

Semantic Comparative Analysis of English and Karakalpak Phraseological Units with Components of Zoonyms

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Abstract: *The present article is devoted to studying English and Karakalpak phraseological units containing a zoonymic component. There were analyzed the phenomena "War and Peace" in the phraseological unit with the component of zoonym in English and Karakalpak languages.*

Keywords: semantic, phraseological unit, zoonymic component, war, peace, comparison, similarity, peculiarity.

Introduction

Phraseology plays an important role in the development of nations' language and culture. The subject of its studies is the origins of idioms and their categorical characteristics as well as the peculiarities of their functioning in speech. It is well-known that languages and cultures are interconnected. Languages reflect the past and present of cultures and save their values for different generations. 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 components-zoonims [3, 165]. Human history is closely connected with the history of animals. Animals have always played a significant role in the life of people. Man has never been without animals, from ancient times they live in a close coordination with each other, they accompany our whole life, being an integral part of it. We may not realize how much impact animals have on our lives. They have played various roles; that of a friend, companion, protector, comforter, and more. It is assumed that zoonyms are a significant source of phraseology in any language and they are very frequently used in daily written and spoken language, they are frequently encountered in magazines, newspapers, movies or TV shows and they form a part of the core values of the culture to a certain extent.

Modern language is full of colorful sayings that bring to mind our favorite animal companions; they have always been a rich source of imagery in language. And what a variety of odd and grotesque images, figures and personalities one finds in this amazing picture gallery: dark horses, white elephants, bulls in china shops and cats escaping from bags and dogs barking up the wrong tree. Sometimes this parade of funny animals looks more like a hilarious fancy-dress ball than a peaceful picture gallery. So, a dark horse mentioned above is actually not a horse but a person about whom no one knows anything definite, and so one is not sure what can be expected from him. The imagery of a bull in a China shop lies very much on the surface: the idiom describes a clumsy person. A white elephant, however, is not even a person, but a valuable object which involves great expense or trouble for its owner, out of all proportion to its usefulness or value, and which is also difficult to dispose of. To let the cat out of the bag has actually nothing to do with cats, but means simply "to let some secret become known". To bark up the wrong tree, the current meanings of the constituents create a vivid and amusing picture of a foolish dog sitting under a tree and barking at it while the cat or the squirrel has long since escaped. But the actual meaning of the zoonym is "to follow a false scent: to look for somebody or something in a wrong place: to expect from somebody what he is unlikely to do". The zoonym is not infrequently used in detective stories: The police are barking up the wrong tree as usual (i.e. they suspect somebody who has nothing to do with the crime). [1].

Material and research method

For the present research, idioms were chosen with the help of continuous sampling method from monolingual and bilingual dictionaries in these languages, particularly "Longman Dictionary of Contemporary English" [6], "Macmillan English Dictionary for Advanced Learners" [7], "Oxford Idioms Dictionary for Learners of English" [8] and "Short Phraseological Dictionary of Karakalpak language" [4]. On the whole, 142 units were found: 89 in English, 53 in Karakalpak. It proves out that this zoonimal component is of great significance for the studied languages and cultures reflecting real as well as cultural views of the world [5, 264].

Results and discussion

The zoomorphic metaphor models an image of the person by a principle of "mirror reflection": on the one hand, to an image of an animal are attributed anthropomorphic properties (character traits, behavior, a way of life of the person), on the other hand, this image is projected on the person to whom characteristics of zoomorphisms (habits, customs, appearance of an animal) are attributed.

On the basis of this cognitive mechanism universal typological models of zoomorphic metaphors are formed: “appearance of an animal – appearance of the person”, “behavior of an animal – behavior of the person”, etc.

The phenomena “War and Peace” play an exclusively important role in English-speaking and Karakalpak-speaking cultures. To these phenomena a set of researches in the field of philosophy are devoted, as well as of sociology, psychology, history, political science. In the linguistic literature the given phenomenon opposition gets plural and different language designation in English and Karakalpak languages, including that in the form of metaphorical zoomorphisms. The following hypothesis is put forward to form a basis of the research: concepts “War” and “Peace” represent complex mental formation in which it is possible to allocate the certain attributes partially conterminous in English, and Karakalpak-speaking pictures of the world. The given concepts are reflected in language units of different types and characterized by national specificity; they are cultural concepts, i.e. they have figurative, conceptual and valuable characteristics. The metaphorical zoomorphisms are organized in, joined in a language picture of the world as the structured fragment of the estimated characteristic of the person.

Judging by the results of the metaphorical analysis of zoomorphisms in the English and Russian languages the following aspects of war are negatively estimated: Unleashing. *Let loose the dogs of war* – to unleash a war, *wake a sleeping dog* – to wake a sleeping dog – to embitter the dangerous person, *beard the lion in his den* – to attack the enemy in its own dwelling, fearlessly to challenge to the dangerous opponent, *ha'rrenin' uyasın qozg'aw* – to embitter the dangerous person, *iyt pishiq bolıw* – to be a dog and a cat – to become the foe, *jatqan jilannin' quyrig'in basiw* – to step on the tail of the lying snake - to embitter the dangerous person.

