

SEMANTICS OF MAN EXPRESSING ZOOPHRASEOLOGY IN THE ENGLISH AND KARAKALPAK LANGUAGES

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Annotation

Defining zoonyms as a thematic group in phraseology, the author uses a big amount of set expressions connected with animals in the English and Karakalpak languages. In the given article zoonyms in the English and Karakalpak languages, idioms, proverbs and sayings are analyzed as linguistic phraseological units. Investigating zoonyms in two unrelated languages, the author underlines their meaning in an expressive way.

Key words: zoonyms, phraseological units, thematic group, vocabulary, unrelated languages, the English and Karakalpak languages.

When languages, literatures, and cultures interact, they contribute to the development and enrichment of one another. Just as everything in the universe is interconnected, so humanity is closely intertwined with nature. Proof of this is the naming or simulation of human behavior, character, and appearance with the names of animals or plants. From immemorial time, it has been customary for bad-tempered people to be likened to wild beasts, good-natured people to domestic animals, and sensitive, mobile people to some birds.

Animals have always played a significant role in our life. 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, 175].

From ancient times some animals are worshiped and have a symbolic meaning: The cow is the holiest and is one of the most worshiped animals in India, and their slaughter is banned, she treated as the god in the shape of animal. The cow in India is believed as a gift of the gods to the peoples. Also monkey is believed as the form of God Hanuman in India, the god of power and strength. Many Indian temples like Durga Temple Varanasi, famous Monkey Temple Galta, Jaipur are the homes for thousands of monkeys. The biggest monkey is known as Langur or Hanuman, is the most sacred in India. Also dogs and horses are considered to be close and true friends of people, from ancient times they have always been beside people and helped them much to keep house, therefore there are a lot of zoonyms about them. Here we can see equivalents of phraseological units given by another animals: **Scornful dogs will eat dirty puddings – Tan’lang’an tazig’a jolig’ar; Dog tired – Iyti shig’iw (sharshaw); Two dogs over one bone seldom agree –Eki qoshqardin’ gellesi bir qazanda qaynamas; Dog in the manger – Qizg’ang’anin’ qizil iytke jem bolar; Let sleeping dogs lie – Jatqan jilannin’ quyrig’in basiw, ha’rrenin’ uyasina**

tiymew; The dogs bark, but the caravan goes on –Iyt u’rer, ka’rwan o’ter; A curst cow has short horns – Eshekke shaq bermegenine shu’kir.

In Karakalpak zoonyms about dogs mostly have the negative meaning, for example: Iytten bir su’yek qarizdar boliw – a wretched unpleasant existence, especially one that is harassed by over-work, illtreatment or poverty. Iyt ku’nin basina saliw – to meet with many misfortunes, to meet with difficulties. Iytlik etiw — to do meanness; Ishin iyt jirtiwiw – **one cannot afford some situation**. But there are only few zoonyms about dogs with the positive meaning, for example: **Iyti boliw** – be devoted, faithful. From ancient times Karakalpak people regarded the horses as their true friends, as their wings, that is why there is a saying «At adamnin’ qanati», therefore there are many zoonyms about horses in the Karakalpak language, for example: At jalina qazan asiw – to eat on the horse on the way to somewhere, without stopping and getting off the horse. In ancient times, when there were a lot of invasions, battles, men made a long, tiring journeys on the horses and in order not to lose, not to waste time they ate on the horses their viand, which they had ready with themselves. At jolda, adam mu’sa’pirlikte sinalar — the horse is tested on the way, the man - being a companion; **At jalin tartiw** – to grow, to become an adult, to be of full age. Atqa jen’il,tayg’a shaq – tractable, obedient, nimble person. Also there are many English zoonyms about horses, for example, **Never look a gift horse in the mouth – don’t reject the present even it has no value. It is too late to lock the stable-door when the horse is stolen – to have no chance to do something, after all has finished. From the horse’s mouth -Straight from the horse’s mouth** - information direct from reliable sources. A horse is conceived as knowing which will be the winner in a coming race, or at all events the part he will take in it, and as giving a tip about this to a person betting in the race. For example, **I heard straight from the horse’s mouth that she will be leaving the company next week. I have it from the horse’s mouth that he plans to retire next month. Beat (or flog) a dead horse-** pursue an argument (especially a destructive one) when the matter is settled and there is nothing more to discuss. The term **dead horse** has long been used figuratively to mean “something of no current value,” specifically an advance in pay or other debt that had to be worked (“flogged”) off. **We discussed some incidents that had happened long ago, it was really flogging a dead horse.**

The Karakalpak and English languages are plenty of colourful, picturesque zoonyms, which ornament our languages, for example about cats: **When the cat’s**

away the mice will play – Pishiqtin’o’limi tishqang’a bayram eg. As soon as their parents left, the children invited all their friends over – when the cat’s away, the mice will play. The scalded cat fears cold water- Qorqqan iyt u’sh ku’n u’rer.

