

EXPRESSION OF ANIMAL SYMBOLS IN ENGLISH AND UZBEK PROVERBS

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Abstract: the article highlights the expression of symbols in English and Uzbek folk Proverbs, which are considered folk oral creations. In some places, the semantics of Proverbs related to animal names in English and Uzbek are analyzed.

Keywords: symbol, animal symbols, proverb, English, Uzbek, semantics, horse, Wolf, swallow.

Аннотация: В статье освещается выражение символов в английских и узбекских народных пословицах, которые считаются устным народным творчеством. В некоторых местах анализируется семантика пословиц, связанных с именами животных на английском и узбекском языках.

Ключевые слова: символ, символы животных, пословица, английский, узбекский, семантика, лошадь, волк, Ласточка.

In the system of social communication, people cannot live without the use of symbols adopted in this society, group and social environment. One aspect that distinguishes a person from an animal is his need for symbolism. B. in modern anthropology. Franklin's (toolmaking animal) formula has been slightly modified to interpret that " man is symbolizing animal by his nature, that is, man is not only "the one who produces weapons of labor", but also "the one who creates symbols."¹ So the world consists of symbols, symbols are the first, real creation of mankind. Human communication is reflected in the word "Symbol" ("Symbol"). The Greek word "symbol" originally represented a piece of pottery or porcelain and served as a sign of friendly relations. The host observing the guest gave the guest a piece of ceramic or porcelain, while the other piece was taken. Once this visitor came home again, he was recognized by this piece of pottery. So, in ancient times, the word "symbol" was used to mean "identity card".²

Horse is "the wing of a Turk" according to Mahmud Koshgariy's words. The sceptre of the shamans often represents the horse symbol, and the Uzbek people

¹ <https://www.thehindu.com/sci-tech/toolmaking-animals/article2224336.ece>

² Mahmud Koshgariy. Devonu lugotit turk. I-Sh tomlar. Toshkent: UzFA nashriyoti, 1960-1963.

still have the inonches that the horse has a devi”” The horse is a faithful friend of men, a devotee, a madatkori in his hard work, a co –ruler in travels, a beast in jangu-jaddals, other dangerous deeds that often keep a man from dying. That is why our ancestors created many proverbs about the horse. They show the incomparable importance of a horse in a person's life, its distinctive excellent qualities and qualities; when choosing a horse, what is necessary to mature in Olar-Sotar is justified; it is insisted that it should be kept, well –groomed, treated all the time, and appropriate advice is given on these. Var.: "Have a horse-have a wing"; “shoot – have a wing”; “Land wing – horse”; “the horse is over - the wing is over”; “the horse touched – the wing touched”, “ Hungry Man's power, the horse man's wing”; "the horse has a wing, the cow has a urine". In English people, a different worldview they believe horses should sometimes be asked a good horse of needs a good spur (a good horse also needs a good push), a good horse should be seldom spurred (a good horse should be pushed more or less).

The Wolf is a totem of Turkic peoples, it represents courage, disobedience. In Celtic mythology, The Wolf is a sun-swallower; in China it represents malnutrition, greed; in Christianity it represents evil, savagery. There are proverbs in Uzbek folk tales about the inability to teach a wolf to the hand. The wolf cannot be riched like a pet and trained in the hand. Because that's what his nature is. The Wolf does not persuade the boylagan, the pig - haidaganga; “The Wolf cannot be taught to the hand”; “The Wolf does not stand if you put the boylagan in the throat”.

In the English Sociology, The Wolf is assessed as a close ally. A thief knows a thief as a wolf knows a wolf (the thief knows the pain as if he knew the Wolf Wolf).

Peacock bows towards his body, cries towards his foot, or the leg of the Stork himself in his short proverbs or the nature of ungrateful people, who do not appreciate material and spiritual wealth, has been criticized through the images of storks, peacocks. It is justified that a person should be content with what he has.

Swallow-Spring, good luck in Uzbek culture; in Japanese culture, both Fidelity and Fidelity symbolize maternal care. In China, it is valued as a symbol of courage, danger, loyalty, good change. In Christianity, the resurrection symbolizes a new life. In a number of Proverbs, signs of the weather of the people are manifested. «Swallows fly low – there will be rain”; swans fly into the snow, geese fly into the rain’; the stork knows that summer is coming, and the proverbs of winter-twilight embody many years of experience of the people. The low flight of the swallow, the fall of the rain, the flight of the Swans in the event of snow, or the flight of the

geese when it rains, the arrival of the stork as a sign of summer, the arrival of the Crow (Jack Russell terrier) was taken as a sign of winter.

In conclusion, proverbs, which are considered folk oral creativity, seal the experiences, visions of our ancestors who lived in a certain period. The study of the symbols expressed in them and their correct interpretation serve to illuminate the inner world of our ancestors, bring us closer to them, enrich our spirituality.

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