



INTERPRETATION OF ENGLISH AND UZBEK PHRASEOLOGICAL UNITS WITH COMPONENT “WOLF”

Submission Date: December 02, 2023, **Accepted Date:** December 06, 2023,

Published Date: December 11, 2023

Crossref doi: <https://doi.org/10.37547/philological-crijps-04-12-05>

Journal Website:
<https://masterjournals.com/index.php/crijps>

Copyright: Original content from this work may be used under the terms of the creative commons attributes 4.0 licence.

Abdullaeva Sanobar

Doctor Of Philosophy In Philological Sciences, Department Of Language And Translation, Samarkand State Institute Of Foreign Languages, Uzbekistan

Khatloni Salim

Doctor Of Philology, Professor, Department Of The History Of Tadjik Literature, Tadjik International Institute Of Foreign Languages Named After Sotim Ulugzoda,

ABSTRACT

The present article is devoted to investigation of English and Uzbek phraseological units with name of wild animal “wolf”. The component-zoonim gives key meaning to the phraseological unit. Zoonym possesses various definition in dictionaries and scientists viewpoints, which is described in the article research. Special attention is paid to differences and similarities of Uzbek and English phraseological units with component-zoonym “wolf”. Theoretical content of the article is approved by examples.

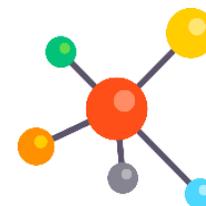
KEYWORDS

Phraseology, phraseological unit, component- zoonim, somatic element, proverb.

INTRODUCTION

Throughout history, animals have been constant companions to humans, serving as subjects of inadvertent observation. Regardless of the linguistic tradition one follows, individuals tend to attribute characteristics to animal depictions that

may not be inherent to the animals themselves. This inclination stems from the genetically inherited experiences of distant ancestors, religious convictions, mythological narratives, and similar factors.



Many works within the field of linguistics focus on the vocabulary associated with the animal kingdom. In the 1960s, the term "zoonym" emerged, supplanting the term "nickname" in referring to proper names for animals.

A.V. Superanskaya, in her publication "The General Theory of Proper Names," observes that "zoonyms," which are names for various animals and birds, constitute a distinct branch of onomastics with unique traditions that exhibit considerable variation among different cultures and across different historical periods.

Nevertheless, a distinct interpretation of the term "zoonym" has emerged in linguistic literature. It is employed to describe not just the proper names of animals but also their generic or specific names, that is, the common names.

In the Universal Dictionary of Foreign Words, the term zoonym is characterized as a word denoting the name of an animal. For example: elephant, wolf, pig, cow, horse, etc.

Zoonyms integrated into phraseological units constitute a substantial layer within the phraseological repertoire of numerous languages. According to E.S. Yakovleva, the coexistence of humans and animals, as neighbors interconnected by the shared reality and human consciousness illusions, is evident. Clearly, these intricate and distinctive relationships find linguistic expression. The lexico-semantic category involving animal names stands out as a crucial segment of the conceptual realm, serving as a linguistic and

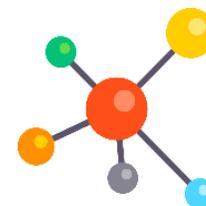
cultural representative—a sort of prism reflecting national worldview and mentality.

Every animal-related element in phraseology gathers a collection of conventional notions about the conduct, customs, and characteristics of a specific animal. Phraseological expressions containing zoonyms are frequently employed to depict individuals, employing metaphor and serving a symbolic function. In this context, specific human behaviors in various situations are metaphorically likened to analogous behaviors exhibited by animals in comparable circumstances.

Wild animals differ from domestic animals in their unpretentiousness, endurance and vitality. They can be divided into two types: carnivores, or predators, and herbivores. Since the appearance of man, the inhabitants of the wild nature have accompanied him, and have become the reason for man's observation of their behavior and habits. As a result, many phraseological units with the names of wild animals have appeared in many languages of the world.

One of the common predators is the wolf. Although the wolf causes damage to economic structures, at the same time it helps to maintain the ecosystem as a whole, controlling the number of animals and exterminating weak and sick individuals.

Phrases with the zoonym "wolf" are often used in English and Uzbek linguistic cultures. Somatic elements complement phraseological expressions with the "wolf" component. In English have a wolf



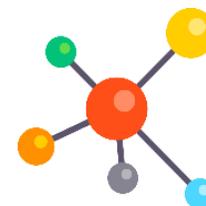
by the ears means "to be in a dangerous position"; the wolf can lose his teeth, but never his nature – a wolf may lose its teeth, but never changes its habits; the wolf change his skin, but not his disposition - a wolf changes its skin, but does not change its disposition - a person's innate traits do not change. Let's consider Uzbek examples: bo'ri qulog'i ovda - the ears of a wolf on prey; keep your eyes open - about vigilance and sensitivity, bo'ring ozig'i – burnida – the wolf food in his nose – about a sharp sense of smell and flair; bo'ri yesa ham og'zi qon, yemasa ham og'zi qon – a wolf's mouth is always bloody, whether he has eaten or not – about treachery and treason; bo'rini oyeg'i bokadi – the legs feed the wolf, i.e. to feed yourself, you have to work hard.

