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Marjona RADJABOVA

COMPARATIVE STUDY OF PHRASEOLOGICAL UNITS WITH NAMING FEATURES IN NONRELATED LANGUAGES

Дунё тилшунослигида фразеологик бирликлар назариясига оид бир қатор илмий тадқиқотлар олиб борилган ва ҳалигача бу изланишлар давом этмоқда. Чунки фразеологик бирликлар миллийлик асосида шаклланиб, жамият ривожлангани ва миллатлар орасидаги алоқалар мустақамлангани сайин уларга ҳос ментал хусусиятлар кенгайиб боради. Хусусан, ономастик компонентли фразеологик бирликларни турли тизимли тиллар қиёсида текшириш замонавий тилшунослик олдида турган долзарб вазифалардан биридир. Ушбу мақола жаҳон тилшунослиги контекстида инглиз, рус ва ўзбек тилларидаги ономастик таркибли фразеологик бирликларга ҳос хусусиятларни ёритиш ва унинг илмий таснифини амалга оширишга бағишланган бўлиб, мазкур бирликларнинг шаклланиш омиллари лингвокультурологик аспектда текширилган. Энг асосийси, ўзбек тилидаги ономастик компонентли фразеологик бирликлар замонавий тилшунослик ютуқлари асосида маҳсуе текширилган.

Калит сўзлар: фразеологик бирлик, ономастика, антропоним, топоним, этноним, астроним, библеизм, реалия, зооним, ойконим, компонент, тасниф, турли тизимли тиллар, фольклор персонажлари, ривоят, афсона.

В мировой лингвистике ведется ряд научных исследований по теории фразеологических единиц, и эти исследования продолжаются до сих пор, поскольку фразеологические единицы формируются на основе национальности, развивается общество, расширяются связи между нациями, а также их ментальные особенности. В частности, сравнение фразеологических единиц ономастического компонента с различными системными языками является одной из актуальных задач, стоящих перед современной лингвистикой. Данная статья посвящена описанию особенностей и научной классификации фразеологических единиц ономастического состава в английском, русском и узбекском языках в контексте глобальной лингвистики, а также рассмотрены факторы формирования этих единиц в лингвокультурологическом аспекте. Самое главное, что фразеологические единицы ономастического компонента в узбекском языке были специально исследованы на основе современных лингвистических достижений.

Ключевые слова: фразеологическая единица, ономастика, антропоним, топоним, этноним, астроним, библеизм, реалия, зооним, ойконим, компонент, классификация, разносистемные языки, фольклорные персонажи, предания, миф.

In the world linguistics several researches on the theory of phraseological units have been carried out and they are still in the process because phraseological units are formed on the basis of traditions which have been strengthening along with the development of society and the relationships between nations. Particularly, researching phraseological units carrying onomastic features in comparison with other systems of languages puts forward one of the

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topical tasks for modern linguistics. The following article is devoted to the study of the features of phraseological units with onomastic features in the English, Russian and Uzbek languages as well as creating their scientific classification and checking them under the lingua cultural aspects. Basically, Uzbek phraseological units with onomastic features are researched based on the achievements in modern linguistics.

Key words: *phraseological units, onomastics, anthroponyms, toponyms, ethonyms, astronym, bibleism, realia, zoonyms, oiconyms, component, classification, different system languages, folklore personages, legends, myths.*

In modern linguistics study of phraseological units formation in lingua cultural aspect shows the relation between language and culture as fixed expressions are closely related to the life of the people more than other linguistic unions of the language. They are formed on the basis of centuries-old life experiences, traditions and rituals which continue to at present. Thus, mental qualities are clearly noticed. Especially, when there are onomastic components in the structure of the phraseological units, this feature becomes even more radiant. The reason is that onomastic units have become the bridge between nation's past and present life. Therefore, special study of phraseological units in various structural languages, their etymology, structure, semantics, and creating their classification is one of the important tasks of linguistics.

