

SUBORDINATE DEVICES OF STRUCTURAL SEMANTIC CONVERTING OF THE PHRASEOLOGICAL UNITS (ON THE BASE OF ENGLISH AND TAJIK LANGUAGES)

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Abstract. The article dwells on comparison of differences and similarities between proverbs, sayings, idioms and phraseological units. The semantic converting of the phraseological units with the help of subordinate devices is also illustrated on the examples of English and Tajik phraseological units.

Key words: idiom, phraseological unit, proverb, saying, subordinate device, aphorism, agglutination, lexical structure, lexical stability.

Introduction: The modern comparative linguistics is an indispensable instrument for producing the structure and peculiarities of phraseological formations. This scientific sphere takes a certain position not only in general, but in Tajik linguistics as well. Comparative-typological researches of phraseological units (PhU) in English and Tajik languages have great importance for the development of phraseology as a scientific sphere in modern linguistics. At first, researchers considered proverbs and sayings to be phraseological units. But later V.V. Vinogradov also changed his opinion by saying: “Proverbs and sayings have the structure of the sentence and cannot be considered as word equivalents” [4, 131]. But in general, proverbs, sayings and phraseologisms have figurative meaning.

Materials and Methods: However, many scientists argue on this issue saying that proverbs and sayings take a special niche in phraseology which is proved by phraseological features of proverbs and sayings:

stability of lexical structure;

Phraseological word-combinations Wolf in sheep’s clothing – Гург дар чомаи (либос) меш are equivalents; and their key words гург – меш, wolf – sheep are stable.

Allegorical specifics and stability of meanings;

He said, “He hath no care but for (the loss of) viands: silence, then, is the best answer to a fool” [3, 213].

Дер ояду шер ояд, Кам бошаду хуб бошад, Чавоби аҳмак сукут аст.

F. Zulfigarova in her scientific research devoted to the study of idiomatic expressions, reckons the inclusion of proverbs and sayings into phraseology as they have many common features with the varieties of PhU.

However, at the same time, the author points at the distinctive peculiarities of idioms in comparison with proverbs and sayings:

a) idioms can be substituted by a word-equivalent, used in a direct meaning, but proverbs cannot have such kind of substitution; idiomatic word-combination a cold day in hell has the meaning, never – ҳеч гоҳ, no away – бе ҳеч вачҳ, can be translated and its synonym is when donkeys fly (when pigs fly) – вақте ки харҳо парвоз мекунанд (вақте ки хукҳо парвоз мекунанд): Don’t you want to call him? “When donkeys fly!” It’ll be a cold day in hell before I see her again.

b) idioms can be formed as the sentences or infinitive word-combinations, whereas proverbs and sayings are not used in the infinitive-form.

But some elements as well as other phraseological units can be changed. As the result we watch lexical-structural variety of the proverbs and sayings: Ман аз осиеб омадаму ту мегӯй дӯл холӣ аст. Агар бинӣ набошад, чашм чашма кофта мехӯрад [10, 125].

Let us consider some ways of semantic converting of phraseological units with the help of subordinate devices.

Results: Agglutination in the sphere of phraseology. Agglutination is one of the means of phraseological derivation. Phraseological derivation is one of the brightest devices of transformation of phraseological unit (PhU). This kind of transformation can also be seen in the literary works in Tajik language. The device of agglutination was used by S. Ulug-zade in the novel “Восеъ”, Sorbon in the novels “Шарифа”, “Туграл”.

Let us consider the example from “Восеъ” by Ulug-zade: Одамони доруға омада ба ӯ дарафтиданд. Дастбагиребоний, занозанӣ ба амал омад. Нозим мушт мекуфт ва калла мезад, ҳеч таслим намешуд [12, 215].