The image of a wolf is associated with such concepts as hunger, prey, hunting: hunger drives the wolf out of the wood, i.e. people in dire need are forced to do things that would be unwise or undesirable under other circumstances; a hungry wolf is fixed to no place – a desperate person will look for a way to satisfy his need; throw somebody to the wolves - to sacrifice someone, allow harsh criticism or rude treatment of someone without trying to protect him; keep the wolf from the door - have difficulty making ends meet, fight poverty. In many phraseological units, a sheep is described as a wolf prey: who makes himself a sheep will be eaten by the wolves - a person who is easily influenced can be misled; set the wolf to keep the sheep - allow someone to go where he is especially harmful and acts for selfish purposes; it is foolish sheep that makes the wolf his confessor – you

cannot trust a person you are not sure about; never trust a wolf with the care of lambs; the death of the wolves is the safety of the sheep.

The Uzbek language also contains phraseological units and proverbs with the component "wolf". Traditionally, in Uzbek proverbs and sayings, the victim and prey of the wolf is the sheep: bo'riga rahm qilsang, qo'ying sho'ri quriydi - you will regret the wolf, the sheep will die out, i.e. you cannot show pity for bad and evil people; bo'rini bo'riligi uchun emas, qo'yni yeganligi uchun o'ldiradilar - wolves are killed not because they are wolves, but because they eat sheep, i.e. people are punished for harm and damage caused to other people, for cruel treatment of them; bo'ri bor bo'lsin desang, qo'y but bo'lmas - if the wolf is alive, there will be no living sheep (about short-sightedness, improvidence and incompetence of man); ko'ngil o'yga to'lmas, bo'ri - qo'yga - the soul will not be filled with thoughts, and the wolf will not be satisfied with the sheep (about the greed, avarice and self-interest of man); qo'y qarg'ishi bo'riga o'tmas - the scolding of a sheep has no effect on the wolf (about the strength and helplessness of man); tangri asragan tuklini bo'ri yemas – a wolf will not eat a well-protected lamb (about caution and prudence); qo'ton bo'risiz bo'lmas, el - o'g'risiz - a flock of sheep cannot exist without wolves, a people cannot exist without thieves (about the insincerity, hypocrisy and deceit).

A number of English and Uzbek phraseological units with the zoonym "wolf" imply friendship, unity and harmony. In English: a thief knows thief



as a wolf knows wolf; bo'ri hamsoyasiga ola qaramas - the wolf does not envy its neighbor ; bo'ri bo'rini yemas – a wolf will not eat a wolf ; bo'ri bo'rini saqlar – the wolf protects the wolf ; Bo'ring topgani bo'riga - hunted by a wolf for a wolf ; yetti bojani bir bo'ri yer - one wolf will eat seven brothers-in-law.

The image of a wolf in English can also indicate gluttony and insatiability: greedy as a wolf; growing youth has a wolf in his belly ; to eat like a wolf.

From the examples considered, it can be determined that the animal “wolf” in general has a negative connotation in the phraseological units of both languages under study. Phraseological combinations with the name of the animal “wolf” also imply greed and mistrust in two unrelated languages. In English, they illustrate the following features: a dangerous situation, deep-rooted deficiencies, need, despair, rough treatment, poverty, weak character, gluttony. In Uzbek linguistic culture, phraseological units with the zoonym “wolf” depict betrayal, cruelty, damage, hindsight, incompetence, greed, insincerity, hypocrisy, hostility, fear, regret and grief.

REFERENCES

1. Abdullaeva S. Difference between proverbs and sayings with proper names. Asian Journal of Research in Social Sciences and Humanities 2022
2. Абдуллаева С.Б. Английские и узбекские фразеологические единицы с компонентом-зоонимом. Хорижий филология. Самарканд, СамДЧТИ, 2019 – 4(73)
3. Абдуллаева С. The verbal and substantial phraseological units with proper names. Хорижий филология, 1(66) – 2018
4. Абдуллаева С. Chet tilini o'qitishda hozirgi zamon axborot texnologiyaning qo'llanilishi. Интернаука, 5 (105) – 2019/2
5. Абдуллаева С. Названия домашних животных в английских и узбекских фразеологических единицах. Язык и культура. Ежегодный альманах. 2020
6. Шодиев С.Э. Деривационные особенности фразеологических выражений. Филологические науки. Т 5 – 2019
7. Шодиев С. Синтаксическая деривация терминов. Иностранная филология: язык, литература, образование, 2021. (2 (79), 70–74.
8. Шодиев, С. Некоторые определения устойчивых выражений, составных терминов и терминов. Иностранная филология: язык, литература, образование, 2016. 1(2 (59), 71–75.