

PHRASEOLOGICAL UNITS WITH ORNITHONYMS AND THEIR IDIOMATIC EQUIVALENCE AND NON-EQUIVALENCE IN ENGLISH AND UZBEK

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ABSTRACT:

This article investigates the idiomatic equivalence and non-equivalence of phraseological units (PUs) that contain ornithonyms (bird names) in English and Uzbek. Drawing upon linguistic, cultural, and comparative approaches, the study classifies idioms into categories of full equivalence, partial equivalence, and non-equivalence. The analysis reveals that while certain ornithonym-based PUs exhibit universal metaphorical meanings, many others reflect culturally specific values and cognitive associations. The findings contribute to a deeper understanding of interlingual idiomatic translation and phraseological representation across languages.

INTRODUCTION. Phraseological units (PUs) form an essential part of any language's lexicon and cultural identity. Among the various types of PUs, idioms based on ornithonyms—names of birds—are particularly expressive and metaphor-rich. Birds often symbolize freedom, vigilance, foolishness, or elegance, depending on cultural perspectives. Comparing such idioms across languages like English and Uzbek allows for an exploration of shared and divergent metaphorical thinking.

This study aims to analyze idiomatic equivalence and non-equivalence in ornithonym-based PUs in English and Uzbek. The objectives are:

- To classify the idioms according to their semantic and structural correspondence;

- To identify patterns of equivalence and non-equivalence;
 - To determine cultural and linguistic factors that contribute to idiomatic divergence.
 This analysis is especially relevant in the fields of contrastive linguistics, phraseology, translation studies, and cross-cultural communication.

Methodology. A qualitative and comparative method was employed for this study. The corpus includes 100 idioms (50 from each language) containing ornithonyms. Idioms were collected from monolingual and bilingual dictionaries, linguistic corpora, and online phraseological databases. Each PU was analyzed based on:

- Lexical Component: The bird name used;
- Semantic Meaning: The figurative interpretation;
- Structural Form: Grammatical structure and syntax.

The idioms were categorized into three groups based on equivalence:

- Full equivalence: Same image and same meaning;
- Partial equivalence: Different image or structure, but similar meaning;
- Non-equivalence: No corresponding idiom in the target language.

Cultural background, etymology, and metaphorical mapping were also considered to explain equivalence patterns.

Results: Full Equivalence. Several idioms demonstrated direct one-to-one correspondence both lexically and semantically. These usually represented universal bird metaphors:

Kill two birds with one stone – *Bir o‘q bilan ikki qushni urmoq* (Achieve two goals with one effort) *A bird in the hand is worth two in the bush* – *Qo‘ldagi qush butadagi ikkitasidan afzal* (*Better a sure thing than a risky gain*) Partial Equivalence. Idioms with partial equivalence convey similar meanings but differ in structure or imagery: *As free as a bird* – *Qushdek erkin* (Same metaphor, different form) *The early bird catches the worm* – *Ertalab ish boshlagan yutadi* (Metaphor replaced by proverb) *To feather one’s nest* – *O‘zining tuxumini issiq joyga qo‘ymoq* (Similar meaning, different metaphor)

Non-equivalence. Some idioms are culturally unique and have no direct counterparts: *To eat crow* – No Uzbek equivalent (Cultural concept not present) *A lame duck* – No Uzbek equivalent (Political/economic metaphor absent) Similarly, Uzbek contains idioms with no English equivalents: *Turnadek go‘zal* – No English equivalent (“*As beautiful as a crane*”) *Qarg‘a qarg‘aning ko‘zini cho‘qimaydi* – No English equivalent (“*A crow does not peck out another crow’s eye*”)

Discussion. The presence of full equivalence in idioms suggests some degree of universality in how birds are metaphorically conceptualized. Birds such as doves, eagles, and sparrows often symbolize freedom, vigilance, or weakness across languages. These metaphors are grounded in shared human observation of nature.

However, partial and non-equivalence dominate due to differences in ecology, folklore, religion, and social usage. For example, cranes in Uzbek culture are associated with beauty and longing, while in English, they have no strong idiomatic presence. Conversely, crows are rich in idiomatic meaning in English but rarely used metaphorically in Uzbek.

This analysis highlights the importance of cultural competence and metaphorical awareness in idiom translation. Literal translations may result in semantic loss or misinterpretation. Functional equivalence and cultural substitution are preferred strategies when faced with non-equivalent idioms.

Conclusion

The comparative analysis of ornithonym-based idioms in English and Uzbek demonstrates a complex picture of equivalence. While a minority of idioms are fully equivalent, most are partially or non-equivalent due to cultural, ecological, and linguistic factors. Recognizing these patterns enhances our understanding of phraseological richness and the challenges in idiomatic translation.

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