

## **Symbols of Animal in Oriental Culture**

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**Abstract:** The main actuality of this article is that symbols of animal have not been studied comparatively in oriental lingua - cultural aspects. The main purpose of the article is to study symbols of animal as well as their origin and historical and cultural value. Spirituals, beliefs, and the specific fauna of the area where people of Orient live, have resulted to various animals become totem or national symbol. This paper examines the animal symbols, which is considered as totem and sacred, worshiped, as well as has special place in the household of Oriental culture.

**Key words:** east, culture, animal symbols, cult, tradition, custom.

### **Introduction**

The symbol is a reflection of the inner world, consciousness, mind, and spirit of various cultural backgrounds to outer world.

Symbols are not spontaneous; they are created because of human knowledge. The phenomenon of "human being – animal world", developed under the influence of historical, geographical and social factors, and shaped various animal symbols.

Relationship between man and animal has grown over thousand

years. At the end of the first century BC, after the Bronze Age, animal breeding developed and the statehood began, some animals, such as horses, camels, goats, sheep and cows, were important not only economically but also culturally. Nowadays, many areas of human activities such as agriculture, industry, sports, science etc. tightly connected with animals.

Till nowadays many nations of the world believe that most animals are totems and people address them as protectors. Particularly in the Orient, animals such as tigers, lions, wolves, deer, bulls, bear, serpent (dragon) are considered as symbols of power, governance, throne, luck and happiness. These animals are intensely worshiped and highly respected. It is prohibited to kill them and to destroy their dwelling places. It shows that the sign of totem and shamanism still exist in Orient culture.

**Horse**—since ancient times, served humanity. According to the scientific research, horses were domesticated approximately three thousand years ago. Training and teaching horses to do different kind of tasks are more convenient than other animals. The horse is strong, patient, beautiful, neat, keen, and sharp-sighted. It has high ability to see, smell, hear, and recognize something nearby even a little shade cannot skip from its view. In addition to these qualities, the horse has remarkable features like loyalty, devotion, also it is supporter of hardships, traveling companion, moreover protects people from death in battles and saves man from other dangerous situations (Shomaqsudov 2001: 263).

Old Turks considered a horse felicitic creature. It is thought that horse is a constant mate of man, which has been born at the same date and had the same status as a human being. In the dynasty of Huns, the white horse played individual role in special rituals. White horse was very sacred to Huns. Tribal leaders of Hun dynasty while knotting peace treaties to one another, used to add drop of white horse blood into wine

and drink. By doing this, they have oath not to fight with each other, and to live hand in hand, united. Such agreement was overtop of any order (Rahmon, 1993, p. 119).

According to Mahmud Kashgari, the horse is "the wing of Turks" (1960: I, 83). "The horse was one of totemic animal in the Turkic tribes, and as a spirit of goodness it helped the shaman to overcome the evil spirit. The stick of the Shamans often represented the horse symbol, and Uzbek people still have belief that in the horse divine existed". In Fergana, Kokand, Samarkand, and Uratapa regions of Uzbekistan, people imagined divine in appearance of horse. In the Uzbek folk tales and poems, "horse is seen as a loyal companion, fellow traveller, assistant, and sometimes deputy of main hero. One cannot imagine Alpomish without his horse Boychibor and Guroglu without his horse Girot. In the tale "Pahlavon Rustam" (Strong Rustam), main hero's horse always keeps away him from trouble. In the epic "Malikayi ayyor" (Crafty princess), the horse is equally to hero in adventure and heroism. In the tales and epics, divine sometimes comes in the appearance of horse or turns with one somersault into a horse. According to a legend, horses are arisen from deities and dragons. For this reason, in Uzbek folklore hero often meets winged horses". (Eshonqulov, 1999, p. 68-69).

According to Uzbek beliefs, if someone sees a horse in his/her dream, messages about someone's death or signs the risk of the death.

Moreover, in the Uzbek culture, a new housekeeper keeps a horseshoe at the entrance of the courtyard, as a guard tool, to have strong, peaceful family as well as prosperity and fullness.

The horse plays an important role in the culture of other Orient nations. In Chinese mythology, the horse – heaven, fire, yang, south, speed, tenacity. Horse - the symbolic animals Twelve Terrestrial Branches. His hoof brings good luck. (<http://symbolist.ru/en/animals/horse.html>).

