

SYMBOLS RELATED TO NATURAL PHENOMENA IN FOLK PROVERBS

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Annotation: This article analyzes the symbols and images related to natural phenomena in Uzbek folk proverbs from a linguocultural perspective. The spiritual content expressed in folk thinking through images of natural phenomena - hail, rain, winter, summer, cold, as well as animal names (arkar, cow, sheep, rabbit) is revealed. The denotative and connotative meanings of proverbs are analyzed, and it is shown that they were formed as symbols reflecting the attitude of the people to life, labor, patience, prosperity and trials.

Keywords: symbol, image, hail, muchal, rain, winter, summer.

In society, people use certain images to convey their thoughts, and this increases communicative efficiency. In the system of social communication, people cannot live without using the symbols accepted in this society, group and social environment. The desire for symbolization is one of the social needs of a person. Symbols also play an important role in the process of intercultural communication. Through them, the national identity and culture of the speaker of the language are expressed.

A symbol is a reflection of the inner world, consciousness, thinking and spirit of representatives of different cultures of the outside world. A symbol is a sign that is used as a form for a meaning other than its original meaning. Y.M. Lotman noted symbols as one of the most stable elements of the cultural complex. Thus, symbols are considered stable units of this linguistic and cultural space. They reinforce observations that have become the rules of life(6:75).

Symbols can be material (object, subject), conceptual, verbal, pictorial and sound. In the system of social communication, certain objects, such as an object, action, event, text, image, animal, plant, color, shape, number, music, etc., serve as symbols. Folk proverbs are also rich in symbols that embody the centuries-old traditions of our nation. Below we will analyze the symbols in proverbs involving natural phenomena.

He who is caught in a hailstorm is not afraid of the rain.

The proverb “He who is caught in a hailstorm is not afraid of the rain” can be understood both in a denotative (in its own meaning) and connotative (figurative) sense. Let us consider both meanings separately:

1. In a denotative sense:

In this case, we understand the proverb by directly connecting it with the weather and natural phenomena.

Content: A person who has been caught in a big downpour (heavy rain) is no longer afraid of ordinary rain.

Example: If a farmer has worked under a downpour, subsequent rains seem normal to him - he is ready, not afraid.

2. In a connotative sense:

In this proverb, rain is interpreted as a symbol of life's problems, trials, downpour - big trials, fearlessness - spiritual fortitude. The proverb is used about spiritually mature people, about experienced leaders or hardworking people, about those who have gone through a difficult life path, about people who are fighting, able to withstand trials. The connotative meaning of the proverb gave rise to symbols:

1. "Downpour" - a big misfortune, test, difficulty in life.
2. "Rain" - a smaller problem, danger, fear.
3. "A man caught in the cold" - a person who has seen a lot and has had hard times.
4. "Not afraid of rain" - no longer afraid of minor problems, to be strong.

He who is afraid of the cold does not like winter.

Proverb: "He who is afraid of the cold does not like winter."

Although this proverb is short, it embodies a deep meaning and life wisdom. It is analyzed in the following aspects:

In a literal sense, if someone is afraid of the cold, it means that he does not like the winter season. But this is only a superficial meaning. In fact, this proverb criticizes a person's avoidance of life's difficulties, fear of hard work and patience. Winter and cold - here represent life's trials, labor, patience and hardships.

Winter symbolizes difficult times in life

Cold is a symbol of hardship, hard days, and misfortune.

Fear of cold means that a person avoids difficulties and is impatient.

Disliking winter means that a person is not ready for patience and work.

The life of the Uzbek people, based on hard work such as farming and animal husbandry, gave rise to this proverb. Working the land in winter, caring for livestock, and working in the cold requires real patience and endurance. Anyone who is afraid of such conditions is not ready for the difficult aspects of life.

The inconveniences of winter cold are also mentioned in the following proverb:

Winter is short, summer is long.

In nature and in life, each season has its own situation. In winter, the days are short and cold - that is, "winter is short." In summer, the days are long and hot - that is, "summer is long."

But if we interpret the proverb in a connotative sense, winter - the word "short" is a symbol of difficulty, cold, narrowness, trials, hard days.

And summer - "short" - represents freedom, prosperity, joy, abundance, happiness. This season serves as a symbolic standard for the above positive qualities.

If the year comes well, the arkar does not leave.

