

## Semantics of Proverbs Related to Domestic Animals in English and Uzbek Languages

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### ABSTRACT

*This article focuses on the semantics of domestic animals proverbs in English and Uzbek languages. The origin of the term proverb in English and Uzbek languages, its linguistic status in both languages is studied. Not only British and Uzbek scientists, but also world scientists' attitudes towards the proverb were analyzed. In the analysis of the semantics of the proverbs, the similarities and differences between the cultures of the two nations are highlighted, and the similarity between them is based on the different mentality of the two nations.*

**Keywords:** Semantics, proverb, domestic animals, zoonym, parema, paremia, zoocomponent, linguistic status.

### INTRODUCTION

All over the world, there are large linguistic units that reflect great wisdom and life experience. They are usually short and bright, strong emotional and moral builders, able to clearly convey a thought or idea, widely used in different situations and cultures. In the science of philology, they are called paremas or paremias. The collection, study, and comprehensive research of paremas dates back to BC. Doing scientific work in this direction is still discussed today. Paremas can be studied in all aspects and answers to the questions of community life can be found.

Many languages of the world are characterized by the richness of paramas. "Annotated dictionary of the Uzbek language" considers this term is a literary term [1].

Parema, paremia[юн. paroimia – масал, рамзли ҳикоя]- a fixed phrase, proverb that appears as a concise and simple, short and meaningful, logical generalization that is transmitted orally from generation to generation in a certain language.

Paremiology is a science dealing with paremiological units. According to experts, paremiology is a field in which both literary and linguists are engaged, that is, it is a common research area of philologists.

In Uzbek, the term "proverb" is Arabic تلووق "is derived from the word "qavlun" and means "article, small work; "word, speech". In the modern Uzbek language, a proverb means "a concise, figurative, meaningful and wise phrase, sentence, created by the people on the basis of life experience, usually having a content of instruction and advice."

Proverb (maqol) in English language: 1) A short popular saying, usually of unknown and ancient origin, that expresses effectively some commonplace truth or useful thought; adage; 2) A wise saying or precept; a didactic sentence; 3) A person or thing that is commonly regarded as an embodiment or representation of some quality; byword; 4. Biblea profound saying, maxim, or oracular utterance requiring interpretation [2].

#### LITERATURE REVIEW

“Cambridge Advanced Learner's Dictionary & Thesaurus” луғатида берилишича: proverb (maqol) – a short sentence, etc., usually known by many people, stating something commonly experienced or giving advice [3].

P. Bakirov emphasizes the great importance of proverbs and calls them "the encyclopedia of people's life" [4].

Цзюй Чуаньтин gives the following points about the connection between proverbs and culture: "Proverbs that perform a communicative function are the preservers of traditions and carriers of culture. This marks their resurgence in discourse as cultural constants. Folk proverbs have a "cultural code" with the help of which the worldview of the ethnos is expressed. The subject-figurative composition of paremas is the main component of national identity. It reflects the geographical, historical and

cultural features of the peoples, that is, the ethno (specificity) of the genre is manifested [5].

According to Permyakov (G. Permiakov), proverbs are always used in a static state as a cliché [6].

John Lyons, one of his contemporaries, has also grouped proverbs together with some other types of expressions under the category of 'ready-made' utterances, maintaining that such expressions "permit no extension or variation" (1971: 177). Similarly, I. Galperin (1971: 179-181) has argued that proverbs are variable primarily as a result of writers' (sic!) individual modification and paraphrasing, as opposed to 'their fixed form (the traditional model)', which is considered invariable [7].

Morris Brown explains that a proverb is a fragment of a life-lesson story that conveys important ideas about human nature, health, and social relationships, imbued with vivid, unchanging, and sometimes humorously memorable cultural symbolism [8].

According to the Iranian scientist H. Mollanazar, a proverb is a unit of meaning of a certain text, which is understood by the listener and the speaker to have the same meaning [9].

