

# THE ANALYSES OF LINGUOCULTUROLOGICAL ASPECTS IN 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 there are several branches of linguistics being discussed by philologists as linguoculturology, a wide branch of it. As the proof of our words, this branch of linguistics can be interconnected with many of other branches and most parts of this field haven't been discussed yet.

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.

## LITERATURE REVIEW

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. I., Antonova I. K., Putin A. A. done on the same topic, but in a different way of analysis.

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.

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 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'.

## ANALYSIS AND RESULTS

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

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.

Без труда не вытащишь и рыбку из пруда.

Мехнатсиз – рохат йук. (without labour there is no pleasure)

Or poemically 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:

One scabbed sheep will mar a whole flock.

Ein räudiges Schaf steckt die ganze Herde an.

Паршивая овца все стадо портит.

Битта тирраки бузок бутун поани булгайди.  
(One scabbed sheep will mar a whole flock.)

Gewohnheit wird zur zweiten Natur.

Habit is second nature.

Привычка – вторая натура.

Одат – иккинчи табиат. (Habit is second nature)

Рука руку моет.

Ein Hand wäscht die andere.

One hand washes the other.

Кулни кул ювар. (One hand washes the other.)

Куп хурган ит тишламас. (A barking dog seldom bites.)

Hunde, die viel bellen, beißen nicht.

A barking dog seldom bites.

Брежливые собаки не кусаются.

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 analyzed by us as there is no use of teaching a fish to swim or a bird to fly:

Lehre nicht die Fische schwimmen.

You teach a fish swim.

Не учи рыбу плавать( а голубя летать)

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.

Новая метла чисто метет.

Янги супурги тоза супурап. (A new broom sweeps clean.)

## CONCLUSION

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. According to results, the components of the proverbs can be not always but rarely be in their direct meanings in English, German, Russian and Uzbek proverbs. With the help of our research we can analyze the unit of paremiology not only from their meanings but also their structure can also be learnt as the other new field of our further investigations. In this way, it can be the novelty of these two fields as we compare more languages belong to different families of languages in different fields of discussion.

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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