



THE STRUCTURAL ASPECT OF PROHIBITION IN ENGLISH AND UZBEK PAREMIOLOGICAL UNITS

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ABSTRACT:

The structural aspect of prohibitive constructions in English and Uzbek languages is to be considered in this article. The author also discusses the formation of prohibition in both languages and compares them from a linguistic point of view. According to analyzes of paremiological units with prohibitions, it is clarified that in order to make the prohibitive forms English language we are required to focus on the order of words and additions in the sentences while in Uzbek language it is crucial to add some specific suffixes in a speech in order to form paremiological units.

KEYWORDS:

Prohibitive constructions, paremiological units, paremias, imperatives, stylistic criteria, semiotic analysis, and Grammatical criteria.

INTRODUCTION

In all languages structurally it is possible to make prohibitive constructions by means of various words or additions. The same situation happens with English and Uzbek languages as well. . So far many modern researchers study prohibitive semantics issues in proverbs (Bochina, 2005; Cresti, 2020; Cull, 2018; Feldenkirchen, 1992; Vetrinskaya, & Grishechko, 2020; Van Eemeren & Grootendorst, 2010). In fact, there are some scholars who carried out some research on the topic of 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 English and Uzbek Languages in terms of paremiological units containing prohibitive constructions. Therefore, this paper is supposed to investigate the



importance of cognitive pragmatic features of paremiological units in both languages in terms of prohibitive constructions with the help of examples and analysis.

FINDINGS AND RESULTS

It is clear that the comparative study and analysis of paremias with their equivalents in other languages, in particular Uzbek and English, is important. In fact, different facets and aspects of the semiotics of proverbs began to be studied so far, 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 proverbs in terms of prohibitive constrictions.

In order to express prohibition, we have to refer to imperative sentences. An imperative sentence is a sentence that conveys a direct command, request, invitation, warning, or instruction. Imperative sentences do not have a subject; a directive is given to an implied second person. For example, the sentence "Wash your hand" commands the implied subject to wash her hands. Prohibitive constructions are usually expressed by imperatives as mentioned before and are widely used in proverbs and becomes clear that the imperative does not only urge the hearer to do something, but it can also urge the hearer not to do something. It is achieved by the negative form of the imperative do not/don't + base form. The prohibition of this type is typical in English proverbs mainly and may express different meanings like prudence, and advice: Don't put all your eggs in one basket.

Don't teach your grandmother to suck eggs.

But, the imperative in proverbs is not always negated by do not. It may also be negated in other ways including the negative adverb never, determiner no, and negative pronoun nothing:

Never speak ill of the dead.

See no evil, hear no evil, and speak no evil.



Believe nothing of what you hear, and only half of what you see, however, so-called post-verbal negation occurs in proverbs. Unlike all the other ways of negation, it expresses a greater degree of prohibition. In this pattern not is placed after the verb in imperative and it refers to the third person. The only possible paraphrase of the negative imperative of this type is realized by let not anyone:

Speak not of my debts unless you mean to pay them.

Let not anyone speak of my debts unless he means to pay them.

One of the characteristics of the imperative utilized in proverbs is that it expresses a lesser degree of directness and could be replaced by modal verbs like may, should, or must. The illocutionary force of positive imperative is advice in a good number of cases and in a fewer number of warnings. The negative imperative shows the same characteristics. It does not usually express the meaning of prohibition but frequently conveys the meaning of advice, and less frequently the meaning of warning.

In the Uzbek language, the prohibitive construction is also structurally made through imperative sentences. Differently, while making this form, we have to refer to the suffix –ma, which comes after the main verb in the sentence. For example, “Bu yerda turma!”, “ko’chaga chiqma!” and forth. The suffix –ma showed the limit and prohibition in the sentence. Moreover, prohibitive construction can be expressed through passive voice as well which is applicable in both English and Uzbek language. In the English language, the way of converting imperative sentences into passive voice is a bit various than that for simple sentences. In an imperative sentence, the subject is not directly mentioned. It reflects a message displayed to the listener in the form of advice, request, or order. The listener of the sentence is the subject of the stated message, but it is not directly noted in the sentence. Hence, the passive voice for imperative sentences also has no directly-mentioned subject in the sentence. There are 3 ways of converting imperative sentences from active voice into passive voice.

4. The imperative sentence in passive always starts with “Let”
5. Usually it is possible to use “be” as an auxiliary
6. In imperative sentences 1st form of the verb is generally used.

| | |
|--------------------------------|---------------------------------|
| <i>Active voice imperative</i> | <i>Passive voice imperative</i> |
|--------------------------------|---------------------------------|



| | |
|------------------------|-----------------------------|
| Do not waste the time. | Let the time not be wasted. |
| Don't tell a lie. | Let a lie not be told. |
| Don't break the rule. | Let the rule not be broken. |
| Don't eat an apple. | Let the apple not be eaten. |

In the Uzbek language also with the help of passive voice, we are able to refer to prohibitive construction. For example, “eshiklar ochilmasin!”, which means “eshikni ochma!”, “kitobga yozilmasin!”, namely “kitobga yozma”. As we noticed prohibitive construction can be made in different ways and structures according to each language’s grammatical and stylistic criteria.

As we mentioned before in order to make prohibitive constructions in the English language are used the words –do not (V) or never (v) are both in typical speech and proverbs. For example: *Never do things by halves.*

In this 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.

Compared to the Uzbek language we can find out that there is a big difference between the suffixes or other types of means that could express negative construction. In the Uzbek language in order to make prohibitive construction we use the suffix –ma at the end of the verb, which comes at the end of sentences. For example:

Qildan qiyiq axtarma.

There are wide ranges of proverbs that give prohibitive meanings from the context. Let’s see the English proverbs with their alternatives in Uzbek languages with prohibitive constructions.

- *Better never begin than never make an end.*
Bilmagan ishga urinma,
Urinib tuzoqqa ilinma.
- *Don't cross the bridge before you come to it.*



Suv ko'rmay etikni yechma

- *Evil communications corrupt good manners*

Yomon bilan yuz yer qo'shni ham bo'lma,

Go'r qo'shni ham bo'lma.

- *Never cast dirt into that fountain of which you have sometimes drunk.*

Quduqqa tupurma, qaytib icharing bor.

- *What's done can't be undone*

O'tib ketgan yomg'irning ketidan o'pkalama.

- *Dogs lie, let sleep*

- *Ask no question and you will be told no lies.*

Sihat tilasang ko'p yema, izzat tilasang ko'p dema.

- *Don't throw straw against the wind.*

Shamolga qarshi tupurma.

- *If you cannot bite,*

Never show your teeth.

Cho'qmorni boshingga boylama.

- *Dint halloo till you are out of the Wood.*

To'ydan oldin nog'ora chalma.

All the paremiological units above illustrate negative imperatives and show strict advice for people. Even if the proverbs are short and concise the reader can understand the meaning easily with the help of imperative words, and keywords that are used only in this kind of situation.

CONCLUSION

Although the proverbs' formation in the two languages is not always the same when you deduce the overall picture, they resemble each other. The structure of prohibition of each language is highly related to grammatical requirements and lexical valency which is unique for each language. Hence, the cognitive pragmatic intention is not always overlapped in two languages at the same time. Social and cultural backgrounds in English and Uzbek languages are completely different due to their areal diversity. But when it comes to morals, the goal of proverbs in both languages can be equivalent to each other.

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