Krickmann proposed to study zoonym component proverbs in 4 main categories:

1. Proverbs about the personality (uniqueness) of animals
2. Proverbs about the relationship between people and animals (usually metaphorical proverbs)
3. Proverbs about relationships (figuratively speaking)
4. Proverbs about the attitude of animals (Literally, figuratively) in relation to non-zoological nature and dimensions [10]

The scientific works of many scientists in world linguistics are devoted to the research of zoo-component proverbs. Since the study of zoonyms is of great importance, they are in the center of attention of linguists. One of the priority areas of phraseology of the 20th-21st centuries is the study of zoonym fund of different languages from the point of view of determining universal and specific features. Animal names take an active part in the formation of phraseological units (FB), proverbs and sayings.

## RESEARCH METHODOLOGY

In this article, we have referred to proverbs related to domestic animal in English and Uzbek languages.

Among English and Uzbek folk proverbs, proverbs with zoolexemas form a wide layer. The paremiological fund of different nations is very different from each other and they are thematically diverse. The proverbs of two peoples with zoolexemas are the majority of proverbs related to the thematic group of domestic animals. Laziness, inability to manage a household, natural phenomena, animal habits transferred to humans, careless treatment of animals, idleness, laziness, and incompetence are mocked in proverbs related to domestic animals.

## ANALYSIS AND RESULTS

A bad person can also be in a group in every family. These cases are metaphorically embodied in the following sheepzoonym lexeme Proverbs: Every family has a black sheep.

In this cases Uzbek nation use the proverb that Yomonmo'ridanyomontutunchiqar.

The shading of one bad person to the whole family, team and group is justified in the following Proverbs: One scabbed sheep will mar a whole flockin Uzbek Podada bir tirriq ho'kiz bo'lsa, butun podani tirriq qilar.

Sheep (rams) are prominent in all religions: Abraham, Isaac, Jacob, Moses, King David, and Muhammad were shepherds. In the biblical account of Isaac's sacrifice, a Ram was substituted after the Angel stopped Abraham's hand (in Islamic tradition, Abraham wanted to sacrifice Ishmael). In this regard, sheep are slaughtered on the Feast of Qurbanhayit, the main Muslim holiday. In Islamic culture, a sheep (ram) is sometimes sacrificed in honor of important social events.

In Proverbs, a sheep (ram) is represented by cowardice, stupidity and humility. The lexical meanings of the word sheep in Uzbek folk proverbs are diverse, since this lexeme characterizes various human images and situations of its existence.

The lexeme sheep (ram) in Uzbek proverbs can be used to express life experience: Qo'yni qo'yxonada sana.

The meaning of the proverb is that although sheep are not in the stable, they cannot be counted prematurely because the sheep has an enemy. This proverb is used when someone plans something ahead of schedule. The meaning of this proverb in English is expressed using the chicken lexeme: Don't count your chickens before they are hatched.

In order to warn those who are unaware, a proverb with a sheep lexeme is again used as an admonition to young people by the elderly with life experience: Echkini o'z oyog'idan osadilar, qo'yni ham o'z oyog'idan osadilar yoki Qo'yni ham o'z oyog'idan osarlar, echkini ham.

Each person responds to what he has done in the hereafter in the sense that the reward he has done is either a reward or a punishment for sinful deeds. The same viewpoint in English: Every sheep is hung by its own leg.

Turkic peoples treat horses with special respect. This is due to their traditional way of life, and the horse is given an important place. Currently, due to the development of modern technologies in the economy and everyday life, horses have been replaced by cars. However, the worship of horses has been preserved in the ideological and spiritual culture of the Turkic peoples. Horses, like people, have their own morals and character: they are fast and slow, moral and gentle, weak and resistant, etc.

