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**АДАМДЫН МҮНӨЗҮН СҮРӨТТӨГӨН ФРАЗЕОЛОГИЗМДЕРДИН КЫРГЫЗ
ЖАНА АНГЛИС ТИЛДЕРИНДЕГИ САЛЫШТЫРМА ЖАНА МАДАНИЙ АНАЛИЗИ**

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Аннотация: *Фразеологиялык бирдиктер улуттук маданияттын жана инсандык мүнөздүн маанилүү бөлүгү болуп эсептелет. Бул изилдөө кыргыз жана англис тилдериндеги адам мүнөзүн сүрөттөгөн фразеологиялык бирдиктердин салыштырмалуу жана маданий анализине арналган. Өзгөчө зооним камтыган фразеологизмдерге көңүл бурулуп, ар кандай жаныбарлар ар түрдүү маданияттарда кандай мүнөз сапаттарын символдоштурарын көрсөтөт. Изилдөөнүн жыйынтыгында эки тилдеги окшош жана айырмалуу жактар аныкталды. Тарыхый, экологиялык жана социалдык факторлор фразеологиялык бирдиктердин түзүлүшүнө жана колдонулушуна кандай таасир этери көрсөтүлдү. Изилдөөнүн жыйынтыктары тил илими, лингвомаданият таануу жана котормо тармагындагы адистер үчүн пайдалуу болуп, фразеологиянын маданий аспектилерин мындан ары изилдөөгө өбөлгө түзөт.*

Негизги сөздөр: *фразеология, зооним, мүнөз, маданият, салыштыруу, тил, символика.*

СРАВНИТЕЛЬНЫЙ И КУЛЬТУРОЛОГИЧЕСКИЙ АНАЛИЗ ФРАЗЕОЛОГИЧЕСКИХ ЕДИНИЦ, ОПИСЫВАЮЩИХ ХАРАКТЕР ЧЕЛОВЕКА В КЫРГЫЗСКОМ И АНГЛИЙСКОМ ЯЗЫКАХ

Аннотация: *Фразеологические единицы играют важную роль в передаче культурных ценностей и национальной идентичности. Настоящая статья посвящена сравнительному и культурологическому анализу фразеологических выражений, описывающих характер человека в кыргызском и английском языках. Основное внимание уделяется идиомам, содержащим зоонимы, поскольку животные часто служат символами определённых качеств в разных культурах. Исследование выявляет как универсальные, так и уникальные черты в использовании зоонимических фразеологизмов в двух языках. Анализ основывается на методах сравнительного, семантического и лингвокультурологического исследования. Полученные результаты показывают, что схожие черты характера могут передаваться разными метафорами, обусловленными историческими, экологическими и социальными особенностями каждой культуры. Исследование также подчёркивает значимость таких фразеологических единиц в повседневной речи, литературе и медиа-дискурсе. Полученные данные могут быть полезны для специалистов в области лингвистики, межкультурной коммуникации и перевода, а также способствовать дальнейшему изучению фразеологии и её культурных аспектов.*

Ключевые слова: *фразеология, зооним, характер, культура, сравнение, язык, символика.*

COMPARATIVE AND CULTURAL ANALYSIS OF PHRASEOLOGICAL UNITS DESCRIBING HUMAN CHARACTER IN KYRGYZ AND ENGLISH

Annotation: *Phraseological units are essential in conveying cultural values and national identity. This study focuses on the comparative and cultural analysis of phraseological expressions describing human character in Kyrgyz and English. Special attention is given to idioms containing zoonymic elements, as animals often symbolize specific traits across cultures. The research identifies both universal and unique aspects of phraseological units in these languages. It demonstrates how historical, ecological, and social factors influence the formation and usage of such expressions. The findings contribute to linguistics, intercultural communication, and*

translation studies, offering valuable insights into the role of phraseological units in cultural representation and encouraging further research on their significance.

Key words: *Phraseology, zoonym, character, culture, comparison, language, symbolism*

"You can't judge a book by its cover." – This well-known English idiom highlights the idea that appearances do not always reflect the true nature of a person, an idea that resonates deeply when considering phraseological units that describe human character. Just as this expression cautions against snap judgments based on superficial traits, phraseological units offer nuanced insights into the complexities of human personality, beyond what meets the eye.

