



# FUNCTIONAL FEATURES OF JAPANESE AND UZBEK PROVERBS WITH ZOON COMPOTE

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## ABSTRACT

*In this article, we will try to describe the interdependence of language and culture in the analysis of the linguoculturological aspects of Uzbek and Japanese proverbs, consider thematically similar aspects of proverbs in Uzbek and Japanese, and take a deeper approach to such issues as mentality and expression of a national character in them. Language is the most important factor in expressing the culture, values and beliefs of each nation, the specific aspects of the people in general.*

**KEYWORDS:** *Japanese and Uzbek proverbs, zoon compote, foreign language, linguoculturological aspects.*

Today, at a time of intense research on Proverbs, the study of all facets of Proverbs is one of the main tasks of the field of paremiology. We have no choice but to dwell on their linguocultural aspects as part of the study of comparative aspects of Proverbs. Through this, we will try to show the similarities and differences of the proverbs in the languages we are researching, the culture and unique mentality of the people who own this language.

From linguistic scientists, Nida says that it is important to study a people's language, as well as its culture. He argues that language and culture are a similar system that has evolved in an interdependent way. The disclosure of the cultures of all states, as a life lesson to subsequent generations, is a proverbial set of values with value that show the uniqueness of society. One of the indispensable things is the proverbs of the works of the language in which there is a so-called Deep-Root wisdom. Traditionally, the proverb is understood as part of a long language that reveals the lessons of life through bitter, unforgettable and metaphorical beings that are universally attached to any culture.

In Japanese, kotovaza is called a proverb. Inside the Kotovaza, Koujien contains a sentence containing short lessons and an exuberance that has been used by people since ancient times. In interaction, the Japanese people often hide their true feelings to maintain harmony in them it is Proverbs that are used the most in relationships with other people. Like other languages, proverbs in Japanese are closely related to Japanese and culture. Proverbs or kotovaza are important in communication because they can soften speech. In kotovaza, body parts, contact with plants, animals, objects were classified on their basis. In understanding the meaning of Proverbs, it cannot be interpreted directly, but it is possible to understand the meaning and figurative meaning of the relationship between its lexicon.

In Japanese, there are a lot of Proverbs about the participation of animals especially flowering plants. It is through these symbolism that they try to reveal the identities of the country. Especially proverbs in gular ishitiroki are also

plotted. Using animal elements, their proverbs are expressed yes. Due to the difficulty of understanding a dog in Japanese, dog component proverbs are also among them.

The meaning of Kotovaza with a dog is Inu in Japanese. In this chapter, we will analyze the proverbs in which the dog took part. Is formed from Kotovaza. The Inu word meaning " dog "is" 論語 Rongo Taoism means one book. Taoism in Japan is a philosophy that studies natural life. Based on the aspect of the formation of the world, the proverb "inu"rongo lexically means giving a book to a dog. In the above kotovaza there is the idiomatic meaning, the meaning of giving something in vain or something else does not understand .

A person who speaks in this context. Giving a book to a dog in this is a vain effort. Because the dog cannot read. If we explain the meaning of the book then the dog is sure that this will not happen and says that it may be able to understand it.

昨日お父さんとをりりてへ 行さんつんだ。

*Kinou otou-san to konsato e ittekimashita*

Yesterday my father and I went to a concert

キラスクショントだっただ しま、僕もお父さ

んもすっかり眠ますま だした。

Kurashikku konsato datta keredo, boku mo otousan mo sukkari nemutte shimattanda.

We watched a classic concert, but Dad and I accidentally fell asleep.

せつかるの花行も犬に論語だったのね。

*Sekkaku no geijutsu mo inu ni rongo datta no ne.*

Art is also a book for dogs.

In the conversation above, Kenta said that she and her father visited a concert of classical music. He and his father then accidentally fell asleep at a concert. Tomoko responded: 'art is also a book for dogs' in this context, classical music concert musical artwork has high artistic value, but Kenta and her father cannot appreciate it by falling asleep, an example of kotovaza's proverb that a dog cannot appreciate a book. In this, the failure to reach something old is so iodized in the Japanese



in order to reveal such characteristics as indifference. Art is also a kiob for dogs phraseological units have been used.

