

FEATURES OF USE OF ANIMAL IDIOMS

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Abstract. This article considers the semantics of zoocomponent idioms used in our language. Animal idioms in the language are used in the figurative description of various human conditions. The names of animals in the animal idioms are compared in a symbolic way.

Key words: phraseology, zoonim, zoophraseological, semantics, symbol, and folklore.

Nature and man are inseparable parts. So they are interrelated. Linguistics has a close relationship with almost all sciences, including natural. The reason for this is that language, the object of study of linguistics plays a major role in the emergence of other sciences.

Since humanity appeared, gained during his experience, the difficulties, the traditions and customs are preserved in oral folk literature of the question. In particular, this is evident in the phraseology, which are considered a great treasure of our language.

Idioms - figurative language, for centuries, created by our wise and eloquent folk.

In connection with the rapid development of linguistics, idioms were also comprehensively studied. Currently, the main task is the study of phraseological units with linguistical aspect, through the comparing line between the languages, comparing similarities and peculiarities with the cultural aspect, the study not of the direct meanings of idioms but figurative and pragmatic values.

Idioms related to flora and fauna indicates a direct relationship of humankind with nature. On this basis, zoocomponent idioms have the kind of property using various comparisons to describe some negative qualities of a person, starting with the naivety up to tricks. In turn, this article is dedicated to the study of the semantics and characteristics of the animal idioms. Along with the animalistic, the article makes use of synonymous terms as zooidioms and zoocomponent idioms. Phraseological combinations are the source, reflecting the peculiarities, way of life, traditions and customs, culture and psychology of each nation. it is necessary to study the internal construction of phraseological units , that is, what components they consist , and also be guided by the opinions of scientists. For example R. A. Avakov gives the following classification:

- Somantic idioms associated with the anatomical names and actions of man;
- Zoomorphs or animalistic idioms used in connection with the animal world;
- Phitonimic idioms related to the plant world (flora);
- Mesurative idioms denoting units of measurement (meteorology);
- Numerical (numerative) idioms;
- Symbolic idioms denoting appearance, characteristic and quality;
- Phraseological units with the meaning praise or curse ;
- Mythical and religious idioms;
- Idioms related to historical events and famous personalities;
- Phraseological units with the meaning of greetings and farewells;

In general, in the linguistics of turkic languages the analysis of the names of cloven-hoofed animals in the works of A. M. Scherbak, E. V. Sevortyan, G. N. Potanin, A. I. Levshin, N. I. Ilmenskogo, V. V. Radlov, A. I. Dobromyslova, A. E. Alektorov. In one of the turkic languages , in kazakh language the positive and negative images of animals studied by scientists as Arginbaeva H., A. Toleubaev, A. Toktabaev [2], and in the Uzbek language - A. E. Mamatov [3].

Zoonyms in the composition of phraseological units is considered a phenomenon peculiar to every language. Zoonyms are widely studied not only in biology , zoology, but also in linguistics. On this occasion, M. T. jubanishkizi puts forward this opinion: "Animal names are used in a figurative sense, and it can be seen that the activity of mankind was closely linked with the animal world "[4]. In the artistic language zoonyms are used as symbolic means of description.

Despite the use of the names of the animals in the composition of phraseological units we can divide them into domestic, wild, reptiles and birds.

In the Turkic peoples, when it comes to hoofed animals in the first place, refers to sheep, camels and cows. Among domesticated animals, whose name is often used in the composition of zooidioms is a horse. In the science hyponym in onomastics studies the horse. For example: 1. Садағаң кетейин батырымыздың бир кемиси, - жылқы минез адам [6, 5]; 2. Себеби, басшыларыңыз орыслардан бенде туттық деп *ат шығарыўы* тийис, - деди ол мийығынан күлди [6, 11]; 3. Мине, сөйтип қуўдалаған байғусың тек жумысты емес, дуньяны босатып берип-ақ кетти-ғо. Не қылды, жылқың таўға шықты ма? [7, 16]; 4. Хәр қайсысының арасы бир-биринен *ат шаптырым*, базылары мезгиллик жол [6, 72].

