

5-24-2021

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Recommended Citation

Kurbonova, Gulsara Sodikovna (2021) "LINGUOCULTURAL PECULIARITIES OF PHRASEOLOGISMS SPECIFIC IN EASTERN CULTURE," *Scientific reports of Bukhara State University*. Vol. 5 : Iss. 2 , Article 4.
DOI: 10.52297/2181-1466/2021/5/2/4

Available at: <https://uzjournals.edu.uz/buxdu/vol5/iss2/4>

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LINGUOCULTURAL PECULIARITIES OF PHRASEOLOGISMS
SPECIFIC IN EASTERN CULTURE

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Abstract:

Introduction. In order to study phraseology from the perspective of an anthropological paradigm, it is certainly important not to overlook human-related issues, as in the study phraseological units, proper anthroponymic components of phraseological units were studied in an anthropocentric nature. Anthroponyms have a special place in the language with their semantic and methodological features, which distinguish them from other lexical units of the language. This requires conducting onomastic research in a synchronous and diachronic manner on the basis of comparative-historical study. Indeed, the phraseological units associated with nouns have social significance and reflect the culture and social life of a society. The system of images embodied in the phraseological structure of the language, in turn, serves to convey national-cultural experience and traditions of the people.

Research methods. The study used the methods of component and stylistic analysis within the framework of the linguistic picture of the world based on the system-structural paradigms. It is noted that phraseological units differ from other linguistic units in that they provide imagery, expressiveness and emotionality to speech. The main attention is paid to the definition of national and cultural features of phraseological units with anthroponic components of the Uzbek language, expressing different socio-cultural cultures of the East.

Results and discussions. Scientific novelty lies in the study of determining the sources of origin of phraseological units with anthroponymic components in the Uzbek language on the basis of phraseological units associated with traditional names, national folklore, the history of the people, with real historical figures and characters from literary works. As a result, it was determined that the system of images in the composition of phraseological units is associated with the physical, social or spiritual culture of the nation and the formation of its worldview, and therefore they acquire special significance due to the fact that they contain information about the national and cultural experience of that nation, its traditions and customs.

Conclusion. sources of origin for phraseological units with anthroponymic components in the Uzbek languages are determined on the basis of phraseological units associated with traditional names, national folklore, history of the people, names of real historical figures and characters from literary works.

Keywords: phraseology, phraseology with anthroponomical component, cultural heritage, customs, values, folk legends, historical figures, traditional names, religious concepts.

Introduction. Since the lexical and phraseological system of any language is changing, evolving and enriching, also because it is considered as an event that serves to elevate the culture of speech, the interest in the study of phraseology in world linguistics always serves to reveal new aspects of it. In Uzbek linguistics, it should be noted that Turkic scholars E.D. Polivanov [9], Ya. Pinkhasov [10], Uzbek researchers Sh. Rakhmatullaev [11], H. Berdiyurov [3], E. Umarkhodjaev [16], A. Mamatov [7], B. Yuldashev [4] monographic research is devoted to the solution of problems of Uzbek phraseology. Although the analysis of phraseology in science considering semantic, structural-grammatical and methodological-pragmatic is enough, there are still problems to be solved in the comparative study of phraseological meaning, phraseological system, origin, sources, historical development and national-cultural aspects of phraseology. Phraseological units –are a multifaceted phenomenon. Therefore, its methods of analysis are also diverse. These include phraseological-identification, contextological, variation, two-way synchronous-comparative analysis, comparative-diachronic analysis, structural-typological analysis methods. Uzbek linguistics has also benefited from the achievements of world linguistics in the field of phraseology. A number of studies have been conducted on the issues of studying phraseological units in Uzbek linguistics, their relation to proverbs and phrases. It should be noted that the work of Sh. Rakhmatullaev on Uzbek phraseology in Uzbek linguistics is noteworthy. The scientist theoretically explained the differences and similarities of phraseology from lexical phenomena. In his book, ‘The Beauty of Our Speech’ (“Nutqimiz ko’rki”), he describes a fixed expressions as a phraseological unit, consisting of more than one lexical unit, meaning a compound metaphorical equivalent to a phrase or sentence in its structure. [11].

