

# Linguistic Peculiarities of Phraseological Units with the Components of Zoonyms in English and Karakalpak Languages

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**Abstract:** The present article is devoted to studying English and Karakalpak phraseological units with the component of zoonym. There were analyzed some *linguistic peculiarities of phraseological units with the components of zoonyms in English and Karakalpak languages*

**Keywords:** phraseological unit, zoonymic component, idiom, *structure*, meaning, difference, animal, association.

## Introduction

Animalistic phraseology is a large layer of phraseological units and one of the most common forms of language nomination, because a person comprehends the reality around him/her and, to a degree, comprehends himself/herself in this reality by comparing himself/herself to the animal world. The word image, represented by the expressive means of language and seen as a linguistic phenomenon of national and cultural heritage, is an expressive worldview. The worldview of vocabulary most clearly reflects the uniqueness and uniqueness of the nation of the language. This is because vocabulary units often contain semantic elements that contain information about people's country-specific functions.

Phraseology is a critical thing of any language. It accumulates phraseological units during time, permitting us to dig into people's pasts or find out about any other country's culture, due to the fact phraseological units describe mentality, countrywide character, lifestyle, and lots more. Phraseological units are habitually defined as non-motivated word-groups that cannot be freely made up in speech but are reproduced as ready-made units. The phraseological units with the components of zoonyms are culturally integrated metaphorical expressions, which denote peculiar aspects of our communication and give a special color to the language speakers' talk. Phraseological units reflect the rich historical experience of nations, they depict people's attitude toward work and everyday life, things and phenomena of the world around. Developing throughout the time the national language as a social and historical category never loses its certain function of preserving cultural and historical traditions and therefore forming the national character, which is expressed by different lingual units, especially phraseological units and idioms. In everyday communication, the emotional character of spoken language is manifested in the usage of expressive means, in particular, phraseological units with component of zoonym.

## Materials and Methods

A phrase unit is a special unit of language in which people's wisdom, images based on the values of the ethnic world, and the expression and knowledge of both the outside and inside of an individual are presented. Expressions of the kind "qorazday qishqiriw" (crowing like a rooster) – "wake up early in the morning", "eshektey an'qiriw" (*braying like a donkey*) – "scold loudly", "egiz qoziday" (*like twin sheep*) – "friendly", "iytli pishikli jasaw" (*live like cat and dog*) – "always live in a quarrel", "tuyeden postin taslaganday" (take off the suit from the camel) – "*suddenly or roughly*", "qara jilan" (black snake) – "somebody who is cruel, evil" (this expression is used especially for woman in negative meaning) are present in everyday dialogues. They are easily understood as they are heard since childhood, but to understand them in order to learn our culture and language one may "iyttin' azabin shegiwi" (to feel or be in dog's suffer) – "come across the difficulty" and it especially is difficult for the unwarned foreigner or for the translator who renders a vernacular text into English, or, yet, for the learner of the Karakalpak language who intends to understand and absorb our idioms, full of animal names.

These are reasons enough to justify, a very meticulous job to describe and, in the sequence, try to search and compare the phraseological units with the component of zoonyms of English and Karakalpak languages. The material was collected by the following groups of research methods: analysis, comparison, included observation, modeling method, continuous sampling method. As our research rely on comparison of two unrelated languages our main used material consists of dictionaries of these languages. The material for this study consisted of 70 English and 80 Karakalpak vocabulary units selected from prestigious vocabulary dictionaries.

## Results and Discussion

The criteria of delimitation and classification of phraseological units with the component of zoonym are heterogeneous, researchers state that "the phraseological units with the component of zoonym are indivisible phrases semantically and composed by two or more words and that depending on their grammatical structure and function can constitute or comprise sentences". It is possible to

