



## COMPONENTIAL ANALYSIS OF THE ENGLISH AND KARAKALPAK PHRASEOLOGICAL WORLDVIEWS

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### ABSTRACT

*The presented article is focused on somatic component head/bas in the English and Karakalpak phraseological worldview. Author describes various connotations of the phraseological units with investigated component and other equivalents with the same meaning.*

Of particular interest is the study of phraseology through the prism of the anthropocentric paradigm, as it makes it possible to extract information about the values of the community. A significant part of the phraseological fund consists of units, the components of which are adjective phraseological units, reflecting the evaluative characteristics of the world around a person, which indicates the anthropocentrism of phraseology. The presence of such units in the English and Karakalpak languages suggests that anthropocentrism can rightly be qualified as a universal property of phraseology.

As A.G. Nurullina, the main thing in the cultural linguistics aspect of the description of phraseological units is "the identification and description of cultural and national connotations that usually accompany the meaning in the form of figurative associations with standards, stereotypes and other cultural signs and correlate with each other through cognitive procedures that give these connotations comprehension" [Nurullina 2017: 110]. These and many other topical problems of phraseology are developed on the materials of languages of different systems.

The concept of "phraseologism" is interpreted by modern scientists ambiguously. The main reason for this lies in the complex linguistic nature of the very object of phraseology as a science, which is a specific set consisting of heterogeneous and structurally and semantically anomalous stable combinations of words [Smagulova 2010: 47].

The phraseological worldview is a segment of the linguistic worldview, which, according to the concept of Sh.Safarov, is "a special education that constantly participates in the knowledge of the world and sets patterns for the interpretation of the perceived. This is a kind of grid thrown over our perception, its assessment, a set of designations that affects the division of experience and the vision of situations, events, etc. through the prism of the



language and experience acquired along with the assimilation of the language and which includes not only a huge corpus of nomination units, but to a certain extent the rules for their formation and functioning" [Safarov 2006: 64-65].

Phraseology has a cognitive value, characterized by the ability of a person to realize his cognitive activity through phraseological units. Cognition of the world through the prism of phraseology can be carried out in the epistemological and linguistic aspects.

In this article, we carry out a component analysis using phraseological units to identify the cognitive specifics of the phrase in the English and Karakalpak languages.

**Component analysis** is a method of linguistic study of the meaning of words. The purpose of component analysis is the division of linguistic meaning into minimal units. The designation of these units is different: a figure of content, a semantic factor, a differential feature, a noema, an elementary meaning, a seme, etc. [<https://lingvo.fandom.com/ru/wiki>].

In component analysis, there are three main stages:

1. finding out the meaning of the word;
2. the establishment of components in the content of the meaning of the word;
3. construction of formulas reflecting the structure of values. This should also include the verification of the objectivity of the selected components of the value.

For example, in this analysis, we work with the "face" component and present the following phraseological units: *[face the music](#)* (получить наказание); *[save face](#)* (скрыть общественное позор, предприняв какое-то действие); *[in your face](#)* (смелая, вызывающая или агрессивная манера); *[volte face](#)* (менять убеждения (внезапно) с чего-то на его полную противоположность). In these examples, the main component, although it is a somatic unit, expresses somewhat different emotive meanings: punishment, shame, courage, aggression, confidence.

At the next stage of the analysis, based on dictionary markers, we determine the similarity of the meaning with dictionary definitions, Macmillan Dictionary was chosen for this stage: 1) *[front of head](#)*; 2) *[emoji](#)*; 3) *[mountain/building side](#)*; 4) *[side of coin](#)*; 5) *[way something looks/appears](#)*; 6) *[one flat side of object](#)*; 7) *[front of goal](#)*; 8) *[front of clock](#)* [[https://www.macmillandictionary.com/dictionary/british/face\\_1](https://www.macmillandictionary.com/dictionary/british/face_1)]. This stage helped, the cognitive verbalization of the "Face" component was understood, since the dictionary definition «emoji - round, often *[yellow](#)*, *[emoji showing various facial expressions](#)*. They are generally used to express feelings or tone of voice in written communication" symbolizes various emotional states of a person.

Example: *[face the music](#)* - получить наказание. In order to understand the essence of this phraseological unit, we should pay attention to the origin of this unit. The exact origin of this phrase is unknown, but there are theories that have not been proven. One theory is that it originated in the army, where disgraced officers were fired to the beat of drums and orchestral music. Another theory is that it comes from the theatre, where the actors have to stand facing the orchestra pit. The phrase originated in America in the mid-1800s [[theidioms.com](http://theidioms.com)].

The phraseological unit "save face" comes from the Chinese phrase "tiu Lien", roughly translated as "lose face" in English. It means to endure public humiliation. The phrase "save



face" is opposed to the word "losing face" and was first used in 1899 in the Harmsworth Magazine [theidioms.com].

"*Volte face*" phraseological unit in Latin means rolling the face or changing appearance and is read as "volvera facies". In French and Italian, "voltafaccia" means turning one's face (in the other direction). Similarly, this expression is also used in Portuguese. They all claim that the origin of the phrase comes from them. It has come into use since the early 19th century and could also refer to the change in facial expression when a person changes his mind. That is, if someone used "*volte faces*" he changed his mind [theidioms.com].

The component analysis of phraseological units made it possible to identify the semes beauty, clarity, determination, pretense, behavior with negative and positive connotations. For example: the English phrase "pretty-pretty face" expresses beauty, but it has an obsolete and negative marker in dictionaries; the Karakalpak phraseological unit "*juzi kara*" has the same component, but in this case a negative connotation is revealed. Although this component also has a positive connotation "*juzinen nur jarkyraidı*" expresses this beauty, clarity, behavior, since a person sparkling with rays in all cultures has a positive connotation.

When analyzing the phraseological units, we came across somatic units that express the above semes, but with other components such as "*head, cheek, bas, qabag, bet, kóz*": For example: *have the big head-get the big head; be (run) a head of one's ticket; to hold one's head above water; head-on (face to face); class clown (smart view); when life gives you lemons (getting the most out of a difficult situation); every picture tells a story (a scene of what is happening, explaining the hidden reality); blowing smoke (deliberately misinform or deceive); be (run) a head of one's ticket like a bear with a sore head - Qabağı salıq - gloomy, sad (lit. - his eyelids are lowered); Qabağı jabıñqı - sad, gloomy (lit. - his eyelids are covered); Qabağıman qar jawdı, qara bulttai túnergen, qabağı ashılmaydı - a cloud of clouds;*

In this case, we wanted to separately consider the phraseological unit "good Friday face - a lean physiognomy", "Friday faced - a lean face, a frozen face". In British society, Friday is a stepping stone to the weekend, but with these phraseological units we have a negative connotation. Analyzing some hypotheses of researchers, we can say that it is originally associated with mythology and religion, and earlier Friday was traditionally an unlucky day. It has long been considered bad luck among sailors and travelers to start sailing on a Friday (the belief that inspired this ingenious urban myth). And traditionally, Friday is an unfavorable day for a wedding, because the word Friday itself comes from the name of the pagan goddess of beauty and fertility, Frigga, who would obviously become viciously jealous of any brides getting married on her special day. The religious significance of this expression stems from the fact that Friday is the traditional day of fasting, repentance and abstinence, a religious custom born out of the fact that Jesus is said to have died on Friday. Although today it is the tradition most closely associated with Catholicism, abstinence on the last day of the working week (i.e. now) is actually a fairly common custom.

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Drawing a conclusion, we can say that the "face / júz" component does not always express the same semes of the studied language. And in the process of translating phraseological units, the translator should take into account cognitive features.



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