

# ANIMALISTIC PAREMIOLOGY IN UZBEK AND ENGLISH LANGUAGE

Makhmudova Shakhinabonu

Master Student of UzSWLU

## Abstract:

This article discusses the meaning of the term parema and paremiology. In order to conduct a comparative analysis, this article also provides the translation of idioms and idiomatic expressions involving animal names into English and Uzbek. A few idioms' translations into a target language are provided to show how two languages' lexical and semantic characteristics.

**Keywords:** Paremiology, paremas, proverbs, names of animals, phraseological units, zoonyms.

## Introduction

Paremiology comes from the Greek word 'paromia' which means 'word of wisdom', 'proverb', 'proverb' and 'logic'. Paremiology is used in two different senses.

1. The science of studying wise idioms such as proverbs, idioms, and sayings. These are passed down from generation to generation in a given language as terse, simple, concise and meaningful logical generalizations.

2. Expressions of wisdom such as proverbs, parables, and aphorisms that exist in a particular language are a set of paremas.

They often resemble poetic forms and use many descriptive devices such as analogy, antithesis, anaphora, alliteration, allegory, and sharp remarks. However, linguistics is also a subject of study, as Parema consists of words and phrases that relate to specific ideas. Paremiology is the biology of these two aspects. Paremiology, which studies the origins, historical development, and characteristics of Parema, is closely related to linguistics. Paremiology examines all the different expressions that exist in language. In this respect they are mutually exclusive. The unification of research objects, that is, the study of stable compounds composed of a few words, is a common aspect of paremiology and rheology. Parema is an object of literary study because it is passed down from generation to generation only orally and is a product of folklore. Scientists have found that each person can understand about 800 proverbs, similes, or anecdotes in our language. However, the wealth of linguistic paremiology includes thousands of paremas. In recent years, there has been a great deal of interest worldwide in Russian and Uzbek linguistics and linguistic pedagogy in the creation of paramia logical dictionaries. Paralysis is a phenomenon of stability, implying complete content-related semantic integrity.

First, looking at the history of Parema and Paremiology, according to OB Lisina, Paremiology began and began to be studied in his twelfth century. The Greek word paroimiya means "wise word" and was used with that meaning in church festivals of the time. They were especially worthy people who spoke wisely during celebrations. Paremenik was not used at home. V.I.Dal refers to Paremia as the "Language of the Scholar", referring to the presence of

scholars and intellectuals on the night of Parema. Parema is usually written in a spirit of recommendation. The word parema, used in ancient churches, has been used in linguistics under the term "paremiology" since 1970 [1.33]. G.I.Permyakova called Parema and Paremiology the words of wisdom of the peoples of the East, saying that it arose with folklore, a term synonymous with precepts. Paremiology is an observation of the laws of the universe, drawing conclusions based on life experience, people's attitudes towards society, states of mind, folk and aesthetic wisdom such as proverbs, parables, and aphorisms, passed down from generation to generation. Learn to combine positive qualities. The production in short form is presented in brief, simple, concise, meaningful and logical generalizations. Language is an important means of communication between people and a weapon for imparting knowledge to senior lecturers at the Institute of Foreign Languages in Humanities.

Paremiyas, that is, proverbs, proverbs, aphorisms, are such a priceless ritual. The proverbs are the wisdom of the people, the spirit of the nation. We are not mistaken if we say that this "pearl" of folklore arouse interest not only linguistics but the representatives of many other fields: social anthropologists, psychologists, philosophers and etc. The study of proverbs and folk art in general is of great importance today. Naturally, the question arises: in all languages, do proverbs have different properties in the paremic system, or in different languages, in general, do proverbs have different features? In order to answer these questions, let us consider the properties of proverbs that distinguish them from other paremiological units. A proverb means a complete set of meanings with informative and educational meaning that people have created based on their real-life experiences. Proverbs, like other paremas, proverbs, similes and aphorisms, differ in their characteristics. These are nationality, age of origin, figurative meaning of the word. As already mentioned, the proverb shows the wisdom of our people, which has been tested over the centuries. Proverbs are people's experiences, breaths, sobs, joys and happiness, sorrows and consolations. Proverbs are passed down from generation to generation in many ways. They have been passed down from generation to generation as important sources of folk wisdom. It is the proverbial inner workings that prove that the meaning of nationality cannot be destroyed. In this sense, proverbs differ from maxims. The Greek proverb "aphorismos" means "wise words." Aphorisms affect the human mind instead of discussing things like proverbs. Proverbs have been around for thousands of years. Humanity has emerged and is discussing space, society, politics, nature, economy and medicine. Thoughts and ideas that lead to short stories and sayings. Proverbs, regardless of their origin, never go out of existence. The meaning that is derived from a proverb is not necessarily derived from the meaning of the words that make it up, but rather may be derived from that meaning. Example: In Uzbek, "Asli qora oqarmas, oqarsada bo`zarmas" means "No matter how hard you try, good things never come out of bad things." In English and Russian, "Не в свои сани не садись" means "every dog has its day". The difference between them and Words of Wisdom is that the proverb has two meanings. Words of wisdom are used in the sense of truth, and proverbs are used in the sense of face and power. In summary, paremiya is the richest and most expressive example of phraseological convolution. Because Parema is not just a proverb or proverb, it metaphorically reflects the culture of the people, the culture

