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## THE SYMBOLS OF ORNITHONYMS (BIRDS) IN UZBEK AND RUSSIAN FOLK PROVERBS

**Abstract:** The article provides a comparative study of the semantics of ornithonymic symbols in folk proverbs - one of the subgenres of folklore, the semantic volume of which is based on the example of Uzbek and Russian folk proverbs. The article also examines the features of Uzbek and Russian folk proverbs, equivalence and analogy in proverbs.

**Key words:** paremic type, proverb, saying, aphorism, symbol, base symbol, position symbol, analogy, typology, laconicism, bipolar, ambivalent.

**Language:** English

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### Introduction

Folk proverbs are one of the minor genres of folklore, which differs from other minor genres by its laconic character and didactic function. Folk proverbs are defined in various literatures. In most of them, the proverbs are the result of thousands of years of experience of the people; it is a genre of educational significance. In particular, the proverb is short, deeply meaningful, one of the genres of folklore with a stable form widely used in speech [11, 239], proverbs are on a variety of topics and cover a wide range of life issues; often being of a proverbial nature [12,106], that proverbs have been polished among the people for centuries and have taken a concise and simple poetic form [6, 128], it has been said that there is no nation in the world that does not have a proverb genre, and therefore proverbs are an international genre [5, 26].

### The main findings and results

One of the implies of aesthetic representation that comes in folk proverbs is the symbol, which is characterized by its traditionalism, its connection to the mythological views formed amid the millennial history of the people. We know that in a work of art (folklore and literature) a symbol (image or detail) and a combination of words, an addition to the lexical meaning itself, evoke a conditionally steady

imaginative association and serve within the development of the expecting lovely meaning [9, 6].

Symbols in old stories works have been studied in several classifications in research. Folklore scholar Sh.Turdimov, who studied the symbols in folk songs, classifies the symbols like birds, creatures, places, fruit trees, fruitless trees, components of nature, color, core symbols related to the profession [9, 118-134]. Carrying out a synergetic investigation of traditional symbols in the writings of Uzbek legends, D. Urinbaeva studies traditional images by classifying them into symbols related to colors, birds, natural life, trees and plants, numbers, magic, and religious beliefs [8, 71-76]. B. Omer, who studied Russian and Turkish folk proverbs, by comparison, examined the symbols in the proverbs as metaphors and called the animal symbols within the people proverbs zoomorphism, zoomorphic image, zoomorphic lexeme [1, 60].

The symbols that appear in people's proverbs are the main implies of revealing the meaning hidden by the punctuation in its base. The poetic meaning of the core images in the sayings, such as goose, duck, crow, swallow, crane, stork, swan, is covered up in these pictures. For example, in Uzbek folk proverbs, the symbol of the duck contains a negative meaning and is interpreted as cunning, deceitful, provocative, selfish, and indifferent.

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For example, the duck as a symbolic figure is a liar in the proverb “a hasty duck dives with both head and tail” [Торопливая утка ныряет и передом, и задом - The hasty duck dives both front and back] [русский эквивалент: Поспешишь — людей насмешишь - Russian equivalent: Hurry - make people laugh] [7], a liar in the proverb “be a goose without a duck, / speak with knowledge” [Не будь уткой, гусем будь, получив знания, будь отличным - Do not be a duck, be a goose, having received knowledge, be excellent]; an indifferent person who does not want to learn; In the article “What a pity for a duck when the world is flooded” [Нет забот утке, если даже весь мир утопить - No worries duck even if the whole world is drowned], an indifferent, careless, selfish person is associated with such concepts as “an ignorant, short-sighted person” in the article “A duck cannot be a swan even if it weaves itself” [Не быть жар птицей утке, сколько не ухаживай - Don't be a hot bird to a duck, no matter how much you look after] [русский эквивалент: Сколько утка ни бодрись, а лебедем (а гусем) не быть. - Russian equivalent: No matter how much a duck cheers up, you won't be a swan (and a goose)].

