

## Phraseological units with zoonyms in English and Uzbek languages.

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**Annotation.** This article examines animal-based idiomatic expressions in English and Uzbek, focusing on zoonymic elements in phraseology. Phraseological units, stable word combinations with figurative meanings, reflect cultural traditions and values. The study compares common animal-related idioms in both languages, illustrating how animals symbolize human traits and behaviors. It highlights idioms that have equivalents in both languages, as well as English idioms without direct Uzbek counterparts. The article emphasizes the importance of learning phraseology for language acquisition, as these expressions enhance fluency, enrich language, and offer insights into cultural perspectives. By comparing English and Uzbek idioms, the research shows the universal yet culturally distinct ways animals are used metaphorically to convey human characteristics.

**Key words:** phraseology, phraseological unit, onomastics, zoonomy, linguistics, connotative meaning.

## Фразеологические единицы с зоонимами в английском и узбекском языках.

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**Аннотация.** В этой статье рассматриваются идиоматические выражения, связанные с животными, в английском и узбекском языках, с упором на зоонимические элементы во фразеологии. Фразеологические единицы, устойчивые словосочетания с переносными значениями, отражают культурные традиции и ценности. Исследование сравнивает распространенные идиомы, связанные с животными в обоих языках, иллюстрируя, как животные символизируют человеческие черты и поведение. В нем выделяются идиомы, имеющие эквиваленты в обоих языках, а также английские идиомы без прямых узбекских аналогов. В статье подчеркивается важность изучения фразеологии для усвоения языка, поскольку эти выражения повышают беглость, обогащают язык и дают представление о культурных перспективах. Сравнивая английские и узбекские идиомы, исследование показывает универсальные, но культурно различные способы использования животных в метафорическом смысле для передачи человеческих характеристик.

**Ключевые слова:** фразеология, фразеологическая единица, ономастика, зоономия, лингвистика, коннотативное значение.

## Ingiliz va o'zbek tillaridagi zoonimlar qatnashgan frazeologik birliklar

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**Annotatsiya.** Ushbu maqolada ingliz va o'zbek tillarida hayvonlarga oid frazeologik birliklar, xususan, frazeologiyada zoonimik elementlarga e'tibor qaratilgan. Frazeologik birliklar, ya'ni

*ma'nosi o'zgargan turg'un so'z birikmalari madaniy an'analar va qadriyatlarini aks ettiradi. Tadqiqot har ikki tillarda keng tarqalgan hayvonlarga oid frazeologik birliklarni taqqoslaydi, hayvonlarning insoniy fazilatlar va xulq-atvorni qanday ramzlashini ko'rsatadi. Maqolada har ikkala tillarda ekvivalentlariga ega bo'lgan frazeologik birliklar ajratib ko'rsatilgan, shuningdek, to'g'ridan-to'g'ri o'zbekcha analoglari bo'lmagan inglizcha birliklar keltirilgan. Ushbu tadqiqot frazeologiyani o'rganishning ahamiyatini ta'kidlaydi, chunki bu iboralar tilni ravonlashtiradi, tilni boyitadi va madaniy-ijtimoiy hayot haqida tasavvur beradi. Inglis va o'zbek idiomalarini taqqoslaganda, hayvonlarni metaforik ma'noda inson xarakterlarini ifodalash uchun foydalanishning umummilliy, lekin madaniy jihatdan farqli usullarini ko'rsatadi.*

**Kalit so'zlar:** frazeologiya, frazeologik birlik, onomastika, zoonomiya, lingvistika, konnotativ ma'no.

There is a special layer of vocabulary composed of stable expressions in any language. The English and Uzbek languages are no exception. This layer is called phraseology. In modern linguistics, phraseology occupies a special place. This field has developed in recent years, and numerous scientific studies are being conducted on it. Phraseology is the science of phrases and word combinations. The term "phraseology" (from Latin phraseologia, where phrasis means "phrase, expression," and logia means "collection, aggregate") was first used in 1558 by the German philologist-humanist M. Neander when he translated the phrases and expressions of the Greek orator Isocrates into Latin (Solodub & Albrecht, 2003; 171).

Phraseology can be understood in two senses:

1. A branch of linguistics that studies the phraseological structure of a language.
2. A collection of phraseologisms of a language.

The subject of study in phraseology includes the nature of phraseologisms, their characteristics, and the laws governing their use in speech. Phraseologisms, as a linguistic phenomenon, are integrated units within language and speech, consisting of one or more independent lexemes, which convey figurative meanings (Ginzburg, Xidekel, Knyazeva & Sankin, 1956; 74). They are stable and fixed combinations, and in phraseology, their structure and meaning are studied.

