



IMAGERY AS A COMPONENT OF NATIONAL WORLD PICTURE IN THE ENGLISH LANGUAGE

**Presentation of
dissertation**

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Introduction

Chapter I. The main notions of Cultural Linguistics

Chapter II. Image bearing language means and their cognitive aspects

Chapter III. National specific images in the English and Uzbek languages

Conclusion

The list of used literature

Topicality of the research:

- 1) the research is done in the framework of new trends of Linguistics: Cultural Linguistics and Text linguistics;
- 2) the lack of research of imagery from the position of Cultural Linguistics;
- 3) the lack of comparative researches of imagery in different languages.



Imagery is a “double vision” of the objects and phenomena described in the text, an analogy between the world of reality and that of the author’s creative imaginations.

Chapter II

There are two approaches to the notion of imagery: **broad and narrow.**



In the **narrow** sense, imagery is confined to special linguistic forms creating images (metaphor, metonymy, simile, periphrasis, etc.).

In its **broad** sense, imagery is laid in the plot of the whole text since any work of fiction is not a direct copy of reality, but a reflection of an imaginary world.



There are seven types of imagery:

1. Visual imagery (the sense of sight);
2. Auditory imagery (sense of hearing);
3. Olfactory imagery (sense of smell);
4. Gustatory imagery (sense of taste);
5. Tactile imagery (sense of touch);
6. Kinesthetic imagery (sense of bodily motion);
7. Organic imagery (sense of hunger, sickness, pain).



Imagery can be reflected on all the language levels:

-phonetic (*down in the dumps*), (*qosh-qovog`i o`yilgan*)

-lexical (*dangler*), (*tepsa tebranmas*)

-phraseological units (*castle-builder*), (*hayoli parishon*)

-text level.



Some stylistic devices create imagery

- metaphor (*He is a mule*);
- metonymy (*The hall applauded*);
- simile (*George works like a horse*).



Imagery as a phenomenon of style is understood as a conceptual blending two mental domains on the principle of similarity. From this perspective metaphorical modeling is considered a significant cognitive operation and sample of this modeling “**A human being is an animal**” is provided in the research.



For example:

sly as a fox, busy as a bee, industrious as an ant, blind as a bat, faithful as a dog, to work like a horse, to be led like a sheep, to fly like a bird, to swim like a duck, stubborn as a mule, hungry as a bear, thirsty as a camel, to act like a puppy

Chapter II

qo`yday yuvosh, it olgan tulkiday, qutirgan bo`riday, suvga tushgan mushukday, muzday sovuq, bolday shirin, tulkiday ayyor



Zoonyms (zoometaphors) reflecting the image of English and Uzbek people:

a) zoometaphors, describing anatomic physical features (general evaluation, parts of body, etc.);

b) zoometaphors, describing psychological and moral characteristics (character features, etc.);

c) zoometaphors aimed to describe social characteristics (the description of social activity of the human);

d) zoometaphors aimed to describe human intellectual abilities.

Zoometaphors, describing anatomic physical features of humans

An attractive person

chicken, dog,
bearcat, canary,
chicken, fox,
hammer fox, foxy
lady, pigeon,
stallion, ass,
beetle, bitch,
butterfly, bat
(Afro-American
woman)

ot, bo`ri, sher,
buqa, kapalak,
bo`taloq, kabutar,
jo`ja, kiyik,
qo`zichoq, ohu,
tovus, lochin,
qaldirg`och,
yo`lbars

Eng.: Who is
this stallion with that
dude? (Dangerous English,
2000);

Uzb.: Uning ohu ko`zlarida
na mag`rurlik va na bir
ma`no bor edi.
(Sh. Xolmirzayev, Og`ir
tosh ko`chsa)

Zoometaphors, describing anatomic physical features of humans

A young man

gosling, puppy, cat

jo`ja, jo`jaxo`roz,
kuchukcha

Eng.: Get rid off these two puppies!(A. Cristie)
Are you cats coming to hear my new records? (Глазунов, 1998).

