



THE COMPARATIVE ANALYSIS OF SEMANTIC AND LINGUOCULTUROLOGICAL ASPECTS IN ENGLISH, GERMAN, RUSSIAN, AND UZBEK PROVERBS

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KALIT SOʻZLAR	ANOTATSIYA
maqol, paremiologiya, lingvomadaniyat, frazeologik birlik, pragmatizm, tahlil.	Maqola ingliz, nemis, rus va oʻzbek tilidagi maqollarning lingvomadaniy tahliliga bagʻishlangan boʻlib, unda til va madaniyat kesishuvi natijasida kelib chiqadigan madaniyatlara farqlar oʻrganilgan.
КЛЮЧЕВЫЕ СЛОВА	АННОТАЦИЯ
пословица, паремология, лингвокультурология, фразеологическая единица, прагматизм, анализ.	Данная статья посвящена лингвокультурологическому анализу английских, немецких, русских и узбекских пословиц, изучены межкультурные различия, являющиеся результатом пересечения языка и культуры.
KEY WORDS	ABSTRACT
proverbs, paremiology, linguacultural, phraseological units, pragmatism, analysis.	This article presents the results of a linguoculturological analysis of English, German, Russian, and Uzbek proverbs, unveiling the intercultural differences that emerge from the intersection of language and culture.

Introduction. Linguoculturology represents a burgeoning field within linguistics, dedicated to exploring the symbiotic relationship between language and culture. This discipline scrutinizes the customs, traditions, and cultural paradigms emerging from their interplay, highlighting how cultural identities are both reflected and shaped by language. An essential facet of this study is the integration of linguoculturology with phraseology, particularly through the lens of paremiology – the study of proverbs. Given their dense encapsulation of cultural wisdom and societal values, proverbs offer a profound avenue for exploring the cultural ethos and norms of different societies. This research, by comparing proverbs from English, German, Russian, and Uzbek cultures, seeks to delve into the semantic and linguoculturological layers that underlie these succinct expressions of

folk wisdom, thereby illuminating the intricate relationship between language, culture, and identity.

Methodology. This article employs a comparative analysis methodology to study the semantic and linguacultural aspects of proverbs in English, German, Russian, and Uzbek. The research involves collecting and organizing proverbs from various sources, followed by their analysis to identify cultural features and meanings embedded in the language. Additionally, methods of linguistic introspection and contextual analysis are used to deeply understand the usage of phraseological units across different cultural contexts. This approach allows for the identification of both unique and common traits in the structure and functions of the proverbs across the languages studied.



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Results. Proverbs and sayings are recognized as central phraseological units within the domain of phraseology, as delineated by A. V. Arnold characterizes a proverb in her seminal work, *The English Word*, as “proverb is a short familiar epigrammatic saying expressing popular wisdom, a truth or a moral lesson in a concise and imaginative way” [1; 161]. These units share similarities with set expressions in that their lexical components remain constant, their meanings are traditionally and predominantly figurative, and they are integrated into speech in a ready-made form. Proverbs often traverse cultural and linguistic boundaries, borrowed across similar languages and cultures, evidencing the universal human endeavor to distill wisdom into succinct phrases. Each culture’s linguistic representation of the world is unique, yet proverbs allow for a comparative analysis, revealing both shared insights and distinctive perspectives. Recent scholarship, including works by Vasleva S., Antonova I. K., and Putin A. A., has explored the linguoculturological dimensions of proverbs, though the approach adopted in this research offers a novel analytical perspective. This study aims to build on the foundational analyses provided by these scholars, contributing to the evolving discourse on the linguoculturological aspects of proverbs and sayings across English, German, and Uzbek languages [7].

According to J. Buranov and A. Muminov, proverbs and sayings serve as preformed units possessing unique meanings that are not directly inferable from their individual components [2]. This distinct characteristic qualifies them as phraseological units. Koonin A. V. further elaborates that proverbs are inherently sentential, embodying didactic purposes to educate or impart wisdom [4; 177]. Unlike other phraseological units, proverbs often manifest as complex sentences, a

viewpoint supported by G. K. Spirband, a renowned German linguist, who observes that despite their complexity, proverbs seamlessly integrate into discourse as phrases within sentences [6].