of the nation. Thus, paralysis is not only a product of language, but a beautiful reflection of the cultural richness of people and nations as a whole.

The object of the study of the article was Uzbek and English phraseological units with zoonym component. Phraseological units with component - zoonym include names of animals, birds, reptiles, insects. Classifying phraseological units with names animals in one group, can be divided them into two subgroups: PU with names pets and phraseological units with names wild animals. The most common animal among English PU is dog, probably because she was the first animal tamed by man. She performs in various images: "Dead dog - good for nothing, useless person dog returns to his vomit - the offender is pulled to the scene of the crime" [1, p. 34], or in the proverb "Dumb dogs are dangerous - there are devils in the still waters" [1, p. 36], the meaning of the word "dog" has negative coloration. In phraseological units gay (jolly) "Dog- merry fellow [1, p. 40], lucky dog is lucky"[1, p. 58], the word "dog" has a positive connotation. In some cases phraseological units indicate the type of activity or profession, for example: "War dog - veteran, sea dog – sailor" [1, p.74]. And in single cases they are associated with the concept of "food", for example, "hot dog" - hot sandwich sausage, dog in a blanket - sausages, baked in dough[1, p.34]. In Uzbek FE dog symbolizes various aspects of life person. She has a negative quality, such as "Bo`ynidan bog`langan it ovga yaramas, zanglangan miltiq yovga yaramas - tied dog not suitable for hunting" [6, p. 23]; "It suyak chaynamasa tishi qichiydi - if the dog does not gnaw at the bone; her teeth itch; it qutursa egasini qopadi – dog get mad, bite the owner" [6, p. 35]; "Itga itlarcha o`lim"- dog death, and also a positive trait, in proverbs, "Yaxshi it o`ligini kursatmaydi" – good a dog does not die in front of people [6, p.76]. If in English phraseological units a dog depicts positive and negative personality traits person, his professional qualities, then in Uzbek she is a guard hearth and assistant in the hunt.

The value of "horse" is not less than popular pet in phraseological units of both languages, because she played a significant role in human life. Idioms back "The wrong horse - make a mistake in the calculations" [1, p. 14], "Buy a white horse - to squander money" [1, p. 27] show that some revolution with the word horse denote financial problems, but the dead horse expression contains an unfavorable color. For example, "Flog a dead horse – wasting strength, speak into the wind" [1, p. 38], "Play for a dead horse - pay for something, lost its price" [1, p. 67]; however, FE with good horse turnover wears positive character, for example, "Good horse should be seldom spurred – good the employee does not have to be adjusted and big minds live bobble, good horse can't be of a bad color" - a good horse there cannot be a bad suit [1, p. 124]. For the Uzbek people a symbol horses meant homeland, ancestors, family: "Ot aylanib qozig`ini topar - a person in eventually return to their native places; ot bosmagan yerlarni toy bosar – son ahead of his father, the student - his teacher" [6, p. 52]. On the other hand, Uzbek families with horses were considered prosperous, so PU with the concept horse means satiety, prosperity: "Ot kimniki - minganniki, to`n kimniki – kiyganniki" – The horse belongs to the one whoever sits on it, the robe belongs to the one who wears it [6, p. 52].

In both cultures, PU with a zoonym the horse is associated with money, wealth, and even a horse is equal to labor power. On the other hand, in Uzbek culture this animal represents family and homeland. One of the most important home the animals were a cow and a bull, which

have not lost their importance to this day, which is a symbol of wealth and prosperity in Uzbek and English cultures. For example, "Milk cow - milk cow, if you sell the cow, you sell her milk too".

