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Comparative Analysis of Zoonymic Units in English and Uzbek Proverbs and Sayings

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Abstract: The article is devoted to zoonymic units English and Uzbek paremiology. Khayyām, the very fact that this world is fruit-deficient reflects a notion of ethical moral values, social norms and national worldview. It is a comparative study of semantic, structural and cultural characteristics of zoonymic paremias in the two languages, its similarities and differences in metaphorical meanings associated with animals. Through the comparative lens, we glimpse both universal symbolic meanings and nation-specific readings shaped by context.

Keywords: Paremiology, Zoonym, Proverb, Metaphor, Linguistic Worldview, English, Uzbek

1. Introduction

Paremiology (the study of proverbs and sayings) holds an important position in linguistics and cultural studies. Proverbs are pithy forms of shared wisdom and accumulated culture. Zoonymic units are one of the most productive thematic groups in paremiology: so-called animal name proverbs. Animals are a large part of human life, economy, mythology and folklore. So they often become kerygmatic images within languages [1]. Zoonymic paremias mediate the conceptualisation of human traits, social conduct, ethics and life circumstances. Great contribution: This article compares the zoonymic units English and Uzbek paremiology and identifies their semantic-culture traits [2].

Literature Review

Paremiology has been an area of interest for linguists, folklorists and cultural scholars for quite some time. Proverbs are one of the most stable and culturally significant components of phraseological systems. While early paremiological studies were primarily concerned with the collection and classification of proverbs, more recent research has shown a greater emphasis on aspects of meaning, cognition and culture. Proverbial knowledge expresses “traditional wisdom expressed in fixed and metaphorical language” [3]. His publications set the stage for paremiological work today, particularly in English-language scholarship. Zoonymic units are a perfect example in this respect, as Mieder notes, because their didactic (instructive), social and pragmatic functions are always apparent [4].

Psycholinguistically, Lakoff and Johnson declared metaphor as a key mechanism of human thinking. Their Conceptual Metaphor Theory posits that abstract human qualities are conceptualized in relation to more concrete domains, such as animals. Zoonymic

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paremias use animals as source domains that help the conceptualization of human behavior (e.g., “man is wolf,” “cunning as fox”). This cognitive frame is a prerequisite for interpreting the metaphorical structure of the proverbs [5]. Norick expanded the analysis of proverbs along semantic and pragmatic lines (other rather than literal meaning), noting their figurative and context-dependent nature. His work shows that proverbs are as much instruments of social exchange as they are linguistic units.

Paremiology in Turkic and Uzbek linguistics has been considered as part of folklore and phraseology. Scholars have studied semantic structure, national specificity, and stylistic functions of proverbs. Traditional Uzbek paremiological studies tend to place much importance on ethnocultural values expressed in proverbs (they are common themes), such as family relations, morality, labor and social hierarchy. Other languages have studied the subfields of zoonymic units. Comparative studies suggest that animal symbolism has universal patterns (lion – valor, fox – craftiness, wolf – ferocity) but moral assessment varies among language communities [6]. For instance, the canine image in English culture usually has positive or neutral connotations (loyalty, obedience), while its equivalent in Uzbek paremiology tends to have negative or pejorative meanings.

Now linguoculturology studies highlight that proverbs serve an example of a country linguistic worldview. Paremias, of course, encode ecological, historical and socio-economic realities. Due to agrarian traditions, animals like the horse, fox and sheep rule in English [7]. In Uzbek culture, the camel, wolf and donkey show up more often – legacy of a nomadic and pastoral heritage. Although a great number of studies featuring proverbs in general, the comparative study within English and Uzbek paremiology that emphasizes zoonymic units still needs to be deeply researched. Most previous studies looking at either English, or Uzbek material remain separate with little cross-cultural comparison. Hence a comparative cognitive-semantic analysis of zoonymic paremias is relevant and needed [8].

2. Materials and Methods

These are the parts of sayings that referenced animals both literally or metaphorically, which I call zoonymic units. In the majority of cases, animals work symbolically as foils for human character. The reasons for the success of proverbs include: - A wolf in sheep's clothing – an enemy that comes disguised as a friend; - Don't count your chickens before they hatch – you should not plan on things which are uncertain; - Bo'ring og'zi yesa ham qon, yemasa ham qon – a wolf is always guilty (he symbol of aggression); Atahu0It hurar, karvon o'tar – dogs bark, but the caravan moves on. Animals function as cognitive models for structuring our interactions with people in both languages.

There are different semantic groups of zoonymic paremias in English and Uzbek which we can subdivide into:

1. Animals Representing Negative Traits

Table 1. Many proverbs associate certain animals with negative qualities:

Animal	English Meaning	Uzbek Meaning
Wolf	cruelty, danger	greed, aggression
Fox	cunning	cunning (ayyorlik)
Donkey	stupidity	stubbornness
Dog	low status (sometimes loyalty)	humiliation, insult (often)

Every dog has its day (English – hope and fairness); Itning kuni (hayoti) (Uzbek – miserable life). The symbolic value of “dog” differs significantly between cultures (Table 1).