I.R. Galperin highlights that proverbs and sayings possess unique linguistic features that set them apart from conventional sentences [3]. These features, including meter, rhyme, and alliteration, are exemplified in proverbs such as ‘to cut one’s coat according to one’s cloth’ and ‘Early to bed, early to rise, makes a man healthy, wealthy, and wise’, showcasing their role as succinct embodiments of communal wisdom and symbols for abstract concepts.

In our research, we endeavor to compare the semantic and linguoculturological facets of English, German, and Uzbek proverbs. Preliminary findings suggest a symbolic representation of animals within Uzbek proverbs, reflecting societal perceptions of bravery, patience, laziness, and calmness through the likening of lions, camels, donkeys, and sheep to human characteristics, respectively. This utilization of animal symbolism to depict human traits is a common thread in the cultural fabric of Uzbek proverbs.

Proverbs, spanning a wide array of themes from natural phenomena to life experiences, serve as a linguistic bridge connecting universal human experiences across diverse cultures. For instance, the Uzbek proverb “Eshak Makkaga borgani bilan mulla bo‘lmas” (A donkey won’t become a scholar by going to Mecca) and “O‘zingni el bilsang, o‘zgani sher bil” (If you regard yourself as significant, regard others as lions), exemplify wisdom through vivid imagery and metaphorical language.

The range of topics these proverbs cover is vast, demonstrating the flexibility of proverbs in capturing the essence of human life and nature. For



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example, the phrase “Be one flash” succinctly emphasizes unity, whereas its counterparts in German “Mann und Weib sind ein Lieb” (Man and wife are one flesh) and in Uzbek “Er-xotin bir tanu bir jon” (Husband and wife are one soul and body), and “Er-xotin – qo‘sh ho‘kiz” (Husband and wife are like two oxen) reflect similar sentiments regarding marital unity and cooperation. Despite the seemingly awkward semantics of the latter, its underlying message – highlighting the enhanced effectiveness and support spouses provide each other – reveals profound insights into the perception of marriage within these cultures.

Proverbs are inherently designed for ease of understanding and memorability, facilitating their use as tools in ethnopedagogy. Their rhythmic quality not only aids in retention but also in the rapid application to verbal communication, reinforcing their educational utility. The fundamental role of proverbs in nurturing and education grants this genre a unique status as a specialized medium of instruction, embodying the accumulated wisdom and cultural values of a community.

Proverbs are widely recognized as a vital component of the cultural heritage passed down from generation to generation. They encapsulate the collective wisdom of a society, offering insights into values, morals, and the human condition. For instance, the adage “A good mother’s children will also be good” (Russian), “Wisdom enters a large head, but upbringing starts from birth” (Uzbek), and “Good meat makes tasty broth, just as good people have good children” (Kyrgyz) reflect the universal value placed on upbringing and inherent goodness across cultures.

However, the notion that individual actions define one’s character is equally emphasized, as seen in proverbs such as “Even a father cannot endow his foolish son with wisdom” and “A foolish

son cannot be set on the right path even by his father”. These sayings underscore the dual nature of upbringing, highlighting both its nurturing and corrective aspects. The reverence for educators and the emphasis on parental wisdom are also common themes, exemplified by sayings like “One should live not by the wealth of their father, but by their father’s wisdom”, underscoring the societal respect for knowledge and moral guidance.

Proverbs also touch upon diverse aspects of human experience, including friendship, labor, happiness, failure, victory, and love, illustrating their versatility as tools for education and reflection. Their poetic form enhances their memorability and impact, making them an indispensable tool in both teaching and preserving linguistic and cultural identity.

The translation of proverbs poses unique challenges, especially in maintaining their lyrical quality across languages. For example, the German saying “Borgen macht Sorgen” (Borrowing leads to worries) illustrates the universal caution against debt, a sentiment echoed in various cultures but expressed through distinct idiomatic expressions.

Furthermore, the symbolic use of animals in proverbs to depict human traits is a fascinating study of cross-cultural perceptions. In German culture, the pig (Schwein) is often associated with luck and prosperity, a stark contrast to its negative connotations in other contexts, where phrases like “to bleed like a pig” signify misfortune or distress. This dichotomy highlights the complex interplay between language, culture, and symbolism in the construction and interpretation of proverbs.