As A.E. Mamatov noted, phraseology is understood in a narrow and broad sense in Uzbek linguistics as well as in world linguistics. In general, in terms of the figurative meaning of phraseologies and their pre-existing presence in the language, they should be understood only in a broad sense [7]. Those who understand phraseology in the narrow sense of stable idiomatic combinations of portable meaning, such as make a mouse's nest a thousand coins (сичқоннинг иини минг танга қилмоқ); looking forward eagerly (кўзи тўрт бўлмоқ); Alihoja Khoja Ali (Алихўжа Хўжа Али); What a way to Toytera (Тўйтепа нима йўл), Those who understand phraseology in the broadest sense believe that proverbs and aphorisms such as God’s wish (Худо буюриптими); Master is bewildered (Устаси-гаранг), fellow is dabbler (Шогирди-фаранг); Much talk, little work (Гап десанг қоп-қоп, иш десанг Самарқанддан топ) should be studied as part of a phraseological unit.

Linguists who understand phraseology in a broad sense argue that the lower limit of a fixed expression with a complex meaning, which is the object of phraseology, consists of at least two components, and the upper limit consists of complex sentences. In addition to fixed and portable compounds, they include other units of the proverbial and aphoristic type. Sh. Rahmatullaev also interprets phraseology in a narrow sense and reveals the different aspects of proverbs, proverbs, aphorisms, words of wisdom with phraseological expressions.

According to Turkic scholar Y.D. Pinkhasov, Sh. Rakhmatullaev based his proverbs and aphorisms on their communicative unity and predicative character,

which is based not on a lexical concept, but on a sentence (idea). But proverbs, like metaphors, have a figurative meaning. Therefore, it is appropriate to include these units of language in the list of phraseological units. It can be observed that this opinion of Ya.D. Pinkhasov was followed in the researches of H. Berdiyev, G. Salomov, R. Rasulov and B. Yuldashev.

However, in the study of phraseological units it is important to take into account their structure, imagery, motivation, features of emotional expressiveness, on this basis to reveal the universal and national characteristics of phraseological units.

Materials and methods. It should be noted that the study of phraseological units in Uzbek linguistics is still based on the classification of academician V.V. Vinogradov. However, this classification, which approaches the essence only from a semantic point of view, prevents the full disclosure of the features of multifaceted phraseology. V.V. Vinogradov's classification of phraseologies based on differentiation in terms of the meaning expressed by the components of their composition rightly caused controversy among linguists. In particular, Uzbek linguists Sh. Shoabdurahmonov, A. Khojiev in the book "Modern Uzbek literary language": according to the meaning expressed by the components of the phraseological unit ... are divided into such types as "phraseological association", "phraseological integrity", "phraseological confusion". In order to understand the figurative meaning of phraseologies, it makes no sense to divide them into such types, there is only a difference between them in the degree of stagnation [13].

Hence, relying solely on spiritual principles in distinguishing phraseologies creates confusion between phraseological integrity and phraseological confusion, taking into account the functional-semantic features of phraseologies, their separation into phraseological integrity and confusion does not always give the expected result. *As tuyaning dumi erga tekkanida; Avliyega tosh tegdimi; eski tosh, eski hammom; Axmoqqa Quva bir tosh* such phraseologies are all based on a figurative meaning.

Some recent research in Uzbek phraseology is based not on the semantic classification of phraseology, but on its semantic structure. Sh. Rakhmatullaev has started such an analysis. In the third edition of the textbook "Modern Uzbek literary language" three different semantic classifications of phraseologies are abandoned and the analysis of phraseologies according to three different semantic structures is given [13].

It is also noteworthy that in Uzbek linguistics, special attention is paid to the study of the history of the origin of phraseology. For example, Sh. Rakhmatullaev's "Explanatory phraseological dictionary of the Uzbek language" [11], Sh. Shomaksudov, Sh. Shorahmedov's dictionaries "The base of meanings" [12] can be considered as the first steps in this direction. Indeed, as noted by B. Yuldashev, the further implementation of fundamental scientific research, such as "Historical phraseology of the Uzbek language" is one of the practical tasks facing linguists [4].