The horse is one of the oldest cults in India and Iran. "In particular, ancient Indians highly respected white horses, due to the white horse of king Tvashtara which served as a horse of universe. People believed that "the white horse" could recuperate the king incase he failed or got weak. After the recuperation his wife would give a birth to a baby. They imagined that the physically lust hood of king because of increase of his cattle wealth" (Rahman, 1993, p. 119).

**Wolf**—is the totem of the Turkic nations, it is symbol of manhood and disobedient. In the beliefs of Turk people, some of the Turk Uighurs originated from the wolf. According to legends, the mythical leader "Kök" the mother of Turk Empire Ashin was a wolf and Ashin's clan was derived from the "kök" wolf which was gray.

The Chinese have called the dependent tribe of Ashin 'Tu-kyu'. Moreover, it is called in Chinese Ashina too. P. Pelo described this word as "Turk-yut" (Turks). The term **Turk** means powerful, strong. And Ashina means wolf. Turkic word *bo'ri* (wolf), in Mogul *shono*, *chino* and suffix 'a' in Chinese means respect. One can conclude that Ashina has a meaning magnanimous and munificent wolf.

The imagination of wolf has totally entered to the Ashin tribe. The flag of the Ashin tribe had a golden image with wolf's head. The image of wolf head on the flag moved to all Turk-Mogul nations. After its settlement in every land, the Ashin tribe settled its borders and fixed the gate. At the entrance of the gate they hung a flag with an image of the wolf head. This was a reminder that they were descendants of wolf. This legend came from Turks to Moguls too. According to the legends of Moguls, Genghis Khan originated from the gray wolf (Rahman 1993, p. 43-44).

The wolf has similar traits to the Turk people. It has been described as guiding element in the epics of Uighur 'Ughuz Hokon' and Bashkir traditions. In the mythology of the Turk people, the wolf symbolizes the light as well as considered an animal that is related to

spatial bodies with ability to change them (Ekrem Sarıkcıoğlu, 2011, p. 63).

The reason of keeping belief in wolf among Turk tribes is the legends, which claim that Turks are originated from wolf. The belief in wolf in various ethnic groups of Uzbeks associated with the birth of child and the survival of his life. The Pregnant women from Uzbek tribes of Kashkadarya region such as Kongirat, Avahli, Naiman, Kuchchi, Sarai, and Mangit carried amulet made from skins, bones, and other body parts of wolf... (Mirzaev 1989, p. 129).

In Kashkadarya, if newborn child keeps dying repeatedly, the head of the family father, used to go to mountains and hunt a wolf. After hunting, the wolf was killed, its lower jaw was cut, then newborn baby was put on it, the skin was laid under the cradle, teeth and nails of wolf were hanged in the cradle as a clacker. It was suggested that the wolf protected a newborn baby. Nowadays, people still believe that wolves protect newborn child from various bad spirits. And often the child is named as Boribay, Gurkiboy, Burritosh and Burhikhan (Madayev 2010, p. 23).

Unlike the Turk nations, in other cultures the wolf interpreted as a cruel, malicious, bloodthirsty, gluttonous, greedy animal.

**Tiger**—was considered as an oldest race of the Turk tribes and Alps, it meant, "brave, hero, conqueror, warrior". In particular, Mahmud Kashgari explains the word "tonga" as an animal in a genus of tiger. "It is a prey upon elephant. This is the basic meaning of the word. However, Turks use this word in different meaning. Often the word was used as an alias. For example Tongakhan, Tonga Tegin etc. The great khan of the Turkish nation Afrosiyob was called as 'Tonga alp er'. It means a powerful man, like a tiger" (1963: 379). It proves that Mahmud Kashgari declared Afrosiyob as an 'alp Ertonga', which means "powerful male tiger".

Among Siberian, this animal is known as "bars", in the "Irq

bitigi” (Volume X) it is said that it might be a "goddess" which is "walking in the reeds" or “out of the reeds”. The tiger is interpreted as a spirit of the mountain and cave in the Turk epics too.

Manas' mother, who ate heart of tiger, saw an apple in her dream. According to this totemic belief the hero, at the time of his birth, awarded Gods’ protection, and Manas possessed divine power beforehand (Eshonqulov, 1999, p. 60).

Several artifacts, which emphasize tiger as a symbol of strength and courage, were found in excavations in Central Asia and Asia Minor.

