

ONOMASIOLOGICAL ANALYSIS OF PHRASEOLOGICAL UNITS IN ENGLISH, RUSSIAN AND UZBEK

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*Xorazm viloyati pedagoglarini yangi
metodikalarga o`rgatish milliy markazi*

Tillarni o`qitish metodikasi kafedrasi katta o`qituvchisi

Annotation

In this article proper names in the phraseological units are researched. The development of existence of onomastic component in phraseological units in English, Russian and Uzbek languages are also analyzed in it Key words: *onomastic, phraseological units, proper name, national character.*

Аннотация

В статье исследуются имена собственные во фразеологизмах. В ней также анализируется развитие существования ономастического компонента во фразеологических единицах английского, русского и узбекского языков.

Ключевые слова

ономастика, фразеологизмы, имя собственное, национальный характер.

Annotatsiya

Ushbu maqolada frazeologik birliklardagi o'ziga xoslik o'rganiladi. Unda ingliz, rus, o'zbek tillaridagi frazeologik birliklarda onomastik komponent mavjudligining rivojlanishi ham tahlil qilinadi.

Tayanch so`zlar

onomastik, frazeologik birliklar, atoqli ot, milliy belgi.

Phraseological units include proper names. Most often these are anthroponyms, toponyms and theonyms. It is interesting nowadays to study onomastic phraseology, because it has a national specificity. With the help of such units of the language and the colorful names included in it, we can learn many interesting facts about the traditions and customs of the people, about the material and spiritual culture of our ancestors.

Let us turn to phraseological units with anthroponyms. In the collection of V.I. Dalia out of 30,000 proverbs and sayings 367 contain personal names. We want to dwell on some of them: *показать кузькину мать, лупить как сидорову козу, куда Макар телят не гонял.* Who is this Kuzma, these Sidors and Makar, what are they

famous for, how did they appeared in the phraseology? There is no single answer, of course. However, reflections on this matter are quite appropriate. Often the names in proverbs are symbolic.

Makar in proverbs is shown as a poor and downtrodden person: all the bumps fall on poor Makar; wrote Makarka with his candle end, at Makar's, just warm up the steam. And this poor Makar has nowhere to graze his calves, he is forced to graze them far away, on abandoned pastures. And the place referred to in phraseology is even further away - where even Makar did not drive his calves. This is how the expression can be explained.

Filya, Filka, Filyukha - a simpleton, a fool, a stupid, narrow-minded person. Russian nobles called their servants this name, so it is hardly surprising that such a typed name of a servant acquired the meaning of "stupid and lazy person", became a synonym for many other words that act in the same meaning. In Russian proverbs, Filya acts as a simpleton and a loser: У Фили пили, да Филю и побили; Обули Филю в чертовы лапти. Phraseological unit Filkin's letter has, in addition to the socio-typical coloring, a historical explanation.

The names of Thomas and Yerema are popular in phraseological units. Thomas and Yerema are antipodes. Foma is a thief, a swindler, but smart, and Yerema is a simpleton. Farce heroes were called Foma and Yerema (Foma is not without a mind, Yerema is not without a fishery; Thomas is not very smart, but he has a big bag; Fomka fishes on a chisel; Yerema, Yerema, if you would sit at home, but sharpen the spindles; Yerema's pointer points at home).

The name Varvara is found in many Russian proverbs (they drove Varvara away from someone else's barn; They caught Varvara at someone else's barn; Barbara is nimble in other people's pockets; Varvara snatched the night; Varvara is my aunt, but the truth is my sister).

In Russian there is a word varvar, meaning "rude person, cruel, ignorant." In Uzbek phraseological units, "Aisha Hola" is mentioned. In English, "aunt Sally".

But even by 3 - 4 uses, you can determine which human type symbolizes a proper name.

Special mention should be made of the name Ivan. It is the most common in Russian proverbs. But the meanings of proverbs with this name are of a pronounced opposite character. So, we meet the name Ivan in proverbs that have a negative connotation: валять Ваньку; нашему Ивану нигде нет талану; Иван в дуду играет, а Марья с голоду помирает; по заслугам Ваньку пожаловали двумя столбами с перекладину.

In Uzbek phraseological units there is the presence of the names Ali, Abdukarim, Vali and Khudja. Sometimes they are mentioned for a positive characteristic and sometimes not:

Zamonning ohiri bulsa eshakni oti – Abdukarim. Ali Khuzha Khuzha-Ali – in the meaning anyway.

Proverbs and phraseological units included not only the names of people, but also geographical names, that is, toponyms.

