

The Problem of Words and their Construction in Turkish Using Zoonyms to Express Human Features and Character Traits

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Abstract--- *This scientific article deals with the use of animal or plant names in giving human appearance and character traits. The ability of language to express human appearance through zoonim or phytonim is examined.*

Keywords--- *Personality, Character, Zoonim, Phytonym, Image, Portrait, Positive, Negative, Appearance.*

I. INTRODUCTION

The Uzbek and Turkish people, who have long had the same language, religion and heart, and fought together in historical events, have strong historical ties, common spiritual values and traditions.

The role of long-standing literary ties is very important in strengthening ties between the Turkish and Uzbek peoples.

It is known that the Republic of Turkey, which has a wide political, economic and cultural significance in the world, has a special place in the foreign policy of Uzbekistan. Turkey is one of the first countries to recognize the independence of Uzbekistan.

In recent years, a completely new page has been opened in the history of brotherhood, friendship and bilateral relations between our peoples, and its growth with new ideas further strengthens our relations.

Our hearts are one, our intentions are common. The two brotherly states support each other in international and bilateral relations.

It can be said that the appearance of the interlocutors in a conversation is of great importance in first impressions, in job interviews, and in evaluating people.

How a person introduces themselves to their appearance is very important. Friendly and sincere expression, confident communication, eye contact and effective use of body language are important requirements for demonstrating a person's unique characteristics.

II. THE MAIN FINDINGS AND RESULTS

Just as everything in the universe is interconnected, so humanity is closely intertwined with nature. Proof of this is the naming or simulation of human behavior, character, and appearance with the names of animals or plants. From time immemorial to the present, it has become a tradition for bad-tempered people to be likened to wild beasts, good-natured people to domestic animals, and sensitive, mobile people to some birds.

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The zoonyms, which are the names of the realities of the animal world, form one of the oldest semantic groups in the lexical structure of many languages. Due to the development of figurative meanings, zoolexems are actively used to describe human qualities and actions.

Belonging to a particular culture is determined by the presence of a basic stereotypical core of knowledge that is repeated in the process of socializing an individual in a particular society, so stereotypes are inappropriate names in a culture.

In our opinion, a stereotype can be expressed in different linguistic forms - lexical-semantic variants of a word, its interrelationship with other words, serving as a symbol, and so on.

The similarities and differences between the Uzbek and Turkish languages are also considered through the use of images expressed by zoonyms in the annotated dictionary of both languages.

Zoonyms are a direct reflection of the ethno-cultural conditions in which the lexical fund of languages is formed.

In characterizing the human image, his character plays an important role. Character traits are words that are often used to describe the various characteristics of a person, such as his or her moral, intellectual, social traits, personal characteristics, and the character traits of an object and being. Such adjectives can be described in Turkish in 3 different ways, positive and negative or neutral:

1) Positive qualities of human character in Turkish: *agah* (knowledgeable, aware of everything, vigilant), *açıkelli* (generous), *açıkfikirli* (open-hearted person), *açıkkalpli* (pure hearted), *açıksözlü* (honest), *açıkalin* (one who does not renounce righteousness), *açikel* (generous person), *açiker* (right worded), *ahi* (generous), *ahlaklı* (kind person), *babacan* (ia pure-hearted, as well as handsome pure man who justifies the slander), *adamgibi* (polite, intelligent, obedient), *adamsarrafi* (a sensitive person who knows what is going on inside people), *insan sarrafi* (sensitive), *affan* (a man of will, a man who avoids evil deeds), *afif* (chaste man), *afife* (chaste woman), *namuslu* (modest), *temiz* (pour), *dürüst* (right worded), *afşar* (quick-witted, alert, flexible people), *çevik* (vigilant), *atılgan* (skillful), *uyumlu* (obedient) etc.

Positive stereotypes include the zoononym “*kurtgibi*”. This zoomorpheme, which is used for people who know their job well and is enterprising, is used in the Uzbek language to describe a “greedy” person in a negative sense.

2) The negative qualities of human nature are described in Turkish as follows:

afal (scattered, chaotic), *açıkgöz* (self-seeker), *ahmak* (stupid), *cingöz* (cunning), *yalancı* (a liar), *kaba* (rude), *hasetçi* (mean), *inatçı* (stubborn), *kurnaz* (cunning), *dedikoducu* (gossip), *sinsi* (jealous), *hain* (traitor), *burnuhavada* (vindictive), *bencil* (egoist), *kiskanc* (mean), *kinder* (offensive), *kavgaci* (quarrelsome), *sahtekar* (hypocrite), *ikiyüzlü* (hypocrite), *cimri* (scoundrel), *duzenbaz* (cunning), *dolandirici* (cheat), *hırsız* (thief), *katil* (killer), *uyanık* (cunning), *vurdumduymaz* (nonchalant), *adamsendeci* (given to arrogance), *acımasız* (stone-hearted), *açıkağızlı* (fool), *zalim* (evil), *alçak* (mean), (arrogant)arrogance, (inatçı) o’jar, (bencil) selfish and other. The negative and positive characteristics of people are also expressed through the quality of their speech, intentions, or body parts.

