

LINGUOCULTURAL ANALYSIS OF GERMAN AND UZBEK PROVERBS WITH ZOONYM COMPONENTS

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ABSTRACT

The paper is based on comparative cultural linguistics, or linguoculturology, in the context of the social anthropocentric paradigm, thus, focusing on the human being, the creator of the language and speech activity. Among key issues of comparative cultural linguistics is the study of units which have historical and cultural value. The purpose of the article is to compare proverbs and sayings with animalistic components of two typologically unrelated languages: German and Uzbek. The object of the study is proverbs and sayings with zoonym components – names of wild fauna representatives. In the study we used such methods as descriptive, structural, interpretative, continuous sampling method and statistical method. The analysis of the selected material revealed that the most frequently used names of wild animals as zoonym components of proverbs and sayings in both languages are the ones associated with hunting and fishing. The results of the investigation may be used in comparative cultural linguistics, cognitive linguistics, cultural studies, phraseology and paremiology.

Keywords: Linguistics, Language, Comparative Linguistics, Culture, Proverb, Saying, Zoonym, Component.

I. INTRODUCTION

Nowadays it is a matter of fact that the source of proverbs is, first of all, conventional wisdom. According to the last researches in the field, "both proverbs and sayings reflect the peculiarities of the social and cultural worldview of this or that nation; they accumulate folk wisdom and pass

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knowledge and traditions of native speakers from generation to generation” (Borgin 2022, 66; Sobirova & Yusupova 2023, 135). These language universals are significantly important as they reflect the culture of native speakers (Busarova & Chibisova 2012). It is a unique language material containing very concentrated information about the nation and considering of this or that notion or object. Other sources of proverbs and sayings include the ancient culture, the Bible and the Koran (Shamsutdinova 2013, 248). Borrowings also play an important role in fund enrichment of the German language – borrowings from Latin and French are rather numerous (Ismoilov & Karimov 2011, 3). Moreover, there are some borrowing from the Greek, Spanish, Italian and other languages. The Uzbek language has a significant number of borrowings from Arabic, Persian, Turkish and other Oriental languages (Джабаровна 2013, 4).

The desire of people to explain and describe the objects and phenomena of objective reality is a prerequisite for the development and functioning of the language as any communication act is based on the need to provide information about the surrounding world. It should be emphasized that effective communication involves more or less similar understanding of objective reality, which is usually implemented in the process of communication between people living on the same territory or in the neighborhood and speaking the same language (Инчина 2002; Плескачева 2014). The human perception of objective reality is mainly indirect. People percept the objective reality through their language, mentality and culture.

Theoretically, you can compare people to any animal to make the speech more colorful, but in fact the circle of animals is limited. These animals are mainly the ones which people are familiar with (depending on their environment). For example, in some countries a *fox* is a symbol of *cunning*, a *lion* is a symbol of *strength* and *wisdom*, a *snake* is a symbol of *guile*. But the associations connected with these animals may be different in some details (Mazhitayeva 2015, 179). As a rule, animals are perceived by people as *useful*, *useless* and *harmful*.

The same representatives of wild fauna can play different roles in the life of different peoples and can be characterized by them in different ways (Трынкина 2016, 61). These differences are explained by “cultural and mental peculiarities, original folklore, myths, economic and geographical conditions” (Тлехатук 2013, 178). In turn, the animals are divided into *domestic*, *wild* or *exotic*. The object of our study is proverbs and sayings with names of animals and their comparative analysis in the German and Uzbek languages.

II. MATERIALS AND METHOD

In total, the research covered over 300 proverbs and saying both from the German and Uzbek languages. In this paper we mention just a dozen of them. The selection was made to choose those proverbs and their equivalents which show characteristic features and can reliably represent the large data. The proverbs chosen as examples contains names of animals, birds and insects gathered from original fairy tales, fiction books and newspaper articles written in German and Uzbek languages, as well as those found in specialized dictionaries (Imyaminova & Kamilova 2013; Ismoilov & Karimov 2011). First, we have introduced the meaning of the proverbs and equivalency, then we have looked for the counterparts of these German proverbs in the Uzbek language (where possible) and analyzing their equivalency (or unique meaning) and frequency from the linguistic, social and cultural aspects.

