



A COMPARATIVE STUDY OF PHRASEOLOGICAL UNITS TO THE NAMES OF FLORA AND FAUNA IN ENGLISH AND UZBEK

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Annotation: Creating and analyzing a system of terms related to fauna and flora in Uzbek and English is an important experience for linguists and linguistics specialists. This article presents a comparative linguistic analysis of phraseological units in English and Uzbek that incorporate the names of flora (plants) and fauna (animals). It examines the semantic and structural parallels and divergences in how these two linguistically distinct languages conceptualize and express human experiences, traits, and observations through the natural world. The study explores common conceptual metaphors, cultural specificities, and the degree of idiomaticity, highlighting both universal human perceptions and unique ethnocultural perspectives embedded within their respective phraseologies.

Keywords: Phraseological units, English, Uzbek, comparative linguistics, flora, fauna, idiomaticity, cultural specificity, conceptual metaphors, paremiology.

Introduction

Many young language learners complain that language has many hidden sides, its own peculiarities, especially the inconsistency between the scientific, artistic, journalistic and pragmatic aspects of words, describing language as an endless source of knowledge. Of course, if languages were currently composed only of dictionaries, then both people, speech, and all the technologies related to speech created by mankind: from a simple newspaper to multimedia, would be insensitive and uninteresting. Because the miracle that adorns people and this world and gives bright emotions is language and its peculiarities.

Flora is all the plant life present in a particular region or time, generally the naturally occurring (indigenous) native plants. Flora (pl.: floras or floras) is all the plant life present in a particular region or time, generally the naturally occurring (indigenous) native plants. The corresponding term for animals is fauna, and for fungi, it is funga [1]. Sometimes bacteria and fungi are also referred to as flora as in the terms gut flora or skin flora for purposes of specificity [2].

All of the animal life that exists in a specific area or period of time is referred to as fauna. Flora is the equivalent name for plants. The term "biota" refers to the collective term for flora, animals, and other living organisms, including fungi. Fauna, such as the "Sonoran Desert fauna" or the "Burgess Shale fauna," is a term used by zoologists and palaeontologists to describe a typical group of species occurring in a particular time or location. Palaeontologists occasionally use the term "sequence of faunal stages" to describe a group of rocks that all have comparable fossils. Faunistics is the study of animals from a specific area [3].

Methods and literature review

Phraseological units are characterized by their fixedness (resistance to change in form) and idiomaticity (non-compositional meaning). For this study, phraseological units encompass

idioms, proverbs, sayings, and set phrases that incorporate names of plants or animals.

The comparative methodology involves:

1. Corpus Collection. Identifying and cataloging PUs containing flora and fauna names from established phraseological dictionaries, academic studies, and linguistic corpora for both English and Uzbek.
2. Categorization. Grouping PUs based on the type of flora/fauna referenced (e.g., domestic animals, wild animals, trees, flowers).
3. Semantic Analysis. Deconstructing the literal and figurative meanings of each PU, identifying the underlying conceptual metaphors or metonymies (e.g., a fox symbolizing cunning, a lion symbolizing bravery).
4. Structural Analysis. Examining the grammatical patterns and lexical components of the PUs.
5. Comparative Analysis. Contrasting the identified PUs across English and Uzbek to discern parallels in conceptualization and divergences attributable to linguistic or cultural factors.

Among Western linguists, Sh. Balli was one of the first to use the term phraseology in 1905. He interpreted phraseologisms as expressive units of the language from a stylistic point of view. Among the scientists who studied phraseologisms in the 20th century, it is worth noting the semantic classification of V.V. Vinogradov. The scientist made a semantic classification of Russian phraseology, and this classification became an impetus for the intensive study of phraseologisms in many languages. In this regard, it is worth mentioning the theoretical and practical research of such scientists as N.N. Amosova, A.V. Kunin, researchers of English phraseology, I.I. Chernysheva, A.D. Reichstein, researchers of German phraseology, M.I. Retsker, researchers of French phraseology [4].

F.N. Guketlova used the term "zoomorphic code" to define the ethno-cultural specificity of the zoonomic lexicon describing man, and made a comparative study of the animalistic lexicon of the French, Kabardino-Circassian and Chechen language. Focusing on the metaphorical features of zoonyms, he studied the lexical-semantic variant, the connotation of the word zoos.

