



ALLEGORICAL IMAGES IN FOLK PROVERBS

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ABSTRACT: - Allegorical images, which are the basis of figurative thinking, first appeared in oral creativity, and then began to be used in individual creativity. This article analyses the essence, types and meanings of animal images found in the text of folk proverbs. The above theoretical provisions are based on the example of Uzbek and German folk proverbs. The meanings of allegorical images in the folklore of the two peoples are compared and certain conclusions are drawn.

KEYWORDS: Allegory, image, animal images: sheep, goat, pig, plants, wild animals, domestic animals, symbolism, positive symbol, negative symbol.

INTRODUCTION

“The artistic image is an aesthetic category that characterizes reality, assimilating and changing it in a unique way for art. An image is also called any event that is creatively recreated in a work of art” [13]. Not only the event, but also any person, object, animal and plants can rise to the level of an artistic image and express a certain meaning. The images that were originally created in oral literature, which were the product of folk thinking, later

served as a ready source for individual creativity. Wise people usually used specific animals, objects, plants and their fruits, and household furniture to convey their conclusions from life events to others in an understandable, simple, and fluent manner. One of the most used images in folk proverbs as a means of expressing ideas is the image of animals. At first, they were used so much in folklore, and then in individual creativity, that as a result, certain animals became symbols of a certain quality, characteristic. For example,

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our people give lions to brave, brave heroes; camel - to strong, resistant, steadfast, and in some cases arrogant people; a donkey and an ox - to the foolish, reckless, lazy; sheep - to people of meek nature, as well as to the oppressed; goat - to cunning, light natured; heifer, calf, heifer, colt, lamb, goat, colt, heifer - for children; itni - to people with greedy, peaceable vices; wolf - bloodthirsty, oppressors; fox - to cunning, hypocrites; rabbit - to cowards; kulonni - alert, alert, intelligent, entrepreneurs; mouse, sparrow, rat, grasshopper - free-eaters and pests (in some cases, mouse - oppressed); ant - hardworking, oppressed; goose, frog - to unappetizing, dry brags; eagle, falcon, hawk - brave, courageous, brave, agile people; crow, raven - often to people with dark intentions; flowers - mostly to girls; melons, wheat, apples - to good people; pumpkin, barley, blackberry, kurmanik - to bad people [14]. But in some places these animals and plants are assigned other meanings than usual.

RESULTS AND DISCUSSION

The phenomenon of transferring a certain state, quality or vice to animals and expressing thoughts through them has existed since ancient times. The 11th century linguist, our ancestor Mahmud Koshgari, in his work *Dīwān Lughāt al-Turk* gives an example of the proverbs used in the folk speech of that time when giving an explanation of a certain word. In most of these proverbs, the image of animals is leading. For example, a linguist is a scientist سڭغان in explaining the word (mouse). “Öldäçi šičğan muš tašaқи qašir” [5] (“A dying mouse scratches a cat’s throat”), قوزغۇن raven (in interpreting the lexeme “Böriniñ ortaқ quzğunniñ yığač başında” [5] (“Kuzgun is his companion in the hunting of the wolf”), آذغ bear (in the explanation of the word “Awčı nečä al bilsä, ađığ anča yol bilir” [5] (“A bear knows as many ways to escape as a hunter knows hunting tricks). About 80 of the

more than 270 proverbs used in “*Dīwān*” involved the image of animals.

Animal images found in the text of folk proverbs can be divided into two groups based on their essence:

a) symbolic images; b) media images.

If the appearance of animals, which have become a symbol of a certain character or quality according to the imagination of the people, is included in the group of symbolic images, then the participation of the image of a certain animal as a means of expressing an idea, not as a symbol, can be included in the group of instrumental images. For example, in the proverbs “A dog does not know honor, a Donkey – training” or “A young man will be a husband, If he sees work, he will be a lion”, the images of a dog, a donkey, a lion express a certain character and come as symbolic images; Animal images such as sheep, cows and bulls were used as tools in the proverbs “He who gives a sheep does not run away from his rope, He who gives a girl - from his dowry”, “He who steals a needle is suspected of losing a cow”, “A bull is hanged by his horn, a man is by his tongue”.