吠える犬は噛みつかぬ

“Hoeru inu wa kamitsukanu”

「吠える犬」Derived from the word "hoeru inu means the dog barks va" 「噛みつかぬ」"Kamitsukanu" does not mean biting. Based on this word, this kotovaza has a lexical meaning of a dog barking, not biting.

Nevertheless, in an idiomatic sense, this kotovaza has a meaning and strong and loud speech, but does not dare to act. In addition, it can also be interpreted by people who seem cruel giving the meaning that they are not dangerous.

今下一个电影いい子は仲がいいの?

Ima issho ni aruita ko wa naka ga ii no? Kowai te yumei dakedo.

Are you close to the child walking with you now? He said in fear.

ああ、He's a big guy.

Aa, kare wa ganbatteru shi karada ga ookii kara kowasou ni mieru kedo, hoeru inu wa kamitsukanu to iu kotoba doori de taishita koto wa nandayo.

It looks scary because it is large body, but it does not matter because it looks like a dog that barks and does not bite.

In the example above, Tomoko asks about a man walking Kenta, because Tomoko hears that man is scary. Kenta later says that this man is his friend and explains that it is his big body, it looks scary because of his friend, but nothing worry, mentioning the dogs that this shell does not bite. As discussed earlier, the meaning of kotovaza is hoeru inu and kamitsukenu it is not even clear that if someone looks scary or cruel, it does not mean that this person is bad.

犬も歩偉棒に当たる

Inu mo arukeba bou ni ataru

Some sentences in Japanese cannot be changed so they can make meaning from Proverbs themselves. They use the dog in the sense of an uncomfortable barrier. But they are glorified as a faithful animal. The proverbs of the Japanese language have two meanings. That is, lexical and idiomatic.

Turning to the dog side of things, we see in some Japanese proverbs that dogs are associated with various quarrels, whether as participants or spectators.

犬猿の仲 — Ken'en no naka.

having a relationship" like dogs and monkeys " means being hostile or extremely mean to each other.

犬の遠吠え — Inu no tōboe.

If someone criticizes other people on their back, this gossip can be compared to a "long howl of a dog" who does not want to get close enough to get into a real fight.

夫婦喧嘩は犬も食わない — Fūfu genka wa inu mo kuwanai.

Disputes between husband and wife often cause minor reasons that are difficult for strangers to understand and are quickly resolved. In Japan, " even dogs don't eat family fights."Dogs are known for not being fussy about what they eat, but they don't "eat" (or interfere) the fights of even married couples. This word also advises people to keep their distance.

Everything has two sides, this is shown by the final set of Proverbs.

飼い犬に手を噛まれる — Kainu ni te o kamareru.

Dogs are usually loyal pets, so "biting the hand by their dog" is a symbol of betrayal by a trusted subordinate.

犬が西向きゃ尾は東 — Inu ga nishimukya o wa higashi.

"If the dog looks west, its tail is in the East."This is a way to say that someone is speaking clearly.

犬も歩けば棒に当たる — Inu mo arukeba bō ni ataru.

"If the dog walks, he will find a stick."This old proverb can be read in two ways. According to one reading, the dog is hit with a stick, and therefore this phrase warns that stepping forward poses a risk of disaster. However, other, opposite reading, stick dogs love to perform around it is plaything. In this interpretation, it is better to act without doing anything, as this can lead to reward .

Every dog has a day. This is the saying that dogs are used in the same way. This means that the dog also has a dog's day. That is, there is a day when good things happen. The image of Dogs is that they are active animals in many countries, so the proverb "you can come across good things when you walk around."So it's like" Let's try! “

Proverbs often change their meaning because they are used every day. Why 犬も歩けば棒に当たる — Inu mo arukeba bō ni ataru.

"If the dog walks, he will find a stick."the proverb means completely different?

This is due to the fact that nowadays it is not uncommon to hit a dog with a stick, and it is difficult to imagine that people are faced with such disasters when dogs walk. The idea of animal welfare is also becoming more and more, so such changes in society can also have a huge impact. We can also see this change as evidence that the relationship between people and dogs has evolved from one thing to a friend.

