



## THE SEMANTIC BASES OF ZOOMORPHIC PRAISES IN UZBEK AND ENGLISH COMMUNICATIVE CULTURE

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**Abstract.** In world linguistics, the amount of research on the description and classification of specific speech acts and genres is increasing day by day. Today, the main attention is paid to the study and analysis of communication between communicants. To date, the formation of speech genres, the use of language tools in them, and their place in the process of speech influence have created the need to study in a wider scope. As a result of this necessity, the need for research on the analysis of speech genres in languages of different systems has increased. In world linguistics, the comparative study of a certain concept with other languages provides a clearer idea of its essence. Various organizers and manifestations of speech communication lead to a wider disclosure of the specific features of the interaction of the interlocutors and the intentions expected from this effect. In this research Linguo-cultural features of zoomorphisms of Uzbek and English are shown through table and differentiated according to two cultural outlook and their usage in the public speech.

**Keywords:** communicative culture, praise, zoomorphic praise, semantic basis.

### **Introduction.**

Praise is a personal and social positive assessment directed at a person and the environment around him.

Both languages have specific language units for this concept expression. But the expression of the concept can be very different.

Praise is a unique, active form of influencing a person. The emergence of the genre of praise implies several constituents: the addressee of praise (praiser), the addressee of praise (the person to whom praise is directed), the object of praise (what is being praised), the subject of praise (the basis of praise), the motive (why did praise arise?), form (what form was chosen: verbal, non-verbal...speech, word form, parame...), understanding of praise, result, etc.

Praise expresses the attitude to the object, clarifies the emotional description of the communication, brings the interlocutors closer, increases attention to the informative part of the communication.

Praise is an emotional concept, and its occurrence carries a certain informative load.

Observing the expression of this concept in Uzbek and English materials belonging to different systems, which reflect the linguistic landscape of the world in different ways, helps to reveal the cognitive and emotological essence of emotional concepts.

### Literature review

In world linguistics, many studies have been carried out to study the essence of the concept of “praise”. In European linguistics T. Van Deyk, J. Searle, J. Austin, A. Vejbiska, K. Bach[1], in Russian linguistics we can take as an example L. Klochko, R. Serebrayokova, Z. Galimova, V. Leontiev, S. Pogojaya, V. Vasilina’s[2] scientific research work on the concept of “praise”. In the development of this field in Uzbek linguistics a number of scientists such as Sh. Safarov, M. Hakimov, S. Muminov, Sh. Iskandarova, S. Boymirzayeva, A. Pardayev, N. Hamroyeva[3] conducted research on the problem of speech activity.

The importance of praise in English culture has been noted by many observers, in particular, according to A. Vejbiskaya, praise should be sincere and real, not “manipulative”. “Praise is appreciated only if it comes “straight from the heart” and shows sincere feelings, not just the desire of the recipient to please[4].

M.A. Kormilisina and G.R. According to Shamenova, the communicative category of politeness allows to create ethical conditions for successful communication. The main analyzed components include:

- a) being ready to show respect, sympathy, goodwill, attention, and help to the interlocutor;
- b) self-control and research of one's qualities in the expression of negative evaluations and feelings;
- c) compliance with the rules of behavior accepted in this society[5].

According to T.V. Larina, one of the most important values of English culture is the autonomy of a person belonging to individualistic type cultures. There is a lexeme privacy in English to express the inalienable right of the British to autonomy[6]. The concept of personal autonomy identifies many features of English communicative behavior that are not specific to Uzbek culture.

There are many views on the concept. In world linguistics, Uzbek linguistics, there are many studies on this topic. Although this term is not found in the works of classical linguistics, the theories that are the basis for modern literature are rooted in them.

Yu. Stepanov: believes that the concept is a small model of culture: he creates culture and is born from culture. As the cream of culture, the concept has extralinguistic, pragmatic, extralinguistic information[7].

There are many ways to express a concept: art, traditions, religion... But language is the leader in this regard.

I.A. Sternin emphasizes the informative moment in the concept: language is the key to the conceptsphere formed in the human mind[8].

