

COMPARATIVE ANALYSIS OF ANTHROPONYMS IN ENGLISH AND UZBEK LANGUAGES

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Abstract. In world linguistics, a number of scientific studies are conducted on the theory of phraseological units, and these studies are still ongoing, since phraseological units are formed on the basis of nationality, society develops, ties between nations expand, as well as their mental features. In particular, a comparison of phraseological units of the anthroponymic component with various systemic languages is one of the urgent tasks facing modern linguistics. This article is devoted to the description of the features and scientific classification of phraseological units with a component - anthroponym in the English and Uzbek languages in the context of global linguistics, and also considers the factors of the formation of these units in the linguacultural aspect. It is important to note that phraseological units of the anthroponymic component in the Uzbek language were specially studied, based on modern linguistic achievements.

Key words: phraseological unit, onomastics, anthroponym, biblicalism, reality, component, classification, languages of different systems, folklore characters, legends, myth.

In modern linguistics, the study of the formation of phraseological units in the linguacultural aspect shows the connection between language and culture, since fixed expressions are closely connected with people's lives more than other linguistic unions of the language. They are formed on the basis of centuries-old life experience, traditions and rituals that continue to exist at the present time. Thus, the mental qualities of mankind are clearly seen. Especially when anthroponymic components are present in the structure of phraseological units, this feature becomes even brighter. The reason is that phraseological units with a component - an anthroponym have become a bridge between the past and present life of the nation. Therefore, a special study of phraseological units in languages of different structures, their etymology, structure, semantics and the creation of their classification is one of the important tasks of linguistics.

One of the most important studies that should be mentioned in this area is the diploma work of Z.K. Korzyukova "The Main Aspects of the Functioning of Phraseological Units with Proper Names in the English Language." [Korzyukova Z.V., 2003; 486]. Her study shows the most important characteristic of phraseological units in English linguistics as contradictory components analyzed on the basis of Kunin's "English-Russian Dictionary" [Kunin A.V., 1984; 942]. In her research, she paid great attention to the etymology, linguistic and mental features of phrases, as well as their classification. In Uzbek linguistics, Sh. Rakhmatullaev compiled an explanatory dictionary of phraseological units [Maksmaraimova Sh., 2018; 406]. A.E. Mamatov monographed on the factors of phraseological unit formation in the Uzbek language. [Mamatov A.E., 1999; 316]. B. Reymov conducted research on phraseological units reflecting the emotional state of a person [Reymov B., 2005; 150], M.Vafoeva studied phraseological synonyms in the Uzbek language [Vafoeva M.Yu., 2009; 26], U. Rashidova specifically studied somatic expressions of the Uzbek language [Rashidova U.M., 2018; 22].

Z. Korzyukova, based on English-Russian materials and the views of B. Kunin, classifies phraseological units containing proper names into the following groups: a) old English phraseological

units; b) phraseological units containing borrowed components; c) phraseological units borrowed from American and Australian English [Korzyukova Z.V., 2003; 486]. At the same time, the scientist substantiates each of them with more internal types. In particular, she divides Old English phraseology into the following subgroups:

I. Phraseological units associated with English realities:

1. Phraseological units associated with the names of scientists, kings and famous people. For example, queen Ann is dead; old Bill; mother Bunch; the Admirable Crichton; Davy's dust;
2. Phraseological units associated with the names of literary characters and authors of quotations. For example, Box and Cox; lady Bracknell; British lion; Canterbury tales; Cheshire cat; from China to Peru;
3. Phraseological units derived from the names of military men and sailors: Big Berta; British warm; mother big John; Johny Newcome (Johny Raw).

II. Phraseological units containing an onomastic component:

1. Biblical expressions:
 - a) phraseological units containing the name of Jesus Christ: Christ be with you!; Christ is my witness!; for Christ's sake!;
 - b) phraseological units containing the names of other main characters of the Bible: Aaron's rod; sham Abraham; listen for the wings of Azrael; Balaam's ass;
2. Phraseological units containing proper names borrowed from other languages. According to the researcher, most of these phraseological units were formed in connection with ancient mythology, history and literature. Z. Korzyukova classifies this group as follows:
 - a) English phraseological units originating from ancient Greek myths: Achilles' spear (the spear of Achilles);
 - b) English phraseological units originating from Latin and ancient Roman myths: the bird of Minerva; Neptune's sheep;
 - c) English phraseological units associated with historical facts and names of famous people: Archimedean screw; (the) Augustan age; the massacre of St. Bartholomew;
 - d) English phraseological units borrowed from the French language and literature: Bacchus has drowned more men than Neptune;
 - e) English phraseological units borrowed from other languages: the eye of Greece; Juggernaut car; Lucullean banquet.

III. Phraseological units based on built-in language options. This type of phraseological units originates from American and Australian English. They can be divided into the following subgroups:

- 1) Phraseological units with onomastic components originating from American English. This type of phraseological units also has three different types:
 - a) Phraseological units associated with American realities: one's outward Adam; since Adam was a boy; Prince Albert coat;
 - b) Phraseological units associated with the names of famous Americans: father Benedict Arnold; according to Gunter;
 - c) Phraseological units with the names of characters from American literature: (a wise) man of Gotha; John Henry; to keep up with the Joneses;
- 2) Phraseological units from Australian English: Botany Bay; not for all coffee in Brazil; not for all tea in China.

It should be noted that Z. Korzyukova covered almost all aspects of English folklore, religion, traditions and geography when classifying phraseological units with an anthroponymic component. Thus, a comprehensive system was created in this direction. Although phraseological units have been

deeply studied in Uzbek linguistics, expressions with anthroponymic components have hardly been studied.

Uzbek phraseological units containing anthroponyms can be divided into internal varieties based on Z. Korzyukova's classification:

a) phraseological units containing the names of characters from folklore and literary works: *“Лайлини қўриш учун Мажнуннинг кўзи керак”* [Бердиёров Х., Расулов Р., 1984; 139]. Leyli and Majnun are the characters of Alisher Navoi's quintet. It is known that Leyli was a beautiful girl, but the person who saw her could not see her true beauty. Therefore, in this proverb, these names are symbolically used to feel the beauty of the soul;

b) phraseological units that go with the names of the prophets: *“Даҳюнусдан қолган”* [Рахматуллаев Ш., 1978; 70]. Dahyunus is the name of the prophet Yunus. This word is used in the forms Dahyunus and Dahi Yunus. That is, it is used with an indirect meaning that meant "very, very old." Or another example, *“Исо ҳам ўз йўлига, Мусо ҳам ўз йўлига”*. Jesus is a Christian and Moses is a Jewish prophet. The direction they followed was unique, different from each other, and both considered their own path to be appropriate. The above phrase is used in an indirect sense, expressing the idea of: "don't touch someone's personal feelings and never argue with "you are wrong, I am right." [Рахматуллаев Ш., 1978; 137].

The above classification prevails over the mentality of the Uzbek people. The above analysis and classifications show that there is not much difference when phraseological units are translated from one language to another. In this regard, there is also a similarity in the classification of phraseological units with components - anthroponyms. These phraseological units in the Uzbek language are based on the ancient history, religion and values of the Turkic peoples and form a unique system. Phraseological units with anthroponymic components in English and Uzbek languages combine universal features.

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