Although there is no fundamental research today on the etymology of phraseologies with onomastic components, their motivation within phraseological units, we observe that some scientific articles have commented on this. In particular, F. Isakov's article "Daqqiyunus" was published under the rubric "Pearls of our language" of the magazine "Science and Life" [5]. It discusses the etymology of

phrases such as Mulla Abdukarim, the goat's name, inherited from Daqqiyunus. Dacianus is the name of Diaklotion, one of the rulers of the Roman Empire. In Eastern stories, the pronunciation of Diaklotion has changed in the form of Daqqiyunus, Daqqiyunus. In Sh. Rakhmatullayev's "Explanatory phraseological dictionary of the Uzbek language" the term is used in the sense of discrimination against an archaic, outdated custom or thing.

K. Bozorboev's research analyzes the reasons for the emergence of phraseological units related to folk art and their linguistic features [4]. According to the scientist, it is important to create sources of phraseology related to colloquial speech, only 10 % of these phraseological units are reflected in dictionaries, and 40 % are present in colloquial speech.

In the third chapter of M.M. Khoshimkhodjaeva's dissertation "Phytonyms in the linguistic description of the world (on the example of English, Russian and Uzbek languages)" entitled "The role of English, Russian and Uzbek phytocomponent phraseology in creating a linguistic image of the world". For example, "Abu Jahl's watermelon" - according to narrations, Abu Jahl was one of the fiercest enemies of the Prophet Muhammad. Because of his cruelty and intolerance, Muslims called him Abu Jahl ("father of ignorance"). In Iran, the medicinal plant colocint (common colocint or bitter watermelon) is called "Abu Jahl's watermelon" for its taste of tahir (دانه و جهل و انه با), the name was adopted from the Uzbek language through the Persian word kalkalash [4].

Results. Note that the phraseological layer of any language is, in most cases, formed on the basis of popular metaphors, metonymy, proverbs, and parables. Indeed, figurative expressions have emerged in the human mind as a reflection of being, social life, and the perception of the geographical environment.

The science of modern psychology emphasizes that any reality, concept, or unity perceived in human thought must, of course, be realized, as well as supplemented and perfected on the basis of human life experiences. It can be said that figurative expressions are also processed in human thinking. For example, the phrase "left over from Daqqiyunus" as a phraseology has an idiomatic meaning about interrelated events in a particular situation in a figurative sense, so the phrase is used in a connotative sense away from its original meaning, i.e. obsolete in relation to something left behind.

Consequently, only when a phrase loses its free meaning does it become a lexical unit (like the back of a roof - a garden, a flower petal - a petal), or a phraseological unit (raise your hand, vote, listen). After all, the figurative description allows the phrase to move out of itself and into phraseological units, giving emotional coloring.

The study of the history of the origin of phraseological units provides a deeper understanding of the worldview, thoughts, lifestyles, customs, and national values of the people.

This aspect requires knowledge of the etymology of the phraseology that forms the expressive layer of our language, the expansion of research in this area and the creation of an etymological dictionary of phraseological units.

The fact that language is studied in close connection with human and his thinking, worldview in world of linguistics, requires the study of each language phenomenon in anthropocentric paradigms, even in the context of national linguistics. The linguocultural study of phraseology is one of them. While investigating the national-cultural specificity of language-related units, it is important to keep in mind the analysis of their general anthropological aspect. Feelings and emotions such as similar life situations associated with physiological, social-psychological needs, positive or negative manners, and behaviors related to human beings help people understand each other. Phraseologisms that reflect the phraseological view of the world are inextricably linked with the daily life of the people, religious, material and spiritual, the general principles of life of national culture, and the way of communication to whom they belong. Many proverbs and sayings, idioms, formed on the basis of folklore, lead to the emergence of words in the language that have a figurative and symbolic meaning.

In Uzbek linguistics, such problems as the national semantics of phraseological units, the influence of extralinguistic factors on the semantics of phraseological units were first considered in the study of M.K. Kholikova on the material of examples of phraseological units of the Russian and Uzbek languages [17], in the works of G.M. Adashulloyev expressing facial features in Tajik and Uzbek languages [1]. The study of the national characteristics of phraseologisms, certainly, requires etymological, semantic-functional, methodological analysis and study of phraseological units. In the analysis of semantic-functional features of phraseological units with anthroponymic components in the Uzbek language, the examples were used given in "Explanatory phraseological dictionary of the Uzbek language" [11] by Sh. Rakhmatullaev, Sh. Shomaksudov, Sh. Shorahmedov's "Dictionary of meanings"[12]. Although there is no large-scale monograph on the etymology of phraseological units, some articles by researchers such as A. Juraboev, F. Isakov [5] focused on the analysis of the following issue.

