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HAYVONLARGA OID MAQOLLAR VA IBORALAR MILLIY IDENTITET AKS ETISHI SIFATIDA: INGLIZ VA O‘ZBEK TILLARINING QIYOSIY TAHLILI

Atkamova Sumanbar Askarovna

O‘zbekiston davlat jahon tillari universiteti, dotsent (PhD)

Annotatsiya

Ushbu maqolada ingliz va o‘zbek tillaridagi hayvonlarga oid maqollar va iboralar milliy identitet, madaniy xotira va qadriyatlar tizimini aks ettiruvchi lingvistik birliklar sifatida o‘rganiladi. Maqollar va iboralar tilshunoslikda jamoaviy tajribani saqlovchi, ijtimoiy baholashni uzatuvchi va madaniy jihatdan muhim ma’nomalarni ifodalovchi barqaror birliklar sifatida qaraladi. Har ikki tilda hayvon obrazlari inson xulq-atvori, ijtimoiy rollar, axloqiy sifatlar, aql-zakovat, mehnatsevarlik, ikkiyuzlamachilik, xavf va sadoqatni ifodalovchi muhim ramziy kod vazifasini bajaradi. Tadqiqotning maqsadi ingliz va o‘zbek tillaridagi hayvonlarga oid maqol va iboralarning semantik, madaniy va baholovchi funksiyalarini aniqlash hamda ularning milliy identitetni qanday aks ettirishini ko‘rsatishdan iborat. Tadqiqot qiyosiy, tavsifiy, semantik va lingvomadaniy metodlarga asoslanadi. Tahlil natijalari ingliz va o‘zbek tillarida tulki – ayyorlik, bo‘ri – xavf timsoli kabi umumiy ramziy assotsiatsiyalar mavjudligini, biroq ularning madaniy urg‘ularida farqlar borligini ko‘rsatadi. Ingliz frazeologiyasi ko‘proq individual xulq-atvor, amaliy donishmandlik va shaxslararo baholashni ifodalasa, o‘zbek paremiyalari jamoaviy qadriyatlar, ijtimoiy obro‘, sabr-toqat, qarindoshlik munosabatlari hamda ot va karvon obrazlari orqali milliy madaniy ahamiyatni ifodalaydi. Natijalar hayvonlarga oid frazeologiya nafaqat leksik yoki uslubiy hodisa, balki milliy dunyoqarashni ifodalovchi muhim vosita ekanligini tasdiqlaydi.

Kalit so‘zlar: maqol, ibora, frazeologiya, paremiyalogiya, milliy identitet, hayvon ramziyligi, ingliz tili, o‘zbek tili.

ПОСЛОВИЦЫ И ИДИОМЫ, СВЯЗАННЫЕ С ЖИВОТНЫМИ, КАК ОТРАЖЕНИЕ НАЦИОНАЛЬНОЙ ИДЕНТИЧНОСТИ: СРАВНИТЕЛЬНОЕ ИССЛЕДОВАНИЕ АНГЛИЙСКОГО И УЗБЕКСКОГО ЯЗЫКОВ

Аткамова Суманбар Аскарровна

Узбекский государственный университет мировых языков, доцент (PhD)

Аннотация

В статье исследуются пословицы и идиомы, связанные с животными, в английском и узбекском языках как лингвистические единицы, отражающие национальную идентичность, культурную память и систему ценностей. В лингвистике пословицы и идиомы рассматриваются как устойчивые выражения, сохраняющие коллективный опыт, передающие социальную оценку и воплощающие культурно значимые смыслы. В обоих языках образы животных выступают важным символическим кодом, с помощью которого характеризуются человеческое поведение, социальные роли, моральные качества, интеллект, трудолюбие, лицемерие, опасность и преданность. Цель исследования — выявить семантические, культурные и оценочные функции пословиц и идиом, связанных с животными, и определить их роль в отражении национальной идентичности. Исследование основано на сравнительном, описательном, семантическом и лингвокультурологическом методах. Анализ показывает, что английский и узбекский языки разделяют ряд универсальных символических ассоциаций (например, лиса как символ хитрости, волк как символ опасности), однако различаются по культурным акцентам. Английская фразеология чаще отражает индивидуальное поведение, практическую мудрость и межличностные оценки, тогда как узбекские паремии более ярко выражают коллективные ценности,

социальную репутацию, выносливость, родственные отношения и культурную значимость образов коня и каравана. Полученные результаты подтверждают, что фразеология, связанная с животными, является не только лексико-стилистическим явлением, но и важным средством вербализации национального мировоззрения.

