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# LINGUOCULTURAL ANALYSIS AND METHODOLOGICAL INTERPRETATION OF IDIOMS INVOLVING ANIMAL NAMES

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**Annotation.** This article analyzes the linguocultural characteristics of idioms involving animal names, their semantic and pragmatic aspects, and national-cultural content. It also highlights the role of idioms formed using animal images based on the inextricable link between language and culture in reflecting the worldview, mentality, traditions, and values of the people. In addition, the similarities and differences of idioms involving animal names in Uzbek and English are analyzed comparatively from a linguocultural perspective. The study also considers effective methods of teaching these idioms in the educational process, methods of mastering them based on communicative and competency-based approaches. The results of the article are of great importance in the fields of linguocultural studies, phraseology, and foreign language teaching methodology.

**Keywords:** animal names, idiom, phraseology, linguoculturology, language and culture, national mentality, concept, semantics, methodological interpretation, teaching a foreign language, intercultural communication, linguoculturological competence.

**The formation of the anthropocentric paradigm and linguoculturology in modern linguistics**

As is known, by the last quarter of the 20th century and the beginning of the 21st century, a transition from a structural approach to an anthropocentric paradigm took place in world linguistics. If in previous linguistics the focus was on “language in and for itself” (F. de Saussure’s principle), then in modern research the main attention is paid to the person who owns the language, his consciousness, culture, psyche and social activity. It is no secret that language is now considered not just a means of communication, but a system reflecting the inner world of a person, his ways of perceiving existence. The emergence of the anthropocentric paradigm has given rise to a number of new integrative directions within linguistics, in particular, cognitive linguistics, psycholinguistics, sociolinguistics, and linguoculturology. Linguoculturology is a branch of linguistics that studies the interrelation, influence, and connection between language and culture. The philosophical views of W. von

Humboldt that “language is an expression of the spirit of the people” and the principles put forward by representatives of American ethnolinguistics played a fundamental role in the formation and creation of the theoretical foundations of this discipline.

At the end of the 20th century, in Russian linguistics, as a result of the research of such scientists as V. Telia, Yu. Stepanov, V. Vorobyov, V. Maslova, linguoculturology acquired the status of a separate discipline. In Uzbek linguistics, this direction is consistently developing through the scientific work of such scientists as Sh. Safarov, A. Mamatov, N. Makhmudov, U. Yusupov.

Each nation perceives existence based on its own worldview, way of life, religious and mythological ideas. This phenomenon is called the “linguistic landscape of the world” in science. Phraseological units (idioms) are the richest and most reliable source in studying the linguistic landscape of the world, its national and mental characteristics. In phraseologisms, the centuries-old life experience, history, customs, material and spiritual culture of the people are directly and clearly expressed. In addition, these units, which are based on a portable meaning and are structurally stable, do not just transmit information, but also give speech emotionality, expressiveness and, most importantly, a national spirit.

From a linguocultural point of view, the uniqueness of phraseological units is explained by the following factors:

-some words in idioms acquire symbolic meaning over time. For example, in Uzbek culture, concepts such as bread, salt, and horse are considered symbols of holiness and loyalty.

-phraseologisms reflect the norms of behavior and values inherent in the worldview of a particular people. That is, concepts such as good and evil, beauty and ugliness, hard work and laziness are evaluated in idioms based on national stereotypes.

-the semantic structure of an idiom contains not only a logical meaning, but also an additional cultural connotation associated with the past and mentality of that people.

**History of the study of zoonymic lexicon and phraseology and their research**

Indeed, humanity has been living in close contact with nature and the animal world since ancient times. Based on the observation of the behavior, appearance and habits of animals, people compared them with their own life and character. As a result, a layer of zoonymic idioms formed in languages based on animal names has emerged.

The study of zoonymic phraseology has a long history and was initially studied within the framework of general lexicology and phraseology. In Western and Russian

linguistics, the study of phrases involving animal names from a semantic, structural and etymological perspective was initiated by V. Vinogradov, N. Shansky.

In Uzbek linguistics, the fundamental foundations of phraseology were created by Sh. Rahmatullayev. His “Explanatory Phraseological Dictionary of the Uzbek Language” became an important foundation for revealing the layers of meaning of zoonymic idioms. Later, the national-cultural and comparative aspects of animal-name expressions began to be studied by such linguists as B. Yuldoshev, A. Mamatov, H. Baymirzayeva.

