

## EXPRESSING BETRAYAL IN WINGED WORDS

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**Abstract.** Winged words have a great role in the national and the world culture. They are the words of great philosophers, scientists, writers and statesmen. They are the word combinations, which make our speech more meaningful. The following article discusses the winged words that serve to express the treacherous nature observed in some individuals.

**Key words:** Winged words, trimmed, figurative, richness of content, wide consumption, person, character, negative, betrayal.

Winged words are distinguished by their aphoristic, comprehensiveness, meaningfulness, active usability, and possession of a clear source. They are expressions that convey deep and clear ideas in a concise form in speech, and concisely define the meaning of complex situations and characters.

The following article discusses the winged expressions that characterize the treacherous nature observed in some people.

It is well known that betrayal is the most condemned and difficult to forgive. An explanatory dictionary of the Uzbek language explains that betrayal (deceit, trickery, hypocrisy, infidelity) is breaking a covenant, abusing someone's trust or entrustment [1, 4-zhild: 394].

A certain category of winged words in Latin and French is characterized by the expression of the concept of betrayal. By illuminating the content of the winged words belonging to this category, we witness that the various manifestations of betrayal are skillfully revealed in a concise, succinct and figurative manner.

It can be seen that the nature of betrayal is clearly described in many winged phrases taken from the scriptures.

*Osculum Judae* (lat.). One of Jesus' 12 disciples, Judas, betrays. He conspired with the priests and elders for 30 silver coins and said, "*Quemcumque osculatus fuero, ipse est, tenete eum* (Matthaeus 26:48) - *He is the one I kiss. Seize him.* Judas went straight to Jesus, kissed him, and said, "Lord, have mercy on me". Accordingly, the phrase Judas kisses means a lie, a hypocrisy, a betrayal, a false demonstration of love and is a symbol of "betrayal". French translation of the phrase: *Baiser de Judas*. The phrase is actively used in the works of French writers:

*Mais je suis persuadé qu'il n'est pas une seule action humaine, fût-ce le baiser de Judas, qui ne porte en elle un germe de rédemption.* [A.France, Thaïs]

*Vous allez enfin connaître celle que vous avez si cruellement insultée. Un affreux malheur vous menace. Sarpi, en agissant contre vous, comme il le fait, exécute les ordres d'un pouvoir terrible, et cette fête pourrait être, sans moi, le baiser de Judas.* [Balzac, Ressources de Quinola]

From the same story comes the phrase *Vendere per triginta denarius* (lot.), meaning to sell for thirty silver coins. Judas betrays him and betrays his master for 30 pieces of silver. Thirty silver coins means "the value of betrayal". The name Judas is used as a synonym for "traitor". Hence, the phrase to sell for thirty silver coins means "to betray treacherously". In the sources, the concept of a traitor is interpreted as "a deceiver, a slanderer, a traitor, who violates his oath and oath" [1, 4-zhild: 404]. French translation of the phrase: *Vendre pour trente deniers*.

For example: *Mais? Dis-nous? Traître, est-ce par peur ou par cupidité que tu fais ce honteux métier? Que veux-tu qu'on te mette au cou? Quel écriteau? Voilà l'homme qui vendait sa ville pour trente deniers ... Pour trente deniers? Pas si sot? Les prix ont augmenté depuis l'Isariote.* [R.Rolland, Cola Breugnon]

*Samson et Dalila* (lot. fr.). Samson and Delilah are biblical characters. Delilah realizes that Samson's supernatural power is in his hair, so he cuts his hair while he sleeps and hands it over to his countrymen. Samson becomes the victim of an unexpectedly great betrayal. Delilah's name became a symbol of "betrayal,

treachery”. Hence, the phrase Samson and Delilah refers to the betrayal committed unexpectedly and by those they trusted. The phrase has the same form in Latin and French: Samson et Dalila (fr.)

For exemple: *Je ne suis pas chauve à l'intérieur du crâne, mais je n'aime pas que ma Dalila vienne m'y couper les cheveux.* [H.Bazin, La mort du petit cheval]

Also, the French word *Barbier de Midas* (fr.), meaning the *barber of Midas*, is derived from Greek mythology. According to mythology, Midas (lat. Mīdās) was the only one who knew that the king's ears were like the ears of a donkey. The barber is doomed to keep a terrible secret, otherwise the king will execute him. One day the barber goes into the desert unable to keep this secret. He digs a pit there and says slowly: “*Aurículas asini Mida rex habet*, that is, *The ears of King Midas are like a donkey!*” In time, reeds grow out of this place, and a boy makes a reed out of a reed and blows it. When he plays the flute, the barber's secret words are heard. So people will be aware of this secret. Accordingly, Midas's barber - winged phrase has become synonymous with “man who cannot keep a secret” and reflects concepts such as “reluctance” and “betrayal” that are observed in some individuals.

The word *Et tu autem, Brute* (lat.), Which belongs to French history, also reveals a literal betrayal. Gaius Julius Caesar, one of the most capable military commanders of ancient Rome, became a complete dictator by the end of his life. He intended to turn the Roman Republic into a monarchy. According to François Lomond's pamphlet “*Des hommes illustres de Rome, de Romulus à Auguste*” published in 1779, the Republicans plotted against Caesar, in which even his closest Brutus (lat. Marcus Junius Brutus) took part. Wounded by the dagger, he sees Brutus among his killers and says angrily, “*Et tu autem, Brute*”, meaning *You are all, Brutus!* French translation of the phrase: *Et toi, aussi, Brutus (mon fils)*, used as a synonym for the betrayal of a loved one or friend.

For exemple: *Lorsque le vieux Bezzonio (le pape Clément XIII) reçoit l'avis du cabinet espagnol qui lui annonçait le banissement de l'ordre comme un fait accompli, il fondit en larmes tant ce coup était inattendu pour lui. Il avait pour le roi Charles III une tendresse toute paternelle; il se croyait assuré de son amitié. Lorsqu'elle lui manqua tout à coup, il se sentit défaillir. “Et toi, aussi, mon fils”, lui écrivait-il, en répétant le mot de César frappé à mort par Brutus.* [Lanerey]

Apparently, the winged words quoted above are very useful in figuratively describing the negative trait of *betrayal* that is found in some individuals in society.

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