

# National and Cultural Features of Zoomorphic Systems

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**Abstract.** This article analyzes the zoomorphic of the Uzbek and German languages and their national, cultural characteristics. The use of zoomorphism peculiar to the culture and social lifestyle of the compared languages is given. The features inherent in animal zoomorphic images, which served as the basis for the creation of the studied phraseological units, are revealed by comparative analysis.

**Keywords:** phraseological units, zoomorphic image, comparative analysis, figurative image, national and cultural characteristics.

**Introduction.** In many languages of the world, the figurative image of people is revealed through phraseological expressions expressed by the names of animals, and this comparison is widely used in fiction. When studying phraseological units, the ethnolinguistic features of both languages are taken into account. Zoomorphisms create a traditional and unique concept sphere and create an opportunity for the scientific study of the theoretical basis for identifying the specific and general features of the language and culture of a particular people.

**Main part.** The image of a bear (*der Bär*), expressed in Uzbek and German phraseological units, has many common features in both languages. The bear is known to be a huge and rough wild animal. In fiction, the image of this animal is embodied as a protector of others and oneself from evil due to its great physical strength. In particular, we see that an angry bear is able to sweep away all obstacles and defeat any opponent. In the German language and literature, the expressions "*ein Bär von einem Menschen*" - a real bear, "*er ist stark wie ein Bär*" - he is strong like a bear, he is a real bear, are used in relation to brave, courageous and strong people. Also in Uzbek literature we can find such analogies to the image of a bear. For example, "*Sometimes in acute political issues, in critical situations, they tear everything around like a bear in a glass workshop*" [1]. In the passage quoted above, the bear is described with adjectives such as angry, strong, and brave. But in Uzbek literature there are more cases when the bear is used in relation to "*rude*", "*stubborn*", "*clumsy*", "*scattered*", "*lazy*" people. We can see this clearly in the following passages: *Musurman, who did not expect this, threw it away and ran around the room like a bear bitten by bees, pinched the tip of his nose with two fingers, and puffed out his cheeks like a drum* [2]. *A young man sitting in front of him with an ugly face and full lips, as clumsy as a bear, opened his mouth with sparse yellow teeth and laughed softly* [3]. *Bear cub Grisha ran away clumsily, like a bear that had been bitten by bees* [4]. *Seeing Khudobanda walking with spread claws, like a bear, Jonnigor felt something and wanted to scream, but his voice did not come out* [5]. Like the Uzbeks, the Germans also refer to the image of a bear to describe a bully, a rude person who does not know how to behave: "*ein ungeleckter Bär*" - a rude, ill-mannered person, "*er ist plump wie ein Bär*" - is used in a rude, disapproving tone, as bear.

It is known that the bear spends the whole winter in its lair, hibernates and sucks its paw. In this regard, both in the Uzbek language and in German phraseology, the bear is associated with the image of laziness: to suck a paw, that is, "*auf der Bärenhaut liegen*" to rest and sleep like a bear. "*After I take and return the village of Tajulislam to this greedy mullah, he will lick my hand like a bear*" [6]. *If you don't have an eye, you'll lie down like a bear, suck your paw and somersault* [7]. It can be seen from the above passages that people are depicted as working, toiling like bears, and resting. As a matter of fact, it is not for nothing that the Uzbek literature says: "*A good rest is sympathy for work*". In Uzbek-language sources, zoomorphisms associated with the image of a bear are not as common as in German-language ones. As shown above, in the Uzbek culture the bear acts as a lazy animal, but this feature is almost not reflected in the phraseological units of this language. The most common image of an animal in the phraseology of both languages is a dog, and this animal has its own meaning in the culture of social life in both languages. For example, zoomorphism associated with a dog (*der Hund*) is widely used in everyday life in Uzbek and German literature with unique names. The

Germans stand out among other peoples with their attitude and care for dogs. Because they love dogs and treat them with special tenderness. For the Germans, dogs are first and foremost faithful companions. It accompanies people from ancient times to the present day. However, despite this, in some German linguocultures, the image of the dog is ambiguous, and sometimes negative. We can see this in the following negative phraseological units: For example, "*Kein bunter Hund schaut dich an*" - no one needs you, no one pays attention to you. From this it can be seen that the image of the dog is not always portrayed positively. Sometimes, through the zoomorphism "*der Hund*", adjectives such as laziness and distrust, which are not characteristic of animals, are used to identify some negative qualities in humans. For example, "*den Hund hinken lassen*" is used to express such characteristics of people as "laziness", "cunning", "distrust". For the Uzbek people, a dog is a pet, the most ancient and first friend of man, a hunting assistant, a guard, a guide. Despite this, sometimes it is expressed by many negative comparisons. For example, the phrase "*Here you walk like the last leg of a dog*" [8] is used for people who are lagging behind in everything, lazy, apathetic, or the sentence "*I fidget in my shirt like a lousy dog*" [9] describes people in such situations, as helpless, humble and destitute. "*It turns out you drove Ibrahimbek out of here like a stray dog, right?*" [10]. In the Uzbek language, the zoomorphism "stray dog" is used to refer to homeless, unwanted, stray people.

At the same time, the Uzbek people can use the image of a dog to describe people who are angry and aggressive towards others. For example: "*Karachi and Mongols are as aggressive as dogs. If not, then the spread of Genghis Khan into the Maghreb exists in their blood. They will find a grave for themselves in this! Jews can suddenly rush like dogs at their opponents*". From the above example, it can be seen that here the image of the dog intensified its negative connotation. "*Tulkinboy, whose blood was seething, rushed at him like a fighting dog*" [11]. "*This humpbacked, flattering husky like a husky, never stops poking at others like a rabid dog when his owner applauds! Here's what to be afraid of*" [12]. According to the explanatory dictionary of the Uzbek language, the word "dog" is used in two different meanings:

1. *Low breed guard dogs [Madina]. He went inside, despite the barking of the dog, which rushed as if he wanted to break the chain* (Mirmukhsin, a woman with a veil).