Phraseology is considered a richness of the language. Phraseological units are primarily connected to the customs and traditions of a nation, reflecting them. However, in English phraseology, alongside phraseological units specific to national traditions, there are also international phraseologisms. Some phraseological units retain archaic elements. It is incorrect to view phraseologisms merely as decorative tools of speech, as they possess high informational characteristics like other linguistic units, fulfilling nominative and communicative functions in the language. Every language utilizes phraseological units, and phraseologisms are an integral part of a language. Knowing its phraseology is crucial when learning a language, as the use of such expressions in speech inherently enriches the language, enhances fluency, and facilitates reading artistic and non-artistic literature in a foreign language. Certainly, the highest percentage of phraseological units in any language is found in artistic literature. Studying this layer is essential for understanding the true essence of the language, enriching it, and analyzing ways to modernize it.

Phraseology has recently emerged as an independent field of study, and today there is no consensus among scholars regarding the definition and composition of phraseological units. Its development is closely linked to the names of prominent scholars. Notably, V.V. Vinogradov, N.N. Amosova, and A.V. Kunin have made significant contributions to the study of pressing issues in the field of phraseology, which in turn has paved the way for new research. One of the first scholars to propose a classification of phraseological units was the Swiss-French scholar K. Balli. His semantic approach to studying compound phrases significantly influenced the perspectives of other researchers. According to him, the structural characteristics of such combinations are considered external features, while their semantic nature is regarded as internal features. Phraseology should

primarily focus on studying the semantic nature and internal characteristics of phraseological combinations (Kunin, 1966; 17).

The theoretical issues related to the development of phraseology as a science have been primarily developed by Russian linguists A.V. Kunin, V.V. Vinogradov, N.M. Shanskiy, and T.N. Fedulonkova. A.V. Kunin undoubtedly made a significant contribution to English phraseology. The scholar classifies phraseological units into five groups based on their stability, describing them as "stable combinations of lexemes that convey full or partial figurative meaning." (Kunin, 1972, p.8) These groups help determine the stability of phraseological units, meaning their independence and integrity. According to Kunin's definition, phraseological units must be stable, meaning their components do not change and they retain their figurative, complex meanings. Thus, Kunin considers stability as essential for understanding the origin of phraseological units and their resilience in language. According to Kunin, phraseological units should be stable in language, meaning they must be used in a specific form over a long period. Each group has its own level of stability, which defines the meaning and form of the phraseological units. Each group leads to the emergence of phraseological units in various forms, depending on its historical, cultural, and geographical context.

A. V. Kunin emphasizes the need to add a class of communicative phraseological units, which includes proverbs, sayings, quotations, and aphorisms (Kunin, 2005 24).

According to Professor A.I. Smirnitskiy, phraseological units are "stable combinations that, unlike idioms, do not possess expressiveness or emotional coloring." The scholar has clearly defined phraseology as a distinct linguistic discipline (Smirnitskiy, 1956; 203).

In Uzbek linguistics, a number of scientific studies have been conducted on the lexicogrammatical features of phraseological units and the translation of phraseological units in literary works, as well as interlingual translation issues. Several doctoral, candidate, and PhD dissertations have been defended on the scientific and practical study of phraseological units by Uzbek scholars, and many scientific articles have been published, along with monographs, textbooks, and phraseological dictionaries. Scholars such as Sh. Rahmatullayev, M.I. Umarxodjaev, B. Yo'ldoshev, A. Mamatov, S. Mirzaqulov, Sh. Abdullayev, N. O'rmonova, and D. Hoshimov have made significant contributions in this field. Uzbek scholars also agree with the explanation of the term Phraseology. They say that "Phraseology, as a linguistic phenomenon, is a unity related to language and speech. A phraseological unit is a linguistic expression composed of more than one independent lexeme, possessing a figurative semantic nature" (Sayfullayeva & Mengliyev, 2009; 129). In recent years, research in the field of Uzbek phraseology has further developed, successfully finding solutions to phraseological, phraseographic, and translation issues.

Based on the provided information, the features of phraseological units can be summarized as follows:

- Phraseological units are stable and fixed combinations of words.
- Their components do not change and they retain their figurative meanings.
- The stability of a phraseological unit is crucial for its identity and persistence in language.
- Phraseological units convey meanings that are not literal, often involving metaphorical or figurative interpretations.
- This figurative nature is a key feature that distinguishes them from simple word combinations.
- Phraseological units have a set structure and are used in a specific form over a long period of time.
- Their components (words) appear in a specific order and do not undergo modification.
- The meaning of a phraseological unit cannot be fully understood by analyzing the meanings of individual words. Instead, the meaning emerges from the combination as a whole.
- Phraseological units often reflect national customs, traditions, and cultural contexts.
- They may contain archaic elements or references to historical or cultural phenomena.
- Phraseological units serve important linguistic functions such as nomination (naming) and communication.

