



**LINGUOCULTUROLOGICAL AND STRUCTURAL-  
SEMANTIC ASPECTS OF PHRASEOLOGICAL UNITS WITH  
THE ZOONYM (DOG) COMPONENTS IN ENGLISH AND  
UZBEK LANGUAGES**

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**A N N O T A T I O N**

**Abstracts:** this article devoted to the analysis of linguoculturological and structural-semantic features of the phraseological units with zoonyms (dog/it) components. These phraseological units make up semantic fields related to the myths, legends, stories, history and culture. They have a great place in the life and lifestyle of people and the history of the ancient world, which are simple to us when we express their meaning, valuable information by combing them observed. The interest in such phraseological units appeared that compounds with zoonym components reflect some aspects of animals in human behavior. The theoretical aspect of the article is that the semantic properties of the studied phraseological units have a significant similarities and dissimilarities justified by the use of numerous examples in the selected languages. One of the main goals of the article is to create a semantic classification of phraseological units with a zoonym component and to clarify their linguocultural aspects. The research is mainly based on following methods, one of them is descriptive (descriptions) method and comparative (isomorphism and allomorph-ism) and also cross-cultural analysis are deeply used.



**Keywords:** linguistics, zoonym, animalistic image, phraseological unit, phraseological combination, general meaning, stylistic meaning, semantics.

## INTRODUCTION

Language is a social phenomenon that is created in the society of individuals and serves as a means of communication. Language is the main tool that expresses all the cultural and scientific wealth created by mankind in the course of historical development and is inherited from generation to generation. The unique nature of each language, its essence, its function in human society, its structure and the interrelationship of the elements that make up this structure, its internal mechanism, principles of operation, requires comprehensive research of language and it is impossible not to be surprised as it is known that people found it an important issue to learn the language and theory related to their constant companion. “*Tishunoslik*” or linguistics (from Latin *-lingua* - til, language) is a science that studies the theory of language and consists of independent parts called by the following names “Introduction to Linguistics, History of Linguistics and General Linguistics. Phraseologisms or phraseological units make up the phraseological structure of the language. The vocabulary of a language includes not only words, but also phrases, stable compounds with a more complex composition are called phraseological units.<sup>1</sup>

Phraseology arose in 40 years of the 20<sup>th</sup> century in Soviet linguistics. Exactly, it found reflection in the works of A.A Potebnya, I.I Sreznevskiy, A.A Shahmatova, F.F Fortunatova and others S.Bally made a great contribution to the development of phraseology as an independent branch of linguistics. It was he who formulated linguistic definition of the so called phraseological units, their classification. He defines term phraseology related phrases, “The part of

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<sup>1</sup> Н.А.Баскаков, А.С.Содилов, А.А.Абдулазизов Умумий тилшунослик- Тошкент укувчи,1979 стр-5-6



linguistics which studies related phrases” So phraseology got its status as an independent linguistic discipline in 40-s of the past century.

**Literature review:** Phraseology is taken from Greek phrasis-phrase, logos-teaching. Phraseological units appear in the language system among other significant units, their specifics and characteristic prizes disclosed necessarily require a clear delimitation of phraseological units, on the other hand, from free combinations of words, and on the other hand, from individual words. The main property of a phraseological unit, which fundamentally delimits it from a free combination of words and at the same time brings it closer to words. Phraseological units are not created in the process of communication, but reproduced as ready-made integral units. O.S. Akhmatova believes that the main criterion for distinguishing them from phrases in the proper or general sense of the term is precisely the nature of their relationship with reality. Phraseological units are significant units, which are characterized by their own semantics which exist on their own, regardless of the meanings of their constituent components, even when this semantics corresponds to the sum of the meanings of the components. Semantic properties and relations of phraseological units are devoted to the works of N.F. Alefirenko, V.V.Vinogradov, V.M. Burmako, V.P.Jukova, A.M.Melerovich, V.M. Mokienko, E.R.Ratushnoy, A.M.Chepasovoy, N.M.Shanskiy and many others from the point of view of grammatical properties, these units are analyzed in the works of L.P.Gasheva, V.L. Lebedinskaya and others. The study of phraseological units with a zoonym component in the linguoculturological aspect makes it possible to identify the features of a person’s idea of himself and the world around him. So studying the phraseology of the English language, the famous Russian linguist A.V.Kunin divided the stable turns into native English phraseological units and borrowed phraseological units. The Uzbek philologist and lexicographer Sh.Rakhmatullayev in his scientific article and monograph “Ўзбек тилида феъл фраземаларнинг боғлашуви” (Combinations of Verbal Phraseological Units in



the Uzbek Language) described the semantic structure of phraseological units in the Uzbek language. According to the L.V.Sherba phraseological unit is a potential “equivalent of a word”, phraseological units are more expressive (expressive colored) than words and free combinations. Thus A.V.Kunin a phraseological unit is a stable combination of words with a completely or partially rethought meaning. Moreover, according to the scientist, the phraseological unit is in structural and semantic terms a single, non-modeled formation, consisting of at least two words. In the works N.F.Alefirenko phraseological units (phrasemes) -non-free combinations of words. Therefore, the main task of phraseology as a linguistic discipline should be considered the comprehension of those mechanisms of interaction of phrase-forming components (lexical, morphological, syntactic, proper semantic) that cause such compatibility restrictions and lead to integration in such components into a single phraseological whole.<sup>2</sup>