Ключевые слова: поговорка, идиома, фразеология, паремиялогия, национальная идентичность, символика животных, английский язык, узбекский язык.

ANIMAL-RELATED PROVERBS AND IDIOMS AS REFLECTIONS OF NATIONAL IDENTITY: A COMPARATIVE STUDY OF ENGLISH AND UZBEK

Atkamova Sumanbar Askarovna

Uzbekistan State World Languages University, Associate Professor (PhD)

Abstract

This article explores animal-related proverbs and idioms in English and Uzbek as linguistic units reflecting national identity, cultural memory, and value systems. Proverbs and idioms are widely recognized in linguistic scholarship as fixed expressions that preserve collective experience, transmit social evaluation, and embody culturally significant meanings. In both English and Uzbek, animal imagery serves as an important symbolic code through which speakers characterize human behavior, social roles, morality, intelligence, diligence, hypocrisy, danger, and loyalty. The purpose of the study is to identify the semantic, cultural, and evaluative functions of animal-related proverbs and idioms in the two languages and to determine how they reflect national identity. The research is based on comparative, descriptive, semantic, and linguocultural methods. The analysis demonstrates that English and Uzbek share a number of universal symbolic associations, such as the fox as a marker of cunning or the wolf as a marker of danger, yet they also differ in their dominant cultural emphases. English phraseology more often foregrounds individual behavior, practical wisdom, and interpersonal judgment, whereas Uzbek paremiology more visibly encode collective values, social reputation, endurance, kinship orientation, and the cultural prestige of the horse and caravan imagery. The findings confirm that animal-related phraseology is not only a lexical or stylistic phenomenon but also an important means of verbalizing national worldview.

Keywords: proverb, idiom, phraseology, paremiology, national identity, animal symbolism, English, Uzbek.

Proverbs and idioms occupy a special place in language because they condense cultural knowledge into memorable and stable verbal forms. Standard reference sources define a proverb as a brief and widely used saying that expresses a generally accepted belief or offers practical advice, while an idiom is a fixed expression whose meaning cannot be fully derived from the meanings of its individual components. Proverbs are part of oral tradition across languages, and paremiology has developed as the field devoted to their study [2].

The study of proverbs and idioms is especially important for linguocultural research because phraseological units preserve the historical experience, norms, and symbolic imagination of a speech community [4]. Scholarly work in proverb studies emphasizes that proverbs are among the most visible carriers of national and cultural identity, while official Uzbek cultural materials likewise describe proverbs and sayings as a living element of the country's verbal heritage.

Among phraseological units, animal-related proverbs and idioms are particularly revealing. Human communities interpret animals not only as biological creatures but also as symbolic figures representing traits such as courage, greed, loyalty, stubbornness, laziness, and cunning. In this way, animal names become linguistic tools for evaluating people and situations. From the perspective of cognitive linguistics, such figurative mappings are consistent with the

broader idea that metaphor structures human conceptualization and everyday understanding [1].

The relevance of the present study lies in the need to examine how animal imagery functions not simply as decoration but as a reflection of cultural identity in two different linguistic and cultural systems: English and Uzbek. Although there are many studies on phraseology, the comparative analysis of animal-related proverbs and idioms as reflections of national identity in English and Uzbek remains insufficiently systematized.

The aim of this article is to analyze animal-related proverbs and idioms in English and Uzbek and to show how these units reflect the national identity, cultural priorities, and worldview of the two peoples.

The objectives of the study are:

1. to define the theoretical basis of proverb and idiom analysis;
2. to identify the role of animal symbolism in phraseology;
3. to analyze selected English animal-related proverbs and idioms;
4. to analyze selected Uzbek animal-related proverbs and idioms;
5. to compare their semantic and cultural functions;
6. to determine their role in reflecting national identity.

Literature Review

The study of proverbs and idioms belongs to the broader domain of phraseology and paremiology. Archer Taylor's classic work *The Proverb* remains one of the foundational studies in the field, while modern handbook scholarship presents paremiology as a distinct and multifaceted area of research concerned with the form, origin, meaning, categorization, and social function of proverbs.

Neal R. Norrick's work on proverb semantics is also significant because it demonstrates that proverbs are not random decorative utterances but meaningful structures connected with interpretation, context, and communicative purpose. His book *How Proverbs Mean* remains a major reference in the semantic study of English proverbs.