The linguocultural interpretation of animalistic phraseology in the context of teaching Russian as a foreign language is the focus of S.O. Kochnova's research. Kuang, T. Kiong investigated Russian zoomorphisms' system-structural structure. N.V. Solntseva investigated the functional capabilities of zoonyms in word creation in three languages, A.A. Kipriyanova examined the functional qualities of zoo lexemes in proverbs, and R.K. Asabin examined the ethno-connotation of English zoonyms. Three major groups of phraseological linguistic units were distinguished by A.V. Kunin [5]. We categorised the compounds containing zoonomic components according to the A.V. Kunin classification. Furthermore, the Uzbek phraseological units with zoonomic components serve as the foundation for this essay.

Also, in 1928, Ye.D. Polivanov, using this term in his scientific works, said the following: "I found it necessary to use the term 'phraseology' as a special science that relates to lexis in the same way that syntax relates to morphology." Indeed, since the 1950s, phraseology has been in the spotlight of world linguistics. As a result of a number of monographic scientific studies on it, its object has been identified, research methods have been developed, and this science has established its place among other areas of linguistics. As a result of extensive phraseological research conducted in recent years on the basis of materials from many languages, phraseologisms are defined as follows. A stable linguistic unit consisting of two or more components and denoting a single phraseological meaning is called a phraseologism or phraseological combination (phrase). But if we want to give it a broader definition, phraseology

enters speech in a ready-made form, and its most important feature is to distinguish and isolate phraseologisms from word combinations formed in speech (i.e., not ready-made) and, on this basis, determine the signs of phraseologisms.

Works by P. Kühn, H. Burger, V.V. Vinogradov, N.M. Shanskii, and numerous others centre on the semantic properties and traits of phraseological units. The growth of this issue appears to be promising for determining the cultural and national traits of English phraseological units, which enables us to expand our vocabulary and, consequently, improve our speech. [6] The semantic-pragmatic and connotatively evaluative relationships of phraseological units based on English language imagery of animals are examined in this study. One of the most prevalent types of language nomination is animalistic phraseology, which is a vast layer of phraseological units. This is because people understand the world around them and, to some degree, understand themselves in it by comparing themselves to animals. In many cultures, phraseological units that contain animal names are very common and ubiquitous. This is demonstrated by the fact that they have a strong connotative potential and are frequently employed as a feature of the human image in languages all across the world. The lexicon of any language includes a substantial number of phraseological units having a zoomorphic component.

Results

Phraseological units are an essential aspect of language, comprising idioms, proverbs, similes, metaphors, and other fixed expressions that are deeply rooted in a particular culture or language. They often draw upon elements from the natural world, including flora and fauna, to convey complex meanings and experiences. Flora and fauna are two distinct categories representing plant life and animal life, respectively. Both have significant cultural, ecological, and symbolic importance in various societies. Due to their close connection with human life, flora and fauna have been integrated into languages, giving rise to numerous phraseological units that are widely used in everyday communication [7]. The use of flora and fauna in phraseological units can be traced back to ancient times when people closely observed and interacted with the natural world for their survival and livelihood. As a result, these elements became deeply ingrained in language, reflecting the cultural beliefs, practices, and values of different communities. The semantic analysis of phraseological units related to flora and fauna involves exploring the metaphorical meanings and cultural associations they carry. Many of these expressions use the characteristics, behaviors, or symbolic representations of plants and animals to convey emotions, moral values, social norms, and various human experiences. In cross-cultural and contrastive studies, researchers examine how different languages express similar concepts related to flora and fauna through their phraseological units. Such investigations shed light on the similarities and differences in how various cultures perceive and interact with the natural world.

The most distinctive and remarkable traits of some persons are reflected in phraseology, which makes them instantly remembered. Among the most numerous and internally varied categories of phraseological funds are phraseological units that contain the names of animals and plants. Phraseological units are a cultural-informational resource in every language because they exhibit a person's attitude towards their "smaller brothers" and represent centuries of human studies of the appearance, habits, and behaviour of animals. Plant and animal names are frequently included into phraseological formulations. The strong potential for connotation creation in the direct meanings of these lexical units is the reason for this demand for animal imagery. Numerous concepts about the qualities of human nature that are supposedly present in animals are linked to each animal and plant name.

