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LINGUACOGNITIVE PECULIARITIES OF UZBEK NATIONAL PROVERBS FORMED ON THE BASE OF LEXICAL SEMANTIC GROUP OF “BIRD”

Abstract: In this article is discussed about Uzbek national proverbs based on lexical semantic group of “bird”.

Key words: Proverb, the basis of formation of proverbs, bird, social conditional meaning.

Language: English

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Introduction

The issue of linguistic examination of the zoonists, beginning with Mahmud Koshgariy’s “Devonu lugotut turk” has not dropped from agenda of Uzbek linguistics so far. It has been implemented many works on researching zoonym components proverbs [4, 121]. It was defined the frequency of lingua cultural use of 23 zoonym component proverbs in Lafta Adnan Habib’s dissertation. 13 of them are high frequency, and 6 of them middle frequency and 4 of them low frequency [6]. Omer Bircher analyzed semantic and Lingua cultural side of zoonym component proverbs and sayings in Russian and Turkish languages and opened semantic features of zoonyms such as wolf, fox, dog, horse, pig, crow, camel, donkey in proverbs [1]. In research work conducted under the leadership of Sh. Mazhitayeva is an investigated linguistic structure, ethnic and lingua cultural feature of zoonym component proverbs of English and Kazakh languages on the base of comparative, statistic and component analyzing methods. As high frequency usage zoomorphism it is shown zoonyms *dog*, *horse*, and *ox* [6]. Learning the national-cultural features of zoonym component proverbs of Russian and English B. Boktayeva confirmed with samples that zoonyms of each language is depend on living condition, life style and mental features of that nation [2, 39]. O.A.Dmitriyeva learned lingua cultural features of proverbs and aphorisms on the basis of Russian and French materials. In the dissertation is analyzed 6000 extracts of literary texts [3].

Materials and Methods

Researches show that there is social conditioned additional meaning of daily using items, events, peculiar features and signs of social members. As well as the names of animals for being wide –spread and especially for being connected with the life of people on their meaning structure are also distinguished additional semes. Paramas connected with the names of animals play a great role in the structure of Uzbek National proverbs. The main reason of this is that people from ancient times fed cows, sheep, donkeys, goats as domestic animals and they used them for their needs and for their aims.

Bird belongs to vertebrates with feathers, two wings, beak (a hard-pointed mouth) and capable for flying [8, 628]. In Uzbek national proverbs Lexical Semantic Group of “birds” consist of eagle, sparrow, hen(cock, chick), stork, crow, goose, quail, swan, falcon, duck, nightingale, owl, hawk, crane, goldfinch, turtle-dove, pigeon, brown owl and others and their metaphorical meanings are appeared with the following ways:

1. According to the view: “thin legs”, “long legs”, “little body” and others:

Tovuq tanasiga qarab yayraydi, oyog’iga qarab yig’laydi. (Meaning: Looking at its body hen enjoys, but looking at its legs it cries). *Laylakning oyog’i o’ziga qisqa.* (Meaning: Stork’s legs are short for itself). *Chumchuq semirib botmon bo’lmas, tasha o’sib ketmon bo’lmas.* (Meaning: Being fat sparrow won’t be heavy; growing hand hoe won’t be broad bladed hoe).

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2. According to the sound: “prolonged voice”, “cackling voice”. *Turnadan qorovul qo'ysang, boshingdan qiyqiruv ketmas.* (Meaning: If crane is guard, the noise doesn't leave you). *Joyi o'zgargan tovuq ko'p qaqillar.* (Meaning: If hen's place is changed, it cackles much). *Tuxum tug'mas tovuq ko'p qaqillar.* (Meaning: The hen which doesn't lay egg cackles much).

