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## **Phraseologisms with a Zoonym Component (Based on Azerbaijani and French Fairy Tales)**

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***Abstract:** The study of the linguistic and cultural relations of the peoples of the world remains an urgent problem of modern linguistics. The structurally and genetically differing parallels found in the French and Azerbaijani languages without geographical proximity and long-term cultural-historical ties, tales with a similar and different plot, and similar and different linguistic features of these tales, including phraseological units containing zoonyms used in these tales its comparative study and analysis has a special role from the point of view of defining universals and different characteristics in the world values paradigm.*

*Analysis and comparison of the phraseological fund of different languages is one of the issues in the focus of cognitive linguistics, which is one of the current directions of modern linguistics. Phraseological units play an important role in the creation of both the general and national language landscape of the world, these units, in addition to enriching our speech, reflect the history, national-cultural characteristics, traditions, and national identity of the people. In this regard, the comparative study of zoonym-containing phraseological units used in French and Azerbaijani fairy tales is relevant.*

*Phraseologisms containing zoonyms used in French and Azerbaijani fairy tales play an important role in creating the national language landscape of both languages. In this regard, we have tried to clarify some issues that are the target of debates in our research.*

**Key words:** phraseology, Azerbaijani, French, fairy tale, zoonym, motif.

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## INTRODUCTION

In the linguistic literature, "zoonym" is one of the terms used in research on zoological lexicon. In these studies, "zoonym" means a system of terms with a wide meaning, consisting of emotional-expressive and nominative names for fauna. Zoonyms are considered as a general vocabulary unit, which is a metaphorical variant of zoosemism - proper names of animals, zoomorphism - transferred to humans, with an abstract meaning. These lexical-semantic variants of zoonyms - zoosemism and zoomorphisms - are combined and contrasted according to their meaning.

"Zoological lexicon" is a linguistic term that expresses the understanding of the system of zoolexems. Zoological lexicon includes terms related to fauna and has a large scope. According to Y.G.Yusifov, the formation of the terms "zoonym", "zoomorphism", "zoosemism", "ichthyomorphism" [Gurbanov, 1988: 596] and "herpetomorphism" is closely related to the field of zoological lexicon.

Zoonyms, as a linguistic phenomenon, have always been the object of study by linguists. So, the world-famous O.B. Abakumova, T.V. Kozlova, M.V. Gorbenko, L.B. Beloglazova, V.M. Mokienko, M.Malafeyeva, I.V. Kolkhanskikh, O.V. Lavrova, N.V. Solntseva, T.V. Khakhalkina, Y.S. Sidorova, F.A. Litvin, Y.A. Gutman, as well as Azerbaijani linguists M. Adilov, Kh. Rahimzade, M.Mikayilova, K.T. Gafarova, A. Hajiyeva, A. Mikayilova, I. Gurbanov and other linguists have studied zoonyms from various aspects.

Prof. A.M. Gurbanov divides zoonyms into two parts - general and special zoonyms. He includes species of birds, animals, fish species, insects and reptiles under common zoonyms. Special zoonyms he includes in zooanthronyms - personal names derived from animal names, zootonyms - toponyms derived from animal names, zoohydronyms - hydronyms derived from animal names.

### The main part

When comparing the structure of zoonyms in the phraseology of the French language with the zoonyms of the Azerbaijani language, it becomes clear that the formation structure of some zoonymic units is not similar in these languages. Sometimes there are cases when the same idea expressed in phraseology is reflected in different forms. This is related to the local environment and the possibilities of expression in the languages of both nations.

Researcher S. Karimova writes: "Phraseology has been studied for years not as a separate section, but as part of lexicology, because they are equivalent to words in meaning. Therefore, the question of the meaning expressed by the phraseological combination has always been a focus of interest. As this field developed, of course, the attitude towards the subject of phraseology also changed, the observations made showed that signs of phraseological combination are also found in other language units, and a broad phraseological approach was formed due to the comprehensiveness of its subject" [Karimova, 2021:3].

When comparing the structure of the zoonymic lexicon of the French language with the zoonymic lexicon of the Azerbaijani language, it becomes clear that the formation structure of some zoonymic names is not similar in these languages. To confirm this idea, let's pay attention to the analysis of the composition of several zoonyms in both languages: Merle (m) - blackbird is a simple word in French, but it is a combination of two words in Azerbaijani - black and hen; Faucon (m) - a simple word in Azerbaijani, derived from the words fau and con - like a hawk; Coucou (cou-cou) m - cuckoo bird; dindon (din-don) - Indian rooster and other compound words; Agneau (m) - lamb (male) from which agnelle ( f ) - lamb (female); chien (m) - from the word dog, chienne (f) - hairpin; chat (m) - cat (male)

from the word chatte (f) - cat (female); from the word tigre (m) - tiger (male), tigresse (f) - tiger (female), etc. are used as simple words in the Azerbaijani language.