- Some phraseological units (e.g., proverbs, sayings, quotations) have a communicative function. They are used to convey wisdom, moral lessons, or general knowledge in a concise and culturally recognizable form.

In exploring the phraseology of a language, one may encounter onomastic elements, such as place names or personal names that are deeply ingrained in cultural idioms and expressions. Nouns designated for a specific type of object are called proper nouns. Proper nouns include names of people, names of domestic animals, and other designated names. The field of linguistics which studies proper nouns is called Onomastics. Onomastics, derived from the Greek word "onomastike," means "the art of naming." Onomastics is a branch of linguistics that deals with the origin, structure, and meaning of names of individuals, places, objects, and others. This field studies the systems of names, their interconnections, and their historical and cultural contexts. Onomastics has existed since ancient times, but its development as a scientific discipline began in the second half of the 19th century. Currently, this term is used in two senses:

1. The collection of all proper nouns used within a particular language or people.
2. A branch of linguistics that studies proper nouns, their formation, and distinctive characteristics (Matnazarov, 2022; 3).

The science of onomastic divides objects that have gained renowned names into the following groups (departments): Toponymy refers to famous names of geographical objects; anthroponymy refers to famous names of people (names, surnames, patronymics, nicknames, etc.); theonymy refers to gods and goddesses according to various religious concepts; zoonymy refers to animal nicknames; cosmonymy refers to names of empty space regions, galaxies, constellations, etc. that are in scientific circulation and among the populace; and astroponymy refers to certain celestial bodies (planets and stars) that represent a set of names, realonyms -names of objects that exist before and now, myphonims mean the names of imaginary - physical objects and so on.

In this research work we gathered phraseological units form English and Uzbek languages which refer to the names of animals

**Zoonymy** – is a branch of linguistics that deals with the names of animals and their origin, meaning, structure, types, and history. Zoonymy primarily studies the scientific and common names of animals, as well as analyzes how these names are formed, how they can be classified, and what functions they perform within social culture. Animals have always played a very important role in human life, particularly in the early stages of human history when people and animals lived side by side in a natural environment. A human society's social hierarchy included animals, who appeared to be a unique human hypostasis (in animism, totems, etc.). A normal step in language development is the incorporation of our knowledge of the fauna into figurative human characteristics. Phraseologisms that contain zoonyms are indicators of the national perception of the world that has grown within the consciousness of a particular ethnic group. In the languages under comparison, zoonym-based phraseologisms are common.

In both languages, we have examples of phraseological units with the component of zoonymy. In English language there are a variety of examples for it: *pigs might fly; have other fish to fry; as the crow flies; as busy as a bee; quick as a mouse; as hungry as a wolf; the lion's share; smell a rat; eat like a bird; birds of a feather; a fishy story; like a bat out of hell; an early bird; a spring chicken; monkey on your back; black sheep; cry wolf; get your goat; in the doghouse; a fat cat; have a cow; go to the dogs; dog eat dog; (don't) count (your) chickens before they hatch; crocodile tears; chicken feed; chicken hearted; dog-tired; pink elephant; as sly as a fox; bird-brained; a queer fish, and etc.* These expressions are all animal-based idioms, each conveying figurative meanings that often reflect specific characteristics or behaviors associated with animals, highlighting how language uses onomastic (proper names or animals) elements to create vivid, culturally rich phraseological units. For example: **“Dark horse”** typically refers to a person who is unexpected or relatively unknown but has great potential to achieve their goals. This phrase is used for a participant who may achieve



extraordinary success in sports or competitions, despite not being considered strong beforehand. It is also sometimes used to describe someone with hidden abilities or goals.

In Uzbek language we also have a lot of phraseological units with zoonyms: *Qari tulki*, *Tuyani dumi yerga tekkanda*, *It-mushuk bo'lib yashamoq*, *Burgut ko'z*, *Otning qashqasiday*, *Jo'jaxo'roz*, *Musichaday beozor*, *Eshakday qaysar*, *Qo'ynida ilon saqlamoq*, *Otdek sog'lom*, *Fildek baquvvat*, *Itdek xor*, *Sigirday kavshanmoq*, *Itday quturmoq*, *Bulbulday sayramoq*, *Qush uchsa – qanoti, odam yursa-oyog'i kuyadi*, *Toshbaqa qadam bilan*, *Bedananing uyi yo'q*, *qayerga borsa-bitbildiq*. These phraseological units that incorporate animals (zoonyms) convey specific meanings or describe characteristics, behaviors, or situations. These expressions highlight the richness of the language in using animal imagery to convey human traits or natural phenomena, reflecting cultural values and perspectives.

