



ANTHROPONYMS AND THEIR LINGUACULTURAL CHARACTERISTICS.

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ABSTRACT

The semantics of phraseological units, namely antroponyms, is the focus of this article. It is well known that the greatest lexical-semantic group of onomastic units consists of antroponyms. As a result, this article uses multiple instances to study proper nouns in the English and Uzbek languages from a linguacultural perspective.

Introduction. The study of linguistic processes and live national languages as a means of expressing material and spiritual culture is known as linguaculturology, and it is a humanitarian field. Y.A. Belchikov states that since "language and culture have a common humanistic basis," one of the key concerns in modern linguistics is the quest for mechanisms of interaction between language and culture.

The study of linguistics aims to understand how language, through its fundamental elements, transmits and preserves culture.

Three periods characterize the evolution of the science of linguaculturology, according to V.A. Maslova:

1. The development of preliminary studies that serve as the foundation for science;
2. The establishment of linguaculturology as a distinct field of study;
3. The emergence of linguaculturology as a basic, autonomous 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 Teliya play an especially important role in the emergence of this science. 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.Brutyan, D.Xaymz also contributed to the development of this field.

The field of linguaculturology examines language as a cultural phenomena, with the connection between language and culture serving as its focal point. V.N. Teli defines "linguaculturology" in particular as the study of the human being, or more accurately, the cultural component of an individual. This indicates that a collection of accomplishments that embody the anthropological perspective of man as a cultural phenomenon are the core of linguaculturology. V.A. Maslova, a contemporary Russian linguist, once stated that "language is inseparably linked with culture, it reaches culture, develops in it, and expresses it."

This viewpoint must be included here. The researchers define "linguoculturology" as "language in Latin, processing in cultura," and teaching in Greek, logia. This term first arose in relation to the research done by the V.N. Teli-led Moscow phraseological school, which included Yu. Stepanov, V.V. Vorobev, V. Shaklein, and V.A. Maslova. The relationship between language and culture is demonstrated by modern linguistics study on phraseological unit development in the lingua cultural component, since stable expressions are more closely related to peoples' daily lives than other linguistic unions of the language. They were developed on the basis of enduring traditions, ceremonies, and life lessons that have endured across the millennia. This trait mostly becomes apparent when the phraseological units' structures contain onomastic elements. The reason is that onomastic units have emerged as a means of connecting 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. Phrenologists 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. In Uzbek linguistics Sh. Rakhmatullaev created an explanatory dictionary of phraseological units. Also, in the Uzbek language, A.E. Mamatov created a monograph on the formation factors of phraseological units. Phraseological units with zoological names have been investigated by G.E. Hakimova. Moreover, F.S. Azizova analyzed phraseological units in English and Uzbek based on dictionaries and classified them semantically.

Methodology for Research. This work has used etymological, descriptive, and comparative approaches to analyze phraseological units. This study discusses the linguistic and extralinguistic variables that affected the antroponymic phraseological units. The associations with history and culture were the main focus of these divisions. Furthermore, examples have been used to clarify their meaning and content. Results and analysis. The meaning and content of phraseological units containing onomastic

components in the languages of English and Uzbekistan have been covered in the examples that follow. These units convey the following meanings:

1. The term "Honest Abe" in English is used to refer to honesty. It comes from American President Abraham Lincoln's moniker. He was regarded as a politician of integrity.

➤ 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) "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.

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", "drunkenness", "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." 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 Majnunni 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" - 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".

In conclusion. The most important source of data about the historical, sociolinguistic, geographical, and cultural facets of native speakers' life is their proper names. Furthermore, phraseology illustrates the diversity of people's histories, customs, and lifestyles. Because of this, the semantics of the most widely used and fundamental phraseological units in

Uzbek and English—personal names, or antroponyms—have been examined. We made an effort to determine the etymologies of each word combination and to examine them from a linguacultural perspective. As can be observed, every phraseological element in both languages was categorized into multiple groups based on the sources of their emergence, with particular emphasis placed on the phraseological units that have historical associations.

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