As it was noted by B. Yuldashev, the study of the history of the origin of phrases helps to explore the generalizing power of thinking of the nation and ways to enrich the lexicon of language in the speech process [4]. Therefore, in the future it is necessary to strengthen research on the etymology of phrases and create an etymological dictionary of phrases in target language.

Discussion. While studying the national-cultural specificity of language-related units, it is important to keep in mind the analysis of their general anthropological aspect. Human-specific feelings and emotions such as similar life situations associated with physiological, social-psychological needs, positive or negative manners, and behaviors help people understand each other. Phraseologisms that reflect the phraseological view of the world are inextricably linked with the daily life of the people, religious, material and spiritual, the general principles of life of national culture, and the way of communication to whom they belong. Many proverbs and sayings, idioms, formed on the basis of folklore, lead to the appearance of words in the language that have a figurative and symbolic meaning. The anthroponym as a national-cultural dominant reflects the characteristic features of the nation to which it belongs in the phraseological system of the language, while the

national character creates a phraseological worldview of a particular nation. In the usage of the terms people and nation, the following definition of the term nation will be utilized in the study: "A nation is a historically stable unit based on the fact that people speak in a single language, live in a common territory, live a common economic life, have a common culture and spirit" [4].

The phraseological scenery of the world is part of the linguistic view of the universe, and, as Yu.D. Apresyan said, is very important in the study of the national characteristics of language. On the one hand, phraseologies reflect the national concepts that are characteristic of this language (the concept is the assimilation of the cultural layer of the human mind into the human mentality ...) and, conversely, man himself participates in culture, in some cases influencing it. Phraseologisms, on the other hand, play an important role in shaping the speech view of the world and reflecting a clear picture of the world, embodying the completed information in the language system [2]. According to S.V. Ivanova: "Theoretical basis of the complete restoration of the linguistic picture of the world, remains the object of study of linguists" [6]. Special attention is paid to the study of phraseological units in the Uzbek language, the linguistic picture of the world, the influence of anthropomorphic factors on language, the influence of extra-linguistic factors on phraseology, which leads to an in-depth analysis of national and cultural anthroponyms.

Within the process of analysis, depending on the scope of use and origin, the phraseological units with anthroponymic components that reflect the national identity of the Uzbek language will be studied by dividing them into two types. These are: 1) phraseological units related to folk myths, legends, history, and individuals in history, and 2) phraseological units related to religious concepts.

Additionally, the phraseological units of the first group may be divided into two subtypes in essence:

a) Phraseological units related to traditional names: *Ali* and *Vali*, *Ashir*, *Eshmat*, *Hasan* are the most common names in Uzbek. Phraseological units with this anthroponymic component form communicative phraseological units and represent an event or situation; such phraseological units are structurally equivalent of the utterance. Lexical-methodological functionality is formed by paraphrases according to signs, that is, the anthroponym expressed in the phraseological unit expresses the descriptive content, and they have two - denotative and connotative meaning. For example, *Intelligence – Hasan, wisdom – Husan*; (*Ақл – Ҳасандир, одоб – Ҳусандир*); *Ashir carries what he finds*; (*Ашир топганини ташир*); *Masharif does the work, while Mirsharif gets the fist* (*Ишни қилар Машириф, муштни ейди Миршариф*); *variant: Mahammadsharif does the work, picking up the meat* (*Ишни қилар Маҳаммадшариф, зўитини ер териб-териб*); *Ali Hoja, Hoja Ali* (*Али Хўжа, Хўжа Али*), *variant: two fifteen one thirty* (*икки ўн беш бир ўттиз*); *Everyone who knows their guilt will be Vali* (*Ҳар ким ўз айбини билса, Вали бўлади*); *The pain of Jesus taken from Moses* (*Исонинг аламини Мусодан олибди*). *Variant: Eshmat's revenge was taken from Toshmat* (*Эшматнинг ўчини Тошматдан олиш*); *Everyone is with everyone, while Eshmukhammad is with his wife* (*Ҳамма ҳамма билан Эшмуҳаммад хотини билан*), etc.

