



Cognitive Aspect of Phraseological Expressions with the Component - Zoonim in Russian

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Abstract: *The article is devoted to the research of zoonim's representation in the Russian language picture of the world. The notion of "phraseological expressions with zoonimic components" is considered. This research is of great interest from the point of view of linguoculturology because phraseological units with a zoonim-component have a high connotative potential and are one of the main sources of cultural and national heritage of any nation.*

Keywords: *component-zoonyms, phraseological units, associative meaning.*

INTRODUCTION

The study of phraseological units, especially phraseological-zoonyms characterizing humans, is constantly in the field of view of linguists. Phraseological units, which include components - zoonisms, form a numerous subsystem of the phraseological system of language, moreover, this subsystem, even despite the common seme - zoonim, is internally diverse. Such phraseological units are of great interest not only from the point of view of language, but also from the point of view of philosophy, history, culture, as, emerging on the basis of a figurative representation of a particular animal, they most clearly and brightly reflect the national feature of language through the system of evaluation-imaginative etalons.

Literary review. The theoretical basis of the study are the ideas outlined in the works of Russian linguistic scientists, such as: O.S. Akhmanova [1957], A.M. Babkin [1970], V. V. Vinogradov [1977], Y.A. Gvozdev [1973, 1977], A.A. Melerovich (1986, 1989, 2011), V.M. Mokienko (1989, 2011), V.N. Telia [1973], A.N. Tikhonov [1967, 1978], N.M. Shansky [1996] and others.

The repository of cultural information is any text, and any phraseological phrase is a minimal text, which contains certain information.

V.N.Telia, one of the most prominent modern scholars of phraseology, writes that the phraseological composition of the language is a "mirror in which the linguocultural community identifies its national identity", especially phraseological phrases as if impose a special vision of the world, situation to native speakers.

Methodology. The materials of this article consisted of phraseological expressions from the dictionary of A.I. Molotov and A.I. Fedorov. The methodological basis of the study was the principles of the research approach and the methodological apparatus of dictionaries. When considering the linguocultural essence of phraseological units with a zoonim component, both objective and subjective factors were taken into account. The objective factors are based on the essence of the phraseological meaning, the subjective factor is associated with the component composition of the units and with the communicative situation.

Main content. The meaning of the zoonyms, which are used in the Russian speech, is very often aimed at allegorical designation of a person, most often metaphorical, containing elements of imagery. Many of these zoonisms are examples of folk art and folklore traditions, some were invented by writers and then came into widespread use, others were borrowed from Western European languages.

In the composition of phraseological expressions of the modern Russian language, archaic, obsolete phraseological expressions, which are kept in the passive stock of language and are occasionally used in stylized speech, for example: lamb in the paper (bribe), stand out most easily.

In its bulk, phraseological expressions are a phenomenon of colloquial speech, so they can be stylistically characterized as colloquial phraseological expressions. Firstly, they are simpleton phraseological expressions, for example: to show where the crayfish is; the dog needs a fifth leg. Secondly, they are coarsely prophrastic, for example: not sewn on a mare's tail; as a ram on a new gate; a pussycat, etc.

Borrowed idioms are divided into borrowed from the Old Slavonic language and from Western European languages. Old Slavic phraseological expressions were fixed in the Russian language after the introduction of Christianity, they mostly come from books, the Holy Scriptures including. For example: to cast beads before swine. Phraseological expressions borrowed from Western European languages include borrowings from the phraseology of French, German, English and other languages. For example: Valaam's donkey; Buridan's donkey; wolf in sheep's clothing and others.

From the above phraseological expressions with the component - zoonim, we can conclude that the zoonim dog is often used in the Russian language as part of phraseological turnovers. It symbolizes: enmity (to live as a cat with a dog), avarice (a dog in the hay), idleness (dogs chase), experience (an old dog cannot learn new tricks, a dog ate a dog on something) and cowardice (a dead dog will not chase a hare).

But a cat is associated with senselessness (running, rushing around like a mad cat), exhaustion (tattered cat), quarrel (a black cat ran away), anxiety, worry (cats scratching at the soul), cunning (playing cat and mouse), levity (buying a cat in a bag).

The zoonim horse, for example, is associated in Russians with life experience (a horse with four legs, but stumbles; a sivka has rolled a steep hill; an old horse does not spoil a furrow), diligence (a hunting horse carries all the luggage).

The use of the names of such wild animals as the wolf and the fox makes it possible to convey the following associations: caution (do not put your finger in the wolf's mouth); guile, hypocrisy (the wolf in sheep's clothing); cunning (the fox will trick seven wolves); boasting (every fox praises its tail).

Birds in Russian ethnoculture are associated primarily with individuality (every bird has its own ways), life experience (you can't fool a shot sparrow; one swallow does not make spring; a bird in the hand is better than a crane in the sky); actions (a bird is seen by its flight); happiness (a blue bird).

The internal form of the phraseological units with the zoonim component is perceived through the image of the animal, which underlies the nomination by the phraseological unit of an object, person or situation of objective reality. The description of the appearance, actions and states of animals is used as a figurative core to characterize the actions and deeds of people in various life situations.

The images used in phraseological expressions are a reflection of direct contacts with animals, observations of them, as well as go back to the distant past, to the customs, traditions and beliefs of the people. Representations about some animals change over time, customs, rituals are no longer carried out, are forgotten and become unknown to modern people. Thus, the number of phraseological units in the language increases, which seem unmotivated and opaque from the point of view of a modern native speaker.