In Russian folk proverbs, the image of a duck has a negative color connotation and embodies concepts such as an unproven man, an ugly woman, a woman's cunning. The following Russian folk proverbs embody the image of a man looked down upon by the symbol of the duck:

Сколько утка ни бодрись, а лебедем (а гусем) не быть - *No matter how much a duck cheers up, it cannot be a swan (and a goose).*

Утка в море, хвост на горе - *Duck in the sea, tail on the mountain* [2-3, 2:104]

Где утка (*м. е. баба*), тут и мутка (*м. е. сплетня*) - Where is a duck (i.e. a woman), here is a duck (i.e. *gossip*) [2-3, 2:179].

R. Majidova, who conducted an axiological study of anthropocentric proverbs in Uzbek and Russian, emphasizes the bipolarity (two-sidedness) of the evaluation of anthropocentric proverbs in the process of determining the evaluation markers [4,10]. The proverbs of both peoples have two poles, and by comparing, contrasting, contrasting both poles, an exemplary idea emerges. In folk proverbs, the symbols of the duck and the swan, the crow and the goose are compared at two poles (bipolar) to serve to reveal the categories of negative and positive, good and bad.

The symbol of the goose has a positive connotation in Uzbek folk proverbs and is interpreted as good news, a beautiful person. For example, in the proverb, “A crow is not a flying goose, but a headless house”, [не быть вороне гусем и взлетев, не хорош дом без хозяина - *not to be a crow a goose and taking off, a house without an owner is not good*] the crow has symbolic meanings, such as a negative image, a bad message, and the goose, its second pole,

represents a good message as a positive image. The essence of this proverb is also revealed through the essence of the same symbols. Judging by the meaning of the symbols in the proverb, the word about a house without a head, that is, without a man, does not spread good news, so it is understood that it is good for every family to have a man, a head.

The neighbor's chicken looks like a goose, and in the bride's proverb [Соседская курица как гусь, а невестка как девочка - *The neighbor's chicken is like a goose, and the daughter-in-law is like a girl*] the goose comes in the sense of a beautiful person.

The brown goose in folk proverbs corresponds to the interpretation of the image of a duck [9, 23] and means indifferent, selfish person:

If the field gets salt from the water, from the chest of the brown goose, / If you speak to the deaf, from behind the ear [Если поле берет воду, из груди бурого гуся, если вы говорите слово непослушному, проходит мимо ушей - *If the field takes water, from the chest of a brown goose, if you say a word to the disobedient, it goes deafening*].

In Russian folk proverbs, the goose is an ambivalent symbolic image, distinguished by its representation of negative and positively colored concepts. Одним гусем поля не вытопчешь - *You can't trample a field with one goose* [2-3,2: 53] In the Uzbek equivalent of the Russian proverb “Winter does not come with a crow” [С одной вороной не приходит весна - *Spring does not come with one crow*], the goose symbol is given in the form of a crow, denoting negative concepts such as bad man, evil.

In Russian folk proverbs such as Гусь свинье не товарищ - *Goose pig is not a friend* [2-3, 2: 132] [the goose is not friendly to the pig], свинья да мякина, гусь да вода — здоровы живут - *pig and chaff, goose and water - they live healthy* [2-3, 2: 133] and from the comparison of the symbol of the goose and the pig at the two poles (bipolar), it can be understood that the pig (dirty man) has a negative content, and the goose (pure, honest man) has a positive content load.

In Uzbek folk proverbs, the crow evokes stable associations, combining concepts such as bad news, bad people who are companions. In the proverb, “The raven does not bite the raven's eye”, the crow symbolizes the wicked. Given that the symbol of the serpent in the variants of this proverb, such as “the serpent does not press the tail of the serpent” [змея не наступает на змеинный хвост - *the snake does not step on the snake's tail*], “the serpent understands the tongue of the serpent” [язык змеи понимает только змея - *only the snake understands the language of the snake*], has a negative connotative meaning, the symbolic image of the crow has a negative human connotative meaning.