For example: **a lone wolf** - a person acting alone; a fox selfish, dishonest businessman, a predator, The oldest domestic animal in almost all cultures it is the dog, that's why the comparison with the dog are the most numerous in both languages. Negative connotations bring

ideas about the dog as a persecuted being, dependent from the person, sometimes living in the toughest conditions, designed for the protection of housing, hunting, etc. (lead a dog's life to have been afflicted; treat like a dog to be unkind to anyone; dressed up like a dog's dinner dressed vulgar). At the same time, the British appreciated the loyalty, friendliness, endurance dog (die for one dog to be very loyal; funny dog funny guy). Similarly, you can analyze features of zoomorphism "cat": has long been close to someone, the cat has earned the trust and love of man because of its softness, intelligence, prudence (as tame as a cat is quite tame; as wary as a cat very careful), but, being wild animals by nature, cats are peculiar cunning, deceit (cat in the pan is a traitor; cat shuts its eyes when stealing cream to close their eyes to their sins). As for Uzbek context, cat denotes a dubious, treacherous person.

Discussion

Phraseological units related to the flora and fauna in English and Uzbek involve the study of the meanings and cultural meanings of these expressions in both languages.

Proverbs in which zoonyms participate have a unifying feature in both English and Uzbek, both in terms of their dual purpose, that is, highlighting negative aspects or being directed towards an educational goal. We can also see this through the semantic analysis of the following proverbs:

1. **"To kill two birds with one stone"** - "Bir o'q bilan ikki qushni o'ldirish". This idiom means achieving two tasks or goals with one action. It conveys the idea of efficiency and achieving several goals at once.

2. **"A snake in the grass"** - "two-faced, an enemy disguised as a friend". This expression refers to a treacherous or deceitful person who hides his true intentions or actions.

These idioms about plants and animals in English and Uzbek use metaphors and images from the natural world to express abstract ideas or experiences. Semantic analysis shows that while literal translations may differ, the underlying meanings and cultural associations are often similar in both languages. More examples on this topic:

1. **"To have butterflies in one's stomach."** This idiom often refers to feeling nervous or anxious while waiting for something important or exciting.

2. **"A leopard can't change its spots."** This idiom refers to a person's character or nature not changing over time.

3. **"To hold one's horses."** This idiom refers to waiting patiently and not rushing into action.

This means to initiate or start a process or action that will lead to future results. This expression refers to the agricultural practice of planting seeds in the soil, which eventually grow into plants. It metaphorically refers to starting actions or plans that will yield positive results in the future.

In both English and Uzbek, these phraseological units related to flora and fauna use metaphors and imagery drawn from the natural world to convey abstract ideas or experiences. The semantic analysis shows that while the literal translations may differ, the underlying meanings and cultural associations are often similar in both languages. More examples for this topic:

1. **"To have butterflies in one's stomach."** This phrase means to feel nervous or anxious, often in anticipation of something important or exciting.

2. **"A leopard can't change its spots."** This proverbial phrase implies that a person's character or nature is unlikely to change over time.

	In English	In Uzbek	Definition
1	A snake in the grass	Ikki yuzlamachi, do'st niqobi ostidagi dushman".	This phrase refers to a treacherous or deceitful person who hides their true intentions or actions. Uzbek: The Uzbek phrase "ikki yuzlamachi, do'st niqobi ostidagi dushman" carries the same meaning, describing a person who pretends to be harmless while actually being cunning or dangerous.
2	To kill two birds with one stone	Bir o'q bilan ikki qushni o'ldirish Bir o'q bilan ikki quyovni urish	This idiom means achieving two tasks or goals with one action. It conveys the idea of efficiency and achieving several goals at once.
3	Cat-sleep brief sleep	Mushuk uyqusiday	The idiom on based on the biological features of cats. It's meaning is obviously seen.
4	A dog's life a very unpleasant existents	It yotish -Mirza turish	The zoononym "Dog" in both expressions is used here in a general sense, although it has a prestige, it refers to people who are in a difficult financial situation.
5	Lion-hearted	Sher yurak	As brave as a lion

Table 1. Examples of the phraseological units to the names of fauna in English and Uzbek

Animal names, or zoonyms, are very common in folk proverbs. Almost all proverbs that use zoonyms express a figurative character. By using animal images, human characteristics are shown through animals, that is, the instructive thought presented in proverbs is not addressed to the animal mentioned in the proverb, but rather to people. Often, through animals, people with negative characteristics are given nicknames and criticized. Each nation has proverbs that reflect its own characteristics.

