

THE SEMANTIC ANALYSIS OF SOME ENGLISH AND UZBEK PROVERBS WITH ZOONYMS

Zayniddinova Irodakhon

Abstract:

This article describes how the image of animals (zoonim) is used in English and Uzbek proverbs. Proverbs are analyzed and interpreted semantically.

Keywords: Folk art, proverb, negative character, image, content, figurative meaning.

The creation of proverbs directly or indirectly goes back to historical events. But in some places there are also proverbs that have emerged from matal. And we cannot say that matal do not have historical truth, because every matal, fairy tale, or example of folklore has in some way left its traces of the past.

Proverbs are an integral part of the lexical layer of every language. The same applies to the Uzbek and English languages. Their study and comparison are valuable for many areas of linguistics and literary studies, as well as translation studies. A semantic comparison of some proverbs in the Uzbek and English languages shows that in these two languages universal values are expressed in proverbs based on similar objects. This, in turn, determines the need for a separate study of this feature. Proverbs are complex and complex units that require comprehensive research. In the scientific study of proverbs, it is necessary to refer to many fields. Research in this field is often connected with the local people and their literature. That's why proverbs have already become a part of people's culture. This process can be seen in the appearance of proverbs in each nation in its own way. According to Mieder, proverbs contain everyday experiences and simple observations in short and formulaic language. Also, they are ready-made units for easy memory retention and effective use in the process of oral and written speech.

When classifying zoonyms, we study them by dividing them into leading and distinguishing types. The leading name means the general name of animals, that is, the general name given when classifying them into species and families. For example, the name feline is a common name given to all species of animals belonging to this family. Distinguished names are a narrow concept compared to common names. Distinctive names are names given to animals of the same species



based on their distinguishing features, special characteristics, color, size, etc. Names such as cat, tiger, lion are the names of animals belonging to the feline family.

Proverbs appear as a result of daily experiences and observations of people during their lives under the influence of certain factors. That is, people's thinking, culture and religion play an important role in this process. Therefore, through proverbs, the culture, outlook, and thinking of the local people are passed down from generation to generation.

Taking into account the above points, it is possible to observe that proverbs are based on different concepts in languages. The emergence of concepts is directly related to perception. According to Lakoff and Johnson the concept that governs our thoughts is not only related to the intellect, but concepts also affect the simplest details in our daily activities.¹

Lakoff and Turner argue that we have multiple concepts of animals in our minds, and that these constitute a metaphorical schema for how we imagine, think about, and generalize about animals. For example, a lion is a symbol of nobility and courage, a wolf is a symbol of revenge and cruelty, a fox is a symbol of intelligence and cunning, a dog is a symbol of loyalty, a pig is a symbol of dirtiness and rudeness. Sameer compares English and Arabic proverbs about dogs and horses. The results showed that the concepts, social values and mental processes are the same in dog and horse component proverbs in English and Arabic. Both languages show horses as noble and dogs as bad and disorderly. In this research on proverbs, Uzbek and English proverbs were analyzed from a cognitive-semantic point of view.

In this case, proverbs with a zoonym component were selected. The reason for this is that animals play an important role in the formation of social, spiritual and religious knowledge of people. Historically, because human activities are related to animals, proverbs with animal names were conceptualized as moving in the process of communication. Connotative meanings related to animal names can be found in different forms based on different situations in each national language.

As we know, almost all proverbs using zoonyms have a figurative character. By citing animal images, human characteristics are shown through animals, that is, the instructive thought given in proverbs is not directed at the animal mentioned in the proverb, but on the contrary, it is directed at people. Most often, people with negative

¹ T.Mirzayev O'zbek xalq maqollari - Toshkent, 2016. O'zbek xalq maqollari - 1988.



character are called and criticized by means of animals. Each nation has its own proverbs that show its own characteristics.

It is possible to analyze proverbs with a zoonym component in Uzbek and English, dividing them into several groups. These include groups such as mammals, birds, fish, and insects. It was in this study that proverbs involving the names of mammals were analyzed. Also, in proverbs related to animals, their specific body parts are interpreted on the basis of metaphor and metonymy model. A number of mammals have participated in proverbs actively used in Uzbek and English. According to the results of the research, lexemes included in the ANIMAL concept, such as dog, horse, camel, and wolf, underwent positive and negative changes.

