

## LINGUACULTURAL AND ETHNOLINGUISTIC CHARACTERISTICS OF ONOMASTIC UNITS IN UZBEK AND ENGLISH

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### **Abstract**

This article deals with the semantics of phraseological units consisting mainly of antroponyms. It is known that antroponyms form the largest lexical-semantic group of onomastic units. Therefore, in this article, proper nouns have been analyzed in the English and Uzbek language from a linguacultural point of view using several examples.

**Key words:** linguaculturology, phraseological units, semantic features, cultural phenomenon.

**Introduction.** Linguaculturology is a humanitarian subject that examines material and spiritual culture as it is expressed in a living national language and linguistic processes. The search for mechanisms of interaction between language and culture is one of the current issues in modern linguistics, according to Y.A. Belchikov, because "language and culture have a common humanistic basis". [1;32] Linguaculturology's goal is to investigate the ways that language preserves and spreads culture through its constituent parts.

V.A.Maslova divides the development of the science linguaculturology into three periods:

1. The creation of preliminary researches that are the basis for the formation of science;
2. Formation of linguaculturology as a separate field of research;
3. Emergence of linguaculturology as a fundamental, independent science.

Thus, at the beginning of the 21st century, linguaculturology has become one of the leading directions in world linguistics. Linguaculturology studies folk culture as reflected and reinforced in language and discourse. First of all, it studies the myths,



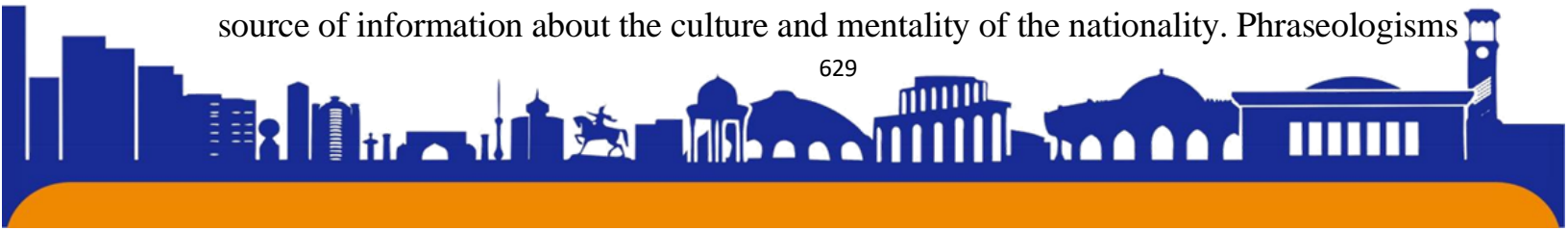
legends, customs, traditions, habits, symbols, etc. of a particular culture. These concepts are related to culture, and they are reinforced in the language in the form of observance.

The appearance of the science of linguaculturology is associated with the name of the German scientist Wilhelm von Humboldt. Because the idea of relationship between language and culture was first put forth by this scientist. The contribution of the Russian scientist Telia play an especially important role in the emergence of this science. [2;288] In addition, scientists such as A.A.Potebnya and L.Weisgerber, H.Glins, H.Hols, U.D.Whitney, D.U,Paul, E.Sepir, B.L.Whorf, G.Brutyran, D.Xaymz also contributed to the development of this field. [3;6]

**Literary review.** Linguaculturology is a science that studies language as a cultural phenomenon, and language and culture in interaction form its object. In particular, according to V.N.Telia, “linguaculturology” is a science that studies the human, or rather, the cultural factor in a person. This means that the center of linguaculturology is a complex of achievements characteristics of the anthropological paradigm of man as a cultural phenomenon.” [2;222] Here it is necessary to mention the opinion of modern Russian linguist V.A.Maslova “language is inseparably linked with culture, it reaches culture, develops in it and expresses it.” [3;9] Adding to the opinion of scientists, it can be said that language and culture are closely related to each other, because the culture of that nation is also reflected in the language of each nation.

According to the researchers, the term “linguoculturology” means Latin. lingua “*language*”, cultura “*processing*”, Greek. logia – “*teaching*”. This term appeared in connection with the research conducted by the Moscow phraseological school (Yu.Stepanov, V.V. Vorobev, V. Shaklein, V.A.Maslova) under the leadership of V.N.Telia.

