

Zoonyms in English and Uzbek Languages

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Abstract: This article analyzes zoonyms in English and Uzbek, focusing on their unique characteristics, linguistic nature, functions, and distinctions. Zoonyms, which are words formed from the names of animals, reflect cultural values, perspectives on nature, and linguistic features of a people. The analysis of linguistic, cultural, and semantic aspects of zoonyms in both languages holds significant importance in linguistics.

Keywords: zoonyms, abstract, concrete, symbolism, semantic richness, anthropomorphic.



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INTRODUCTION

Zoonyms (from the Greek “zoon” - animal and “onoma” - name) refer to terms related to animals. They encompass not only the biological species of animals but also the qualities, behaviors, and symbolic meanings associated with them in relation to humans.

In linguistics, zoonyms are classified into various types, particularly:

- *Biological zoonyms* – the scientific names of animals.
- *Figurative zoonyms* – words whose meanings are often not directly related to the animal itself, but represent the animal’s behavior, character, or other attributes (for example, fox can mean “cunning”, wolf can mean “wild”, or “a good friend” in some contexts).

Common features of zoonyms in English and Uzbek: In both English and Uzbek, animal names generally have both **concrete** and **abstract** meanings. There are several common features between the two languages:

Semantic richness: In both languages, animal names express human moral characteristics, ethical values, social status, and other distinctive qualities.

In English: the word *eagle* is often associated with strength, glory, and courage.

“Soaring Eagle” by Ed Ostrom

Borne by the strong currents of wind on high

The majestic eagle soars in the afternoon sky,

*Effortlessly flapping its feathery wings to gain height
Peacefully soaring; to those below a wondrous sight.*

*These gentle giants of the sky have wondrous sight
That to their food source always guides them aright,
They keep their eyes fully fixed on the ultimate goal
Of finding food so they might be healthy and whole.*

In Ed. Ostrom's poem, the eagle is used as a symbol of freedom, power, and transformation, illuminating the idea of striving for perfection in life and finding inner strength. This poem contains motifs about a person finding their own path and striving for freedom.

In Uzbek: *eagle (burgut)* — used as “striving for high goals”, “a strong and brave person”.

Osmonda bir burgut uchib yuribdi...

*Osmonda bir burgut uchib yuribdi,
Qanotin silkitar mag'rur va masrur.
Eh, uning ko'zlari yonib turibdi,
Otash nigohida qat'iy bir g'urur.*

*Yerdagi hayot ham emasdir taxir,
Yuksaklik meni ham chorlar har nafas.
Ey burgut, qanotim yo'q mening axir,*

Menga ham uchmoqlik buyuk bir havas.! (Amirqul Po'ltan. *Osmonda bir burgut uchib yuribdi.* 1973)

The image of the eagle is used in this poem as a symbol of both desire and practical power, freedom and the pursuit of high goals. The writer looks at the eagle with admiration and admiration, expressing his desire to pursue high goals. Through this poem, the poet glorifies the ideals of a person to pursue his goals, develop himself and achieve high heights.

Symbolism: Research has shown that animals are often used as symbols in both languages:

In English: **an owl** usually represents wisdom and peace.

The phrase “**Wise as an owl**” is a common English idiom. This phrase is mainly used in folk and everyday language. However, this phrase can also be found in literature and poetry. The poem describes the wisdom of an owl. It says that an owl embodies wisdom because it speaks little and listens a lot. This behavior encourages people to be patient and listen.

*“A wise old owl lived in an oak,
The more he saw, the less he spoke.
The less he spoke, the more he heard.
Why can't we all be like that wise old bird?”*

(Published in Punch magazine in 1875.)

In Uzbek: **the owl** can be associated with “wisdom”, “ambition”, and “silence”. For example:

Among the works of art written in a figurative manner in Uzbek classical literature, the most famous is Muhammad Sharif Gulkhani's “Zarbulmasal”. The writer chose Bayugli (Boyo'g'li)

and Yapalakkush to convey the relations and customs of the time in which he lived. Bayugli and Yapalakkush were the embodiment of the owners, who had a crush on him. In the work, Bayugli is depicted as greedy and extremely stingy with wealth.

In English: animal names are often used in special meanings, in the form of aphorisms and proverbs. For example, there are proverbs and phraseological units such as **chickens are counted in autumn, a barking dog never bites, busy bee** (someone works a lot), **early bird** (someone who likes to be awake early).