In phraseological theory, the classification associated with V. V. Vinogradov has had enduring influence, especially in post-Soviet linguistic traditions. Later overviews continue to describe Vinogradov's model as an important approach for grouping phraseological units by semantic cohesion.

From the linguocultural point of view, proverbs and idioms are important because they represent accumulated collective knowledge. Studies on national and cultural identity in proverb discourse argue that paremiology preserve mentality, social norms, moral judgments, and shared cultural images.

For Uzbek and English comparative material, recent regional scholarship also points to the importance of animal-based imagery in revealing culturally coded meanings, including the symbolic role of the horse, wolf, dog, fox, crow, and other zoomorphic images in Uzbek and English phraseology.

Methodology

This research employs a qualitative comparative approach. The material consists of selected animal-related proverbs and idioms in English and Uzbek drawn from commonly attested phraseological usage and from comparative discussions in scholarly and cultural sources. Uzbek proverb materials are supported in part by official and scholarly references documenting widely used Uzbek sayings and their cultural interpretation.

The main methods used are:

- descriptive analysis, for explaining the lexical and figurative structure of the expressions;
- semantic analysis, for identifying their literal and figurative meanings;
- comparative analysis, for determining similarities and differences between English and Uzbek material;
- linguocultural analysis, for interpreting how phraseological meanings reflect social values

and national identity.

The analysis focuses on three parameters:

1. the animal image used in the proverb or idiom;
2. the evaluative meaning attached to that animal;
3. the cultural significance of that meaning within the national worldview.

Theoretical Basis: Proverbs, Idioms, and National Identity

A proverb is generally understood as a concise saying expressing communal wisdom or accepted truth, whereas an idiom is a fixed expression with a figurative meaning that cannot be interpreted literally from its individual words. This distinction is important because proverbs typically carry judgment, instruction, or observation, while idioms function more often as evaluative or descriptive units embedded in discourse.

Both proverbs and idioms contribute to national identity because they verbalize culturally preferred ways of seeing the world. They encode what a community admires, condemns, fears, or laughs at. In this sense, phraseology is closely related to mentality, memory, and symbolic classification. Animal imagery is especially effective because it allows speakers to project human traits onto recognizable natural figures.

Results and Discussion

1. Animal Symbolism in English and Uzbek Phraseology

Animal-related phraseology reflects both universal and culture-specific symbolism. Some animals carry similar meanings across cultures. For example, the fox is often associated with cunning, the wolf with danger, and the dog with mixed meanings ranging from loyalty to annoyance or low social status. However, the frequency, emotional coloring, and social significance of these images differ.

Table 1. Shared and culture-specific symbolic meanings of animals in English and Uzbek

Animal	English symbolic meaning	Uzbek symbolic meaning	Shared / Different
Fox	cunning, deception	cunning, trickery	Shared
Wolf	danger, predation, hypocrisy in some contexts	cruelty, bloodthirstiness, threat	Shared, but stronger negativity in Uzbek
Dog	loyalty, inferiority, irritation depending on context	nuisance, shamelessness, persistence; sometimes guard/protection	Partly shared, partly different
Horse	strength, movement, social utility	nobility, homeland, kinship, prestige, masculinity	Different emphasis
Crow / Raven	bad omen, harshness, social marginality	group solidarity, moral criticism, negative public image	Different emphasis
Pig	dirt, greed, impossibility in some idioms	less central than in English due to cultural context	Different
Bee	diligence, order	diligence possible, but less central in common proverb symbolism	Partly shared
Donkey	stupidity, burden	stubbornness, hardship, undervaluation, simplicity	Shared core with different nuances

The table shows that some symbolic associations are broadly cross-cultural, while others are shaped by specific patterns of life, economy, religion, and historical experience. The Uzbek data, for instance, assign notable prestige to the horse, which corresponds to the long-standing importance of mobility, pastoral culture, kinship space, and territorial belonging in Central Asian life. Comparative studies of Uzbek animalistic paremiology likewise note the special symbolic

value of the horse in Uzbek culture [7].

2. English Animal-Related Proverbs and Idioms

English phraseology includes a wide range of animal-related expressions that characterize human conduct with brevity and irony. Many such units foreground individual behavior, personal qualities, or pragmatic advice.