That is, the genre of praise, which is the object of our observation, is also a way of the emergence of the concept of praise.

“The verbalization of concepts occurs with the help of various language units that are formed under the influence of the historical period, the cultural development of society, and are explained by the traditions of this or that nation, the uniqueness of the way of thinking, and the principles of information coding” [9].

The existence of the concept of praise in the conceptual sphere of any culture should not be

doubted by anyone. The place of emotional concepts in the linguistic landscape of the world is unique.

I. I. Chesnokov considers the emotional concept to be a certain model of behavior formed on the basis of a feeling or a complex of emotions and which can be described in the context of social interaction of people[10]. This view is also useful in understanding the nature of the concept of praise: emotional concepts can be internal (specific to a person), affective (directed to another). Of course, this classification is conditional, and these concepts are usually of a mixed nature. In particular, praise is an expression of internal positive evaluations towards someone, and this implies a certain perlocution - a speech effect.

The purpose of praise is perlocution. These aspects should be reflected in the formula.

Also, praise can be directed not only to behavior, but also to other qualities:

The following types of praise directed at a person can be shown:

- 1) praises specific to a person's inner, moral qualities;
- 2) praises on the general appearance of a person;
- 3) praises that appreciate the ability...

This is not a complete list, of course.

Also, praise can be directed to a thing (in the broadest sense).

Each national mentality forms a certain conceptual system. In particular, while autonomous qualities of a person are important for Western culture[11], Uzbeks value personal qualities in connection with social interests. Human qualities deserve praise only when they are positively accepted by society.

### **Data and methods**

It is known that mankind has had a close relationship with animals and creatures since ancient times.

The figurative use of animal images is called zoomorphism[12].

Zoomorphisms are often used in the expression of the concept of praise.

Now, we analyze zoomorphisms in the Uzbek language:

For example, it is difficult to find a simile (man) like turtle-dove in Uzbek in other languages. There is a national-cultural connotation in the standard of simile like turtle-dove, in which the Uzbek-specific emphasis of the sign of "non-violence" is expressed. The soft nature and movement characteristic of turtle-dove finds a positive interpretation in the Uzbek perception. It should be noted that it is aimed at understanding the qualities of each person and his personality, and in their metaphorical interpretation is characterized by an implicit understanding. In particular, lions, wolves, leopards, dogs, geese, eagles and similar animals are often found on the text level and are distinguished by bright axiological color and bright conceptual content. In Uzbek culture, lions, leopards, tigers, eagles, falcons, and hawks are considered brave, strong, valiant, courageous people; peacocks, nightingales - to people with beautiful, sweet voices; flowers, buds, cypresses, moon, stars, and sun are used for beautiful and pretty girls. Zoomorphisms are divided into the following types according to their content:

#### **According to character, nature, personal characteristics:**

A commonly used zoonym lion means "fearless, brave, courageous".

Wolf zoonym means "Brave, strong, courageous".

The next zoonym lion is mainly expressed in terms of "strong, fearless, energetic, majestic" in relation to men.

People domesticated dogs thousands of years ago, and since then these creatures have become loyal friends. They are relatively intelligent, loyal and very useful companions in all aspects of human life. In fact, Uzbeks have a special respect for dogs, which is reflected in the signs of “loyalty, faithfulness, alertness, intelligence”.

A sheep is widely used to refer to a “calm” person. The Uzbek national-cultural view is also reflected in the standard of the sheep analogy. But although such a standard of analogy exists in other national cultures and languages, in them this standard is used as a measure for other signs, not “gentleness”.

Eagle zoonym means “sharp-eyed, brave”.

Hawk is used for men in the sense of “ambitious, dexterous, violent, zealous, cutting from the place of capture”.

Deer is used in the meaning of “quick, alert, careless, fast”.

In Uzbek culture, the symbol of an elephant means “powerful, durable, strong, big”.

#### **According to appearance, physical characteristics:**

Regarding the appearance of a person, mainly the body structure, in Uzbek culture, the term “bear” is widely used in the sense of “strong, excellent, powerful” in relation to men. In English, bear is used in a negative sense, such as big, rough.

