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# LEXICAL-SEMANTIC GROUP OF ORNITHONYMS IN LANGUAGE AND THEIR USE

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**Abstract:** This article discusses the lexical-semantic or linguoculturological aspects of phrases and units related to ornithonyms (bird names) in language, particularly Uzbek and English, and provides some examples. Some of the birds of prey and non-birds of prey are cited as the main object of study. The metaphorical transfer of ornithonyms with a transparent internal form is based on three types of differential semantics: showing the classification feature of denotation; showing the external characteristic of denotation and describing the denotation by the actions it produces. Terms that have a transparent internal form are of particular interest for this study, as are terms that are formed because of metaphorical rather than motivational. Semantic transition is observed if common language words are transformed into terms through metaphorical interpretation. The study identified three models of metaphorical transfer.

**Keywords:** bird, ornithonyms, language, comparison, metaphor, semantics, lexeme, sememe, transition, denotation, phraseology, idiomatics.

## INTRODUCTION

This article focuses on the analysis of lexical-semantic groups of ornithonyms in two unrelated languages - English and Uzbek. Much attention is paid not only to the careful study of all aspects of the meaning of individual

ornithonyms but also to ornithonyms as components of the phraseological units in the above-mentioned languages.

The main purpose of the study is a comparative study of the meaning of lexical units included in the lexical-semantic group of ornithonyms in English and Uzbek. However, the connotative component and the ornithonym are considered separately as part of the phraseological units.

## **MATERIALS AND METHODS**

Here are the things to look for when selecting yours: First, the theory of the concepts of “lexical-semantic field” and “lexical-semantic group” is studied. At the same time, a comparative analysis of the structure of the lexical-semantic group of "ornithonyms" in English and Uzbek. Lexical units are also analyzed, that is, the structural analysis of the meanings of ornithonyms in these two languages. [2]

Second, in phraseological dictionaries of both languages, it is necessary to choose phraseological units with ornithomimid components. Then the state of these ornithonyms in phraseological units is studied. A comparative analysis of phraseological units with the ornithonym component plays an important role in this.

The relevance of the topic of the article is, firstly, the important role played by the lexical-grammatical group under analysis in English and Uzbek. Second, there is a lack of lexical-semantic groups of “ornithonyms” and works that demonstrate a complete comparative analysis of ornithonyms as components of phraseological units in English and Uzbek. Therefore, our research can serve as such a source. Third, the comparative approach, which may be of great interest from a linguocultural point of view, does not explore in detail the associative and symbolic meanings of ornithonyms in these languages. [1] Our research is expected to fill this gap as well.

However, it should be noted that in this article we have focused on the following scientific studies: First, a comprehensive approach to the study of ornithonyms as independent units of language and phraseological units. Second, a careful comparison of the lexical-semantic group "ornithonyms" and phraseological units with ornithomimid components in English and Uzbek. Third, the application of modern computational methods of research in the study of the state of the ornithonym component in the composition of phraseological units. [8]

## **RESULTS AND DISCUSSION**

We also observe names of different birds to acquire new symbolic meanings, which usually can be related to the following factors: 1) the role of the bird (usually domestic ones) in the life of the people speaking the language; 2) behavior and characteristics of the bird being associated with some positive or negative human traits are highly appreciated or condemned in society. [5]

Phraseological and parameological units being specific units of the language contain cultural information about the history, traditions, and everyday life of the people speaking the language. The results of the research witness that in the above-mentioned languages ornithonym are mostly used in the symbolic meanings formed already in Ancient Egypt. The most regular ones used in these three languages are: in English duck, cock, crow, goose, turkey, swallow, lark, hen, etc. [11]

Detecting the world image reflected in Phraseology and Paremiology being traditional or up to date is the main goal of the Conceptual (thematic) approach to its study. [15]

In this work we analyze the symbolic signs connected with this or that bird created by each linguistic culture, on the one hand; designate the importance of

each bird in the cultures of peoples speaking the languages we deal with, on the other.