犬に3日間餌を与え、3年間感謝します。猫に3年間餌をやると、彼は3日後にそれを忘れるでしょう

inu ni 3 hima e o atae, 3 nenkan kansha shima su. neko ni 3 nenkan e o ya ru to, kare ha 3 higo ni sore o wasureru deshō

Feed the dog for three days and be grateful for three years. Feed the cat for three years, and she will forget after three days.

In this, it is hinted that the dog is faithful. Do someone you don't forget if you do good. The one who forgets will forget, even if you do so much good. It was used towards the character of people.

あなたが犬になったら、裕福な家族の犬になる ana ta ga inu ni na ttara, yuufuku na kazoku no inu ninaru

If you become a dog, become a dog of a wealthy family. 金持ちの家には瘦せた犬はいません。

kanemochi no ie niha yaseta inu hai masen. There is no lean dog in the House of a rich man.

弱い犬ほどよく吠える- Yowai-inu-hodo-yokuhoeru

Someone who is dependent on others should make friends with the dog.

Weak dogs bark more often. The weaker the dog, the more he barks.



An incompetent person looks like a dog prone to a boss attitude. Bvu is being used in the sense that you do not depend on someone who is hungry for your abilities to work on yourself.

犬がいないところでは、オオカミは遠吠えします。  
*inu ga i nai toko ro deha, ookami ha tooboe shima su.*

Where there are no dogs, wolves howl. When Jackal Wolves say they howl where there are no dogs. Gossiping human beings speak from the back of the talking person while he is away but cannot speak in front of him. These describe the dog as a strong human quality.

健康な犬が狂った犬と戦うとき、この健康な人の耳は噛みます

*kenkou na inu ga kyou tsu ta inu to tatakau toki, kono kenkou na jin no mimi ha ka mima su*

When a healthy dog fights a crazy dog, the ears of this healthy person are bitten. Healthy man stupid bialn does not fight. It is hinted that he will be hurt even if he fights.

犬には4本の足がありますが、同時に4本のトラックを歩くことはありません。

*inu niha 4 honno ashi ga ari masu ga, doujini 4 honno torakku o aruku kotoha ari masen.*

The dog has four legs, but he does not walk on four tracks at the same time. A person must always follow one path and cannot have time for any of them, saying that at the same time I will have time for four things.

空腹のオオカミは満足している犬よりも強いです。

*kuufuku no ookami ha manzoku shite i ru inu yorimo kowai desu.*

A hungry wolf is stronger than a satisfied dog. A greedy person will be ready to do everything. Through this, it is thrown at everyone. And a satisfied person is spoiled by life. For Shuninmg, life-hungry bvorl i.e. from a greedy person, you should always walk exttiously. They can strike when not expected.

犬は愛撫し、彼は彼の汚れた足であなたをマークします。*inu ha aibu shi, kare ha ano ore ta ashi dea na ta o maku shima su.*

The dog is stroked and he marks you with his dirty paws. You can do good to a bad person. But he will be unhappy with you because he does not know the good, and with his dirty hands he will show you. Do it to those who know the good.

感謝している犬は、恩知らずの人よりも価値があります。*kansha shite i ru inu ha, onshirazu no jinyori mo kachi ga ari masu.*

A grateful dog is worth more than an ungrateful person. Ungrateful people are even inferior to dogs. A person must live with gratitude all the time.

白い犬は別の白い犬を噛むことはありません。*shiroi inu ha betsu no shiroi inu o kamu kotoha ari masen.*

A white dog will not bite another white dog. Humans must always help each other. It is necessary that representatives of one nationality support and protect each other not to harm each other. It is hinted that hattoki dogs do not bite each other either.

ハイエナが消えると、犬は吠え始めます。*haiena ga kieru to, inu ha suokane e hajime masu.*

When the cyrtlon disappears, the dog begins to bark. In society, when Wise and wise people leave, the ignorant can go up and pretend to say different kinds of shit.

話し手は犬を肉市場に連れて行きます。  
*hanashite ha inu o shishi ichiba nitsurete iki masu.*

The talking dog is taken to the meat market. A lot of talking loses. In the end it turns into meat in the market. Kam gapir is a synonym for the proverb Kam soyla.