The meaning of the word "bull" more to do with clumsiness rudeness, rage, unrestrained temperament: "Like a bull at a gate - furiously, furiously" [1, p. 133]; bull in a china-shop - clumsy, awkward Human; red rag to a bull - something that infuriates. Uzbek phraseological units meaning calf characterize the younger generation, for example, "Buzoqning yugurgani somonxonagacha" - a calf can up to run the feeders [6, p. 22]; "Sigir suv ichganda, buzoqlar muz yalaydi" - when the elders sit at the table, while the children can play. These phraseological units represent inexperience, carelessness, ignorance of worldly bustle. Cow concept in Uzbek sustainable turnover as well as in English it agrees with the word milk: "Sigirni suti og`zida" - a cow eat well, lots of milk get" [6, p. 56], and the bull is male features, for example, "O`ladigan xo`kiz boltadan toymas" - the doomed ox is not afraid of an ax [6, p. 80]. Cow in English and Uzbek phraseological units means a nurse, and the bull has masculine qualities - rudeness, clumsiness, rage, intemperance, bravery, boldness.

Other equally common the class of zoonymic phraseological units are turns with the names of wild animals. The lion is a predatory animal personifying strength, fearlessness, bravery. For example, the British, as bold as a lion - "Brave as a lion" [1, p. 108]; "beard the lion in his den - feel free to quit challenge to a dangerous enemy" [1, p. 111], and identical phraseological units among Uzbeks, "Arslon izidan, yigit so`zidan qaytmas" - the lion is not returns on his trail, the horseman does not changes his word; "Arslonning o`ligi - sichkonning tirigi - dead lion stronger than a living mouse" [6, p. eleven].

Although in English there are FE expressing a negative context, for example, lion in the path is an obstacle, danger; to put one's head in the lion's mouth is to take risks. Wolves have always been portrayed as greedy, gluttonous and deceitful, and they are also represented in phraseological turns. English AT: "Wolf in sheep's clothing - wolf in sheep's clothing" [1, p. 99], "Set the wolf to keep the sheep - keep the wolf to guard the sheep" [1, p. 145]; "The wolf may change his coat, but not his disposition - no matter how much you feed the wolf, he looks into the forest" (it is difficult to change a person's character or correct); "Greedy as a wolf - voracious as a wolf." Uzbek FE: "Bo`rining qulog`i ovda - ears on top"; "Bo`rini qancha boqma, tozi bo`lmaydi" - do not feed the wolf at all, he looks into the forest all the time [6, p. 23]. In the representation of many people and cultures, the fox reflected cunning, lies, hypocrisy, also among the British and Uzbeks. For example, in English phrases, "Sly as a fox" - sly as a fox, play (the) fox - to trick, pretend, pretend; "Give a flap with a fox-tail" - to fool, and in Uzbek turns, tulki o`z quyrug`ini guvohlikka tortadi - "Fox calls his tail to witness; qari tulki tuzoqqa ilinmaydi" - old fox does not fall into the trap [6, p. 83].

Summarizing the features of the characterization of wild animals, one can notice a lot in common in the phraseological units of the English and Uzbek cultures, i.e. the lion is distinguished by courage and bravery, the wolf by insatiability and greed, the fox by cunning.

However, in English there are phraseological units with a negative meaning comparing a lion with risk and danger. Birds, like animals, refer to zoonymic phraseological units often found in literary works and colloquial speech. They, like animals, can be grouped into domestic and



wild. More frequent initialization pets will be a rooster, a goose and a duck. Cock of different hackle - a different kind of opponent; "Cock of the school - the first dragon in school"[1, p. 31]; "Kneehigh to a duck-Aachen is small"; "As silly as a goose-glup like a goose"[1, p. 13]; "Like a hen on a hot girdle-not in the Suey tare". "Shoshgan o`rdak boshi bilan shong`iydi", - the post-representative of people make fun of [6, p. 70];

Phraseological units with the names of wild birds are very common, due to the fact that people are constantly watching them and noticing their features. Among many peoples, also among the British and Uzbeks, the crow is popular. In fairy tales, fables, proverbs and idioms, she represents various human characteristics of character. For example, "Have a crow to pluck with somebody - to have teeth against someone" [1, p. 46], "White crow - white crow"; "The black crow thinks her own birds white every mother's child is cute" [1, p. 147]. Uzbek fairies with the zoonym of the crow: "Qarg`a qarg`aning ko`zini cho`qimas" - a raven will not peck out a crow's eye; Analyzing the phraseological units with the names of birds, we can conclude that the rooster symbolizes pugnacity, belligerence, fervor; the goose indicates stupidity and bragging; the chicken and duck indicate stupidity.