Basic phraseological unit “дастбагиребон шудан” means “to quarrel, argue”, and during the transformation of PhU the structure is changed, all the components of the PhU are joined together. Besides, verbal PhU which means “to quarrel, argue” turns into noun. Phraseological unit “дастбагиребон шудан” in the following example is transformed in this way: Оё зарур буд, ки ӯ, Восеъ бо он нобакор дастбагиребон шавад? “Шояд ки за-

гур набуд, аммо, аз тарафи дигар, дастбагиребон нашудани ман мумкин ҳам набуд. Охир, он лаънатӣ ба чони ҳамма расонд, ба ҳамма ба ҳарду калон сагворӣ мечакад, ҳамаро мегазад!”...[12, 21] From usual phraseologism “даст ба гиребон шудан”, we can see the appearance of occasional word дастбагиребон, which means “quarreling”.

There is also another example of agglutination: Одамони Восеъ чун асбобу ускунаи лозима надоштанд ва дар он шароити бесарусомониҳо тақобуҳо лозим будани асбобу ускуна ба хотирашон нарасида буд, бо дасти холи ҳар қадар кӯшиш кунанд ҳам, дари маҳкамаи оҳанкӯби зиндонро кушода ёшикаста натавонистанд ва он гоҳ ба кӯчонидани дар зӯр заданд [12, 334].

Usual phraseological unit “сару сомониҳо” means “relax, have a rest”. While transformation by the agglutination device towards usual PhU, there is an addition of prefix “бе-”, which changes the meaning of the phraseologism. Occasional word бесарусомониҳо means “mess”. The use of occasional lexeme helps author characterize location.

Undoubtedly, this example shows that while transformation by agglutination device, there is new occasional word.

There are also examples of modification of PhU by agglutination device: Аноргул Ризоро аз барои ҷаққонӣ ва корбудкуниаш дӯст медошт ва то тавоништанаш бо вай муомилаи нағз мекард; дар дилаш аз шавҳараш мамнун буд, ки вай ин дастёрии бадаступочаро ба дарди худ овард [12, 197].

Occasional word is formed on the basis of the usual PhU “бо дасту почта будан”, which means “to be able”. Such connection characterizes positive features of one of the heroes from the novel “Восеъ”, Rizo.

Let us see the example of modification by agglutination device in the novel “Tugral” by Sorbon: Чунон ки ба лонаи мӯрчагон об рехта бошанд, масчоҳиён косақучомонам шуданд [11, 388].

The saying коса қучо монам шудан is transformed in this example with the meaning of “not to know his own place”.

Ҳилолиро сангсор қарданд, Салмонро ба зиндон андохтанд... ва лак андар лак чунин ҳукму қатлҳои худобехарона! [11, 425]

The saying аз худо беҳабар будан is also transformed with the meaning “to be unfair, to act dishonestly”.

The same occasionalism can also be met in the following example: Инсонанд... Дунёбоҳабаранд... Бобои Наврӯз гузаштанд. Нақибхон Туғрал ҳар гоҳ, ки ба Самарқанд рафта оянд, хабари тоза меоранд аз аҳволи амири Бухорову Оқпошшо... [11, 11].

Transformation by agglutination device shows positive attitude of one of the heroes towards protagonist of the novel Nakibkhon Tugral. In the analyzed example “дунёбоҳабар” means “to be aware”.

Аҷаб он аст, ки амини деҳ на мурад ва на сиҳат шавад; на фалачиаш маълум, на саръиаш ва на ақл-бохтагиаш [11, 108].

In the demonstrated example, we see the modification of verbal phraseological unit ақли қасе бохтан with the meaning of “absent-minded”.

Discussion: The reasons of modification of phraseological units are the intension of the authors to overcome traditional forms and use fresh, unexpected means, devices and the ways of transition of the idea. Agglutination device is mostly used by Tajik authors and leads to the structural change, but not the semantic one.

