

ENGLISH, GERMAN AND UZBEK PROVERBS IN THEIR
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Аннотация. В статье приведены результаты лингвокультурологического анализа английских, немецких и узбекских пословиц в ходе которого выявлены различия межкультурной культуры.

Ключевые слова: пословицы, паремнология, лингвокультурология, фразеологическая единица, практичность, анализы.

Annotatsiya: Maqolada ingliz, nemis va o'zbek tilidagi maqollarning lingvokulturologik tahlili tadqiq etilgan bo'lib, tahlil natijasida tillararo madaniyat xilma xilligi aniqlanadi.

Ключевые слова: maqollar, paremiologiya, lingvokulturologiya, frazeologik birlik, amaliylik, tahlillar.

The etimological, syntactic, semantic and linguoculturological features of English, German and Uzbek proverbs are being investigated in this article clarifying their similarities and differences.

Linguoculturology is one of the new directions of linguistics, and it is a science that studies culture, customs and traditions that are formed on the basis of the collision of language and culture which are simultaneously reflected in the language of all nations. Linguocultural studies combines language teaching, whereas it provides certain information about the country of the language being studied. The interconnection of linguoculturology with phraseology were studied from different points of view as we, in our research, are learning it with the help of another branch of linguistics – paremiology. This branch was based on the proverbs of different topics and with the effort of them we can be learnt about the culturology of the countries through their languages. As we know, linguoculturology is the branch which can discuss the relationship between the language and the culture.

One of the main phraseological units which are included in Phraseology by Koonin A. V. as phraseological units are proverbs and sayings. 'A proverb', as Arnold defines in her book "The English word", 'is a short familiar epigrammatic saying expressing popular wisdom, a truth or a moral lesson in a concise and imaginative way [Arnold I. V. "The English word" "Высшая школа" 1973 p.161]. They have much in common with set expressions because their lexical components are also constant, their meaning is traditional and mostly figurative and they are introduced into speech readymade.' They are often borrowed from similar languages and cultures and sometimes come down to the present through more than one language. Every culture has its language picture of the world which differs from others and also is described in proverbs.

According to J. Buranov and A. Muminov proverbs and sayings exist also as readymade units with a specialized meaning of their own which cannot be deduced from the meaning of their components.[Buranov J, Muminov A "A Practical course in English Lexicology" Tashkent

"Ukituvchi" 1990] Therefore, they may be included in phraseological units. As for Koonin A. V. proverbs are always considered as sentences. They have didactic aims by which readers could be taught. Differing from other phraseological units, proverbs can often be complex sentences. Supporting this scientist's ideas one of the most famous German linguists Spirband G. K. says although they are complex sentences they can be used as phrases in sentences [Spirband G. K. "Sprichwörter im Deutsch" Berlin. 1988].

I.R. Galperin in his book "Stylistics" mentions that proverbs and sayings have certain purely linguistic features which must always be taken into account in order to distinguish from ordinary sentences.[Galperin I. R. "Stylistics" Moscow, 1971 p 179]

Folk proverbs form a unique lexical layer in the system of languages, distinguishing traditions that are characteristic of language society and culture, reflecting national-cultural, mental and social characteristics. The history and etymology of each paremiological unit, taken separately, depends not on the universal schemes of motivation of word combinations, but on the semantic cohesion of the components that make up the paremiological unit and the level of re-meaning expression of the words in the combination. When studying the etymology of paremias, it is necessary to study its history and linguistic and cultural features, to pay attention to the nature of the changes in the semantic structure of its components and the nature of the general meaning of proverbs. In the process of translating English and German proverbs into Uzbek or Uzbek proverbs into English or German and providing alternative versions of proverbs, it is very important to preserve the meaning. That is why working with proverbs requires a deep study of their semantic features and the original meaning of each proverb. Otherwise, an incorrectly analyzed proverb may not convey its original meaning in another language. Most of the English proverbs are similar in English to German and have the same meaning. One of the main reasons for this is that these two languages belong to the same language family, but in order to make the meaning clear when translating from one language to another, it is necessary to know the national characteristics of the studied language and to choose appropriate equivalents in terms of meaning. A large number of English proverbs are proverbs whose translation from English to Uzbek does not correspond to each other, but the meaning is the same. The main reason for this is that these two languages belong to different language families. One of the reasons that causes difficulties in translation is not understanding the meaning of proverbs. Difficulties in translation include not understanding the meaning of proverbs in literal translation and finding the most suitable equivalent. Most of the proverbs in English, German and Uzbek languages that glorify the positive qualities of a person are semantically complementary. Most proverbs about goodness and evil in Uzbek, German and English languages show that good is the greatest good deed, while evil is the most vile and disgusting aspect of humanity. Most of the English and Uzbek folk proverbs express the images of animals, and their main function is to express the positive and negative character of a person. If the Uzbek alternative versions of English and German proverbs with animal images do not use the name of the same animal or do not use the name of the animal at all, this does not affect its general meaning in both languages. The presence of toponyms in the composition of proverbs and their ability to express content is also observed in proverbs in three languages. The classification of lexemes representing national costumes, national dishes, national traditions in proverbs - linguistic culturalisms in each language scale allows to show the diversity of inter-national culture. In order to understand the essence of

certain proverbs in languages, it is necessary to have knowledge about the history of the people and the experiences of the past.

In the literature used as the main source, the versions of some proverbs do not exactly correspond to each other. Therefore, by studying the semantic aspects of proverbs in depth and analyzing them, we can correctly choose equivalents in English, German and Uzbek languages.

