

Comparative Phraseological Units of Metaphorical Nature of English and Karakalpak Languages

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ABSTRACT

There are a number of theories about the nature of metaphor and different approaches to the process of metaphORIZATION of comparative phraseological units. In this article, based on the structural-semantic, cognitive and discursive approach, comparative adjectival phraseological units are interpreted as the basis of conceptual understanding.

Keywords: metaphorical, phraseological units, adjectival comparative phraseological units, idiomatization, paradigmatic relations.

INTRODUCTION

Comparatively stable compounds can be studied as a special type of phraseological units with a rich system of means of expressing degree and comparison, which allows them to act as effective speech tools in the speech system. It is observed that the idiomatization of comparative phraseological units is of different degrees, which is related to the uniqueness or occasionality of the semantics of words in one or both of the parts being compared.

Comparative expressions are characterized by such features as stability, reproducibility, figurative motivation, expressiveness of phraseological units. Most stable similes are figurative combinations motivated by the meaning of the words that make them up. For motivated comparative phraseological units,

individual authorship is characterized by visual imagery, unlike occasional images in similes. Unmotivated comparatives lack real motivation and imagery, as in intensifier similes.

RESULTS AND DISCUSSION

It is known that there is always some kind of simile underlying the metaphorical shift of meaning. The semantic analysis of comparative phraseological units in English and Russian shows that there is a similarity between the subject of comparison and its object. It is also characteristic of adverbial comparative phraseological units:

1. Similarity with objects, things: as safe as a church - as still as the grave - as safe as a church;
2. similarity with animals, insects: as fit as a flea - "jumps like a flea", healthy, (do) like a bird - willingly, without hesitation, without any resistance, easily, without difficulty;
3. similarity to other people, literary or mythological characters or their characteristics: like a father - fatherly, authoritative, firm, but kind, like a Trojan - bravely, bravely, heroically;
4. similarity with natural objects and natural phenomena: as firm as a rock, as night follows day - inevitable, inescapable;
5. similarity with abstract, abstract concepts: like the wrath of God – terrible, disgusting, like a charm – magical, miraculous, wonderful;
6. similarity in the nature of the action: as easy as kiss your hand - easy as easy, simple as easy, easy, as easy/ simple as falling of a log - simple, very easy.

With the help of linguistic tools, the author creates a unique phraseological model of seeing the surrounding world and its individual phenomena. It should be noted that any linguistic expression is the result of the reflection of reality, the result of what is felt. First of all, any changes in reality and any events are expressed in separate individual authorship or occasional variants.

The article considers the role of the meaning of metaphor in the process of formation of phraseological combinations and units, which are motivated by simple figurative images, through which the denotation is both named and described [1.31]. "The idea that metaphor is a kind of cognitive mechanism for compressing and encoding information, which makes it possible to understand the world through the simplicity of schematization, constitutes the presumption of our research"[3. 131]. It is known that the metaphor includes its main subject, metaphORIZER, that is, its auxiliary subject, some features of the main subject and some features of the auxiliary subject. A metaphor is created "by predicating the attributes of an auxiliary subject to the main subject" [2. 357]. These signs are not always important - usually metaphors are created on the basis of associations that represent a cultural and historical phenomenon, so they not only do not correspond to each other in different peoples, but may also differ over time and even within the same people.

However, at any period of language development, the presence of knowledge about the surrounding reality phenomena, which forms the "matrix" characteristic of the ethno-cultural consciousness in the minds of language owners, helps to choose the right direction in the search for the necessary signs. Metaphors and similes can also coincide when associations coincide in the linguistic consciousness of different peoples, compare: Eng. **as bald as brass** – kk. beti qalıñ, eng. **as clear as a bell** – kk. soqırğa tayaq uslatqanday, and this situation opens up the possibility of forming phraseological equivalents. In this case, in the minds of Russian and Karakalpak speakers, standards - carriers of connotation, i.e., certain predicative meanings reinforced in the image of alternatives that carry concepts, that is, stable characteristic features of certain objects (functional, parametric, psychological, etc.), are mutually compatible. Based on the above, the meaning of any metaphorical unit (including phraseological) is motivated from the beginning: it is related to the characteristics of the metaphORIZER known to the owners of a certain linguistic culture.

