



 Research Article

METHODS OF MEANING TRANSFER IN GERMAN AND UZBEK PAREMIOLOGICAL UNITS

Journal Website:
<http://sciencebring.com/index.php/ijasr>

Submission Date: May 20, 2023, **Accepted Date:** May 25, 2023,

Published Date: May 30, 2023

Crossref doi: <https://doi.org/10.37547/ijasr-03-05-24>

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ABSTRACT

Each language's paremiological system is a component of the linguistic picture of its language community. The paremiological units used in our language are derived from specific formulations. In addition to semantics, they possess cadence and melody. Determining the linguistic status of these speech patterns reveals their stylistic diversity. Each unit of paremiology possesses unique functional characteristics.

KEYWORDS

Paremiology, paremiological unit, paremia, folk, German language, Uzbek language.

INTRODUCTION

It is common knowledge that paremias are a verbal expression of folk wisdom handed down from generation to generation. When studying the paremiological corpus, it is of particular interest to determine the position of paremies used in various communicative contexts, as well as their meanings and pragmatic functions, which occupy the most important position in the system

of figurative means that create expressiveness in the language. One of the most important functions of language is its expressive function, which is characterized by the ability to express the emotional state of the speaker and his subjective attitude toward specific objects and actual occurrences. According to O.V. Alexandrova, expressiveness as a broad linguistic category

influences all linguistic domains [1, p. 216]. The modern phase of linguistics is characterized by scientists' increasing focus on the expressive means of various languages. With the pervasive use of particular emotional and expressive means, however, it is possible to observe the emergence of new units of this type. In this category, paremias stands out.

Existing words and phrases in each language can be used literally or figuratively. This phenomenon is known as meaning transfer in language. The circumstance of meaning transfer exists in the paremiological units of language as well. Regarding the functional properties of paremiological units, V.N. Vakurov concludes, "phraseological units and winged words are used in the form of open and hidden quotations." [2, p. 70] M. Mirtojiev considers the transmission of meaning in the following manner: Metaphor depends on the mutual similarity of referents of meaning that create meaning, metonymy on their connection, synecdoche on the fact that one whole and the other is a part of it, co-operation on the fact that one takes the function of the other, and dependence on the fact that one is the derivative of the other [3, p. 111].

In paremias, the characteristics of a person, as well as his positive and negative qualities, are conveyed through the use of various images, which results in the transfer of meaning. As a consequence of our observations, we were certain that figurative meaning occurs more frequently in proverbs than in other paremiological units. On the basis of how meaning is conveyed, paremiological units are

classified as metaphor, metonymy, synecdoche, or function. There are also distinct manifestations of these forms of migration. For instance, simile is a form of metaphor. "An analogy is the comparison of two phenomena in order to explain the first using the second" [4]. Not only are metaphors used to describe individuals, but also things and concepts. Similarities are also prevalent in paremiological units. On the basis of long-term observations and experiences of the people, similes of human qualities, character, and other characteristics were developed using a variety of figurative images or instruments. In linguistics, phenomena such as simile and metaphor are considered comparative tropes. Similes are essential from a linguistic and cultural perspective. Because similes employed in paremiological units are a figurative device that aids in solving the national conundrum in the national language. As a mode of expression, simile is also quite prevalent among those with paremia. The analogy demonstrates the equality of the two objects. Equality denotes that all characteristics are represented to the same degree in the objects being compared. General concepts that unite the objects being compared form the premise of such an analogy. For instance, Эр туғилса - элнинг бахти, Ёмғир ёғса, ернинг бахти (If the male is born, the happiness of the people increases, and if it rains, the happiness of the Earth increases). In Uzbek culture, the lexeme of the male signifies a courageous, intrepid protector of the family and defender of the homeland. Therefore, the birth of a son in an Uzbek family is cause for a double celebration. Rain is beneficial to the earth. Consequently, these two concepts are equivalent.



Қийшиқ арава йўл бузар, Чала мулла эл бузар. (A crooked cart will destroy the road, an illiterate mullah will destroy people). The lexeme mullah in this paragraph is unique to the Uzbek national lexicon and refers to a person who imparts religious education, counsels, and directs the correct educational path. On the basis of equality, the fact that illiterate mullahs cause a great deal of damage to society is compared to a crooked cart that breaks the road in the first part of PU (paremiological unit).

The semantics of analogy reflect a distinctively national perspective on the world. Each language has its own cultural concepts, and in Uzbek similes such as қўй оғзидан чўп олмаган, "a sheep does not remove a stick from its mouth", қўйдек юввош "meeky like a sheep," and мусичадек беозор "innocent as a turtledove," the national cultural vision and imagination of the Uzbeks are expressed; however, these concepts can be expressed in entirely different ways in other languages. It is common in all language cultures to compare certain objects or animals to other things or people. The use of simile in paremiological units can be both covert and overt. With the aid of adverbs such as, such as, and such, an overt simile is created. For example, Ишлаб еган зоғоранг Танагга ёғдек ёқар. In this proverb, the suffix -day is added to the lexeme oil to form the simile. In similes that emerge in a concealed manner, there are no such additional and auxiliary words; rather, their meaning is concealed. In Uzbek folk proverbs such as Балиқ сув билан тирик, одам-эл билан. Болали уй – бозор, Боласиз уй – мазор the concealed simile