Uzb.: Zoirjonning qopqara yuzi alamdanda ko`karib ketgan, o`tirgan joyida jo`jaxo`rozday bo`ynini cho`zib gapirardi. (O`tkir Hoshimov, Qalbingga quloq sol)

Zoometaphors describing psychological features of humans

A greedy man

cormorant, coon,
dingo, beetle,
hound, polecat

cho'chqa, tong'iz

Eng.: Tell that polecat I
want to talk to
him (Байков, Хинтон,
2008).

Uzb.:Mana Ismat degan
yangi director keldi. Shu
tuzukmi deb o`ylovdik.
G`irt cho`chqa ekan.
(Yoshlik)

Zoometaphors describing psychological features of humans

**A brave man,
a leader**

hairy-ass, donkey,
lion

sher, xo'roz

Eng: Speed and is so strong a weapon of defense that an active donkey can

Uzb.: Bu hujjatni butun rayonga taratamiz, sher, obro`ying oshib, cho`qqiga ko`tarilayotganingni bilasanmi?! (I. Rahim, Ixlos)

Zoometaphors describing social characteristics of humans

A miserable man

sitting duck, poor fish, jellyfish

qo'y

Eng: Out in the open field, the soldiers were sitting ducks for enemy snipers.

Uzb.: Qutidordek qo`ymijoz odamning bunday zo`ishga aralashishiga aql bovar qilmasdi. (A. Qodiriy, O`tkankunlar)

Zoometaphors describing social characteristics of humans

A man in society

pig, bull, mole, cormorant, horse, chow hound, pig, wolf, hairy-ass, chicken, snake, gosling, puppy, old bat, fish, old goat, pig-meat, old trout, fish, frog, kiwi, bat, cat, cockeyed, whale, rat-arsed, ratted, mule, grasshopper, mustang, rook

bo`ri, toshbaqa, chumchuq, qurbaqa

Eng: Some politicians are wolves in sheep's clothing.

Uzb.: Bor ekan-u, yo`q ekan, bo`ri bakovul ekan, tulki yasovul ekan, qarg`a qaqimchi ekan, chumchuq chaqimchi ekan, toshbaqa torozibon ekan, qurbaqa undan qarzdor ekan...(O`zbek xalq ertagi)

Zoometaphors, describing intellectual abilities of humans

A clever man

aurochs,
horse

bug, ot, tulki

Eng: He is really Clever Hans (horse), he can predict anything beforehand.

Uzb.: Balkim?! Yur otni oldiga boramiz, u aqli, balki u bilar?
(Hajviya)

Characteristics	English	Uzbek
Anatomical – physical	horse- an attractive person pig- a fat, an awkward person; hog – a dirty person; elephant, bull, bear – a man with massive body; cow – not a beautiful, fat woman	horse/ ot –an attractive person pig/cho’chqa-a fat, an awkward, dirty person; elephant/fil, bull/ho’kiz, bear/ayiq-a man with massive body, fat person; cow/sigir- not a beautiful, fat woman.
Physiological- age characteristics	bull – a strong and big man	bull/ho’kiz, horse/ot- a strong and big man.
Social characteristics	1.rabit – a timid person”; 2.parrot –a talkative man/woman; 3. ant –a hardworking person	1.rabit/qo’yon – a timid person; 2. parrot/to’tiqush – a talkative man/woman; 3. ant/chumoli – a hard working person
Intellectual abilities	dog – a small minded man/woman	dog/it – a small minded man/woman

Characteristics	English	Uzbek
Anatomical physical features of humans		
a beautiful, flippant girl	Butterfly, fox	horse/ot
not beautiful man/woman;	pig	monkey/maymun
physically well-developed;	zebra	bear/ayiq
A young man	puppy, gosling	jo`ja, jo`jaxo`roz
Psychological features of humans		
A greedy person	cormorant, coon, dingo, beetle, hound, polecat	pig/cho`chqa, tong`iz
A foul man	ass, canary, dog, hound	pig/cho`chqa