The symbolic representation of animals in proverbs provides insightful reflections on cultural values and perceptions across different societies. For instance, the Russian proverb “Осла хоть в Париж, все будет рыж” and its Uzbek counterpart “Eshak Makkaga borgani bilan halol bo‘lmas” (A

donkey won't become halal even if it goes to Mecca) portray the donkey as a symbol of foolishness, a common motif in both cultures. In contrast, German folklore utilizes the monkey, as in “Ein Affe bleibt ein Affe, werder König oder Paffe” (A monkey remains a monkey, whether king or priest), to symbolize cunning and activeness, highlighting the diverse symbolic roles animals play in proverbs across cultures.

English proverbs tend to eschew animal symbolism for stupidity, opting instead for more direct life observations, such as “All are not saints that go to church”, emphasizing actions over inherent traits. This variation extends to the metaphorical use of birds to convey the value of contentment with what one has, as seen in the German “Besser ein Spatz in der Hand als eine Taube auf dem Dach” (Better a sparrow in the hand than a dove on the roof), the Russian “Лучше синица в руках, чем журавль в небе” (Better a titmouse in the hand than a crane in the sky), and

the English “A bird in the hand is worth two in the bush”. Notably, Uzbek proverbs diverge from this avian symbolism, utilizing direct statements like “Uzoqdagi quyruqdan yaqindagi o'pka yaxshi” (It is better to have a lung nearby than a tail far away) to convey similar sentiments of valuing the present and tangible.

Further exploring the theme of utility, the proverb “Daryo bo'yida quduq qazimoq” (To dig a well by the river) in Uzbek culture signifies the futility of redundant efforts, a concept mirrored in English by “To carry coals to Newcastle”, in German by “Eulen nach Athen tragen” (To carry owls to Athens), and in Russian by “Ехать в Тулу со своим самоваром” (To go to Tula with one's own samovar). These proverbs, despite their varied cultural and linguistic origins, universally underscore the folly of undertaking unnecessary tasks, demonstrating the shared human experience captured through the unique lens of each culture's proverbial wisdom.

Table 1. Comparative Analysis of Proverbs Across Languages

Theme	English	German	Russian	Uzbek
Effort and Reward	No pain, no gain.	Ohne Fleiß, kein Preis.	Без труда не вытащишь и рыбку из пруда.	Mehnatsiz rohat bo'lmaz, savobsiz – jannat. (Without labour, there is no pleasure.)
Impact of a Negative Influence	One scabbed sheep will mar a whole flock.	Ein räudiges Schaf steckt die ganze Herde an.	Паршивая овца все стадо портит.	Bitta tirraqi buzoq butun podani bulg'aydi. (One scabbed calf spoils the whole herd.)
Habituation	Habit is second nature.	Gewohnheit wird zur zweiten Natur.	Привычка – вторая натура.	Tarki odat – amri mahol (Habit is second nature.)
Mutual Assistance	One hand washes the other.	Eine Hand wäscht die andere.	Рука руку моет.	Qarg'a qarg'aning ko'zini cho'qimas. (One hand washes the other.)
Deceptive Appearances	A barking dog seldom bites.	Hunde, die viel bellen, beißen nicht.	Собака лает, но не кусает.	Bo'sh tegirmon guldinar. (A barking dog seldom bites.)

This table elucidates the rhythm and thematic resonance of proverbs across English, German, Russian, and Uzbek languages. It reveals not only the universality of certain themes, such as the value of hard work and the dangers of negative influences but also the diverse linguistic and cultural nuances that give each proverb its unique flavor. While some proverbs have direct counterparts in other languages, underscoring shared human experiences and values, others are unique to their linguistic and cultural contexts, highlighting the rich tapestry of global wisdom traditions. The poetic form of these proverbs, often encapsulating complex ideas in simple, memorable phrases, underscores their role in education, moral guidance, and cultural continuity.

Proverbs across various languages frequently employ the symbolism of animals to mirror human characteristics, illustrating a common anthropomorphic method of imparting wisdom. An illustrative example is the universal sentiment that teaching an expert in their field is unnecessary, akin to teaching a fish to swim or a bird to fly. This concept is captured in expressions across multiple languages: “Lehre nicht die Fische schwimmen” (German), “You teach a fish to swim” (English),

and “Не учи рыбу плавать (и голубя летать)” (Russian), each reinforcing the futility of imparting knowledge where it is already inherent.