find phraseological units with components of zoonyms, which is pointed in the sequence, that are delimited only by two lexemes, as in English so in Karakalpak language also. For example, “*white sheep*” (a disgrace the least reputable member of a group someone who is viewed as unlike the rest (usually a part of a family)), “*lame duck*” (a person or thing that is no longer properly able to function. Also, more specifically, a person in authority, for example a president or prime minister, in their final period of office after a successor has already been elected.); “*jetim qozi*” (orphan sheep – single man), “*attan aniq*” (clear than horse – to be clear). Other phraseological units with component of zoonyms are formed by more than two lexemes, as in “hold your horse” (to be patient), “the hair of the dog” (an alcoholic drink, intended to cure a hangover. It is mistakenly believed that a small measure of the same drink that made a person drunk will sober them up and cure the drinks ill effects. The expression is also used in other contexts, whenever an additional dose of whatever caused a problem is thought to be an appropriate remedy); “*bazar ko rgen eshki*” (goat has been in the bazaar) – being flexible and experienced, “*suwg’a tu’sken baliqtay*” (as fish as put in the water) – to be very happy. “*pishiq murni batpaw*” (not to suit cat’s nose – to be very thick ex, forest), “*baliq basinan shiriw*” (to rot the fish beginning from the head – to be guilty the head person in the mentioned situation). As one may notice, there are many aspects to be investigated when it comes to expose phraseological units with component of zoonyms nature. In his work “Til – millettin’ ruwhi” (Language is the spirituality of nation) professor Sh. Abdinazimov (2017) states “in “Devonu lugat-it turk” written by M.Qashgariy in XI century there are a lot of phraseological units and proverbs which are used in Karakalpak without any changes” and there we can discover phraseological units with components of zoonyms among them. For example, “*qus qanati, er ati menen* (the bird with wings, the man with horse)”, “*bir g’arg’a menen qis kelmeydi* (one crow doesn’t mean the winter)”, “*adam so’yalesip, jilqi kisnesip tabisadi* (man meet people by talking, horse meet horse by neighing)”, “*eki qoshqardin’ basi bir qazang’a siymaydi* (the heads of two sheep cannot fit in one pot)”, “*ogizdin’ ayag’i bolg’annan, buzawdin/ basi bolg’an jaqsi* (it’s better to be the head of the calf, than being a tail of the ox)”, “*iyt qappaydi, at teppeydi deme* (no dog without bark, no horse without kick)”, “*ju’yrik tazini tu’lki su’yemes* (fox doesn’t like nimble dog)”, “*tu’ye en’rese, bota bozlaydi* (when camel cries, the baby camel weeps)” and so on.

During the research we have found the similarities of phraseological units with component of zoonyms in Karakalpak and English; in Karakalpak language “*bu’rkit ko’z*” means “to perceive everything, even small details” as far as in English it means the same: “My eagle-eyed husband noticed that I had cried a little”. The English proverb “*barking dogs seldom bite*” has its precise equivalent in Karakalpak “*irildag’an iyt qappas*”. English idiom “*a wolf in sheep’s clothes*” has the same equivalent in Karakalpak “*qoy terisin jamilg’an qasqir*”.

The main difference of phraseological units with component of zoonyms in Karakalpak and English is that in English there some idioms that mean object but which in Karakalpak we could not found. For example, in English “*dog and bone*” means “telephone” and “*nest egg*” means “saved money”. However, the phraseological unit with component of zoonym “*iyt penen qus*” (dog and bird) means “everybody” which is widely used among Karakalpak people in negative meaning.

## Conclusion

Animals occupy a big recess in life person. Since in ancient times some tribes identified themselves with some animals, they were considered relatives, later a person began to treat animals differently, however, as echoes of the past, before zoonyms still evoke in humans, firstly, associations with external signs, phenotype, and, secondly, an emotional assessment. Thus, despite the large number of works devoted to zoonyms, no study has so far included systematic study of unique and specific traits and inventory of all classes of zoonyms in modern English and Karakalpak languages. In the process of analyzing the theoretical material, obvious problem is the lack of a single and generally accepted terminology, and, as a consequence, the question of the need to clarify the correlation of amount concepts remains relevant in modern linguistic science. National-specific associations formed in the process the formation of languages and cultures, due to the role of animals, their significance in human life.

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### **ЛИНГВИСТИЧЕСКИЕ ОСОБЕННОСТИ ФРАЗЕОЛОГИЧЕСКИХ ЕДИНИЦ С КОМПОНЕНТОМ-ЗООНИМОМ АНГЛИЙСКИХ И КАРАКАЛПАКСКИХ ЯЗЫКОВ**

**Аннотация:** Данная статья посвящена изучению английских и каракалпакских фразеологических единиц с компонентом-зоонимом. Были анализированы некоторые лингвистические особенности фразеологических единиц с компонентом-зоонимом английских и каракалпакских языков.

**Ключевые слова:** фразеологическая единица, компонент-зооним, идиома, структура, значение, различие, животное, взаимосвязь.