3. According to food: “feed scrabbling for different dung and garbage”, “feed with grain”. *Podshong qarg'a bo'lsa, yemishig go'ng bo'lar.* (Meaning: If your king is crow, your eating will be dung). *Tovug'im somon sochar o'z aybini o'zi ochar.* (Meaning: Pouring cut straw my hen opens its fault). *So'qir tovuqqa hammasi tariq.* (Meaning: For blind hen everything is millet). *Jo'jali tovuqdan don ortmas.* (Meaning: It is not exceeded the grain from hen with chicks). *Arpa qayerda pishsa, chumchuq o'sha yerda.* (Meaning: Where ripe barley and there is a sparrow). *Tariqni yegan chumchuq, baloga qolgan bedana.* (Meaning: Sparrow eats millet, but quail is in trouble).

4. According to the life style: “crowing in the morning”, “scrabbling for the dung”. *Xo'roz tongda chaqirar.* (Meaning: Cock crows in dawn). *Tovuq go'ng titmasa boshi og'riydi.* (Meaning: If he doesn't scrabble for dung, it feels headache).

Observing shows that the proverbs based on lexical semantic group of “birds” are appeared according to their food. The birds of our country are divided into four groups according to change or not to change their place during the seasons of the year:

1. Settled birds-living in the same place the whole year (titmouse, turtle-dove, blue pigeon, partridge, lark, pheasant, sparrow, and others);

2. Nomadic birds- depending on the seasons of the year change their place being small flock (crow, rook, jackdaw, ouzel and others);

3. Flyby birds- land in order to have a rest and feed when flying over (crane, swan);

4. Leaving birds- when it is cold they leave temperate climate and fly to hot countries (swallow, nightingale, oriole, stork, duck, goose); [17,189-190].

According to the researches, it is known that the birds belong to four groups mentioned above are also given in Uzbek national proverbs. For instance: *titmouse, sparrow, crow, ouzel, crane, swan, eagle, duck, goose* and others. Firstly, the birds used in Uzbek national proverbs can be divided into two groups:

1. The name of domestic birds: *hen, rooster, goose, duck, turkey* and etc.

2. The name of wild birds: *eagle, crow, quail, sparrow, kite, hawk* and etc.

In Uzbek national proverbs lexical- semantic group of “birds” are expressed by three features: positive, moderate and negative characters. In Uzbek national proverbs lexical- semantic group of birds as factor marked on positive character are expressed on the following semes:

The seme of “modesty”: *Burgut chivin tutmas.* (Meaning: Eagle doesn't catch mosquito.)

In Uzbek language eagle is considered the symbol of pride, grandiloquence; fly is the symbol of dirtiness and pest. The person who is proud-spirited, knowing his place in life he doesn't equalize himself with anyone and doesn't humiliate his authority.

The seme of “dream and desire”: *Qanoti sinig musicha ham baland uya orzusida.* (Meaning: A turtle-dove with the broken wings also dreams of having high nest.)

In spite of living in any condition human wishes for better life and he strives for living abundantly.

The seme of “thrifty”: *O'rdak yesang, g'oz boyla.* (Meaning: If you want to eat duck, bind a goose).

Geese are larger than ducks [7, 205]. People who are skillful and knowledgeable always should do their efforts thinking the next day and they don't spend all income but they waste a part of it. In this case they can live in abundance.

The seme of “estimating, value”: *Gul qadrini bulbul bilar.* (Meaning: The value of flower knows nightingale).

It means that only who knows and understand that can estimate and know the value of it.

The seme of “compatibility”:

To'zigan g'ozni qarg'a olar, Ikki tuyg'un yoprilsa-g'ozning sho'ri.

(Meaning: Crow can get alone goose, if two hawks are together it is bad luck for goose). It means that if you act compatibly you can achieve your goal easily.

The seme of “patience”: *Qush qo'nmasdan ucholmas.* (Meaning: A bird cannot fly without landing.) During our life we encounter some dissatisfaction, some difficulties, but we shouldn't lose our head and should be patient. As Uzbek people say: “If fifteen days of month are dark, the rest fifteen will be light” or “After bad days it follows good days”.