It is known that a series of researches on phraseological units in world linguistics have been conducted. Consequently, the works of L.A.Bulakhovsky [Bulakhovskiy L.A., 1952; 448], A.B.Кунин [Kunin A.V., 1986; 336], Л.Кулиева [Kuliyeva L., 2004; 24], К.Мусаев [Musayev K., 1988; 24], И.С.Степанова [Stepanova I.S., 1984; 20], Е.Ф.Арсентьева [Bulakhovskiy L.A., 1952; 16], И.Н.Исабеков [Isabekov I.N., 2004; 24] А.В.Уразметова [Urazmetova A.V., 2006; 196] are of great importance in this regard. In the system of different languages E.F.Artsenteva carried out comparative analysis of phraseological units representing human nature; I.Stepanova examined the Russian and English language systems of phraseological units related to flower names. I.Isabekov studied the problems of translation of phraseological units in the Kyrgyz and Russian languages. One of the most important researches should be mentioned in this area is the thesis paper by Z.K.Korzyukova on "The main aspects of the function of the phraseological units with English proper names". [Korzyukova Z.V., 2003; 486]. Her research features the most important characteristic of phraseological units in English linguistics as inconsistent components, analyzed on the basis of the "English-Russian dictionary" by Kunin [Kunin A.V., 1984; 942]. In her research she put much emphasis on the etymology, linguistic and mental features of phrases and the classification of them as well.

In the Uzbek linguistics Sh. Rakhmatullayev compiled an explanatory dictionary of phraseological units [Maxmaraimova Sh., 2018; 406]. A.E. Mamatov monographed the factors of formation of phraseological units in the Uzbek language. [Mamatov A.E., 1999; 316]. B. Reimov conducted his research on the phraseological units representing the emotional state of a man [Reimov B., 2005; 150], G. E. Hakimova studied phraseological units with zoological names [Hakimova

G.E., 2008; 24], M. Vafoeva researched the phraseological synonyms in the Uzbek language [Vafoeva M. Y., 2009; 26], U. Rashidova specifically studied the somatic expressions of the Uzbek language [Rashidova U.M., 2018; 22]. However, the phraseological units containing place names in different languages have not been fully studied. In this research, we focus on the dissemination and classification of the features and structure of the phraseological units with onomastic components, based on the materials of various structural linguistics as well as monographs and dissertations conducted in the field of the English, Russian and Uzbek linguistics. Russian linguist L.A. Bulakhovsky describes the origination of phraseological units with onomastic components as follows:

1) Formed on the basis of proverbs and stories 2) Formed on basis of vocational vocabulary 3) Formed on the basis of jokes and anecdotes 4) Originated from the images and fragments in the Bible 5) Formed under the influence of countries of the antique world 6) Formed on the basis of the translation of foreign expressions 7) Formed on the basis of the wise words of writers 8) Formed on the basis of quotes made by famous people's life experiences [Bulakhovskiy L.A., 1952; 448].

A. Babkin connects the process of the origination of phraseological units containing onomastic components with speech (main source), writers' language, literary language, folklore and foreign language materials [Babkin A.M., 1968; 26].

One of the newest researches in this area is the PhD. dissertation research conducted by A. Urazmetova. She carried out her research from the point of view of toponyms and made up the classification of phraseological units based on the English and French language materials. She classified toponyms into oiconyms, choronyms, urbanonyms, hydronyms, oronyms, drimonyms and legendary toponyms. [Urazmetova A.V., 2006; 196]. Russian scientist A.V. Kunin's classifies the emergence of the contemporary English language phraseological units into three groups: 1) Ancient phraseological units (they are created by people on the basis of their wisdom and linguistic sensibility; many phraseological units reflect English culture, realities, traditions, rituals and their beliefs; the roots of a number of statements are linked to vocational lexicon). 2) Phraseological units acquired from foreign languages. 3) Expressions from the American variety of the English language [Kunin A.V., 1972; 288]. Z. Korzyukova on the basis of English and Russian materials and based on B. Kunin's views, classifies phraseological units containing proper names into the following groups: a) Ancient English phraseological units. b) Phraseological units containing borrowed components c) Phraseological units borrowed from the American and Australian English languages [Korzyukova Z.V., 2003; 486]. At the same time, the scholar substantiates each of them with more inner types. In particular, she divides the old English phraseology into the following inner groups:

I. The phraseological units associated with English realias. These include pure English names, English counties, islands, cities and rivers, attractions, as well as the words containing the phrases London, England, and English. For example: live in Bermudas, in plain English, a smart Aleck, Tom and Jerry shop;

2. The phraseological units associated with the names of English scholars, kings and famous people. For instance, queen Ann is dead; old Bill (the Bill); mother Bunch; the Admirable Crichton; Davy's dust;

3. The phraseological units related to the names of the characters in the English literature and the authors of wise words. For example, Box and Cox; lady Bracknell; British lion; Canterbury tales; Cheshire cat; from China to Peru;

4. The phraseological units representing the traditions and customs of English people: East or West home is best; an Englishman's home (house) is his castle; Jack-in-the-green;

5. The phraseological units related to English narratives: Fortunatus's cap; king Log; sir Mo (r)dred; Mumbo Jumbo;

6. The phraseological units related to historical facts: send smb. to Coventry; Gretna Green (Scotch) marriage; Kilkenny cats; the Newgate Calendar;

7. The phraseological units originated from the job names related to military and sailors: Big Berta; British warm; mother big John; Johnny Newcome (Johnny Raw);

8. The phraseological units containing astronoms (as well as the names of planets, months, direction of the Earth): black Friday; good Friday; full of the Moon; promise the Moon; (there is) nothing new under the Sun.

II. The phraseological units that contain an onomastic component. This group is subdivided into the following subdivision.

1. Bibleisms:

a) the phraseological units containing Adam's name (Adam allahu'salm): Adam's ale; an Adam's apple; Adam's rib; begin with Adam; son of Adam; the old Adam;

b) the phraseological units containing Jesus Christ's name: Christ be with you!; Christ is my witness!; for Christ's sake!;

c) the 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;

d) the phraseological units containing the names of nations mentioned in the Bible: Egyptian darkness; Gog and Magog; wandering Jew; a good Samaritan;

e) the phraseological units containing place names in the Bible: (the) tower of Babel; (the) confusion of Babylon; lady (the whore) of Babylon; bull of Bashan; corn in Egypt; spoil the Egyptians;

2. The phraseological units containing proper names borrowed from other languages. According to the researcher, the majority of such phraseological units were formed in connection with ancient mythology, history and literature. Z. Korzyukova classifies this group as follows:

a) the English phraseological units originating from Ancient Greek myths: Achilles' heel (the heel of Achilles); Achilles' spear (the spear of Achilles);

b) the English phraseological units originating from Latin and Ancient Rome myths: Cupid's bow; by Jupiter; Lares and Penates; the bird of Minerva; Neptune's sheep;

c) the English phraseological units related to the names of personages, the names of literary works as well as the quotes of foreign authors: to rub Aladdin's

lamp; Aladdin's palace; Alnaschar dream; the Arabian nights; Attic salt; Barmecide feast; lord Faunterloy suit;

d) the English phraseological units related to historical facts and the names of famous people: Aesopian (Aesopic) language; Archimedean screw; (the) Augustan age; the massacre of St. Bartholomew; appeal to Caesar;

e) the English phraseological units borrowed from the French language and literature: Arcadia (Arcadyf; Arcadian) simplicity; Bacchus has drowned more men than Neptune; Buridan's ass;

f) the English phraseological units borrowed from other languages: glory to Allah!; Arabian bird; the star of David; the eye of Greece; Juggernaut car; Lucullan banquet; if the mountain will not come to Mahomet (Muhammad).

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

1) Phraseological units with onomastic components originated from American English. This type of phraseological units also has three different types:

a) The phraseological units associated with American realias: Acapulco gold; one's outward Adam; since Adam was a boy; Prince Albert coat; American plan;

b) The phraseological units related to the names of famous American people: father Abraham; Annie Oakley; Benedict Arnold; according to Gunter; Harvey Wallbanger;

c) The phraseological units with the names of the characters of American Literature: Dennis the Minace; (a wise) man of Gotha; John Henry; to keep up with the Joneses;

2) Phraseological units originated from Australian English: Australian ballot; Botany Bay; not for all coffee in Brazil; not for all tea in China.