As stable expressions are more closely related to peoples’ daily lives than other linguistic unions of the language, modern linguistics study on phraseological unit formation in the lingua cultural aspect demonstrates the relationship between language and culture. They were created based on long-standing customs, rituals, and life experiences that have persisted through the ages. Mainly, this characteristic becomes more clear when there are onomastic elements in the structure of the phraseological units. The cause is that onomastic units have developed as a bridge between nation’s past and present life. The phraseological fund of the language is considered a valuable source of information about the culture and mentality of the nationality. Phraseologisms





embody the myths, traditions, narratives, customs, traditions, spirituality, and morals of a particular nationality.

In speech people frequently use stable various phrases mainly figurative expressions in addition to individual words. Phraseological units help to increase our vocabulary and make it more intriguing and lively. Words with a particular valence are referred to as phraseological units. Such phraseological units often have one literal and one metaphorical usage for each of their components. Semantically, phraseological units are somewhat indivisible. Phraseological units are word combinations that have been partially altered.

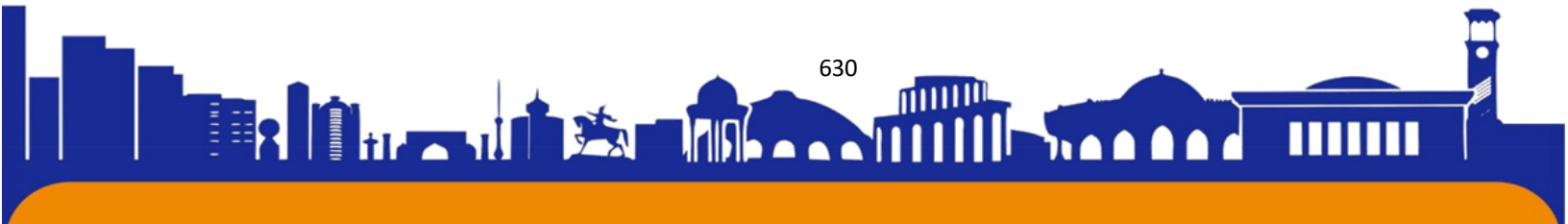
It is well known that a great number of studies on phraseological units have been conducted in the field of world linguistics. In this regard, works by L.A.Bulakhovsky, A.V.Kunin, L.Kulieva, K.Musaev, I.S.Stepanova, I.N.Isabekov, A.V.Urazmetova are of extremely valuable. Z.V.Korzyukova has conducted extensive research on the semantic features of onomastic units in the English language. In her research work, the researcher identified several semas based on their dominance. [4;486]

In Uzbek linguistics Sh.Rakhmatullaev created an explanatory dictionary of phraseological units. [5;406] Also, in the Uzbek language, A.E.Mamatov created a monograph on the formation factors of phraseological units. [6;316] Phraseological units with zoological names have been investigated by G.E.Hakimova. [7;24] Moreover, F.S. Azizova analyzed phraseological units in English and Uzbek based on dictionaries and classified them semantically. [8;56]

**Research Methodology.** In this paper, phraseological units have been examined based on comparative, descriptive and etymological methods. In this study, linguistic and extralinguistic factors which influenced on the antroponymic phraseological units are discussed. These units mainly focused on the historical and cultural associations. Also, the meaning and content of them have been expressed with the help of examples.

**Analysis and results.** In the following examples, we have discussed the meaning and content of the phraseological units with onomastic components in English and Uzbek language, they express the following meanings:

1. The English phrase *“Honest Abe”* is used in the meaning of honesty. It is derived from the nickname of American President Abraham Lincoln. He was considered as an honest politician.





➤ *What we need to restore faith in government is an Honest Abe. Don't trust him, he's just doing the Honest Abe bit.*

2. The following phrases are used in the meaning of weakness: ***“Achilles’ heel”*** means *“weak point, vulnerable side”*. This phrase is originated from Ancient Greek myths. According to The Penguin Dictionary of English Idioms from the legend of Achilles whose body, when a baby, was immersed by his nurse in the river Styx to make him invulnerable (the *Iliad* of Homer) [9;195] ***“weary Willie”*** refers to *“weak person”*.