The seme of “kindness”: *Qush nima topsa bolasining og'ziga tiqar.* (Meaning: Whatever a bird finds thrusts it into its chick's mouth. The proverb is about parents who devoted their life to their children.

In Uzbek national proverbs lexical- semantic group of birds as factor marked on moderate character are expressed on the following semes:

“Erring” seme: *Kishi yanglishib qo'lga tushar, qush yanglishib – to'rga.* (Meaning: Making mistakes ones get into trouble, if bird makes mistake, find itself into net). As a bird falls into net because of its greedy, human also making mistakes loses his way, even sometimes it may finish with dyeing.)

“Connection” seme: *Qush uyasida ko'rganini qiladi.* (Meaning: Bird does what it sees in its nest). It means that children's growing and forming their character is depend first of all on their educating, behavior of their parents, to be example for their

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children, having positive and negative influence of parents.

“Failure” seme: *Jo'janing iqboli bo'lsa, tovuqning emchagi bo'lar edi.* (Meaning: If chick were lucky, hen would nurse to breast – feed). This proverb is used according to people who are unlucky in life and who is failure in hunting.

“Hopeless” seme: *Tovuqning uchgani tomgacha.* (Meaning: Hen can fly till roof). It is said in order to show to be limiting of one's opportunity and power or in order to humiliate one's opportunity and disregard them.

In Uzbek national proverbs lexical-semantic group of birds as factor marked on positive character are expressed on the following semes:

“Sluggishness” seme: *Qo'lga o'rgangan qush qirda adashar.* (Meaning: Domestic birds lose its way in uplands). Parents always take care of their children until they become an adult. That's why sometimes it is difficult for them to undergo hardships of life and deal with the difficult situation.

“Urgency” seme: *Shoshgan o'rdak ham boshi bilan sho'ng'iydi, ham dumi bilan.* (Meaning: Hurried duck dives with both head and tail). It is known that ducks dives where it is shallow and gets mud from the bottom of the water and sifts it through its beak. With this way it separates little creatures and plants from mud and feeds with them [7, 205]. But moving with urgency duck dives sometimes with both head and tail and it cannot stuffed itself. When people do something in hurry they also lose their way. In metaphorical meaning this proverb is used according to the bustling people.

“Disrespectful” seme: *It qutursa egasini qopar, chumchuq qutursa burgutga chopar.* (Meaning: If dog rages, it bites its owner, if sparrow rages, it runs to eagle.) When people run into trouble it is often for their behavior. Because they struggle with the people who are stronger physically and financially than themselves and they become the victim of their bad behavior.

“Talkative” seme: *Qora tovuq qaqqillaydi, oq tovuq shaqillaydi.* (Meaning: Black hen cackles, a white hen makes a clanging). This proverb is about people who are talkative and talk without queue.

“Vainglory” seme: *Eshak maqtanib tulpor bo'lmas, qarg'a maqtanib shunqor bo'lmas.* (Meaning: Boasting itself donkey wouldn't be horse, boasting itself crow would never be eagle). It is about the people who talk about their abilities, achievements or possessions in a way that sounds too proud. It means that however boastful people try to show themselves they never manage to be a real person.

“Pettiness” seme: *Podshong qarg'a bo'lsa, yeganing go'ng bo'lar.* (Meaning: If your king is crow, you have to eat dung). If the leader cares too much about something is not really important and the

members also have been involved in this way of working.

“Unskillful manner” seme: *Qarg'aning hunari bo'lsa, tezak yemasdi.* (Meaning: If a crow is skilled it doesn't eat dung). Proverb is used as metaphor towards the people not having enough education, training or experience to do a job that needs skill.

“Greediness” seme: *Qush ham o'z nafsidan ilinar.* (Meaning: Bird is also caught for its greediness). *G'ozning o'zi cho'lda, ko'zi ko'lda.* (Meaning: Goose is in desert, but its eyes are in lake). It is used according to greedy people and for being greedy they may face to different troubles.