The role of metaphor in the process of phraseology is not the same: in different phraseological units defined by V. V.

Vinogradov, their idiomatic meanings are not equal. In the first stage of idiomatization of free phrases, phraseological combinations are formed. Their meaning is the result of a partial transformation, that is, a shift in the meaning of one of the lexical components. The direction and results of this shift are determined by the ambiguity of this lexical unit. Since the connection of the meanings of a polysemous word can be imagined as a semantic web consisting of a "synthesis of material to be remembered and constructed", the meaning of the newly formed phraseological combination will also be motivated in the end. A decisive role in the changes in the meaning of the genotype (initial combination) can be played by "inter-level and internal phraseological connections and relations, which determine the main directions and nature of the formation of the phrase and the transition of the potential properties of the derivational base from virtual to real objectification." For example, the expressive meanings of the following phraseological units are formed on the basis of the general semantic model of "feeling a strong negative (physiologically or spiritually) feeling": **обливаться слезами** 'to weep bitterly and incessantly about someone or something'; **обливаться холодным потом** 'experience a strong sense of fear'; **обливаться потом и кровью** 'endure unbearable suffering, suffering; suffering from hard work'; **обливаться кровью** (about heart) 'feeling unbearable mental pain, fear, anxiety'. A high level of emotional expression is expressed by the verb *обливаться* (literally, to cover with liquid from all sides or from above). When accompanied by the names of physiological fluids, metaphor together with hyperbole forms a hypothetical image that defines the reinforcing meaning of the phraseological unit and its expressive character.

The latest researches on adjectival comparative phraseological units A.V. Terentev "Adjective comparative phraseological units as linguistic universals (based on the material of the English language)" [7] 10.02.04. Novgorod, in 1997 was defended and S.G. Karimova's works are dedicated to the comparative analysis of adjectival phraseological units of a metaphorical nature in English and Russian languages, as well as

to the study of the mechanisms of metaphorization based on the studied phraseological units[5] .

S.G. Karimova studies the structural and semantic features of metaphorically re-conceived adjectival phraseological units, the mechanisms of metaphorical migration, the role of components of phraseological units in metaphorization, and the possibilities of forming occasional variants of metaphorical adjectival phraseological units based on the materials of the English and Russian languages.

The study of the paradigmatic relations of antonymic adjectival phraseological units, the formation of polysemy in the field of adjectival phraseological units and the role of metaphorical transfer constitutes the novelty of the work, because the qualitative components of phraseological units in the studied languages were studied comparatively for the first time.

1. turned adrift – táǵdirge tán bergen, jirtıq kemege tap bolǵan, qundaydan bezgen (tagdirga tan berish).
2. launched into – belin bekkem buwǵan, órlegen balıqtay ójet (o'jar).
3. to take in tow – meshewge alıw (jetekke), ğamxorlıǵına alıw (g'amhurlik qilmoq).
4. to be in the same boat – kemege mingenniñ janı bir (birgalikta harakatlanmoq).
5. to sink of swam – ya baq ya sharbaq (nima bo'lsa bo'ldi).
6. with one's head above water – Qáliyima balıqtay qalqıǵan eplep seplep (zo'rga, bazur).
7. to keep one's weather eye open – qıraǵı kózli, sezikli setemshil (hushyor tortmoq).
8. to go with the stream – kóp penen kórgen ullı toy, hámme ıqqan jaqqa ıǵıw (ko'p bilan ko'rgan ulug' to'y).
9. to go against the stream – jalǵız júrip at shabatıǵın adam, aǵısqa qarsı júriw (o'jar).
10. all at sea – tamshıdan selge tap bolǵan (ochiq dengizda).
11. between the wind and water – ot penen suw arasında (qolaysız, qolaysız ja□dayda), (o't bilan suv orasida).
12. in full sail – aldın alla ashqan, jolı bolǵan, oñınan kelgen (yo'li ochiq, omadi kelgan).

