

SPRACHLICHE ANALYSE VON SPRICHWORTEN

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Zusammenfassung. Der Artikel definiert den Begriff des Sprichworts, der sich mit seinen Funktionen und seiner Klassifizierung befasst. Der Artikel gibt Aufschluss über die Entwicklung von Sprichwörtern auf der Grundlage linguokulturologischer, vergleichender und deskriptiver Methodenanalysen. Außerdem werden einige Sprichwörter in den Sprachen Englisch und Karakalpak mittels linguokulturologischer Analyse verglichen. In dem Artikel wurden Arbeiten von Wissenschaftlern analysiert, die Sprichwörter studiert haben. Der Autor stellt fest, dass das Studium von Sprichwörtern als eine der effektivsten Möglichkeiten zur Verbesserung der sprachlichen Kompetenz von Schülern gilt. Sprichwörter drücken Erfahrungen der Nationen aus und spiegeln ihre Geschichte, Lebensweise, Kultur und Entwicklung wider. In dem Artikel analysiert der Autor die Arbeiten und Theorien der Forscher, die die Paremiologie der Englischen, Russischen, Usbekischen und Karakalpakischen Sprachen studiert haben.

Schlüsselwörter: Sprachkulturanalyse, Sprichwörter, Paremiologie, kommunikative Phraseologieeinheiten.

LINGUOCULTUROLOGICAL ANALYSIS OF PROVERBS

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Abstract. The article defines the notion of proverb dealing with its functions and classification. The article gives information on the development of proverbs on the basis of linguoculturological, comparative, and descriptive methods analyses. Also, some proverbs in the English and Karakalpak languages are compared by means of linguoculturological analysis. In the article, works of scientists who studied proverbs have been analyzed. The author notes that studying proverbs is considered one of the effective ways of improving linguocultural competence of students. Proverbs express experience of the nations, reflecting their history, way of life, culture, and development. In the article, the author analyses the researchers' works and theories who studied paremiology of English, Russian, Uzbek and Karakalpak languages.

Keywords: linguocultural analysis, proverbs, paremiology, communicative phraseological units.

Introduction

A future teacher is to be ready to develop a number of appropriate competences in the students. The phraseological and paremiological fund is recognized as the most culture-intense layer without which formation of linguocultural competence is impossible. The cultural approach in the teaching process presupposes an introduction to culture in the broad sense of the word, since language serves as the main means of expressing culture, being an instrument for the accumulation, storage and transmission of information. Paremiology is a section of philology which studies proverbs. One of the features of proverbs is that they refer to the speech and language, and to the text and the system” [7, p.18]. Proverbs are considered as a complete independent text appearing in any act of communication, and they have informational, cognitive, pragmatic meaning. In order to identify a message, you need a fund of general knowledge, as Moskalskaya speaks about the categories of the text [9, p.99]. However, we believe that this feature applies not to any text or message, but also to proverbs as a single text. Also, such general knowledge brings together members of the same ethnic, social, and cultural group. This enables us to think about proverbs from a language and cultural standpoint.

Literature review

According to Ozhegov’s definition, a proverb is a brief folk saying with an enlightening message, a folk aphorism. Proverbs were born among people, and they are a long-term experience of the people, reflecting their history, way of life, culture, and growth. Proverbs are a long-term experience of the nation, reflecting their history, way of life, culture, and development. Proverbs are philosophical statements about different aspects of life, edification, aphorisms [10, p.6] on the one hand; and units with a high degree of cumulateness. As Telia notes, that these are the code of moral and ethical rules, the assessment of being, as well as cultural signs, and strategically used oratorical techniques [13, p.74]. The two-plan nature of proverbial expression is conditioned by the genre’s circumstances that their parable character, as they are a product of folk art, and consists simultaneously in the direct and allegorical plan of the actual content of the utterance [13, p.73-74]. Baranov and Dobrovolsky describe proverbs as phraseological units that have a sentence structure, and denoting the idea of universality, illocutionary semantics of recommendations or advice and relatively discursively independent [1, p.69]. Thus, if it is possible to continue the sentence with the introduced unions, constructions or such union words, therefore, this dictum is a proverb. For example: *He who would eat the nut must first crack the shell – in Karakalpak language: **Isleseñ tisleseñ / Miynet etseñ erinbey, toyadı qarnıñ tilenbey.***

Moreover, Kunin calls proverbs communicative phraseological units. Among the important characteristics of proverbs, the linguist singles out aphorism, edifying and didactic meaning, and rhythmically organized structure [6, p.176-177]. He believes that it is a partial or complete reconsideration, and a crucial feature of a proverbial sentence. One or more components of the proverb are affected by partial reinterpretation. This rethinking is usually based on metaphorization.