2. Means an insult (ratio) in relation to such a dog. Ali said from the grid: "You, dog, can do it, of course, and left without saying a word (Mirmukhsin, *Architect - Yes, shameless, yes dog!* - *Began to scold the rich man Karatay* (Oybek, Selected Works). [13]. As well as in the Uzbek language, in German phraseology there are expressions indicating the aggressiveness of this animal. For example, the expression "*Stumme Hunde beißen gern*" is used for people who quietly finish their work: "*hat man so vor ihrem Zorn keine Not bellenden Hunden stopft man das Maul mit Brot es wird nichts so heiß gegessen, wie es gekocht wird hüte dich vor Katzen, die vorne lecken und hinten kratzen stumme Hunde beißen gern wer droht*" [14].

In Uzbek and German cultures, the dog is also used as a zoomorphism to refer to "tired", "horg'in", "overworked" people. For example, "*Then, looking at her husband, who burned his mouth, as if he was running away, and ate hastily, although he thought that he would really get tired like a dog, this time his soul ached: Am I playing?*" [15]. In German, the expression "*leben wie Hund und Katze*" is sometimes used to refer to people who cannot get along with others, who cannot easily compromise. According to the explanatory dictionary of the Uzbek language, the phrase "dog - cat" is used to refer to people who do not get along with each other and have a quarrelsome relationship: "*Alexander understood the seriousness of the issue, because Maria never left Alexander without breakfast, even when the couple quarreled like a cat with a dog with her father*" [16].

It should be noted that the names of animals in some phraseological units of the German language have no connection with the meaning of the text. For example: the expression "*vor die Hunde gehen*" is not associated with a dog, but a unit related to mining and metallurgy. In the past, miners who performed poorly were fined. The accused under the name "*Hunte*" had to drag a heavy cart behind him. As a result of such a misunderstanding, the above phrase arose. Such errors are found not only in German, but also in the languages of other peoples. German linguists such as W. Kramer and W. Sauer explored the above etymological concepts of misnomer.

The badger is often called kashkaldok by the locals. This is a predator belonging to the family of marsupial mammals. Although badgers are considered to be very cautious animals by nature, this characteristic is not used as a zoomorphism. That is why images associated with the name of this animal are very rare in Uzbek literature. Perhaps the fact that this animal is rare in our country is one of the main reasons

for this. However, the image of his appearance is used to relate to people. According to the explanatory dictionary of the Uzbek language, people who are too fat and round are called badgers: “*They attach their horses to an old shovel that lies at the head of the field, and begin to rake the earth, moving like a badger*” [17]. *He's round like a badger, like a cotton basket* [18]. On the contrary, in contrast to the Uzbek language, in the German language and literature we can find more zoomorphisms associated with the badger. Because this animal is widespread throughout Europe. In addition, most often we can meet this animal in German folk tales. The badger spends the winter with a "wonderful" dream, living in the hollow parts of the underground. It is thanks to this characteristic that zoomorphisms related to it are found. For example, "*schlafen wie ein Dachs*" - sleeps like a badger.

Like the animal images mentioned above, the image of a bull (Ochse) is also widely used in Uzbek and German. The bull was kept by people from ancient times among the peoples of the world and its labor was used. Therefore, in the compared languages, there are many zoomorphisms associated with this animal trait. For example, the Uzbek phrase "worked like a bull" corresponds to the German phrase "*arbeiten wie ein Ochse*". We can see this in the following examples of fiction: "*Millionaires! Work like a bull in a factory from morning to evening and earn three hundred soums, see if you can gather a thousand people and have a wedding*" [1], "*In the evening he returned to his hut as tired as a bull that has been dragging a cart all day*". Here, the above zoomorphisms are used to reveal the image of hardworking people, tired of hard work, being in a tired state. If we compare these comparisons with the characteristics of the bull, then in some of the following sentences we find images used in relation to his appearance. The gigantic and rough appearance of the bull is applied to human behavior and appearance. Negative coloration is visible in zoomorphisms, which are often compared to the appearance of a bull. For example: "*You will die if you say you want to pee a child like a bull!*" *Don't yell! What pleasure I got from your father, what pleasure I will get from you*" [11], "*Tashmamat felt sick looking at his ugly face, neck like a bull*" [19] and so on. "*Er konnte arbeiten wie ein Ochse*", "*Wenn sie arbeiten wie ein Ochse und das gut hinkriegen, können Sie über Ihren Leistungsgehaltsanteil ordentlich verdienen und eventuell aufsteigen*". We can translate these German sentences as follows. "*He works like a donkey, if you work like a donkey and do your job well, you can get paid appropriately and achieve high results at work*". It would be appropriate to translate this phraseological unit into Uzbek as "worked like a bloodhound." As can be seen from the examples above, this animal is used in both languages to refer to hardworking people.

**Conclusion.** In conclusion, it should be noted that the description of human characters and features in fiction through the depiction of animals gives the work aesthetic pleasure and serves to increase its effectiveness. Zoomorphisms are based on taking into account the not always obvious resemblance of humans to animals. Due to its linguo-pragmatic features, it is necessary to be very careful when using zoomorphism in a foreign language in the process of communication. After all, these expressions should be used only after a thorough study of the culture and customs of each country. As a result of research, the information obtained allows foreign language learners to better understand the meaning of zoomorphic phraseological units and avoid translation errors.

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