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SEMANTIC ANALYSIS OF PHRASEOLOGICAL UNITS WITH ONOMASTIC COMPONENTS

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Abstract. *This article discusses phraseological units with onomastic components in the English, Russian and Uzbek languages from the point of semantic peculiarities. It is known that initially, onomastic components were used in their direct meaning but later, it had figurative meaning being as a component of phraseological units. From this point, onomastic components according to their dominant meaning, they expressed neagtive and positive connotations. Phraseological units with onomastic components in both languages were studied in 38 groups according to their meaning and content in terms of lifestyle, literature and folklore, and common religious beliefs of the English and Russian people. Phraseological units with onomastic components in the Uzbek language also have semantic features, which are formed through national-cultural aspects. The author divides the onomastic components of the phraseological units of the Uzbek language into 21 groups.*

Background. *Phraseological units has an important place in the world linguistics as national and cultural units. The history of the formation of such units, which are often used in human speech, is connected with the culture and centuries-old history of each nation. In particular, units with onomastic components go to Western and Eastern sources, the way of life of the nation, the folklore and religious sources. In this regard, the scientific and theoretical reserach of phraseological units, the study of their linguocultural and semantic features play an important role in comparative linguistics.*

Methods. *In this article, the author has conducted a study on phraseological units with onomastic components using comparative-typological method and classified the English and Russian phraseological units into the following groups as phraseological units with the meaning of miracle; honesty; peacefulness, tranquility, prosperity; cunning, deception, hypocrisy; weakness; a sin, a curse; loyalty, fidelity; defeat; corruption, filth; arrogance; dream, desire; wealth, abundance; tastelessness; nonsense, dry promise; friendship; hunger, donation; joking; happiness, luck; purpose, intention; wisdom; dirty filth, mess; savagery, fear, suffering, cruelty; drunkenness; betrayal; foolishness, stupidity; conflict, protest; stubbornness; unstableness; distrust; disappointment, danger; lawlessness, theft, murder; justice, fairness, truth; нодонлик, ignorance; injustice; patriotism; laziness, indifference; hopelessness and despair; patience.*

Results. *When analyzing Uzbek phraseological units with onomastic components from the point of semantics, it can be classified as follows: wisdom; greediness; cunningness; savagery, intimidation, suffering; injustice; pride and arrogance; good deeds; love, loyalty; dream, intention; laziness; simplicity and humility; panic; appraisal; ignorance, stupidity; offence; anger, wickedness; etiquette; patriotism; tranquility; happiness and luck; ignorance, stupidity. The*

structural-semantic features of above given phraseological units differ from each other in a system of unrelated languages with its use in the speech.

Conclusion. *Based on the analyzed examples, it can be said that the names that come as a part of phraseological units convey different meanings. The use of phraseological units in positive and negative contexts can be understood through the names coming as part of the phraseological units. In addition, the dominance of a particular sema depends on the centuries-old customs and traditions of the peoples who speak that language.*

Keywords: *sema, dominant, onomastic component, phraseological unit, proverb, connotation.*

Introduction. Every nation uses phraseological units in its oral creative works in order to express life experiences and realities in an impressive and attractive way. The structural-semantic expression of phraseological units differs from each other in the system of non-relative languages with their use in the language. In the system of English, Russian and Uzbek languages, the expression of onomastic components in the structure of phraseological units, their connection with the literary works and folklore, religious beliefs and daily life of the peoples who speak this language is important in studying their semantic features.

Material and methods. The semantic features of onomastic units in the English language is thoroughly studied by Z.V. Korzyukova and the researcher pointed out several semas according to its dominance in her research work [4; 234]. Likewise, Sh.A. Ganiyeva carried out her research on the differential features of Uzbek phraseological units on the basis of modeling their content and form [2; 50]. Moreover, F.S. Azizova analyzed English and Uzbek phraseological units on the basis of dictionaries and classified them semantically [1; 14-15].

