DOG CONCEPTION AND CONSTRUCTION METAPHOR IN MALAY AND UZBEK CULTURE

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ABSTRACT

In this section, researcher will explain the conception of animal metaphor, namely dog in Malay and Uzbek culture to answer the question, "Are there similarities and differences in animal metaphors in Malay and Uzbek culture"? To answer this question, this section will discuss data relating to the concepts of the dog type of animal found in the proverbs of both languages. This data section will also try to highlight the metaphorical elements used in the proverbs of the two cultures.

Keywords: animals' conception in Malay and Uzbek culture, dog concepts in Malay and Uzbek culture, mapping of metaphor in Malay and Uzbek language based on conceptual metaphorical theory and dog construction metaphor in Malay and Uzbek culture.

INTRODUCTION

In this paper researcher tried to give findings related to dog animal proverbs using through animal dog metaphors in the perspective of conceptual metaphor theory in Malay and Uzbek cultures. Researcher from the perspective of Malay and Uzbek cultures highlighted some proverbs which show similarities and differences in both cultures. Dogs, wolves and foxes belong to a dog family called Conidae (Len, 1985). These animals have long legs, nozzles, tails and ears that are straight and pointed. The way the dog runs is to use his toes, while the heels are lifted from the ground. This caused his legs to be longer and the bigger step. Dogs are also described as tame carnivorous animals and are found in all countries. It usually has a long nozzle, a sense of smell that is accurate and can bark, howling and whining. Usually, it is petted as a pet or for the purpose of working or in the sports section, (*O'zbekiston Milliy Enciklopediyasi*, 2006). Dogs are very much loved by various ages including children and senior citizens because they can be used as assistants or assistants. According to *O'zbekiston Milliy Ensiklopediyasi* (2006), there are more than 400 species of dogs in the world. But dogs are divided into three main groups, namely the working dogs, hunting dogs and pet dogs. The functions of the dogs vary according to their group divisions. Dogs are among the animals that have long been tamed by humans for various purposes. In general, dogs are capable of detecting something, guarding and

protecting their masters from beasts or malefic, guarding homes and goods, detecting lost people and acting as street guides, especially in forest areas. Dogs are a popular pet among the various societies in the world besides cats. There are various species of dogs, such as German Shepherd, Doberman, Boxer, Collie, Dalmatian and so on (Mohd Mukhtar, 2008). The sense of smell, sharp hearing, cruel, sleepless, loving and intelligent sleep has made her often loved and at the same time extremely beneficial to humans.

METHODOLOGY

Given the majority of Malays are Muslims, so the view from the Islamic point of view affects the culture and the way the minds of the Malay community are. This animal is often shunned because it is considered as a stool of mughallazah, which is a heavy stool. According to the Syafii sect, Muslims are forbidden to touch this animal and if it is touched, then it is obligatory to do Samak. From the Islamic perspective, dogs have two effects on humans. Firstly, it benefits from a shelter and is a hired animal and the second is harmful to germs and malignancies (Muammar Ghadaffi Hanafiah and Mohd Yuszaidi Mohd Yusoff, 2015).

Therefore, the Malay community generally does not care for dogs at home, in the fields or in the fields. Dogs are often used in Malay proverbs as animals that symbolize evil and humiliation. For example, like a *"anjing biasa makan tahi, jika tak makan pun cium ada juga",* which means a person who is accustomed to committing a crime, when it stops, he will still remember the evil act in his mind as it has been in harmony to do so (Suradi, 1990). The word dog is often referred to as someone who is very angry with someone else, such as the phrase "your dog / you". It became an abusive expression whereas in the Malay society they rarely use abusive or abusive words because they have a high level of politeness. According to Amat Juhari Moain (1992) in Hadijah Rahmat (1998), language politeness is politeness and subtlety in using language when communicating either through verbal or written is very important in Malay culture. The language used is full of manners, manners and high respect values. Hence the word "dog" shows how much the weight of the mistake or mistake made by someone so that it can be likened to this animal. In addition, an example of a Malay proverb that uses a dog as a representation of human nature is *"ekor anjing bagaimana diurut, tiada juga ia betul' atau 'lurus-lurus ekor anjing, ada juga bengkoknya".* The point here is that the wicked man no matter how much he is taught to do good, he will not be a good person (Suradi, 1990). Dogs express their emotions through body language. If it was separated for a long time with the owner or his master, it would shake his tail when he met again with his master. According to Abdullah

Hussain (1997), dog tails, though straight, but occasionally will be bent too. When the dog is scared, it will pin its tail to the collar. This suggests a negative view of society towards dog treatment.

In addition, the proverb "let die caught by a tiger, do not die bitten by a dog" meaning it is better to lose in the hands of a strong man than to lose in the hands of a weak man (The Malay Dictionary of Malay Proverbs, 1989). According to Imran Ho-Abdullah (2011), in the main chain hierarchy of creatures, we understand that the tiger is bigger, manly and stronger than the dog. Based on this knowledge, it is understandable that the defeat or death of the mighty animals is considered nobler. It also shows a low view of the dog for society.