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They are brief statements showing in condensed form the accumulated life experience of the community and serving as conventional practical symbols for abstract ideas. The scientist proved his ideas of proverbs having meter, rhyme and alliteration with the help of such examples as 'to cut one's coat according to one's cloth' or 'Early to bed, early to rise, makes the man healthy, wealthy and wise'.

In our research, we try to compare English, German and Uzbek proverbs studying their semantic and linguoculturological aspects.

According to the web sites on the topic of our research, the uzbek consider lions as the symbol of bravery and strength, camels as strong patience, donkeys as laziness, sheep as calmness and so on. And it can be seen in the context of their proverbs. In most of Uzbek proverbs animals are used as the symbol of people characters.

Bitta tirraqi buzoq butun podani bulg'aydi.

O'zingni el bilsang, o'zgani sher bil.

The topics of the proverbs in all languages compared by us can be chosen from the natural events till the life experiences.

Be one flash.

Mann und Weib sind ein Lieb.

(Er-xotin bir tanu bir jon.)

Er-xotin – qo'sh ho'kiz.

Although this proverb shows the awkward use of its semantics, the concrete meaning of it is very sensitive: «Two bulls can work in the land better than one and wife and husband are able to support their family better together.

Proverbs have the easy forms of understanding and remembering which strength their meanings as the means of ethnopedagogy. They can keep in memory very well. The rhythm of them can

help the users to remember and utilize in their speech rapidly. The main tool of proverbs is upbringing which give the very genre the status of special means of education.

There is an option in the human mind that proverbs are considered as the heritage of our old generation. «Yaxshi xotinning bolalari ham yaxshi bo'ladi (Russian), «Aql katta bo'lganda kiradi, tarbiya tug'ilgandan boshlanadi» (Uzbek), «Yaxshi go'shtning sho'rvasi totli, yaxshi odamning bolasi totli» (Kirgiz) and so on. However, the the very done of the child gives the responsibility to himself at the same time. «Ahmoq o'g'ilga ota ham aql bo'lolmaydi», «Ahmoq o'g'ilni ota ham yo'lga sololmaydi». In the proverbs the comfortable and uncomfortable forms upbringing are also described. Every nation has the necessity of being respectful to teachers-pedagogs. The great attention is turned to the fame of parents: «Ota puli bilan emas, ota aqli bilan yashash kerak», «Eskichada ham, yangichada ham ota o'g'ildan qutlug'», «Otarlar so'zi aqlning ko'zi». There are several topics such as friendship, labour, happiness failure, victory, love and so on are described in proverbs. In some times they help to renew life from the beginning in other cases turn it into the opposite side. It is known that proverbs have the lyric poetical forms and it can be very important to save these forms while translating them from one language into others. For instance:

Borgen macht Sorgen.

qarz olmoq, baloga qolmoq.

There are several zoonomic English, Uzbek and German proverbs which express the positive and negative features of people. The lexic unit Pig(Cho'chqa-das Schwein) is the widely spread ones among them. Pigs are the usual domestic animals in Germany. Besides, there are a lot of wild pigs (das Wildschwein) in the German forests. But in our country this animal isn't frequently fed. Pigs are considered as the symbol of richness and good luck for the German. For example : er hat Schwein – u sog'lom; omadi keldi; er hat Schwein gehabt – unga omad juda kulib boqadi; das nenne ich Schwein – mana bu omad! At the same time in our culture and in the culture of German people pigs are the negative sides in its meanings. Masalan: armes Schwein — bechora; bluten wie ein Schwein – qonga botmoq; schwitzen wie ein Schwein – terga botmoq and so on.

Such kind of features can also be seen with other domestic or wild animals. For instance "Осла хоть в Париж, все будет рыж." "Eshak makkaga borgani bilan halol bo'lmas"(The donkey couldn't be honest after visiting Makka) In the Uzbek and Russian proverbs a Donkey is symbolized as the symbol of stupidity. But differing from these two countries German people use another animal - A monkey in this way "Ein Affe bleibt ein Affe werder Konig oder Praffe". But this very animal is characterized as the symbol of activeness and cunning in the Uzbek language. English people avoid using animals as the symbol of stupidity in their proverbs and take examples from real life: All are not saint that go to the church. Some proverbs of these countries are similar in structure and meaning but differing from using words. For example, in German proverb "Besse ein Spatz in der Hand, Als eine Taube auf dem Dach" the birds Taube- a dove and Spatz-a sparrow are used in order to give the main meaning. Russian people use "Синица" and "Журавль" in this way. "Лучше синицу в руки, чем журавля в небе". But English people take this meaning generally and use a bird in this way. A bird in the hand is

worth two in the bush. Differing from others Uzbek people don't use any bird in this proverb. They get this meaning with the help of reality "Uzoqdagi quyruqdan yaqindagi o'pka yaxshi"(It is better to have a lung nearer than a buttocks in farther)

In Uzbek proverbs "Daryo bo'yida quduq qazimoq» (To dig a well in the river) we can understand that it's no use of bringing something where it is out of use. But this very proverb is used in other three languages with proper names.

To carry coals to Newcastle.

Eulen nach Athen tragen.

Ехать в Тулу со своим самоваром.

The meaning of these proverbs shows that there is no use of carrying owls to Athens as it is the land of owls, coals to Newcastle where they are produced themselves and samovar to Tula as this city is famous for its samovars.

The analysis has newly been made from this point of view and it is still being done in our further investigations.

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