

Fauna symbols in Uzbek and English cultural spaces

S. I. Khakimova^{1*}

¹Tashkent State University of Uzbek Language and Literature named after Alisher Navoi, 100100 Tashkent, Uzbekistan

Abstract. In this article, we focus on one of the most efficient expressive language tool, namely, a symbol. In dictionaries, the word “symbol” is determined as follows: 1) an object, character, event that is used instead of another object in a symbolic condition; 2) a sign, number, letter that has a fixed meaning in science such as mathematics, chemistry and so on. However, our interest is directed to a language symbol, specifically, animalistic symbols whose meaning cannot be deduced from the literal definitions, but refers instead to a figurative meaning that is known only through conventional use. Conceptual meanings of the symbols are expressed through linguistic units like words, yet its social or extra-linguistic meaning is based on experiences in a daily life. Furthermore, the study includes symbols which reflect the linguocultural aspects of English language by comparing them with the Uzbek ones, being highly associated with the cultural, religious and historical ties.

1 Introduction

The formation of symbols in any languages is based on linguistic and extra linguistic factors of the language. Linguistic factors are involved language meaning, language forms that link to phonetics, lexicology, morphology, stylistics. Extra linguistic factors are the outside of the linguistics. These factors are related to external linguistics such as psycholinguistics, culture, socio, ethno, cognitive linguistics and linguopragmatics. Each language is characterized by national and cultural peculiarities. Linguistic factors do not exist without external one, external one also cannot become in existence without linguistic factors [6]. This approach reveals the influence of extra linguistic factors to the symbolization of the Uzbek and English languages. Based on analysis, these external factors include the location, religious and national-cultural way of people living in these countries. Some word- symbols in Uzbek and English are the same in cultural connotations, because the population in these areas may have same capabilities of thought, cognition, and some of symbols may play an important role in the human life of these two nations in terms of some attributes and features. However, some of them are out of exception, they are dissimilar or different. The cause is that the English and Uzbek people are different in religion, history, geographical environment or position, and customs and so on.

* Corresponding author: surayyokhakimova@gmail.com

In this research, we will analyze symbols, in particular, animal and birds' symbols in English and Uzbek from linguistic and extra linguistic point of views, and discuss the salient features of word-symbols in both languages on the basis of the analysis of the works by the following well-known linguists in semiotics (F. Saussure, Ch. Pierce, Barthes, K.E.Kerlot, P.Prior, W.C. Noth,)in linguoculturology (L.Straus, C.Geertz, D.U.Ashurova, M.R.Galieva, I.Korunova).

A symbol is a part of linguocultures that presents national-cultural information about lifestyle, religion, mentality, ethnography, geography, social and political symbols, flora and fauna and so on. This is due to the fact that culture is a huge symbolic universe, whereas a symbol is one of the basic notions of Linguoculturology. According to Schneider, "culture is a system of symbols, whereas a symbol is something stands for something else where there is no relationship between a symbol and what it symbolizes". For Persons and Shill (1962), "cultural patterns include a system of ideas and beliefs, a system of expressive symbols or system of value orientation" [3].

As a linguocultureme, a symbol includes not only linguistic meanings, but also non-linguistic components (cultural senses), this is to say, it reflects the correlation between language and culture, between words and the concepts of universal and national cultures. For example, the word turkey in OALD [11] stands for "a large bird kept on a farm for meat" (linguistic meaning). But it is of paramount cultural importance for American people. In the US, a turkey is traditional meal in the commemoration of the first Thanksgiving dinner in 1621, it is a period that survived British colonists celebrated the end of harvest with Indians, who provided them with meat of a large turkey birds in hard times. Ever since, the Americans get used to roast turkeys and serve them on this occasion referring to national holiday which is popular known as "Thanksgiving day" or "Turkey Day." It is clear that symbols are culturally marked units presented by words-realia or non-equivalent lexicons. These units denote notions peculiar to a certain culture and non-existing in other cultures; therefore, they may be challenging to translate into other languages. Symbols are also based on these cultural sources which are associated with specific cultural elements. It is worth mentioning that there are different notions combined with the term "non-equivalent vocabulary". They are classified by V.V. Vinogradov as follows:

- Onomastic realia (antroponyms and toponyms);
- Household realia(food and drink, clothes, holiday and customs);
- Ethnographic and mythological realia;
- Nature realia(flora and fauna);
- Social and political realia;
- Associative realia – vegetative symbols, animalistic symbols colour symbolism [1].