In the Uzbek language, zoonyms are often used in accordance with traditional and folk nature, and animal names often acquire a special meaning in folk tales, legends and folklore. For example, “Lison ut-tayr” (Arabic – “Language of Birds”) is an epic poem by Alisher Navai, one of the important monuments of Uzbek classical literature and the Uzbek literary language. Lison ut-tayr is a philosophical epic, in which the poet expressed his mystical ideas through figurative images and the adventures of heroes focused.

“Lison ut-tayr” is about the words of Sheikh Najmiddin Kubro and his eye on a dog, which tells the story of how the dog achieved its status.

Shaikh Najmiddin Kubro was considered a great leader in his day. If he noticed anybody taking pleasure in looking at him, his eyes would shine with rays of saintliness and then that person would fall unconscious and rising immediately with their own Saintliness. The Shaikh’s power was so great that even a mere glance of him could transform someone into a saint.

One day, when the Shaikh was drunk, a dog caught his eye. Once the dog tasted the savor of friendship with the Shaikh, he abandoned its dog-like behavior. It came up to the Shaikh and it put its head on his lap and announced his loyalty and in this way became a leader among dogs. Wherever the dog went in the city he was immediately surrounded by packs of dogs. Wherever he sat he reigned as the shah of dogs and other dogs would place themselves around him like bodyguards

From the example above, it is evident that the dog has long been a symbol of loyalty and devotion, as we all know.

In English and Uzbek literature, zoonyms (animal names) convey a variety of meanings and play an important role in describing human traits, character, or social status. Animals are often associated with humans through their unique characteristics (such as strength, speed, intelligence, or bravery), making them significant symbolic elements in literature. Our arguments can be supported by analyzing English and Uzbek literary works.

In English literature: zoonyms also carry symbolic meanings and are used to illustrate the connection between humans and animals. They are frequently employed in poetry, stories, and novels to reflect **human qualities** or **behaviors**.

*In Rudyard Kipling’s “The Jungle Book”, the **lion** Shere Khan is portrayed as a dominant and powerful predator. His name emphasizes his strength and fearsome nature. Shere Khan demonstrates his power and fearlessness when fighting against humans and other animals. Through this, the story conveys lessons about justice, courage, and moral behavior, reflecting the deeper meanings often associated with animal symbolism in literature.*

In Uzbek literature, zoonyms are widely used to depict human character, spirituality, and social status. They are prevalent not only in poetry but also in stories and epics. In *Said Ahmad’s* story “*Qoplon*”, the image of the dog is presented with both positive and negative traits. The **dog** is often used as a symbol of loyalty and friendship, yet in some cases, it can also represent evil or malice.

In *Shukur Kholmirezayev's* short story "*Ot egasi*" ("*The Owner of the Horse*"), the horse is not just an animal but a symbol of human dignity. Through its strength, patience, and loyalty, the horse reveals the protagonist's emotions, inner struggles, and life philosophy. As the character takes care of the horse, the story emphasizes values like honesty, hard work, and conscientious relationships, highlighting the moral qualities that shape the protagonist's character.

In both English and Uzbek languages, names derived from zoonyms (animal names) are often anthropomorphic (related to human characteristics) or widely used in cultural contexts. These types of names are based on specific similarities or chosen according to particular traits. Let's take a look at some names derived from zoonyms in both English and Uzbek languages.

In English, names derived from zoonyms include:

- **Lion** – "Lionel" (Used for people who are strong or brave, like a lion).
- **Cat** – "Catherine" or "Kitty" (This name is used for independent or unique individuals, like cats).

In Uzbek, names derived from zoonyms include:

- **Sher** – "Sherzod" (Used for people who are strong and brave, like a lion).
- **Arslon** – "Arslonbek" (Describes people who are strong, swift, and ambitious, like a lion).

These names reflect the qualities of the animals they are associated with, often emphasizing strength, courage, independence, or uniqueness.

These names, based on the characteristics of animals, are used to create qualities or social status attributed to individuals. Especially, names given to people often signify a specific animal in traditional or cultural contexts, linking them to either positive or negative traits associated with that animal. Thus, these zoonym names help express values and characteristics attributed to individuals in society.

CONCLUSION

In both English and Uzbek languages, address terms derived from zoonyms are primarily based on the characteristics of animals. These terms are often used to express affection, respect, humor, or to strengthen social bonds. By drawing on animals' abilities (such as strength, speed, intelligence, or loyalty) and characteristics, people use these terms to address each other, reflecting the cultural values and relationships between individuals.

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