The proverb “winter does not come with a crow” [С одной вороной не приходит весна - *Spring does not come with one crow*] means that not one bad

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person will make everyone bad, or one bad news will not start evil. The details of the logs and the river, which are related to the place and the object in the article “You cannot blur the river with a lump”, which is its analogue, also prove our opinion above. In the Russian equivalents of this proverb, such as “одним гусем поля не вытопчешь - *You can't trample a field with one goose*” [2-3, 2:53], “один мороз не приносит зимы - *frost alone does not bring winter*”, the essence of the crow symbol is given by the symbol of the goose and the frost. Every detail that has become a symbol in folk proverbs is associated with an association of mythological notions, fixed concepts among the people. The details of crows, geese and swallows, winter, frost and spring, flowers and spring in folk proverbs evoke associations with mythological imagery. For example, proverbs such as “spring does not come with a swallow” [Одна ласточка не приносит весны, Первая ласточка не делает весны - *One swallow does not bring spring, The first swallow does not spring*], “spring does not come with a flower” [Один цветок весны не делает - *One flower does not make spring*], [Одна капля с неба ещё не дождь - *One drop from the sky is not yet rain*] are analogies of the above proverbs, in which the symbols swallow, spring, flower have a positive meaning and represent the forces of goodness. The crow, on the other hand, symbolizes winter and embodies the notions of evil, wickedness. It appears that concepts such as crow and winter, swallow and spring, flower and spring in folk proverbs are essentially mythological codes.

In the proverb [Если у вороны есть долг перед тобой, пусть она будет жива-здоровая - *If the crow has a duty to you, let it be alive and well*] [русский эквивалент: Если у должника озноб, кредитора трясет лихорадка - *Russian equivalent: If the debtor has a chill, the creditor is shaken with a fever*], the symbol of the orangutan is loaded with the meaning of a person who does not borrow from anyone, but eats someone else's money.

In the mental imagination of the Russian people, the crow is understood as a wild, evil, but intelligent forest bird. The essence of the ornithonymic symbols in the proverbs of both peoples is the same. In the Russian people it is the exact equivalent of the proverb “the crow does not bite the crow's eye” (ворона вороне глаз не выклюет - *a crow can't peck out a crow's eyes*), which indicates the presence of semantic connections, typological similarities in the symbols in Uzbek and Russian folk proverbs.

In Russian folk proverbs, the semantic scope of the crow symbol is wide, meaning concepts such as greedy and evil man, cowardly, intelligent and experienced man. In the article “Пуганная ворона куста боится - *The scared crow is afraid of the bush*” the crow has the connotation of a coward, and there is no exact equivalent in the Uzbek language. However, the meaning of the cowardly man in the sense of the crow symbol is given in the analogies of “a frightened

cat flees from the shadow” [пуганный кот бежит даже от своей тени - *scared cat runs from its shadow*], “a snake bitten is afraid of a rope” [Укушенный змеей пятнистой веревки боится - *The bitten snake of the spotted rope is afraid*] through the image of a cat, bitten by a snake (man).

In the proverbs “Старая ворона мимо не каркнет - *The old crow will not croak past*” [2-3] and “старого воробья на мякине не проведешь - *you can't fool an old sparrow on chaff*”, the symbol of the crow has the meaning of an intelligent and experienced person; The Uzbek equivalent of this Russian proverb, “The old fox will not be trapped”, [старый лис не попадает в капкан - *the old fox does not fall into the trap*] suggests that the old crow is represented by the symbol of the old fox, and the meanings of the words “old crow” and “old fox” prove that the crow is used in the connotative sense of a cunning, intelligent, experienced man.

In Uzbek folk proverbs, the symbolic image of the crane combines positive concepts such as good, intelligent person, messenger, goodness, and evokes associations within these meanings.