Research and methodology

In Karakalpak and Uzbek languages, folk proverbs have not escaped the attention of poets, literary writers, and historians. The use of proverbs to enhance the effectiveness of their literary works has been the focus of word masters of all times.

When the works of Yusuf Hos Hojib, Rabguzi, Qutb Khorezmi, Atoi, Lutfiy, Sakkoniy, Alisher Navoi, Muhammad Salih, Majlisiy, Abulgazi, Turdi, Gulkhani, Nodira, Munis, Furqat, Muqimiy, Hamza, Avaz, Berdaq, Ajiniyaz, Q. Ayimbetov and others are examined, we can see that there are many of them, proverbs of truth, and their modified forms. The “Devonu lug’atit at turk” is a historical work written by Mahmud Kashgariy who lived in 11th century, a linguist, folklorist, and ethnographer. The work contains about 400 proverbs common among Turkic peoples, including phraseologies. Their usage has been successful to this day, with some changes in our language [14].

Communicative task of proverbs is to preserve and transfer to future generations, centuries-old experience of the people. Proverbs are a reliable text in the form of a frozen two-part linguistic structure. The text of proverbs is short, easy to remember, and it is facilitated by its imagery and consistency. Also, it is attractive as it is formed with the help of syntactic figures, rhyme and rhythm. The history, culture, and lexicology of the people that carry the given language are reflected in the collection of proverbs of that language. A well-known Estonian paremiologist Krikmann believes that the external connections of proverbs could be explained only through their relationship with many areas of knowledge such as socio-historical process, and human cognitive activity [5, p.149]. The latter includes such a narrow context as language. It is difficult to disagree with the author who believes that when we see a proverb, regardless of the form of speech, whether it is oral, written, whether in context, or outside of it, we almost always recognize it, we realize that it is a proverb, and we understand what it means and what they want to communicate, although the words in it do not appear in ordinary linguistic meanings. Euphonic ordering or so-called syntactic symmetry, in which the phrase is split into two or three identically structured syntagmas that are contrasted, opposed, or followed from one another, can be used as recognition criteria.

According to a German linguist W. Fleischer’s statement, proverbs are macro-texts which summarize the experience of ordinary people. In this sense, we can talk about the one-sidedness of proverbs and the existence of a large number of conflicting proverbial texts. It is based on moral values of the time when the proverbs arose. As a rule, this is in the Middle Ages [3, p.80-82]. Analysis of works devoted to proverbial sayings showed that the authors describe these phraseological units in a similar way. Proverbs as one of the means of nomination can be analyzed in different directions: traditional, sociolinguistic, linguocultural and cognitive.

Summarizing previous definitions, we should note that the proverb is interpreted as a historically recorded independent text reflecting the general knowledge of representatives of one ethnic community and realizing its pragmatic potential in different types of discourse. The significance of proverbs and whether or not they belong in phraseology is still discussed. Some scientists such as Shanskiy, Kunin consider proverbial expressions to be part of phraseology, others such as Tagiev, Babkin, Kopylenko separate proverbs and sayings from phraseological units. For example, Mokienko excludes proverbs from phraseology, although he refers them to its sources [10, p.5]. A German linguist Burger classifies proverbs as phraseological units, and points to the fact that the fund of phraseological units can be replenished with new units, and proverbs are recorded historically [2, p.29]. In Luger’s point of view, proverbs are called phraseological sentences [2, p.43]. Also, Seiler calls phraseological units proverbial phrases [12, p.11]. Proverbial expressions have a number of criteria by which they differ from the border units of the phraseological fund, namely sayings, catchphrases, quotations and aphorisms. Proverbs differ from sayings in that a proverb

conveys a complete thought, while a saying is part of a judgment. From the point of view of structural and semantic aspect, aphorisms and quotations are close to proverbs which differ in that they can identify the author. In addition, proverbs are units of the language, and winged words are phenomena of speech which have the ability to pass into the system of linguistic signs. When it comes to the structure, all linguists come to a common conclusion that proverbs are sentences, narrative or motivating [6, p.178], and most of them are just narrative in which something is denied or affirmed. In such sentences, the subject is usually a noun with or without a prepositive definition.