To express negative stereotypes, zoonyms such as *mandagibi* (tonkaday, ishyokmas), *tilkigibi* (cunning, *laganbardor*) are used.

3) There are other characteristics of the character that are not clearly visible, positive and negative. You can see what they mean in the text. For example, salak, lakayit, inatçı, yaramaz (savage, careless, merry, stubborn, fierce) and others. In the case of the indifferent person, the quality of indifference was used to express a negative attitude, while in the example of "He made him indifferent to the wrong people", he showed a positive meaning.

Serinkan, means cold, that is, a person who does not climb on the heels of a flood, and it is used in a positive sense in the phrase, "It was cold to gossip."

Eye colors really give information about people's characters. So how can we get information about a person's character based on their eye color?

Dark Brown and Black Eyes

Characters with unique leadership qualities and very sharp decisions are often found in people with this eye color. People with such eyes, in which the color black is very dominant, they deserve more love from other people. This allows them to become leaders, that is, those who are reconciled to all are dark brown has an eye. However, people with this eye color usually succeed in sports because they are very successful. The deep subtlety of these people, who do not allow discipline in any competition, makes them unique. This type of eye is very common among Uzbeks and Turks.

If black-eyed and dark-haired girls are considered beautiful for Uzbeks, blonde hair and light-colored eyes are beautiful for Turks. Black eyes - this is used to describe black eyes, just like in Uzbek.

Or blue eyes... Angel or devil... The choice you make decides who you are. People with blue eyes have great mental power and their symptoms are shaped by which direction they use it. Blue-eyed people are never simple. Selfishness can be seen mainly in people with blue eyes. Blue-eyed people have the power to amaze others and can be very dangerous when they choose evil.

Rare gray eyes actually belong to the blue color type. The most important thing about talking about gray-eyed people who carry two different characters is that they have something to hide from everyone. This allows them to easily get good or bad characters like blue-eyed people. If the color of people with this eye color is a little lighter, a hero will appear.

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Light brown eyes are very common in Turkey, and kind and sincere people have such eye color. Research at Charles University in Prague shows that people with this eye color are polite, respectful and respectful. According to another report, people with this eye color sleep less than other people. Therefore, sleep can often be a problem for these people. People with light brown eyes often find it difficult to go to bed and get up on time.

Lexical-semantic Method of Word Formation

It uses words from another category before or in place of the signifier: poison (pepper) fire (child).

A person's appearance or character is also expressed in compound words:

In the form Adj+noun: yapaloqyuz (round-faced), kaltafahm (stupid), ochofat (hungry), maydagap (talkative), and oliyjanob (generous).

Noun+Adj: boshqorong'u (pregnant), yoqavayron (torn down), jig'ibiyron (angry), tepakal (bald-headed), xonavayron (bankrupt).

Noun+noun: bodamqovoq (almond headed), sheryurak (lion-hearted), darveshsifat (darvesh), devqomat (muscles).

Adv + noun: hozirjavob (quick minded), kamgap (taciturn), kamsuxan (laconic).

Verb+Verb: yebto'ymas (over eater).

Adv+verb: cho'rtkesar (frankly).

Pronoun + noun: o'zboshimcha (self-willed).

Noun+verb: tilyog'lama (deceptive), gadoytopmas (lost), tinchliksevar (peace lover).

Pronoun+adj: O'zbilarmon (self-willed).

Number+noun: ikkiyuzlamachi (selfish), qirqyamoq (forty-scarred).

The jump of adjectives is that it comes in a syntactic function that the noun performs in the sentence. When an adjective is omitted, the adjective takes on the shape of the noun and performs its syntactic function.

- a) Becomes the subject: Kind takes goodness and evil man gets badness.
- b) The target is the determinant. The generous donor has a hard time.
- c) Comes as an object. Do not deviate from the good, do not approach the bad.

Words that describe human nature are also used to refer to the worldview and mentality of each language nation. For example, the phrase "generous" in Uzbek, which means generous, can be expressed in Turkish as cömertor "açıkgönüllü" or the word "alçak gönüllü" in humble meaning. It is noteworthy that the word alçakis used interchangeably. We can use the expression "güleryüzlü" in Turkish to describe a cheerful person. The word "üzümün çöpü, armudun sapı" means a person who "looks for dirt under the nails".