We can also meet colourful zoonyms about fish and bird that enrich the vocabulary and make the language more expressive: **Fish out of water, Like a fish out of water – O’zin jat eshkidey seziw.** A person situated uncomfortably outside his usual or proper environment, professionally, in business, socially, etc. **eg. Using a computer for the first time, Carl felt like a fish out of water, or On the camping trip, Nell was a fish out of water. Never fry a fish till it is caught – Sho’jeni gu’zde sana. Little bird told me** – this is a jocular way of saying one has heard something, without divulging who was the informant. **eg. How did you learn they were getting a divorce? Oh, a little bird told me. A little bird tells me you are getting married next month. “But I don’t see how you know.” George closed the other eye. “A little bird, Lady Curven.” He has so wanted to have a son himself. A little bird has always told me that [6, 221]. Kill two birds with one stone – Bir oq penen eki qoyandi atiw: eg. I have to cash a check and make a payment on my bank loan. I’ll kill two birds with one stone by doing them both in one trip to the bank. Geese with geese and women with women – Ten’ ten’i menen tezek qabi menen.** As it is seen above, zoonyms pervade the English and Karakalpak languages with a peculiar flavor and give them astounding variety, bright character and color. They help language learners to understand culture, penetrate into customs and lifestyle of people and make a deeper insight into history of the country, for example wolf and sheep zoonyms: **Crywolf – peshsheden pil jasaw: Crywolf – raise a false alarm.** From Aesop’s fable of the shepherd boy who so often cried ‘Wolf!’ to cause excitement and alarm to his neighbours that, when at last a wolf did come, nobody paid attention, and all the sheep he was in charge of were killed. For example, **He is crying wolf. There is no real danger or worry about the electrical system causing a fire. Helen’s always crying wolf about attempted break-ins, but the police can never find any evidence [6, 81].** The wolf, as a fierce animal, is taken figuratively as a symbol of destructive force. In days past, when wolves infested the forests and lanes of England, the phrase must have had more significance than it has today. Used figuratively, it appears in John Heywood’s collection of proverbs in 1546. For example, **In many countries, people are working simply to keep the**

wolf from the door, and owning a car or washing machine is just a dream, or Gail would take any job now, just to keep the wolf from the door. Black sheep or One scabbed sheep will mar a whole flock – bir (qoy, eshki) qumalaq bir qarindi shiriter. All these zoonyms: Hawks will not pick out hawk's eyes. Crows do not pick crow's eyes. Wolf never wars against wolf. Dog doesn't eat dog. mean – Shoshqa shoshqani jarmaydi or G'arg'a g'arg'anin' ko'zin shoqimas. A wolf in sheep's clothing - a dangerous enemy who plausibly poses as a friend – Qoy terisin jamilg'an qasqir or Qoyninda jilan jilitiw. The allusion here is again to a fable of Aesop. A wolf, disguising itself in a sheep's skin, succeeds in deceiving a flock of sheep and entering the sheepfold. There is also a well-known passage in the Bible, in the Sermon on the Mount: 'Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves'. For example, **Dan was a wolf in sheep's clothing, pretending to help but all the while spying for our competitors.**

All the animals given above are clearly visible in their appearance or behavior. Representatives of different people have noticed these characteristics, and because humans tend to compare themselves to the animal world, they have created similarities between themselves and them. That is, people rely on different animal names to characterize the same phenomenon. This can be explained by the fact that one animal is more popular in one country and another is common in another. In addition, due to the characteristics of some countries, a single ethnic group may place more importance on a particular characteristic. The wording picture is often based on a reality that only one country knows. The national peculiarities of the image of an expression are in the way and character of the people, their spiritual life, historical events, unique traditions, special customs, and the special selection of this expression or the lexical elements of that expression. It reflects the ethnic life.

We can be proud of the richness of zoonyms in our languages, they give the speech much expressiveness, colour and emotional force. It is impossible to imagine living without animals. Zoonyms are part of our daily speech, they ornament and enrich the language. They reflect the past history of the nation, its traditions and customs, folk-songs and fairy-tales, as well as its culture. Using with care is an important warning, because speech overloaded with zoonyms loses its freshness and originality, zoonyms after all, are ready-made speech units, and their continual repetition sometimes wears them out: they lose their colours and language, but at the



same time oral or written speech lacking zoonyms lose much in expressiveness and colour.

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