Phraseological units, also known as idiomatic expressions, are vital components of language. These fixed expressions carry meanings that often extend far beyond the literal translation of their individual words, providing a rich source of cultural and social significance (Crystal, 2021). Among the most fascinating types of phraseological units are those that describe human character. These idioms, deeply rooted in culture, reveal how societies interpret personality traits, behaviors, and emotions (Mieder, 2004).

In both Kyrgyz and English, idiomatic expressions related to human character serve as mirrors reflecting cultural perceptions of virtues, flaws, and the complexities of human nature. (Lakoff & Johnson, 1980). By comparing these expressions, we gain valuable insights into how different cultures understand and articulate concepts of personality and behavior (Dobrovolski & Piirainen, 2020).

This study aims to conduct a comparative and cultural analysis of phraseological units that describe human character in Kyrgyz and English. Through a detailed examination of their meanings, origins, and cultural contexts, we will explore the similarities and differences between these two languages, providing a deeper understanding of how language reflects and shapes cultural attitudes toward human nature (Kunin, 1970)

Phraseological units serve as linguistic mirrors reflecting the cultural, psychological, and emotional worldview of a nation. Charles Bally emphasized this idea by stating that "phraseological units are a reflection of a people's psychological and emotional world" (Charles Bally, 2002). This perspective highlights the role of phraseological units in shaping and representing national mentality. By studying the linguocultural aspects of phraseological units containing zoonymic elements, one can uncover a society's attitude toward animals and the qualities attributed to them. For instance, in Kyrgyz, the phrase "kuu tülkü" (sly fox) denotes cunning and

wisdom, which is paralleled in English by the phrase "as cunning as a fox." Both expressions rely on a common animal symbol to convey similar meanings.

Peter Newmark also stresses the importance of phraseological units in understanding a language's unique character and cultural context, stating that "phraseological units reveal the unique nature of each language and its cultural framework" (Peter Newmark, 1997). Studying phraseological units that include zoonyms provides insights into intercultural connections and facilitates cross-cultural dialogue. For example, in Kyrgyz, the phrase "jolborsh jürök" (tiger-hearted) symbolizes bravery, whereas in English, a similar concept is expressed by "lion-hearted."

Phraseological units, commonly known as idioms, are an essential part of any language, reflecting its culture, worldview, and history. They encapsulate meanings beyond their literal interpretation and often require cultural knowledge to be understood. Phraseology is also defined as a knowledge of formulaic sequences or multi-word expressions. (Dobrovolski & Piira Several definitions were determined, such as "matching a single meaning or function to a form, although that form consists of multiple orthographic or phonological words" (Kremmel et al., 2017). Also, it has been considered one of the branches of language science for the last 50-60 years. It is not only the subject of language studies, but it is also one of the aspects that enables the development of speech habits in practice (Kunin, 1970). In translation studies, phraseological equivalence poses a significant challenge due to linguistic and cultural differences. This study aims to examine phraseological units that describe human character traits in Kyrgyz and English, analyzing their equivalence, differences, and the factors influencing their meaning and use.

Phraseological equivalence refers to the degree to which idiomatic expressions in different languages convey the same meaning, both semantically and pragmatically. Equivalence can be classified into three main types:

- Full equivalence: The idiom has an exact counterpart in both form and meaning.
- Partial equivalence: The idiom conveys a similar idea but differs in structure or imagery.
- Non-equivalence: The idiom has no direct counterpart, requiring adaptation or explanation.

For example, the Kyrgyz idiom "кой өңдүү жоош" (as meek as a sheep) has a direct equivalent in English: "as meek as a lamb." (Cambridge Dictionary of Idioms, 2021). However, the Kyrgyz phrase "ит өлгүчө урушуу" (to fight until dogs die) does

not have a direct equivalent in English but can be adapted as “fight like cats and dogs.”

Semantic and Pragmatic Features of Phraseological Units

Phraseological units vary in meaning and usage across languages. While some idioms share universal metaphors, others are deeply rooted in specific cultural contexts. (Lakoff & Johnson, 1980)

For instance, in Kyrgyz, the phrase “алтын адам” (golden person) describes someone highly valued and respected. The literal English translation, “golden person,” is not commonly used. Instead, phrases like “a gem of a person” or “a heart of gold” carry the same connotation.

Similarly, idioms describing negative traits differ in intensity and cultural perception. The Kyrgyz idiom “боопу таш” (literally “stone-hearted”) is similar to the English “cold-hearted,” yet the Kyrgyz version conveys a stronger emotional nuance.

