BG Pulse Journal USA
ISSN:1947-2536 http://www.bgpulseusa.com/index.php/bg
BG PULSE JOURNAL

CULTURAL SPECIFIC FEATURES OF PHRASEOLOGICAL UNITS WITH ORNITHONYM COMPONENTS

Aliyeva Zimikhol Ashurkulovna
Teacher, Termez State Pedagogical Institute
E-mail: zimixolaliyeva9093@gmail.com
https://doi.org/10.5281/zenodo.20485365

Abstract: This article is devoted to the study of cultural-specific features of phraseological units with ornithonym components in different languages. The research analyzes the national and cultural symbolic meanings of birds such as the owl, eagle and nightingale, as well as taboo, mythological and religious associations connected with them. Special attention is paid to the linguistic worldview expressed through ornithonyms. Phraseological units, proverbs and stable expressions from Uzbek, Russian and English have been selected as research material. The results show that the same bird name may carry different or even opposite connotations in different languages. For example, the owl may symbolize wisdom in one culture, while in another culture it may be associated with loneliness, fear or misfortune. Mythological and religious sources, from folklore to biblical traditions, have also influenced the semantic development of ornithonymic phraseological units. The linguistic worldview reflected in such expressions is formed on the basis of each nation's observation, evaluation and symbolic interpretation of birds.

Keywords: ornithonyms, phraseological units, cultural connotation, linguistic worldview, taboo, mythology, symbolic meaning, owl, eagle, nightingale.

Introduction. Phraseological units constitute one of the most vivid and culturally saturated layers of any language. The components included in their structure, especially zoonyms and ornithonyms, reflect the worldview, beliefs, values, everyday observations and cultural experience of a people. Ornithonymic phraseological units such as *as wise as an owl*, *eagle-eyed*, *bulbulday sayrar* and *nightingale voice* are often used in a figurative sense. In such expressions, the qualities attributed to birds are transferred to human character, behavior, emotions and social relations.

In world linguistics, the study of ornithonyms has become increasingly relevant within the framework of linguoculturology, cognitive linguistics, comparative phraseology and cultural semantics. This is because birds occupy an important place in the mythology, religion, folklore and symbolic thinking of many peoples. For instance, the owl was considered a symbol of wisdom in ancient Greek culture, while in several Eastern traditions it is associated with loneliness, bad fortune or death. These cultural differences are clearly manifested in phraseological units.

The purpose of this study is to reveal the cultural-specific features of phraseological units containing ornithonym components.

The following objectives are defined in the research:

1. To identify the symbolic meanings of the owl, eagle and nightingale in Uzbek, Russian and English phraseological units;
2. To analyze taboo, mythological and religious associations connected with these birds;
3. To describe how the linguistic worldview is expressed through ornithonymic phraseological units.

The owl is one of the most culturally ambivalent ornithonyms. In some cultures, it is associated with wisdom and deep knowledge, while in others it symbolizes loneliness, fear, darkness or disaster.

In ancient Greek culture, the owl was connected with Athena, the goddess of wisdom. Therefore, it became a symbol of intellect, rational thinking and foresight. In Roman culture, however, the owl was sometimes interpreted as a bird that predicted death or misfortune.

In Uzbek folklore, the owl often appears as a negative image. It is associated with loneliness, abandoned places, fear and bad omens. This meaning is reflected in expressions where the owl symbolizes isolation and spiritual emptiness.

In some Christian interpretations, the owl is associated with darkness, solitude and sin. This image is mainly connected with its nocturnal lifestyle and its presence in deserted places.

Thus, the semantic field of the owl demonstrates how one ornithonym may acquire opposite cultural meanings depending on the historical, religious and mythological experience of a nation.

Unlike the owl, the eagle usually has a positive connotation in many languages and cultures. It is associated with strength, courage, freedom, dignity, vigilance and power.

In ancient Rome, the eagle was considered the bird of Jupiter and symbolized imperial power, military strength and authority. In many cultures, the eagle is regarded as a bird that flies high, sees far and dominates the sky. Therefore, it naturally became a symbol of superiority, courage and independence.

In Uzbek cultural imagination, the eagle represents bravery, heroism, freedom and nobility. The name or nickname “Burgut” is often used to describe a brave, strong and independent person.

In Christian symbolism, the eagle is associated with Saint John and also represents divine power, spiritual elevation and renewal. In some Islamic cultural traditions, the eagle is treated with respect as a noble bird.

Among some Turkic peoples, there were beliefs connected with eagle feathers. In certain folk traditions, bringing eagle feathers into the house was considered undesirable because they were believed to attract spirits or invisible forces. Such taboos do not reduce the eagle’s positive status; on the contrary, they indicate its sacred and powerful symbolic position.

The nightingale is one of the most poetic and aesthetically rich ornithonyms. In many languages, it is associated with beauty, love, sweet voice, inspiration and artistic expression.

In Persian poetic tradition, the nightingale is the symbol of the lover, while the rose represents the beloved. This symbolic opposition deeply influenced Eastern classical literature.

In Uzbek classical poetry, especially in the works of Alisher Navoi and Lutfiy, the nightingale symbolizes love, longing, devotion and spiritual suffering. The bird’s song is interpreted not merely as a natural sound, but as the voice of a passionate heart.