Most of the zoophraseologisms in the Azerbaijani language were formed as a result of metaphors of domestic and wild animals. For example the idioms such as "There is an elephant bigger than a camel" (an expression indicating that no one has a complete authority) [Phraseological dictionary of the Azerbaijani language, 2015:87], "sleeping in an elephant's ear" (not being interested in anything, being in a dream) [Phraseological dictionary of the Azerbaijani language, 2015:125], "the monkey looks at the mirror, names the stranger" (an expression used for people who do not see their own faults, but look for faults in others) [Phraseological dictionary of the Azerbaijani language, 2015:202] etc..

During our research, it became clear that some of the phraseologisms in French and Azerbaijani fairy tales are zoonyms. Zoonyms, which are the main units of the nominative lexicon, are considered the source of metaphorical word combinations. In the tales of both peoples, a certain part of their phraseology consists of zoonyms.

Researcher G. Safaraliyeva writes: "Zoophraseologisms are a direct reflection of ethno-cultural conditions. Theoretically, any animal name is suitable for naming a human zoomorph, but experience shows that animal names used for this purpose are limited to a certain number. When we look at the wide list of animal names (terrestrial mammals), we see that only a certain part of them are used as components of phraseological units and can create a zoomorphic frame". [Safaraliyeva, 2015:34]

It is an interesting fact that there are almost no phraseological units containing zoonyms in French fairy tales. When comparing enough frames (snake, dog, cat, hen, goat, crow, horse, etc.), and in French fairy tales we recorded only one (owl).

In the French language, canard - duck, puce - louse, lapin - rabbit and other zoomorphisms are used as terms of endearment (terme d'affection). It is known that some of the animal names are considered offensive, so it is worthwhile to study the invective function of these or other zoonyms, whose semantics have a negative evaluation. In order to analyze the problems of identification and description of zoonyms with offensive semantics, it is considered appropriate to use the term "invective lexicon" ("invective oratis" in Latin - obscene/swear lexicon). The invective lexicon consists of words and expressions with the semantics of expressive coloring and evaluation of the addressee's personality in the form of insults, with the aim of humiliating and insulting the object of the speaker's (writer's) speech.

As we mentioned, the zoonomic phraseological unit often observed in French fairy tales is the zoonym "hibou" - "owl".

➤ crier en hibou désespéré – to scream a desperate owl: "En entrant dans un grand bois, si matin qu'il ne voyait qu'à peine son chemin, il entendit un hibou qui criait en hibou désespéré". ("La Belle aux cheveux d'or". Mme d'Aulnoy).

Researcher F. Valiyeva classifies the lexical-semantic structure of ornithonymic phraseology in the Azerbaijani language into two types:

1. Phraseologisms resulting from the metaphorization of natural signs of birds;
2. Anthropocentric-based phraseologisms. [Valiyeva, 2014: 16-18)

The zoophraseologisms we found in Azerbaijani fairy tales are mostly related to the historical and ethnographic features of our people. Zoonyms formed through the metaphorization of animals such as

dogs, horses, goats, crows, cats, foxes, hens, etc., which are more often observed in our stories, legends and fairy tales some customs and traditions are considered legal in relation to ceremonies.

As we mentioned, there are enough phraseological units with zoonyms in the Azerbaijani language. The word "dog" was the most productive component among phraseological units containing zoonyms in Azerbaijani fairy tales.

Phraseological units composed of "dog/dog" lexemes (5 units):

- dog day - hard life: "Their day was a dog day." ("Shirzad");
- what's wrong with your dog?- what are you doing there? what are you doing?: "Where are you going with this honey, why is your dog lost in the forest?" ("Hunter Pirim");
- dog's daughter - curse word: "Hey dog's daughter, where are you?". ("The Tale of Karagash");
- son of a dog - swearing: "This son of a dog king always keeps us and the animals in black" ("Cantiq");
- the daughter of the son of a dog - swearing: "Stop, stop, daughter of the son of a dog." ("The tale of Karagash").