Based on this classification, we can note that symbols may be presented by the following units above. To exemplify, *onomastic symbols* are the names of famous literary and folklore characters (Uzb. Otabek va Kumush, Anvar va Ra'no, Alpomish, Barchin, Go'ro'g'li and so on; Eng. Scarlet letter, Beowulf, Romeo and Juliet, Othello and so on); household symbols (Uzb. sumalak, Suzanne, atlas Eng. turkey, eggs, English breakfast); mythological symbols (Zeus, Aphrodite and so on); social and political symbols are flags, currency, the names of organizations such as Union Jack, An American eagle, Yarim oy, Humo); Associative realia are colors, animalistic symbols (black and white are symbols of bad and good omens).

Animal symbolism is mostly based on the world of myths, traditions and religion over the globe. These animal symbols hide secret meaning which is identified through oral or written text in culture. Actually, these animal symbols are formed observing some specific characteristics of animals which they represent. Their meanings are widely comprehended through cultural or historical contexts. Because zoonyms are characterized by imagery, emotionality, expressiveness in language.

2 Methods

The research is based on several linguistic approaches like etymological, cross-cultural, componential. However, the most important one is the comparative method which studies at least two languages by comparing to show whether and why they are similar or different in certain respects. In the research, this method is used in order to confirming similarities and distinctions of word-symbols in animals between two different cultures, Uzbek and English. While analyzing some animalistic symbols in the Uzbek and English languages, they can be divided into such categories: domestic animals (horse, dog, cat, sheep), wild animals (fox, pig,), birds (a raven, a humo, an owl), insects(snake) (Table 1).

Table 1. Meanings of symbols in English and Uzbek

Symbols	Uzbek	English
horse	nobleness, faithfulness, loyalty and power	Evil, war
cat	Unluckiness, bad omen	Luckiness, happiness, evil
pig	Untidiness, ignorant, greedy,	Untidiness, ignorant, greedy,
an owl	wisdom	wisdom
Dog	Loyalty, bravery, affection, protection, communication.	Loyalty, bravery, affection, protection, communication.
Fox	young and attractive, tricky	young and attractive, tricky
Raven	death, destruction and battle	a bad omen
Snake	wealth, fortune	health, fortune, medicine

3 Results and discussion

In the present study, when analyzing zoo symbols, not only the linguistic component will be taken into account, but also an attempt will be made to connect the identified phenomena with the culture of the people. This's why the main task of linguoculturology in relation to symbolism is to investigate and describe the mechanisms of interaction of symbols with cultural semantics, the cultural code of the people. The symbolic picture of the world helps to reveal the ethnic stereotypes of a certain linguistic-cultural society, reflecting not only the territorial, natural-geographical, historical specifics of the life of an ethnic group, but also its mental structure, thinking, behavior, and more. For instance, some conventional zoo symbols have similarities like dog, pig, fox; but others have subtle distinction exemplifying horse, raven, owl, snake.

A horse is a large animal with four legs that people in all culture use for carrying things, traveling or pulling vehicles. It represents "power and freedom", it is spiritual animal in most culture as they make people feel free from their bindings [5]. Generally, the horse symbolizes the following meanings such as "power, grace, beauty, nobility, strength and freedom". In English culture, a horse is a representative of evil, war. The origin of this symbol is connected to Trojan horse, which is a wooden horse filled with Greek warriors, and given to the Trojans as a gift for the goddess Athena. Unfortunately, the city Troy is owned by armed soldiers in a wooden horse at night (MWCD) [10]. In Greek mythology, there is a divine horse, which has a magical power making water from thunderbolt, and a beast with half-human and half-horse that are depicted as violating women, drinking, destroying everywhere on their way. On the other hand, a horse is hailed as a symbol of nobleness, faithfulness, loyalty and power in Uzbek culture. In Uzbek ceremonies, some special occasions, a horse is used for some reasons. For instance, in some parts of

Uzbekistan, a groom brings a bride on a horse, or in another cultural tradition, namely, “Chipron to’y”, a son child is ridden on a horse during the occasion in order to be popular and strong like a horse. Moreover, horses are a major part of “kupkari”, which is a national game of our culture. In ancient, horses fed in Fergana was popular with their grace, beauty and strength, and they are well-known “Legendary horses, heavenly horses of Fergana” over the Silk Road countries. These horses have a great power, endurance and sweat blood. Even Chinese emperors were engaged in these “heavenly horses” as a horse is a sign of their divine origin [2].