The role of animals in a nation's worldview is widely reflected in its phraseology. In Kyrgyz culture, where a nomadic lifestyle has historically placed great importance on animals, expressions such as “jolborsh жүрөк” (tiger-hearted) and “kuu түлкү” (sly fox) have emerged. In contrast, English phraseology conveys similar ideas through expressions like “eagle-eyed” or “a wolf in sheep's clothing.” The richness and stylistic uniqueness of these phraseological units are closely tied to each nation's history and cultural background.

Another significant aspect of phraseological units is their application in social and professional contexts. In Kyrgyz, the phrase “jolborsh жүрөк” (tiger-hearted) is used to describe strong leadership qualities, whereas in English, the phrase “to take the bull by the horns” expresses decisiveness and courage. These examples demonstrate the universality of phraseological units while also highlighting their cultural adaptability.

In conclusion, phraseological units play a crucial role in conveying linguistic symbolism, national identity, and cultural values. Research on these expressions underscores their diversity and the necessity of cross-linguistic comparison, contributing to the advancement of linguocultural studies.

METHODOLOGY

This study employs a qualitative comparative analysis to examine zoonymic phraseological units that express positive human qualities in Kyrgyz and English. The research is based on descriptive and comparative linguistic methods, which allow for the identification and analysis of semantic similarities and differences across the two languages.

Data Collection: The phraseological units were gathered from dictionaries, literary texts, and scholarly sources on phraseology in both Kyrgyz and English. Key references include (Mieder, 2004) for English proverbs and phraseology and (Kövecses, 2002) for cognitive linguistic insights into metaphorical expressions.

Semantic Analysis: The collected phraseological units were analyzed to determine their meanings, connotations, and cultural implications. This involved examining the etymology, metaphorical mappings, and cognitive associations related to each zoonym.

Comparative Approach: A cross-linguistic comparison was conducted to identify parallels and divergences between Kyrgyz and English phraseological units. The analysis was guided by conceptual metaphor theory (Lakoff & Johnson, 1980) and the cultural-historical approach to language (Crystal, 1997).

Contextual Interpretation: The study also considered the sociocultural backgrounds of both languages to explain why certain animals are associated with intelligence, foresight, or sagacity in different linguistic traditions.

By integrating these methods, this study provides a systematic examination of how zoonymic phraseological units reflect cultural perceptions of wisdom and insight in Kyrgyz and English.

The meanings of phraseological units must be considered within their historical and cultural contexts. For instance, the English phrase “wise as an owl” stems from the owl's association with wisdom (Mieder, 2004). In contrast, the Kyrgyz expression “tülküdüy aylaker” (cunning as a fox) reflects linguistic values and cultural perspectives (Lakoff & Johnson, 1980). Phraseological expressions in the Kyrgyz language are deeply shaped by folk wisdom and the close relationship between humans and nature. Some notable examples of expressions reflecting wisdom, insight, and foresight include:

Human cognitive abilities, such as foresight and perceptiveness, are reflected in one's words, actions, relationships, and worldview. In the Kyrgyz language, idioms like “balykka til, döngöchkö jan kirgizüü” (Киргизский Толковый Фразеологический Словарь) (giving speech to a fish, bringing a stump to life) and “bödonödön kuyruk chygaryuu” (making a tail out of a quail) hold a special place in describing these qualities. These expressions play a significant role in portraying a person's cleverness, perceptiveness, and ability to find solutions in various situations. For example: Balykka til, döngöchkö jan kirgizip jiberchüdögüj bir shuuldak öngödööt. («K.M.») (He seems like a chatterbox who could give speech to a fish and bring a stump to life).

These idioms not only convey cleverness and perceptiveness but also imply additional meanings such as “cunning” and “craftiness”.

The phrase “bilbegeni bit” is used to describe a wise, knowledgeable person who is well-informed about many things. For example: Kichine bolboy kalсын, senin közüñö ошондой көрүнгөнү менен, bilbegeni bit. («Кыргызстан маданияты») (Though he may seem small to you, there is hardly anything he doesn't know).

This expression highlights a person's modest yet profound intelligence and perceptiveness.

