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ZOOSEMIZM AS A STRUCTURAL COMPONENT OF PHRASEOLOGICAL UNITS OF THE ENGLISH LANGUAGE: INTERPRETIVE AND LINGUOCULTURAL ASPECTS

***Анотація.** У статті досліджено спосіб членування образної ситуації у фразеологічних одиницях із зоосемізмами, який визначає зоолексему центральною в розумінні фразеологічного значення в цілому. Розкрито, що вивчення інтерпретаційних значеннєвих аспектів у дослідженні фразем англійської мови дає можливість об'єктивно осмислити контрасти мовних традицій на рівні безпосереднього спостереження. Проаналізовано лінгвокультурний аспект тлумачення фразеологічних одиниць із зоосемізмами.*
***Ключові слова:** зоосемізм, фразеологічна одиниця, зоофразеологізм, інтерпретаційний аспект, лінгвокультурний аспект.*

***Аннотация.** В статье исследован способ членения образной ситуации в фразеологических единицах с зоосемизмами, который определяет зоосемизм центральным в понимании фразеологического значения в целом. Раскрыто, что изучение интерпретационных смысловых аспектов в исследовании фразем английского языка дает возможность объективно осмыслить контрасты языковых традиций на уровне непосредственного наблюдения. Проанализирован лингвокультурный аспект толкования фразеологических единиц из зоосемизмами.*

***Ключевые слова:** зоосемизм, фразеологическая единица, зоофразеологизм, интерпретационный аспект, лингвокультурный аспект.*

***Annotation.** The way of dividing the figure situation at the phrasems with the zoosemizms is mostly presented in this article. These components are central in comprehending of the phrase logical sense in general. Investigation of the interpretation semantic aspects in the research gives a possibility to comprehend the contrasts of the languages traditions in the level of immediate perception. Lingua-cultural aspect of perception is analyzed.*

***Keywords:** zoosemizm, phraseological unit, zoophraseological unit, interpretation aspect, linguo-cultural aspect.*

Phraseme is the most favorable unit for the study of speech activity, thinking process manifested in the possibility of designing its values. It is focused on the cultural experience of a native speaker, as well as association caused by psychological factors (fear, pain, joy, indignation etc.), folklore, mythological experience etc. The main tendencies of phraseological research are a desire to find out semantic and stylistic features of phraseological units, their functioning with different thematic and semantic components in paradigmatic and semantics etc. which determines the relevance of our research.

Theoretical aspects of phraseological units functioning were studied by L. Bulakhovsky, M. Demsky, O. Kunin, O. Smyrnytsky, V. Vynogradov; L. Zherdieieva, V. Zhukov, comparative studies of different semantic aspects of phrase-thematic fields were researched by B. Azhniuk, V. Gak, O. Kryzhanska, Yu. Solodub, T. Tsyvian; etymology of phraseological units with a zoosemizm component and linguo-cultural aspect of their interpretation were investigated by I. Golubovska, O. Nykonchuk, N. Petrova, H. Kryvenko, V. Tymofeieva.

The aim of this article is to describe our research of phraseological units of the English language, containing the key element – the name of the animal, as well as to set the implementation of zoosemizm as the core in interpretation of semantic aspect.

The cognitive aspect of the language takes the essential place in the names of the animals. Phraseme is the most favorable field for study of this aspect which is associated with the design values. Firstly, phraseology unit occurs not only as a speaker's desire to express his emotions, for example «bored, sad» but to force a listener to follow his own experience for, that is, to interpret it. Secondly, the value and the feature are transmitted through a phraseme. The animal world is very diverse, people depended and still depend on the natural world, it is not surprising that this multifaceted world is reflected in folk art. A characteristic feature of the zoosemizms usage as the phraseological units of the English language is the high degree of idioms and imagery with a deep contest of nominating. As a rule, similar denotative value of zoosemizms in different languages possesses imagery since the associative representations of animals in various cultures of the world are not identical. The matches are extremely rare, and are the result of unified perception of the world, similar cultural, national and historical characteristics [1].