In the period of Buddhism, the tiger’s skin showed the power of Buddhism and the power of the rulers (Ögel 1995: I, 536, Coruhlu 1999, p. 151-153).

Along with said, according to the mythological beliefs of some Altai people to call a tiger by name, is taboo, banned. It is understood that the tiger is a wild animal, and calling it on its own can endanger human life.

Korean Peninsula is called as the country of tigers because of the existence many tigers there. In the legend of ‘Tangun’, which gives information about the origin of Koreans, the name of the tiger has been mentioned for the first time (Yun Ne-khen, 1998, p. 153). In Korean culture, tiger can be seen in different characters and images: tiger-savage, tiger-spirit and anthropomorphic tiger. A group of tigers that comes from mountains attacked the villages frequently. For this reason, the State of Choson was officially engaged in wildlife hunting in order to protect the population. For the reason of the numerous mountain ridges in Korea, the tiger is regarded as a mountain spirit. The white tiger depicted on the wall of the Koguryo Mausoleum embodies the legendary spirit along with the dragon, the phoenix and the tortoise. These mythic animals represent the spatial order. The wild white winged animal saved people from natural disasters and considered as a sacred animal. In the anthropomorphic image of the tiger is given a positive and negative

personality inherent to human being. In historical sources and stories, the tiger is regarded as a positive hero, a loyal protector of humanity. Tiger sacrifices itself for the beloved ones. In other word, the tiger has morale inherent to human beings.

At present, the tiger is a national symbol of Korean nation. Some companies have identified the tiger image for themselves. Tiger has been a symbol of Ulsan football team since 1983. The image of Khodori (“Kho” – tiger, “dori” - child) tiger cub presented as an emblem of national costume of the Olympic Games in Seoul, 1988. In the Winter Olympic games in Pyonchkhan, white tiger Sukhorang (protector) was appeared as emblem (Choi Jungeun).

In China tiger considered as the king of animals, the ruler of all animals on the earth. When tiger symbolizes the "yan", it replaces the lion in the West and as a protector defines lordship, courage, power, and spite. The symbol "yan" which shows the tiger fighting with the heavenly dragon, is a symbol of the "in" on the earth. They both reflect the opposite power of the spirit and substance when they are describing together.

According to Chinese beliefs, the tiger is a very intelligent beast, and after living for five hundred years, it becomes as white as the elderly does. On the entrance to the temples, the government buildings, and the homes of nobleman are decorated with a stone statue of tiger (Malawi, 2000, p. 341).

In China, the tiger is a symbol of courage. Handed over special signs with tiger images to military commanders. The image of the tiger head is depicted on the shields of the warriors and on the gates of the military fortifications to intimidate the enemy. In ancient times, the Chinese warriors covered themselves with tiger skin, snarl to discourage the enemy then attacked (Filimonova 2004, p. 67).

**Lion** – is the king of animals and symbolizes power, honor, and lordship in the most cultures. On the other hand, it shows mercilessness,

brutality, and animal wild life. The double lion represents the double power of the ruler, as well as the guard of doors, gates, and the treasure.

Lion is one of the most important in the Altai region and is one of the most popular animals in legends. The Muslims called Hazrat Ali "the lion of Allah". Arslan Bey, who was brought up by a female lion in the "Book of Dada Korkut", says, "If you want to know the name of my father, his name is "Daghal aghach"; If you want to know my mother's name, her name is Hakan Arslan". According to J. P. Roux, nothing here indicates that the 'aghach' (tree) is his father; on the contrary, it shows that, the wild beast is called as "Hakan" not as "queen" (qatun) (1998: 150).

The image of lion represents power and courage in the Turk tribes. The lion made of marble or wood, placed in the entrance of palace or mausoleum. It is explained that land of Turks always under protection (Rahman 1993, p. 61).

In China, the lion symbolizes courage, strength, power. The married man is the symbol of a powerful lion. In the Japan lion is the king of animals and the image of lion with peony is symbol of flowers queen. In the Iran the lion is the symbol of majesty, power of the Sun and light.

**Bear** – is an important figure in Turkish mythology, but it has not become a symbol of an important animal such as an eagle, a horse or a wolf yet. The symbol of the bear mostly comes across in Turk tribes engaged with forestry. Therefore, the bear is the ancestor of the Bashkir's. Shamans used bear shape clothes. Bear bone ornaments stitched on shirts, dresses and it is seen as a spirit that helps Shaman to fly to sky. In the epics of the Turkish people, the bear was described as a stupid and bad animal (Ögel 1995: II, 533).