Table 2. Selected English animal-related proverbs and idioms

Proverb / Idiom	Literal image	Figurative meaning	Cultural implication
as sly as a fox	fox	very cunning	intelligence mixed with mistrust
a wolf in sheep's clothing	wolf disguised as sheep	a dangerous person pretending to be harmless	warning against hypocrisy
the early bird catches the worm	bird finding food first	success comes to those who act early	practicality, initiative
when pigs fly	impossible event	something will never happen	irony, skepticism
black sheep	unusual sheep in a flock	disgraced or deviant family/community member	social judgment and exclusion
busy as a bee	bee at work	very industrious	praise of productivity
kill two birds with one stone	two birds struck at once	achieve two goals in one action	efficiency, utilitarian thinking

These expressions reveal several important features of English national-cultural semantics.

First, English phraseology often values practical intelligence and individual initiative. *The early bird catches the worm* presents success as the result of timely action, while *kill two birds with one stone* reflects an orientation toward efficiency and instrumental problem-solving.

Second, English animal phraseology frequently encodes social caution and moral evaluation. *A wolf in sheep's clothing* and *black sheep* show concern with deception, reputation, and deviance within social relations.

Third, English idioms often use compact figurative images to evaluate personality in everyday interaction. Expressions such as *as sly as a fox* or *busy as a bee* are not only descriptive but also socially indexical: they position a person within a familiar moral frame.

Thus, English animal-related phraseology often reflects a worldview in which behavioral judgment, personal initiative, and individual social identity are central.

3. Uzbek Animal-Related Proverbs and Idioms

Uzbek animal-related phraseology is rich in ethnocultural symbolism and frequently reflects collective experience, social endurance, honor, and communal observation. Official Uzbek cultural materials emphasize that proverbs remain actively used and often exist in multiple variants, which is typical of living oral heritage.

Table 3. Selected Uzbek animal-related proverbs and idioms

Uzbek proverb / idiom	Transliteration / translation	Figurative meaning	Cultural implication
Ит хураp, карвон ўтар	<i>It hurar, karvon o'tar</i> — The dogs bark, but the caravan moves on	criticism does not stop real movement or purpose	endurance, patience, dignity in the face of gossip
Бўрининг оғзи еса ҳам қон, емаса ҳам қон	<i>Bo'rining og'zi yesa ham qon, yemasa ham qon</i> — The wolf's mouth is bloody whether it has	a person with a bad reputation is blamed in any	social memory, fixed moral reputation

	eaten or not	case	
От айланиб қозигини топар	<i>Ot aylanib qozig'ini topar</i> — The horse returns to its peg	one returns to one's roots, home, or origin	homeland, kinship, belonging
Қарға қарғанинг қўзини чўқимайди	<i>Qarg'a qarg'aning ko'zini cho'qimaydi</i> — One crow does not peck out another crow's eye	members of one group protect one another	solidarity, criticism of internal favoritism
Юввош ит хурмай тишлар	<i>Yuvvosh it hurmay tishlar</i> — A quiet dog bites without barking	silent people may be more dangerous	caution in social judgment

These expressions show several distinct cultural tendencies.

The proverb *It hurar, karvon o'tar* is especially important. Its central contrast is not simply between dog and caravan but between noise and purposeful movement. The caravan image is culturally meaningful in the Uzbek and broader Central Asian context because it evokes trade routes, travel, continuity, and destination. The proverb therefore encodes endurance, emotional restraint, and fidelity to one's path rather than reactive confrontation. The proverb is widely documented in Uzbek cultural and comparative sources.

The proverb *Bo'rining og'zi yesa ham qon, yemasa ham qon* demonstrates how strongly Uzbek phraseology can focus on collective moral labeling. The wolf symbolizes a socially recognized negative character whose reputation persists whether or not the current accusation is true. Lexical and proverb sources explicitly gloss this expression as referring to a person known for wrongdoing and therefore presumed guilty regardless of the actual situation.

The proverb *Ot aylanib qozig'ini topar* reflects the special place of the horse in Uzbek symbolic culture. Comparative scholarship on Uzbek and English animal paremiology notes that the horse in Uzbek phraseology is associated with homeland, ancestry, and return to one's native place.

In general, Uzbek animal-related phraseology tends to reflect:

- collective social observation;
- endurance in the face of external speech;
- rootedness in home and origin;
- stable public reputation;
- moral lessons expressed through vivid everyday images.

4. Comparative Analysis

The comparison of English and Uzbek material shows both universal and nationally specific features.