Social features of humans

A miserable man

sitting duck, poor fish, jellyfish

lamb/qo'y

A lying man

chicken, dingo

fox/tulki

An immoral man/woman

polecat

ass/eshak

Intellectual abilities

A clever man/woman

aurochs, bug

horse/ot; fox/tulki

A small-minded man/woman

crab, duck

dog/it

Moreover, there are specific English zoometaphors which were not found in the Uzbek language: “**bat**” – a beautiful Afro-American girl; “**bear**” – physically not attractive woman; “**bovine**” – a heavy man; “**bearcat**” – an attractive woman; “**beaver**” – a man with a beard; “**crow**” – not a beauty; “**shrimp**” – a man of little sizes; “**lobster**” – an awkward man, “**zebra**” – a physically well-constituted man, “**crocodile**”- unattractive woman; “**pilchard**”- low intellectual abilities man; “**turkey**” - low intellectual abilities man.

The positive image of a married woman in the English and Uzbek proverbs

Economic and good at house holding:

The wife is the key to the house.
Men make houses, women homes.
Husbands can earn, but only wives can save.

Not very beautiful and talented:

There is many a good wife that can not sing and dance well.
If you marry a beautiful woman, you marry trouble.

Loyal to her husband and timid:

A king is that poor man whose wife is obedient and chaste.
An obedient wife commands her husband.
A good and virtuous wife is the most precious jewel of ones life.

She is good at house holding:

Biyaning yugurigi yaxshi, xotinning epchili;
Xotin -uy bezakchisi, er-uy ko`makchisi;
Xotinli ro`zg`or- guldir, xotinsiz ro`g`or- cho`ldir.
Xotinsiz uyni ko`r, qaro yerni ko`r.

She is pure and attractive:

Ayolning sarishtasi- Ro`zg`orning farishtasi;
Ayolning sunbuli- yigitning guli;
Xotin- uyning ziynati, er- mehnati;

She is good as a wife and her role is important in the family:

Xotin — uyning chirog'i.
Xotin — umr yo'ldoshi.
Xotin — erning vaziri.

The negative image of a married woman in the English and Uzbek proverbs

Talkativeness and being not able to keep secrets:

There's no music when woman is in the concert.

A silent woman is better than a double-tongued man.

She betrays her husband:

When the good man is from home, the good wives table is soon spread

She is talkative and not able to keep secrets:

Xotinning qaqildog'i — tegirmonning shaqildog'i.

She betrays her husband:

Yomon xotinning o'ynashi ko'p.

Yomon xotin o'lsa, keng to'shak qolar,
Yaxshi xotin o'lsa, mehnat-g'am qolar.

Yomon xotin hayitda eridan chiqar.

The image of a mother is positively assessed in the English proverbs

What the mother sings to the cradle goes all the way down to the grave.

The mothers' heart is the child's schoolroom.

The good mother says not, will you? But gives.

The image of a daughter is connected with expenditure in the English culture:

Two daughters and a back door are three arrant thieves.

The image of a mother is positively assessed in the Uzbek proverbs

Onalik uyning ori bor,

Otalik uyning — zari.

Onang o'ldi — otang o'ldi.

Jannat onalar oyog`i ostidadur.

The image of a daughter is associated with expenditure and they (daughters) are the possessions of their family in the Uzbek culture.

Qiz bersang qo`sh-qo`sh ketar, kelin olsang qo`sh-qo`sh kelar.

Qizi borning- nozi bor.

Qiziga joni achigan kelinini saqlar

The image of a widow is usually described negatively:

Sorrow for a husband is like a pain in the elbow, sharp and short.

A good occasion for courtship is when the widow returns from the funeral.