The dog takes the bitterness from the crane / Bit bitterness - from the flea. [10,32] [Собака злится на журавля, а вши злятся на блох - *The dog is angry with the crane, and the lice are angry with the fleas*] In the article, the crane comes as a symbol of a good man.

The article “Crane dung on the head of a widow” [Журавль делает кал на голове вдовы - *The crane makes feces on the widow's head*] is loaded with the content that even good people slander a woman without a husband through the symbol of a crane.

In the article The Crane Cannot Be Caught in a Trap [Журавля ловушкой не поймашь - *You can't catch a crane*], the symbol of the crane has the semantics of intelligent and prudent people.

The comparison of the symbolic images of the crow and the crane at the two poles (bipolar) in the article The Crow Doesn't Go, The Snow Doesn't Go / The Crane Doesn't Go [Не уходя ворон, не тает снег, не приходит журавль, не тает лед - *The crows do not leave, the snow does not melt, the crane does not come, the ice does not melt*] shows that the crane symbol has a positive color. The proverb, through the symbols of the crow, the crane, the snow, and the ice, expresses the didactic content that evil will not end without the departure of bad people and the arrival of good people.

In Russian folk proverbs, the symbol of the crane generalizes such concepts as a good person, a young and inexperienced person, a far-sighted person, an experienced person who can see far. In the proverbs “стрелял в воробья, а попал в журавля - *shot at a sparrow, but hit the crane*”, “и кулик чужу сторону знает и журавль тепла ищет - *and the sandpiper knows the other side and the crane seeks warmth*” [2-3] Turna expressed the connotative meanings of a

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good man, in the proverb “молодой журавль высоко взлетел, да низко сел - *the young crane flew high, but sat down low*” a young and inexperienced man, in the proverb “журавли за море летают, а всё одно курлы - *cranes fly across the sea, but all are one curved*” a man who spoke lofty words about goodness, in the proverb “Аист знает когда придёт лето, а воробей знает когда придёт зима - *The stork knows when summer will come, and the sparrow knows when winter will come*” an experienced man who could see far.

The stork is an ambivalent symbol, representing both positive and negative meanings as an ambassador of goodness and kindness, as well as a proud, ungrateful person.

The proverb “summer knows that summer is coming / winter is coming” [журавль летает высоко, да видит далеко - *the crane flies high, but it sees far*] can be understood in its own sense. The portable (connotative) meaning of this proverb arose through the symbols of summer, stork (good people know the beginning of goodness, goodness), winter, crow (bad people know the beginning of evil, evil deeds).

In the article “Look at the stork's arrival, not its departure” [не смотри как аист уходит, а смотри как приходит - *do not watch the stork leave, but watch how it comes*], the stork comes as a symbol of a man who is proud and has great dreams.

In the article *The Stork's Leg is Short* [нога аиста коротка себе - *stork's leg is short to itself*], the stork symbol has the connotative meaning of an ungrateful person.

In the folklore of the Slavic peoples, the stork is a symbol of the coming of spring - goodness, blessing, happiness (child), wisdom, purity. In Russian folk proverbs, the stork is rarely used and comes as a symbol of pride and arrogance. In the article. Будто аист на притучне (т. е. заспесивился) - *As if a stork is on a fancy (that is, he is hazy)* [2-3], the symbol of the stork is selfish and has the human semantics of arrogance, and the same semantics of the stork is consistent in Uzbek and Russian folk proverbs.

It is clear from the above proverbs that in Uzbek and Russian folk proverbs duck, crow, stork have a negative connotative meaning, swan; crane and swallow have a positive connotative meaning.

### Conclusion

To conclude, the symbols in the image of birds (ornithonyms) in Uzbek and Russian folk proverbs have typological similarities in meaning and content. Ornithonyms in Uzbek and Russian folk proverbs - symbolic images in the image of a bird are formed on the basis of mythological notions and are associated with traditional fixed concepts.

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