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# The Expression of Symbolic Meaning in Proverbs About Natural Phenomena

Muxammadaliyeva Shaxzoda Maxmud qizi<sup>\*1</sup>

1. D.P.P.S (PhD), Tashkent State University of Uzbek Language and Literature, Uzbekistan

\* Correspondence: [shahzodaxon532@gmail.com](mailto:shahzodaxon532@gmail.com)

**Abstract:** How Uzbek Proverb Symbolize the Images of Natural Phenomena at Winter, Summer, Rain, Hail, Downpour, Flood, Hurricane, Thunder: A Study. While plant-related symbolism has been explored by many linguistic studies, that of natural phenomena in proverbs is still understudied, alluding to a definite gap in knowledge. In this behalf, the research implements qualitative content analysis of proverbs to understand how certain natural phenomena are metaphorically associated with various human personality traits, social behaviours, emotional states and moral messages. Seasons such as winter and summer represent ethical oppositions, and rain, storm, and downpour communicate different levels of suffering or frustration in the findings. Tulips symbolize tenderness, and hail and flood hazard, or the especial hardships. For instance, from patience in adversity to valuing knowledge in youth can be articulated with these symbolic layers which are widely accepted among the communities through folklore style in brief. The findings show that the symbolic meanings associated with natural phenomena enhance the pragmatic and emotional effectiveness of proverbs, contributing to their relevance in everyday communication. This study suggests that social-functional image expression facilitates linguistic, cultural, and anthropological interpretations of Uzbek folklore, and offers a basis for a more effective use of proverbs in education, translation, and intercultural studies.

**Keywords:** Symbolic Meaning, Summer, Winter, Rain, Hail, Downpour, Hurricane, Thunder, Flood

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## 1. Introduction

Natural phenomena are diverse, and each season has its own phenomena. In our people, proverbs based on the names of natural phenomena are used less often than proverbs based on the names of plants. Natural phenomena such as winter, summer, rain, downpour, hail, flood, thunder, and hurricane have formed their own symbolic meaning in proverbs. "Some of the proverbs formed on the basis of natural phenomena are in the state of proverbs and currently live in the language under the name of proverb-type wisdom" [1].

People have different characters. Some try to do good to everyone as much as they can, while others only seek evil. Good people can be trusted and no harm will come to a person from them, but one should be wary of every action and word of people with bad characters [2]. Because this can lead to very bad consequences. The winter day is forty days long, and the end is also a bad one; This meaning is vividly expressed in the proverbs "The winter is forty days long, and the last one is also a little bit long; Fear the summer rain, fear

the winter cold" [3]. Winter and summer in proverbs are symbols of bad people, and rain and snow are symbols of their actions.

In the proverb "One winter becomes one summer, and the crow's cawing remains", the winter lexeme has the symbolic meaning of "difficulty", and the summer lexeme has the symbolic meaning of "relief, pleasure". That is, our people use this proverb to mean that if bad days come to you, even if you suffer, continue to do your job, because after these days, happy, bright days will certainly follow [4].

## 2. Methodology

This research adopts a qualitative and interpretive approach aimed at revealing how natural phenomena become symbols in Uzbek proverbs. The initial step was to collate dozens of different proverbs from reliable sources of linguistics and folklore, considering only those proverbs containing words like winter, summer, rain, hail, downpour, flood, thunder or another natural element [5]. Once the corpus was created, each proverb was read again and again, both to understand its literal meaning as well as the emotional and cultural nuances that lay just below the surface of the text. Using methods of semantic interpretation and culturally informed metaphor theory, the analysis presented the natural elements in the way a conventional speaker would automatically interpret them as representations of some aspect of human persona, action, or life circumstance [6]. Of particular interest was the way attributes of nature, like the severity of winter or the softness of a tulip, spontaneously acquire symbolic meanings in ordinary language. Comparisons of interpretations with scholarly discussions and cultural practices were made to eliminate partiality. The focus was to remain true to the original spirit of Uzbek folk wisdom, allowing the proverbs to do the talking, to show how people rely on nature to understand life's challenges and joys.

## 3. Results and Discussion

A person always strives for something, yearns and waits for certain situations to happen. Now, when he says that he has achieved his goal, he hears some unpleasant news or a quarrel arises and he is disappointed [7]. The proverb "A market that is always busy, even if it is ruined by rain" is used in relation to such a situation. In this proverb, the lexeme rain has the symbolic meaning of "obstacle, disappointment".