The rich widow cries with one eye and laughs with the other

The role of a mother-in-law is negative in English proverbs:

Happy is she who marries the son of a dead mother.

The mother-in-law remembers not that she was a daughter-in-law.

There is one good mother-in-law and she is dead.

In the Uzbek family “kundoshlik” is negatively assessed:

Kunda urush bo'lsin desang, kundosh qil.

Kundosh boshingda — tosh,
ko'zingda — yosh.

Kundosh xotin kunda og'riq.

Kundoshing bo'lsa-bo'lsin,

Kundoshbachchang bo'lmasin.

The role of a mother-in-law is negative in Uzbek proverbs

Qaynona qaynaydi,

Kelin aynaydi.

Qaynona qo'lidan yog'lik cho'zma yegandan.

Ona qo'lidan quloq cho'zma yegan yaxshi.

Mother-in-law is always negative, she is seen in terms of danger towards *daughters –in-law*.

Mother-in-law and daughter-in-law are a tempest and a hall storm.

The mother-in-law remembers not that she was a daughter-in-law.

Mother-in-law is always negative, she is seen in terms of danger towards *daughters –in-law*.

Itning yovi — devona,

Kelinning yovi — qaynona.

Kelin bilan qaynona — o't bilan suv.

Kelin bo'ldim — qaynonamga yoqmadim,

Qaynona bo'ldim — kelinimga yoqmadim

The images of men in the English and Uzbek proverbs

The image of a father is positively assessed in the English culture:

Any man can be a father, but it takes a special person to be a dad

Children suck the mother when they are young and the father when they are old.

The image of a step father is always negatively evaluated in English culture:

When a stepmother moves in, the father becomes a stepfather

He who will not obey father, will have to obey stepfather.

From the father comes honour, from the mother comfort.

The role of a father is important and other family members in Uzbek family appreciate it.

Otang o`tirgan uyning tomiga chiqma.

Ota rozi- Xudo rozi.

Otang to`ng`iz bo`lsa ham bog`lab boq

In the Uzbek linguoculture the step-father is also evaluated negatively.

O'gay ota non bermas,

Non bersa ham, jon bermas.

O'gay ota o'kirar,

Yuragidan bo'kirar.

The images of men in the English and Uzbek proverbs

The image of the son-in-law is associated with negative images as well:

Never praise your son-in-law until the year is out.

If your son-in-law is good, you gained a son. If he is bad, you've lost a daughter.

The image of a brother is rather negative than positive:

A friend is worth more than a brother.

The role of a son is associated by a limited number of images:

It is a wise son that knows his own father.

Boys will be boys.

The role of the son-in-law is negatively evaluated as well:

Kuyov quvsa, eshik bog'in tut,

O'g'il quvsa, to'r boshiga o't.

Kuyovning xo'rdasidan o'g'ilning yuvindisi yaxshi.

Ichkuyovdan it afzal.

The image of a brother is very limited:

Akangda bo'lsa, so'raysan,

Uyingda bo'lsa, yalaysan.

The image of a son is more negative than positive.

O`g`il bola- bolamas, bola bo`lib bolamas.

The analysis of the examples shows the following results:

- in both languages the characteristic features of a mother and father are represented by positive images;
- in both languages the features of a son and a daughter are represented by negative images;
- in both languages “a daughter in law, and a son-in-law” are represented by negative images;
- in the Uzbek culture there is a rare social role of a second wife permitted by Islamic religion, and known as “kundoshlik”, which is represented by highly negative images and does not exist in the English culture;
- another role negatively assessed and reflected through negative images in the Uzbek culture is “ichkuyovlik”, denoting “a husband living in the wife’s house”, which is also not reflected in the English language;
- in the English culture “beauty” of a woman is considered to be dangerous and excessive feature;
- in the Uzbek culture a woman should be beautiful.

Thank you for your attention!

Chapter III