



ETYMOLOGY OF ZOOPHRASEOLOGISMS IN THE UZBEKISTAN LANGUAGE

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Currently, research is being conducted within the framework of linguoculturology, ethnolinguistics, psycholinguistics, and other areas on zoonyms, zoophraseologisms, and their etymological characteristics. They serve to study the characteristics of a particular people, using the example of zoological terms.

The word calf is used in the phrase "Ammammam's calf" - a joke, "The calf ran to the barn - the end of the work, the calf's right - someone's risk, he ate the meat of an undesirable calf - an alternative to the zoophraseologism "I spoke in vain." Whether I milked the mother, whether I starved the calf - if I got something, I paid for it. The word "mol" is sometimes used in its own meaning, sometimes as a symbol of wealth. For example, if the soul is safe, the cattle will grow. The cattle are outside, the people are inside. This expression has changed to the current "Yilqi olasi sakhikida, adam olasi ichidi" in ancient times.

In the following units: If the owner of the animal does not look like the owner, the haram dies, if the animal leaves, the barn will not flourish. This expression teaches not to be greedy in the face of evil, to be restrained. Expressions related to the name of the ox. When the ox falls, the number of butchers increases, that is, when a difficult task is completed, the number of people who say they will do it increases. The symbol of the horse also reflects the relationships between people. Sincere friendship, trying to break intimacy, trying to cause trouble between people is expressed through the expression "To turn a horse against barley", that is, to turn a person against his favorite thing or feeling. This expression is used to refer to mothers-in-law who turn a daughter-in-law against him. The expression "A horse that is chewing straw cannot be muzzled" emphasizes that a person who is surrounded by material goods and is busy with money affairs will use them whether he wants to or not, while the expression "A horse that eats a lot of barley will die of exhaustion" reflects the opposite meaning. The role of the camel in the cultural life of the peoples of the East is incomparable, therefore, let's look at a number of expressions in which the name of the camel is present in the life of our people: To make something like a needle look like a camel, to exaggerate, to exaggerate;





To deceive, to deceive; When a camel's tail touches the ground; Have you seen a camel?

Having eaten camel meat, staying for a long time; We will also look at the following phraseological units in which camel is the main component. The slow completion of a task is expressed by the expression "Neither a camel can walk nor a bell can ring."

Let's also look at the following phraseological units in which the camel is the main component. The silent execution of a task is expressed by the expression "Neither a camel walks nor a bell rings." The origin of this expression is based on a camel traveling in a caravan and a bell hanging around its neck.

In Uzbek idioms, the word donkey is actively used in relation to other animals. Some of its negative characteristics are taken as the basis for idioms, and are used to condemn negative vices in humans through figurative transfer of meaning. It should also be noted that the idioms emphasize the stubborn, unwise animality of the donkey. The donkey is brainy; Stubborn like a donkey; The donkey is like a hoof bitten by a donkey: The word for a donkey, salt does not affect its spoiled meat. The following idioms emphasize how useful it is in everyday life and how it can withstand any hard work. To work like a donkey; The donkey's work is lawful, but it is forbidden; The donkey is not suitable for sacrifice, but it is priceless. This idiom also emphasizes that the donkey has value because of its labor. The donkey's work is lawful, but it is forbidden; The donkey is not suitable for sacrifice, but it is priceless. This expression also emphasizes that the donkey has value due to its labor. Such expressions include: Until the work is done, until the donkey is out of the mud (from the bridge); As if wearing a hawthorn on the donkey - not fitting; A donkey worm falls from its nose; The value of a donkey's fall; Don't die, my donkey, we're going out in the summer - patience; The cold that kills a donkey; A donkey with a turban does not become a mullah - in the sense of a fool is still a fool; "A donkey with a donkey is not suitable for a long journey" - it is said that its children prevent it from moving quickly. The expression "The weight of the road is the donkey's" also emphasizes that the donkey is a slow-moving animal. Among domestic animals, the images of dogs and cats, which are the main components in phraseology, also occupy an incomparable place. The dog, as a symbol of loyalty and loyalty, is formed by the phraseologism "To be loyal like a dog", "To see a dog's day", and "To make a dog's day" - expressions that arose on the basis of artistic depiction of the hard life or lifestyle of a dog. The expression "To live like a dog and a cat" is mainly used to refer to husbands and wives who quarrel a lot. The phraseology "To live by borrowing a bone from a dog" is formed on the basis of a comparison with the life of a person who is in a very poor situation. Connections such as "to be salty", "to say a word", "to dust before the herd", "to be cold", "to reach the sky" arise on the basis of the syntactic connection of one or another lexeme.





Phraseologisms are also connections, but phraseologisms are portable, figurative, and stable connections. Therefore, according to their meaning, stable connections are divided into: 1) stable connections with a proper meaning; 2) stable connections with a mobile meaning²⁰. Stable connections with a proper meaning name things and events and perform a nominative function, while stable connections with a mobile meaning perform a nominative function and describe things and events figuratively. In Yusuf Khos Hajib's work "Kutadgu bilig", the names of animals and birds such as arqun (a galloping horse), arslan (a lion), esri (a leopard), böka (a dragon), ayk, to' n g'iz, böri (a wolf), fox, camel, dog, ugi (ukki), ča γ rī (falcon), za g' iz g' on, quz g' un are mentioned. Especially in the chapter on the qualities that a commander and soldiers should possess, the author uses wonderful analogies. If we look at the translation of the work, for example:

*As fierce as a morning star, as strong as a wolf,
be as cunning as a bear and as vengeful as a stone.*

In this single verse, the poet used four animals as a metaphor. If we look at the names of these animals in the explanatory dictionary, we can see what characteristics they have. Wolf - a predatory animal belonging to the canine family of mammals; qasqir. It is distinguished by its bloodthirstiness and strength. In a figurative sense, it is used as a symbol of an evil, bloodthirsty, and cruel person. Whether a wolf eats or not, its mouth is known for its blood, that is, its evil, whether it shows its evil or not - it is bad. Lion - a giant predatory mammal belonging to the cat family; Sher. In a figurative sense, it is about a brave, courageous, and courageous person (attributed to this animal). That is, it is intended that the commander, soldiers should be as fearless as a lion. The leopard is a large, furry mammal of the cat family. The name, which also means the same in the ancient Turkic language, was originally pronounced as kaplan.

In conclusion, it can be said that animals have figuratively represented concepts such as goodness and evil, good and bad, straightness and crookedness. It is worth noting that it is appropriate to record the etymology of animal names used in explanatory dictionaries created for the Uzbek language and to provide their explanations. Studying them as a phenomenon directly related to the development of our culture is always relevant and important.

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