



ANTHROPOCENTRISM IN ENGLISH AND KARAKALPAK PHRASEOLOGY

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Annotation: The present article is dedicated to the study of idioms from anthropocentric point of view. It is considered as one of the modern trends in the phraseological research. The article researches anthropocentric phraseology, i.e. phraseology with the man in the centre. Some idioms with somatic elements are also discussed and we give an example of a number of English idioms describing people which have no equivalents in Karakalpak.

Keywords: anthropocentrism, phraseology, somatic element, idiom, English, Karakalpak, equivalent, part of the body.

Аннотация: Настоящая статья посвящена изучению идиом с антропоцентрической точки зрения. Она рассматривается как одна из современных направлений фразеологических исследований. В статье исследуется антропоцентрическая фразеология, то есть фразеология с человеком в центре. Также обсуждаются некоторые идиомы с соматическими элементами и приводятся примеры ряда английских идиом, описывающих людей, не имеющих эквивалентов в каракалпакском языке.

Ключевые слова: антропоцентризм, фразеология, соматический элемент, идиома, английский язык, каракалпакский язык, эквивалент, часть тела.

Annotatsiya: Ushbu maqola idiomalarni antropotsentrik nuqtai nazardan o'rganishga bag'ishlangan. Bu frazeologik tadqiqotlarning zamonaviy yo'nalishlaridan biri sifatida qaraladi.

Maqolada antropotsentrik frazeologiya, ya'ni markazda shaxs bo'lgan frazeologiya o'rganiladi. Shuningdek, unda somatik elementlarga ega bo'lgan ba'zi idiomalar ko'rib chiqiladi va qoraqalpoq tilida ekvivalenti bo'lmagan odamlarni tasvirlaydigan bir qancha ingliz idiomalariga misollar keltiriladi.

Kalit so'zlar: antropotsentrizm, frazeologiya, somatik element, idioma, ingliz tili, qoraqalpoq tili, ekvivalent, tana a'zosi.

INTRODUCTION

Anthropocentrism has become one of the leading directions linguistic research has taken at the end of the 20th and the beginning of the 21st centuries. The usage of anthropocentric principle or the principle of 'the man in the language' (Benveniste, 1974) takes a special place in linguistics.

According to the principle of anthropocentrism, a person speaking the language can acquire the language in the process of using it as the language ' has no other objectivity except for the one which is confirmed in the depth of subjectivity' [Guillaume 1971], i.e. the language becomes subjective while being used.

The principle of 'man in the language' or anthropocentrism was discussed in the Karakalpak phraseology not long ago.



The research of phraseology on the principle on 'man in the language' gave a rise to the development of the new direction- anthropocentric phraseology. Nowadays anthropocentric phraseology has undergone a new stage in its development. The aim of anthropocentric phraseology is the research of interaction between linguistic and extralinguistic meanings of phraseologism, or idiom as it is often referred to in an English speaking world. (Aliferenko 2005)

Man, together with his feelings, needs and interests, is the main realia in the phraseological picture of the world. Not only is the man the centre in the phraseology but also the parts of the body play a great role in the description of the human being by means of idioms.

METHODS

Somatic idioms in English and Karakalpak languages

Somatic idioms represent a big group in the English language. Somatic idioms are idioms where one of the constituents is the part of the body.

In English, **head** is the organ responsible for human mental activity, consciousness and intelligence. In English and Karakalpak languages idiomatic expressions with a component 'head' symbolizes the mental actions of a person, as well as human relations.

In the English world picture '**Head**', defining one of the most important part of the body, forms idioms which characterize a person from different angles.

Let's have a look at some English idioms having '*head*' as one of the constituent parts:

bite someone's head off. If you bite someone's head off, you criticize them strongly (and perhaps unfairly);

come to a head. If a problem or difficulty comes to a head, it reaches a point where action has to be taken;

head and shoulders above'. To say that one person is head and shoulders above the others means that they are much better than the rest of them;

swelled/swollen head- Someone who has a swelled or swollen head has become proud or conceited, usually because of a recent success.

