



## LEXICAL-SEMATIC PROPERTIES OF DOMESTIC ANIMALS IN ZOOPHRASEOLOGISMS

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### Abstract

This article describes the lexical-semantic features of phraseological units of domestic animals. Phraseological units associated with the names of domestic animals in the language landscape are characterized by their attitude towards them, how to name them in human language, and metaphorical figurative meaning. Phraseological expressions that are semantically oriented towards animals, but metaphorically refer to humans, play an important role.

**Keywords** : zoonyms, animals, lexical-semantic feature, phraseology, linguoculturology, naming.

Phraseological units are also at the center of the study of linguoculturology. The famous Russian linguist BA Larin wrote: "Phraseologisms always indirectly reflect the views of people, the social system, and the ideology of their time. how the morning light reflects in a drop of dew" "The phraseological fund of the language is the most valuable source of information about the culture and mentality of the people, both of which express the people's ideas about myths, customs, rituals, customs, morals, behavior, etc." <sup>1</sup>. V.N. Telia The school of linguoculturological analysis of phraseological units, known in Russia and abroad as Moscow, studies linguistic entities from the position of the speaker's reflection in a living language, that is, it is a view of having direct cultural semantics. Telia and students occupy the problem of the interaction between the sphere of culture and the concept of language in the work on the description of the cultural and ethnic connotative semantics of phraseological units. The composition of zoophraseologisms includes domestic animals: dog, cat, sheep, horse, ox, cow, goat, camel, chicken; wild animals: fox, hare, tiger, bear, wolf, lion, pig; reptiles: snake, turtle; rodents: mouse, apple tree squirrel; birds: sparrow, crow, nightingale, quail, tern, goose, duck, peacock; aquatic animals: fish, frog; insects: fly, mosquito, lice, flea, bee, etc. zoonyms are involved. "Phrasal units with zoocomponents in Turkic languages reflect physical qualities, appearance, character traits, intellect, human activity, etc." The domestication of animals such as horses, camels, sheep, cats, dogs, and cows became an even more important factor in the enrichment of phraseological units reflecting positive semantic signs in the lexicon of Turkic peoples in terms of expression and content. Semantic groups of expressions with zoonym components in Turkish and Uzbek languages Expressions with zoonym components in Turkish and Uzbek languages can be divided semantically into three groups. The first group includes completely alternative expressions in terms of form and content. Phraseological units in this group are used in the same situations in Turkish and Uzbek linguistic culture. Since there are no differences in national color in such expressions, their translation does not cause difficulties. After all, most of them have grown from the same source. In this case, as S. Vlahov and S. Florin noted, phraseologisms in the two languages

being compared show complete equivalence. For example, it is useless to look for phraseological expressions of animals such as gorilla, panda, pigmy, zebra in Uzbek expressions. Because these words have been used to express

Animals have no importance in the life, culture and lifestyle of our people. Therefore, a number of phraseologisms in the Uzbek language are associated with the names of animals living in this region.

Based on the representation of the general characteristics of animals perceived by the people, phraseologisms with both negative and positive meanings have been formed in the Uzbek language. Because the image of animals in most cases acquires a negative meaning in human thinking. Therefore, words and word combinations expressing swearing often contain words related to animals. For example, a person exclaims "animal" when expressing his negative attitude. The internal form, that is, the image, is the dynamic component of the meaning, which is given in the first place and a secondary meaning arises. The image of an animal is also an important dynamic component in the structure of phraseologisms, forming a phraseological meaning. For example, "Dog" as a symbol of loyalty and devotion caused the formation of the phraseologism "To be loyal like a dog." The phraseologisms "To see a dog's day" and "To make a dog's day" arose on the basis of comparing the dog's lifestyle with the human lifestyle. The phraseologism "To live on a bone borrowed from a dog" was formed on the basis of a figurative expression of an extremely poor situation. The phraseologism "A dog hurars a caravan" also arose on the basis of a dog's barking at something negative. In addition, "It scratched its insides", "It chased a fool", "It became a cat", "It chewed a bone", "A white dog still does its dog's job", "It lays down and stands up", "It barks like a dog", and others express different meanings. It should be noted here that each word combination in the language comes from the total number of independent lexical combinations in this language. Zoonyms, which are part of phraseological units formed with animal names and express human behavior, are considered semantic centers. For this reason, they acquire a metaphorical meaning, which makes the expression more figurative. For example, in the Uzbek language, phraseological expressions such as "As cunning as a fox, as stubborn as a donkey, as cowardly as a rabbit, as stupid as a bear, as eating as a horse, as dirty as a pig, as working as a donkey, as biting as a snake, as a snake in the bosom" reflect the specific nationality of the lexical composition of the language. Most phraseological units associated with animal names are distinguished by the attitude towards them in the language landscape, how to name them in human language, and the use of metaphorical figurative meaning over figurative meaning. Phraseological expressions that are semantically oriented towards animals, but metaphorically referring to humans, play an important role. For example, he observed a domestic animal, understood that domestic animals "smell each other and find each other" and applied this situation to humans. People meet, animals find each other. It is also said that modern people meet, animals find each other. Phrases based on the names of domestic animals include, first of all, phrases in which the word "sheep" is the main component.

For this reason, the Turkic peoples have long used sheep's meat, fat, skin, wool, and milk. For example, if it was emphasized that a sheep without a shepherd will be eaten by a wolf - if the enemy occupied the land without an owner, it meant throwing the sheep into danger, as if handing it over to the wolf. The sheep was a symbol of meekness and independence. To be sheepish - to be cold-blooded; Like a sheep that has not found its fold - do not get lost;

The sheep reached a thousand - it was happy; Meek as a sheep - it was restrained;

The sheep did not take a straw from its mouth - it is a sour soda, a gol; No matter how good the yogurt made from sheep's milk is - this is what this person is, it cannot be better than this. In phrases, along with sheep words, ram words can also be the main part: The ram's horns are not a burden - the proverbs that the necessary stone is not heavy are an alternative. The fatness was carried by the ram, Every ram hangs by its leg - it is emphasized that each person is responsible for his own actions. Among the sheep words, lambs also came in the form of sacrifice. A knife is not drawn to the throat of a lamb that will become a ram - If a person has a long life and a bright future written on his forehead, he will achieve it, nothing can prevent it. The butcher has no sorrow, the goat has no soul, that is, everyone is busy with their own interests, and someone else's pain is none of their business. We will also look at the following. A goat cannot become a deer just because it runs - it is good for everyone to know their job. If a goat wants to die, they play with the shepherd, Don't swear, goat - unpromising, Don't call yourself uncle, a goat - flattery. A donkey kicked and killed the goat I asked for - return it when it is ripe. Like a goat stuck in a mountain - helpless. If a goat gives milk - hope for everything. In such expressions, the goat is viewed both negatively and positively. In conclusion, it can be said that zoonyms are the names of animals and birds that play a very important role in the social and cultural life of the Uzbek people and are regularly encountered in their daily lives. They figuratively express concepts such as goodness and evil, good and bad, straightness and crookedness.

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