Zoophraseological units of the English language, clearly expressing identity, national character, the way of thinking of the people, was formed during the centuries-long evolution, influenced by contacts with other peoples and cultures. Researchers have identified several sources of origin of the English zoophraseological units, namely: actually English (*to like a horse – їсти за сімох*; *a black sheep – сором в сім'ї*); the Bible quotations (*the golden calf – золотий бик*; *every dog is a lion at home – кожна жаба в своєму болоті голвна*); idiomatic expressions of writers (*e.g., from Aesop's fables: to kill the*

goose that laid the golden eggs – «вбити курку, що несе золоті яйця»); proverbs and sayings (*a bad man is like a wolf in the flock* – *лихий чоловік у громаді, що вовк у стаді; never look a gift horse in the mouth* – *дарованому коневі в зуби не заглядають*) [2; 3].

There are the following ways of interpreting sustainable idiomatic combinations: full compliance (equivalent) when, in the language of the translation is the unit, an equivalent in meaning, function and stylistic characteristics of the original units and matches it completely or figuratively in the content. In other words, the metaphor used in proverbs, is based on identical images. For example: *a wolf guzzles counted sheep too* (*вовк і полічених овець краде*); *one must howl with the wolves* (*з вовками жити – по-вовчому вити*); *to set the wolf – to keep the sheep* (*біда вівцям, де вовк настушить*); *a bad man is like a wolf in the flock* (*лихий чоловік у громаді, що вовк у стаді*); *a wolf doesn't steal where he lives* (*там вовк не бере, де сам живе*); *the great fish eats up the small* (*велика риба маленьку цілою ковтає*); *fish and company stink in three days* (*риба та гості через три дні псуються*); *never offer to teach fish to swim* (*не вчи рибу плавати*); *never look a gift horse in the mouth* (*дарованому коневі в зуби не заглядають*); *it is too late to shut the stable door after the horse has been stolen* (*замкнув стайню, як коней вкрали*); *a horse stumbles that has four lags* (*кінь на чотирьох ногах, та й то спотикається*). [4, p. 92]. In this way of interpretation idioms don't lose lexical figurativeness of zoosemisms. A zoosemism is, in fact, the species name, age and sex groups or an individual (a nickname) of animals. If it is a fish in the Ukrainian language, it also remains a fish in the English language, as well as a wolf and a horse. Just the sentence structure is broken, and that is the disagreement, and according to the method of interpretation is calque.

The following method of interpretation is units with partial match, when a phraseological unit of the translated language is equivalent to the original in its meaning, function and stylistic coloring, but is distinguished by its imaginative content. We propose to consider the following examples: *dog doesn't eat dog* (*вовк вовка не кусає*) – literally: *собака не їсть собаку*; *the leopard cannot change its spots* (*вовк линяє, а натури не міняє*) – literally: *леопард не в змозі замінити свої плями*; *put a cat among the canaries* (*замкнув вовка між овець*) – literally: *заперли kota серед канарейок*; *beware of a silent dog and still water* (*бережіть козла спереду, коня ззаду*) – literally: *бережіться мовчазного собаки та сталої води*; *geese with geese and women with women* (*знайся кінь з конем, віл з волон, свиня з свинею, рівня з рівнею*) – literally: *гусаки з гусаками, жінка з жінками*. Exploring this way of interpretation it is worth noting that the lexical correspondence is lost. A proverb or a saying of the target language is an equivalent to the proverb and the saying in its original meaning, function and stylistic coloring, and loses the imaginative correspondence. The technique of calque is used in conveying of the meaning of

the phraseological unit. It differs only in the fact that the calque is not treated with any rhythmic and metaphorical organization. The proverb is reproduced almost word for word, and the context suggests that the reader has to deal with a steady turnover, recreated according to the originals. We offer to consider the following examples: *a wolf in sheep's skin* (вовк в овечій шкурі); *as hungry as a wolf* (голодний, як вовк); *a man is a wolf to a man* (людина людині вовк); *neither fish nor flesh* (ні риба, ні м'ясо); *fish begins to stink at the head* (риба починає гнити з голови). Full specificity of sayings is retained in the samples. A method of calque saves all imaginative lexemes in their original form, in the form of the original language.