A head case ;to have rocks in one's head- to be silly or crazy;

a big head- a person who believes that he is good at a particular activity;

to have a good head for something- to have a mental ability for something;

Let's have a look at Karakalpak idioms with the word **head**:

basın alıp qashıw-(lit: to escape some unpleasant affairs);

bası aylanbaw-(lit: not to turn the head-not to worry about something important);

bası menen juwap beriw-(lit:to answer eith smb's head-to be responsible for smth)

basın tik tutıw-(lit: carry one's head high-to feel confident, to be proud),etc.



In both languages ‘head’ in idioms means something important or describes a person in a different way as we have seen on the examples of the Karakalpak language or describes the person’s mental ability both in English and Karakalpak.

The word ‘heart’ is connected with the soul, feelings, kindness, love and sincerity in both nations. In Karakalpak language the word *kewil (soul)* is also used to express this meaning. The examples of those expressions are:

in one’s heart of hearts- Jurek tórinen. (lit: in the depth of one’s soul), to have a heart-to- heart talk – Kewlin ashıw (lit: to speak soul to soul).

Phraseological equivalents of the words **leg; feet (ayaq)** coinciding in both languages:

find one’s legs – ayaqqa tur’w (lit: to raise to one’s feet);

take to one’s feet – ókshesin kóteriw ; (lit: to raise one's heel);

to have one foot in the grave – bir ayağı górdé; (lit: to stand with one foot in the grave);

to set smb. on his feet – ayaqqa turgızıw; (lit: to raise somebody to his feet).

Some Karakalpak idioms containing the word *ayaq* have no equivalents in the English language containing the same word:

ayağına bas urıw (lit: to put one’s head to smb’s leg)- to beg, plead;

ayaqtan tartıw(lit: to pull by someone’s leg) – to hinder;

ayağı jeñil (lit: light foot)- lucky;

ayağı awır (lit :heavy foot)-unlucky.

Our faces get red when we are shamed or we get it away. There are a lot of idioms with the word **face** in English and Karakalpak and they mostly have the meaning of “reputation, honour, shame”. For example: “Save one’s face” and the opposite meaning “lose one’s face”, “get a red face”, “give someone a red face”, “have a red face”, “red in the face”.

Other English somatic idioms: *two- faced*-somebody who is deceitful or insincere, *poker face*-someone who has an expressionless face that shows no emotion or reaction at all, *face that would stop a clock* and *face that would stop a bus*-unattractive face, *face like thunder*- look very angry, *long face* and *a face as long as a fiddle* -sad face, *face like a bulldog chewing wasp*-very unattractive, *have the face to*-have a impudence to say or to do something and etc.

In Karakalpak, the face as a part of the body is expressed by the following lexemes: **bet, juz**. The face is also mainly a place of expression of feelings, manifestation of mental qualities and internal states of a person. In Karakalpak language there are idioms, where ‘face’ actualizes the meaning of "honor, dignity or their absence": ‘*juzi jarqın*(lit: with bright face)- with honour, *beti shıdamaw* (lit: face can’t bear)- to be ashamed, *juzi jerge qaraw*(lit: the faces looks down)- to be



embarrassed ,*aq juzli*(lit:with white face)-with honour, *betke shabıw* (lit:to ride to one's face)-to say something rude to the face, to quarrel, *eki juzli*(lit: two-faced)-deceitful or insincere person.

Eye is the main part of the head and face of man. Since ancient times the eye is equated with deity. As far as the most information about the world comes through sight, the eye considered as the most important organ, so it was assigned magical power. Here are examples of English and Karakalpak idioms:

The presence of eyes and their openness symbolized getting information and its authenticity: *see something with one's own eyes- óz kózi menen kóriw-* be sure. *sharp eye-ótkir kózli-* mean observant; *keep one's eyes open for someone or something, keep one's eyes peeled for someone or something, keep one's weather eyes open-qırağı bolıw, jan-jagina qaraw* – be attentive, alert and cautions. *Feast one's eyes*”, “*to be all eyes*”- *kózin ashıp qaraw-* to watch avidly, with great attention. And on the contrary, carelessly:*kóz qıyıgın salıw, kózin jumip barıw* means to act not thinking about the danger. *Kózin boyaw*”-to divert somebody's attention, and on the contrary:*to open somebody's eyes to something-kózin ashıw-*showing something in its true light. The *eyes* play important role by expressing emotions and feelings, of course there are many idioms with this component which reflect the changing the human emotional states. For example, surprise: *an eye-opener – kózi uyasınan shıǵıw*. Desirability: *with an eye to doing something – kózi qızıw-*envy. The evil eye*” – “*kózi qatti*”- with unpleasant and harmful look. It is important to note that there are some idioms in Karakalpak with the component “eye” which denoting “death”:-*kóz jumıw*”- to die.*

We presented some of somatic idioms in English and Karakalpak languages.

RESULTS

Idioms describing a person coinciding in both languages

Some idioms describing a person coincide in both languages:

Life and soul of the party – someone who is energetic, and good fun during social occasions- *otırısqa tıń gúli*;

big mouth – someone who is not able to keep a secret-*awzı bos*;

chatterbox – a person who talks a lot –*bıjıq, sóylemshek*;

Jack of all trades- a person who can do many different things-*qolı gúl*;

daydreamer— someone who is having dreamlike thoughts when they should be focusing on the present- *qıyalparaz*;

pig-headed– stubborn –*ójet, qırsıq*;

creep– a nasty person, someone who is trying to impress higher authority-*jaǵimpaz*.

English idioms describing a person with no equivalents in Karakalpak



The majority idioms describing a person in the English language have no equivalents in Karakalpak; an explanation has to be given instead. Let's have a look at some of these idioms:

alpha-earner- a wife who earns all or most of her household income;

arm candy- an extremely beautiful person who accompanies a member of the opposite sex to a party or event, but not romantically involved with that person;

alpha girl- the dominant member in a group of girls; a girl who bullies over girls;

arm-twister- someone who uses strong persuasion;

ambulance chaser- a lawyer who seeks to encourage and profit from the lawsuits of accident victims;

brand name-dropper- one who tries to impress others by frequently mentioning the brand names of goods that one owns;

baby snatcher, cradle snatcher - old man who marries or courts a much younger woman;

clock-watcher -a person who is interested in leaving work and going home;

couch potato-a person who likes lazing at home, esp. watching TV;

chubby chaser -a person who finds fat people attractive;

dirty-collar worker- relating to a corrupt, seedy, or criminal businessperson;

dog-collar worker- a priest or other member of the clergy who wears a Roman collar;

drugstore cowboy- one who wears cowboy clothes but has had no experience as a cowboy;

digital nomad- a person who uses technology, particularly wireless networking, to work without requiring an office or other fixed address;

doorer- a driver who opens a car door into the path of an oncoming cyclist;

eye candy- a very attractive person;

fly on the wall- an unnoticed observer;

fly by night- an unreliable person;

grass widow (widower)- a person whose husband (wife) is away for a prolonged time;

gatecrasher- an uninvited person at the party;

golden boy- somebody who is destined to succeed;

green widow- a wife who has to spend all day by herself in her home in the country while her husband goes to work in the town.

The analysis has shown that some English anthropocentric idioms are partial equivalents of the ones in the Karakalpak language or have no equivalents at all. Sometimes a partial lexical and semantic coincidence takes place and sometimes a total absence of one.

CONCLUSION



Phraseology has taken a new direction in its research and development at the beginning of the 21st century, a man-oriented research giving rise to the birth of anthropocentric phraseology. The research will continue in this direction in the future as the researchers have shifted their interest to anthropocentrism in linguistics, i.e, they are concerned with the man in the language.

As we have just seen, the majority of English and Karakalpak idioms connected with the semantics of the parts of the body coincide in meaning as this part of lexis is universally used as we have seen on the examples of the idioms with the constituents 'leg' and 'head' and it isn't connected with the national and historical peculiarities of the nation.

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