In Christian symbolic interpretations, the song of the nightingale is sometimes associated with heavenly beauty and spiritual joy. In Islamic Sufi thought, the nightingale may symbolize the human soul longing for union with the Divine.

In Uzbek folk belief, it is sometimes said that a nightingale’s nest should not be disturbed. Such an act may be interpreted as a cause of misfortune or the loss of blessing. This belief shows the emotional and sacred attitude of the people toward the nightingale.

Ornithonymic phraseological units reflect the specific model through which each nation perceives and interprets the world. Birds are not only biological creatures in language; they are cultural signs that express human qualities, emotions, social behavior and moral evaluation.

In the Uzbek language, the attitude toward birds is strongly emotional and symbolic. The nightingale is evaluated positively as a symbol of beauty, love and eloquence. The owl is usually

associated with fear, loneliness and misfortune. The eagle is interpreted as a symbol of power, courage and freedom.

In Russian, the owl often carries the connotation of wisdom. The nightingale is generally connected with a beautiful voice, although the folkloric image *Соловей-разбойник* gives it a negative and threatening meaning in a specific cultural context. The eagle is associated with pride, sharp vision and nobility.

In English, ornithonymic phraseological units are often based on practical or observable biological features. For example, *eagle-eyed* refers to attentiveness and sharp vision, while *night owl* refers to a person's active behavior at night. Compared with Uzbek and Russian, English expressions often contain less mythological and more pragmatic semantic motivation.

In general, the linguistic worldview expressed through ornithonyms is shaped by two main factors. The first factor is the natural behavior of birds: the owl's nocturnal life, the eagle's sharp eyesight and the nightingale's beautiful singing. The second factor is the cultural interpretation of these features, which may transform natural characteristics into positive or negative symbolic meanings.

The results of the study show that ornithonymic phraseological units have a universal biological basis, but their cultural meanings may differ significantly. The owl is the clearest example of semantic contrast. In Western cultural tradition, it is often associated with wisdom, while in Uzbek and some Eastern traditions it may symbolize loneliness, fear or misfortune. This contrast can be explained by the influence of Greek and Roman mythology in the West and by local folklore, ancient beliefs and mythological imagination in the East.

The eagle has a more stable positive connotation in the analyzed languages. Its high position in the sky, predatory strength, sharp vision and independence have made it a symbol of power, freedom and courage. Even taboo beliefs connected with eagle feathers confirm its sacred status and cultural significance.

The nightingale is mainly an aesthetic and lyrical image. It represents love, beauty, eloquence and poetic inspiration. The Russian folkloric image *Соловей-разбойник* is an exception, where the nightingale's sharp whistle is transformed into a dangerous and destructive force. This example shows that phraseological meaning may be shaped not only by natural observation, but also by individual literary and folkloric characters.

Religious and mythological associations have strongly influenced the semantics of ornithonyms. The owl's negative meaning in some traditions is not necessarily connected with formal religious classifications of animals, but rather with local beliefs and symbolic interpretations. The eagle's sacred status, however, can be traced in ancient mythologies and later religious-cultural systems. The nightingale's symbolic meaning was developed especially in poetic, mystical and literary traditions.

From the perspective of linguistic worldview, ornithonymic phraseological units demonstrate how people convert natural observations into cultural codes. The nocturnal life of the owl creates associations with secrecy, loneliness and fear. The eagle's vision and flight represent vigilance, power and independence. The nightingale's song becomes a metaphor for love, beauty and emotional expression.

Ornithonymic phraseological units are valuable linguistic material for studying cultural-specific meanings. The analysis of Uzbek, Russian and English expressions with the components *owl*, *eagle* and *nightingale* allows the following conclusions to be drawn:

First, one and the same bird may have different symbolic meanings in different languages. The owl may represent wisdom in one culture and misfortune in another. The eagle is almost

universally associated with strength and dignity, while the nightingale is mainly connected with beauty, love and poetry.

Second, taboo, mythological and religious associations play an important role in the semantic formation of ornithonymic phraseological units. Ancient beliefs, folklore, Greek and Roman mythology, Christian symbolism, Islamic cultural traditions and Sufi interpretations have left a deep mark on the meanings of bird names.

Third, ornithonyms reflect the linguistic worldview of a nation. They show how people observe nature, evaluate animal behavior and transform biological features into symbolic, emotional and moral categories. Therefore, phraseological units with bird names reveal not only linguistic meaning, but also national mentality and cultural memory.

The practical significance of this research lies in the fact that its results can be used in courses on linguoculturology, phraseology, lexicology, comparative linguistics and translation studies. They may also be useful in teaching foreign languages, especially in explaining culturally specific meanings and preventing direct translation errors.

This study is limited to three languages and three bird names. Future research may include ornithonymic phraseological units from less-studied Turkic languages, such as Karakalpak, Kazakh and Turkish. It would also be useful to create an areal-typological map of ornithonymic phraseology and to conduct psycholinguistic or neurocognitive experiments in order to identify how speakers of different cultures perceive bird-related phraseological units.

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