In Turkish, the words that express the image and character of a person can be divided into positive and negative:

Words that express positive features: İyi, mert, cömert, dürüst, saf, temiz, sessiz, aydın, üstün zekalı, çalışkan, ciddi, samimi, güzel, ahlaklı, mihriban, şefkatlı, temiz, titiz, zeki, terbiyeli, dikkatli, sorumlu, sabirli and others.

Words that express negative features: Kötü, korkak, cimri, yalancı, kurnaz, geveze, ahmak, aptal, tembel, inatçı, geri zekalı, deli, dedikoducu and others.

There are also character attributes that can be expressed in a compound word, they are arranged in the following order:

Noun+Adj: adamakıllı, bilim adamı;

Noun+Verb: konuksever, yardımsever, misafirsever, yurtsever and others.

And the expression of the human image in the Turkish language through zoonyms is defined in accordance with the worldview, mentality of the Turkish people. Zoonyms that characterize the human character in both languages are much more. Below we will come up with some examples.

In order to depict beautiful black eyes in the Uzbek language, the combination of “eşekgözlü” is used in the expression of large and beautiful eyes in the Turkish language, when using the analogy with the eyes of ohu, kuralay.

In the Uzbek language, the eye of gazyron, the eye of ahu, tuya, like the black eyes of the child tim, is given by the quralayish eye compounds.

The expression “Eşekgibi” comes in the Turkish language in such meanings as being foolish, rude, thoughtless. In relation to an emotionless, emotionless person, the combination “eşekderisigibi” is used. In the Uzbek language, these compounds come in the meaning of a person who has not worked hard or is extremely stubborn. At the same time, the expression “eşekgözlü” is used in relation to the big-eyed person.

The combination of “şahinbakışlı” (Falcon eye) is also used in Turkish if the views are expressed by the analogies “Eagle Eye”, “Falcon eye” in the Uzbek language in relation to sensitive people who can see sharp or far away well.

To represent the people with a forty-nose in the language, the “deaf nose” combination is used. In fact, the crow's nose is also compared to this, since it is slightly curved.

For those who are too lean and come from Karachi, too, the expression “kargagibi” is given. Also, the hip is called “ceylangibi” in relation to women with a waist and thin hips, that is, it is similar to the ohu.

Through the expression “Ceylangibi”, beautiful women are represented in the figure.

Aristotle, in his Poetics, states the following: “It's a manifestation of a person's inclination to do something, to have a preference for something or to dislike something. A person acquires character if he pursues a goal in his words and deeds. If a person has good goals, his character will be good. It can happen to anyone” [1].

There is a slight similarity between the two languages in the definition of stubbornness, which is one of the negative characteristics. In Uzbek, the term “stubborn donkey” is used, while in Turkish it is likened to a more stubborn mule. That is, it is represented by the compound “Katırgibi”.

The same analogy is given in both languages in the form of “fox” and “tilkigibi” for cunning and lazy people.

The word “kurtgibi” is used in the introductory sense. In Uzbek, however, the wolf does not express such a character, and in Uzbek, the analogy of “like a wolf” and “like a hungry wolf” is used to describe a very open person. There are some differences between the two languages.

In Uzbek, a short-sighted person is likened to “tovuqmiya”, while in Turkish, “tavukgibi” is used for people who fall asleep early. “Horozgibi” is used to mean a person who knows his rights and is in charge of everything. In Uzbek, especially in the vernacular, the term “chicken” is used for arrogant young men who consider themselves to be in heaven, even if they can't do anything.

The compound “köpek gibi” is used for a person who is lazy, arrogant, and flatters adults.

The word Akrep means scorpion in Turkish, but the word “ciyangibi” is used for humans and “tongue of poison” is used to describe a person.

There are phrases in Turkish that allow you to express human characters in an artistic and effective way. For example, the phrase “mürekkepyalamış” (licking ink) refers to people who are devoted to science and spend their lives studying, while the phrase “yüzünü köpek yalamış” refers to a person who is shameless and rude.

In Turkish, a person's heaviness is often expressed in phrases that are one of the means of expressing an idea concisely: *ağzına bakla almak* (to take a bean in one's mouth, that is, to put talc in one's mouth); *ağzını bıçak açmamak* (“He could not open his mouth with a knife), *ağzına çakıl taşı almak* (“to put gravel in his mouth”) and others. There are many phrases that form antonyms for these same phrases. For example: *ag'zında bakla ıslanmamak* (do not wet the beans in the mouth), *çenesi düşük* (talkative). *Onlar, Sörlerden ziyade benden çekinirlerdi. Niçin mi diyeceksiniz? Çünkü gevezeydim, sakallı dayının dedig'i gibi, ag'zında bakla ıslanmazdı.* (R.N.G., 29). Tarjiması: *Ular murabbiyalardan ham ko'proq mendan qo'rqişardi. Nega deysizmi? Chunki sergap edim, soqolli amaki aytganday, ichimda gap turmas edi.* (M.I.29-b). Translation: *They were more afraid of me than the coaches. Why? Because I was awake, and as my bearded uncle said, I couldn't talk.* (M.I.29-b).

