



## Section 1. Applied linguistic

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### ANALYSIS OF SIMILES FORMED THROUGH AGRICULTURAL TERMS

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#### Abstract

Similes are considered an important tool that reflects the national mentality of the people, features in the linguistic landscape of the world, and a unity that enriches the speech created as a result of figurative thinking. Similes have been the object of a number of studies in linguistics and literature, but this research is still ongoing. This article discusses comparative analysis of similes formed through agricultural terms in English and Uzbek languages.

**Keywords:** *figurative thinking, similes, animal characters, agricultural terms, zoonyms*

#### Introduction

Words and terms related to a number of fields, such as agriculture, animal husbandry, policing, and fishing, which are considered an integral part of human life, are the basis of folk, stable, traditional similes. We observe such analogies in all languages. Below we will compare the semantic aspects of such similes.

This situation is the secrets of the animal world in humans which led to full acquisition, development of their working ability and increased interest. As the skills of how to deal with wild animals are formed, the need to train domestic animals has always increased.

#### Materials and Methods

In many examples of fiction, the expressiveness of the style has led to the use of many animal characters and their names in order to expand the weight of the plots

and attract the attention of the reader. For example, cunning people are likened to foxes, stupid, lazy people are likened to wolves, wise people who are wise at the same time are likened to snakes, and carefree people who live only in pleasure are likened to bears by describing them with characteristics and names. It can be said that each of these animal forms performed a specific methodological task in the text of the work. It should be noted that people with negative behavior and character are always depicted as beasts and wild animals, while people with positive and virtuous qualities are always depicted as domestic animals. In fiction and art, animal traits can be depicted based on human behavior and character traits. It is known from history that in ancient countries, some gods were depicted in the form of animals; such views were an important factor not only in

art, but also in the emergence of characteristic zoomorphism. Based on the mentality of its culture and history, each nation has a different approach to animals. For example, in ancient Egypt, the god Anubis was usually depicted as half-man and half-jackal, and sometimes as a dog. The deity known as Bastet is lion-like, or the head of a woman is embodied in the form of a lion's head. In other images, she is depicted with kittens by her side, as she is recognized as the goddess of fertility.

Among the Turkic peoples, the image of a dog is considered a symbol of courage, nobility, loyalty and loyalty. For example, in the stories of Said Ahmed, the image of a dog is described with special aesthetic coloring. Even in the epigraph of the story itself, sayings such as “Jannatga kiradigan o'n nafar hayvondan biri bu “Ashobi kahf”ning vafodor itidir” (Said Akhmad, 2011) “, English version is “One of the ten animals that enter Paradise is the loyal dog of Ashobi Kahf” are mentioned. The opposite is true in the culture and art of many European nations.

Most of the phraseology associated with the donkey is characterized by having a negative connotation. We can also find it in the following phraseology units with a negative coloring taken from the English language. For example, He is as stupid as a donkey. He's crazy as a donkey.

But the image of a pig, which has a negative connotation among the Turkic peoples, is glorified with special aesthetic pleasure among representatives of many other cultures. A pig animal is a symbol of happiness, luck, calmness. Turkic peoples have many animal images in their culture and literature since ancient times. In addition, the goat animal was used in the ancient Turkic and old Uzbek languages with the names of goat and “**kechi**” and was a general word. A goat is a child of a goat up to six months old. **Serka** – used in vernacular to refer to a goat kid over one year old, **taka** – in vernacular over one year old used of an unharvested kid. **Nor** is used to refer to a male camel. **Moya** – applied to a female camel. **Lo'k** is any kind of camel that can carry a heavy load. The image of a sheep is also often used in works of art.

In particular, it is embodied in artistic works as a symbol of meekness and calm-

ness. The word “sheep” is used in various figurative meanings for people. In the common language, the names of sheep are still different depending on their gender, age, and color. That is, each of them has its own name in the language. A ram is an unshorn male sheep over two years old. This word has been used in the history of Turkic languages for a long time, and M. Koshgari states that it is an Uguz word used in its chbinar and kochbinar forms (Koshgari, 1960). Also, in common language, the term **pichma** is used to refer to a male sheep that has been shorn, while the term **ishshak** is used to refer to a two-year-old sheep. In the history of Turkic languages (Koshgari, 1960) the term used in the form of lamb is now used in the form of lamb in the common language. We know that in the oral art of folk, the image of animals also reflects the elements of the mythical worldview. For example, in the Alpomish epic, animals such as horses, camels, and geese are considered as concepts of totemism. Many d once again confirms the connection with the primitive and early feudal oral creativity of the Estonians. After all, according to the written sources that have reached us, zoomyms are a means of expressing the unique strength and courage of a person due to their metaphorical use in the life and artistic creation of the Turkic peoples, as well as personal names, a symbol of social status added to names. These include wolf, hyena, fox, lion, tiger, boar, bear, elephant, etc., which are also widely used. such words are formed by expressing the metaphorical meaning in the speech of the epic hero, corresponding to the narrative in the performance of the folk gift in the text of the epic. In the language of folk epics, in particular, in the language of Ergash poet epics, most of the means of artistic expression are hidden similes, i.e., metaphors, open similes, epithets, created as a product of primitive imaginations as mentioned above. At the moment, these means of expression are common in the language of Uzbek and Turkish epic works, as well as epic clichés, stylistic formulas and other means, due to their widespread use among epics.