In the Uzbek cultural perspective, Uzbek community has a deep knowledge over flora and fauna and carefully approaches them from every angle. It starts from kindergarten age value and its importance of every single entity. In Uzbek culture dog means evil and humiliation as well, but Uzbek society use dog artistic way in simple, sharp and detailed meaning through proverbs or metaphors. That will not touch to human sensitivity but contrary it warns about bad character or calls for being careful. That's why Uzbek society very neat, polite, simple, open, friendly, hospitable and sincere. Majority population of Uzbekistan is occupied with agriculture and farming. That is why dogs are symbolized as guardians for shepherds. Tamed or guard dogs' tidiness, food and health always under control of their owners. If there is any strange dog without attention, dog protect association will take care of it or makes decision immediately. This is because Uzbekistan is known for their loyal guard dogs on their side, shepherd dogs "Alabai". Uzbekistan is located between the most important trade routes in history. Alexander the Great paved the way from Europe to Asia in the 4th century BC, now known as 'Silk Road' by Marco Polo. Tourists, merchants and merchants from around the world sail through this route.

RESULTS

According to Muhamad Ali, Nozim Habibullayev, To'lqin Hayit and Surayo O'ljaboyeva In the territory of Central Asia, particularly of Uzbekistan, known in history as "Turon", "Turkestan", and "Maverannakhr", highly developed civilizations flourished and powerful nation-states existed throughout the millennia. They left visible traces in the human history. Thousands of obvious examples testify to the fact that a variety of Uzbekistan's cultures in our region stimulated the crossing of different caravan routes and commercial roads, thereby inducing interaction between civilizations from all sides of the world since time immemorial. Particularly, Uzbekistan's cultures helped spur the existence of the Great Silk Road that vivifying

artery of international communication that helped foster economic exchange in various trades, sciences and the arts. (Amir Temur from the perspective of foriegners.2016).

A person who wants to understand Uzbeks, the strength of the Uzbek nation, its justice, unlimited resources and capabilities, its contribution to the world development, and on these bases its belief to the future, he/she must represent the great image of Amir Temur.

Alabai's central Asian shepherd dog was influenced by the breed of merchants who were able to provide protection, including Persians in the 9th century, Mongolia in the 13th century and Russia Ovcharkas in the 19th century. Alabai is a strong dog, short white feathers and compact with black or brown spots. This dog is a guard dog that is considered perfect as a fighter animal. This breed of dog weighs up to 90 kg and is as high as 80 centimetres. The dog is also able to cope with the cold climate in the region and is tasked with keeping the home area. Alabai is not as aggressive as some of these animals surveyed. The species of this dog is very calm and very good in obeying his master.

Dogs from their perspective according to the Uzbek community, refer to different things according to the situation and some have contributed to negative things such as criminal and embarrassing behaviour. Uzbek proverbs also mention how dogs are symbolized as things that can invite evil and harm, in addition to their benefits or benefits to humans. For example, *"Qora itning uyati oq itga tegar*", which means that the ill-treatment of black dogs will be switched to white dogs. This proverb is referred to the treatment of a person who negatively affects the person whose treatment is positive. This is because the dog's nature always has a strong instinct and tends to influence others. There is an Uzbek proverb that refers to a dog as an evil dog that explains how the dog would show ill-treatment. For example, the proverb *"Yomon it bo'sag'ada hurar"* also means that an evil dog will bark on his master. This proverb refers to the ill-treatment of a dog that would disturb his master. This is because, dogs who are incapable of following the instructions, even aggressive behaviour will cause their master to not control the dog. This can be referred to human behaviour as well as in society, that is, if a person behaves negatively in the family, it will cause the family to be unable to control it, but it will be troublesome.

The word dog like in Malay society is often referred to as someone who is very angry with someone else, such as the phrase "your dog / you". It became an abusive expression whereas in the Uzbek society they rarely use abusive or abusive words because they have a high level of politeness. We can see it in Uzbek language founder Alisher Navoi’s ideology “Word separates human from animal” comments words is the property of ahlaq. He has done a lot of prove contribution through his novel

"Hamsa" to push forward in practical ideas. (I.Karimov 2008) (High morality invincible power)

Uzbek proverbs also refer to the dog as a good fit. For example, the proverb says *"Eshikdan kelganni it qopmas"*, which means that dogs will not bite people who come from the front door. The meaning of this proverb refers to how dogs provide service to people who come to their master's house. If the person comes with good intentions and treatment, then the dog will not bark at him. Guests who come with good intentions will be well served by the host. This can be attributed to the good things will be rewarded with kindness as well.

DISCUSSION

The Uzbek language has a similar parable with the proverb "let die, captive tiger, do not die bitten by the dog" that is *"It yeganidan bo'ri yegani yaxshi"* or literally in Malay *"lebih baik dimakan serigala daripada dimakan anjing"*. This may be due to the geographical and cultural factors of a society. According to Imran Ho-Abdullah (2011), the difference and the similarity between the common proposition of animals are dependent on a universal value or universal value in life. Although in different cultures, there are universal values that cannot be denied in human life throughout the world.

In comparison, the differences between the two is summarized in the table of inventory differences as follows;

Table 1
Dog concept in Malay and Uzbek culture

No.	INVENTORY	MALAY	UZBEK
1	Religion	Forbidden animal	Forbidden animal
2	Contribution	Hired animal Protection	Guard, Hawker Protection
3	Metaphor	Merciless sham (disgusting life, Impolite words)	Merciless sham (crime, evil influence) Impoltie words, edacity)
4	Communication	Abusive words, rude to scold someone	Abusive words, impolite
5	Life	The evil nature of man will not change, Humiliation	Humiliation, The evil nature of man will not change

CONCLUSION

In this article the difference and similarities of dog animal metaphor conception in Malay and Uzbek cross culture highlighted and finding was clearly shown in the

table 1 given above. Dog animal from the perspective of Malay and Uzbek culture were used in both languages as animal metaphor proverbs.

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