

THEMATIC AND IDEOGRAPHIC CREATION OF IMAGE IN ENGLISH AND UZBEK PHASEOLOGICAL UNITS

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ABSTRACT

The article is aimed at scrutinizing phraseological units and classifying them in terms of their thematic types in English and Uzbek languages. The main method that is implemented in this current work is comparison and contrast. The juxtaposition of phraseologisms are based on anthropocentric paradigm. In other words, a major theme is “Man” and it is divided into other subtypes within the research. The data is presented in the form of tables to show isomorphic and allomorphic features between compared languages. The research proves that in these both languages, there are myriad number of examples of phraseological units which are a bit diverse in terms of their semantic components.

Keywords: phraseological units, thematic and ideographic image, characteristics, man, languages

INTRODUCTION

Phraseological units are one of the branches of linguistics that are intriguing and challenging to analyze for many scholars and scientists. Even though, there has been carried out many surveys and researches, there are still some controversial issues and hypothesis that should be explored more. One of these interesting topics is thematic and ideographic formation of image in English and Uzbek phraseological units. There have been some researches in this issue in English language, however, available sources in Uzbek language has not been done yet or it has not been done in depth. Therefore, the main aim of the current article is to analyze phraseological units in compared languages and verify their thematic –ideographic image.

LITERATURE REVIEW AND METHODOLOGY

As R.Kh. Khairullina points out, “the thematic-ideographic classification of phraseological units is a method of semantic grouping of stable phrases due to their meaning, in which the figurative characteristic of any "piece" of reality. Phraseological units describing the same fragment of the world are combined into a

phraseological-semantic field, and the totality of a multitude of such fields forms a phraseological model of the world in the language. The lexical field is a set of linguistic (mainly lexical) units, united by a common content and reflecting the conceptual or functional similarity of the designated phenomena. The phraseosemantic field has its own structural and content features.

As a phraseological unit consists of certain formal and semantic components, it has internal structures in the both sides. In the semantic structure of phraseologisms the integral sides of the phraseological meaning are clearly separated. Categorical, grade, emphasizing, and partially, animated-unanimated meanings of phraseological units function as this type of meaning. For example, the phraseologism *qo'li kalta* (poor) creates one semantic group with the phraseologisms *dunyo ko'ziga tor ko`rinmoq* (to feel annoyed or upset), *burni ko`tarilib qolmoq* (to become arrogant) by the integral seme “person”.

Simultaneously, according to the seme “a part of speech” this phraseologism is different. If *qo'li kalta* (poor) is included into adjectival words, *dunyo ko'ziga tor ko`rinmoq* (to feel annoyed or upset) and *burni ko`tarilib qolmoq* (to become arrogant) belong to verb- phraseologisms. Furthermore, two phraseologisms *ko'zi ochilmoq* (to understand at last) and *qo'lida ko'tarmoq* (to respect) which are in one paradigm due to being verb-phraseologisms, they are different as the first one expresses a state and the second expresses a physical action. Therefore, in the next level of subgrouping the semes “a state” or “an action” serve as differential semes.

Phraseologisms are divided into several types according to their semantic features:

- The first group of phraseologisms consists of the phraseological units in which the categorical meaning can be seen obviously by the semantic leading component in the structure of the phraseologism. For example, in the phraseologism *og'zi qulog'ida* (word by word translation: one's mouth is in his ear – grinning from ear to ear) the leading component is the word *qulog'ida* (in his ear) and by this word the general meaning and adjectival categorical meaning is noticeable. In English, to fall head over heels (to be madly in love) can be an illustration that belongs to this category, because from head till legs (or heels) we love this person even without paying attention to their foibles and flaws in characteristics.

- The second group befalls when the phraseologisms in which their categorical meaning cannot be seen by their support component. For instance, although in the phraseologism *oyog'idan o't chaqnagan* the leading component is the verb *chaqnamoq*, the part of speech seme of the whole unit is accounted as an adjective

and the phraseologism is included into adjective -phraseologisms with its meaning “frolicsome”. The examples in English are be like chalk and cheese or cost an arm and a leg. The reader cannot understand the meaning of the phraseological unit without checking its meaning in the dictionary.

The main methodology that is applied in the research is comparison and contrast which clearly demonstrates similarities and differences between compared languages.

Thematic principle of classification. The traditional and oldest principle for classifying phraseological units is based on their original content and might be alluded to as “thematic” (although the term is not universally accepted). The approach is widely used in numerous English and American guides to idiom, phrase books, etc. On this principle, idioms are classified according to their sources of origin, “source” referring to the particular sphere of human activity, of life of nature, of natural phenomena. So, L. P. Smith gives in his classification groups of idioms used by sailors, fishermen, soldiers, hunters and associated with the realia, phenomena and conditions of their occupations. In Smith’s classification we also find groups of idioms associated with domestic and wild animals and birds, agriculture and cooking. There are also numerous idioms drawn from sports, arts, etc. This principle of classification is sometimes called “etymological”. The term does not seem appropriate since we usually mean something different when we speak of the etymology of a word or word-group: whether the word (or word-group) is native or borrowed, and, if the latter, what is the source of borrowing. It is true that Smith makes a special study of idioms borrowed from other languages, but that is only a relatively small part of his classification system.

We should cease on the imagery of set similes while studying them as idioms occur mainly on the basis of imagery; imagery also plays a significant role in the development and functioning of the phraseological units; imagery is an important factor in the formation of the semantic structure of the phraseology. Ogoltsov V.M. considering sustainability as a comparison unit of the language called it imagery comparison. According to him, “comparative phraseological units is not only creates imagery due to the "imposition" of one object to another, as in a conventional comparison - assimilation, not only highlights the feature to compare objects, put in a comparison base, but also exaggerates this feature and amplifies emotionally expressive tension turnover ”.