It is worth mentioning that Z. Korzyukova has encompassed almost all aspects of the English folklore, religion, traditions and geography in classifying the phraseological units with onomastic component. Thus, a comprehensive system has been established in this direction. At the same time, the scholar examined the phraseological units with an onomastic component in terms of Russian linguistics and provided a substantial classification:

I. Ancient Russian phraseological units that come with proper nouns. The researcher divides this group into several subgroups as well:

1. The phraseological units based on Russian realias. This group includes the words originated from Russian names, surnames, cities, provinces, regions, rivers, sights, and also phrases containing the word "Russian". These phraseological units are further subdivided into internal groups:

a) the phraseological units containing original Russian antroponyms: тётка Арина на двое говорила, Ванька дома – шапка нет, шапка дома – Ваньки нет, показать Кузькину мать.

b) the phraseological units containing Russian place names and ethnic names: язык до Киева доведет, Москва слезам не верит, Русская рулетка, прилетел гусь на Русь – погостит да улетит;

с) not pure Russian phraseological units: петъ с Вавилонами; разводить Вавилоны языком; сущий Италияец; Китайские церемонии; подаришь уехал в Париж, незванный (непрошенный) гость хуже Татарина;

2. The Russian phraseological units containing the names of scientists and famous people of the country: Гришка Отрепьев; Кондрашка хватил (стукнул); шапка Мономаха; Шемякин суд;

3. The phraseological units related to the names of the personages of Russian literature and fairy tales as well as the quotes of famous people: доктор Айболит, наши предки Рим спасли, Эллочка – людоедка, все смешаюсь в доме Облонских;

4. The phraseological units describing Russian traditions and rituals: играть на Демидов счёт; брось Емеля, не твоя неделя; мели, Емеля, твоя неделя; дорого яичко во Христов день;

5. The phraseological units connected with myth: Емеля-дурачок; Иван-царевич; Илья-Муромец; куда Макар телят не гонял; пошел к Макару телят пасти;

6. The phraseological units connected with historical facts: пропал, как Бекович; Белгородский кисель; Казанская (казанский) сирота; Мамай воевал; от копеечной свечи (свечки) Москва сгорела; отогрелся в Москве, пропал, как француз в Москве; погиб, как швед под Полтавой; Филькина грамота;

7. The phraseological units containing astronums: быть между небом и Землей; край Земли; на краю Земли; как небо от Земли; как (будто/словно/точно) сквозь Землю провалился; рай Земной; под Луной; ничто не ново под Луной;

II. Borrowed Russian phraseological units. The researcher subdivided this group into the following subgroups:

1) Bibleisms:

a) the phraseological units containing Adam's: ветхий Адам; в костюме Адама; от (с) Адама; Адамовы веки; Адамов грех; Адамова кость; Адамовы слезы; Адамово яблоко; сын Адама;

b) the phraseological units containing Jesus Christ's name: Христова невеста; Христовым именем; Христом-богом; Христос с тобой; не дивья богородице, коли сын Христос;

c) the phraseological units containing the names of other main characters of Bible: в костюме Евы; дочь Евы; беден, как Иов (Ир/ Лазарь); терпеливый как Иов; мудрый как Соломон; суд Соломона; Соломоново решение;

d) the phraseological units containing the names of nations mentioned in the Bible: Гог и Магог (Тога и Магога); вечный Жид; страха ради Иудейска; добрый Самаритянин;

e) the phraseological units containing place names in the bible: Вавилонская блудница; Вавилонское столпотворение; Вавилонское пленение; казнь Египетская; Египетский плен; Содом и Гоморра; переправиться через Стикс.

2. The phraseological units containing proper names borrowed from other languages.

a) the Russian phraseological units originating from Ancient Greek myths: Авгиевы конюшни; Геркулесов труд; Дамон и Пифиас; ящик Пандоры; Филемон и Бавкида; огни св.Эльма;

b) the Russian phraseological units originating from Latin and Ancient Rome myths; до Греческих календ; Лукуллов пир; сын Марса; колесо Фортуны; баловень Фортуны; делать (сделать) Фортуну; клянусь Юпитером;

c) the Russian phraseological units related to the names of personages, the names of literary works as well as the quotes of foreign authors: волшебный дворец Аладдина; потереть лампу Аладдина; Арабские сказки; сады Армиды; Аттичская соль; Британский лев; Гулливер и лилипуты; то Магомет идет к горе; тайны Мадридского двора; мой дорогой Уотсон; Шерлок Холмс;