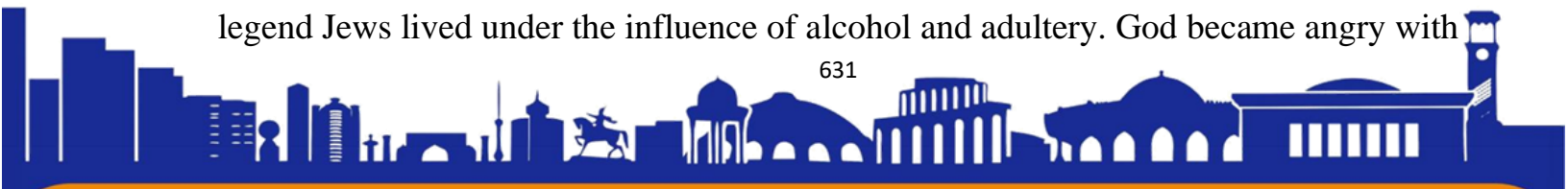
3. *English has always been my Achilles’ heel.*

4. In the meaning of deception, cunning, hypocrisy we use such English idioms. ***“The Arabian nights”*** means *“to deceive”*. ***“Arabian nights”*** is a well-known collection of Persian, Indian and Arabian folktales. The book is commonly known as The Thousand and One Nights because it is said that the legendary Scheherazade told her husband the sultan a different story every night for 1,001 days in order to survive. ***“two- faced Janus”*** or ***Janus-faced”*** . Janus-faced refers to having two different natures or characters two-faced, insincere, deceitful. According to The Penguin Dictionary of English idioms” ***“a Janus”*** means having two faces, front and back, with contradictory expressions. The phrase comes from the Roman god who guarded doors and gates. [9;194]

5. *I don’t trust her – I suspect she’s a bit two-faced Janus.*

6. The next phraseological units are used in the meaning of sin and curse. ***“the curse of Adam”***, ***“the sin of Adam”***. According to tradition the origin has been ascribed to the sin of the first man, Adam, who disobeyed God in eating the forbidden fruit (of knowledge of good and evil) and, in consequence, transmitted his sin and guilt by heredity to his descendants. As a result paradise was declined to him.

7. Another phraseological expressions with proper names have the following meanings such as corruption and filth. English phrase ***“lady of Babylon”*** also known as ***“the whore of Babylone”***, ***“the Babylonian whore”*** means *“light-minded woman, prostitute”*. It is based on Bible stories in which the country of Babylone was considered as a highly sinful, immoral nation. In ancient times immorality and adultery developed. The phrase ***“Sodom and Gomorrah”*** is also described as *“a home of sins”*, *“a land of noise”*, *“disorder”*, *“drunkeness”*, *“fornication”*. According to biblical legend Jews lived under the influence of alcohol and adultery. God became angry with





the people of these cities and inflicted earthquakes and fiery rain. As a result, the cities had been destroyed and their inhabitants disappeared.

8. *The village had a reputation as a modern Sodom and Gomorrah.*

9. There is such a phrase which means wisdom. English phrase **“as wise as Solomon”** meaning *“too clever”, “intelligent”, “shrewd”*. It refers to the biblical King Solomon, well known for his wisdom, sensibility.

10. I have always thought Grandpa was wise as Solomon that’s why I still go to him for advise today.

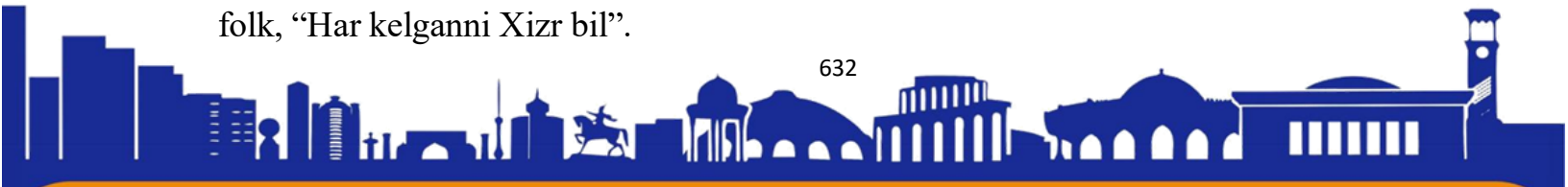
In the above we analyzed the semantics of phraseological units consisting of antroponyms in English. Just as, there are many sets of expressions with proper nouns in the English language, Uzbek language has also a great number of phraseological units containing antroponyms and all of them have its own meaning. Here we try to analyze and classify the structure of the Uzbek phraseological units in the following way.

Also, Uzbek phraseological units consisting of antroponyms can also be subdivided into inner varieties in its turn.

