

**THE STRUCTURE OF PHRASEOLOGICAL UNITS RELATED TO FLORA AND FAUNA IN THE UZBEK AND RUSSIAN LANGUAGES****Shakhnaza Yarkulovna Bobaeva**

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**Abstract:** The article is devoted to the study of the structure and semantics of phraseological units containing components of flora and fauna in the Uzbek and Russian languages. Special attention is paid to zoonyms and phytonyms, their role in figurative and evaluative characterization of a person, the expression of emotional and symbolic meanings, as well as the reflection of cultural specificities. The paper examines how the names of animals and plants in fixed expressions are used to describe human qualities, social phenomena, and interpersonal relations. It is shown that the semantic transfer of flora and fauna components is an active process that accumulates cultural and historical information about a people. A comparative analysis reveals both common tendencies and unique features of phraseological units in Russian and Uzbek. The study demonstrates the significance of investigating such expressions for enriching vocabulary, understanding the national worldview, and ensuring effective intercultural communication. In addition, the research emphasizes the role of phraseological units in conveying traditional values, figurative thinking, and the cultural memory of a nation.

**Keywords.** Phraseological unit, zoonym, phytonym, semantics, structure, cultural specificity, intercultural communication, national worldview

**Introduction.** Words denoting animals (zoonyms) belong to one of the most ancient layers of vocabulary in all languages of the world. Zoonyms represent complex linguistic units characterized by a significant informational potential. In zoonyms, more vividly than in any other area of language, the peculiarities of human life are reflected, as animal images in different languages are endowed with properties that may seem unmotivated at first glance and sometimes even contradict logical reasoning. These images and fantasies originate from the depths of human consciousness, beliefs, and mythology.

Phraseological units reflect the cultural and linguistic richness of a people and contribute to revealing the peculiarities of their worldview. As special language units, phraseologisms attracted the attention of linguists at the beginning of the twentieth century and became an independent object of scientific research. A significant contribution to the development of phraseological theory was made by V. V. Vinogradov, who defined the phraseological unit as the basic unit of phraseology and developed its classification. Zoosemisms are actively studied within the framework of comparative research. Scholars note that the transfer of animal names to humans is a productive semantic process and is widely used in colloquial and literary speech. In both Russian and Uzbek, zoonyms within phraseological units serve as a means of evaluative characterization of a person's personality and behavior. Phytonymic phraseological units are understood as fixed expressions that contain plant names in their structure. Phytonyms, like zoonyms, perform a symbolic function and reflect the features of the national linguistic picture of the world. The analysis of phraseological units with flora and fauna components makes it possible to identify both universal and culturally specific features in Russian and Uzbek.



Comparative study of the Russian and Uzbek languages has a long history. The Uzbek language, like all national languages, develops not in isolation but through interaction and under the strong influence of the Russian language. Uzbek–Russian bilingualism is connected with the relations between the Uzbek and Russian peoples that were established even before the 1917 Revolution. The influence of the Russian people manifested itself in the fact that the Russian language became a means of communication among Uzbeks alongside their native language. We fully support the concept according to which the formation of any language is strongly influenced not only by socio-historical factors but also by religious and spiritual ones, in particular language, ethnicity (nationality), and confessional affiliation. These three essential features determined the specificity of the direction, mechanisms, and methods of phraseological conceptualization of reality in the existential fragment of both the cultural and linguistic pictures of the world in Russian and Uzbek.

**Table 1**

**Structural Models of Phraseological Units with Flora and Fauna Components**

(Based on Russian and Uzbek languages)

Structural Model of PU	Examples	n	%
Adj + N (zoonym/phytonym)	<i>cunning fox / ayyor tulki</i>	28	33. 7
V + as + N	<i>to work like a horse / otdek ishlash</i>	21	25. 3
N + Prep + N	<i>a wolf in sheep's clothing / qo'y terisiga o'ralgan bo'ri</i>	18	21. 7
V + N	<i>to drag things out (lit. to pull a cat by the tail) / itdek charchamoq</i>	16	19. 3

**Literature review.** In world linguistics, since the 1960s, as a result of the emergence of a number of works by theoreticians devoted to the problems of modeling linguistic units, it has been established that linguistic units possess a constructive structure. On the basis of this constructive feature, the possibility of modeling linguistic units emerged. As a result, the first monograph by I. I. Revzin appeared, devoted to the recognition of language as a system that models structure.