Phraseological units formed by the lexeme "Snake" (3 units):

- Getting out of the mouth of the snake - getting out of a very dangerous situation: "You saved us from the mouth of the snake." ("The tale of Shepherd's son Eyvaz.");
- Struck by a snake - jumped up: "He jumped up and ran away like people who were struck by a snake" ("The Three Princes").

"Proverbs are the history of the people, and the lesson that history gives to the people accepted and confirmed by everyone, whose correctness and accuracy cannot be doubted. The paremic unit, first of all, dominates the consciousness with its righteous spirit. Its axiomatic character is related to the great force of generalization of the expressed logical idea at the judgment level [Proverbs, 2004:9]

Most of the zoophraseologisms observed in our tales also perform the function of proverbs and idioms. As the researcher M. Mirzaliyeva mentioned, "Under implicit conditions, that is, when the text is shortened the proverbs and idioms are converted into phraseological units. Implicitness is an evident example in the law of thrift in language " [Mirzaliyeva, 2009:136].

For example, the association of the famous proverb "The snake gets hates the peppermint, it comes and grows at his door" in "The Tale of the World Beauty and the Yellow Cow" is as follows:

- When the snake hates the peppermint -: "When the snake hates the peppermint, I'm angry with you, girl."
- Phraseological units formed by the lexeme "Horse" (2 units):
- to play horse - to show skill: "I must have dressed as a wrestler for you, mounted a horse and played horse in front of the crowd" ("The Black Minister");
- to ride a demon horse - to get angry: "Seeing this, the king got on a demon horse." ("Boy on a white horse").

Phraseological units formed by the lexeme "goat" (2 units):

- the goat is hungry, the butcher is looking for fat - everyone thinks about his own interests: "Oh, bald, the goat is hungry, the butcher is looking for fat." ("Eloglu");
- the goat spits water - to scold, annoy: "If he says a word, he will have his neck shot, the goat spits water." ("Loyal horse").

Phraseological unit formed by lexeme "cat" (1 unit):

- To take the cat up the tree - to severely punish: "He began to tremble because of fear that now the robbers will come out and take my cat up the tree." ("Muhammad")
- Phraseological unit formed by the lexeme "crow" (1 unit):
- Take one's brain to a crow - to lose one's head: "Men, some people have taken their brains to a crow and say that the mind of a hundred wives is less than the mind of one sparrow." ("As at the beginning, so at the end").

"Bird ongons are the leading symbols of the Oghuz-Turkish world model and are reflected in various branches of Azerbaijani folklore. It is forbidden to hunt or eat the meat of any bird that has become ongo. These taboos determined the sarcal features of bird ongons in the genres of folklore, legends, tales and epics of Azerbaijani-Turkish folklore and led to the codification of ongon birds with simurg, salamander, humai and other names. [Alizadeh, 2008:129]

Simurgh, huma, and salamander birds, which are often found in our fairy tales, are considered symbols of state, happiness, success, and success in a figurative sense.

Researcher R. Alizadeh writes: "Humay found the manifestation of the ancient belief that power is a gift from God in the royal bird." [Alizadeh, 2008:102]

- Phraseological unit formed by the lexeme "Bird" (1 unit):

state bird - a symbol of success: "When the bird was flying, the state bird came and landed on the dervish's head." ("Ahmadi Chakkash").

Phraseological unit formed by lexeme "hen" (1 unit):

- a hen is a hen because it is a hen - when he stood on what he said: "Ahmed said that, a hen is a hen because it is a hen" ("Ahmed, a tailor's apprentice").

Phraseological units formed by means of lexemes naming the body parts of animals can also be attributed to this group. For example:

- don't give a tail - get rid of the collar: "A running fox didn't give a tail". ("Cunning fox").

## The result

Zoonyms occupy a large place in the lexical base of every national language. According to experts, zoonyms can function in all areas of speech as neutral language units. But not literally, but figuratively. That is, during the zoomorphological characterization of people, their activity in the communicative sphere is narrowed. Metaphorization, as one of the methods of naming objects, not only means that words acquire new meanings, but also that words undergo a deep semantic change. Expressions containing zoonyms arose from the close relationship between the human body and nature and the animal world.

From our research, it can be concluded that both French and a certain part of phraseologisms in Azerbaijani fairy tales are appeared as a result is metaphorization of zoonyms. Let's especially note that since the semantic load of expressions falls more on zoonyms, these lexemes are considered the semantic source of phraseologism. Although some of the phraseology with zoonym component was created due to the signs of animals, the other part was created thanks to the history, ethnography, mythological thinking, as well as individual imagination of both peoples.

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