III. ANALYSIS AND RESULTS

Modern linguistics is characterized by the consideration of language both in universal and nationally specific aspects. This interdependence determines the emergence of a national-cultural component of the meaning of a word. The very concept of “national-cultural” involves comparison with the semantic system of another language (Eshonqul 2014). In light of the problem of cultural connotation, a comparative analysis of proverbs with a zoonym component in the German and Uzbek languages is of interest.

On the one hand, the analysis of German and Uzbek proverbs containing zoonym components is aimed at identifying the cognitive essence and specificity of the national-cultural worldview of the Germans and Uzbeks. The zoonym in a proverb is its semantic center; it contains the main metaphorical meaning (Salomov 1983). Proverbs with a zoonym component reflect observations of the characteristic features and habits of animals as applied to human behavior. These features, fixed in the figurative-content structure of linguistic units, are transformed into the “semantic motivation” (internal form) of zoosemisms, due to which they acquire a special expressive coloring (Абдуалиева 2013, 227) and become an integral part of the expressive fund of the language.

On the other hand, a comparison of zoonyms used in German and Uzbek proverbs makes it possible to identify groups characterizing domestic animals, wild animals, birds, reptiles, the most typical images of which in the proverbial fund of both languages are “*donkey*”, “*sheep*”, “*chicken*”, “*bear*”, “*wolf*”, “*lion*”, “*nightingale*”, “*crow*”, “*snake*”, “*turtle*”, “*eagle*” etc.

(Abdiloyev 2023, 33) The main characteristic of the units under study is the presence of an evaluative assessment of the state, quality, behavior, habits of the person in relation to whom the proverb is used.

The following German proverbs with animal components were included in the study:

1) *“Begossene Hunde fürchten das Wasser”* (*Cho’kkan kuchuk suvdan qo’rqar*) - *“Og’zi kuygan qatiqni ham puflab ichar”*

2) *“Löwen fangen keine Mäuse”* (*“Sherlar sichqon ovlamaydi”*) - *“Teng tengi bilan tezak qopi bilan”*

3) *“Den Esel erkennt man an den Ohren und an den Worten der Toren”* (*“Eshakni qulog’idan taniydilar, ahmoqni so’zidan”*) - *“Sen menga do’stingning kimligini ayt, men senga sening kimligingni aytaman”*

4) *“Alte Spatzen fängt man nicht mit Spreu”* – *“Har qushning qanoti o’ziga yarasha”*

5) *“Da liegt der Hund begraben!”* – *“It o’sha erda dafn etilgan!”*

6) *“Wo der Fuchs sein Lager hat, da raubt er nicht”* – *“Yaxshi bilan yurasang yetarsan murodga, yomon bilan yursang qolarsan uyatga”*

7) *“Die Katze lässt Mäusen nicht”* – *“Bo’rini yesa ham, yemasa ham og’zi qon”*

8) *“Der Fisch fängt am Kopfe an zu stinken”* – *“Baliq boshidan sasiydi”* or *“Suy boshidan loyqalanadi”*

9) *“Hunde, die viele bellen, beißen nicht”* – *“Ko’p hurigan it qopmaydi”*

10) *“Hühner, die viele gackern, legen wenige Eier”* – *“Ko’p qaqillagan tovuqdan tuxum kutma”*

11) *“Eine schwarze Kuh gibt auch weisse Milch”* – *“Sigir qora bo’lsa ham suti oq”*

12) *“Ein alter Rabe wird nicht ohne Grund krächzen”* – *“Qari demang bizni, ko’tarib uramiz sizni”*

