

## Semantic Analysis of the English Paremiological Units of the Components “Good” / “Bad”

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**Abstract.** *The present article is devoted to analysis of the English paremiological units of the components “good” / “bad”. The author finds out the Uzbek analogues to such proverbs. English proverbs which don’t have Uzbek analogues were investigated from linguo-cultural point of view.*

**Key words:** *paremia, paremiological unit, semantic meaning, opposition, component, metaphoric image.*

Paremiias form a special layer in the language fund, which is saturated with vivid metaphorical images, assessments and folk wisdom. Paremiological units have great axiological potential and regulate the normativity of "all aspects of life in relationship and interaction with a person: object – person, action – person, person – person. Compliance with the described norms is an indispensable condition for maintaining the integrity of society. There are especially many paremiias in folklore concerning various kinds of human relationships [E.R. Sayfullina, 2009, p. 9].

Within the framework of the linguistic worldview, "the paremia foundation of the national language creates its own picture of the world, called the paremiological one" [M.A. Bredis, 2017, p. 24]. For example, in such paremiological units as proverbs, the centuries-old experience of the people is conveyed in terms of semantics, the peculiarities of their way of life and worldview culture are reflected [R.A. Khazhokova, E.A. Khazhokova, 2015, p. 382]. Proverbs are usually understood as aphoristically concise sayings with an edifying meaning in a rhythmically organized form. A proverb is always a sentence. It pursues a didactic purpose (to teach, warn, etc.). Unlike other types of fairy tales, proverbs are often complex sentences. In the context, a proverb can act as an independent sentence or part of a complex sentence [A.V. Kunin, 2005, p. 432].

Proverbs are the pearls of worldly wisdom, the spiritual wealth and cultural heritage of the people, proven by centuries of experience [P.U. Bakirov, 2018, p. 98]. Proverbs are characterized by the stability of the lexeme composition and the immutability of the lexeme order, associated with syntactic conditioning and the widespread use of expressive means [A.V. Kunin, 2005, p. 434]. It is quite obvious that paremiias are widely and frequently used to reinforce their own thoughts, to convince their words with reference to the national wisdom and the centuries-old experience of the people. Indicative in proverbial expressions is the semantic content, which, on the one hand, is universal and commonly used, but, on the other hand, is metaphorical and specific, allowing them to be used for a specific 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 has developed in different times and epochs, and each time it has been replenished with

new units reflecting new facts, phenomena, events, and individuals, which is associated with 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, social order, folklore, fiction, art, everyday life and customs of different peoples of the world.

Each language has its own treasure trove of paremiological units, as a mirror reflecting the history, culture, and way of life of its speakers. Proverbs transmit from generation to generation the national identity and national mentality of a certain people or ethnic group and become an important feature in the formation of the worldview. For this reason, proverbs are considered those linguistic units that describe or reveal the peculiarities of the national mentality. However, proverbs can cause a person, as a representative of a certain ethnic group, to have individual associations and imaginations, as well as a degree of perception. This is because each nation's worldview is based on its own system of subject meanings, social stereotypes, and cognitive schemas. 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 identify a particular phenomenon for practical purposes [N.M. Zhalgasov, 2020, pp.38-39].

Proverbs are diverse in content and cover all aspects of human life. In addition to indicating people's social status, intellectual abilities, and personal characteristics, paremias can reflect the most "subtle" nuances and features of their family life and family relationships.

Proverbs criticize people's bad habits, which sometimes look like normal: *A bad custom like a good cake, better broken than kept*. The element "bad" defines something negative, bad-natured.

The component «good» in the next proverb points at the aim and result of action: *A good archer is not known by his arrows, but by his aim*. Component "good" demonstrates talent, good skills, experience of the archer who metaphorically nominates a person.

False compliments are criticized in the proverb *What good can it do an ass to be called a lion?* This proverb shows uselessness of giving positive compliments while someone has negative ones. This proverb transfers usefulness, irony and sarcasm.

Paremias teach people to be patient and give motivation about good future. This is based on the opposition of the components "good" and "bad": *A bad day has a good night*. Under the expression "bad day" we imagine a complicated, difficult day full of many problems and unpleasant events. Semantic analogue of this proverb is *Ойнинг ўн беш кuni қоронғи, ўн беш кuni ёруғ* – There are fifteen dark days in a month and fifteen light days. Identical meaning is actualized in the proverb *Bad luck often brings good luck*.

A good-natured person, according to proverbs, creates positive atmosphere and positively influences on the behavior of people around: *A good Jack make a good Jill*. The word "good" in this proverb means a good person who has positive attitude to people.

In the Uzbek language there is identical proverb: *Ўзинг яхши – олам яхши*, it means if a person is good, all other people around will also be good and polite. So, in the English lingual culture a good man makes a good wife, in the Uzbek lingual culture, vice versa a good wife makes a good husband: *Эрни эр қиладиган ҳам, қора ер қиладиган ҳам – хотун*. From this proverb we understand that the great role of a woman in family: she directs and creates a favourable atmosphere in family. The English analogue to this proverb: *A good winter brings a good summer*.

The antonym of the proverb "A good Jack make a good Jill" is a proverb *A bad Jack may have as bad a Jill*. The component "bad" considers a negative person, who can't maintain good relations with other people.

Usually bad news is immediately distributed. We can find it in the proverb: *Bad news travels fast*. Semantic opposition is formed on the basis of words-antonyms, thus appears an antithesis: *Bad priests bring the devil into the church*.

The word "good" can be met in the structure of English proverbs in comparative degree: "better". Usually in such proverbs conjunction "than" is used.

Proverbs teach people to do and to have something (though small or insignificant) today (or in reality, in real time) than to have or to do something important in future *Better an egg today than a hen tomorrow*.

A person who is envied is in better position than a person who is pitied. That's why proverbs say: *Better be envied than pitied*.

According to proverbs, it's better to be the head of any small company than to be in secondary position in a big company or society. This meaning is transferred metaphorically: *Better be the head of an ass than the tail of a horse*.

Proverbs criticize debts so it's better to buy than borrow: *Better buy than borrow*. From two negative things one should choose the smallest: *Better bow than break*. Proverbs prevent people from danger: *Better ride safe in the dark, than in daylight with a cut-throat*.

It's better to give than to take: *Better to give than to receive*, because a person who has something can give it, but a person who needs something will take.

The word "good" can have superlative degree in the English proverbs: *East or West, home is best*. The component "best" points that home is always the best place for a person.

A human becomes strong due to some obstacles in life: *The best horse needs breaking*. Proverbial constructions teach people to value old friendship because an old friend always will say the truth: *The best mirror is an old friend*. New friends can be insincere and false.

Paremiias can express both positive and negative emotions: *It is no good crying over spilt milk* = Ўтган ганга ўкинма [К.М. Karamatova, H.S. Karamatov, 2000, p. 238]; *He bears misery best who hides it most* = Мусибатни кўпроқ яшира олган, унга яхишироқ дош берап [К.М. Karamatova, H.S. Karamatov, 2000, p. 240].

Thus, proverbs teach people to find a correct way out in any life situation, they demonstrate different social values towards objects and phenomena, transferring folk wisdom from generation to generation.

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