Now let's turn to the animal images that appear as symbols in Uzbek and German folk proverbs. According to our observations, animal images such as pig, fox, sheep, wolf, bear, donkey are more common in German proverbs. For example, one of the most common animal images in German folk proverbs is the pig. This animal as an artistic image has different meanings in the peoples of the world. For example, the German scientist K. Vollmar defines the image of “pig” in his book as follows: “The pig serves as a symbol of low desires, it means dirtiness, filth or in general lowliness, laziness” [15] But this animal can also be used as a positive symbol. The words of the German researcher U. Becker confirm this. According to the scientist in his

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book “Lexikon der Symbole”, the pig is an animal with many characteristics, and because of its rich offspring, the boar or sow is a symbol of fertility. For example, in the imagination of the Egyptians, Greeks and Celts, this symbol was used as an amulet bringing happiness and fertility [15]. In German folk proverbs, “pig” mostly means pet, “favorite thing”, “favorite person”, “pleasant food”: “Für Müllers Henne, Bäckers Schwein und der Witfrau Knecht soll man nicht sorgen” (“No need to worry about the miller's chicken, the baker's pig and the widow's servant”), “Kriegsknecht und Bäckerschwein Wollen stets gefüttert sein” (“Soldiers and bakers' pigs always want to eat”). It is not surprising that in some European nations the lexeme “piggy” is used for a loved one). But in some German proverbs, the dirtiness and ugliness inherent in this animal is also used as a basis for the idea to be expressed. For example, the proverb “Die Sau legt sich nach der Schwemme wieder in den Kot”, i.e. “The pig lies in the dung even after bathing”, refers to the fact that no matter how much you try to “clean” a person with dirt inside, he will return to his original nature and will not give up his old habits.

Scientist G. Salomov writes about this in his research on the translation of figurative means: “... in German, this word is an image of negative events, and it is embodied as a symbol of happiness and good luck. Also, in French, English and Russian, the word “pig” means to caress. In such cases, the translator is forced to replace the figurative bases of those compounds with the names of animals and birds that have become traditional in his language. For example, the phrase “hello my piggies” (“Hello, my pigs” - F.B.) translated into Russian by Honore de Balzac is translated into Uzbek as “Hello, my lambs!” has to turn in the style. Therefore, it is more appropriate for the word pig in a French sentence to become a bird in Russian, and to become a lamb in

Uzbek” [15]. The reason why “pig” is interpreted as a symbol of happiness and good luck in the quoted quote is related to the German phrase “Schwein haben” (literally: “to have a pig”), that is, “to be lucky”. The German scientist W. Becker writes that its origin goes back to the medieval competitions. According to the scientist, according to the result of this competition, the participant who took the last place was awarded with a funny gift, this gift was often a pig [15]. F. Seiler, who conducted a large-scale study of German proverbs, confirmed this opinion and wrote that this expression was first used in the language of students who passed exams well, and later became popular [16].

We can also observe the attitude towards this animal, the symbolic meaning attached to it in German written literature. Scientist Sh.Atoev in his research gives an example from G. Mann's work “Untertan” (“Loyal Citizen”), which uses the image of a pig, and comments on its translation: “Ich weiß doch schon. Es ist die fatale Geschichte mit unserem allverehrten – ich wollte sagen, die Schweinerei des alten Buck”, flüsterte er vertraulich” [17]. The original symbol die Schweinerei was given to Uzbek literally through the word pig, which I. Gorkina expressed in Russian as dirty work M. Asim kept the interpretation in the Russian language in the style of dirty deed [15]. As you can see, in this example too, we can observe that the image of “pig” is loaded with the meaning of “dirty animal”, “disgust”.

In Uzbek proverbs, the image of “pig” has a negative meaning and, unlike German proverbs, it is interpreted as a wild animal to be hunted, not a pet to be fed. For example, in the proverbs “If there is no man in the country, the pig will go up”, “If the land is wet, the pig will go up”, “The roar of the lion is the death of the pig”, “Don't shoot the pig”, “Put the pig in the swamp”, this animal is in shelters, free

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from people. living in a place, coming out in cases where there is no danger to his life, and starting to show himself is taken as a vital basis for the idea to be expressed in the proverb, and it is said that people with a dirty character like a “pig” hide and show themselves at the moment, and enter to do their inappropriate work. Essentially, in German proverbs, a pig means familiar food, a treat, a favorite pet, while in Uzbek proverbs, it is embodied as a wild animal.