**Methodology and empirical analysis:** Stable word combinations have several names: phraseological unit, phraseologisms, idiom phraseme, stable combination. Such units have one most remarkable feature for composite formations-constancy. Due to , unlike free (variable) phrases and sentences, phrasemes are stable combinations of words. In the extensive final monograph by V.M.Mokienko and A.M.Maleroich gives a multilateral description of phraseological units (PU) of the modern Russian language. The main place is given to the following their semantic-structure and functioning in speech and in a literary text. The factors that determine the nature of phraseological meaning and the mechanism of its formation. “A structural-semantic classification of phraseological units of the modern Russian language has been developed, explicating the most significant structural and functional properties of

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<sup>2</sup> Н.Ф.Алефиренко, НН.Семиенко Фразеология и Паремология Москва Издательство «Флинта», Издательство «Наука» 2009 стр 15-16



phraseological units”. Common principles and specific ways of phraseographic systematization of the main components of the semantic structure of phraseological units, as well as their individual author’s uses”.<sup>3</sup>

Linguoculturology studies and scientifically substantiates interaction and interaction of language and culture, as well as the mentality of language and people, national identity. In this respect it is interrelated with the science of culture and language. Phraseological units are source of information about the culture of peoples and bright language unit that expresses the national-cultural specific linguoculture.

Linguist V.A.Maslova said that “phraseological units in their semantic structure express the long-term process of development of folk culture, transmit, seal and record cultural stereotypes, standards, archetypes from the generation to the generation”. Language is a mirror of culture, which reflects not only a real being that surrounds a person, his place of living and condition of it, but also the social consciousness of people, their mentality, lifestyles, national character, traditions, values and their worldview.

The purpose of this article is to determine the same and distinctive properties of phraseological units and cultural analysis of phraseological analysis with the zoonym component dog/it in English and Uzbek by using comparative research method.

Since ancient times, man has been associated with the animal world. People could not do anything else without them in many areas of life. Due to the close contact of man with animals, the quality of life began to improve. The more animals there were, the more often it was used to characterize the actions of people. The dog has become the closest to a person for the entire time of the development of society. This animal faithfully served and serves its owner, so it is very attached to him, can hardly endure separation from him, yearns. The dog

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<sup>3</sup> Костром.гос.ун-т. Н.А.Некрасова-Кострома,2011.с 455



has always been and remains a tamed animal, the oldest and first friend of man, an assistant in hunting, in protecting the home. It performs in various forms: **dead dog**- the person who does not needed, **clever dog** -smart, energetic person “he is a clever dog, isn’t he? Very clever, admitted the other”. (U.Sinclair, ‘The Moneychangers’ ch XIII ) or the proverbs **dumb dogs are dangerous**- the person who is too much silent, a stern silent man . **every dog has his day** - everybody will have his day - may be in our street will be the holiday. Caesar: ‘Well, every dog has his day: And I have had mine, I cannot complain’ (B.Shaw, Caesar and Cleopatra, act III)- **A good dog deserves a good bone**- merit and honor. Sometimes the word dog has negative meaning too and also when it means job or profession like war dog- veteran , sea dog- sailor, hot dog- sandwich with sausages.<sup>4</sup>

The Uzbek phraseological units with the animal dog describes different symbolization with different aspects of people lifestyles. It has negative meanings like, **ит азоби- ғўр азоби**- hardship, torment, extreme predicament. “**Ит азобида етиб келдик**”- We were exhausted until we arrived. **Ит ётиш,мирза туриш**- dogs’ life; **Бу нима? Ит ётиш Мирза туриш! На стол бор, на кўрпа**- What is it? Dogs’ life! No table, no bad **Бўйнидан боғланган ит овга ярамас, занглаган милтик ёвга ярамас**- a tethered dog is not fit for hunting.

**Ит мушук бўлиб яшамоқ**- lead a cat and dog life; **Ит қутирса эгасини қопади**- When the dog gets mad, it bites the owner ; **Итдек қарибди**- visibly aged. **Ит уруғ**- dogs tribe it is said about those who has a lot of relatives. **Яхши ит ўлигини курсатмайди**- the good dog does not died in front of the people.<sup>5</sup> So the examples show that one animal dog has different meaning in

<sup>4</sup> А.В.Кунин англо-русский фразеологический словарь стр 217

<sup>5</sup> М.Садыкова краткий узбекско-русский фразеологический словарь.Главная редакция Узбекской Советской Энциклопедии Ташкент -1989 стр 121-123



given languages in English phraseological units have both sides negative and positive with the animal dog but in Uzbek phraseological units it is guardian of the hearth and an assistant in hunting. Uzbek hospitality can express a paragraph and whole text. In this sense, phraseology is considered a secondary linguistic phenomenon. Nevertheless, the word- components of phraseologies are understood to retain their meanings and the background of linguocultural meaning is preserved. The phraseological units with zoonyms component dog has another meaning to when person want to be a friend with someone else he gives the present animal dog which means close friendship because this animal has the similar symbolization in both languages. The formation of phraseologies is also associated with linguistic and non-linguistic factors. The emergence and formation of phraseology is inextricably linked with such factors like: firstly, historical processes, social environment, socio-political life and secondly linguistic, that is, the grammatical rules of the language.