In the first example «жылқы минез» has the meaning avaricious, the proud, the idiom is given directly on the basis of negative qualities, and in the second and third examples «ат шығарыуы» has the value become known, famous; «жылқысы таўға шығуы» has meaning to be happy, to be content and express emotional attitude of the author towards the hero. «Ат шаптырым» has the meaning far way, a long distance and is maturational phrase of degree.

In our language the words *ат, жылқы, бийи, тай, ғунан, тулпар* form one synonymic row. However, even if they are synonyms, in connection with stylistic features; they can not fully replace each other.

In fact, the horse, many nomadic peoples, including the Karakalpaks, considered one of the hardest animals for movement. Therefore, usually keep safe this animal. In the epics the horse is referred to as grace and faithful friend of men.

Lexeme *horse* in some phrases originally had a direct value, and then get a figurative meaning. For example idioms such as *атқа шыққан* means dear, nice; *ат кейинине салуы* – torment; *атқа минди* - to raise the rank, title; *ат қуырығын кесті* - offending; *аттан түспеди* - arrogance; *ат терлетті* – to overcome a long way; *ат басындай* – big, huge; denote qualities and actions of a person.

Lexeme *sheep* in the phraseological units has a meaning of naive, scattered. For example: Қарақалпақ елинде *қой үстине торғай жумалап*, ажайып жақсылық болып атырғандай түйилди [6, 332]; –Мен қарақалпақтарды мөмин, *қой аузынан шөп алмас* жууас халық дейтуғын едим [6, 433]; Ендиги жағына *бир қойдың өмириндей* өмирим қалғандур, буннан былай да хеш кимнің пышығына пыш, тауығына төт демейин [6, 24]; Ханның өзін көргенде, *қасқыр көрген қозыдай*, қатынек суыпының қолтығына тығылды [6, 310].

In the examples above «*қой үстине торғай жумалауы*» has the meaning peace; «*қой аузынан шөп алмауы*» – naive, selfless; «*бир қойдың өмириндей*» – short time; «*қасқыр көрген қозыдай*» - to be afraid.

In addition, in our nation there are proverbs, which are very often referred to sheep:

Нақыл қайдан шығады ой болмаса,
Кийиз қайдан шығады, қой болмаса.
Аш адамға сыйырдың шақы да жумсақ
Тоқ адамға қой гөшиде қатты.
Етпеген мийнет адамнан,
Қорадағы қой артық [5].

Phraseological units with the component of camel: «*түйени түгі менен жутыуы*» shall have the meaning greedy, gluttony; «*түйеден постын таслағандай*» — in a hurry, suddenly; «*түйениң қурығы жерге тийгенде*» — nonsense, an impossible thought; «*түйениң үстине ийт қабыуы*» — rook. For example: Бурын жағдайыма қарап суйық етип гөже ишетуғын едим, енди *түйени түгі менен жутаман* [7, 38]. –Турмысқа шықтың ба? – деди бир ұақта Шазада *түйеден постын таслағандай* етип [7, 8].

The donkey is the animal served the common people of carrying the load. Currently serves to transport firewood in the countryside. Almost all idioms connected with these animals in the karakalpak language have a negative value. Not without reason people about the hard work of the donkey say: «*қарамнан ешеги, ҳадалдан тауығы*». There is phraseology «*ешегі жорғаламауы*», «*ешегі сүрнигиуы*» — to be unsuccessful; «*ешекке айтқандай*» — dull, stupid; «*ешекке терис мингизиуы*» — snitch; «*ешекке ясыйын оқығандай болуы*» — to waste words; «*ешек қылып миниуы*» — to torment.

The dog – by karakalpaks is considered one of the seven wonders and one of twelve years in the horoscope. Despite the fact that the dog is a faithful friend of man, there are a lot of phraseological units with the component of the dog with the values of the negative qualities. For example: *Ийт азабы* - has mening very complex; *Ийт азабын беруи* - to torture; *Ийт әуре* – care, vanity; *Ийт болды* - to torture; *Ийт емген* - shameless, rude; *Ийтине дейин биледунown* etc..

Phraseological combinations are the source, reflecting the peculiarities, way of life, traditions and customs, culture and psychology of each nation. So, the use of animal names in the above idioms suggests that idioms depict the life of the people, their social level, culture and psychology, they also enrich the vocabulary of the language. Such phraseological units confirm the fact that nature and man are closely interrelated.

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