Table 4. Comparative characteristics of English and Uzbek animal-related phraseology

Parameter	English	Uzbek
Dominant orientation	individual behavior and pragmatic advice	collective experience and social evaluation
Tone	concise, practical, often ironic	moralizing, observational, socially resonant
Key values reflected	initiative, efficiency, caution, self-presentation	endurance, belonging, reputation, communal judgment
Important animal images	fox, bee, bird, sheep, pig, wolf	horse, dog, wolf, crow, fox
Main communicative function	characterize a person or give practical advice	express communal wisdom and social experience
National identity marker	everyday behavioral pragmatism	collectivist ethics, rootedness, cultural landscape

Shared features

Both English and Uzbek:

- use animals as symbolic substitutes for human qualities;
- rely on fixed imagery to evaluate moral and social conduct;
- preserve traditional knowledge through short memorable units;
- combine figurative meaning with social instruction.

Differences

The main difference lies in the cultural center of evaluation.

In English, the proverb or idiom often focuses on what kind of person someone is: cunning, industrious, deviant, deceitful, efficient. The frame is often interpersonal and behavior-oriented.

In Uzbek, the proverb more often emphasizes how a person stands within society: whether they endure criticism, remain tied to home, carry a fixed reputation, or operate inside social bonds and mutual protection. The images are therefore more openly connected with communal memory and collective judgment.

This difference does not mean that English lacks communal values or that Uzbek lacks individual evaluation. Rather, the tendency is one of emphasis. English phraseology frequently profiles the acting individual; Uzbek phraseology more visibly profiles the person in relation to group norms, homeland, and social reputation.

5. Animal-Related Phraseology as a Reflection of National Identity

National identity in language is rarely expressed only through direct statements such as “our nation” or “our people.” More often, it is embedded in recurring symbolic patterns. Proverbs and idioms are ideal material for identifying these patterns because they accumulate cultural assumptions in compact form. Scholarship in proverb studies and national-cultural analysis repeatedly treats proverbs as an important source for understanding mentality, values, and culturally shared models of judgment [4].

In the English material, national identity is reflected through values commonly associated with practical social conduct: initiative, caution, usefulness, work, and self-regulation. In the Uzbek material, national identity is reflected through continuity with oral tradition, collective moral evaluation, home-centered symbolism, endurance, and culturally resonant images such as the horse and caravan. The fact that Uzbek proverbs and sayings are formally recognized as a living element of national intangible cultural heritage supports this interpretation [6].

At the same time, animal-related phraseology functions as a cognitive and cultural mechanism that allows speakers to conceptualize abstract social norms through concrete and familiar images. Animal symbols serve as culturally encoded signs that simplify complex human characteristics and make them easily recognizable within communication. In this sense, such phraseological units act as a bridge between language, culture, and cognition, reinforcing shared values and collective identity [1].

Animal-related phraseology therefore performs at least four identity functions:

1. **Evaluative function** — it classifies human behavior through culturally recognized animal images.
2. **Mnemonic function** — it preserves collective memory in a short and repeatable form.
3. **Normative function** — it teaches acceptable and unacceptable behavior.
4. **Identity-marking function** — it encodes the national worldview through recurrent symbolic choices.

In addition, it can be argued that such units also perform a communicative-pragmatic function, as they enable speakers to express evaluation, criticism, or approval indirectly, often in a culturally acceptable and stylistically expressive way. This indirectness is especially important in maintaining social harmony and politeness within discourse.

Conclusion

The analysis of animal-related proverbs and idioms in English and Uzbek demonstrates that phraseology is a powerful means of representing national identity. Proverbs and idioms are not merely decorative elements of speech; they function as condensed cultural texts through which communities preserve collective experience, values, and worldview.

The comparative study has shown that both English and Uzbek employ animal imagery to express human traits and social attitudes. However, despite the presence of universal symbolic patterns, significant differences can be observed in their cultural interpretation and functional emphasis. English animal-related phraseology tends to highlight individual behavior, pragmatism, and interpersonal evaluation, whereas Uzbek phraseology more strongly reflects collective ethics, social cohesion, endurance, and culturally significant symbols such as the horse and caravan.

Furthermore, the research confirms that animal-related phraseological units serve as effective tools for conceptualizing and communicating complex social meanings through accessible and culturally familiar images. In this regard, they play an important role not only in linguistic expression but also in shaping cultural cognition and maintaining national identity [7].

Thus, animal-related proverbs and idioms represent an essential component of the linguistic worldview, reflecting both universal human experience and culturally specific patterns of thought. Their study contributes to the development of comparative linguistics, linguocultural studies, and intercultural communication.

The results of this research may be applied in language teaching, translation studies, and cross-cultural communication, as well as in further investigations of phraseology and national identity in other linguistic and cultural contexts.

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