If the year comes well - that is, if the weather is good, the winter is warm, the summer is fruitful, and nature is full of blessings, the arkar does not leave its place, that is, it will have enough food and peace. Arkar (arkar) - the common name for wild sheep belonging to the family of ungulates, is considered a mountain sheep. (4:102) In the proverb, the arkhar zoon is recognized as a symbol of a prosperous year.

In a connotative sense, this proverb expresses the idea that when life is good, peaceful and abundant, people will live peacefully in their place, work, and family. If conditions are good in a place, people are friendly, and things are going well, no one will leave. However, if life is difficult and the environment is bad, people will look for another place. The paremic unity with the participation of these images reflects the meaning of "If life is peaceful and abundant, people will not be dissatisfied with it, everyone will be happy with their place," in a nutshell.

The year of the cow is fullness, the year of the sheep is poverty.

The year of the sheep will be a year of poor harvest, heavy, and difficult; The year of the cow will bring abundance, satiety, and blessings (1:3).

The proverb uses the year names "cow" and "sheep" as symbols.

The sheep is a symbol of cowardice, laziness, difficulty, and poverty.

The cow is a symbol of peace, blessing, abundance, and satiety.

This proverb is based on the observations of the people and expresses that in some years there will be hardship and in some years there will be blessings.

However, these are only the people's hypothetical views, and the fact that there will be prosperity or poverty in these years of abundance is just a random event.

The year of the rabbit will be a swallow.

The word yut (there is also a jut variant) in the explanatory dictionary means 1) a year when grain did not grow, famine, and 2) livestock famine, plague (4:94). The "Etymological Dictionary of the Uzbek Language" explains that it means a state where there is a lot of precipitation and the ground is covered with ice due to severe frost, in such a situation livestock is left without food and perishes as a result of famine, and

later this word generally means famine (3:561). The proverb "The year of the rabbit will be jut (yut)" is also mentioned as a generalized view among the people. This folk view is mainly based on natural phenomena observed since ancient times and social experiences. Our people assigned not only astronomical, but also climatic and economic signs to the animal symbols in the year. Therefore, the "year of the rabbit" was usually interpreted as a year of famine, famine or crop failure. The image of the rabbit is always embodied in the minds of the people as a cautious, easily frightened, and hiding animal. Similarly, in the year of the rabbit, nature seems to "hide": rains do not fall on time, winters are long or, conversely, severe cold, frosts are frequent, and livestock are left without food. Therefore, the expression "the year of the rabbit will be a swallow" was formed as a symbol of climatic stress, deprivation, and hardship. This view indicates that the people carefully observed the experience of living in harmony with nature and the changes in the seasons. Such signs in the folk calendar later took a firm place in folklore, proverbs, fairy tales, and folk predictions. So, the proverb "the year of the rabbit will be a swallow" is directly used in the sense of a year of famine, deprivation, and hardship, and is interpreted in the minds of the people as a symbol of this extremely trying and demanding period.

We present the interpretation of the above symbols in a table:

Fog	More difficult
Rain	Difficulty, anxiety
Cold	Difficulty, anxiety
Winter	Hard days, misfortune
Winter	Hardship, trial
Summer	Joy, prosperity
Arqar	Symbol of a good, prosperous, peaceful year
Year of the Cow (Muchal)	Peace, blessing, abundance, satiety
Year of the Sheep (Muchal)	Cowardice, sluggishness, difficulty, lack
Year of the Rabbit (Muchal)	Famine, lack, hard work

Folk proverbs are one of the most ancient expressions of folk thought, life experience and culture. Through them, a person's attitude to nature, labor, and life's trials is expressed in a figurative and symbolic form. In proverbs, natural phenomena - elements such as rain, hail, cold, winter, summer, as well as the names of animals and birds - become symbolic symbols in the worldview of the people. An analysis of proverbs such as "He who is caught in a hail is not afraid of rain", "He who is afraid of cold does not like winter", "Winter is cold, summer is hot", "If the year is good, the ark will not go away", "The year of the cow is fullness, the year of the sheep is poverty", "The year of the rabbit is a swallow" shows that the people interpreted natural phenomena as symbols of life experience, patience, labor and prosperity. Symbols play an important role in the socio-cultural life of the people, they are linguistic and cultural units that express the spiritual state of a person, life views and values. Therefore, in folk proverbs, through natural phenomena, harmony between man and nature, philosophy of life and national thinking are expressed.

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