The main goal of zoonymic idioms is not to describe the animal itself, but to evaluate human character and society through the image of the animal. For example, as rude as a bear, as cunning as a fox. Moreover, the same animal can have completely different cultural meanings in different peoples. For example, in English culture, an owl is a symbol of wisdom, while in Uzbek culture it is a symbol of misfortune, ruin and horror. The metaphorical competence and cognitive metaphor underlying zoonymic idioms are studied. A linguistic analysis is made of how the name of an animal has become a common cultural concept.

The semantic structure of idioms formed on the basis of zoonymic lexicon is the product of complex linguistic evolution. In order to correctly understand this process, it is necessary to analyze the relationship between the nominative and connotative meanings of a word or combination.

The nominative meaning is the correct, primary, lexical meaning of the name of an animal. It is associated with the biological characteristics, appearance and real nature of the object. For example, a donkey is a domestic animal belonging to the ungulate family

The connotative meaning is an additional emotional-affective, emotional-evaluative and national-cultural meaning-coloring that is imposed on the nominative meaning. It is this connotative meaning that dominates in zoonymic idioms.

In idioms involving animal names, the transition from nominative to connotative meaning occurs mainly on the basis of the metaphorical mechanism. As a result of long-term observations, a person transfers real or mythological features inherent in animals to his society, that is, to human character and behavior. For example, the rabbit's natural quick-wittedness and cowardice, separated from its nominative meaning in the lexical system, form the connotative basis of the idiom “quyon yurak” in uzbek (a very cowardly person). Objective reality is not always reflected in the formation of connotative meaning. Sometimes folk fantasy and a subjective approach play a key role. For example, although it has not been scientifically proven that the fox

is biologically more cunning than other predators, in the public consciousness it has become a symbol of cunning and has a strong connotation in the phrase “tulkilik qilmoq” in uzbek (to use tricks).

**Expression of euphemism, dysphemism and insult elements in zoonymic idioms**

Zoonymic idioms have a very strong pragmatic and emotional function in assessing human behavior. Therefore, they serve as a means of circumventing cultural restrictions in speech or, conversely, expressing meaning in a more coarse, sharper way. Euphemism is the expression of coarse words and expressions that are inconvenient or unacceptable for use in society in a softer, more civilized form. In zoonymic idioms, euphemization is mainly used to hide a person’s nature or shortcomings behind a veil. For example, expressing a person’s physical weight, restraint or slowness in the form of “og’ir karvon” or “tuyaday vazmin” rather than directly saying that he is sluggish or lazy serves to soften speech. To say that someone is working hard is also a way to express fatigue and hardship in a positive way. Dysphemisms are the opposite of euphemisms, and are a deliberate expression of a neutral or positive concept in a rude, negative, or vulgar way. A large part of zoonymic phraseology is precisely of a negative nature, rising to the level of dysphemism and outright insult. In this case, the habits of animals that are considered negative become an insult to humans: donkey (disloyalty, stupidity, obedience) – “eshak tabiat” (stubborn, indecisive), “Donkey does the work, man enjoys it”

Structural-semantic classification of idioms involving domestic and wild animals Zoonymic idioms can be classified into two groups according to the nature of the main component in their composition. This classification is directly related to the way of life of the people, in particular, animal husbandry, farming or hunting. Savorizms are expressions involving the names of animals that live directly next to humans and play an important role in their economy, for example, horses, camels, cows, sheep, donkeys, dogs, cats. Since the Uzbek people have historically been cattle breeders and sedentary farmers, idioms belonging to the group of savorizms are very common in the language and their semantic range is wide:

Horse. “Ot aylanib qozig’ini topar” (patriotism, loyalty), “Ot egasini taniydi” (a reference to pride or conceit)

Camel. “Tuyaday bo’yli bo’lguncha” (patience, restraint) “Tuyaga yontoq kerak bo’lsa... (inappropriate, inadequate behavior)

Sheep “qo’y og’zidan cho’p ol,agan” (gentleness, innocence) “qo’ymijoz” (weakness, indecision)

Dog. “As loyal as a dog” (loyalty - rarely in a positive sense).

**Idioms involving wild animals**

This group includes idioms involving animals that live wild in nature, outside of human control (wolf, fox, bear, lion, hare, snake, mouse). Wild animals have acquired an allegorical character through folk tales, fairy tales and legends:

1. Lion. Always a symbol of courage, courage and power comes. For example: “sheryurak” in uzbek (fearless), “The lion dies of bravery”.

2. Wolf. A symbol of greed, cruelty, but at the same time independence and danger. For example: “bo’ri o’yin ko’rsatmas” (not changing its nature), “The wolf cub will still be a wolf” (taking it to its roots).