Communicative phraseologies are based on metaphorical connotative meaning: *Goat was called as Mulla Norqizi (Эчкининг оти Мулла Норқўзи бўлади); Goat had the name mulla Abdukarim (Эчкининг оти мулла Абдукарим)*

In the Uzbek language, there are also many connotative phraseological units associated with names of the people existing in the history, in general, are quite common.

b) phraseological units related to the names of folk legends and real historical figures: In the article *Кўнда Хизр бор (Khidr in much)* referring to the legendary prophecy of *Khidr*, it is based on the fact that the deeds done in harmony will always be blessed: *Хизр оғзига туфлаган. Khidr* is an immortal holy legendary hero who drank the water of life. This phrase is used when it is said about a speaker, orator, and scholar; *Искандар хўжа, бултурги жўжа, бола очади, таилаб қочади* was said about people who are unfaithful to their family. *Хўжа Насриддиннинг қуши, Хўжа Насриддиннинг эшаги* – a phrase that gives people confidence, hope.

Бердисини айтгунча, белимни букма phraseology is based on anecdotes of the nation: One day the priests asked Mashrab (the poet): “*Исминг нима?*” (What’s your name?). Then, when he answered: “*Худой...*” (God...) they beat him and took him to the judge. When we asked him his name “*Мана бундан исмини сўрасак*”, he said, “*Худой*” (God...) they complained, *Бу кофир бўлди! (He became heretic)*, When the judge questioned Mashrab, he said that until he has mentioned “*Берди*”, they tried to beat him to death. He said that his name was *Khudoiberd*” [22, 33]. So that, the following predicative phraseological unit such as “*Берди*”*сини айтгунча уриб ўлдирма; Гапнинг “берди”сини эшит* was created as the option.

Phraseological units with anthroponymic components formed on behalf of the characters of folk epics are based on the transfer of figurative meaning. For example, *оти бор – Алпомши* (a name has the same power as *Alpomish*). Hero of the epic “*Alpomish*”; *As the neck heals (Бўйин тузалганча), How do you do, Goz aka (“Ассалому алайкум, Фоз ака”)*, *As the neck heals (Бўйин тузалгач) Get away, Goz aka (“Қоч нари тур, Фоз ака”)*. Variant: *It is said that the goat refusing of the water is called as Rustamu Doston (Сувдан кечкунча эчкига Рустаму Достон дерлар), Till crossing the water yo Bakhovuddin (Сувдан ўтгунча ё Баҳовуддин), after crossing get away Bakhovuddin (сувдан ўтгач, қоч Баҳовуддин)*. Hero of the Uzbek national epic “*Rustamu Doston*”; It is necessary to have *Majnun’s* eye to see *Layli (Лайлини кўриш учун Мажнуннинг кўзи керак)*. It is named after the characters in *Alisher Navoi's* epic “*Layli and Majnun*”.

Phraseological units associated with the names of individuals in history have expressed the people’s negative attitude toward rulers known for their tyranny in the past. The semantic structure of these anthroponymic component phraseologies is mainly communicative. One of the lexical methodological tools is the repetition, which reinforces the meaning of the phraseological unit as a result of the double application of the component in the phraseology. For example, *Бўжи келди, Бўжи келди, Чингиз билан Жўжи келди; Соғ одамга Сукротнинг кераги йўқ; Асфандиёр хон бўлди, оғзи бурним қон бўлди (Asfandiyor – one of the khans of Khiva. During his reign (1623-1643) he completely wiped out Uzbek tribes about 300 houses who have lived on the coast of Amudaryo; Ўйнашмагин Арбоб билан, Арбоб*

ураp ҳар боб билан. In Bukhara khanate the head of the neighborhood, (эллиқбоши) head of the military of fifty people, head of the village, large water-landowner were called *Arbob*; *Тайёр оиға Баковул* - was a special profession in the time of the khans, the owner of which distributed food to the guests. Ordinary people also delegate this position to one person at large weddings. *Шўрлик бошга - Ясовул* - an armed guard during the khan's reign; *Арпа эккан арпа олади, бугдой эккан бугдой олади, Абдуллахон (Мадалихон) нимангни олади*. It was said about Abdullakhan of Bukhara khanate for the oppression of the nation. *Жабр қилма етимга, учрагайсан Мустафонинг ўқиға* (Mustafa – prophet).

