THE IMPLICIT USAGE OF PROHIBITIVE CONSTRUCTIONS IN ENGLISH AND UZBEK PROVERBS

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ANNOTATION: The article is mainly focused on implicature in paremiological units, particularly, in order to express prohibitive constructions. The usage of proverbs has been clarified as a way of telling something implicitly rather than explicitly supporting your arguments in popular wisdom. Moreover, proverbs are considered part of figurative language because they represent an indirect means to communicate a set of expectations about shared thoughts between listeners and speakers, rather than directly expressing them. At the same time, it may be clear that the prohibitions can be presented both in an explicit and implicit way but by means of various structures and form.

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

INTRODUCTION

The usage of proverbs has been clarified as a way of telling something implicitly rather than explicitly supporting your arguments in popular wisdom. Moreover, proverbs are considered part of figurative language because they represent an indirect means to communicate a set of expectations about shared thoughts between listeners and speakers, rather than directly expressing them. But why do speakers not choose a more explicit way of saying what they think and instead communicate their real thoughts in an implicit manner, by means of a proverb? We may take advantage of implicit communication when we are not completely sure about the mutual information that both speaker and hearer share. Regarding proverb analysis, the identification of the concepts underlying proverbs and their corresponding encyclopedic entries is one of the first stages of the proverb comprehension process. These encyclopedic entries are determined in the recognition of proverbs' meaning since to achieve some contextual effects, the hearer has to have some previous knowledge as part of this cultural knowledge.

LITERATURE REVIEW

There appears to be a lack in the literature of a unified pragmatic theory on the use of proverbs, although several authors have brought this discussion to bear in specific contexts (see Seitel 1969, Lieber 1984, Yankah 1984, Penfield & Duru 1988, Krikmann 1974, Arewa & Dundes 1964, Jesenšek 2014, Grzybek 2014, et al.). These authors begin with the importance of context as a key aspect of their analysis. One of the earlier scholars who began developing a theory of proverb meaning is Kirshenblatt-Gimblett (1973); she proposed a specific equation for determining the meaning of a proverb in context. Her hypothesis reads like this: proverb meaning is equal to the participant's evaluation of the situation plus the participants' understanding of the proverb's base plus the interactional strategy of the proverb user (1973: 119). Throughout her article, "proverb meaning" is the meaning (intended to be) communicated by a particular utterance of a proverb. We can take the sample "the participants' evaluation of the situation" as the current context. If we implement it in this way, this equation put more typically might read something like this.

Proverb meaning = context + base meaning + speaker's intention or, in Relevance Theory terms it may read like something closer to if we allow the "base meaning" to be an explicatory and the "strategy" of Kirshenblatt-Gimblett's equation to be the intended emergent meaning of the proverb when applied to the situation.

Proverb meaning = context + 1 explicature + implicature(s)/explicature(s) (pragmatically derived from the speaker's intent.)

Kirshenblatt-Gimblett's theory works well within the current thesis because it shows the multiple factors that contribute to the interpretation of the utterance of a proverb.

The proverb contains a "wisdom of many", or explicature, which requires knowledge of the proverb by speakers of the language. It theorizes that there will always be an explicature in any given proverb utterance that equates to the traditional meaning of the proverb. Then, there are additional implicatures that arise due to the analogy between the explicature of the proverb and a situation in the current context.

An analogy is an essential part of proverb interpretation. Each time a proverb is uttered; there are referents in the real world to which elements of the proverb apply. For example, in the proverb too many cooks spoil the broth, the cooks may refer to (by analogy) a group of at least two people and the broth to the project/effort that the group is devoted to. The application of this analogy is essential in determining the strong implicature characterized by the utterance which will be specific to the context. Both Seitel (1969) and Lieber (1984) have discussed the importance of analogy in their work and a summary and evaluation of each follow.

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 728 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.

RERSULT AND DISCUSSION

Regarding proverb analysis, the identification of the concepts underlying proverbs and their corresponding encyclopedic entries is one of the first stages of the proverb comprehension process. These encyclopedic entries are determined in the recognition of proverbs' meaning since to achieve some contextual effects, the hearer has to have some previous knowledge as part of this cultural knowledge. In some cases, for example in the context of famous proverbs like "Curiosity kills a cat", information can be easily recovered at one simple stage. (Ferguson, 2000: 145). Since it is a very familiar proverb, it is easily recognized and the set of assumptions conveyed will be immediately recovered. Nevertheless, there may be cases when reaching this information may be more difficult. This would be the case of unfamiliar proverbs which involve in each step an extension of the context for the hearer to recover the speaker's meaning.

In the English language, there are so many proverbs with prohibitive meanings but without prohibitive constructions. Only after analyzing deeply, we can reveal hidden implicit meaning. For example;

- Think twice, cut once.
- Yetti o'lchab bir kes.