J. P. Roux writes that "Mahmud Kashgari called this wild animal 'aba' which means "father", at present time kinship terms continue to be applied to this animal" (1998: 150). It should be noted that the word 'aba'



in "Divan-u lugati't Turk" was interpreted in three distinct meanings: "1. Aba – mother (in Oghuz). Karluk Turkmens call 'apa'. 2. aba - (with thick 'a') bear (in Kipchak). 3. aba - father (in Tubut). This is probably a trace of the Arabic language. Because the Tubuts escaped from Yemen and settled in Turks land and generated from a man. They are the descendants of the Banu Sabit" (Koshgariy, 1961, p. 113-114).

In the Far East culture, the bear is a positive image. Thus, according to the Korean legend of "Tangun", the son of the God of sky, Hwanun turns to a bear named Unne to women and marries her after marriage was born Tangun. Tangun became the first ruler of the Korean Peninsula, and builder of the Choson kingdom. After all the bear became the ancestor and the totem of the Korean nation.

It is stated that the bear is the symbol of strength and courage in China, goodness, courage and power in Japan. In the culture of Ayns, the bear is a cultural hero and messenger of God.

Together with mentioned, the name, the legendary king of the British Empire, which came across in the Celtic and Britt eposes, novels Arthur means "bear" in the Celtic language, it is related to the word Artúr.

**Fox**—is interpreted as the symbol of cunning, deception and falsehood in most cultures. In China, fox (ku-li) represents longevity. In the Chinese and Korean mythology, fox that turns into a girl is famous. According to ancient Chinese beliefs, when fox reaches age of fifty turns to young woman and one hundred a young girl. There are nine tails of fox, which live thousand years, and it turns into a Sky Fox (ten-hu). Sky Fox can take image of woman, as well as a man.

In some Chinese sources, fox is interpreted as a negative image, and in others, it appears as a positive. In the source of the Ming Dynasty "Feng shen yan yi", written that fox goes inside of Danjin daughter of Suhun, commits many sins to Emperor Zhouh Wang, and gets cursed by people.

Nevertheless, in the depiction of magicians in the novel of "Fox Magic's" by Pu Sung Ling in the Ching dynasty, the writer's sympathy is evident. For example: the image of fox-girl. However, we see a fox turned to woman a not woman who turns to fox (Ziyamuhamedov 2010, p. 90-91). Fox was described as a smart, lovely, simple image. Along with that in China, fox symbolizes longevity too.

In Japan, a white fox is a symbol of abundance. Figures fox installed near the entrance of the temple, in the teeth, it is usually the key to the storehouse of rice (<http://symbolist.ru/en/animals/fox.html>).

**Bull** – is a symbol of power, and lordship in the ancient beliefs of Turkic nations. In legends, the image of the bull is widespread. Therefore, the bull lived in a cave with cow was the ancestor of the Kyrgyz nation. Up to present time in the Altai and Siberian tribes bull can be seen as a surname, moreover, it is an important factor in the originate of two ethnic groups, such as Proto-Mongolian Kitans and Oğuz Turks (Roux 1998, p. 146).

Under the influence of Indian legends in the traditions of the Turkic nations, it is regarded as one of those animals holding the world. In the "Book Dada Korkut", the bull is a symbolized power and courage. The bull takes part in zodiac and horoscope too (Coruhlu 1999, p. 162-165).

A Celtic god-bull symbolized strength and wisdom. For Druid bull - this is the sun, a cow - the land.

In China, the bull is one of the symbolic animals Twelve Terrestrial Branches.

In Buddhism, bull is regarded as an personality, ego. Sometimes the god of the Death Valley described as a bull or a buffalo headed. In Judaism the Yahve – "The bull of Israil (Jacob)" and it represents the power of Yahve. In the Iran considered that the bull is a spirit of universe, it is the first created animal and killed first by Ariman. All the debates of creation meets to bull spirit. In India, bull combines strength, speed and

fertility. Shiva travels on the bull Nandine, the keeper of the West. The bull is also an attribute of Agni - "Bull Powerful". Rudra connects with the goddess-cow (<http://symbolist.ru/en/animals/byk.html>).