To depict insight and wisdom, idioms such as “jylandyń tilin bilüü” (knowing the snake's language), “jörgömüshtün jötölgönün bilüü” (knowing when a spider coughs), and “kumurskanın ulutunganın bilüü” (knowing when an ant sighs) possess strong emotional and expressive qualities. These are clearly illustrated in the following examples: Kurmankulov bala emes, majburlasa, jylandyń tilin bilgen kishi. (Сүймөнкулова Э.) (Kurmankulov is no child; if compelled, he knows the snake's language); Al kerek bolso, jörgömüshtün jötölgönün suratpay билет. (Эралиев) (He knows when a spider coughs without being told); Анын сырын эмгиче билбейсиңби? Ал кумурсканын улутунганын билет. (Ала-Тоо. (2001). Анын сырын эмгиче билбейсиңби? Ал кумурсканын улутунганын билет. (№3, б. 12).) (Don't you know his secret yet? He even knows when an ant sighs).

These idioms convey a person's exceptional wisdom and keen insight, emphasizing their decisiveness and competence. The meanings of these phraseological units vary depending on context and are closely linked to cultural viewpoints (Kövecses, 2002).

These phraseological expressions depict a person's wisdom and insight at a high level, emphasizing their decisiveness and competence. Wisdom and insight are among the key qualities of an individual, directly influencing their success in life and position in society. Phraseological expressions in the Kyrgyz language are widely used to artistically and effectively describe these traits, further revealing their linguistic and cultural significance.

In English, the idiom “wise as an owl” describes wisdom, deep thinking, and intelligence. This expression is primarily used to characterize someone who is intelligent, deeply thoughtful, and patient. The comparison is made through the image of the “owl”, as owls are perceived as symbols of wisdom in many cultures. For example: She was wise as an owl, offering solutions no one else could think of (Lee, H., 1960). To kill a mockingbird. J.B. Lippincott & Co.).

In this sentence, the idiomatic expression “wise as an owl” emphasizes the character's exceptional wisdom and ability to perceive things others might overlook.

The primary component of the idiom, the word “owl” signifies a high level of wisdom and attentiveness. Being a nocturnal creature, the owl carries strong symbolism associated with keen observation and insight. This expression is particularly used to describe individuals who can make sound decisions in unique situations. The idiom retains its emotional nuance in both formal and literary texts, as well as in everyday speech. Its stylistic advantage lies in the precision and vividness with which it portrays a person's intellectual capacity and perceptiveness in decision-making.

The idiom “sharp as a hawk” describes keen observation, perceptiveness, and the ability to notice fine details. It characterizes individuals who conduct reliable observations, discern details, and quickly draw accurate conclusions about people or situations. The “hawk” symbolizes this due to its sharp vision and hunting prowess. For example: With eyes sharp as a hawk, he noticed every movement in the room (Arthur Conan Doyle «Sherlock Holmes»).

In this sentence, the character's acute observational skills are highlighted, emphasizing their attentiveness and ability to perceive subtle movements.

The idiom “clever as a monkey” characterizes cunning, quick thinking, and the ability to navigate complex situations. The image of the “monkey” is associated with intelligence, agility in movement, and craftiness. The phrase indicates that a person is smart and resourceful, capable of introducing innovation and finding solutions in challenging circumstances.

For example: Tom was clever as a monkey, always finding a way out of trouble (Twain, M. (1876). *The adventures of Tom Sawyer*. American Publishing Company.).

In this sentence, the character Tom Sawyer's ability to navigate complex situations with intelligence and resourcefulness is depicted. Through his agility and creativity, he consistently resolves issues with ease.

In the Kyrgyz language, expressions similar to this idiom include “maymylday aylaker” (as cunning as a monkey), “Kapkanga tüshpös tülkü” (a fox that doesn't get caught in a trap). For example, one might say: Al maymylday aylaker, kyrdaaldy daroo öz paydasyna chechip koydu. (He is as cunning as a monkey; he immediately turned the situation to his advantage).

The idiom “quick as a rabbit” describes a person's ability to think swiftly and make immediate decisions. Here, the image of a rabbit symbolizes agility and rapid movement. The phrase is often used to emphasize the speed of someone's thought processes or actions.

For example: The boy was quick as a rabbit, solving the puzzle in seconds (Lewis Carroll's “Alice Adventures in Wonderland”) In this sentence, the boy's rapid and

easy solution to a complex problem is depicted. His action is compared to the speed of a rabbit, highlighting the quickness of his intellect.

The term “rabbit” serves as the main component of the expression, symbolizing speed, agility, and the ability to respond immediately to danger. This animalistic expression primarily characterizes a person's capacity to make prompt decisions in situations where time is of the essence.