d) the Russian phraseological units related to historical facts and the names of famous people: век Августа; Американский дядюшка; Афинские вечера; Драконовские законы; Итальянская забастовка; пойти в Каноссу; Лукуллов пир; Пиррова победа; Сиамские близнецы; Спартанское воспитание; жена Цезаря – вне подозрений;

e) the Russian phraseological units borrowed from the French language and literature: Бальзаковский возраст; Буриданов осел; Вакх (Бахус) утопил больше людей, чем Нептун; дон Жуан; Рауль Синяя Борода; Фигаро здесь (тут), Фигаро там; Тартарен из Тараскона;

If we pay attention to the above mentioned classification, we can notice that in the Russian language lexicon there are no phraseological units originating from the ranks of soldiers and sailors based on internal language capabilities. No matter how similar the Russian and English languages are, there can be noticed differences between the phraseological units based on their geographical location and the specific mentalities of the people. There is another aspect to consider. Koryuzova created an excellent classification of phraseologic units with an onomastic component, and in her study she explained the origin of these phraseological units taking into account the common features and national differences of the Russian and English people. In this case it should be mentioned that the phraseological units consist of two or more words, the meaning of which is equal to one word that represent the indirect meaning. However, Korusikova interprets the units of one word (eg Abigail, Antaeus, Babbit) as a phraseological unit. It is difficult to agree to this statement. In our view, the scholar when naming one word as a phrase, she pointed out the use of a single word in this expression, which can be used in indirect meaning. Although the phraseological units were deeply examined tested in the Uzbek linguistics, the expressions with an onomastic components were not studied. As a result of our observations, we try to analyze and classify the structure of the Uzbek phraseological units in the following way:

1. The phraselological units containing antroponyms. 2. The phraselological units containing toponyms. 3. The phraselological units containing zoological names.

The Uzbek phraselological units containing antroponyms can be subdivided into internal varieties based on classification Z.Korsyukova.

I. The phraselological units containing anthroponyms :

a) phraselological units with mythological characters: “Аямажуз олти кун, қакри келса қаттиқ кун [Berdiyrov H., Rasulov R., 1984; 26]. Ayamajuz is

the name of a character in folk myths. According to the myths, the phenomenon of seasons change in nature is expressed in the primitive thought of the people by this image. He had ninety sons, and every one of them was assigned to make each day of the winter cold. If it's hot in the winter months, Ayamajuz sends her "colds" a week before Navruz, and says to her sons, "You have not got to come to me one day" [Shomaqsudov Sh., Shorahmedov Sh., 2001; 21-22;]. The following proverb points to this mythological phenomenon. "If he turns red, Khizr will come out of the way". Khizr is a mythological figure that serves as an "extraordinary assistant in the Uzbek folklore, a helper, an elderly person" [Maxmaraimova Sh., 2018; 85]. In this proverb, Khizr was used in the same sense;

b) the phraseological units containing the names historical personages; "Бўжи келди, Бўжи келди, Чингиз билан Жўжи келди" [Berdiyurov H., Rasulov R., 1984; 68]. There are three historical names in this proverb: Bo'ji, Chingiz, and Jo'ji. These are the names of Mongol invaders, the sons of Chengizkhan. The purpose of mentioning these names in this proverb is to show the Mongol invasion in our long history. The people were afraid of their arrival and felt that they would be destroyed. In this regard, these names have been part of the folk proverbs and used in indirect meaning. According to the tradition of the Uzbek people, this proverb was used to intimidate the child if the child was not obeying their parents [Shomaqsudov Sh., Shorahmedov Sh., 2001; 62];

c) the phraseological units containing the names of the characters from folklore and literary works; "Лайлини кўриш учун Мажнуннинг кўзи керак" [Berdiyurov H., Rasulov R., 1984; 139]. Layli and Majnun are the characters of Alisher Navoi's poem. It is known that Leyla was a pretty girl. The person who saw her could not see her beauty. Therefore, in this proverb, these names are used symbolically in order to feel the beauty of the heart;