Generally, in Indian mythology the bull considered as a symbol related to god.

**Deer**—in tale, legend and myths of the Orient it is associated with sunrise, light, purity, renewal and creation. In the many cultures, the horned deer represents the abundance, the Tree of Life, sunrays and longevity. The deer differs from other animals with its subtle movements, beauty, swiftness, rhythm, sensitivity and humility. The deer is one of the most sacred animals of the Turks. It is the divine creature leading people to right way and happiness.

E. Jacobs writes, "The deer in the ancient times (VIII BC), when Turkish culture established in Skiff-Siberian tribes, along with the sacred tree of life accepted as creator goddess.

In the images found in archaeological excavations, the deer unified with the establishment and evolution of the universe and was the beginning and the end of the tribe society. The start, end, resurrection, renewal of the sacred beings, rivers, and mountains are all united with deer and are regarded as the mother animal. Mother-deer is like a tree of life, a source of life and death".

According to Jacob, deer, as a creator, the source of life and ancestor is the only helpmate in understanding the first nomadic and Skiff-Siberian culture. In the Siberian culture, the sun, golden, and deer along with, meant the roots of tribe establishment (Jacobson 1993, 33, 46-47).

According to a myth of the Kok Turks, noted that one of the Kok Turk ancestors was in contact with the sea goddess who was taken shape of white deer. According to legends, during Kok Turks generation wolf had a special role along with the female deer. Imagined that the female deer is a leading goddess and starry freckle on its body are stars

(<http://www.biligbitig.com/2014/06/deniz-tanricasi-geyik-tanrica-turk>).

There are stories about that ancestors of Genghis Khan were Kok wolf (grey wolf) and Red (white) deer. In the memorials of Orkhons, Bilge Khagan refers to the sensitivity and suspense of the deer, such as: "I will grieve if wild deer weep on the mountain." Oguzkhan tied the deer to the tree in order to kill an animal which bothered people. In "Book Dada Korkut", sometimes deer is regarded as an image that guides human beings, helpful, and sometimes traps them (Aytaş G. Türk Kültür ve Edebiyatında Geyik Motifi ve "Haza Destan-i Geyik").

According to legend, the deer guided the Hun hunters to the rich skiffs. In the Bashkir mythology, the deer appears as a holy animal, which is came down from sky and associated with the sun.

Kyrgyz writer Chingiz Aitmatov in its novel "White Ship" also included the legends about deer tribe. According to legend, were killed the whole tribe of deer and only boy and a girl left. These babies are breastfed by horned mother deer. For that reason for centuries, all deer along with horned mother deer have been considered as sacred and have been regarded as ancestors. For decades, originated from deer tribes have put deer horns into the graves of their parents. In the graves around Issyk Kul it is still possible to observe this tradition (Togan, 2010, p. 106).

In Far East culture, deer is one of the most original and distinctive animal symbols. In particular, "the ancient Korean state Puyo meant "deer". From the historical and literary sources of Korea, deer appeared as a sacred animal. According to the beliefs of Koreans, the deer is a sacred, and used as a sacrificial animal for rituals, as well as in Korean literature deer appears as a holy character" (Kim Hyo-Joung 2004, p. 62-63). In Korean folk tales, deer is depicted as an image leading to happiness, wealth, healing ginseng. Thus, in the ancient times the deer was a symbol of Korean Empire, totem of Korean tribes and sacred animal that includes features of shamans.

In China, the deer, especially spotty ones which is spread most in

the area, is regarded as a symbol of happiness, income, luck, health and longevity. Hence, the word "gain" is homonym to "deer" in Chinese. According to the Chinese legends, the gods were riding on different animals, and to the god of eternity accompanied by the spotted deer that was a mascot of medical values. In ancient Chinese medicine, deer was highly valued as a healing animal ([http://pantoproject.ru/articles/heavy\\_aquitard\\_hypothesis\\_and\\_theory](http://pantoproject.ru/articles/heavy_aquitard_hypothesis_and_theory)).

**Pig**—plays a negative role in the traditions of the Turkish people, and initially pork is banned and not eaten. The pig was considered as an animal calling evil spirit, and this attitude continued after Islam too (Ögel 1995: II, 541). In the lingua culture of Uzbek, Kyrgyz, Kazakh and other Turkish nations, the word pig is insulting.