As already mentioned, phraseological units have an interpretive character. They reflect the consciousness of the people, as the language fixes the thoughts and conclusions to which a person has come after many years of observation.

Phraseological expressions with the zoonim component are usually divided into the following thematic groups: 1. The appearance, age, physical characteristics of a person: a blind chicken (about a blind, visually impaired person). 2. Character traits of a person: a good dog does not bark at the wind (about a person who carries out threats or plans), ladybug (about a quiet, harmless person). 3. The emotional and psychological state of the person: as a sheep to the slaughter (to be a victim), the lost sheep (about a person who has broken away from his circle, family, etc., who has strayed from the right path of life). 4. The social sphere (position in society, relations in the family, interpersonal relations): horned cattle: uvat da mutovka (rooster da hen), copper ware: cross da button (about extreme poverty). 5. Characteristics of man's abilities, skills and dexterity: to kill two birds with one stone (to do two different things at once, to achieve two different goals), how to work hard (to work very hard, not to spare one's hands). 6. Characteristics of intellectual abilities: stupid as a bullock (very stupid), an old fox (dodgy, cunning man). 7. Man's behavior, way of life: a cat and a woman in a house, a man and a dog in the yard (they say wives, who often leave their homes in imitation of their husbands), seven (seven) after a hare. 8. perception of the world, evaluation of reality: as from a goat's milk (about completely useless), on fish fur (about bad, without warm lining outer clothing). 9. Expression of temporal meaning: when the cancer whistles (it is unknown when; never), before the white flies (before the snow falls, before frost). 10. Expression of quantity, number, measure, etc.: a horse's dose (a very large dose), a cat in a hand (very little). 11. Representation of objects, phenomena, events, etc.: paper lamb (bribe), bear corner (sparsely populated, remote wilderness). 12. Representation and characterization of actions and deeds: like a tench on the bottom (quietly, cautiously, fearfully), monkey's labor (futile process of work, wasted effort). 13. Moral and ethical notions: one should not look a gift horse in the mouth (one should not demand that a present or a gifted thing fully corresponds to tastes of the person who received it); you will never catch two birds with one stone (if you take up several different things at once, you will not get good results in any of them). 14. Expression of emotions, feelings, desires: by the will of a man, by my request (about good luck, fulfillment of desires).

Zoonyms in the phraseological units encode the culture, traditions and history of the people. Thus, the phraseological units with the zoonim component reflect the specificity of the worldview of native speakers. Despite the diversity of the animal world, the phraseological units of the Russian language include a limited number of animals, which concentrate symbolic meaning and form the national language picture of the world.

Zoonyms are complex linguistic units with considerable information potential. Zoonim more vividly than in any other area of language reflect the peculiarities of human life, when images of animals in different languages are endowed with, at first glance, completely unmotivated properties and sometimes even contradictory to the logic of things. These images and fantasies go back to the depths of human consciousness, its beliefs and mythology.

In human society, ideas about the descent of humans from animals are alive and well. Based on observations of the habits of animals, and noting their strengths and weaknesses, man identifies the main of them and on this builds its characteristic.

Zoonims are very often included in proverbs. All of them have received their characteristics, which are fixed for them both in Russian folk tales, and in folk wisdom and in phraseological turnovers. In Russian phraseology, the names of animals are used as symbols, that is, the image or habits of an animal are transferred to a person or objects of surrounding reality, and the zoonim acquires a generally accepted associative meaning.

Thus, over time, the symbol-animal is filled with deep social and spiritual content, which is realized in phraseological expressions. For example: Bear. The zoonim is used to characterize a large, strong,

but heavy and clumsy man, who by his appearance and actions resembles this animal. It is used to describe an uncultured, ill-mannered, rude person.

The characters of Russian fairy tales often bear the name Mishka kosolapy. The most common phrases are: "A bear with a claw", "A bear's favor", "A bear is clumsy but strong", "The owner in the house is like a bear in the wood", "The bear does not wash, but lives well", "Two bears do not live in one den", etc.

A bear is a very strong animal, so it is very difficult and dangerous to kill it, cf. the phrases "happy the bear is not caught by the shooter and the shooter is happy the bear is not caught" and "Don't sell your skins without killing the bear".

Wolf. Characterized as one who has experienced much; one who is accustomed to adversity and danger; sophisticated in any matter. Is a symbol of cruelty and greed. There is the expression "wolf in sheep's clothing," which is used to characterize people who look kind enough, but inside him boils anger. In Christianity, the wolf symbolizes evil, the devil, cruelty, cunning and heresy, as well as a man with a fixed neck, as it is believed that the wolf is unable to turn around.

"Along with zoosemic units such as horse, cow, cat, bull, goat, donkey, bear, pig, hare, the zoosemism "dog" is among the most frequent key words in the Russian language picture of the world."

Conclusions

The subsystem of the phraseological fund with a common component - zoonim is internally diverse. The internal form of many phraseological units contains such content, which gives them a cultural and national flavor, but some phraseological units, which we use in the modern Russian language, have lost their validity, and now there is absolutely no connection between their internal form and the single meaning. The phraseological composition of the language is a very valuable linguistic heritage, because it reflects the cultural and historical worldview of the people, their culture, customs, traditions, and phraseological expressions of the Russian language preserve and reproduce its mentality, its culture from generation to generation.

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