However, the crow represents various aspects of human nature - friendship, hatred, motherhood; it is impossible to single out any separate property. Some phraseological phrases include the word bird without naming its species. "To have a bird's eye view" - a bird's eye view; a little bird told me - "the earth is full of rumors; eat like a bird"- eat small amount of food;" "Qushdek yengil tortmoq - feel like a bird; "Qush butoqqa sig`inar - everyone is dear own country"; "Qush inida ko`rganini qiladi" - everything depends on parental education [6, p. 88] From the above FE we can conclude that in Uzbek verbal expressions, a bird is a sign of attachment to the motherland and family, and in English it is said about the physiological properties of birds, inherent in people. Incredibly rich in a variety of living forms and settling virtually all corners of the globe, the insect world is specific in that it constantly comes into contact with various spheres of human activity.

Phraseological stable phrases with insect names are not uncommon for English and Uzbek languages. For example in English FE ants in one's pants - fear, jitters; "Have bees in the head" - to be abnormal, to go crazy; beetle off - to escape, to run away; big bug - boss, "bump", an important person [1, p.18]; "Have butterflies - to worry, to jitter"; "Flea in one's ear - an unpleasant response, rebuff, sharp remark". Or in Uzbek, "Qo`ngiz bolasini oppog`im der, tipratikan bolasini yumshogim derkan" - its not washed, but white [6, p. 89]; "Pashshadan fil yasamoq"- to make an elephant out of a molehill [5, p. 206].

So, phraseological units with insect names can depict various features of a person's character fear, mental disorders, cowardice, sharpness, laziness. That is, such phraseological units are mainly used to express negative personality traits. Thus, English and Uzbek languages have a very rich stock of phraseological units. FE with a zoonym component belong to a special group of expressions that include the names of animals, birds, insects. A.V. Superanskaya in her work "The General theory of proper names" notes that "zoonyms are the names of various animals, birds, etc. - a special department of onomastics with its own traditions, which vary in a significant range among different peoples and in different epochs" [4, p. 178]

They differ in brightness, expressiveness and emotionality, help to better understand the way of life, culture, national character, mentality of the British and Uzbeks. Attributing human qualities to animals helps to more clearly describe the advantages and disadvantages of a person. In the proverbs, sayings and idioms of the British and Uzbeks, negative qualities are exposed - laziness, deception, bragging, stupidity, and are welcome positive traits - hard work, honesty, courage. In Uzbek phraseological units, unlike English, the feeling of attachment to the motherland and family is more clearly expressed.

In summary, even though the language represents an entire civilization, the science of paremiology can undoubtedly reflect the culture of the speakers of that language in a beautiful and profound way. This is because linguistic culture is a synthesis of various languages and cultures.

In our globalized age, studying language and its application to practice through various effective methods and strengthening the links between languages is an important goal of linguistics. Contrastive analysis of language using lexical and semantic features is important for overcoming some difficulties in language learning. Many linguists point out that idioms and idiom expressions belonging to a particular language cause various difficulties and misunderstandings in the learning process. Because they don't always make a literal sense, they have a figurative rather than a literal meaning, and once you get used to them, you get used to their meaning. and how to use each idiom. With the above in mind, this article provides a comparative analysis of some idioms and Uzbek English with animal names. I hope this helps all learners.

This study is a starting point for future research that can be used to examine cultural differences between national variations of English. Because language is a living thing, new words and phrases are born. This process is most evident in idiomatic expressions. Moreover, this article is an attempt to provide his teaching materials to facilitate access to idiom-rich English. Without it, English loses its variety and humor, especially when spoken. This article highlights new approaches to the use of phrases, mostly animal names, especially those that are very commonly used to convey specific meanings. We used a variety of sources to better understand the idiomatic expressions containing animal names and the cognitive motivations behind them. Other data is collected from academic and non-scholarly sources, and Internet sources. In a real situation, it would be easier for a learner to memorizes phrases containing animal names. Learning a language is fun, but sometimes difficult and frustrating because there is so much to learn and it's hard to know what to focus on.

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