Z.K. Teshaboyeva studied the semantic features of phraseological units in the English translation of «Baburnoma» in her research [6;44]. Her research encompassed the study of phraseological units in «Baburnoma» as well as comparing the phrases in Zahiriddin Muhammad Bobur's lexics. Besides, L.E. Kholmurodova conducted her research on the semantic and etymological features of phraseological units denoting English and French culture [3; 50]. M.A. Radjabova carried out the analytical study the classification of phraseological units with onomastic components in English, Russian and Uzbek languages [5; 139-147]. The study of phraseological units in a comparative-typological aspect will serve as a source in subsequent research in the field of comparative linguistics. In the research of the above-named researchers, phraseological units are analyzed in linguocultural, semantic, structural terms. However, phraseological units with an onomastic component in English, Russian, and Uzbek have not been studied semantically. In our study, we analyzed the meaning and content of phraseological units with onomastic components on the example of different structural languages.

Results and discussion. As a result of our observations, it became clear that phraseological units with onomastic components in English, Russian and Uzbek denote the following meanings:

1. In the meaning of miracle: English phrase «**Aaron's rod**» denoting «a certain miraculous change» and «**to rub Aladdin's lamp**» which is translated into Uzbek word by word as «*Alovuddining sehrlı chirog'ini ishqalamoq*» is understood as «*to fulfill one's wish in a miraculous way*».

2. In the meaning of honesty: the English phrase «**Honest Abe**» derived from the nickname of American President Abraham Lincoln(1809-1865). It is translated in to Uzbek as «*роstdg'yi ёки қари Эйб*» (honest or old Abe). The phraseological unit «**Honest Injun**» meaning «true word» is initially used by American and it is the old version of the word «*Injun*», «*Indian*». In the Russian language the phrase is used as «**наш Демид прямо глядит**» meaning «*a person who never lies*» or «*honest person*».

3. In the meaning of peace, tranquility and prosperity: English phraseological unit «**be safe and comfortable as if in Abraham's bosom**» meaning «*to live a quiet, peaceful life*», «**Olympian calmness**» meaning «*a quiet, carefree state*»; «**heaven (paradise) on Earth**» meaning «*a quiet, carefree state*», «**on Easy Street**» meaning «*prosperity*»; Russian phrases: «**как у Христа за пазухой**» meaning «*peaceful*», «*calm*»; «**Олимпийское спокойствие**» meaning «*a quiet, carefree state*» can be examples of this.

4. In the meaning of cunning, deception, hypocrisy: English phrase «**(the) Arabian nights**» and «**have kissed the Blarney stone**» meaning «*to deceive*», «**come (put) Yorkshire over smb**» meaning «*to deceive someone*», «**two-faced Janus**», «**nice Nellie**» meaning «*hypocrisy*», «**Tom pepper**» meaning «*a liar*»; Russian phrases «**наш Авдей (Андрей) никому не злодей**» meaning «*a liar and cunning person*», «**в людях Ананья, а дома каналья**» meaning «*hypocritical, hypocritical people*» can be examples of this.

5. In the meaning weakness: English phrase «**Achilles' heel**» / «**(the) heel of Achilles**» meaning «*weak place*», «*weak side*», «**weary Willie**» meaning «*a weak person*»; Russian phrase «**Флору не тяжело тянуть своё тягло, да скоро Флор устанет, как два тягла потянет**» can be example of this.

6. In the meaning of a sin, a curse: English phrase «**(the) curse of Adam**», «**(the) curse of Cain**», «**man (ёки son) of Belial**»; Russian phrase «**Адамов грех**» meaning «*cursed, sinful person*» can be example of this.

7. In the meaning of loyalty, fidelity: «**(The) faithful Adam**» meaning «*a faithful and loyal servant*» derived from the name of a personage in W. Shakespeare's comedy «**As you like it**».

8. In the meaning of defeat: English phrase «**to go to Canossa**» meaning «*to give up one's pride by acknowledging one's defeat, "to go down in front of someone*» derives from a historical event. In 1077 in Kanossa German emperor Henre IV gives up his pride by acknowledging his defeat in front of Rome Papa George VII [4;17]; «**meet one's Waterloo**» meaning «*to suffer the last blow (defeat)*» also derived from a historical event which happened in 1815. French commander Napoleon met a destructive blow in Waterloo. Thus, starting from XX century the phrase «**meet one's Waterloo**» has been used in the English speech meaning, «*to suffer the last blow (defeat)*» [7; 104]. Russian phrase «**Марий на развалинах Карфагена**» also has the meaning «*to fall into crisis*».