13) *“Ein altes Weib findet auch auf dem Lager am Ofen Unebenheiten”* – *“Har keksadan bir naql”*

14) *“Adler fangen keine Fliegen” – “Kim mard so'ziga, oydir elning ko'ziga” or “Burgut pashshani tutmas”*

15) *“Auch der Wurm krümmt sich, wenn er getreten wird” – “Bossang qurbaqa ham vaqqillazdi”*

16) *“Bär bleibt Bär, führt man ihn auch übers Meer Esel” – “Otni tagi qarta, axir tagiga tortar”*

17) *“Bei Nacht sind alle Katzen grau” – “Tunda barcha mushuklar qoza”*

18) *“Besser ein dürrer Hab ich als ein fetter Hätte” – “O'zgani yog'li oshidan, o'zingni qotgan noning afzal”*

19) *“Besser ein Vogel in der Hand als zehn über Land” – “Tomdagi o'nta qushdan, qo'ldagi bitta qarg'a yaxshi”*

20) *“Zwei Bären vertragen sich nicht in einer Höhle” – “Ikki qo'chqorming boshi, bir qozonda qaynamas”*

Thus, in order to make the speech more expressive, especially to give emotionally-colored description of somebody, people metaphorically endow the objects of the external world, including animals, with human features; for thousands of years animals have been playing an important role in the economic life and traditions of different nations. The appearance of more anthropocentric characteristics of zoonyms indicates to the subjective recognition of the importance of the animals in the general worldview. People are endowed with habits of animals. The linguistic peculiarity of this phenomenon is manifested by the fact that the content of the transferred characteristics is determined not only by the qualities of a real extralinguistic object (in this case – an animal), but by the qualities that the collective linguistic consciousness attributes to this object. Language registers and reinforces these qualities as inherent to denotatum; as a result, “zoonyms are often used to describe people and their traits” [Busarova & Chibisova 2012]. For example, the component *hare* does not carry the figurative meaning in itself, but it can create an image in particular circumstances. If we call somebody a *hare*, we mean that this person is *coward* and *timid*. The component *wolf* not only names a representative of the wild fauna, but also expresses the qualities attributed to this animal, such as *anger*, *power*, *loneliness*, etc.

The negative characteristics of human actions are presented in proverbs with the zoonym “wolf” – “*бўри*”, for example, in such Uzbek proverbs as: 1) “*Бўрини аясанг - қўйга чопади*”; 2) “*Бури боласи бўрка солсанг турмас*”; 3) “*Бўри иўкдема – бўрк остида, ев йўк дема – жаростида*”

In the Uzbek language, the proverb “*Айиқдан қўрққан ўрмонга кирмас*” characterizes a timid person who does not have the courage to act desperately. To express the same meaning in German, the name of another animal is used: “*Wenn Sie Angst vor Wölfen haben, gehen Sie nicht in den Wald*”.

The Uzbek proverb “*Битча тиррақи бузоқ бутун подани булғатади*” and German proverb “*Eine schlechte Kuh macht die ganze Herde krank*” characterize a person who has a negative influence on everyone around him.

When speaking about the limitations of someone’s capabilities, Uzbeks use proverbs with the zoonyms “*бузоқ*” and “*товуқ*”: 1) “*Бузоқни югургани сомонхонагача*”; 2) “*Товуқнинг угвани томгача*”.

It should be noted that some proverbs with a zoonym component in the Uzbek and German languages are ambivalent. Ambivalence is “the duality of sensory experience, expressed in the fact that the same object simultaneously evokes two opposing feelings in a person. Ambivalence is rooted in the ambiguity of a person’s attitude towards the environment, in the inconsistency of the value system. Among the ambivalent proverbs with zoonyms in the Uzbek and German languages are paremias that include images of a *dog*, *cow*, *horse*.