Phraseological semantic fields included in the thematic block "Man"**Table # 1**

1. General characteristics of a person:

- 1) Gender characteristics
- 2) Characteristics of physical appearance
 - a) gorgeous - ugly
 - b) thin – fat

2. Characteristics of a person's physical state:

- 1) sleeping - staying awake;
- 2) health, strength – sickness, weakness
- 3) life – death
- 4) get tired – have a rest

Table # 2

3. Description of the features and traits of a person's character

- 1) can be observed in both nations
 - a) cunning, secretive – innocent
 - b) courage- cowardice
 - c) goodness – evil

4. Spiritual Characteristics of man:

- 1) emotions:
 - a) pleasure – sadness or annoyance
 - b) offend or insult
 - c) fear

Table # 3

5) Characteristics of activity description:

- 2) intellectual or oral:
- c) to speak – to be silent

6) Characteristics of various of human life:

- 1) social status:
 - a) wealth – poverty
- 2) the relationship of people in society
 - a) to be friends, to get along well – to argue

RESULTS AND DISCUSSION*Gender characteristics*

Gender characteristics in English and Uzbek languages are alike and different at the same time. Mostly, short idioms are used in Uzbek in terms of gender characteristics while in English longer phraseological units express the current concept.

Appearance characteristic:

a) gorgeous- ugly

Table # 4

<i>The expressions for beauty</i>	
English	Uzbek
cut a dash	onasi o`pmagan qiz
bevy of beauties	yigitmisan yigit
good looking	o`n gulidan bir guli ochilmagan
pretty as a picture	Istarsi issiq
to look like a million dollars	Bir qoshiq suv bilan yutib yuborgudek

Table # 5

<i>To express ugliness</i>	
English	Uzbek
face like a bulldog chewing a wasp	So`xtasi sovuq
face only a mother could love	Afti sovuq
face that would stop a clock	

Table # 6

<i>To express someone is thin</i>	
English	Uzbek
Bag of bones	Qoq suyak
skinny as a beanpole	Terisi suyakka yopishgan
skinny as a rail	Eti suyakka yopishgan

Table # 7

<i>To express someone is overweight</i>	
English	Uzbek
as fat as a pig	to`ladan kelgan
big fat	meshqorin
as fat as a beached whale	

3. Description of the qualities and traits of a person`s character

During the research, it has been detected that phraseological units to show depiction to show person`s characteristics are not many in both languages. Hence, the representation of them is given in the general table which encompass the types of phraseological units according to the category “man”

Table # 8

<i>To express slyness and innocence</i>		<i>To express bravery</i>	
English	Uzbek	English	Uzbek
on the sly	ilonni yog`ini yalagan	brave out	otni kallasiday yuragi bor
as sly as a fox	qari tulki	put a brave front on	
<i>To express innocence</i>		<i>To express cowardice</i>	
English	Uzbek	English	Uzbek
as innocent as a lamb	qo`y og`zidan cho`p olmagan	mama`s boy	quyon yurak
as innocent as a newborn baby	boladay beg`ubor	afraid of one`s own shadow	chumchuq pir etsa, yuragi shuv etadi
<i>To express goodness</i>		<i>To express badness</i>	
English	Uzbek	English	Uzbek
as good as new	oq ko`ngil	as bad as all that	ichi qora
do a good job	ochiq chehrali	bad egg	toshbag`ir
to have a very good time	oy yuzli	a bad apple spoils whole barrel	ko`ngli qora

Phraseological units related to mental abilities and memory are not so wide-spread in both languages, therefore very few examples can be found in the dictionaries. For instance, to have a memory like an elephant means a person who has got very strong memory. However, in Uzbek language we do not have identical equivalent which expresses the same meaning. On the other hand, plethora of illustrations for expressing emotions with phraseological units can be stated in both languages. To exemplify, *to be sad – to be down in the dumps, broken hearted, one`s heart sinks* and so on. Likewise we do use heart to show sadness in Uzbek language – *dili xira, dili siyoh and tabi tirriq*. Another emotion is being offended, great number

of examples were found in these compared languages: *to diss someone`s mother, to have a chip on one`s shoulder – yerga urmoq, izzat-nafsigiga tegmoq, pastga urmoq.*

This is also one of the types of phraseological units related to man and it is not so productive as initial two types. For primary categories as physical and intellectual activities, there are less phraseological sources to express these notions, however, there are myriad illustrations to demonstrate verbs as “to speak” or “be silent”, “to think” and “to know” : *beat (one's) gums, chew the rag, speak out of turn – og`ziga kelgani demoq, ellik og`iz* and others. Phraseological units in these languages to express silence: *silent as the grave, silent but deadly – mum tishlamoq, og`iziga qattiq uyutmoq, lom-mim demaslik.*

This type of phraseological units are not wide-spread and popular as well. They are mostly used in literary work to create authentic atmosphere in the book or to show the origin of the heroes. There can be indicated the following examples to show wealth and poverty: *well-off, born with a silver spoon in your mouth, white-color worker – yulduzga qo`li yetadigan, yegani oldida, yemagani ketida.* To express poverty: *to be as poor as a Church mice, to be short on cash and qo`li kalta, kosasi oqarmaydi.*

CONCLUSION

To recapitulate, the main thematic and ideographic image is “man” and it is expressed differently in compared languages. The length of idioms are a major difference between them. However, for presenting innocence in both languages characteristics related children and babies are widely applied, unlikely to express beauty and ugliness short Uzbek phraseological units are used while in English it is vice versa. The unique similarity between these two languages is that there are a lot of synonyms and alternatives to demonstrate life, death, happiness and sadness while there are few samples for demonstrating thinking and perceiving.

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