Most of us have heard the expression measure twice, cut once and although it makes sense in a literal sense, in a figurative sense it also makes sense.

To minimize the harm, "measure twice, cut once", like a careful tailor, advises Bill Coleman of Salary.com, a website that tracks employment news. (the economist)

If you've heard this said, it was probably said as a warning to another to plan and prepare for something in a careful, thorough manner before taking action. In other words, think before you act, namely, it refers not to doing anything without thinking and encourages people not to hurry in any case.

In the Uzbek language, we have the proverb "Yetti o'lchab bir kes", which gives the same meaning as the English version, only the numbers are different but it is similar to the Russian proverb.

- Curiosity killed the cat.
- Bilib o'tir o'rningni,

  Har yerga suqma burningni.

It is probable that this phrase came from the works of Ben Jonson and William Shakespeare in the late 1500s. 'Curiosity killing the cat' is commonly used in casual conversations in English-speaking countries, which are usually perceived as quite cliché and therefore not a great addition to the dialogue between writers. One of the most common proverbs is, Curiosity killed the cat,' with the full version being, "Curiosity killed the cat, but satisfaction made it come back." It tells us that it is dangerous for you to be so interested or curious. They might find themselves in danger when they approach matters in which they do not have any interest. That could be a metaphoric threat, or it could be the case of actual danger. It is, for example, possible that someone would have lost more money than they were willing to if they had taken a number of financial risks in curiosity about the state of the market.

In the Uzbek language "Bilib o'tir o'rningni, har yerga suqma burningni" can be a semantic equivalent, but not structural. In the English version, the meaning of this proverb is expressed implicitly, namely, there is no sign of prohibition, it is written just in declarative form and in a typical structure. But the hidden meaning refers to a prohibitive form, while in the Uzbek language prohibition is kept explicitly with the negative suffix –ma in the sentence.

-Walls have ears.
-Devorning ham qulog'i bor.

With this proverb, it refers to taking care of what you're saying, 'because it may be overheard by someone, through this statement we are required not to speak so loud so that someone could hear us. This means someone might still be spying on you even if you think no one's listening. Even if from the context there is no signal of prohibition explicitly in the form, semantically we can deduce that it turns out into a warning and prohibition which urge us to be careful not to hurry.

-Walls have ears.
-Doors have eyes.
-Trees have voices.
-Beasts tell lies.
-Beware the rain.

-Beware the snow.
-Beware the man
-You think you know.
-Songs of Sapphique (Catherine Fisher)

It is said in this and similar series of proverbs that a person should not believe too much in the chatter and "long-eared" things along with gossip he or she heard from others, should not make a firm conclusion from it, and talk about it to everyone, firstly everyone should see with his own eyes and have full confidence and only after he can be sure and come to a conclusion and act or speak. Another version of this proverb are; “O’z ko’zing o’lik o’lik turg’izur, o’lik turg’izmasa, yotganni turg’izur”, “Chap ko’z bilan inon, o’ng ko’z bilan tekshir”, “Ko’rgan bilan eshitgan teng emas”, “Ikki quloq bilan eshitgandan, bir ko’z bilan ko’rgan yaxshi” and so on. From the context we can elicit the hidden meaning about not concluding after what we listen from others, contrarily we are demanded to be more cautious and attentive in order not to be deceived.

The following Uzbek proverbs indicate implicit prohibitive constructions and are required to analyze the meaning deeply.

-Kekkayish terakka yarashar
Ma’nosi yo’q gapdan, donasi bor cho’p yaxshi -Taqlid bilan tong otmas
-Sayoq yurgan tayoq yeydi

In the English language also, we can find several proverbs that resemble this one, “Believe nothing that you hear, and only half of what you see”. This proverb belongs to Middle English and it warns that you should not believe everything that is said or that you hear, and a letter of the late 18th century has, ‘You must not consider everything to be true that is told to you.

CONCLUSION

In conclusion, this article is devoted to analyses of proverbs that give another hidden prohibitive meaning. Moreover, it is defined the structure of formulation of these types of proverbs with some examples in order to support the theory. At the same time, the cognitive–pragmatic features of prohibitive construction as well clarified in proverbs with implicit structure. The usage of proverbs has been clarified as a way of telling something implicitly rather than explicitly supporting your arguments in popular wisdom. Moreover, proverbs are considered part of figurative language because they represent an indirect means to communicate a set of expectations about shared thoughts between listeners and speakers, rather than directly expressing them. But why do speakers not choose a more explicit way of saying what they think and instead communicate their real thoughts in an implicit manner, by means of a proverb? We may take advantage of implicit communication when we are not completely sure about the mutual information that both speaker and hearer share. All in all, we can conclude that the prohibitions can be presented both in an explicit and implicit way but by means of various structures and form.

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