d) the phraseological units that come with the names of the prophets; "Дахюнусдан қолган" [Rahmatullayev Sh., 1978; 70]. Daqyunus is the name of the prophet Yunus. This word is used in Daqyunus and Daqi Yunus forms. That is, it is used with the indirect meaning which meant "very, very old". Or another example, "Исо ҳам ўз йўлига, Мусо ҳам ўз йўлига (Jesus is on his way, and Moses is on his way)". 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 appropriate. The above mentioned phrase is used in indirect meaning expressing such idea: "do not touch someone's personal feelings and never argue on "you are wrong, I am right." [Shomaqsudov Sh., Shorahmedov Sh., 2001; 137];

e) the phraseological units containing pure Uzbek names: "Аҳл Ҳасандир, одоб хусан" [Berdiyurov H., Rasulov R., 1984; 34]. Here Hasan and Husan are the names of twins and used with the indirect meaning expressing wisdom (Hasan) and good behavior (Husan).

II. The phraseological units containing toponyms have also the following varieties:

a) the phraseological units containing countries, cities names. For example, «Токни қирқмасак, Қашқарга етади» [Berdiyurov H., Rasulov R., 1984; 201]. In

fact, Kashgar represents the name of the city. Since the distance between our region and Kashgar is too remote, this place is used with indirect meaning. That is, if the vine is not cut in time, it will grow. From this point of view, the oiconyms serves here to represent indirect meaning;

b) the phraseological units with the names of historical places. For example, “Туяни миниб, Туронни кўзла” [Berdiyurov H., Rasulov R., 1984; 207]. In this example the word Turan is mentioned which is an ancient historical place and the hint is given to the camel rider heading towards a long journey;

c) the phraseological units with the names of mountains. For example, “Дўст тоғи – Қоф тоғи” [Berdiyurov H., Rasulov R., 1984; 207]. The name of Mount Qof is found in the ancient Iranian myths and in the works of the famous King Firdavs. According to mythological views, Samurgh bird lives on Mount Qof. The boundary of this mountain range is called India. This is a legendary place that covers the whole of the earth [Maxmaraimova Sh., 2018; 82]. The word friendship is compared to Mount Qof, encompassing the wide territory as Mount Qof does. Or, “Where dog does its work – in the Garden of Eram”. In this sense, the dog can do any its bad habit in sacred places like Garden of Eram. In indirect meaning it means that “there are people who, even in a good conversation, can spoil it with their senseless words and spoil people’s mood. [Shomaqsudov Sh., Shorahmedov Sh., 2001; 142].

d) the phraseological units with the names of sacred place. For example, “Тошкентнинг тарихини еган чумчуқ Маккадан ҳам қайтиб келади” [Berdiyurov H., Rasulov R., 1984; 203]. Mecca is the sacred place of Muslims, the house of Allah. However, this city is located in Saudi Arabia and is close to the equator so there is almost no winter and warm weather is always maintained. Tashkent is a beautiful nature city surrounded by cool mountains. In this sense, the city of Tashkent is compared to a holy place.

III. The phraseological units containing zoological names are usually used in indirect meaning with the names of dogs. “Ёмон итнинг номи Бўрибосар бўлар эмиш”. There are some synonymic variations of the sentence; “Итнинг оти – Бойтеват”. Usually, dogs are named as “Бойтеват”, “Бўрибосар”, “Арслон”, “Қоқлон” in the Uzbek language. Boytevat is actually a maid servant. If someone is having a wedding in their home, too many people come to this wedding, and if they get bored, they will say: “How did it end?” [Shomaqsudov Sh., Shorahmedov Sh., 2001; 147]. That is, there is mockery and cynicism that everyone told about the wedding. The classification given above prevails to reveal the mentality of the Uzbek people. The above mentioned analysis and classifications show that there is a link between the content and classification of phraseological units in the English and Russian languages with the onomastic component, because these peoples have traditionally been similar in customs and traditions. Therefore, there is no big difference when the phraseological units are translated from one language into another. In this respect, there is also similarity in the classification of phraseological units with onomastic components. 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. The phraseological units with onomastic components in the English, Russian and Uzbek languages combine universal features.

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