Another way of interpretation is the translation of the phraseological unit that is a descriptive way of interpretation. The lack of the correspondences influences the choice of this method of interpretation. It concludes in the interpretation, the explanation of the phraseological unit, which in the translated text practically ceases to exist as an independent linguistic unit and dissolves in the context. Stylistic and information losses are inevitable in this method of interpretation. Here are some examples of this method of translation of the phraseological unit: *it is a good fishing in troubled water* (в каламутній воді риба ловиться краще). Lexical background is usually preserved in this method of interpretation. Figurative language, of course, is dissolved. In fact in this method of interpretation, a translator has a privilege to choose or remain the figurative language of the original, or change it. For example, the same proverb from Ukrainian into English could be translated as: *we can catch much fish in troubled water*. In this case zoosemizm's vocabulary would retain the form of the original [5, p. 34]. So, there are several ways to interpret the phraseological unit from one language to another. In some ways the lexical figurativeness of idioms is saved, in other cases it is not saved. Despite this, it should be noted that in any case the lexical units – «zoosemizm» – in both languages even if they have different values, they perform the same function.

Analysis and research of phraseological units with zoolexemes allow us to group them by certain criteria. One of the largest groups is phraseological units, the semantic core of which is marked by domestic animals. The lexeme «pig» (свиня) is often used in idiomatic expressions of English. For example: *greedy pig* – про жадібну людину; *a pig in a poke* – кіт в мішку (про щось невідоме). In general, the English language contains a large number of phraseological units with zoosemizms associated with such animals as a dog and a cat. This is because these animals constantly live together with a man. For example, in the idiom: *let sleeping dog lie* (не чіпай лиха, коли воно спить) sleeping dog in the English language acquires the meaning of unpleasant secrets you need to watch out for. In this case, denotative value remains unchanged, however, the imagery changes depending on associations of that or other animal a native speaker has. In the idiom *enough to make a cat speak* (дивом

дивується) the image of the cat relevant to the animal image, silent creatures that can suddenly speak, if a miracle happens.

It is known that in every language the phraseological derivative ability of different lexemes, their, so to say, popularity varies. The whole of phrase-thematic fields and micro-fields are formed around some of these. Naturally, this factor significantly influences the formation of national specificity of the language. Phraseological unit with zoosemizms in the internal semantic structure also form certain thematic groups. Matching of multilingual phraseological units allows feeling the ethnic contrast. For example, zoosemizm «rabbit's soul» reflects the psychological state of fear. A component of which is a zoosemizm «rabbit's», which is associated with cowardice, fear. The English equivalent of «yellow dog» («жовтий собака» literally) in its structure has color component «yellow» / жовтий and a zoosemizm «dog» /собака. However, the dominant among these components is color component «yellow», which causes the phraseological meaning: yellow in the English tradition testifies to the cowardice of animals (dogs); those who have the same color are never winners in dog fight tournaments [6, p. 15].

Another group of phraseological unit contains a lexeme that indicates the names of wild animals. For example, *the leopard cannot change its spots* (*вовк лияє, а натури не міняє*) – literally: *леопард не в змозі змінити свої плями; to act as a chameleon* (*часто змінювати свою думку*), or *to dance like an elephant* (*танцювати, як слон*).

Let's consider zoophraseological units which have a contact with parts of the body that is the third number of group. For instance, we analyze the following phraseological unit, namely: *a bird in the hand is worth two the bush* (*краще синиця в руці, ніж журавель в небі*); *to have butterflies in the stomach* (*сильно хвилюватися, мурашки по спині*).