In the Far East culture, especially in China, the pig was considered primarily as greedy and dirty, but after domesticated, it became a useful animal. In Korea, pigs represent the wealth and prosperity. Hence, when the one buys a new home or car, a pig's head serve on the table. Alternatively, if someone sees a pig in a dream, it is believed that a large amount of money will fall on your hand. For this reason, in Korea there are many moneybox-imaged pigs.

In the Vietnamese culture, pig is a symbol of stupidity. Pork in the Jews and Muslims is a forbidden, forbidden food.

**Snake**—is one of the most complicated and universal icons. According to widely spread mythological views the long living snake, after some time, becomes a dragon. For example, one of the Tatar myths states that age of snake from one to eight is called “hayat” (“life”), from eight to hundred called “afchi” (“hunter”), from hundred to thousand called “ajdaxa” (“dragon”) and which is lived thousand year called “yuho” (legendary animal). The Yuho is able to get on the girl's shape. The snake, which has reached age of nine thousand, turns into an "old witch" (Joraev 2010, p. 13). The great long snake is called the “bo‘ke”, and to the eldest of the tribe Yaboku is called “Bo‘ke budraj”.

Sometimes the heroes of those times called the same way (Koshgariy 1963: III, 247).

In the “Irk bitigi” discovery of Duncan, the snake considered sacred, and believed that if the snake appears in the dream, wealth would come to the man. "The Bulgarians did not kill the snake, and the Bashkirs accepted it as one of the twelve gods. The Kalmyks considered the serpent as a celestial creature" (Roux, 1998, p. 151).

In China, the snake is rarely different from dragon, and if that happens, it symbolizes the negative, hateful, destructive, and false and dodges the beginning, being one of the five poisonous creatures. The brother and sister-FO hi-AMC sometimes is portrayed as two people with human beings—one of these rare combinations of the Chinese animal and human traits. They symbolize the yin and yang, and their value is similar to the symbolism cadet. Snake – the sixth animal Twelve Terrestrial Branches.

In Hinduism snake - Shakti, nature, space power, chaos, formless, implicit, expression of Vedic Agni-fire, fierce snake. "Black snake symbolizes the potentiality of the fire.

In Japan, the snake is an attribute of the god of thunder and thunderstorms (<http://symbolist.ru/en/animals/zmeya.html>).

In the Greek tradition, the serpents symbolize wisdom, the renewal of life, the resurrection, and describe singularity of Asclepius, Hippocrates, and Hermes. Evil in Buddhism and in the Jewish tradition symbolizes wickedness, sin, lust.

**Dragon**—is one of the complicated and universal images that represent the big serpent. In Old Turkish language, the word snake was called “lu”, which was shortened from the Chinese word "lung". It can be assumed that the concept of "dragon" came from the Far East (Harya 1955, p. 188).

The dragon called as “yılan”, “nek yılan”, “büke” and “evren”. The “evren” is Turkish word and its origin dates back to very ancient

times. It is possible to find the word in the Bulgarian calendar of zodiac and in the book "Kutadghu Bilig". The term "evren" is evolved from the "evir"—"twisting", describes that the dragon's body is twisted into long rings and rotates in its tail (Roux 1998, p. 115).

In the ancient beliefs of the Turkish people, the dragon symbolized the blessing, prosperity, prosperity, and power, but later on, these qualities became weaker and symbolized as a symbol of evil. During the Huns, dragon festivals were held. The symbol of Chinese Empire has influenced the Turkic people. In that way the dragon, take part in the zodiacal calendar of Turks (Çoruhlu 1999, p. 141-144). A storm, waterspout images; cloud, lightning natural phenomena and all together accepted as a dragon god between of ancient Turk shamans.

In the folk tales of the Uzbeks, the dragon symbolizes an evil, wild spirit. In the myths and legends of Indians and Greeks, the dragon is described as a god of water, fertility, flood, river, sea, and other natural phenomena.

Although dragon is a false, mythical animal, it plays an important role in the Far East culture. There are opinions in China that the dragon has appeared 8,000 years ago. In the past, the tribe Huahia had taken the snake, which lived on the bay of river Huanghe as a totem. It is overcame other tribes, united them and established a strong tribe. As a result, the snake totem as well as totems of other tribes came together to form the "dragon" totem.