The analysis of phraseological units depicts that memories of history and language are common, that is, they always give information about each other.

The second group of phraseological processes of anthroponyms in the Uzbek language consists of phraseological units with anthroponymic components related to religious concepts, which are conditionally divided into three types according to their origin:

- a) Phraseological units that come in the name of Allah;
- b) Phraseological units related to the names of the prophets;
- c) Phraseological units related to the characters in the ‘Holy Quran’.

Phraseological units related to the name of Allah have synonyms used in the ordinary colloquial speech of the people with the names of *Тангри, Оллоҳ, Холиқ*. The origin of these phraseological units is connected with the Islamic faith of the people and is important in that they are absorbed into the cultural way of life. Their structure creates nominativeness, semantically unilaterality. For example, *Яхшилик қил, дарёга от, балиқ билар, балиқ билмаса Холиқ билар/ Яхшилик қил, сувга сол, сув билмаса балиқ билар, балиқ билмаса, Холиқ билар/* (Холиқ – one of the names of Allah); *Банда қилса маломат, Худо қилсин саломат; Изланганга Эзид ёр* (according to the beliefs of our ancient ancestors, the Yazidi is a god, a god of goodness); (God bless you) *Тангри мададкор бўлсин;* (God loves the one who eats together) *Тенг еганни тангри суюбди* etc.

Phraseological assimilations, which come with the names of the prophets - Muhammad, Solomon, Jesus, Moses, are characterized by expressiveness and sensitiveness, using positive and negative attitudes towards events in speech. For example, *Муҳаммад Пайғамбар мададкор бўлсин!* – it is said in the circle of close, friendly people; *Сулаймон ўлди, девлар қутилди*. (Used figuratively. The above proverb was used against the head of a country or family when he was holding his country or family tightly, when he left, when the wicked of the country, the disabled children, began to do their own evil after his death. According to legend, the Prophet Solomon used giants when building the “Байтул-муқаддас”. One of the giants runs away, disobeying Solomon's order. Solomon orders the remaining giants to spread the rumor, "Solomon is dead, the giants are saved," (Сулаймон ўлди, девлар қутилди”) and on this basis captures the disobedient giant.) Suchlike: *Сув тиласанг, Сулаймондан тила*. Saint Solomon was considered the patron of the system of canals on the southern side of the Khanate. (The tomb near Modira), people came to his tomb and prayed when the water in these canals was low. In Oghuz dialect, there is also an option called *Сув диласанг, Сулаймондан дила; Исо ҳам ўз йўлига Мусо*

ҳам ўз йўлига. Исо, Мусо - prophet of the Jews. Christians consider him a son of God. Don't touch someone's personal feelings, don't argue that you are wrong, mine is right, everyone will have their own way of life.

The characters of the 'Holy Qur'an' - the names of the Saint, Satan, Azrael, and phraseological units related to religious concepts - express the negative and positive emotions of man, have a sense of humility. Component of the sub meaning and the proper noun represent a single meaning. For example, *Хизрни йўқласанг ҳозир бўлади; Авлиёга тош тегдимми?* (At the moment when pet, dear and darling child cries, they say so). (One species of Azrael is the wolf;) *Азроилнинг бир турқи - бўрида;* (Getting into the word of Satan.) *Шайтон сўзига кирмоқ.*

Anthroponyms within the phraseological unit related to religious concepts have a national character and are considered a custom. As G. Salomov noted, phraseology with a national color has no alternative in another language and requires a special approach to translation [9]. The anthroponym of the phraseological unit not only conveys information about the daily life of the people through communicative speech, but also includes socio-historical information, intellectual, expressive-emotional, evaluative, universal and specific national character. In this regard, A. Mamatov states: "In his speech, a person not only perceives events, processes, the objective world in general, but also seeks to express his negative or positive attitude to this objective world" [4].

Phraseological units related to religious concepts are often used in artistic discourse. For example, in the popular works of H. Tukhtaboev, Oybek, Abdulla Qodiriy, these phraseological units are used very appropriately, such as:

– *Because on Saturday and Sunday, all the control offices will be closed. Solomon is dead, the giants are saved, these devils multiply the theft three or four times. Then, comrade sergeant, do not be so naive.* (– *Негаки, шанба ва якшанбада назорат қилувчи жамики идоралар берк бўлади. Сулаймон ўлди, девлар қутилди, деб, бу шайтонлар ўзрилиқни уч-тўрт баравар кўпайтириб юборишади. Кейин, ўртоқ сержант, бунчалик соддалик қилманг*). [15] *Ҳолвани ҳоқим есин, калтакни етим! Исонинг аламини Мусодан оласизми?* [8].