On the one hand, the image of a *dog* is used in proverbs to describe such a positive quality as mutual assistance: “*Овул ити ола бўлсада, бўри келганда – бирлашар*” (“Den Freund erkennt man in der Not”). Moreover, the zoo component is present in the Uzbek proverb, and the equivalent German version is devoid of it.

On the other hand, in the proverbs of the Uzbek and German languages, the image of a *dog* personifies aggression: “*Интинг индамаси ёмон*”.

The image of a *cow* is also ambivalent, which in proverbs of both languages can be used in both positive and negative meanings. A positive edifying evaluative sign is noted in Uzbek proverbs: “*Сигирнинг сути тилида*”.

The zoonym “cow” with a negative marking is also used in Uzbek proverbs: “*Сузагон сизирга тангри мўғиз бермас*” or “*Сийлаганни сизир билмас, сийпаганни эшак сезмас*”. In German, the first proverb is completely equivalent to the Uzbek one, when they talk about a person who wants something, strives for something, but does not get the opportunity to achieve what he wants. The second proverb, having a similar semantic marking (ungrateful person), is used in German with the zoonym pig: “*Stellen Sie ein Schwein auf den Tisch – es und seine Füße liegen auf dem Tisch*”.

The German proverb with the zoonym “cow” “*Sitzt wie ein Sattel auf einer Kuh*”, which characterizes a person in awkward, awkward clothes, has correspondences in the Uzbek language: “*Сизирга тўким ургандай*” or “*Эшакка эгар ярашмайди*”. The ironic-figurative basis of these proverbs in both German and Uzbek languages lies in the use of elements of *harness* (saddle, sweatshirt) not in their direct application. These parts of the harness are used for riding and are not needed by the cow.

In the Uzbek and German languages, proverbs with the lexical unit “horse” can be associated with both positive and negative connotations. In the Uzbek proverb “*Отинг борида, эл тани; отанг борида, эр тани*” a positive assessment is given to a person who is in a hurry to do good deeds while there is an opportunity, and favorable conditions accompany him. In the proverbs of the Uzbek and German languages with the zoonym “horse” one can trace the negative evaluative activity of a person who has lost his former heights: “*Отдан тушса хам, эгардан (ўзангидан) тушмайди*”.

The following Uzbek proverbs with the zoonym “horse” are also accompanied by an edifying moral connotation: 1) “*Синамаган отнинг сиртидан ўтма*”; 2) “*Отни тепмайди дема, итни копмайди дема*”.

It should also be noted that to figuratively characterize a person in the Uzbek and German languages, proverbs with a zoonymic component are used, expressing a negative emotional attitude towards the object of evaluation. So, they talk about a *weak-willed* person who is *unable* to stand up for himself: “*Сувга тушган мушукдек*”.

No doubt, the Uzbeks are a hospitable nation, however, when the hosts are crowded and the guest leads his friends, proverbs with zoonyms are relevant «сичқон», «туя»: 1) “*Сичқон, сиғмас инига, ғалвир боғлар думига*”; 2) “*Ўзи бозорга сиғмаган туя кўшани билан кирибди*”.

IV. CONCLUSION

A comparative examination of proverbs of the German and Uzbek languages with a zoonym component allows us to identify groups characterizing animals, typical representatives of which are “bear”, “cat”, “sheep”, “wolf”, “horse”, “cow”, “dog” etc. Some proverbs with zoonyms in Uzbek and German proverbs are ambivalent and have both positive and negative connotations. Proverbs with a zoonym component in the German and Uzbek languages, on the one hand, can coincide in meaning, social and cultural content, vocabulary, and on the other hand, they can differ in imagery and construction. Zoonyms in proverbs of the German and Uzbek languages are an extremely interesting and original linguocultural layer that reveals the specifics of the social and cultural worldview of native speakers of the language. The proverbs of the German and Uzbek languages use colorful images and comparisons, they are rich in irony and subtle observations.

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