputation is identified with good deeds, with notions of goodness. These proverbs clearly reflect the national and cultural originality of the thinking of the English people.

In Russian proverbs there is no mention of reputation, but they sound cheat, on the one hand, the hope for God's providence, for God's protection, and on the other hand, to the manifestation of one's own activity and will. This idea was confirmed waiting for the Russian proverb Trust in God, but do not make a mistake yourself. However, in English we also met a proverb with a similar meaning: God helps those who help themselves (God helps those who help themselves).

Another group includes proverbs that realize the meaning of "good deeds need no reward": Virtue is its own reward (Virtue in itself reward) and A good deed is never lost (A good deed is never forgotten) and their Russian counterpart: Do not expect good for good. However, Russian proverbs contain there is another meaning “a good deed is followed by gratitude”: a swarm wait for praise

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<sup>2</sup> Ivanova E.V. (2006). Peace in English and Russian Proverbs: Study Guide [Ivanova E.V. Peace in Russian and English proverbs: Textbook]. St. Petersburg: ed. St. Petersburg State University.

boldly, a good deed does not remain without a reward, do good and you will be well, Good is remembered with good.

Such a large number of with this meaning indicates that in the mentality of a Uzbek person a good deed is sure to be rewarded. At the same time in Russian there is a proverb with the same meaning, but with the continuation "they are responsible for evil": For good - good, for evil - bad. Unique in its meaning English proverb A forced kindness deserves no thanks (Forced kindness does not serve gratitude), which has no Russian counterpart.

Consider the proverbs expressing the meaning "you cannot return evil for evil": Two blacks do not make a white (Black on black does not give white (color)), Two wrongs do not make a right (Two bad deeds do not make one good deed). It should be noted that the first English proverb is more figurative due to metaphorization techniques (black - evil, white - good), as well as through the reception oppositions. Similar in its syntactic structure is the second English proverb, the expressiveness of which is created due to lexical antonyms.

Consider a group of proverbs expressing the meaning 'good is never can grow out of evil': Good can never grow out of evil (Good can never grow out of evil grow out of evil), Harm watch, harm catch (Watching the bad, you get bad), and their Russian equivalents: Good will not be born from evil, You will follow the bad, you will find the bad, you will follow the unkind, you will come across trouble, You won't grow truth out of a lie, Where is the suslo well, beer is not bad there.

On the other hand, both in English and in Uzbek there are proverbs expressing an opposite attitude towards the same phenomenon, which inherent in the inconsistency of human thinking. For example, a number of English proverbs expresses the opposite meaning "evil can lead to run": No great loss without some small gain (No big losses without small gains) acquisitions, No joy without alloy (There is no joy without grief), Nothing so bad, as not to be good for some thing (nothing is so bad that it does not have something good). All these English proverbs correspond to one Uzbek proverb there is no silver lining. It also testifies to the uniqueness the mentality of the two peoples.

This group also includes English and Uzbek proverbs expressing the meaning of "bad company has a bad effect on a person", for example: Who keeps company with a wolf, will learn to howl (Whoever keeps company with a wolf will learn howl), And man is known by the company he keeps (A person is known by the company that Ruyu he drives), He that lives with cripples learn to limp (He who lives with cripples, learn to limp), Evil communications corrupt manners (Bad communities rotate morals) and their Russian counterparts: With whom you bring salt-bread, on that and you look like, With whom you lead, from that you will gain.

More English proverbs with this meaning indicate that the British are more least attach importance to notoriety, bad reputation. This manifest itself national and cultural originality of the mentality of the Englishman. Consider a group of proverbs that also have a more specific meaning "a good beginning leads to a good end": A good beginning makes a good ending and its Russian counterparts: A good beginning is crowned with a good end, Good the beginning of half the battle pumped out. We see both English and Uzbek proverbs with this meaning have a transparent internal form and the same syntactic construction.

They also include a number of proverbs that express the relationship between people based on faithfulness. They are given in the form of parting words, wishes, advice and have the meaning "do as you want them to do to you", in connection with this most of them are used in the form of incentive sentences.

Thus, the structural-semantic comparative analysis of the of the English and Uzbek languages, associated with the comprehension of such philosophical categories of thinking and ethics, like

good and evil, which underlie moral principles and values, showed a significant similarity of national thinking both peoples. The similarity of English and Russian proverbs of this semantic group prevails over their difference.

It is necessary to note the similarity of English and Russian proverbs also at the linguistic level. For example, their edifying nature leads to preproperty use of verbs, incentive constructions. Should note that the opposition of good and evil is realized in the use of contrastive constructions. There is a similarity in the electoral vocabulary: it is more abstract, more neutral and even in the Uzbek language, the realities of peasant life are almost never used, less often uses archaisms and vernacular.

Expressive-evaluative connotation and figurativeness both in English and and in Russian proverbs is created due to the contrast, parallelism of syntactic constructions, often due to the inclusion of unusual lexical components.

The difference between English and Uzbek proverbs is due to their social exodus. So, English proverbs convey the world view of a person, who values his reputation, position in society, for whom businesslike, pragmatic approach to life. Uzbek proverbs are edifying, instructive in nature they came from the people's environment and rely more on colloquial vocabulary, on folklore, are more figurative and expressive, are short and expressiveness.

Thus, the analysis of the similarities and differences of this proverbial field is concept of "devoted and unfaithfulness" made it possible to show the peculiarities of the mentality of the English and Uzbek peoples.

The materials and conclusions of the article can be used in the practice of educational and translation activities, as well as in the practice of intercultural communication.

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