The lexeme denoting the set containing the animals named by the noun lexeme is the cattle. This word is essentially related to the type of economic activity. Cattle is a hyperonym, and its hyponyms are the lexemes of cattle, sheep, goat, and poultry. One of the hyponyms of the hyperonym of cattle is ulov. The lexeme Ulov has a privative conflicting relationship with cattle and small cattle under the sign of "working animal". In this case, cattle are marked, cattle and small cattle are unmarked. Because, first, some types of cattle are considered working animals (for example, ox), and secondly, the lexeme ulov is sometimes used in the sense of "working animal" in general. Separation of these stages is essential for the hierarchical construction of the lexical

system. Because the *yilqi* and *uyur* lexemes distinguished at this stage, refer to both the group of horses and the types of "horse herd".

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*Uyur* lexeme has a privative relationship with *poda* lexeme in our language. In this case, the sign of conflict is "property of horses", in which *uyur* occupies a position with a sign and without a sign of a herd.

At the next stage, the analysis lies on the noun lexeme. At this stage, the horse lexeme shows an equivalent conflicting relationship with the donkey, camel, mule lexemes. At this stage, the noun has its own separate synonymous and graduonymic series. In the Uzbek language, the synonyms of the lexeme horse are lexemes *horse*, *asp*, *markab* and *tanovar*. In this series, the lexemes of the noun *asp*, *markab*, *tanovar* and the lexemes of the privative, *asp*, *markab* and *tanovar* are in an equivalent conflict relationship. In English, as a synonymic series of the lexeme *horse*/horse, *mare*/baytal, *steed*/horse,

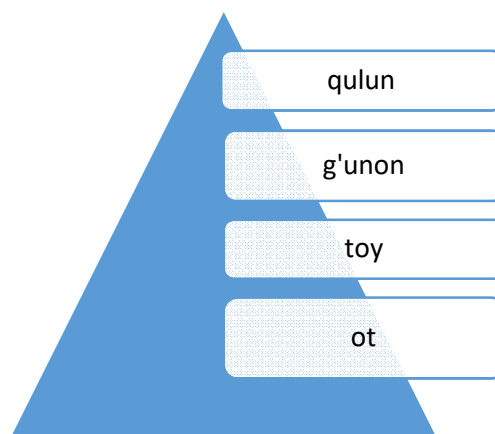


Figure 1. Grading order of the noun lexeme in the Uzbek language

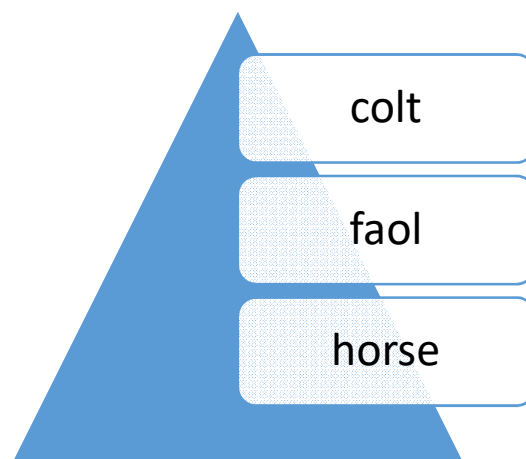


Figure 2. *In English the ranking order of horse*

It seems that the synonyms and graduonyms of the noun lexeme cannot be separated from it as a separate step. Because the uniformity of the size of synonyms does not allow them to be separated as a separate stage, if graduonyms are separated from the noun lexeme, the loss of the level essence prevents it from forming an independent stage.

These noun-component proverbs have a number of semantic features, some of them are based on figurative meaning, that is, the "personal" theme is realized, and some of them retain the "animal" theme.

Let's compare: Boqotingni arpa bilan, boqar qazi-qarta bilan; Yoli quyuq eshakdan yag'ir bo'lgan ot yaxshi; It hurisa, bulbul to'xtaydi.

The content of these proverbs is not based on the connotative meaning of the zoonymic lexeme, but on the denotative meaning. The fund of proverbs with a noun component contains proverbs that are used both literally and figuratively: Ot tepkisini ot ko'tarar.