3. Snake. A symbol of cunning, hidden danger and venom. For example: “qo’ynida ilon saqlamoq” (keeping a traitor close).

**Metaphor and symbolism in zoonymic idioms, depiction of human character through animal images**

At the heart of zoonymic idioms is always the phenomenon of cognitive metaphor and symbolism. In linguistics, this process is a product of a human-centered worldview and occurs as a result of taking a model from the animal world, which is the closest environment for mastering existence. Metaphorical transfer means the establishment of a logical or associative bridge between two completely different spheres in the human mind.

In the system of zoonymic symbolism, each animal becomes a symbol of a certain character trait. This symbolism is so stable that when the name of an animal is mentioned in speech, the image of a person likened to it is embodied before the listener. The physical shortcomings or advantages of a person are compared with the body structure of animals.

A person’s intellectual abilities, courage, or baseness are evaluated through animal symbols. For example, naivety, obedience, and sometimes mental weakness are expressed through the symbol “sheep” (qo’y og’zidan cho’p olmagan, qo’ymijoz), and rudeness and unculturedness are expressed through the image of bear.

In this process, it is shown that a person visualizes and simplifies even the most complex psychological states of his character using zoonymic metaphors. As a result, abstract concepts take on a linguistic form in the form of a specific animal.

We have already mentioned above that the unique way of life, religious views and historical experience of each nation are reflected in idioms as cultural codes. Zoonymic idioms are among the most basic cultural codes that express the national mentality. They are linguistic patterns that determine what is good and what is bad in a particular society.

Indeed, the attitude towards animals in the Uzbek national worldview is mainly formed on the basis of Islamic values, Eastern philosophy and the culture of animal husbandry. Therefore, a number of zoonymic idioms clearly show national and cultural stereotypes

For the Uzbek people, a horse is not just a beast of burden, but a young man's wing, a symbol of honor and courage. Therefore, most of the idioms involving a horse have a positive connotation: “ot aylanib qozig’ini topar” (originally, loyalty to its homeland), “A good horse gets one whip, a bad horse gets a thousand whips” (a stereotype of wisdom).

Also, the camel is a code of patience, contentment and wisdom “tuyaday vazmin”, “camel's milk is medicine for teeth” – for heavy, stooped people). Mythological birds such as Humo or Semurg represent the stereotype of happiness, state and nobility.

On the contrary, due to religious and social views, some animals embody absolutely negative stereotypes. For example, since the Dog and Pig are considered haram in Islamic culture, the most severe and offensive idioms in the Uzbek language are formed with the participation of these zoonyms. Another negative stereotype is small insects such as Fly or Mosquito, which are considered a symbol of worthlessness and ephemerality, weakness in the language

Comparative-linguoculturological study of languages shows that different peoples, due to geographical environment and national history, can assign completely opposite cultural meanings to the same animal object. This creates specific difficulties in translation and intercultural communication.

1. Disparity in cultural relations

The most striking example of this is the image of the Owl. In Uzbek culture: The owl is a symbol of ruin, misfortune, death and innocence (sometimes horror). To say to

someone “wail like an owl” or “may an owl sing in your house” has a deeply negative meaning. In English and Western culture: “Owl” is a symbol of wisdom, knowledge and deep reflection. Translating the English idiom “as wise as an owl” literally into Uzbek leads to cultural misunderstanding.

The English idiom “rain cats and dogs” refers to the mythical imagery of cats and dogs raining down from the sky. In Uzbek, there is no association with animals (Uzbek: “paqirlab yomg‘ir yog‘di” or “shag‘illab quydi”). Or the Uzbek phrase “Tuyaning dumi yerga tekkanda” (a task that will never be accomplished) uses the “tuya” component of the steppe and Eastern cultures, and in English this meaning is expressed through a completely different zoonym — pig: “when pigs fly” (pigs fly).

The presentation and lexicographic interpretation of idioms with animal names in bilingual and phraseological dictionaries

The reflection of zoonymic idioms in the dictionary and their correct lexicographic description is one of the most complex tasks of modern lexicography and translation studies. When giving expressions with animal names in bilingual or special phraseological dictionaries, it is not enough to simply explain their meaning; in addition, it is also necessary to indicate the national-cultural coloring, emotional-expressive nature and scope of application of the idiom.

Two main systems are used in dictionaries to place zoonymic idioms and give them interpretation:

Idioms are placed according to the first word in their structure. Although this method facilitates the search, it does not allow grouping by zoonymic character.

Idioms are grouped according to the name of the main animal in their structure. For example, under the words “Dog” (It), “Horse” (Ot), “Cat” (Mushuk) all phraseologisms are grouped. This method is very convenient for linguocultural research.