As it has been shown by numerous studies in the field of phraseology, in the semantics of phraselogy, it is possible to find reflections of the process of development of the culture of the nation. Phraseologisms can reflect the national culture in three ways: 1) in a complex way, with their idiomatic meaning. It is the native speaker, relying on knowledge of their national culture, who can correctly decipher the ideas underlying the phraseological unit for example: get on the high horse-be arrogant.

Dog in phraseological language and in fry tales is characterized by sign of fidelity;

Idioms wit the structure of religious knowledge, there are idioms which are oriented from religious point most English idiomatic expressions are connected with Bible. They reflect rich and cultural-historical information <sup>6</sup> Biblical

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<sup>6</sup> Melikyan A.A. Classification of biblical phrases in English based on conceptual models for transforming knowledge in semantic eding: Abstract of diss. Of Candidate of sciences-Pyatigorsk:PSIFL, 1998-21p



expressions and phrases have enriched English phraseology. The peculiarity of Biblical idioms is their formation on the basis of biblical texts: Job's post- a person who brings bad news: his horn is exalted- he is proud and happy; be gathered to one's fathers- to die. A number of English idioms are connected with the name of the father of all people - Adam: (as) old as Adam. Very old; Adam's ale (Adam's wine)- water; not to know a man from Adam - not to know a person at all.

The Uzbek expression **бандаси ғофил ( ор ғофил банда)**-God's slave, who does not know his future, is registered in dictionary as "religious" **Ажал (уни) чақирди (ор тортиди)**= The death was come he went to the next world; **Ажалга омонни берса**- benevolent if we are alive and well; **Ажина (ор жин) чалиб кетди**-an evil spirit moved into him (he was struck) (as superstitious people said about a person who was struck by some kind of ailment, for example, a curvature of the face on a nervous basis); **Аз рўзи азал**- from time immemorial. What can I do, it is God's will. (Хамса) What can I do, since from time immemorial such was the fate (such was the will of God); **Айбсиз ( ор илинмаган) Парвардигор** - (by words means without sin - God) <sup>7</sup> Phraseological units are linguistic units that express information about culture, national mentality. As the example have shown,religious knowledge is presented n the semantics of idiomatic expressions and plays an important role in their interpretation.

Mythonymy is a kind of sector of onomastic space, which includes the names of people, animals, plants, peoples, and various objects thatnever really existed. Phraseological phrases of mythological etymology include: Damon and Pythias- bosom friends, inseparable friends;

**A labor of Sisyphus**- hard and fruitless labor; **Phandora's box**-Pandora's box,

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<sup>7</sup> М. Sadikova- Краткий узбекско- русский фразеологический словарь - главная редакция Узбекской Советской Энциклопедии Ташкент-1989 р 14-15





the source of all kinds of disasters; **Draconian laws**- harsh laws; **Platonic love**- strong love (the expression is based on Plato's philosophical work); **Achilles' heel**- weak, vulnerable place; As can be seen from the examples, many phraseological units were created by the ancient Greek writer Homer. Thus, his Iliad describes the bravery of the defenders of Troy, which gave rise to the phraseological expression like a Trojan which means "heroically, valiantly, courageously": He had lain **like a Trojan** behind his matters in the gallery. Idioms closely connected with the the structure of historical and life- related knowledge as a result can be: **Good-time Charlie** - reveller, rake, playboy; **Clever Dick**- smart boy; **doctor Fell**- a person who causes antipathy to himself; **Billy Bunter**- voracious, fat, clumsy teen; Many English names are associated with English life, reflecting a wide variety of connotation and attributing various characteristics to people and phenomena:

**Jack at a pinch**- pretend to be ill; **Tom Tailor**- tailor; Jack out of doors (or office)- dismissed from work, homeless tramp. In the Uzbek language there is expression: **Базми Жамшидий**- substantial feast, hearty feast, luxurious banquet; **Ғайрат камарини боғламоқ**- vigorously, zealously, take up (for something) **Юз Амри ширин**- to say something bad to the person or about some kind of shortcoming. It's embarrassing, only pleasant things are said to your face.<sup>8</sup>

## CONCLUSION

The appearance of phraseological units are closely related to the life of people, their history, life beliefs, the general development of the nation. Linguocultural information in the semantics of English and Uzbek idiomatic expressions has been revealed and approved by numerous examples. The

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<sup>8</sup> М. Sadikova- Краткий узбекско- русский фразеологический словарь - главная редакция Узбекской Советской Энциклопедии Ташкент-1989 р 282



structures of religious, mythological, historical and national-specific knowledge existing in the content of idioms have been analysed which will be a most contribution to the development of the theoretical foundations of phraseology.

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