“A dog” which is a domesticated animal firstly, and is symbolically related to loyalty and vigilance, Talko affirms that the dog is believed to be a symbol of friendship, loyalty, reliability and playfulness. That’s why they are considered the best companion or guide, protector in most cultures, hence they are hailed as “a man’s best friend. However, it keeps negative connotation as well. According to Dubrovskaya, it denotes such human qualities such as slyness, laziness and uncleanness [4]. Interestingly, dogs are portrayed as a symbol of loyalty, friendship, protector in both Uzbek and English. There are some set expressions about friendliness, loyalty of a dog among the British and Uzbek such as “die for one dog to be very loyal; funny dog – funny guy whereas Said Ahmad, who is a well-known Uzbek writer, depicted real loyalty of the dog to human in his work, namely, “Qorako’z majnun”. Even most mythological and historical heroes have their own dogs. For instance, “Barguest” is the mythological black dog with large teeth that resides in the north of England. It is magic and foretells the death of people. “Cavil” is King Arthur’s dog, who is his master whiling hunting. “Cerberus” is the three-headed dog that protects the entrance to the Greek and Roman underworld. “Argos” is faithful dog of King Odysseus. It is the master of Odysseus and after his death, the dog is died in a short period.

A fox is a wild animal which looks like a dog and has a reddish-brown fur, a pointed face and ears, and a thick tail. They eat smaller animals [10;11]. Except for dictionary meaning, the word has a symbolic meaning, too. In many cultures, the fox is characterized by its cunning and trickery traits, for that reason some expressions: wily like a fox, sly as a fox” are popular among the individuals. However, it can have different implicit meanings in some culture. In English, it is used for a woman who is young and attractive, and the word “foxy” is known among Englishmen, it means “sexually attractive woman”. Moreover, it describes a someone who is clever and good at deceiving others. According to Native American folklore, the wolf symbolizes “intelligent, wisdom” because they considered that the fox is a noble messenger of the divine, communicating between the soul of the living and the dead. In Eastern culture, a negative light of people’s traits like trickery, cunning, is symbolized with “a fox”.

A pig stands for uncleanness, stupidity. Actually, the origin of this symbolism is highly dependent upon its natural habitat. They are dirty and lazy animals. In the nineteenth century, the word “pig” is popular for describing “a young swine” in England. There are 64 non-literal words use of describing pig in British culture such as pig, hog, swine and so on. Among the British, some set expressions are mostly used for showing people traits through pigs: as selfish as a pig, as fat as a pig, as patronizing as a pig and behave like a pig. Hence, pigs are naturally such selfish, fat animals that they only think about their food and behave themselves after eating. As Kadmon and Gazdar stated that within British culture, pigs are presupposed to be ignorant, greedy, untidy, stubborn, selfish, stubborn, badly-behaved. In addition, they sequel loudly when they stuck, become happy in the “mire”, “poop” or “shit” and” have a sloppy breakfast” [8]. Similarly, in Muslim culture, pigs are considered dirty and unclean; therefore, people do not eat its meat. People who have bad character or behavior and fat are metaphorically expressed with the following expressions like cho’chqaday ochko’z (as fat as a pig), and cho’chqaday iflos, (untidy)

The raven is a black bird that symbolizes death, destruction and battle. According to legend, a raven is a symbol of British monarchy, the bird lives in The Tower of London. If a raven leaves the Tower, the monarchy is believed to destroy, therefore; the ravens are fed there, and cut their wings in order not to fly. Likely, in Islamic culture, the raven is a symbol of evil. In Qur'an, the raven is mentioned as a creature which explained Cain (Qabil) how to bury his brother's murder, Abel (Habil), who are believed to be the first sons of Adam and Eve (Surah 5:27:31). On these circumstances, a raven has a negative connotation in Uzbek culture. Its mournful croak is expected to declare a bad omen like death of people, disaster in home or country. Moreover, a raven croaking over somebody's head or home shows misery, maybe the symbol of death from family members or hordes of ravens gather in a certain place, it gives bad weather as well.