The expression language will bring to Kiyev is used in a situation where we do not know the address, but you can find it out by asking the people you meet. It was on questions that the pilgrims in Kiyev counted when they went from distant places to the “mother of Russian cities” to bow to the Kiyev shrines.

They believed that Kyiv was known to everyone and that it was possible to reach it without even knowing the road, but only by asking about it from people who came across along the way.

Often in phraseological units there are toponyms Moscow, Rus'. Our ancestors considered Moscow a symbol of power, greatness, universal recognition.

They used proverbs when they needed to prove their case: бей в доску, поминай Москву; показать Москву в решето. Москвой и Русью гордились: был не опален, а из Москвы вышел опален; на Руси никто с голоду не помирал.

The origin of the phraseologism Kolomenskaya versta, which characterizes a person of very tall person, is interesting. In Russian folk dialects there are many comparisons with a mile: вытянуться как верста, стоять верстой, ростом с версту - they all characterize a tall, lanky person. The expression Kolomenskaya versta appeared later and is connected with the decree of Tsar Alexey Mikhailovich to put milestones of such magnitude from Moscow to the village of Kolomenskoye, which have not yet been in Russia.

In Uzbek phraseological units, the following phraseological units with toponyms should be distinguished :Бир кўнгил иморати –минг Макка зиерати. The city of Mecca is a holy and most desirable place to visit, and therefore a happy state of mind is compared with a trip to Mecca.

Аҳмоққа Тўйтепа бир қадам- used in the sense - the fool's knee-deep sea (rus).

Бева хотинни Бухородан ит қопар- this saying means that anyone can offend a poor woman who is left without a husband.

Фил тушида Хиндистонни кўрар – here the English version can serve as an equivalent –East or West home is best-езде хорошо а дома лучше (рус)

Эшак Маккага бориб халол бўлмас.-All are not saint that go to the church in the Uzbek version, the image of a donkey is taken, as a very bad person who, even having gone to Mecca, cannot be cleansed of dirt.

Among onomastic phraseological units, phraseological units with theonyms should be singled out, since they reflect people's ideas about the world.

For example, there are many expressions in which the name of the pagan god Perun is used: to throw peruns; crack with thunderbolt; knock you down. The main function of the ancient Slavic pagan god Perun in the minds of the Russian people who adopted the Christian religion, despite the "development of the image", remained the same - to throw thunder and lightning, "to be angry, angry."

Everyone knows the expression Noah's Ark. It reflected the idea of the people about the salvation of the human race. Science has proven that this legend is one of the many ancient legends that existed among many peoples (Greeks, Chinese, Hindus). Floods from time to time crushed sinful and sinless civilizations and seemed to be the most terrible disaster.

Of course, the story of Noah's Ark is just an Old Testament legend. But it poeticizes the holy faith of people in the saving power of the ship. And who knows, perhaps it was composed by those who knew well what kind of wood and how to build reliable ships, which from "antediluvian" times helped a person survive in a fierce battle with the water element

In Uzbek and English phraseological units, Noah's Ark is translated

-Noah's Ark⁷- Нух кемаси. But in the Uzbek phraseological units, in contrast to the English and Russian mov, no theonyms were found. Because for all Muslims there is only one god - Allah. But the names of saints from the Koran are often mentioned in Uzbek phraseological units:

Исо ҳам ўз йулида –Мусо ҳам ўз йулига.

Этик сотиб пайтава олиб юришига

Сув тиласанг Сулаймондан тила

Thus, according to the onomasiological analysis of phraseological units of three languages, we can draw the following conclusions:

1) English and Russian onomastic phraseological units have anthropocentric semantics; in the Uzbek language, anthroponyms in phraseological units are less common

2) In the OFU of the English language selected for analysis, toponyms are much more common than in Russian and Uzbek.

⁷ John Ayto. The Longman Register of new Words. М., Русский язык.1990

3) Ethnonyms are contained in English OFU in greater numbers, they are practically not found in the Russian and Uzbek languages.

4) theonyms and mythonyms exist in English and Russian phraseological units, they were not found in Uzbek ones.

5) among the onomastic phraseological units, there are more of those that describe the character traits and mental abilities of a person, and most of them give a negative description of a person in the English Russian and Uzbek languages.

6) in onomastic phraseological units of the English language that describe the actions and states of a person are much less than others in the Russian and Uzbek languages.

7) English onomastic phraseological units describe the emotional state of a person much more often than the same ones in Russian and Uzbek

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