1. The phraseological elements containing historical personages’ names:

**“Bo’ji keldi, Bo’ji keldi, Chingiz bilan Jo’ji keldi.** Three historical names are used in this proverb such as Bo’ji, Jo’ji, Chingiz. They are the names of Mongol invaders. Bo’ji and Jo’ji are the sons of Chenghizkhan. These names are mentioned in this proverb to illustrate the Mongol invasion’s significance in our long history. While hearing these names, the people were surrounded with terror and panic. This is a sign of the Mongol’s cruelty as they invaded Central Asia. That’s why, these names have been used in the folk proverbs and employed in figurative meaning, in the sense of suffering and disaster.

2. The phraseological units with the names of religious-mythological characters: **“Ayamajuz olti kun, qahr aylasa qattiq kun”**. *Ayamajuz* is considered as the name of a character in folk myths. *Ayamajuz* (Arab. ayyom - days, ajuz - old woman) - the last days of winter. Cold and chilly days in the first week of March. Among the people there are sayings about *Ayamajuz* such as *“ayyom kampir olti kun, qahr aylasa yetti kun”*, *“Ayamajuz kirganda to‘qson – bir kunimcha yo‘qsan.”* [10] A phrase **“Xizrni yo‘qlasam bo‘lar ekan”** is used when a desire to see someone suddenly comes true. *Khizr* is a person in Islamic legends, a pious, religious person. *Khizr* is a mythological person that is known as an “remarkable assistant, helper, elderly person”. There is a saying in our folk, *“Har kelganni Xizr bil”*.





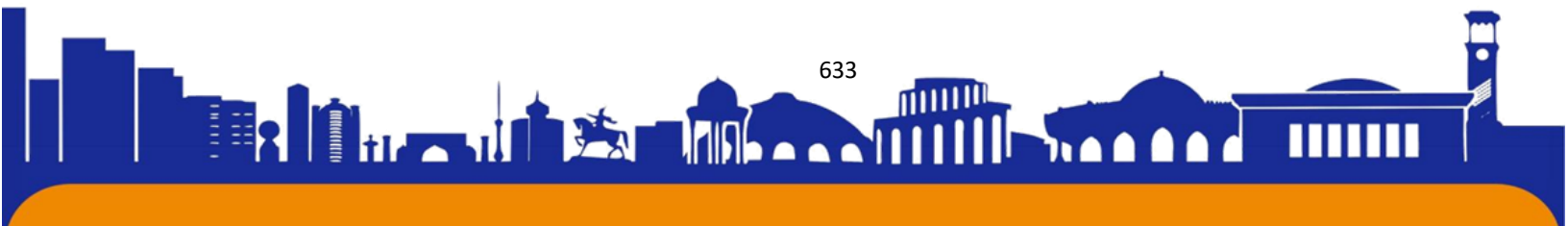
3. The phraseological units including the names of literary works: *“Laylini ko’rish uchun Majnunning ko’zi kerak”*. We know that Layli and Majnun are the characters of Alisher Navoi’s poem. It is well known that Layli was a charming girl. The one that who saw her was unable to see her beauty. That’s why, these names are used symbolically in this proverb in order to feel the beauty of the heart. *“Ishqda Tohir bo’l, ishda mohir bo’l”*.

4. The phraseological units containing pure and traditional Uzbek names *“Aql Hasandir, odob Husan”*. In this proverb the names of twins Hasan and Husan are used with the indirect meaning expressing wisdom – Hasan and good behavior – Husan. *“Ishni Eshmat qiladi, Toshmat lof uradi”*. Here this proverb is used to convey modesty and arrogance. We can state other similar examples. *“Ali desa, Vali deydi”*, *“Xo’ja ko’rsinga”* [11] – the meaning “the task which is done superficially, insincerely, just nominally” *“Hazil,-hazil, hazilni tushunmagan kal Fozil”*, *“Aybni Ali qiladi, kaltakni Vali yeydi”*, *“Alixo’ja – Xo’jaali”*.

**Conclusion.** Proper names are the most significant source of information on the geographical, sociolinguistic, historical, and cultural aspects of native speakers’ lives. In addition, phraseology reflects the uniqueness of people’s history, traditions and way of life. For that reason, the semantics of the most commonly used and basic phraseological units consisting of personal names (antroponyms) in Uzbek and English languages have been discussed. We tried to find out the sources of origin of each word combinations and analyze them from linguacultural point of view as well. As it can be seen that, in both languages all phraseological components were classified into several groups according to emergence sources and we specifically paid attention to the historically associated phraseological units.

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