Attack. *Swoop like the eagle* – to rush as a kite to extraction, *iyttey talaw* – to bite, as a plenty of dogs – to attack from different directions.

Enmity. *To live cat and dog life* – как кошка с собакой, *iytli pishiqli o'mir su'riw* – to be always snarling and quarreling, as cats and dogs, whose aversion to each other is intense, *aralarinan ala pishiq o'tiw* – there was a quarrel, quarrel between someone.

Slaughter. *Shoot the sitting duck (or pheasant)* – to shoot on a sedentary duck (pheasant) – to ruin the person, having taken advantage of its feebleness, *ko'k ala qoyday qiliw* – to make similar motley sheep – to beat someone badly.

Treachery. *A cat in the pan* – traitor, *yellow dog* – the mean, cowardly person, the contemptible essence.

Cowardice. *Hen-hearted* – the cowardly person, *qoyan ju'rek* – the hare heart – a cowardly, shy person.

Horrors and consequences of war. *The dogs of the war* – the horrors of war, especially famine, sword and fire, *kill smb like a dog* – to kill as a dog, *shan'arag'ina bayuwli uymeletiw* – to pick up an owl to shanarak (the top part of urta – the portable dwelling of the Karakalpak people) – to finish with someone, *jilan jalag'anday* – as if the snake licked – all has disappeared, became absolutely empty.

Metaphorical zoomorphisms are referred to the model “War is a fauna” for which conceptual vectors of cruelty and the aggression are significant, therefore the given model abounds with designations of the actions inherent in predatory animals that causes disturbing associations, feeling of danger. At the same time as objects of a positive estimation the following situations act:

Display of courage, boldness. *Fight like a lion – as brave as a lion, (as) game as a cockerel* – desperately courageous, dared as the cock, *arislanday aybatli* – as brave as a lion, brave.

Presence of fighting experience. *War horse* – fighting horse, the skilled, *bazar ko'rgen eshki* – the goat been in the bazaar – much tested for the century, very skilled person.

The help in fight. *Qosilip shabiw* – to race a horse together – to pick up the glorified soldier at whom in fight the horse perishes, and to plant on other horse. The theme of conflicts and wars has always taken an important place in consciousness of the person, and it is possible to tell without exaggeration, that the history of mankind as a whole and the history of each separate civilization is a history of wars. So, the images of a cat and a dog invariably designate the conflicting parties, and the image of a lion associates with courage in the language pictures in both languages compared. Distinctions lie in the way of expression, distribution and combination theory of norms, in the degree of their urgency for the compared pictures of the world. Peaceful existence is the purpose of any person, any state. Each country aspires to be independent, to find freedom, to live in riches and, at the same time, to protect the interests, to maintain friendly relations with other states. Concept “Peace” is represented by the following zoomorphisms:

Friendship. *egiz qoziday* – friends are unseparable as twin sheep.

Freedom. *The dove of peace*, голубь мира – symbol of the world, *baxit qusi* – bird of happiness.

Abundance. *Live like a fighting cock* – to live in luxury. Fighting cocks used to be high fed in order to aggravate their pugnacity and increase their powers of endurance, *loaves and fishes* – earthly blessings, *jilqisi tawg'a shigiw* – to get rid from difficulties, to achieve a good life.

The comparative analysis of conceptual metaphorical zoomorphisms in the English and Karakalpak language pictures of the world has revealed national stereotypes, valuable orientations, and also allocated both universal and specific metaphorical dominants in representation of the world, e.g. representation of freedom which is associated with a bird by the Englishmen and Karakalpak people. The specificity of the Karakalpak phraseological unit: *qoy u'stinde torq'ay jumalaw* is evident: it means the time when the lark glide on a sheep, which designates a happy, serene life, peace time, prosperity. The phraseological unit is formed to designate a certain historical period in the life of a society when peace and general prosperity come, when the people get riches and prosperity.

Similarity of images consists in that “different languages, independently from each other, resort to identical metaphorical transferences” [2, 32]. Such similarity of thinking reveals the conventional nature of metaphorical images in different linguistic cultures and it explains the existence of basic metaphorical models in languages which is a universal way to represent the concepts.

Conclusion

As a result, we see animals are used equally widely in English and Karakalpak pictures of the world, i.e. metaphor borrowed from the world of wildlife is traditionally an important part of a conceptual picture of the world in language consciousness of the person. The metaphorical models under study reveal evident cultural bias and reflection of features of national mentality and political traditions. We have found out that the language picture of the world possesses numerous ethno-specific features that are caused by historical, social, psychological, and many other factors. Phenomena of war and peace as social and political ones represent fragments of a language picture of the world.

The research shows that concepts “War and Peace” find frequent and various display in English and Karakalpak languages, being expressed by the semantics of phraseological units of different levels in the form of universal features of war and peace. Specificity of the features consists in the originality of their combinatory models. In a linguistic-cultural approach the most valuable are metaphorical zoomorphisms which interpretation has allowed us to find out similarities and distinctions in reflection of the certain fragment of world around in consciousness of the people speaking different languages. At the level of frame structure the greatest distinctions caused by specificity of national languages and national consciousness are found out. Research of metaphorical models concepts “War and Peace” reveals the models of most evidently reflected cultural traditions and features of national mentality of native speakers.

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