In some English and Uzbek proverbs, the noun lexeme is "Wish-fulfillment"; "possession of ample opportunity"; expressed the concepts of "strength" and enthusiasm:

In English: Every man has his hobby-horse; Happiness is not a horse, you cannot harness it; Who cannot beat the horse, let him beat the saddle; A hired horse tired never;

In Uzbek: Ot bitdi – qanot bitdi; Otibor–botir, oti yo‘q–yotir; Oti borning qanoti bor, moli borning – baxti; Etik kiysang, qanot bo‘lasan, otga minsang, sher bo‘lasan.

Uzbek people often tell a child to do something: "Come quickly, come crawling, come crawling!" they use the following saying: Oyog‘ingni ot qil, qo‘lingni qamchiq qil.

The following proverb states that everyone should try to wear appropriate clothes, walk neatly and cleanly, and not appear poor in the eyes of people. Odamga libos, eshakka-to‘qim.

Several other proverbs can be cited as equivalent to this noun component proverb: "Uygajihoz, odamgalibosyarashar"; "Odamga –libos, uyga –palos"; "Xonaga –palos, Hotinga –libos"; "Otga –jabdug‘, Odamga –libos"; "Yog‘ochko‘rki – yaproq, Kishiko‘rki –cho‘pak".

In English: Judge not a horse by its harness.

Some people by nature cannot live in one place; they literally jump from king to king. "A person who for some reason leaves his country, family or work place to other places will eventually return one day, find a place in his place of birth and work, settle down and stand becomes flour", the following proverbs with a noun component can be said to be a proof of these ideas. Otaylanib qozig‘in topar, Er aylanib yozig‘in topar; "Ot aylanib qozig‘in topar", "Ot aylanib qozig‘idan ketmaydi", "Ot aylanib qozig‘iga qaytadi".

The horse is a faithful friend of man in everyday life, military battles and marches, which has been faithful for thousands of years. In the English people, it is said that a horse serves its owner faithfully; it always knows its owner: A horse knows its rider.

In Uzbek: Eldoshingning oti o‘zguncha, Qurdoshingning iti o‘zsin; Ot yigitning – qanoti; Ot – yigitning yo‘ldoshi; Toy otga yetkazar, Ot – murodga.

The British believe that it is wrong to stop using one system and start using another, or to stop supporting one person and start supporting another. He thinks that it is necessary to give someone



a chance and bring him to the last level. These ideas are expressed in a verb with a noun component: Don't change horses in midstream; Never swap horses while crossing a stream.

Forefathers have seen, learned and tried the behavior, behavior, actions, and words of bad people for centuries and came to the conclusion that "such people cannot be corrected", and this is reflected in a number of proverbs reflected: "EshakMakkagaboribhalolbo'lmas, "Eshakka atlas to'qimursang ham –baribireshak"; "Kuchukboqsang it bo'lur, Xo'tikboqsang – eshak"; "It har qancha o'rgatilgani bilan, itligicha qoladi"; "Ola it oqqa bo'yalsa ham, itligicha qoladi"; "Xo'kizo'lsa ham, ko'zining olaligi qolmas".

According to the English people, you can take the pig out of the mud, but you can't take the mud out of the pig. A pig is a pig and always likes dirt. These ideas are expressed in a proverb with a cat/cat component. A cat may go to a monastery, but it still remains a cat.

In some English folk proverbs, there are views that children are like parents: What is born of a cat will catch mice.

Some English proverbs reject these ideas, i.e. not all children are like their parents, and a good child can be born from a bad father or mother. An ill cow may have a good calf; a good child can be born from a bad parent: A black hen lays a white egg.

#### CONCLUSIONS AND RECOMMENDATIONS

Semantics and experiences of English and Uzbek folk proverbs not the same. It depends the history of the English and Uzbek peoples, each other different mentality, possession of different material and spiritual cultures, family economy, domestic and family lifestyle, different religions.

It is determined by the distinctiveness of the way of living, domestic life and relations, national feelings, traditions.

Family-meaning proverbs in English and Uzbek, although they differ from each other in terms of structure and semantics, they are similar in content and commonality in the expression plan is characterized by dependence.

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