

# REPRESENTATION OF THE CONCEPT OF “BIRD/QUS” IN ENGLISH AND KARAKALPAK PHRASEOLOGICAL PICTURE OF THE WORLD

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***Abstract:** This extensive research intends to investigate how the concept "BIRD/QUS" is represented linguistically in English and Karakalpak paintings from a linguistic and cultural standpoint. Numerous publications that provide in-depth explanations of particular concepts have been produced as a result of various theoretical advancements. This study's importance comes from showing that the idea of "BIRD/QUS" exists not just as a living thing but also as a symbolic representation of particular traits. Furthermore, as phraseological units are a crucial part of both the English and Karakalpak languages, this research will help with translation tasks.*

***Key words:** "BIRD," "linguists," "culture," "concept," "classification," "comparative," "descriptive," "structure," English, Karakalpak*

## РЕПРЕЗЕНТАЦИЯ КОНЦЕПТА “BIRD /QUS” В АНГЛИЙСКОМ ЯЗЫКЕ И КАРАКАЛПАКСКОЙ ФРАЗЕОЛОГИЧЕСКОЙ КАРТИНЕ МИРА

***Аннотация.** Статья направлено на изучение языковой репрезентации концепта "BIRD" в английской и каракалпакской живописи как с лингвистической, так и с культурной точки зрения. Различные теоретические разработки привели к появлению многочисленных работ, в которых предлагаются подробные описания конкретных концепций. Важность этого исследования заключается в демонстрации того, что понятие "BIRD/QUS" существует не только как живое существо, но и как символическое представление специфических характеристик. Кроме того, это исследование*

поможет в переводческой деятельности, поскольку фразеологические единицы являются важным компонентом как английского, так и каракалпакского языков.

**Ключевые слова:** концепт "BIRD", лингвисты, культура, концепт, классификация, сравнительный, описательный, структура, английский язык, каракалпакский язык

## "BIRD/QUS" TUSHUNCHASINING INGLIZ VA QORAQALPOQ FRAZEOLOGIK RASMLARIDA IFODALANISHI

**Аннотация.** Ushbu maqola ingliz va qoraqalpoq rasmlarida "BIRD/QUS" tushunchasining til ko'rinishini lingvistik va madaniy nuqtai nazardan o'rganishga qaratilgan. Turli xil nazariy ishlanmalar aniq tushunchalarning batafsil tavsiflarini taqdim etadigan ko'plab asarlarga olib keldi. Ushbu tadqiqotning ahamiyati shundaki, "BIRD/QUS" tushunchasi nafaqat tirik mavjudot sifatida, balki o'ziga xos xususiyatlarning ramziy ifodasi sifatida ham mavjud. Bundan tashqari, ushbu tadqiqot tarjima faoliyatiga yordam beradi, chunki frazeologik birliklar ingliz va Qoraqalpoq tillarining muhim tarkibiy qismidir.

**Калит со'злар:** "BIRD" tushunchasi, tilshunoslar, madaniyat, tushuncha, tasnif, qiyosiy, tavsifiy, tuzilish, ingliz tili, qoraqalpoq tili

The language of expressions reflects ideas related to effort, existence, and society existence of people and contains their wide knowledge. Expression phrasing is an important and fundamental part of any language. Since idiomatic expressions typically depict a person's attitude, national character, way of life, and much more, they accumulate over time and help us understand a society's past or identify the culture of another country. It is important to note that English and Karakalpak researchers have studied phraseology for a long time as a separate field of study, yet interest in this branch of linguistics has persisted to this day.

This leads us to the conclusion that every language is a unique mechanism that influences people's awareness and shapes their vision of reality. The complex set of ideas about the world are mirrored in the way the language represents it. This promotes the homogeneity of linguistic essence as well as the fusion of linguistic and cultural identity in terms of worldview and language use [3, 164–169]. The linguistic perspective of the world resides within the homogenous and unique identity of the linguistic community and functions as a transforming power of language that changes how speakers of that language understand their surroundings through language as a "intermediate world." The term "phraseological unit" refers to a variety of semantically unique categories.

Investigating linguistic perspectives on the world is one of language depiction's main goals. Language is also seen as a tool for the representation and application of knowledge regarding the outside and inside of the human body. Many academics, including linguists, cultural specialists, and philosophers, have been drawn to the idea that is central to the study of language.

Animal names are frequently used and accepted in many different cultures in idioms. This is clear from the fact that they are frequently used to describe people and have a lot of connotative power in many languages around the world. Any language's vocabulary contains a sizable number of expressions having zoological overtones. The worldview that is expressed through idiomatic expressions is reflected in the phraseological representation of the world, which is seen as a language phenomena of national and cultural heritage. The distinctiveness of a language and its speakers is most clearly portrayed in this worldview because idioms frequently have meaning components that describe the special characteristics of a particular group.

The purpose of this study is to present a thorough overview of phraseological units in both English and Karakalpak that incorporate the term "BIRD/QUS." This subject is important because linguists have lately concentrated on linguistic traits connected to people's inner selves. In order to improve language and communicate meaning,

phraseological units with animal themes are frequently used in spoken and written language as well as in media, politics, and conferences [6, 43–47].

In addition to being a living thing with the ability to fly, the notion of the bird also symbolizes abstract ideological values and ideals [9, 23]. Our study investigates the theoretical claim that verbalization is essential for the formation of concepts and that language only partly reflects the substantive features of concepts.

A concept is viewed as a mental image of the world that correlates to a particular piece of the world's language representation. Birds are portrayed differently in English symbology.