9. In the meaning of corruption, filth: English phrase «**lady of Babylon**» – (as well as, «**the whore of Babylone**»; «**the Babylonian whore**»; «**the fornicatress of Babel**») meaning «*light-minded woman*» derived from the Bible stories where the country of Babylon was considered as a very sinful country. In ancient times, fornication and adultery flourished there. «**Jack of hearts**» is used to mean «*a lover*» and «**lusty Laurence**» as «*a man of perverse intent*», «**Sodom and Gomorrah**» as «*the abode of sins*»; «*a place of noise*», «*disorder*», «*drunkenness*», «*adultery*». According to biblical legends, in the cities of Sodom and Gomorrah, Jews lived under the influence of alcohol and adultery. God got angry with the inhabitants of these cities and subjected them to fiery rain and earthquakes. As a result, the cities had disappeared along with the people, and in its place there had appeared the now known «**Dead Sea**» («*salty lake*»). Russian phrase «**Вавилонская блудница**» meaning «*light minded woman*» and «**ветхий Адам**» meaning «*disorder of human nature*» can be examples of this as well.

10. In the meaning of arrogance: English phrases «**smart Alec(k)**» and «**Jack-a-napes**» meaning «*arrogant person*», «*disobedient*» can be example of this.

11. In the meaning of dream, desire: English phrases «**Alnaschar dream**» meaning «*unfulfilled dreams*» derived from the name of a personage of fairy tale «*One thousand night*» Alnashir. The phrase «**ask (cry) for the Moon**» meaning «*to ask for something unattainable, to ask for the moon*», Russian phrase «**ходит, что бык, вокруг Саввина огорода**» meaning – «*to dream about unattainable intentions*» can be example of this.

12. In the meaning of wealth, abundance: English phrase «**(as) rich as Croesus**» meaning «*very rich person*», «*as rich as Croesus*» (word by word translation) derived from the name of the last king of Lidiya. The phrases «**to make one's Jack**» meaning «*earning much money, becoming rich*», Russian phrase «**Фома – большая крома**» meaning «*a wealthy person*» can be examples of this.

13. In the meaning of tastelessness: English phrases «**Amy Florence**» meaning «*a woman without a good taste for clothes*» can be example of this.

14. In the meaning of nonsense, dry promise: English phrase «**double Dutch**» meaning «*nonsense*», «**(an) Irish bull**» meaning «*nonsense, foolish*», «**promise the Moon**» meaning «*to promise unattained thing*», «*to promise to obtain the moon*» (word by word translation), Russian phrase «**разводить Вавилоны языком**» meaning «*saying nonsense*» and «**Андроны едут**» meaning «*meaningless, nonsense*» can be examples of this.

15. In the meaning of friendship: English phrase «**Damon and Pythias**» meaning «*inseparable friends*» (according to legends, it is derived from the names of friends Damon and Pifias); «**David and Jonathan**» meaning «*impenetrable friends*»; Russian phrases «**два Аякса**» meaning «*two inseparable friends*» and «**Давид и Ионафан**» – meaning «*impenetrable friends*» can be examples of this.

16. In the meaning of hunger, donation: English phrases «**live on St. Anthony's food**» means «*to get hungry*», «*to fast*». The name **Anthony** in this phrase derived from the name of a saint who stayed hungry for God's sake. The phrase «**for Christ's sake!**» meaning «*to ask for donation*» is translated as «*for God's sake*». The proper name **Tom (Tommy) Tucker** in the phrase «**Tom (Tommy) Tucker**» meaning

«*hungry*», «*greedy*» derived from the name of the main character of English children poem. Russian phrase «**сидеть (держаться) на пише (вкусать от пиши) святого Антония**» meaning «*staying hungry*» can be example of this.

17. In the meaning of joking: English phrase «**April fish**» meaning «*1st April joke*», «**Tom fool**» meaning «*a joker*»; Russian phrase «**Алешки подпускать**» meaning «*to joke*» can be example of this.