犬の吠え声はラクダの中の人を悩ませません。  
*inu no hoegoe ha rakuda no nakanohito o usume mase masen.*

The barking of the dog does not bother the man on the camel. The dog barks but a person should bring to the end what he started and not pay attention and time to different sentences. If the time comes to these, he will not be able to reach his destination. That is, he cannot do what he thinks.

犬は何かに吠え、残りはそれに吠えます。*inu ha nanika ni suokane e, nokori ha sore ni suokane ema su.*

A dog barks at something, and the rest barks at it. A sign that it's not good to join in and bark without knowing what it's hurting. In this, a reference to the contagion that followed someone without fully understanding their opinion.

話さない人と吠えない犬に注意してください。  
*wa sana i jin to suokane ena i inu ni chuui shite ku dasai.*

Beware of a person who does not speak and a dog that does not bark. You will not expect when a dog that does not speak or barks suddenly attacks kata talofat if you see so always be exttitive.

骨のある犬は常に危険にさらされています。  
*honenaru inu ha tsuneni kiken ni sarasa re tei masu.*

A bony dog is always at risk. Kata attempts to knock them out at the moment when there will be people who are selfish in society towards people who have achieved achievements. It is then hinted that a person must be exttient.

他の人に依存している人は、犬と友達になる必要があります。

*ta no jin ni ison shite i ru jin ha, inu to tomodachi ninaru hitsuyou ga ari masu.*

Someone who is dependent on others should make friends with the dog. It is hinted that the dog is faithful. In this, the dog is also always hinted at the helplessness of being dependent on a person. In this, the fact that everyone can act on their own and not be dependent is a sign of being free to think independently.

犬は貧しい家族にも愛情を示しています。  
*inu ha mazushiiie zoku nimo aijou o shimeshi tei masu.*

The dog shows affection even to a poor family. It's like the dog's quality of loyalty, which means that it shows mexr to the place where the poor Hox get rich.

たくさん吠える犬は決して良いハンターにはなりません。

*taku san hoeru inu ha kesshite yoi hanta nihana rima sen.*

A dog that barks a lot will never be a good hunter. A person who has spoken and quarreled a lot cannot achieve any achievement and respect. A sign that the hunter must be able to behave everywhere in order to become a dog.

良い犬は理由もなく吠えません。



*yoi inu ha riyuu mona ku suekane ema sen.*

A good dog will not bark for no reason. A good person will not quarrel with anyone for no reason and will not be narrowed. When caused, it is used in the sense that the end is forced to quarrel.

あなたが犬になったら、必ず豊かな家族を選んでください。

*ana ta ga inu ni na ttara, hitsuzu yutaka na kazoku o sen nde ku dasai.*

If you become a dog, do not forget to choose a rich family. Lives in a rich family without suffering. There is also a saying in the Japanese that the dog of a rich family will not be skinny. The rich man *dega nda* is referring to the *sahiy* man. The *Sahiy* man does not heat up anything from anyone even from dogs so it is hinted to be *nsahiy*.

平時には犬になる方が良いです、これは戦時中の男です *tairanotoki niha inu ninaru hougayoi desu, kore ha senjichuu no o desu*

It's better to be a dog in peacetime, it's a wartime man. He faces challenges in times of War when human beings are very *kata*. Therefore, even in the *Uzbeks*, we can compare the proverb that it was humiliated like a dog. It is pointed out that peace should be lived on good days to be appreciated.

In *gtmacols*, "dog" is often used in a bad sense. Dogs have brutal depictions in *yopn* proverbs such as killing, beating, and stone-throwing. And initially "dog" means spy or disgusting. The Japanese proverb, "*inumo arukeba bouni Ataru*", originally meant "a dog that does nothing wrong should be beaten with a stick". One reason dogs appear to be bad animals is because they are violent and humble in the Bible. The second reason why Japanese proverbs differ with dogs is that Japanese dogs are free or independent animals.

In Japanese, through dog-component Proverbs, vices in society and personal qualities of citizens are revealed e.g.; in Japanese, in a better proverb, which is a dog in peacetime when a man in wartime, it is revealed that to appreciate peace is that war does not cause good consequences. We can see that the Dog reveals a symbol of loyalty when it says that it shows affection even to a poor family. In Japanese in general, proverbs in which the dog participated reveal qualities such as good and evil.

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