One of the animals most frequently referred to in Uzbek folk proverbs is the image of a “sheep”. The representatives of the people, who were engaged in animal husbandry and noticed in their experience the meekness characteristic of this creature, usually created the image of gentle, meek people on the example of sheep, and this situation was also expressed in folk proverbs: “Be meek like a sheep, run like a horse”, “Be more meek than a sheep, even if you give it oil, it will eat.” This symbol is contrasted with the image of the wolf, which has become a symbol of evil, greedy, bloodthirsty people: “Even a wolf is afraid of a homely sheep”, “The curse of a sheep does not pass to a wolf”, “A sheep and a wolf do not live in the same fold”, “If you want a wolf to exist, a sheep will not be an idol”. In fiction, the image of a sheep usually comes as a symbol of gentleness, indolence and weakness. This situation can also be observed in folk proverbs. For this reason, in both Uzbek proverbs and German proverbs, the image of a sheep comes together with a wolf.

It should also be emphasized that even though times and periods pass, problems that do not lose their importance and value are also reflected in proverbs. For example, in Uzbek folk proverbs, through the image of “sheep”, the problem of obesity and overweight, which is considered one of the health problems of today’s people, is highlighted: “If a sheep gets

fat, its rib becomes smaller”, “The earth carries the weight, the fatness is carried by the sheep”, “A fat sheep finds itself on the sidelines”, “A fat sheep has a short life”. Although the cases mentioned in the examples seem to be related only to animal husbandry, in fact, they are talking about the problems that arise among people.

As in Uzbek folklore, in German paremiology, there are many proverbs with the image of a sheep: “Aus Liebe frißt der Wolf das Schaf” (“The wolf eats the sheep because of love”), “Der Wölfe Tod ist der Schafe Heil” (“The death of the wolves is the salvation of the sheep”). As can be seen from the examples, the wolf appears as a sheep's wool in the Germans. And the sheep is seen more as an innocent victim, a victim image. But in German oral and written literature, another additional meaning is assigned to it. K. Vollmar about this image: “The sheep is a symbol of patience and stupidity. Aries personifies loyalty and innocence. This situation led to the emergence of the image of a sheep as a symbol of public indolence. Aesop wrote about the foolish sheep, and since then the sheep has been a symbol of stupidity. In Christianity, an attempt was made to turn this symbol to a positive side [15]. But in the source we relied on, we did not find any proverbs that approached the image of a sheep from this point of view.

Donkey as an image is often found in Uzbek proverbs and German proverbs, and it comes as a symbol of stupidity, ignorance (“Dog does not know honor, Donkey – education”, “No pain - cut, No love – donkey”), moreover, it comes as a symbol of hard work: “Donkey - with his work, Pig - with his teeth”, “????”. In Uzbek proverbs, it is often compared to a horse because it is lower than a horse in terms of level: “A horse is better than a fat ass, even if it is fat”, “A boy is better than a full donkey, a horse is better even if it is thin”, “Look under the donkey’s legs, the horse traces the path of

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six months". One and a half centuries ago, the image of a donkey can be seen among the proverbs recorded by the Hungarian scientist H. Vambery: "The ooze of time, the ooze of a horse and a donkey". The scientist comments on this proverb as follows: "Wenn die Zeit entartet (wenn alles in Wirrwarr geräth, so wird der Esel höher gestellt, als die Pferde (d.h. nir dann wird der Nichtswürdige dem Wüdtigen vorgezogen) [18]", i.e. "When time is out of control (everything is messed up, the donkey takes a higher place than the horse (i.e. the worthless thing is preferred)". In it, donkey is used in the sense of a worthless, unnecessary subject compared to a horse.

CONCLUSION

As can be seen from the above analysis, the images of animals used as the basis for the idea to be expressed in both folk proverbs and the events related to them appeared against the background of the lifestyle, attitude towards animals, and values of that people. For this reason, it is possible to observe that a creature or a plant, which has become a symbol of a virtue or vice in a certain way, has a completely new meaning in another nation. It is related to their national identity, customs, religious, social, political outlook or beliefs. Through such analysis, it helps to correctly understand the meanings of animal images as symbols. Through this, accuracy is achieved in the process of translating works of art from one language into another language, and mutual relations between peoples are strengthened.

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mean old Buck's dirty deeds, he
whispered in Diederich's ear.

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