18. In the meaning of happiness, luck: English phrase «**Jack pot**»; Russian phrase «**колесо Фортуны**» meaning «*happiness*», «**делать (сделать) Фортуну**» meaning «*luck, to reach happiness*».

19. In the meaning of a purpose, intention: English phrase «**Promethean fire**» and Russian phrase «**Прометеев огонь**» meaning «*to strive for one's highest goals*», «*to strive for heights*»; can be examples of this.

20. In the meaning of wisdom: English phrase «**(as) wise as Solomon**» and Russian phrase «**как Соломон мудрый**» are examples of this.

21. In the meaning of dirty filth, mess: English phrase «**the Augean stables**», «**(the) confusion of Babylon**»; Russian phrase «**Авгиевы конюшни**» «**последний день Помпеи**» are examples of this.

22. In the meaning of savagery, fear, suffering, cruelty: English phrase «**listen for the wings of Azrael**», «**give smb. the Willies**», «**king Stork**»; Russian phrase «**Панический страх**» meaning «*confusing fear*» can be example of this.

23. In the meaning of the state of drunkenness: English phrases «**Bacchus has drowned more men then Neptune**», «**kiss black Betty**», «**as drunk as Chloe**»; Russian phrases «**поклоняться Вакху**» meaning «*to drink alcohol*», «*to get addicted to the alcohol*»; «**Ванюха - свиное ухо, Мартын свалился под тын**» meaning «*drunken men*» can be examples of this.

24. In the meaning of betrayal: English phrases «**Benedict Arnold**», «**Judas kiss**» are examples of this.

25. In the meaning of foolishness, stupidity: English phrase «**Bess o'Bedlam**», «**silly Billy**», «**Tom (Jack) o'Bedlam**»; Russian phrase «**Аноху подпускать**» meaning «*to pretend as a fool*», «**Иван, без имени – болван**» meaning «*foolish person*», «**прикидываться Мирошкой**» meaning «*to behave like a fool*» can be examples of this.

26. In the meaning of conflict, protest: English phrase «**talk Billingsgate**», «**(fight like) Kilkenny cats**»; Russian phrase «**воскресить Каина**» meaning «*to argue*» can be examples of this.

27. In the meaning of stubbornness: English phrase «**colonel Blimp**»; Russian phrase «**нашего Мины не проймешь в три дубины**» meaning «*stubborn person*» are examples of this.

28. In the meaning of unstableness: English phrase «**Buridan's ass**»; Russian phrase «**Буриданов осёл**» meaning «*unstable person*»; Russian phrase «**Геркулес на распутье**» meaning «*a person having difficulty in choosing one out of two decisions*» are examples of this.

29. In the meaning of distrust: English phrase «**Cassandra warnings**»; Russian phrase «**один сынище, и тот Фомище**» are examples of this.

30. In the meaning of disappointment, danger: English phrase «**the sword of**

Damocles», «**Vatican roulette**», «**black Friday**»; Russian phrase «**Дамоклов меч**» meaning «*disappointment*», «*dangerous occurrence for someone*»; «*danger happening any moment*» can be examples of this.

31. In the meaning of lawlessness, theft, murder: English phrase «**desperate Dick**», «**Jack the ripper**», «**the daughter of Jezebel**»; in the Russian phrase «**Ванька-Каин**» meaning «*Serious criminal*», «*thief*», «*crooked man*» the name Vanka derived from the famous character of the Russian fairy tale.

32. In the meaning of justice, fairness, truth: English phrase «**Daniel came to judgment**», «**(the) law of Lycurgus**»; Russian phrase «**Ликурговы законы (Likurg's laws)**» meaning «*a ruthless but just law*» can be examples of this.

33. In the meaning of ignorance: English phrase «**dumb Dora**», «**Tom Noddy**»; Russian phrase «**не смыслит Вавила ни уха, ни рыла**» meaning «*a person who understands nothing*», «**и велик, да глуп, что Ананьин внук**» meaning «*mentally retarded people*», «**толкуй, Фетинья Савишна, про ботвинью давешнюю**» –meaning «*a man who speaks foolish things*» are examples of this.

34. In the meaning of injustice: English phrase «**Dutch reckoning**» and Russian phrase «**это Сидорова правда, да Шемякин суд**» meaning «*slander and injustice*» can be examples of this.