The translator did the right thing by choosing an alternative to the Turkish phrase “Ag’zında bakla ıslanmamak” meaning “avoiding to speak”, and the two phrases matched perfectly.

In the examples from Rashod Nuri Guntekin's novel "Cholikushi", the author and translator Mirzakalon Ismaili skillfully expressed the character of a person in phrases, which further increased the artistic value of this work:

Moreover, *Besime Teyzemin kızı Necmiye, annesinin dizi dibinden ayrılmayan sessiz ve biraz da hastalıklı bir çocuktı* (R.N.G., 25) into Uzbek, *Basima aunt's daughter Najmiya was a kamgap, a sick maiden, who did not separate from her mother's skirt.* (M.I., 25) In the sentences, *annesinin dizi dibinden ayrılmayan çocuk* (a child who could not leave under his mother's knee, that is, a child who does not go out alone to the street, hatching from home, tied to his mother) words that have entered into the phrase pasted the composition of the phrase, this is in the sentence structure “*sessiz ve biraz da hastalıklı bir...*” a free combination is not considered a component of the phrase. The phrase *annesinin dizi dibinden ayrılmayan çocuk* 1 in this sentence came from the meaning of “*not to be left behind by his mother*”, that is, “*not to leave home alone to the street, a child tied to his mother*”.

So here:

Or, the idea expressed in sentence *Hüseyn, delişmen bir adamdı. Beni çabuçak sevmiştı. Ben de umulmaz ve affedilmez bir vefasızlıkla onun sevgisine mukabele edivermiştim.* (R.N.G., 9), more precisely, the combination of *sevgisine mukabele etmek* is expressed in the Uzbek translation by means of expression (to trample) and further enhanced the artistic level of this translation: Hussein was a more insane man. He loved me dearly. I, on the other hand, trampled on his love and humiliated him with irreparable infidelity (M.I., 8).

In this example, we see that character traits such as “delişmen” are more insane, and “vefasız” is unfaithful, are translated in their own equivalent.

A number of Turkish zoonyms can also be seen in the expression of human portraits. While “taygibi” combinations are used for strong, young, shoulder-length, overweight men, “at gibi” analogies are used to describe women in this look.

The words “asstump”, “as pig”, and “as ox” are used in Uzbek to describe rude, very fat, and lazy people, while “mandagibi” combinations are used in Turkish. Manda means wild bull.

A very patient, unspoken person is given “karıncasabırlı” for each person who performs the assigned task. In Uzbek, the same analogy is used for a hard worker. In a sense, both languages have similar meanings.

In determining the artistic skill of each writer, the uniqueness of creating a portrait of his hero is of particular importance. Because a portrait created by a writer is the first basis for creating an image of a literary hero. Who is involved in the events that are captured in the play, what they look like, what they look like, and what kind of character they are, is first and foremost portrayed through their portraits.

The main reason why the events in the work are more impressive and attractive than in everyday life is, first of all, due to the heroes who are at the center of the events being written.

Depicting people not just in a general way but as having a certain character is the most important feature of fiction. Literature reflects the inner world of man, his relationship with the social environment, through the embodiment of various characters.

III. CONCLUSION

To conclude, each language is important in the use of words in its place, in the study of ways of expanding meaning, in the expression of its peculiarities through the linguistic view of the world. When the expression of a person's image and character is seen in any language, it is based on the worldview and mentality of the representatives of that language. It also shows how wide the language is.

A comparative analysis of the materials of lexicographic sources of Uzbek and Turkish languages allows us to talk about the existence of common and specific features in the perception of zoonymy. What they have in common is the presence of a zoonym in both language systems, including the animal's biological characteristics and zoomorphism. In both languages, zoometaphors are used to describe a person in both negative and positive ways.

The analysis of the “behavior” of the zoonyms in these languages allows us to say the following:

1. The considered zoolexems are actively used in the texts of both languages and serve as a symbol of various human vices;
2. The zoonyms of both languages are used to evaluate human behavior, state, behavior, and attitudes both negatively and positively, which is explained by the peculiarity of the perception of the animal world, in which the same animal is characterized by similar characters.
3. In these languages, zoonyms are also widely used in proverbs and sayings.

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