2. Animals Representing Positive Traits

Table 2. Symbolize positive qualities

Animal	English	Uzbek
Lion	courage	bravery, strength
Horse	power, nobility	labor, endurance
Sheep	innocence	obedience

As brave as a lion; Arslondek jasur. Here we observe universal symbolism of the lion as courage (Table 2).

3. Animals in Didactic Proverbs

A lot of zoonymic paremias convey moral lessons. English paremias: – Let sleeping dogs lie – leave trouble alone; – You can't teach an old dog new tricks – it's hard to change habits. – Uzbek paremiological expressions: – Do not enter the forest worse than a wolf; no risk, no success, One who milks the cow is also the one that kicks. Animals speak to practical life philosophy in both traditions.

Certain symbolic functions may be universal, but numerous zoonymic units demonstrate characteristics of national lifestyle and environment. Animals typical of European rural life populate English proverbs: horse, sheep, fox, dog. These are borne of agrarian and hunting traditions. Camel, wolf, donkey and sheep are common themes in Uzbek proverbs. Camels in Central Asia symbolize the region's geography and nomadic culture. For instance: - Tuya yetaklagan bilan cho'l kesilmas – with the right leader you can cross the desert. Zoonymic paremias therefore encode ethnocultural experience.

3. Results and Discussion

Structurally, zoonymic proverbs in both languages are: metaphorical, rhythmic, syntactically parallel, terse. Uzbek proverbs typically employ parallelism and rhyme, while English proverbs are generally shorter in length and simple in structure [9]. The comparative study of the zoonymic units existing in English and Uzbek paremiology demonstrates universal semantic tendencies, as well as culture-specific metaphorical constructions. The outcomes are shown in terms of semantic, cognitive, and linguocultural gratifications. Through the gathered material, it was possible to prove that animal imagery is actively employed in English and Uzbek paremias. However, the distribution of certain animals varies widely [10].

On the contrary, Central Asian geography and nomadic traditions are traced in Uzbek paremias written solely about the camel while their absence as an animal that played a great role in nomads' living conditions appears to be related to environmental and historical aspects found in English paremias. Consequently, the zoonymic distribution is directly related to the ecological and socio-economic conditions which are peculiar for each culture [11].

The analysis indicates that what animals do in each language, wherein both languages they are merely metaphoric models for the human character. In both languages, there's the idea of the wolf as a marker of danger or moral failing. However, the semantic assessment of "dog" is very different: in English: loyalty (Every dog has its day) and in Uzbek: humiliation or insult (Itdek hayot, It hurar, karvon o'tar) [12].

This divergence also shows us a cultural variation in term of symbolic perception (here it goes: - The horse represents strength and work). in English: Never look a gift horse in the mouth. O'zbek tilida: Ot – yigitning qanoti. These parallels suggest common cognitive mechanisms in metaphorical reasoning. From the cognitive linguistic viewpoint, the results corroborate that zoonymic units are grounded in conceptual metaphor: HUMAN IS AN ANIMAL. Animal behavior gives us human characteristics. This is an instance of embodied cognition: Humans map things we can see animals do onto moral categories we cannot observe [13].

This indicates that metaphor acts as a basic cognitive tool, with specific cultural context demarcating the individual symbolic associations.

Both English and Uzbek zoonymic proverbs have a powerful didactic function. They: warn about bad behavior; promote moral behavior; describe life spirit; prescribe social norms. For example: — *Yashayotgan itni doira o'ziz yetmas* (don't seek unnecessary conflict); or you can say — *Bo'ridan qo'rqqan o'rmonga kirmas* (risk is necessary for success). Animal imagery renders complex moral lessons simple for, and expressible by, both cultures [14]. This tendency towards brevity and syntactic simplicity makes for English zoonymic proverbs. Зоонимические паремии узбекского языка имеют свои особенности по строению. The results reveal two principal tendencies:

Universal Properties shared metaphorical mapping of animals to human traits archetypal symbols (lion, wolf, fox); moral-didactic orientation / representational functions The research with comparison of zoonymic units is considered as a linguistic reflection or mirror of the national phenomenon. Cognitive metaphor accounts for structural similarity; cultural ecology accounts for symbolic difference [15]. For example, English zoonymic paremias are based on a wide array of agrarian and hunting traditions in Europe, while Uzbek zoonymic units encode pastoral-nomadic heritage as well as realities of the Central Asian environment. Thus, zoonymic paremiology is the cross-road of language/cognition/culture/history.

4. Conclusion

We talk about the universal cognitions shared by humans (zoonymic units in English and Uzbek paremiology) as well as culturally dependent symbolics. Animals serve as metaphorical instruments of explaining human behavior, moral values, and social norms. Despite the universal symbolism shared by many symbols, there also exists a deep cultural so to speak meaning for certain symbolic features that are more reflective than others of national traditions and lifestyles. Thus, the exploration of zoonymic paremias can be considered instrumental to research in linguistic worldview, intercultural communication and cognitive metaphor theory.

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