

THE CROSSCULTURAL ANALYSES OF UZBEK, ENGLISH AND GERMAN PROVERBS

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ABSTRACT:

In this article the proverbs and sayings of four languages are analysed in a linguoculturological aspect and shows the difference of culture among languages using paremiology as the object of the analysis.

KEYWORDS: proverbs, paremiology, linguoculturology, phraseological unit, practicality, analysis

INTRODUCTION:

Nowadays, learning a foreign language should be a primary aim of every member of social groups as it can be the key to the door of abroad. In order to develop any sphere of the society one should make a contact with a foreign country first.

To learn a foreign language is to learn the social life and culture of the country where the language is considered as the state one and the outlook of the people involved the language themselves.

The culture includes the paremiology of the language as we can't imagine any language without proverbs and sayings. And every country owns both its national and 'international' proverbs and sayings which can make a cross-cultural situation while they are being analyzed by linguists.

LITERATURE REVIEW:

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. Therefore, they may be

included in phraseological units. As for Koonin A. V. proverbs are always considered as sentences. They have didactical 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.

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. 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. While studying proverbs in a comparative way we can come across with the similarities and differences between them. The research on the topic "The analyses of linguoculturological aspects in proverbs" has newly being investigated although there were some other works by Vasleva S. 1., Antonova I. K., Putin A. A. done on the same topic, but in a different way of analysis.

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. 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 metre, 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'.

ANALYSIS AND RESULTS:

Our research is based on the comparison of Uzbek, English and German proverbs according to their linguoculturological aspects.

For instance, In Uzbek proverbs "Daryo bo'yida quduq qazimoq" 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.

(Nyukaslga ko'mir olib bormoq)

Eulen nach Athen tragen.

(Afinaga boyqush olib bormoq)

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.

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, 75nalyse Taube auf dem Dach" the birds Taube- a dove and Spatz-a sparrow are used in order to give the main meaning. 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"

In Uzbek proverb "Eshak makkaga borgan bilan halol bo'lmas" a Donkey is symbolized as the symbol of stupidity. But differing from this country German people use another animal – A monkey in this way "Ein Affe bleibt ein Affe werder Konig oder Praffe" (Maymun maymunligicha qoladi xoh shoh bo'lsin, xoh pop). 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. (Cherkovga borganlarning barchasi avliyo bo'lavermaydi.) In proverbs the rhythm plays the main role to show the general meaning of it.

Every language that have been discussing by us can come across with this as the most proverbs form lyrically and contain from one to four parts as poems do.

No pain, no gain.

Ohne Fleiß, kein Preis.

Мехнатсиз – рохат йук.

Or poetically as English proverbs show:

Early to bed,

As early to rise,

Makes the man healthy,

Wealthy and Wise.

In some proverbs there is the similarity of forms and meanings, in four languages we can see their equal translations:

Der Fisch fängt Kopfe an zu stinken.

Fish stinks from the head first.

Балиқ бошидан касийди.

In these proverbs "The fish and Der Fisch" is used as the general symbol of the meaning of the sample proverbs.

We can give many other proverbs as an example above as the general symbol and general meaning make the paremiology enrich its structure of meanings.

Vom Regen in die Traufe kommen.

Утдан кочиб яшинга тутилмок,

Ёмгирдан кочиб дулга.

Wealth is nothing without health.

Gesunder Mann, Reicher Mann.

Соглик – туман бойлик.

Tit for Tat.

Ein finster Blick kommt finster zurück.

(Qanday qarash bo'lsa shunday javob qaytadi.)

Саломга яраша алиқ.

Mainly in proverbs animals are used in order to express the characters of people as in the four languages they are given the same. For instance, in order to give the meaning that there is no use of teaching the man who is the best in his field 'fish' and 'bird' are taken in all languages being 76 analysed by us as there is no use of teaching a fish to swim or a bird to fly:

A barking dog seldom bites.

Hunde, die viel bellen, beißen nicht.

Куп хурган ит тишламас.

One scabbed sheep will mar a whole flock.

Ein räudiges Schaf steckt die ganze Herde an.

Битта тирраки бузок бутун поани булгайди.

In some proverbs not only animals but also objects are given the meaning of people characters as in the following proverb the quickness of the youth is expressed as the symbol 'broom' saying that the new one sweeps cleaner than the old one:

Neue Besen kehren gut.

A new broom sweeps clean.

Янги супурги тоза супурап.

But in some proverbs animals are used as the symbol while another language use an object in order to give this very meaning:

The cow knows not what her tail is worth until she has lost it.

Den Brunnen schätzt man erst, wenn er kein

Wasser erst, wenn er kein Wasser mehr gibt.

(Quduqni avaylamasang suv bermay qo'yadi.)

Что имеем не храним,

Потеравши плачим.

Борингда кадрингга етмадим,

Йугингда излаб топмадим.

He that is afraid of wound must not come near a battle.

Wer sich vor dem Busch fürchtet, kommt nicht in den Wald.

(Butadan qo'rqqan o'rmonga kelolmaydi.)

Чумчукдан курккан тарик экмас.

Be one flash.

Mann und Weib sind ein Lieb.

(Er-xotin bir tanu bir jon.)

Эр –хотин – куш хукиз.

CONCLUSION:

Paremiology can be the source of cross-cultural aspects of linguaculturology as we came across with several differences while investigating the very units according to lots of points of view.

Our research also raises the problem about proverbs that whether the components of them are given only in their transitive meanings or in direct meanings too. Thoroughly investigating this phraseological unit we could get some important results which would be facts for our future discussions. With the help of these results we can answer to the question about transitive and direct meanings.

With the help of the results of our investigations we are going to organize a paremiological dictionary full of tips and samples in order to help the learners or the language users during their contacts. And we can undoubtedly recommend it as the tool of avoidance cross-cultural misunderstandings.

Our further investigations will also include the clarification of the total number of the similar and different proverbs from several points of view and these statistics will be shown in diagrams.

According to results, the components of the proverbs can be not always but rarely be in

their direct meanings in English, German and Uzbek proverbs. 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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