In English, birds are frequently referred to as messengers or even death-bringers. In European society, the concept of the BIRD is linked to ideas of aspiration and liberation, with individuals constantly pursuing their objectives and progress. The significance of animalism connected to the BIRD concept typically correlates in languages that are similar. The animalism "Erkin qus," which is translated into "free as a bird" in both languages, is particularly notable [7, 123–125].

The use of this iconography is used to describe someone who acts and behaves independently. It would be more practical to look at the values and structure of the BIRD concept phraseology that appears in the compared languages in order to determine which set of values for the BIRD concept are inherent in phraseology exclusively in the Karakalpak language or in the English language.

The lexeme BIRD in English stands for the idea of a BIRD. Examples of English bird names, including owl, rooster, hen, swallow, pigeon, cuckoo, gander, duck, swan, and others, help us to understand what birds look like in general. Each of these statements has an image that is distinguished by conceptual traits like desire, height, felicity, attractiveness, and intelligence.

The signs of consolidation are firmly rooted in a number of timeless images and associations, such as the Blue Bird (a symbol of happiness), the Arabian Bird (the

Phoenix), the Dove of Peace, Acting Freely Like a Bird, Singing Beautifully Like a Bird (to Sing Like a Lark), Nightingales Won't Sing in Confinement, etc. [10, 20]. The collection of idioms and sentences that contain the word "bird" is essential to understanding the lexical-semantic meaning of the concept "bird" in English.

1. The phrase "to get the bird" or "as free as a bird" conjures up in English speakers' minds a state or sensation of freedom.

A male is known as "erkin" in the Karakalpak language. The structures of "He is as free as a bird" and "Ol erkin qus" are identical.

2. The expression "to do something like a bird" in English means "to do something willingly." The Karakalpak language has no comparable expression, though. The word "bird" only has positive connotations in this situation.

3. A fascinating combination of the idioms "a figment of the imagination" (i.e., something unreal) and "a sure thing," which have completely different meanings ("something real").

These sayings can be found in the English proverb "a bird in the hand is worth two in the bush," which is more relatable than Karakalpak proverbs, which typically speak of everyday experience and are frequently articulated in metaphor, alliteration, aphorisms, or rhyme.

4. To hit the target is to "make a bird (of)". Version in Karakalpak is more impartial, animalistic aspect lost.

5. "A little bird told me," which is referred to as "shımshıqlar sıbırlap ketti" is another instance of animalism in which this concept has only a pejorative connotation. An feeling and intensity of expression are not lost when the item "shımshıq" replaces the animalistic element BIRD. In the Karakalpak translation, the expression has a more vivid meaning when the idea of "bird" is lost.

6. In the English language, the phrase "to eat like a bird" is used to describe someone who consumes very little food. The sparrow, "túrtip jew", "azgántay jew" which is a very tiny amount, is how the Karakalpaks compare it.

7. The phrase "birds of a feather flock together" (bir qustıń uyası) refers to two people who share the same beliefs, opinions, or behavior. The British and Karakalpak estimates agree and both have a negative number.

8. "To make quick work of two tasks." This proverb implies that despite having everything they want right away, people frequently fail to achieve their goals. The counterpart in Karakalpak is "Bir oq penen eki qoyandı atıw". The renowned Karakalpak authors were used by this wisdom plainly and effectively.

9. The phrase "on the bird" denotes that a material has been approved for television broadcast. In English expressions, numerous animalistic terms are used in addition to the word "bird" to describe various bird species. For instance, COCK always denotes aggression, a competitive spirit, and control, but it also suggests conceit and vanity. To "live like a battling cock" suggests a comfortable way of life. The British consider it ideal to lead a "fighting cock" lifestyle.

There is a stable phrase in the Karakalpak language, "Qızıl qorazdı qoyıp jiberiń-ot qoyıw, jalıńǵa aylanıw".

GOOSE is frequently portrayed as being illogical, but in reality, it stands for sagacity and pragmatism, joy and motivation, bravery and loyalty, devotion and correspondence, cooperation and self-assurance. The depiction of this symbol in English tradition can be clearly seen in the character of "Mother Goose".

1. In English, it is said to be "killing the goose that lays the golden egg" when someone gets rid of or discards something valuable. However, the idea of the Karakalpak HEN has taken its position.

2. To be in trouble is to have one's goose cooked. This claim might be viewed as a continuation of the one that came before it. To put it another way, getting rid of

something or being completely transparent about your goals can get you into trouble. The use of particular wording has an effect on language and cultural elements.

The peculiarity of British and Karakalpak worldviews has an impact on how languages are organized and what characteristics of human nature are inherent in the shape of any animal.

**Conclusion.** As essential parts of language, phraseological entities occupy a special place. Despite the fact that idiomatic expressions follow grammatical, syntactic, and morphological principles, they occasionally stray from them. Additionally, phraseological units take advantage of the language's ability to be derived from and converted, allowing for adaptability and ingenuity in usage. These expressions, which come from different sources and enrich the language, cover a broad range of registers and stylistic vocabulary. Similar to words, phraseological units can be classified into semantic fields and families and contrasted in terms of their homonymous, antonymous, and synonymous relationships. Phraseological units are difficult to exactly define because of their versatility, but this quality also adds to their allure. This research examines literary texts, such as proverbs, sayings, and set phrases, each with its own expressive and emotional coloring, to examine the idea of "BIRD/QUS" in the English and Karakalpak languages. According to the study, the concept is used differently and similarly in the two languages.

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