



## Zoomorphic Images in Uzbek and Russian Phraseologists

**Yarmatova Mekhriniso Azamatovna**

Senior Lecturer Karshi Engineering and Economic Institute Department of Uzbek language and literature

**Abstract:** *This article is devoted to a comparative analysis of zoomorphic images in Uzbek and Russian phraseological units based on the linguocultural aspect. The article examines the specific characteristics of zoomorphic images in the cultures of the Uzbek and Russian peoples. The material for this article was zoomorphisms of the Uzbek and Russian languages, selected from the cultural heritage of the Russian and Uzbek people, including proverbs and sayings.*

**Keywords:** *zoomorphism, zoonym, phraseological units, symbol, image, national identity. Animalistic image.*

**Introduction.** *Zoomorphisms* are stable phrases containing the direct name of an animal and always have a figurative meaning of “person”, carrying an assessment of a person’s actions or behavior.

Zoonyms in the broad sense are common nouns that are names of animals (cat, cow, dog, etc.) [Gudavichyus 1989, Gutman and M.I. Cheremisina 1972, Litvin 1974, Rosinene 1978, Ryzhkina 1978, etc.]

Proverbs and sayings about animals make up a vast layer in the phraseological fund of different nations and are distinguished by great thematic diversity.

Phraseologisms with animal names surround us everywhere: in fiction, journalism, as well as in oral and written speech. Zoomorphisms are the result of observations and interactions between man and nature, man and the animals, birds and other representatives of the fauna around him. Therefore, this area of phraseology is of great interest for the study of animals. After all, knowledge of zoomorphisms will not only make speech more vivid, rich and imaginative, but also give an understanding of animals and their characteristics.

Two approaches to determining the scope of phraseology have emerged, respectively named narrow and broad. In a narrow sense, phraseological units include phraseological adhesions, phraseological unities and phraseological combinations. Phraseologisms in a broad sense include phraseological expressions, including proverbs, sayings, catchphrases, etc.

In all languages of the world, zoomorphisms serve not only as an excellent means of communication and eloquence, that is, the ability to speak beautifully and figuratively, but are also vivid carriers of information about the culture and characteristics of the worldview and worldview of a particular people. Speakers of the Uzbek and Russian languages have a wide-ranging history, customs, and national and cultural heritage. All these factors were inevitably reflected in their culture and language. As a result, stable phraseological units were formed, which still represent undoubted facts for speakers of these languages.

The language reflects the culture of the people. The zoomorphism ram - qo’y is unique in the compared languages. Geographical location, customs and traditions have left their mark on the

figurative semantics of this animal image. Thus, the following phrase combinations are typical for the Russian language: like a ram at a new gate - looking, staring: not understanding anything; a flock of sheep - about those who, without their own opinion, blindly follow someone, associated with stupidity, stupidity and disorganization. In Russian linguistic practice, a ram's head is used to describe a stupid, clueless person; The definition of sheep's eyes characterizes expressionless, meaningless eyes, a look (f.e.: Uzbek qo'y ko'z - about beautiful brown eyes). In contrast to the Russian zoomorphism ram, in the Uzbek language positive evaluation is found in phrase combinations, stable comparisons, proverbs and sayings.

Cho'pon bo'lsang qo'yni boq, moyi toshsin choradan.

Yeim qo'zi boqsang og'zi burning moy bo'lur

Yetim bola boqsang og'zi burning qon bo'lur.

Signs of “meekness” and “humility” are reflected in the following phraseological units:

Barakallaga qo'y mehnat qilib o'lar.

Qo'y og'zidan cho'p olmagan.

Kar qo'y ikki marta hurkar.

**Discussion.** A striking example of the connection between language and the culture of peoples is given by the Turkmen researcher I. Rovshenov, who points out that the zoomorphism goch (ram) in the Turkmen language characterizes a brave, courageous, courageous young man. “One of the favorite pastimes of the Turkmens,” he notes, “has been caring for fighting rams since ancient times. Almost every family kept rams and prepared them for competitions. At Turkmen weddings and various national holidays, ram fighting is one of the necessary rituals in which the ram defends the honor of its owner” [11, 15].

The zoomorphism wolf/bo'ri in Russian and Uzbek languages is often a description of a greedy, evil, treacherous person. This is confirmed by the following zoomorphisms in the Russian language: “Wolf in sheep's clothing”, “Howl like a wolf”, “Look like a wolf”, etc.

The wolf is considered an animal that causes fear and hatred. Wolves have always been portrayed as greedy, gluttonous and deceitful “bo'ridek ochko'z” - greedy like a wolf. Uzbek phraseological units: bo'ri qulog'I ovda - ears on the top of the head - the ears of a wolf on prey; bo'rini qancha boqma, tozi bo'lmaydi - no matter how much you feed the wolf, he keeps looking into the forest.

The Uzbek “bo'ri” also has a positive assessment as part of “bo'ridek dovyurak” - the image of the fearless.

Unlike the fox, the Wolf is not endowed with cunning (a wolf in sheep's clothing is not capable of misleading anyone), and usually strives to take possession of its prey with the brazen directness of a predator.

In comparisons of the studied languages, the zoomorphism fox (fox, fox) reflected cunning, lies, and hypocrisy.

Russian; cunning like a fox; wags his mind like a fox's tail; -“cunning, pretending to be naive, meek”; follows a ram like a fox - “to constantly follow someone in order to obtain some benefit or benefit.” Since ancient times, the fox has embodied cunning, cleverness and treachery not only in Russia and Uzbekistan, but also in a number of other states.