An owl is a symbol of wisdom in most cultures. This is because Athena, who is a goddess of wisdom in Greek is depicted with an owl. However, it retains negative connotation as well in some nations. According to Native American folklore, it represents "death" and "destruction". There is a saying when owls cry, the whole Indian will die. This is because its mournful sound makes people upset and angry. In comparison Uzbek culture, it also symbolizes ill-omen. According to Uzbek looks, the home that an owl flies faces evil, in terms of relationship like divorce, death, severe illness of family members.

A snake is derived from Latin word "serpent", it means a crawling animal. As it is one of the oldest and widespread mythological symbols, it represents dual characters of evil and good in most cultures. Actually, it is still a symbol of health, medicine as a snake has an ability to cure people with their poison, yet sometimes kill. It is related to Greek mythology that Asclepius, the god of healing, whose snake helpers crawl across the bodies of sick people asleep at night in his shrines and lick them back to health. In Uzbek culture, a snake is believed to bring wealth, fortune as serpents (snake) with dragon heads protect the treasure in folklores. Moreover, there is a negative connotation with Snake in religion. According to D.U. Ashurova and M.R. Galiyeva [1] stated that Adam and Eve had to leave the Garden of Eden because of a snake. This is because a snake made Eve eat an apple which is banned by God. After that a serpent was punished to crawl forever and represented a symbolic meaning of Evil. Generally speaking, **most** symbols, nearly 70% have positive and negative meanings in both languages (Table 2.)

Table 2. Symbols have positive and negative connotation

		Positive	Negative
1	Horse	+	+
2	Cat	+	+
3	Dog	+	-
4	Pig	-	+
5	Fox	+	+
6	Snake	+	+
7	Owl	+	+
8	Sheep	-	+
9	Eagle	+	+
10	Raven	-	+

"+" means the word has the positive connotation while "-" means no negative connotation of the word.

4 Conclusion

In conclusion, symbols refer a boundary- expressing as they are based on certain peculiarities of the nation which is secluded from other nations. As an illustration of Uzbek and English, we have compared animalistic symbols and their conventional meninges in accordance with nationally-specific in both languages. Having analyzed fauna symbolism in Uzbek and English, the following conclusions can be made:

-symbols have image-bearing characteristics that are relevant to human, their life, mentality, social activity, character, behavior and lifestyle in a certain culture. Many zoonyms are conditioned by national perception. For instance, pig, sheep, owl, fox, wolf, cat, dog and so on.

-most symbols are metaphors that compare two domains, and add the additional negative and positive figurative meaning to the word. That makes the word to be used in the function of a symbol.

References

1. Ashurova, Galiyeva Cultural linguistics, Tashkent, Uzkitobsaudonshariot (2019)
2. J. Bonavia, The Silk Road from Xian to Kashgar. Odyssey Publications (2004)
3. R. Feinberg, Scheider's Symbolic Culture Theory. Cultural anthropology, **20**, 541 (1979)
4. O. Khalibekova, Figurativeness of zoonyms in english and uzbeki, Scientific reports of Bukhara State University, 119-125 (2020)
5. B. Palmer, The Oxford Handbook of Cognitive Linguistics, Oxford: Oxford University Press (1999)
6. N. Tursunova, Linguistic and Extralinguistic Factors in the Formation of Phrases in the English and Uzbek Languages, The American Journal of Social Science and Educational Innovations, 50-58 (2020)
7. W. C. Noth, Handbook of Semiotics. Bloomington: Indiana University Press, 149-156 (1990)
8. N. Kadmon, G. Gazdar, Formal pragmatics: Semantics, pragmatics, presupposition and focus. London: Blackwell, 189 (2000)
9. Cambridge Advanced Learner's Online Dictionary [cambridge.org.ru](https://www.cambridge.org/ru) (Last accessed 14.05.2023)
10. Merriam Webster online dictionary, [Merriam-Webster.com](https://www.merriam-webster.com) (Last accessed 14.05.2023)
11. Oxford Advanced Learner's Dictionary 9th Edition, Oxford University Press, UK (2015) www.oxfordlearnersdictionaries.com (Last accessed 14.05.2023)