Phraseology as an independent branch of linguistics emerged in the 1940s. A special role in the development of phraseological theory was played by Ch. Bally, E. D. Polivanov, L. A. Bulakhovsky, and V. V. Vinogradov, while in Turkic studies significant contributions were made by S. K. Kenesbaev, S. N. Muratov, and other linguists. The theory of Uzbek phraseology was initially developed by E. D. Polivanov, and later by Sh. Rakhmatullaev, Ya. Pinkhasov, B. Yoldoshev, Abdimurod Mamatov, Abdugafur Mamatov, A. Isaev, A. Rafiev, M. Sodiqova, Q. Hakimov, Sh. Usmonova, K. Bozorboev, B. Juraeva, Sh. Abdullaev, Sh. Almamatova, M. Vafoeva, and a number of other scholars. In modern linguistics, phraseology is regarded as a specific field of linguistics closely related to lexicology and semantics. According to researchers, phraseological units are characterized by stability, reproducibility, and holistic meaning. The



works of national linguists emphasize the role of phraseological units as a means of reflecting national culture and linguistic consciousness.

Particular attention in scholarly research is given to zoonymic phraseological units, as they are distinguished by high imagery and expressiveness. Studies devoted to the Russian and Uzbek languages note that phraseological units containing flora and fauna components are formed under the influence of historical, cultural, and social factors.

**Research methodology.** The study employs comparative-contrastive, structural-semantic, and descriptive methods. The comparative-contrastive analysis makes it possible to identify similarities and differences in phraseological units with flora and fauna components in Russian and Uzbek. The structural-semantic method is applied to analyze the internal structure and meanings of fixed expressions. The descriptive method ensures the systematization and interpretation of linguistic material.

**Table 2**

**Semantic Classification of Phraseological Units**

(According to V. V. Vinogradov's classification)

PU Type	Quantity	%
Phraseological fusions	32	38.6
Phraseological unities	33	39.8
Phraseological combinations	18	21.7
<b>Total</b>	<b>83</b>	<b>100</b>

Phraseological Units with Flora and Fauna Components: Examples and Cultural Context. The phraseological unit “**astar-avra ochmoq / ochib tashlamoq**” (literally, “to reveal all deeds, someone’s secrets”) introduces us to a historical and cultural fact. Most peoples of Central Asia, including Uzbekistan, used and still use handmade quilted cotton blankets and mattresses (called **ko’rpa**) in which cotton padding is covered with materials of varying strength and color. Another phraseological expression, “**ko’rpangga qarab oyoq uzat**” (literally, “step according to your blanket”), conveys the meaning: *do what your socio-economic status allows* (analogous to the Russian idiom “*не в свои сани не садись*” — “don’t get into someone else’s sled”).

**Conclusions and Recommendations**

Phraseological units with flora and fauna components play a significant role in conveying figurative and evaluative characteristics of a person, as well as describing social and interpersonal relationships. Zoonyms are actively used to express behavioral and personal qualities, while phytonyms often carry symbolic and metaphorical meaning.

The transfer of animal and plant meanings to human qualities and events is a dynamic semantic process that reflects cultural memory, historical traditions, and features of national



thinking. Comparative analysis of Russian and Uzbek languages reveals common patterns in the formation of phraseological units, as well as unique elements shaped by cultural and historical-linguistic contexts.

A structural-semantic approach helps classify phraseological units, identify patterns in their usage, and better understand the symbolic potential of the language. Studying such expressions contributes to vocabulary enrichment, linguistic competence, and intercultural communication. The results can be useful in teaching, translation, lexical research, and the study of national worldview representations.

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