The English and Uzbek proverbs that use animal imagery may not always depict the same animals in both language versions. In the above proverb, the English version uses the word "dog," while the Uzbek version uses the word "snake." However, the meaning of the proverb has not changed with this change; both express the idea of carelessness and negligence. When comparing Uzbek and English proverbs, the zoonyms "dog," "cat," and "fish" are relatively more common.

In addition, expressions used with the name of an animal are also divided into categories. (For example, expressions related only to the name of a snake: "Ilonning yog'ini yalagan", "Yer tagidan ilonqimirlasa biladi", "Ilon po'st tashlaydi")

In most cases, expressions related to the name of an animal are used in a positive sense. For example, the expression "**Qo'y og'zidan cho'p olmagan**" means "yuvosh." But there is a proverb among our people that says "Where there is good, there is also evil." This is natural. Similar expressions also have a positive meaning, as well as a negative meaning. These expressions are also divided into negative and positive types according to the scope of

application. For example, "**Ammamning buzog'i**" is a landovur, lapashang (in a positive sense), "Ilonning yog'ini yalagan" is very cunning (in a negative sense).

It is necessary to distinguish between phraseological units and word combinations. A phrase, whether in a sentence or alone, even if it consists of several words, answers a single question and acts as a single sentence fragment. Phrase combinations express the relationship of subordination and dominance, each of which answers separate questions.

Specific plants that are central to the culture or environment appear more frequently in one language than the other.

- English frequently uses "oak," "rose," "apple," "vine."
- Uzbek phraseological units often feature plants common to Central Asia, such as "paxta" (cotton), "qovoq" (pumpkin), "qovun" (melon), reflecting their agricultural significance. For example, "**Qovun tushirmoq**" (to drop a melon – meaning to spoil something unexpectedly).

The flora and fauna in idioms often reflect the natural geography and cultural practices of a region.

English idioms often include roses, oaks, lions, foxes, and horses—typical of European landscape and literature.

Uzbek idioms refer to tulips, wheat, wolves, donkeys, and crows, reflecting Central Asian steppes, agriculture, and oral traditions.

Phraseology is a crucial component of both Uzbek and English. Fixed phrases or collocations with figurative connotations beyond the literal interpretation of their separate words are known as idiomatic idioms. The culture, history, and way of life of the people who use these phrases are reflected in the language, which is profoundly embedded with them. With its extensive literary and cultural legacy, English has many idiomatic idioms pertaining to plants and animals. These idioms use the traits, actions, and symbolic meanings of plants and animals to express a range of ideas, feelings, and messages.

Conclusion

In conclusion, the study of phraseological units related to the flora and fauna in English and Uzbek has revealed a deep connection between language, culture, and the natural world. Through semantic analysis and a comparative approach, we have witnessed the richness and diversity of idiomatic expressions that rely on the image of plants and animals to express complex meanings and emotions.

This comparative study underscores the rich interplay between language, culture, and the natural world as reflected in the phraseological units of English and Uzbek. While both languages demonstrate universal cognitive patterns in mapping characteristics of flora and fauna onto human experiences, their specific phraseological inventories are deeply informed by their unique cultural histories, geographical environments, and societal values. English PUs, rooted in a diverse history of influences, share common ground with Uzbek PUs in depicting universally perceived animal traits. However, Uzbek phraseology exhibits a greater emphasis on animals and plants central to Central Asian nomadic and agricultural life, often imbued with distinct cultural and religious connotations.

The findings reinforce the notion that PUs are not merely linguistic ornaments but vital repositories of ethnocultural knowledge. This comparative analysis not only enriches our understanding of the respective phraseological systems but also provides valuable insights for cross-cultural communication, language teaching, and the development of more sophisticated

machine translation systems capable of handling the nuanced and culturally embedded nature of idiomatic expressions.

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