The statistical method was also used to make some accounts to distinguish the frequency of use of phraseological and paremiological units or to raise the percentage of statuses of the component of phraseological and paremiological units [12].

Accordingly, the main methods used here are lingua-cultural and semiotic ones combined with comparative method and method of componential analysis [17].

Being a system of metasigns of folklore paremiology draws the special attention of adherents of this approach. Semantic and semiotic approaches focus on the phraseological meaning structure bounding it with the etymology of phraseological images. Some modern studies demonstrate the application of mathematical models and corpus linguistics within this approach. Phraseology and Paremiology could witness different approaches to their study. Structural and comparative methods are very often combined with some of the aforementioned ones. [17] Here are some examples on the topic:

Crow (raven) ornithonym. It is known that from ancient times to the present day in different peoples there have been proverbs or superstitions about birds. For example, in Ancient Egyptian culture, the crow (bird's name) was believed to signify destruction and evil, while a pair of crows signified a happy family life. In Western European traditions, there is a superstitious view that this bird is a harbinger of evil, war, or death. In Celtic mythology, the crow was associated with death, darkness, and war, and it was used in connection with the custom of eating poultry. In addition, in some lands, it is customary for crows to be fed on battlefields. [3]

There are different symbolic meanings in the use of the “crow” component. For example, a crow perched on a reed "signifies death soon." However, the crow's head is called a symbol of wisdom. The use of the components under analysis here in the literal sense makes sense since they are embedded units. Some linguists classify proverbs as having direct meaning, according to the classification of scholars. Hence, the position of the ornithonym component is a real word [4].

In some cultures, crows are also used as a symbol of supernatural powers and divination. For example, "to have the ability to predict or predict," one must carry a crow together. In this case, the crow's lexeme is abstracted from its original semantic meaning, and the phrase has a metaphorical meaning. This is based on the sign of the crow's ornithology in this language culture. [15] Thus, the “raven” component takes on the status of the previous sememe here, and it plays a major role in shaping the bright image of this phraseological unit. This phraseologization process proves that the unit can be included in the group of idiophrasomatisms.

“Pigeon” ornithology. Pigeons are known as birds that can orient themselves in flight, so since ancient times they have been used as mail carriers. Because of this ability, the pigeon was domesticated. As for the symbols associated with the pigeon, all of them were reclamation in almost all language cultures. Often the dove is a symbol of peace, love, hope, purity, and so on. This may be related to the myth that during this flood Noah sent a crow to check for the presence of land, but he was unable to do so. Then the dove, who returned with an olive branch, brought the good news that the flood was over. [16] In some English phraseological units, one can witness the use of this symbolic “dove”, for example: “harmless as a dove”, “wise as a snake, and innocent as a dove”. In both examples representing idio-phrasomatisms, the pigeon component is partially abstracted from its semantic meaning and becomes a potential word. [7]. These phraseological units prove that

the ornithomimid component was the basis for the formation of the phraseological image.

Kuku. For representatives of different linguistic cultures, the cuckoo is the embodiment of the soul. This bird is known for its unique ability to lay eggs in other birds' nests, so those who delegate responsibility for their children to other people are called "cuckoos". In some English-speaking countries, there is a myth that if a young girl listens to "the cuckoo", it means that she has a few years left to get married.

Cuckoo demonstrates that the ornithomimid component represents a symbolic meaning derived from this lifestyle or behavior. The internal form of this unit is transparent, the cuckoo component has potential word status. The phraseological section "Cloud-cuckoo" in English is derived from the play "Birds" by the Greek playwright Aristophanes, "The World of Dreams That Can't Really Happen". The phraseological unit is called idiomatic, the images of which in no way derive from the symbolic meaning of the ornithomimid cuckoo component, which may become the preceding word. [16]

Owl. In ancient Egypt and many other countries, the owl was a symbol of death and darkness. Today it is a symbol of wisdom, ingenuity, and knowledge. However, idio-phrasomatism, like the owl, is also used when talking about a person who is not a sign of wisdom, the unity provided by a satirical emotional sememe. The owl component here is partially abstracted from its semantic meaning and becomes a potential word. It understands the antonymic meaning relative to the symbolic meaning. As part of the nocturnal owl unit, the owl component (idio-phrasomatism) is used symbolically in connection with the bird's movement to be active at night, not during the day. The ornithonym component is used in the previous sememe status.