Furthermore, Zhukov distinguishes stability, reproducibility, semantic integrity of meaning, dismemberment of its composition, openness of the structure [4, p.6-7]. The measure of stability, in their opinion, is the level of semantic cohesion of the components. However, not only the content, but also the forms of proverbial expression should be stable. The stable form, syntactically expressed in traditional way makes the proverb recognizable. The constancy of the lexical composition is one of the characteristic features of proverbs. According to Dal, he proposes to classify proverbs by topic, thematic classification. This presupposes the presence of background knowledge and the ability to systematize and independently determine the thematic heading. Most of proverbs may refer to several thematic areas. However, the problem can be solved in the same way as Dal places proverbs that go beyond the thematic border in several thematic headings they have, and there are more than a hundred and seventy of it. The scientist was prompted to this by one of the important characteristics of proverbial expressions which is their polysemy. Close to thematic lexical classification according to the reference word, or the so-called *nesting principle*. [6, p.5]. In the proverbial expression, the key word is isolated and placed in the thematic section. Therefore, proverbs perform a vital orientation function through everyday psychology and the life wisdom contained in their content, as a way of formalizing human experience. Proverbs can teach a correct way of life and help in understanding human behavior.

Thus, our attention will be directed primarily to proverbs since they are more motivational and emotionally charged, and we will use the term *proverb* in its most general form that can allow us to refer to them all the paremias that philologists, on the basis of the selected features, divide into proverbs proper and sayings. We do not delve into the philological issues involving paremiology, into the nature and etymology of proverbs which are complex idiomatic constructions.

Results and Discussion

Proverbs realize their cultural and cognitive function, being the basic component of the traditional culture of society, the most striking manifestation of the linguistic identity of the people, their creative contribution to the global cultural heritage. It seems to us that the peculiarities of the Russian national character are manifested in all the diversity and in all the many-mindedness of proverbs. The set of Karakalpak proverbs is a true encyclopedia of the traditional way of life of the people, the diachronic essence of its national character. Proverbs hide a bundle, a tangle of potential interpretations, its meanings. Analysis of proverbs in specific situations forces researchers to talk about the socially situational meaning of their socially - situated meaning, about variable meaning of the same proverb depending on the communicative behavior of the folk audience. For example, in the proverb: *A light purse makes a heavy heart – in Karakalpak language: Ash qarınǵa is jaqpaydı* which cannot be understood by both *purse* and *heart*. In the proverbs: *The dog barks - the wind carries, but the caravan goes on - in Karakalpak*

language: *Iyt úrer kárwan kósher; and Velvet paws hide sharp claws* – in Karakalpak language: *Sirtı pútin ishi tútin* can mean completely different people with a change in life relationships. Also, behind the saying: *When the pinch comes, you remember the old shoe* – in Karakalpak language: *Qolda bardıń qádiri joq*. The proverb is ambiguous, so not frank in its content that the meanings derived from it may not be contained there. It is important that the interpretation of proverbs cannot be the only correct, final, and canonical. It is an oscillating result of an ongoing process of finding new variations in meaning.

Conclusion

Thus, considering the above-mentioned definitions, proverbs implement the following main functions in the life and activities of a modern person: cultural and cognitive, life orientation, personal identification, moral and ethical, value, intellectually creative, communicative rhetorical, personal-regulatory. The purpose of comparative representations of national idioms and phraseological units are quite obvious: knowledge of proverbs and sayings of a nation contributes not only to a better knowledge of the language, but also to a better understanding of the way of thinking and character of the people. As the English saying: *As the people, so the proverb* (meaning: *What kind of people are, such are the proverbs*) – in Karakalpak language: *Naqıllar xalıqtıń júrek sózi*. However, putting such ideas into practice requires overcoming a fundamental challenge: the discrepancy or partial concordance between phraseological units and proverbs' semantic invariants.

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