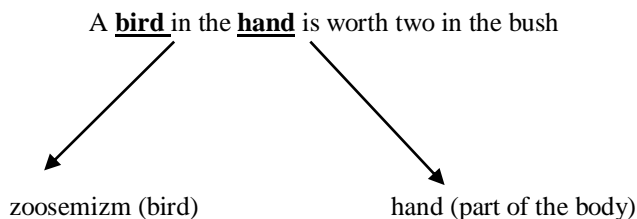
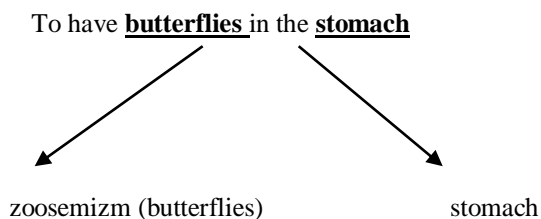


Рис. 1. Phraseological unit of zoosemizm and part of the body

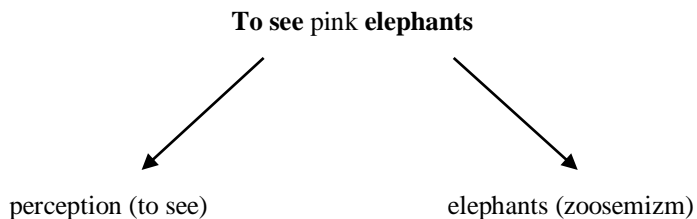
This proverb refers back to Middle Age period during the falconry hunt where a bird in the hand (the falcon) was a valuable asset and certainly worth more than two in the bush (the prey).



Pic. 2. Phraseological unit of zoosemizm and part of the body

When the British say they have butterflies in the stomach, they mean such a thrilling situation, which we mark with phraseological unit «cats scratch», «creepy», or «neither alive nor dead». Usually it means all: butterflies in the stomach, and cats, and the creeps, and it, for example, occurs when we go to the exam and haven't completely learnt everything or when we speak in front of the large audience.

We analyze zoophraseological units which have elements of perception, namely: *to see pink elephants* (допитися до білої гарячки) та *to smell a rat* (запідозрити щось недобре).



Pic. 3. Phraseological unit of zoosemizm and perception

The colour name «white» is used in a figurative meaning «very»; in combination with a symptom «fever» which is interpreted as «distraction», «a serious illness»; in the synthesis of the action – «drink to distraction, until a serious illness». In English the counterpart of color component «pink» (рожевий) in combination with a zoosemizm «elephants» (слони) and the action «to see» (бачити) means «to see pink elephants». So, in English, the process of intoxication is interpreted as serious illness («біла гарячка»), in English this state is considered idiomatically as the contemplation of pink elephants (the unrealistic phenomenon), i.e. as hallucinations. The important semantic feature of zoosemizm is the stability of metaphorical value, zoosemizm component stores it in different structures – from the root word to

the core of a phraseological unit through the components in a compound word. This structural continuity corresponds to the semantic content of zoosemizm.

Summarizing the results of the study, we can conclude that the difference/similarity of the logical-semantic transformations in the structure of English and Ukrainian idioms is quite visual. Such comparisons are of interest not only in theoretical aspects but also contribute to realization that we are interesting for ourselves as a language identity and for those who does not speak our language. According to B. M. Azhniuk, «the language of self-knowledge through a comparison with other national systems provides insight into the expressive richness of the native lexicon and the possibilities of its development; it is able to raise the prestige of the native language as a unique treasury of folk understanding, intellect, experience, as unique share in the spiritual heritage of the mankind» [7, p. 86].

The language learning traditionally involves such a national-cultural layer, as phraseology. It requires appeal to the cumulative function of a language, the presentation of the linguistic and cultural component – «zoosemizm», which has become storage of order-related information for a considerable development of the society. So, zoosemizms as structural components of a phraseological unit of the English language were formed within many centuries, having stood in its development many changes, which are reflected in the cultural memory of the native speakers. Thus, the national memory is formed and preserved, expanding the horizons of worldview in the study of a foreign language.

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