In society, we can divide people into two categories according to their mobility: the first is hardworking, ambitious people, and the second is indifferent, carefree people. Everyone loves and respects people in the first category, because they do not harm those around them, but rather bring benefits. Everyone tries to avoid people in the second category, because they are of no use to society, they only think about themselves and their current day. The proverb "What good is a cloud without rain?" refers to such people, the combination "a cloud without rain" is a symbol of carefree people [8].

In the proverb "Not afraid of the rain that remains in the downpour", the lexeme downpour means "very heavy difficulty", and the lexeme rain means "lighter difficulty". This proverb is used to mean that a person who has faced many great difficulties in life will overcome some difficulties without fear.

In the proverb "Be a tulip to a friend, a downpour to an enemy", the tulip is a symbol of gentleness, and the downpour is a symbol. Since the tulip is an elegant, delicate flower, gentleness is considered, and the downpour is a short-term atmospheric rain that falls with intensity [9], and its intensity is taken as a symbolic meaning of intensity. Our people have taught us that it is necessary to treat a person's friend as carefully as a tulip, and to treat an enemy mercilessly.

Any big task begins with completing small tasks. Petty theft, deceit, and fraud must be prevented as soon as they begin, otherwise they can lead to huge and irreparable tragic consequences, and one can get into a dead end of crime and not be able to get out of it [10].

"The downpour starts with a drop" and in order to prevent such situations, it is necessary to stop the crooked deeds as soon as they begin. Downpour is a symbol of the result, and the drop is a symbol of the cause.

In the proverb "The flood will not destroy the village of many trees", the flood symbolizes the "difficulty". If a person has many relatives, friends, brothers, and acquaintances, if they are good-natured and can give wise advice in time, it is assumed that he will easily overcome the difficulties and trials of life [11].

In the proverb "The sound of a hurricane can be heard well from afar", the hurricane lexeme is a symbol of a famous person. There are people who are known by many, come to them from far away, give them their gifts, and are treated as the most guests and honored. But they are not valued so much in the place where they were born and raised, where they live. This proverb is used in relation to such people.

A person's memory is strong in youth, and as age passes, it begins to decline, especially in old age. That is why it is better to learn the science and craft that is being learned from youth [12]. Knowledge gained in youth remains permanent, while knowledge gained in old age is easy to forget. "What he knew in his youth - he wrote on stone, What he knew in his old age - he wrote on ice", this is the advice that adults give to young people to emphasize that they should learn the necessary knowledge while they have time, memory, opportunity, and strength. The stone lexeme used in the proverb symbolizes "lifetime", and the ice lexeme symbolizes "temporality".

In the proverb "A mouse born in a mill is not afraid of thunder", the thunder lexeme symbolizes "suffering, difficulty" [13]. This proverb is used to indicate that a person who has been hardworking since his youth, who has been trained in hardships, and who has experienced many sufferings can easily overcome difficulties and is not afraid of them. In the proverb "If you wish for rain, don't be afraid of thunder", thunder also means difficulty. That is, if a person wants to start something, he should be prepared for its difficulties and not be afraid of them.

Parents always think about their children, raise them with care, try to protect them from all kinds of troubles, when the time comes, they risk their lives for their safety and well-being, and even if they themselves do not eat or drink, they give everything to their children without telling them [14]. They almost do not think about themselves, only when there is a very difficult situation and it is impossible to move forward, until then they live as if they are their children all their lives. The proverb "When it rains, it hides its young, when it hails, it hides its own head" is used to express this quality of parents. Rain means light difficulty, hail means extremely heavy difficulty.

In the proverb "A camel's cold enters through a needle's eye", the lexeme "cold" is used as a symbol of "danger, harm" [15]. That is, a seemingly insignificant, small danger or problem should not be ignored, because it can lead to great danger for a person, which is why it is necessary to be careful and act carefully.

#### 4. Conclusion

The study concludes that symbols of nature such as winter, summer, rain, downpour, hail, flood, thunder play a great role in Uzbek proverbs to integrate ideas associated with human qualities, problems, feelings, and ethics. Such things take on significance not by mere convention, but by many generations of embodied experience, such that a heavy winter signifies a difficult person or period of time; a soft tulip denotes someone or something gentle; floods or hail signify a trial beyond the limit of bearability. The analysis reveals that proverbs serve as a cultural mirror that make everyday speakers comprehend life through the natural rhythms and powerful agents of nature. The adjustment of symbolic layers are of great significance to linguistics, cultural studies and education because they make the teaching practice better, translation more accurate, and communication more effective. Simultaneously, the study indicates that much remains to

be learned, especially regarding younger generations' interpretations of traditional symbols and how meanings of natural features shift with sociocultural and climatic changes. More research on similar cross-regional comparisons, or on the change of natural metaphors in modern discourse, could yield greater insight into the continual interprobing of culture, language, and environment.

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