Authorial aphorisms, based on phraseological units. Aphorisms – are ready formulations of human’s experience, life wisdom, character and positions, expression of admire and irony, laughter, sadness, jokes, etc. This is a golden fund of world and national culture. One of the ways of creations of aphorisms is authorial aphorisms, created on the base of phraseological units. For example, E. L. Voynich in the novel “The Gadfly” uses this device while creating aphorisms in order to show the matters of evil and good, truth and lie. Let us see the bright example from this work: “Ah! But I have . life would be unendurable without quarrels. A good quarrel is the salt of the earth; it is better than the variety show!” [192, 158]. = Мумкин, аммо ман мехоҳам. Зиндагонии бечанҷолу кашмақаш ба дил мезанад. Кашмақаш дуруст намаки замин аст. Ин аз тамошои сирк хубтар аст [180, 152].

The main hero of the novel was a member of anti-government party. During the weekly meetings he always insisted on his own position, argued with other members by proving his being right. E.L. Voynich creates aphorism from usual phraseologism “the salt of the earth”. The creation of aphorism from usual phraseologism describes the following situation: quarrel is the main part of the main hero’s life as he considers life to be uninteresting without quarrels.

Let us see another authorial aphorism in the novel by E.L. Voynich: There are very few young men who will

give much trouble if proper consideration and respect for their personality are shown to them. But, of course, the most docile horse will kick if you are always jerking at the rein [4, 54]. = Агар ба ҷавонон эҳтироми муайяне зоҳир кунем, онҳо калонҳоро хеле кам ташвиш медиҳанд. Аммо агар ҷилавро дам ба дам кашидан гиред, ҳар кадом аспи ром ҳам найрангҳои тоза эҷод мекунад [6, 39].

While translating into Tajik, translator uses word by word translation and all the components of the transformed phraseological unit are shown in the translation.

Authorial aphorism is formed from usual phraseological unit “docile horse” with the meaning of “a quiet person”.

For example, Kunin includes into phraseology only those English proverbs and sayings, the meaning of components of which either partially or fully reinterpreted. There are proverbs where all the components keep their meanings: Better late than never; All is well that ends well [Oxford, 2004, 21]. And they refer to the formation of non-phraseological character. As the result some proverbs are regarded as PhU, others are excluded from phraseology.

We have to mention that some researchers who include proverbs and sayings into phraseology, distinguish some difference and specifics which draw them together:

1) Proverbs and sayings as well as phraseologisms reflect life situations and other moments on their own.

The fish always stinks from the head downwards [Oxford, 2004, 113] – Моҳӣ аз сар мегандад; Об аз сар лой [8, 240].

2) Sometimes proverbs and sayings are synonymous and monosemantic to stable phrases.

Look before you leap [Oxford, 2004, 186] – Ба кӯрпаат нигоҳ карда по дароз кун! (proverb) [8, 107]; ба кӯрпа нигоҳ карда по дароз кардан (phraseological unit).

Such phrases with monosemantic meaning are used in the form of proverbs and sayings:

Оқилонро як ишорат бас бувад,

Ошиқонро ташнагӣ з-он кай равад.

For men of reason a single indication is enough, (bu)t how should the thirst (longing) of lovers be removed thereby? [3, 213], - ба оқил як ишорат (phraseological unit) – Оқилро як ишорат бас аст (proverb) is the equivalent for the proverb Доно ба ишораи абру кор кунад, нодон ба захми ҷавгон [13, 80]. A word is enough for the wise [Oxford, 2004, 339].

Conclusion: The given examples show that a certain part of phraseological units can be used as proverbs and sayings. However, it does not mean that phraseologisms, proverbs and sayings are the same notions. The value of this kind of phrases is in their producing homogeneous distinct events and parallels of phraseologisms towards proverbs and sayings.

If we pay attention to the grammatical structure of phraseological units, we will notice their resemblance to word-combinations, and sometimes to proverbs and sayings.

The basic characteristic features of phraseological units are the importance of their use according their meaning, stability of lexical structure, syntactic relations and ready-language-units. These features are considered to be constant for every phraseological unit.

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