is evident. The hidden simile employed in them is as follows: Балиқ сув билан тирк (бўлганидай), одам-эл билан тирик. (A fish is (as it were) alive with water, while a man is alive with a hand). It is compared to the fact that fish always require water and that humans always require other humans. Болали уй – бозор(дек), Боласиз уй – мазор(дек). (A home with children is a market, while one without is a cemetery). The Uzbek people regard children as one of the greatest gifts from God. It is the foundation of Uzbek family fortitude. In these proverbs, a residence with children is therefore compared to a market, and on the other hand, it is compared to a prison and a grave. The analogy between a tree and its roots and a man and his friends can be interpreted as follows: Дарахт илдизи билан кучли (бўлганидек), одам — дўстлари билан (кучли) (A tree is (powerful) with its roots, and a man is (strong) with his friends). Арслоннинг ўлиги — сичқоннинг тириги (The lion's demise is the mouse's rebirth); Яхши рўзғор — жаннат, Ёмон рўзғор — дўзах (A good livelihood is heaven, and a bad one is hell); Эру хотин — қўш ҳўкиз (Husband and wife – double ox) are the excellent examples. There are numerous proverbs and sayings in both languages that contain implicit similes. In proverbs like Der beste Spiegel ist ein alter Freund – A friend is the best mirror; Die Wahrheit ist der beste Advokat – Truth is the best lawyer; Die beste Arznei ist Geduld – Patience is the best medicine; Guter Koch ist ein guter Arzt – A good cook is comparable to a decent physician; Ehrlichkeit ist die beste Politik – Honesty is genuinely politics; Gesundheit ist der größte Reichtum – Health is wealth, we can see the simile

being used in a hidden manner. It is not difficult to recognize the use of simile in these proverbs based on their meaning. Similar similes can also be found in the Germanic paremiological corpus. Ein gut Gewissen ist ein sanftes Ruhekissen. If we translate this German proverb literally into Uzbek, it will be like Яхши виждон - дам олиш учун юмшоқ ёстикдир (A decent conscience – a soft pillow for rest), and there is a hidden metaphor there. However, in Uzbek, this proverb is equivalent to Дили покнинг-йўли пок. In this case, however, it is evident that a metaphorical means of meaning transmission exists. The varieties of migration utilized in German and Uzbek proverbs and sayings do not always correspond.

The German auxiliary *wie* reveals simile in a straightforward manner. Das passt wie die Faust aufs Auge – Like contemplating a ring. This German proverb has been in use since the 15th century, per its origins. However, it has witnessed semantic changes over time. Today, it is used to describe two items, objects, or people that are compatible with one another. This idiom originally referred to two incompatible objects and had the form Das reimt sich wie Faust und Auge. Additionally, this proverb is occasionally used ironically in the form Wie die Faust aufs Auge passen, which has the Uzbek equivalents of Хўкизга тўқим, эшакка дўлана (Seed for an ox and hawthorn for a donkey). The simile in this proverb is formed by the auxiliary *wie* (like, like). Der Hehler ist schlimmer als/so schlimm wie der Stehler – Ўғрини яширган ҳам ўғри (He who conceals a thief is like a thief). In this parameter,

the person who conceals a crime is compared to a person who is worse than the criminal.

Analogy is also found in paremiological units such as aphorisms, proverbs, and maxims. Similar to proverbs and proverbs, similes have both a covert and an overt appearance. The following aphorisms, maxims, and phrases serve as examples. Номард ит кабидир, мард буюк дарё, Дарё ит дамидан ҳеч мурдор бўлмас. (A courageous dog resembles a mighty river). (Pahlavon Mahmud) Ҳақиқий дўстлик — сувдек зилол, Қалбаки дўстлик — туз кўшилган асал. (Real friendship is as transparent as water, while fake friendship is honey seasoned with salt). Similar examples exist in German. Eine Pflanze, die man übermäßig düngt, wirft bald ihre Blätter wie ein angeschlagener Boxer das Handtuch (Enno Ahrens) – Ҳаддан ташқари ўғитлангирилган ўсимлик тез орада калтакланган боксчи каби барглари ташлайди (A plant that has been over-fertilized loses its foliage like a battered boxer); Lesen und nicht zu verstehen ist pflügen und nicht saen – Ўқиш ва тушунмаслик - бу ярим бекорчилик (Reading and not understanding is plowing and not sowing); Das Leben ist die Liebe, und das Leben ist ein lebendiger Geist (Goethe) – Ҳаёт-бу севги, ҳаёт-бу тирик рух (Life is love, life is a living soul) Similes appear both overtly and covertly in German proverbs.

The syntactic form of adverbs that employ a simile may change from a complete sentence to an elliptical one. This occurs frequently in German verbs with the auxiliary *wie*: Wie das Pferd, so die

Last – Эшагига яраша тушови (A transport for a donkey). If in German it is stated that the size of the cargo depends on the horse, then in Uzbek it is stated that the load's weight is equivalent to that of a donkey. Wie der Vater, so der Sohn – Otasi qanday bo'lsa, bolasi ham shunday (As the father is, so is the son); Wie dich mir, so ich dir – Сен менга қандай бўлсанг, мен ҳам сенга шундайман (As you are to me, I am to you) are examples of elliptical sentences.

It became evident from the examples that analogy in the paremiological units of non-relative German and Uzbek languages is revealed by the same method. In some instances, however, it was discovered that the equivalents of the paremiological units in which the simile phenomenon is employed do not exist or that a different form of migration is employed.

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