Moreover, proverbs extend this metaphorical use to inanimate objects, drawing parallels between their characteristics and human behaviors. A prime example is the metaphor of the broom, symbolizing the vigor and effectiveness of youth in contrast to age. This is articulated through proverbs such as “Neue Besen kehren gut” (German), “A new broom sweeps clean” (English), and “Новая метла чисто метет” (Russian), which translate to “Yangi supurgi toza supurar” in Uzbek. These sayings collectively underscore the perception of newness and efficiency, suggesting that fresh approaches or individuals often yield better results.

These examples highlight the rich tapestry of proverbial wisdom shared across cultures, demonstrating how both animate and inanimate symbols are universally deployed to convey insights into human nature and societal values. Through the lens of linguistics, these proverbs offer a fascinating glimpse into the collective human psyche, reflecting enduring truths about human behavior and societal expectations across diverse linguistic landscapes.

Table 2. Linguacultural Classification of Words in Proverbs

Word	Free Meanings	Cultural Meanings	Language
To‘n	The long cloth till the ankle	Traditional Uzbek garment, symbolizing national identity	Uzbek
Palov	The meal prepared in a fried way with rice	A staple Uzbek dish, representing hospitality	Uzbek
Wurst	The toasted sausages	A symbol of German culinary tradition	German
Currywurst	German special snack	Post-war culinary innovation, urban fast food culture	German
Toast	Dried bread	Essential component of English breakfast, simplicity	English



Newcastle	The town of England which is famous for its coals	Industrial heritage, hard work	English
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This table presents an analytical framework for understanding how specific words within proverbs carry both literal and cultural connotations across Uzbek, German, and English contexts. The classification reveals the deep-seated cultural identities and values embedded in language, reflecting on how seemingly mundane words encode rich cultural narratives and societal norms.

The intricate analysis of proverbs across English, German, and Uzbek languages raises pivotal questions about the nature of their meanings: Are the elements within proverbs merely carriers of literal significance, or do they also bear direct cultural implications? Our investigation reveals that proverbs typically function on dual levels – conveying straightforward messages while also embedding profound cultural insights. This complexity highlights the critical role of context in proverb interpretation, as identical phrases may elicit varied meanings and associations in diverse cultural settings.

Further discussions are poised to delve deeper into the significance of linguoculturemes within proverbs, potentially unveiling both universal themes and distinctive cultural viewpoints. This scholarly endeavor not only aims to deepen our comprehension of linguistic phenomena but also to celebrate the diversity and richness encapsulated in the proverbial wisdom of world cultures.

In a comparative analysis of English, German, and Uzbek proverbs, focusing on their semantic attributes across various themes, we must draw the following conclusions:

The translation of proverbs between English, German, and Uzbek requires meticulous attention to preserving their overarching meanings. A

thorough understanding of the semantic features and inherent meanings of these linguistic elements is essential. Without such careful consideration, translations risk losing their equivalence to the original expressions.

Proverbs across these languages can articulate similar themes using distinct structures and meanings, underscoring the linguistic flexibility in conveying proverbial wisdom.

The symbolic use of animals in proverbs is a common technique to portray human characteristics, manifesting both positive and negative traits across English, German, and Uzbek cultures.

While English proverbs often utilize animal symbolism to elucidate certain topics, other languages may employ different expressive forms to convey similar messages.

Discussion and Conclusion. These findings respond to queries regarding the literal versus cultural interpretations of proverbs, indicating that elements within these sayings may not always carry their direct meanings in English, German, Russian, and Uzbek contexts. Our research enables a deeper analysis of paremiology, considering not just the meanings but also the structures of proverbs as a novel field of study. By examining proverbs from linguistically and culturally diverse backgrounds, we introduce a new dimension to the study of paremiology and linguoculture, enriching our understanding of how languages reflect and shape human experience.

This ongoing analysis marks a fresh perspective in the scholarly examination of proverbs, continuing to evolve with further investigations into this rich and complex area of study.



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