Some phraseological units describing a person coincide in both languages: *Old fox- qari tulki*, *When pigs fly- tuyani dumi yerga tekkanda*, *Cat and dog life- it-mushuk bo'lib yashamoq*, *The eagle eye- burgut ko'z*, *Black sheep- otning qashqasiday*, *Big fish- jo'jaxo'roz*, *Mild as a dove- musichaday beozor*, *As obstinate as a mule- eshakday qaysar*, *Have snakes in one's boots- qo'ynida ilon saqlamoq*, *As strong as an ox- buqaday baquvvat*. These shared phraseological units reveal interesting similarities between English and Uzbek languages, highlighting how both cultures use animal imagery to express common human experiences. The use of animals in such expressions serves as a universal tool for conveying emotions, traits, or situations that transcend linguistic boundaries. Despite differences in culture, these shared phrases show the common human tendency to relate human behavior to the natural world.

Some English phraseological units describing a person with no equivalents in Uzbek that's why an explanation has to be given instead. Let's have a look at some of these phraseological units: **greedy pig**-someone who eats to much; **Bull of Bashan** – healthy, strong man with a thunderous voice; **a dog in the manger**-someone who cannot have or does not need something, but does not want anyone else to have it; **dark horse**-someone who is not well known; **the lost sheep (lamb)** – people who have lost the correct way of life; **Cat's paw**-someone who is used by someone else to achieve something bad; **white crow** – the man abruptly released anything from the people surrounding him, different, not like them. These English idioms describing a person highlight unique characteristics and behaviors, but they often do not have direct equivalents in Uzbek, demonstrating the cultural and linguistic differences between the two languages. While Uzbek relies on its own set of animal-based metaphors and idiomatic expressions, the English idioms listed reflect specific societal concepts and personal traits, often requiring a detailed explanation in Uzbek. For instance, "greedy pig" and "scapegoat" describe negative behaviors, such as overindulgence or unfair blame, but in Uzbek, alternative expressions may be used to convey these ideas with different imagery or emphasis. Additionally, idioms like "dark horse" or "white crow" highlight situations or individuals who are either mysterious or stand out from the crowd, illustrating the complex ways in which languages create metaphors based on their own cultural experiences and social values. Ultimately, the lack of direct equivalents does not diminish the shared human understanding of these traits, but instead invites deeper exploration into how different cultures express the same ideas through their unique idiomatic structures.

In both English and Uzbek, animal-based idioms play a significant role in expressing human qualities, both positive and negative, by drawing on the symbolic traits of animals. These expressions provide a vivid way to convey characteristics and behaviors, offering a quick and relatable means of understanding complex human emotions and actions. For example, in English, idioms like "bull's strength" (representing power) and "dog in the manger" (symbolizing selfishness) use animals to illustrate human traits in a clear and easily understandable manner. Similarly, in Uzbek, expressions such as "otdek sog'lom" (as healthy as a horse) reflect positive qualities like vitality, while "it-mushuk bo'lib yashamoq" (living like a cat and a dog) conveys the negative notion of conflict or disharmony.

On the negative side, both languages also feature animal metaphors that point to deceit or harmful behaviors. The English idiom "crocodile tears," for instance, highlights the falseness of someone's grief, drawing from the myth that crocodiles weep while attacking their prey, although they don't actually feel emotions. Similarly, the phrase "a fat cat" refers to individuals who gain wealth or power at the expense of others, often with negative connotations like greed or corruption. In Uzbek, expressions like "eshakday qaysar" (as stubborn as a mule) also capture negative qualities, representing a person who is inflexible or resistant to change, further highlighting the human tendency to use animal characteristics to reflect undesirable traits. However, not all animal-based idioms in either language are negative. In English, the phrase "eager beaver" carries a positive connotation, symbolizing someone who is hardworking, enthusiastic, and dedicated. In Uzbek, the expression "musichaday beozor" (as harmless as a dove) is used to describe someone who is gentle, peaceful, and innocent, underscoring the use of animals to convey kindness and positive qualities. Both languages, through these animal metaphors, offer a rich tapestry of expressions that provide insight into cultural attitudes, using animals as symbols to highlight various aspects of human nature. Whether positive or negative, these idioms reveal how universally humans connect their behavior to the natural world, yet how distinct cultural interpretations shape the language we use to describe each other.

In conclusion, animal-based expressions in both English and Uzbek languages reflect cultural values and human traits, enhancing communication through vivid metaphors. These phrases, whether positive or negative, show how both languages use animals to describe human behaviors, highlighting universal connections while also revealing unique cultural perspectives. Studying these idioms, helps deepen understanding of each language, offering insight into cultural identities and improving language fluency.

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