13. in the offing – tort jađı qubla, keñ jáziyrađa shıgıw (xoxlaganini qilish).
14. in the wake of – ókshesin basıp kiyatırđan, izinshe kiyatırđan, óksheles (izma-iz).
15. in deep water – is tungıyıqta, is shataq (og'ir vaziyatda).
16. in low water, on the rocks, on one's bean ends – qurıq qol qalıw, qurı qol, shıq shıqqa taqalđan, awzın shamalđa ashqan (o'tirib qolgan, pulsiz qolgan).
17. on the top of the wave – burqasın ómir, jerde abat elde abat (faravon hayot, pichog'i moy ustida).
18. over head and ears – qazanda may tabaqta may, tamađı toq kiyimi kók (mul-kul).
19. of wrong track – bası tasqa tiygen, joldan adasqan (qingir yol bilan).
20. to be out of one's depth – bekireniñ bası tasqa tiymese qaytpaydı, kók ğarđa tasqa tiymese qaytpaydı, kók ğarđa xalın bilmey gúmbizge qonar, ala buđa tırıysa kólge sıymas. Qasqaldaqqa bir ađarđı may pitse, kózi pitip qonar kólin tanımas (boshi toshga tegmay turib).
21. the man at the wheel – awıl eldiñ ađası eltir tonıñ jađası, kátquda adam (davlat, xalq taqdiri bilan bođliq bo'lgan odam).
22. to make up leeway – eplep seplep ámelleytuđın, ámellenetuđın (bazurga, bir amallab xarakatlanish).
23. plain sailing – Qıdır ata qollap quwatlađan, tilegimiz joldasımız eken (hammasi ko'ngildagıday ketyaptı).
24. three sheets in the wind, **Syn.** Half seas over – dárya tassa tobiđına kelmeydi, párwayi pánseri (mast, parvoyi falak).
25. to keep abreast with (of) – zamanđa say xáreket etiw (zamondan orqada qolmaslik).
26. shipshape and Bristol fashion – bári bárjay, Quleke táwip buyırđanday. (hammasi yaqshı). [We were responsible for constantly keeping the vessel "**ship-shape and Bristol fashion**". (W. Foster, 'Pages from a Worker's Life', ch. 11) [8]. — Kemada hammasi **chinniday bo'lishi** bizning zimamizda. Bizde sonday juwapkershilik júklengen edi barlıq nárese tap Quleke táwip buyırđanday ornı ornında taza turıwı tiyis edi.

27. when one's ship comes home – baxt kúlip qarağan kún, ayı oñınan tuwğan kún, waqıt saati jetkende. (≈ omad kulib boqqanda, boyib ketganida, [Sheppey: "...I know the very 'ouse I'm going to buy **when my ship comes home.**" (W. S. Maugham, 'Sheppey', act 1). — Шеппи: "...У меня есть на примете дом, который я непременно куплю, **когда разбогатею.**". Sheppi men bir jaydı **baxit ózime bir kúlip qarağan** kuni álbette satıp alaman dep belgiler qoyıppan.
28. to hold water – aqılğa sıyatın is júrgiziw, isi aqılğa sıyğanday (matiqiy izchil bo'lmoq, ishonarli jaranglamoq) (inkor haqida, biror nazariya haqida va h.q.) Horbury's alibi is **holding water** all right. (A. Christie, 'Hercule Poirot's Christmas', part IV, ch. II). — Алиби у Хорбери **бесспоруе.** Xorberdin álbette **isi aqılğa muwarıq.**

According to some linguists, the connection of some expressions with the sea is not clear, sometimes doubtful; it is not always possible to determine the origin of each of them [6].

Cat and run – apıl topıl, urman turman (apil-tapil).

Breaking the ice – táwekelshi, dawjúrek (birinchi qadamni quyish).

Bear (give, lend) a hand – qol ushin bergendey, jan qıyar, qıymas dos (yordam berish).

CONCLUSION

Metaphor is a cognitive-semantic phenomenon, formed using structural-semantic and associative-cognitive approaches. In the metaphorical transition, the interaction of the meaning of the components, including human knowledge, is expressed as a result of the systematic mental process and plays an equally important role.

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