Zoomorphisms (“zoo” – animal, “morphism” – the meaning of form) are selected based on the nationality, lifestyle and culture of the people, which are characteristic of each

language. For example, among the Turkic peoples, since ancient times, it has been valued as an animal of strength, courage, courage and unyielding. Loyal people who believe in themselves are also compared to wolves. Therefore, the wolf was considered a totem animal. Even among the Turkic peoples, there are many names related to the name of the wolf. The name Boybori is also found in the epic “Alpomish”, which is a bright example of Uzbek oral folk creativity. In addition,

the wolf is specially recognized in the literature of other nations. There are even works of art in which the character of the wolf shows love and care for human children. In addition, the wolf zoomorphism has been the leader in the works of totemistic spirit as a metaphorical means of describing a defiant, invincible, brave, brave and loyal person. Based on these, if we consider the metaphors expressed by animals in Uzbek and English in the following table:

**Table 1.**

<b>Uzbek</b>	<b>English</b>	<b>The tool used for similes (in Uzbek and English)</b>	<b>The difference</b>
Eshakdek ahmoq	As stupid as donkey	Dek – as ..as	–
Qo’yday yuvvosh	as gentle as a lamb	Day – as...as	–
Buqadek kuchli	As strong as a bull	Dek – as..as	–
It dangasa	as lazy as a sloth	Dek – as...as	Dog – sloth
Tuyadek sabrli	as patient as a camel	Dek – as..as	–
Sherday jasur	As brave as a lion	Day – as..as	Lion
Tulkiday ayyor	As sly as a fox	Day – as...as	–
Itday qaysar	as stubborn / obstinate as a mule	Day – as..as	The dog is a stubborn/mule
Tovusday mag’rur	as proud as a peacock	Day – as..as	–
Itday charchamoq	as tired as a dog	Day – as..as	–
Oqqushdek nafis	As graceful as a swan	Dek – as..as	–
Cho’chqaday semiz	as fat as a pig	Day – as..as	–
zararsiz	As harmless as a dove	Day – as..as	–
Itday och	As hungry as a wolf/ as hungry as a hawk	Day – as...as	Dog – wolf/hawk
Itdek sodiq	As faithful as a dog	Dek – as...as	–
Qarg’adek qaqimchi	as hoarse as the crow	Dek – as...as	–
Chumolidek mehnatkash	as industrious as an ant	Dek – as...as	–

As we can see from the table above, the metaphors used in both languages are very similar. Almost the same animals were used to represent the movements being expressed. Also, these idiomatic expressions are an important part of our daily conversations. They make our messages clear and concise. They enrich our speech immensely. It should be mentioned that the use of animal behavior and character greatly facilitates language learning, especially the influence of talking animals in attracting children’s attention is strong. This is why cartoons are usually talking animals. Movies about animals are

the most watched because they leave a good impression. In addition, when predators are the main characters, fiction rises to a higher level of creativity. Thanks to animals, writers’ imaginations could reach incredible heights, cross boundaries and express ideas that would be difficult to realize without animals. For example, we can take a dog. Dogs are with us in many households and they also influence our daily language. “Cat” and “dog” are often found in our everyday speech, proverbs, sayings, idioms and other topical expressions. This animal, dog, is considered to be man’s best friend. He is very intelligent,

but is usually called dirty. The word “dog” is used in a variety of situations, all related to the behavior and abilities of a dog.

When we use the verb to dog, we actually mean: to follow, to follow, “to follow (a thief), on the trail” (Oxford Dictionary). However, most of the uses of the word “dog” are pejorative. If someone is compared to a dog, it means that the person in question is low, dirty, etc... A normal cry of a dog is “barking”, but when a dog is angry, it “grunts”. As an animal, it is considered the most loyal animal. We him, the friend of the hunter, the leader of the blind, the guardian of property.

Let’s look at the simile below:

*Itday och – as hungry as wolf*

*As faithful as a dog*

*Itday charchamoq – as tired as a dog*

And we know that there are many breeds of dogs: Collie, Pekingese, Dachshund, Bloodhound, Bulldog and Alsatian.

Another equine animal, almost all cultures hold the horse in high esteem because it embodies strength, prosperity and re-

spect. The horse is perhaps the most noble in the animal kingdom. He is a shy animal who has amazing abilities such as strength, sensing the emotions of his riders and intelligence.

### Conclusion

In conclusion, it can be said that the use of animals as a means of artistic expression has been a tradition for artistic works since ancient times. This is determined by the methodology and specific aspects of the work of art. Animals with human characteristics and features in fiction its depiction through the image gives aesthetic pleasure to the work and serves to increase its level of effectiveness. Animals is based on an approach that takes into account the not always obvious similarities between humans and animals. In this case, y often reflects through visual similes, exaggerations and exaggerations. Also, it is expressed taking into account the national, cultural, values, customs and traditions of the people.

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