The term “bird” is used in Uzbek culture in two different ways. The first meaning is “light, very little weight”, and the second meaning is “gentle, pleasant movement” in relation to people.

The word camel is used to describe men’s appearance. This word expresses the qualities of “strong, courageous, healthy, mature young man”.

Goose is used in the Uzbek language and culture in the positive sense of “keeping its height straight, stretching its neck, stretching its legs”.

The word duck is used when describing the appearance of boys and girls. This word is used in the meaning of “beautiful, nice, shapely”.

The most used symbol in Uzbek folklore is the nightingale. In classical literature, A. Navoi, Babur, Maqsd Shekhzodas often referred to the image of a nightingale. Nightingale means “sweet-tongued, singing with all your heart, praising at a high level”.

#### **Female zoomorphisms.**

##### **According to character, nature, personal characteristics:**

It is worth noting that in the Uzbek linguistic culture, the appearance of a person is reflected in the language in comparison with the beauties of nature, and there are expressions describing a woman.

For example, gazelle is “nimble, unyielding, flying, swinging, moving lightly and quickly; is used in the meanings of thin”.

In addition, it is also used metaphorically for women’s eyes in Uzbek artistic works.

Peacock zoonym is realized with the words “to shine, to dance” and “to dance gracefully, gracefully, delicately, to walk gracefully, to dance beautifully”.

The zoonym swallow is widely used in Uzbek poetry and fiction. Poets and writers compare the beautiful eyebrows of women to a swallow.

Now, let’s analyze zoomorphisms in English language culture:

#### **Zoomorphisms representing the concept of masculine (men).**

##### **Character, personal qualities**

Lion (lion) zoomorphism is used in the meaning of "brave, strong" (often, famous):

*"He was a lion of a man. No, make that three lions, " said Lineker...[13].*

Cock zoonym (often a leader in something) is described in relation to people as being strong and active on the one hand, but on the other hand – "arrogant and ambitious".

*Keith Allen, actor, 53, London: People either love me or hate me. Why would they hate me? Oh, you know: arrogant cock [14].*

In English, squirrel is used for people who work hard and worry about the future.

### **Zoomorphisms representing the concept of woman**

#### **According to character, personal qualities:**

Lioness zoonym means "brave, strong, healthy".

*Mum was an absolute lioness and I give equal thanks for my survival to her and my surgeon[15].*

The lexeme Tigress is expressed in the meanings of "brave, strong, energetic", but at the same time, as a "cruel, wild woman". This zoonym is often expressed in positive terms. For example, we can see the proof of this in the following context: *...his wife could have made Ivan the Terrible quake in his boots. A tigress when it came to pursuing career appointments both for her husband and their eldest son...[16].*

English people express their happiness, "very happy" by lark zoonym: "She's happy as a lark".

#### **Regarding age:**

Zoomorphism chick is used to emphasize that women and girls look young for their age: *My first love was a chick named Lisa Cohen, you know what I mean?[17].* Lamb which is commonly used for both men and women, has been found to be used to praise "kind, calm, gentle" in a positive sense.

The fox zoomorphism, which belongs to this group, is used in the English linguistic culture in the sense of "smart", but at the same time in the sense of "cunning".

*She's a clever fox, the Madonna of oral history[18].*

According to the results of the analysis, it was found that the names of a number of animals and birds have only positive qualities. Squirrel from wild animals, lamb from domestic animals, dove from wild birds, eagle, nightingale, lark reflect only positive qualities among the English. In the English linguistic culture, among the personality traits, smart, hardworking, active, attentive, and in some cases, famous and lucky characters are used as a praise to people.

This positive behavior is more likely to be one of the signs of approval of the material side of life (famous, lucky) by the British.

In English society, positive qualities, especially strong, attentive, experienced, gentle, cheerful, are mostly highly valued, while qualities such as intelligent, hardworking, sharp eyes, melodiousness, innocence occupy a lower place in the English value system.

When the British refer to people who do something quickly as hare, tiger, they describe a strong person through animals such as mule, horse, bull and bear.