Let us analyze an English proverb below:

"Almost never killed a fly" - never even killed a fly in his life. This proverb is used in the meaning of personifying a person who has never hurt even a fly in his life, that is, he never harms anyone. This English proverb in Uzbek is —The sheep did not take the stick out of its mouth; It is expressed through phraseological units such as "It doesn't hurt even an ant" or "It's as harmless as music." However, it should be noted that "fly" is a negative word in Uzbek, which shows the difference between the names of animals (sometimes birds or insects) used in English and Uzbek proverbs.

"An as between two bundles of hay" is directly translated into Uzbek as a donkey lying between two bundles of hay. But the meaning of the Uzbek language is similar to the proverb: "You chase two rabbits, and you will lose both of them." "Barking dogs seldom bite" In the above proverb, dog is not understood as an animal name. In the proverb in both languages, through the lexeme of a dog, an experienced person who has experienced many difficulties is meant. Because of this, the dog is considered a pet close to people since time immemorial. It is precisely because the dog is close to people that it is often found in proverbs, and in this proverb the meaning is transferred based on the model of metaphor.

"Barking dogs rarely bite - Barking dogs rarely bite" There are variants of this proverb in Uzbek, such as "a soft dog barks without barking", "don't cross the surface of an untried horse". In the Uzbek version of the proverb, kapagon it is used, and in the English version, barking dogs - barking dogs are used. Dog barking and barking movements are transferred to humans through a metaphor and are used as a warning before a negative action. Translations and cognitive models of the above proverbs about dogs in Uzbek and English are similar. In both languages, there are proverbs



related to dogs that cannot be found in other languages. In Uzbek proverbs, the dog is conceptualized mainly in a negative sense. We can see this in the example of the following proverbs.

Proverbs with zoonyms in English and Uzbek have two different purposes, i.e. they are aimed at elucidating negative aspects or educational purposes. We can see this through the semantic analysis of the following proverbs:

1. Better be the head of a dog than the tail of a lion - It is better to be the tail of a dog than the tail of a lion. This proverb can be equivalent to the Uzbek proverb "The death of a lion is the life of a mouse".

2. Cat in gloves catches no mice We can say that this proverb expresses the same meaning as the proverb "You have to wet your finger to catch a flea."

3. Cats away, when the mice will. Meaning: When the cat leaves, the mouse plays. Uzbek equivalent: The cat died - the mouse died.

4. Fish begins to stink at the head. Meaning: The fish starts to stink. Uzbek equivalent: The fish is nauseous.

5. Dogs bark, but the caravan goes on. Meaning: Dogs bark, and the caravan moves. This proverb is compatible with the alternative version even when it is translated directly.

6. Dogs lie, let sleeping. Meaning: Do not wake up a sleeping puppy. Uzbek equivalent: Don't step on the tail of a lying snake.

English and Uzbek proverbs with animal images may not always represent the same animals in both languages. In the above proverb, "dog" is used in the English version, and "snake" is used in the Uzbek version. But with this change, the meaning of the proverb has not changed, both of them express the meaning of carelessness and inattention. When comparing Uzbek and English folk proverbs, the nouns "dog", "cat", and "fish" are more common.²

In short, in this article, Uzbek and English proverbs with a zoonym component were analyzed from a cognitive-semantic point of view. In this process, the metaphorical meaning of the dog lexeme and the concepts of action, state, and appearance, which are part of the ANIMAL concept, are developed according to Lakoff and Turner's source domain and target domain theory. According to this theory, the following differences were found in the Uzbek and English versions of the proverbs with the above lexemes. In Uzbek proverbs, the lexeme "dog" is mainly used to

² Ряденка.Н.К. Зоономика. – М.1985



express a negative meaning. In English proverbs, the dog lexeme has undergone a relatively positive metaphorical shift. Through this study, some proverbs with animal names in Uzbek and English languages were analyzed, and conducting a wider research in this direction opens a new page in the way of studying the cognitive-semantic features of proverbs in a comparative aspect.

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