For example, cunning like a fox, and in Uzbek phrases, tulki o'z quyrug'ini guvohlikka tortadi - the fox calls its tail as witness; tulki - qarsoqning ini bir, g'ar - o'g'rining tili bir - foxes and jackals have one lair, and thieves and libertines have one language; qari tulki tuzoqqa ilinmaydi - the old fox does not fall into the trap.

The fox is a bright female animal in the animal world. The Slavs revered the fox for its cunning, resourcefulness and ingenuity, and affectionately called it godfather and sister. Because of its red

color, the fox was compared to fire, and because of the brown shade of its fur coat, it was compared to a thundercloud. In a figurative sense, a fox is a “cunning, flattering person” [Ozhegov 1997, p. 328], “a crafty, cunning person, a creep, a sneak; selfish flatterer” [Dal 1999, vol. 1, p. 89]. In proverbs, the zoonym fox is presented as follows: The fox will cover everything with its tail. Whoever entered the rank as a fox will become a wolf in the rank. The fox even counts chickens in his sleep. The fox will come and the chickens will cackle. Every fox praises its tail. The fox has a long tail, but it won't sit on its own.

The typical image of a donkey in Russian is one of stubbornness, but this is explained by a much stronger sense of self-preservation, which is why we are accustomed in everyday life to “he is stubborn as a donkey.” In the Uzbek language, a donkey in a figurative meaning is “someone rude, mediocre, and stubborn”; in addition, “this is what they say about someone who is unable to appreciate the beautiful.” In Uzbek proverbs and sayings, the image of a donkey is found quite often, here are the most colorful of them: In the zoonyms “eshak” there is a higher degree of offensiveness “eshagiga yaraha tushovi” (like the donkey, such are the ways) or (like the hello, such is the answer), “hangra, iblis yiling eshakmi” - (don't cry, scoundrel, he was born in the year of the donkey, or something), “eshakka xudo shox bersa, hammani suzadi” (give the donkey only the horns - he will gore everyone, or give free rein to the scoundrel - he will break everyone's neck and etc.

“Donkey” is used figuratively to describe a stupid and stubborn person

In Russian culture, it is rather a symbol of stupidity: A donkey will remain a donkey, / Although shower him with stars: / Where he should act with his mind, / He only flapping his ears (G.R. Derzhavin, “The Nobleman”).

A **bear** is a large, clumsy animal, somewhat similar to an adult human. Russians associate this animal with the idea of great physical strength, clumsiness and gentleness, combined with the ability to stand up for itself: an angry bear is capable of sweeping away all obstacles and defeating any opponent. real bear (colloquial) (about a person); Like Russians, Uzbeks turn to the image of a bear to characterize a clumsy, uncouth person who does not know how to behave and goes ahead:

As you know, a bear spends the entire winter hibernating in its den and sucking its paw. In this regard, in both Russian and Uzbek phraseology, the bear is associated with the idea of laziness. In the Uzbek language, it was revealed that the zoomorphism *ayiq* (bear) in terms of human *appearance and physiology* expresses both negative and positive qualities of a person:

**ayiq** - positive: strong, strong. About the man; *V, tabir joiz bo'lsa, ayiqday baquvvat, xushchaqchaq inson ekan* (He, so to speak, was cheerful and strong as a bear.) (O.Yoqubov. «Xotiralar»);

**ayiq** - negative: slow-witted, stupid, clumsy, rude; a person who moves awkwardly; *V kotibni ayiqday befaxm odam bulsa kerak, deb o'ylagandi* (He thought about the secretary that he was dumb as a bear). (N.Eshonqulov. «Bevaqt chalingan bong»).

In the Russian view, a bear is lazy (he spends the entire winter hibernating in his den, while sucking his paw), gentle (never attacks first), but knows how to stand up for himself: an angry bear is able to destroy all barriers and defeat any opponent. Such features of the animal appeal to the Russian people; they see in the bear an animalistic image that embodies a number of national traits of the Russian people. Obviously, this is why the bear is often perceived as a symbol of Russia [13, p. 120].

The bear is one of the Russian mythological images. In the past, it was a totemic animal of many East Slavic tribes that were engaged in hunting. The image of a bear is one of the main folklore images; the bear often becomes the hero of Russian fairy tales and fables. In folklore works, the bear is presented as a large, clumsy, slow animal, destroying objects and surroundings with its clumsiness (the fairy tale “Teremok”) - in this case, the external qualities of the animal are emphasized.

Bear hug.

Disservice.

The analyzed zoonyms not only characterize various actions, but also give a positive or negative connotation and serve in literary texts to figuratively describe a person.

Phrase phrases with the component - zoonyms belong to a special group of expressions that include the names of animals, birds, and insects. They expose negative qualities - laziness, deceit, boasting, stupidity, and welcome positive traits - hard work, honesty, courage.

**Output.** Based on the material described above, it can be argued that Uzbek and Russian proverbs about animals, in addition to understandable differences, have much in common. Images of animals such as a dog, fox, rabbit, wolf and even a donkey carry the same meaning in proverbs and sayings of both languages.

Animal images also have discrepancies, which are inevitable, since phraseological units with zoomorphism components reflect the mentality of a nation, its imagination, identity, worldview, cultural values, everyday traditions, and the historical past of the Uzbek and Russian peoples.

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