The idiom “quick as a rabbit” carries a positive emotional connotation. It is often used to describe the characteristics of young children or nimble individuals. The phrase adds a dynamic quality to the text and serves as an effective tool for portraying the speed of a person's actions.

In both Kyrgyz and English, animal characteristics play a significant role in depicting human wisdom. For instance, the Kyrgyz expression “jylandyń tilin bilüü” (knowing the snake's language) parallels the English idiom “cunning as a fox”, both conveying cleverness and strategic thinking. Similarly, the Kyrgyz phrase “kumurskanın ulutunganın bilet” (knowing when an ant sighs) aligns with the English “sharp as a hawk”, highlighting keen insight and perceptiveness.

English idioms tend to be concise and universal, making them adaptable across various contexts. In contrast, Kyrgyz expressions are deeply rooted in folk mentality and national symbols, often enriched with ethnographic elements. This reflects the unique cultural experiences and environmental interactions of the Kyrgyz people.

The qualities of endurance, toughness, and resilience are key components of the Kyrgyz national mentality. The era of warfare and the nomadic lifestyle created the conditions for the development of these qualities. As a result, in the Kyrgyz language, there are numerous phraseological expressions that reflect these traits, such as “attın kulagy menen teñ oynoo” (to play on equal terms with the horse's ear) and “bittin ichegisine kan kuyuu” (to pour blood into a flea's intestines).

In this example, the phraseological expressions depict the vitality of life, physical strength, and the agility of a young man. Additionally, the expression “to never let the horse pass in front” characterizes reliability, decisiveness, and leadership qualities: Aldyna at saldyrbagan – Kara Molbo, Moldobasan Kyrgyz mamlekettik filarmoniyasynyn paydubalyn algachky tüptööçülörden bolgon eken (Кыргызстан Маданияты. (1984). Алдына ат салдырбаган – Кара Молдо, Молдобасан Кыргыз мамлекеттик филармониясынын пайдубалын алгачкы түптөөчүлөрдөн болгон экен. (№7, б. 12).) (To never let the horse pass in front refers to Kara Moldo, one of the founding figures of the Kyrgyz State Philharmonic, who was among the first to lay its foundation).

RESULTS

The analysis of phraseological units in Kyrgyz and English has revealed several key findings:

Semantic Overlap and Divergence: While many phraseological units in both languages share similar meanings, their connotations and underlying cultural contexts differ. For example, both "kuu tülkü" (sly fox) in Kyrgyz and "as cunning as a fox" in English denote cleverness, yet the Kyrgyz phrase is often associated with survival skills in a nomadic context, whereas the English phrase is linked to strategic thinking (Kovecses, 2002).

Symbolism of Animals: The choice of animals in phraseology reflects cultural perceptions. The lion is a prevalent symbol of bravery in English, as seen in "lion-hearted," while the tiger holds a similar role in Kyrgyz, as in "jolborsh jürök" (tiger-hearted). These differences highlight distinct historical and environmental influences on phraseological development.

Metaphorical Extensions: Some phraseological units have extended metaphorical meanings beyond their original use. In English, "a wolf in sheep's clothing" implies deceitfulness, while in Kyrgyz, similar notions can be expressed through different animal metaphors, such as "yiyk tolkun" (a quiet but dangerous force) (Dobrovolski & Piirainen, 2005).

Cross-Linguistic Adaptability: Certain phraseological units have equivalents in both languages, showing linguistic adaptability. For instance, "to take the bull by the horns" and its Kyrgyz counterpart "buqanûy myiynan aluu" convey the same idea of decisiveness and direct action (Charteris-Black, 2004).

Overall, the results indicate that phraseological units serve as cultural markers that encapsulate a society's worldview, historical background, and values.

CONCLUSION

This study has demonstrated that phraseological units containing zoonyms play a crucial role in linguistic and cultural representation. The comparative analysis of Kyrgyz and English phraseological units has revealed both universal patterns and culturally specific elements that shape language use.

Key findings highlight that while many phraseological expressions share common semantic ground, their cultural and contextual nuances differ. The presence of certain animal symbols in phraseology reflects the historical, environmental, and societal influences that shape language development. Furthermore, phraseological units remain significant in modern discourse, maintaining their relevance in everyday communication, literature, and media.

By shedding light on the linguistic and cultural aspects of phraseological units, this research contributes to a deeper understanding of how language encapsulates human cognition, societal norms, and traditions. Future studies could expand the scope by exploring additional languages or examining how phraseological units evolve in response to cultural and social changes.

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