

Cross-Cultural Analysis of Zoonyms in English and Uzbek

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Abstract

This article briefly describes zoonyms, their use, their importance in language. In addition, comparisons were made in two languages, English and Uzbek.

Keywords: *Zoonyms, animal images, create the mindset of every nation, national cultures, importance of zoonyms.*

Introduction

Zoonyms are a rich source of metaphors, phraseological units, which represent model national cultural views. They reflect man's lasting observation of animals' appearance and behavior, render people's attitude to them, emphasize some of their qualities, turn into symbols, become the cultural and informational fund of every language and create the mindset of every nation. Animal names are an attractive field of study in many regards as they perform various functions, among which rendering human traits of character is the most outstanding.

Main part

Relevance is due to a certain level of undevelopment of many issues related to the human factor in the language. The development of this problematic seems promising for identifying the national and cultural characteristics of English and Uzbek phraseological units, which allows us to increase our vocabulary and, therefore, enrich our speech. This article examines the semantic-pragmatic and connotatively evaluative relations of phraseological units based on animal images in English and Uzbek languages. Zoonyms imply textual roles within a specific discourse and difference in values, stereotypes and behaviour patterns in national cultures. Studying nominations of a human with a zoonym component we used descriptive and analytical, comparative, linguistic and cultural methods and techniques. We used the contrastive method to identify phraseological units based on animal images in English and Uzbek languages. According to the structure there are substantive, adjectival, verbal and adverbial phraseological units. Within the structural groups according to the semantics there are subgroups used to describe a person, his experience, status, positive and negative qualities, typical properties, emotional and physical condition, behaviour, speech, interpersonal relations etc. we try to identify evaluative connotations of the considered phraseological units. Zoonyms have always been the focus of linguists' attention as they are the core layer of the vocabulary of any national language. The aim of this paper to discover of their meaning, motivation and expressiveness in non-related languages. The article reviews scientific literature devoted to the study of zoonyms, and presents the results of their own scientific research. In an effort to characterize his behavior, feelings, states, appearance, the man resorted to comparison with what was closest to him and similar to himself - the animal world and, despite the fact that the thematic principle of classification of phraseological units is fundamental in the writings of a number of Western and Uzbek linguists, it is the classification based on their internal content that reflects various aspects of people's lives: prudent or stupid behavior, success or failure, as well as relationships between people: their lives' impressions and feelings: approval, disapproval, friendship, hostility, quarrel, reconciliation, rivalry, treachery, condemnation, punishment. Names of animals (zoonyms) - one of the oldest layers of vocabulary in all languages

of the world.

Zoonym components in the English and Uzbek languages are distinguished by a special mental natural association that unites people with the animal world, which is based on a deep connection between the evaluation of semantics and biological signs of animals. The zoonym in the phraseological unit is its semantic center (that is, zoomorphism), and it is in it where lies the basic metaphorical meaning that gives the meaning to the whole expression. The English and Uzbek phraseological units with the zoonym component fund are rich and diverse. The reference to the names of animals is considered natural and normal, since animals, like humans, have their own characteristic habits and peculiar features; each of them has its own way of life and has a unique type of behavior. Many animal names are currently set metaphors. In Uzbek, as well as in English, for example, the cow is stupid ('sigir ahmoq'), the hare is wise ('quyon dono'), the fox is sly/traitor ('tulki ayyor'), the bear is clumsy (ayiq beo'xshov) and so on. Phraseological units with the zoonym component as the name of a wild animal are also quite common. The main "heroes" of such expressions are hare (quyon), bear (ayiq), monkey (maymun), peacock (tovus), strut like a peacock (to display oneself proudly). The phraseological image is formed on the basis of a person's idea of an animal, and the animal's name is sequentially associated with an object that has certain qualities and properties, and with its symbolic meaning. And this is natural, since the whole world around a person is perceived by him through the prism of mythological thinking. Here are a few natural English and Uzbek expressions (idioms) using animals. Like most languages, in English and Uzbek animals are used in many idiomatic expressions. Today we take a look at some basic, widely used, expressions:

- to pig out (to eat too much) — cho'chqaga o'xshab bo'kib yemoq, for example: I really pigged out at the barbeque. I've never eaten so much.
- to chicken out (to be too scared to do something usually after previously agreeing to do it) — qattiq qo'rqmoq, for example: I was going to do a parachute jump, but I chickened out on the day.
- to be a dark horse (A person who keeps their interests and ideas secret, especially someone who has a surprising ability or skill) — og'ziga tolqon solgandek jim yurmoq, for example: I didn't know that Sandra could play the drums. She's such a dark horse.
- to be a pussy cat (a person who is very gentle) — juda ham hushmuomala inson, for example: Don't worry. He looks frightening, but really he's a pussy cat.
- to be bull-headed (a person who is stubborn) — eshakdek qaysarlik qilmoq, for example: Stop being so bull-headed and come to the cinema with us. Everyone is going except you.
- to be in the dog house (to be in trouble) — qattiq kulfatga tushmoq, for example: I'm in the dog house with my wife after I forgot our anniversary.
- to smell fishy (it is dishonest or suspicious) — nosamimiy yoki shubhali, for example: My son's story smells fishy. He said that he'd been in the library all day, but I think it's closed today.
- to be a rat (a person who deserts his friends or associates, especially in times of trouble. Someone who is not loyal) — bevafoo, munofiq, for example: Michael is such a rat. He left as soon as the trouble started.
- to be like a bull in a china shop (act carelessly in the way they move or behave') — gandraklab yurmoq, For example: The footballer ran around like a bull in a china shop until he was sent off.
- to talk the hind legs off a donkey ('a person who talks too much') — ko'p vaysamoq, for example: Her speech seemed to go on forever; she could talk the hind legs off a donkey.

Phraseologisms with names of animals or zoonyms in Uzbek reflect:

- physical qualities, possibilities: otday tez yuguradi; itdek charchagan; ayiqdek polvon,

and others;

– appearance: *misoli oqqush, chumoli bel; cho'chqadek beso'naqay.*

– Psychological qualities (character features): *eshakdek qaysar, xira pashsha* and others; – intellect: *tulkidek ayyor; it kabi aqlli* and others;

– behavior, abilities, skills: *to'tidek takrorlamoq.*

Comparative study of zoonyms of different lingual and cultural communities can enrich the system of lexis revealing interrelation between tendencies of development of national culture and national language; solution of adjacent problems attached to them advances the theory of linguistic conceptualization, which raises explanatory force of philological knowledge. In the Uzbek language about two completely opposite people who will not get along in one place, they usually say: In one cauldron you can not boil two mutton heads — *Birqozondaikkiqo'chqorningboshiqaynamas.* Negative characteristics of human actions are presented in proverbs with zoonim «*ayiq*»: In the Uzbek language, the proverb — “*Ayiqdan qo'rqqan o'rmonga kirmas*” (Whoever is afraid of a bear will not go to the forest) characterizes a timid person who lacks courage to desperate deed. Uzbek proverb. — *Bitta tirrancha buzoq Butun podani bulg'apdi* (One lousy sheep spoils the whole herd).

The results of the analysis show that image standards in different languages have different qualities and characteristics. The same zoonym may not participate in the same semantic function in both languages. Zoonymic phraseological units reflect the specific mentality of that language, that nation, no matter what the language. From the above, it is clear that zoonymic lexicon has been studied not only in non-related languages, but also in languages that are close to each other. Our analysis proves the multilayeredness and wide application of zoonymic lexicon. However, it should be noted that the semantic and structural features of phraseological units in English have not been studied separately. Zoonyms play an important role among phraseological units and they play a significant role in the richness (fund) of phraseological units. The presence of lexemes represented by zoonyms in phraseology indicates that a particular phraseme represents an attitude toward them. Typically, each animal, insect or bird is distinguished by some unique characteristics. In particular, all ants and bees are a symbol of diligence, a lion is a symbol of courage and a rabbit is a symbol of caution.

Conclusion

As is seen from the graph one and the same image can have different connotations in different cultures. For instance, the word “hog”, is associated with dirt, while in the Uzbek language the image of the horse is associated with beauty. In the English culture the word “monkey” reveals the meaning of a character man, and when it concerns very energetic children they are called “monkeys”, while in the Uzbek culture the image of a monkey is rather negative than positive. Moreover, there are specific English zoometaphors which were not found in the Uzbek language: “bat” – a beautiful Afro-American girl; “bear” – physically not attractive woman; “bovine” – a heavy man; “bearcat” – an attractive woman; “beaver” – a man with a beard; “crow” – not a beauty; “shrimp” – a man of little sizes; “lobster” – an awkward man, “zebra” – a physically well-constituted man, “crocodile”- unattractive woman; “pilchard”- low intellectual abilities man; “turkey” - low intellectual abilities man. Besides, for some extra linguistic reasons, there are groups of zoonyms representing the images of Afro-American Diaspora, and images of sexual attractiveness unattractiveness in English and no similar images found in the Uzbek language.



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