“Impatience” seme: *Bedananing ini yo'q, qayga borsa bitbildi.* (Meaning: Quail hasn't got a nest, it warbles wherever it goes). This proverb is used about people who are carelessness, lighthearted and about the people who are not able to live the same place for a long time and unresponsive people.

“Squeamishness” seme: *Qarg'ani boqqan bilan qush bo'lmas.* (Meaning: Crow will not be bird even you take it into care). It means that however you treat the evil deed with kindness he never turns into good behavior person.

“Disrespectfulness” seme: *Go'ngqarg'a bo'lib ming yil yashagandan, sher bo'lib bir yil yashagan afzal.* (Meaning: Living a year as a lion is better than living thousand years as a crow). Crow is winter bird and moves everywhere, and it feeds scrabbling for dung. But lion lives in the same place and it is the king of all animals. This proverb is about person who lives on an account of somebody, toady and two-faced people who treat somebody more important with special kindness or respect in order to gain their favor or help. With this proverb it is said that instead of toadying and being two-faced it would be better to live gaining respect because of their good qualities or achievements.

“Slow-witted” seme: *Ko'r tovuqqa har narsa don ko'rinar.* (Meaning: For blind hen all seems grain). It is referred to person whose viewpoint or way of thinking is narrow and that's why such kind of people think and make up their mind according to their worldview.

“Unvalued” seme”

*Zimiston ko'rmagan bulbul,
Guliston qadrini bilmas.
Ko'lda yurgan qo'ng'ir g'oz,
Cho'l qadrini na bilsin.
Cho'lda yurgan tuvaloq,
Ko'l qadrini na bilsin.*

(Meaning: Not having seen the darkness, nightingale doesn't know the value of prospering. Swimming on the lake, brown goose doesn't know the value of desert. Having lived in desert, bustard doesn't know the value of lake). In this proverb it is said that the people who haven't seen bad days, haven't faced to bad behavior people, or haven't run

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into serious troubles, they never estimate the value of happy days.

“Unfriendliness” seme: *To'zigan g'ozni qarg'alar.* (Meaning: Crowded crowns can catch alone goose). It is easy to defeat people who cannot live friendly by people who act densely.

“Concernment” seme: *Qush donga yig'lar, chivin –shiraga.* (Meaning: Bird cries for grain, mosquito cries for sap (sweet). *Qush tuzoqqa don uchun kelar.* (Meaning: Bird comes to trap for grain). *Och tovuq omborga yugurar.* (Meaning: Hungry bird runs to pantry). It is used as metaphor according to people who dominate their benefit than others and try only for themselves.

“Negligibility” seme: *Usta ovchi chumchuqqa o'q otmas.* (Meaning: Skilled hunter doesn't shoot sparrow). Skilled and knowledgeable man is never waste the time for nonsense, on the contrary they strive to achieve their goal. There is social conditional additional meaning of things, events that we used widely in our dairy life. As well as, the names of birds

separate additional seme in their meaning construction for being wide spread and especially for being connected with the life of people. The names of birds such as, *nightingale, sparrow, goose, crown, hen, duck, eagle, chick* have additional meaning but on the name of birds that can be met rarely such as *turkey, oriole* are not realized such meanings.

Conclusion

In Uzbek national proverbs lexical- semantic group of birds as factor marked on positive character present seven semes: “modesty”, “dream”, “thrifty”, “estimating”, “compatibility”, “patience”, “kindness”, as moderate character present four semes: “erring”, “connection”, “failure”, “hopeless” and as negative character present sixteen semes: “sluggishness”, “urgency”, “disrespectful”, “talkative”, “vainglory”, “pettiness”, “unskillful manner”, “greediness”, “impatience”, “squeamishness”, “disrespectfulness”, “slow witted”, “unvalued”, “unfriendliness”, “concernment”, “negligibility”.

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