Sparrow. In different linguistic cultures, the sparrow has different symbolic meanings. But the images observed in English phraseology are based on the small size of the bird, for example, a sparrow in its hand is better than a pigeon on the side. Described as an idio-phrasomatic expression, the meaning of this paremiological unit is "it is better to have something as important as a sparrow than to promise something of great importance." In this sentence, the lexeme "sparrow" is completely abstract from its literal meaning and becomes the previous sememe. The phraseological unit "eat like a sparrow" (idio-phrasomatism) also uses the metaphorical sense as a unit before the ornithonym. The component of the sparrow is defined as the prefix.

Magpie. Magpie is a very colorful and bright bird, so its symbolic meaning is also different. According to one legend, the magpie loves all things bright and shiny. Many peoples believed that a magpie could signal impending danger. In Western traditions, the image of this bird was associated with rumors and magic. The interlocutor of idio-phrasomatism has the status of a preceding word, exemplifying the use of the magpie component in one of these symbolic meanings, just like a magpie.

The third group is represented by the metaphorical transfer in the direction from nomination of object to the nomination of bird: forktail, umbrella bird, spine tailed swift, crossbill, lyrebird, mandarin duck, sunbird, lovebird. The first one occurs in the direction from nomination of man to the nomination of bird: tree hunter, hermittrush, emperor goose; honeyguide, warbler, pilot bird, secretary bird, weaver, tailor bird. The terms with a transparent inner form formed not because of motivation but because of metaphorical transfer are of special interest for this research. [14] The second one occurs in the direction from nomination of animal to the nomination of bird: snakebird, whale-headed; frogmouth, mousebird. Semantic

transfer is observed in case when the words of common language develop into terms by metaphorical interpretation.

## **CONCLUSION**

More than a hundred phraseological and paremiological units denoting a domestic bird or wild animal with an ornithomimid component have been analyzed using the methods described above, but we have given examples here only with ornithomimid components. The results of the study show that a small proportion of all the phraseological units in which the ornithonym component is analyzed are idiomatic. The ornithonym component has the status of a preceding word in almost all idiomaticisms. This makes a lot of sense because they have the highest semantic level. The lack of auxiliary words is due not only to the examples given but also to the active use of the modern ornithonym component in modern language in all empirical materials.

Most of the phraseological units with the ornithomimid component we analyzed used the ornithomimid component before, and some as a potential word. These figures mainly confirm that the components of idio-phrasomatisms are completely abstracted from their semantic meaning.

Phraseomatisms make up less than 10% of all actual research material. In all these units, the ornithonym component is used in the literal sense, i.e., in the real word mood. When used in all three cases, the preceding word, potential word, or actual word, the ornithomimid components serve as the basis for a vivid phraseological image. Most of the images we analyze use the symbolic meaning of each bird in linguistic culture. The rest of the images take advantage of the different characteristics of the birds, as their size, color, character, relationship with other birds, or, in rare cases, some bird features from this well-known fiction work. These non-symbolic features and the units we analyzed were used to form

phraseological images. In addition to the appearance and behavior of birds reflected in cultural and phraseological and paremiological units, the role of birds in human daily life is also reflected in phraseology and paremiology. Thus, in the languages studied, phraseological and paremiological units have emerged that give a positive and negative assessment of human behavior. Part of the phraseological and paremiological units arose based on the origin of birds. The other part of the phraseological and paremiological units is related to the behavior of the bird. People fed domestic birds, hunted wild birds, and they were an important part of their diet. The results of our research show that in many cases such phraseological and paremiological units are used for negative evaluation. Birds have always attracted people and their behavior has always been in the spotlight. This can be interpreted as birds of prey that can compete with humans because they have not been trained by humans.

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