In A. Kadyriy's work "Мехробдан чаён": *Яхшилик қил, дарёга ташла, балиқ билмаса, Холиқ (худо) билур, деганлар.* (Do good, throw it into the river, and if the fish does not know, the Creator (God) knows). *Фузулий: Даҳр (дунё) бир бозордир, ҳар ким матоъин арз эдар, деб жуда тўғри сўзлайдир* (*Dahr (the world) is a market, it is very true that everyone complains about the fabric*) [26, 183].

It was observed that there are phraseological units associated only with the names of Allah and the prophets - Muhammad, Solomon in the Uzbek language. The usage of these phrases in the texts serves to increase the emotional and expressive color of the speech of the characters of the fiction. According to the author's individual approach, phraseological units with a visual meaning can express an occasional meaning. For instance, the master of words Ghafur Ghulam in his famous story "Shum bola" replaces the divine component of the phraseology "God forbid", which has a religious description in our language, with Imam Azam. In this way, the writer was able to convey a clearer, more colorful story. It also causes a comic process in the text: (Someone would be grabbed and beaten, apparently, and he would

cry out to the god - Azbaroi Худо, that's all, if I have any other money, let Imam A'zam hit me.) Кимнидир тутиб олиб урардилар, шекилли, додлаб худони ўртага солиб йиғлар эди – Азбаройи худо, бори шу, бошқа пулим бўлса, Имом Аъзам урсин [18].

In the analysis of the process of phraseologization of anthroponyms phraseological units with 111 anthroponymic components in the Uzbek language, mainly in the "Explanatory phraseological dictionary of the Uzbek language" [11] by Sh. Rakhmatullaev, Sh. Shomaksudov, Sh. Shorahmedov's "Dictionary of meanings"[12] was identified by collecting existing phraseologies in local folk oral dialects of the nation.

The results of the analysis of phraseological units with anthroponymic components are given in Table 1.

Table 1.

Quantitative analysis of anthroponymic phraseology in the Uzbek language according to the sources of origin

№				
1	Phraseological units belonging to their own layer	a) associated with traditional names	12	11 %
		b) related to folk legends and anecdotes	50	45 %
		c) associated with the names of persons existed in history	10	9 %
			72	65 %
2	Assimilated phraseological units	Associated with religious concepts	39	35 %
Total:			111	100 %

According to the results of the analysis, the culture, history, national traditions, worldview, dreams, lifestyles of the French and Uzbek languages, which are not related to each other, were formed and developed under the influence of various conditions. Phraseological units with anthroponymic components in the Uzbek language were divided into two groups: 72 % of phraseological units with anthroponymic components related to the life, folklore and history of the nation, and 35 % of 39 phraseological units related to religion.

Conclusion. The duality of person phraseology is based on connotation, which is one of the important features of phraseology. The phraseological unit with the onomastic component retains the original genetic connection within the phrase structure with its functional sign.

The simplification of the characters represented by the anthroponyms used to form the phraseologies serves to simplify the communicative process.

Thus, phraseological units with an onomastic component of national-cultural character are formed under the influence of extralinguistic factors, and etymological analysis plays an important role in their interpretation.

The national-cultural identity of most of the phraseological units present in our language preserves the intercultural connection with the cultural code of phraseology in the memory of the community. The re-formation of onomastic units in the structure of phraseology serves as an important tool in the intergenerational transmission of traces of culture.

Anthroponymic component phraseologies allow language owners to understand the world through the colorful names of the people to whom they refer, and as a component of the phraseological unit perform a specific semantic function in the text, usually becoming a synonym in phraseology.

According to the process of phraseologization, anthroponyms were studied in two groups: a) anthroponyms form a figurative meaning on the basis of traditional names, folk legends, customs, names of historical figures, characters of fiction and sources related to the "Holy Qur'an"; b) The anthroponym undergoes a change of meaning before forming a phraseological unit and is based on the symbolic meaning of the anthroponym within the phraseology.

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