An icon of dragon played a major role in ancient farming too. As you know, rains are important in farming. Droughts or overflow from the Huanghe River caused great damage to farming. In such a difficult time, people dreamed about such beings, which have power to control everything, rain, or flood from the sky. They have seen it in the symbol of dragon. Accordingly, dragon symbolizes rain, wind, thunderstorms in China (Kebaytuli 2015, p. 58). In China and Korea, there are beliefs that the dragon lives in the water basins in the winter season and with the

arrival of spring, it is rise to the clouds.

The Chinese consider themselves descendants of the dragons. In the time of the Shang dynasty, the dragon was regarded as a symbol of goodness, power, and happiness. Later, the dragon became the symbol of the power of the emperor.

The dragon and emperor are united, the dragon compared to the ruler Son of the Sky, who is above from others and which is flies from earth to sky. The belief of the people in the dragon power became useful to Chinese and Korean rulers, and they used this superstition. Among the people spread beliefs, that the emperor's face is the dragon's face, his eyes are the dragon's eye, his hands are dragon hand's, his dress is the dragon's dress, his children are dragons, his throne - the dragon's throne etc. (Filimonova, 2004, p. 53).

In China and Korea, the dragon image can be found everywhere: temples, palaces, architectural monuments, and ancient buildings (Sidihmenov, 2000, p. 37). The dragon's image is described majestic, fierce and militant. Moreover, the dragon considered as symbol of color, and it combines more yellow and red.

### **Conclusion**

The animal world reflects the social structure, outlook, spirit, religious beliefs, faith, traditions and customs of the Oriental people. The perceptions of the Orient people on animals reflect the traces of Totemism, Shamanism, and Buddhism. There are two types of totemic beliefs in the Orient, 1) They regard themselves as related to animals. At the origin of a tribe, a particular animal is the basis of this, and considered ancestor and sanctified. In Turkic tribes are wolves, tigers, deer, bulls; Koreans bear, tiger, deer; Chinese dragon and snake considered to be a totemic animal. 2) The respect of animals is characterized by: horse and lion in Turkic nations; Deer in the Korean; Tiger, lion in Chinese; In the Indian cows and bulls also belong to this



group. At present, these animals are in such respect. It is a sin to destroy dwellings without a reason, to disturb whenever they are not needed and kill.

Shamanism was strongly influenced in the establishment of most animal symbols. It is well known that the shamans had the power to conjure, witchery, magic, guide the treatments, drive evil spirits, treat patients, and make rainfall as well as adopted the ability to guide the people. Hence, in the Turkic tribes, the horse as a spirit of goodness helped the shaman to overcome the evil spirit. The walking-stick of the shaman often represents the horse's emblem. The Chinese had seen the power to control the rain or the flood of shamans in the image of dragon. Accordingly, in China dragon symbol represents rain, wind, and thunder. In the Turk shamans, the dragon represents a storm, waterspout images; cloud, lightning natural phenomena and all together accepted as a dragon god. It is possible to see that the leadership of shamans in the Turkic culture moved to wolf and to the deer in the Korean.

As well as in Buddhism, big attention paid to animal symbols. In Buddhism, the lion as a law defender describes Buddha's wisdom, spiritual enthusiasm, advancement, courage, and self-control. Sometimes Buddha described sitting on the throne of the lion's paw. The skin of the tiger also shows the power of Buddhism and the strength of the rulers.

Some of the Oriental traditions and beliefs are directly knotted to animals. The tribes in the Hun state drank wine with drop of white horse's blood promising to each other to not fight, live friendly and united. Most of the trust to the wolf is still kept in different groups of Uzbeks, related to the birth of a child and the survival of his life. They believe that they will succeed luck, by keeping as an amulet various parts of wolf. According to the mythological beliefs of the Orient people, to call some animals by name is a taboo. It is believed that certain sacred or wild animals are dangerous and calling them by name might appeal them.

Religious views, beliefs of the people of the Orient, and the

specific fauna of the regions where they live, have resulted in the turning of various animals into totem and national symbol. In particular, such as lions, tigers, wolves, bulls, deer and bear were symbols of power, dominance, throne, luck, and happiness. The name of these animals has become a name of state, nation, and tribe. Their image is a symbol of state flags, emblems, as well as on gates to the city, temple, palace, architectural monuments, and government buildings appears symbols of sacred animal. Special medals prepared with depicted image of some animals. This tradition continues up to now and depicting the animal image is widely used in some companies, national costumes, sports competitions and souvenirs.

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