If the English make someone's face look like a bear, in this case it can be expressed in a negative sense, that is, rudeness.

### **Results and discussion**

In the table below, we can see the use of zoomorphisms in the Uzbek language as praise:

#### **Table 1.1**

#### **Zoomorphisms of praise in the Uzbek language**

Sema	Zoomorphisms																
	Lion	Wolf	Bear	Elephant	Deer	Dog	Sheep	Goose	Eagle	Hawk	Bird	Swallow	Gazelle	Camel	Nightgale	Duck	Peacock
Courageous, brave	+	+												+			
Fearless		+															
Strong			+	+													
Loyal						+											
Gentle							+										
Sharp eye								+									
Quick									+								
Quick, alert					+												
Powerful				+													
Strongly			+											+			
Light, nice move											+						
keeping height straight								+									
Sweet voice															+		
Agile, does not give grip												+					
Shining, feminine																	+
Twist (eyebrow)												+					
Beautiful, shapely																+	

In this table we can see the use of zoomorphisms in English as a praise:

**Table 1.2**

**Praise zoomorphisms in English**

Sema	Zoomorphisms
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	Lion	Fox	Tiger	Lioness	Tigress	Bear	Squirrel	Lamb	Cock	Hare	Mule	Horse	Chick	Bull	Dove	Eagle	Lark	Nightingale	Swan
Famous	+																		
A leader in something, active									+										
Energetic, brave				+	+														
Looks young													+						
Kind, gentle								+											
Clever		+																	
Brave, strong	+			+		+					+	+		+					
Someone who does something quickly			+							+									
Sharp-eyed																+			
Has a melodious voice																		+	
Gentle											+								
Worker							+												
Very happy																	+		
Elegant, beautiful																			+

It should be noted that there are many zoonyms with a positive connotation in the Uzbek linguistic culture. Zoomorphisms representing male concepts are: lion, wolf, lion, tiger, bear, dog, eagle, swallow, goose, deer, nightingale, sheep.

It was observed that zoomorphisms (deer, peacock, swallow) representing women's concepts are less than men's.

Zoomorphisms commonly used for men in English culture are: lion, eagle, cock, bear, tiger, bull, horse, mule.

The zoonyms representing women are lion (woman), tiger (woman), fox, swan, chick, sparrow.

It was found that lambs, squirrels, pigeons, nightingales, and hares are among the zoomorphisms that generally express the concepts of man and woman.

### Conclusion

The genesis of the units chosen for the praise concept is noteworthy. In particular, zoomorphic expressions are very widely used in both languages. The synthesis of close and opposite meanings, which is a unique aspect in the expression of the concept of praise in general, is typical for this type of expressions. For example, in English, the zoonym Cock (often a leader in something) is described in relation to people who are strong and active on the one hand, but on the other hand “arrogant and arrogant”. The lexeme Tigress is expressed in the meanings of “brave, strong, energetic”, but at the same time, as a “cruel, wild woman”.

In the English linguistic culture, among the personality traits, smart, hardworking, active, attentive, and in some cases, famous and lucky characters are used as a compliment to people. It is likely that these positive behaviors are one of the signs of approval of the material side of life (famous, lucky) by the British.

In English society, positive qualities, especially strong, attentive, experienced, gentle, cheerful, are generally highly valued, while qualities such as intelligent, hardworking, sharp eyes, melodiousness, and innocence occupy a lower place in the ethnos of English values.

It was found that there are many zoonyms with a positive connotation in the Uzbek linguistic culture. Zoomorphisms representing male concepts are active: lion, wolf, lion, tiger, bear, dog, eagle, swallow, goose, deer, nightingale, sheep.

It was observed that zoomorphisms representing women's concepts (deer, peacock, swallow) are less than those referring to men.

Zoomorphisms commonly used for men in English culture consists of the following: lion, eagle, rooster, bear, tiger, bull, horse, mule.

The zoonyms representing women are lion (woman), tiger (woman), fox, swan, chick, sparrow. Zoomorphisms that represent male and female concepts in common include lambs, squirrels, pigeons, nightingales, and hares.

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