The main problems in modern lexicography in the presentation of zoonymic idioms in dictionaries are the following:

1. The lexicographer must indicate the place of the expression in speech. For example, the expression “eshak tana” in the Uzbek language must be given special stylistic signs such as “qo‘pol”, “so’kish” or “kamsitish”. Otherwise, a representative of a foreign language may incorrectly use this expression in literary speech.

2. Dictionaries often give only the denotative meaning of the idiom, without indicating its cultural cause. For example, the English expression “dark horse” (a

person who unexpectedly wins, with hidden potential) is often translated in Uzbek dictionaries simply as “a person of hidden talent”, but its etymology and symbolic meaning related to horse racing culture are ignored. Therefore, it is advisable to include not only a translation option, but also short linguocultural and etymological comments on zoonymic idioms in modern bilingual dictionaries.

Problems of cultural adaptation (adequacy and equivalence) in the translation of zoonymic idioms from one language to another

The process of translating zoonymic idioms is not just an interlingual conversion, but also the adaptation of two different cultures and worldviews to each other. Achieving the criteria of adequacy and equivalence in translation requires high linguistic and cultural knowledge from the translator.

Cultural adaptation in the translation of zoonymic idioms is mainly carried out using the following 4 methods and principles:

- The method of complete phraseological equivalence

In this method, both the figurative meaning of the idiom in both languages and the name of the animal in its content are absolutely identical. This is observed when the universal human experience and biological observations of peoples coincide. English: “As hungry as a wolf” Uzbek: “Bo‘ridek ochko‘z)”.

- Partial phraseological equivalent method

In this case, the figurative meaning and imagery of the idiom are preserved, but the name of the animal in it is changed due to the requirements of the national mentality. The translator replaces the image culturally so that the target language speaker understands it. English: “When pigs fly” Uzbek: “Tuyaning dumi yerga tekkanda”

- Descriptive translation method

If an expression with a certain zoonym has neither a correct nor an analogical alternative in the target language, its meaning is explained using free word combinations. In this method, the charm and imagery of the expression are lost, but the informative meaning is clearly conveyed.

- The problem of contextual and pragmatic adequacy

Based on the context of the text, the translator is forced to use proverbs or simple adjectives instead of zoonymic idioms. Because literal translation often causes cultural shock or misunderstanding. For example, translating the English phrase “You are a

lucky dog" into Uzbek as "Sen omadli itsan" is considered a serious insult, although in English culture it means a friendly "You are lucky".

**The need to form lexical-phraseological and linguocultural competence in students**

It is no secret that the process of passing a lesson in modern language education has gone beyond simply memorizing grammatical rules or increasing vocabulary. Today, it is important to form two types of competences in students studying foreign languages or their native language at an in-depth level (at levels B2, C1 and C2):

1. The student's ability to appropriately use stable word combinations, proverbs and idioms in the language in accordance with the speech situation, without stylistic errors.

2. Understanding the national culture, values, history and mentality of the people hidden in the language units, that is, the ability to perceive "language in the context of culture".

Phrases with animal names are the most convenient and effective educational material that combines these two competencies. The need for their systematic teaching is explained by solving the following methodological problems:

When a student communicates with a representative of a foreign language or reads fiction, a speech imbalance arises as a result of the literal (denotative) understanding of phrases related to animals. Linguo-culturological competence helps them to decipher the figurative meaning of the phrase through the cultural code.

Studying the mechanism of the transfer of animal images to humans improves the skills of students in visually and logically connecting abstract concepts, linguistic inference (finding meaning through an auxiliary context).

Modern pedagogical technologies and interactive methods in teaching the national-cultural characteristics of zoonymic idioms. Teaching idioms using the traditional "memorization" method often does not give the expected result, since mechanically memorized phrases quickly pass into the passive vocabulary layer. To bring them into active speech. it is necessary to use modern pedagogical technologies:

Students are presented with a problematic speech situation that arises as a result of the incorrect use of phrases involving the name of an animal. For example: "A foreign tourist praised his Uzbek partner for his work and said: "You are like a horse!". The partner was offended by this. Why? What did the tourist actually mean and what mistake did he make?" Students analyze this case and discuss the connotative differences between the zoonyms "horse" and "donkey" in Uzbek and English cultures.

The board or in the handout, one animal name (for example, Wolf) is placed in the center. Students, divided into groups, write down all the phrases with this zoonym and the associations underlying them (Greed, Evil, Loyalty, Independence) in a grid. This method creates a conceptual chain in the student's brain.

Zoonymic idioms are very easy to visualize. Enriching the lesson with gamification elements through online cards decorated with cartoon images of animals (Quizlet) or interactive tests (Kahoot) dramatically increases students' motivation for the lesson.

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