35. In the meaning of patriotism: English phrases «**East or West home is best**», «**an Englishman's home (house) is his castle**»; Russian phrases «**Дон, Дон, а лучше дом**», «**Ерема, Ерема, сидел бы ты дома да точил веретена**» meaning «*nothing can be better than one's house*» are examples of this.

36. In the meaning of laziness, indifference: English phrases «**aunt Emma**», «**to Jack around**»; Russian phrases «**девушка Гагула села прясть, да и заснула**», «**что Машка наярала, то мышка скрала**» –meaning «*idle*», «*lazy*» are examples of this.

37. In the meaning of hopelessness and despair: English phrase «**by (the) lord Harry!**»; Russian phrase «**Вавилонская тоска**» meaning «*get into deep despair*» can be examples of this.

38. In the meaning of patience: English phrase «**(as) patient as Job**», «**poor Job**»; Russian phrase «**терпеливый как Иов**» meaning «*very patient person*» can be example of this.

Uzbek phraseological units with onomastic components have peculiar semantic features. It can be said that such features comes out from national and cultural aspects of the nation. Such units can be classified as follows:

1. Phraseological units with onomastic components with the meaning of wisdom: For example, the phrase «**Кўпда Хизр бор**», according to religious beliefs, Khizr is a prophet who drank magic life-giving water. He is sometimes seen among the people as an old man, and is interpreted as having the quality of rescuing people from various problems and worries. Although the above given proverb is derived from such a belief, it is based on the idea «*join the crowd, be with the crowd, you will find your happiness in the crowd*».

2. Phraseological units with onomastic components with the meaning of greediness: The toponym Ashtarkhon in the proverb «**Бойлик десанг қоп-қоп,**

бир пул десанг Аштархондан топ» is a phetically changed version of Astrakhan which is the name of city in Russia. The purpose of using this toponym in the proverb is that there are people among folks who, despite their great wealth, avoid giving it to others when asked because of necessity. Or, the equivalent of the proverb «**Азройил – одамнинг жонига қасд, ёмон ўғил – отанинг молига қасд**» as «**Яхши бола ота умрин тилар, ёмон бола ота ўлимин**» is also used among people. According to religious beliefs, **Азройил** is an angel who comes to take one's life when it is time. This name has a metaphoric feature in this proverb denoting bad son. That is, the proverb says that a disabled child looks at his father's wealth and wishes for his death.

3. Phraseological units with onomastic components with the meaning of cunningness: The proverb «**Сувдан кетгунча эчкига «Рустам достон» дерлар**» and its equivalents such as «**Сувдан ўтгунча ё Баховуддин, Сувдан ўтгач, қоч Баховуддин**», «**Бўйин тузалгунча: Салом алайкум, ғоз ака, бўйин тузалгач, қоч нари тур, ғоз ака**» are used with connotative meaning. The anthroponyms used in the first two proverbs in a figurative meaning were used to refer to people who walk around like a propeller in honor of someone in need until the job is done, and then turn their back when the job is done.

4. Phraseological units with onomastic components with the meaning of savagery, intimidation, suffering: In the proverbs «**Бўжи келди, Бўжи келди, Чингиз билан Жўжи келди**» the names of the sons Mongol Khan Chenghiz Khan **Бўжи** ва **Жўжи** and the khan's name has historical backgrounds as on hearing these names the people were surrounded with terror and panic. This is a sign of the cruelty of the Mongols who invaded Central Asia. Hence, these anthroponyms were used in proverbs in the sense of suffering, disaster, and intimidation.

5. Phraseological units with onomastic components with the meaning of injustice. As a synonym to the proverb «**Ма санга, ма санга, нима қолди Ҳасанга**» the proverb «**Ариқни кимлар қазийди, сувни кимлар ичади**» is used. Although the use of the name is intended to provide a poetic rhyme, the meaning of injustice is understood from its content. The proverb «**Замона охир бўлса, улоқнинг отини «Абдукарим» кўядилар**» has an equivalent as «**Қиёмат яқинлашса, эчкининг оти мулла Норқўзи бўлади**». In the above given phraseological units having almost the same meaning, the anthroponyms «**Abdukarim**» and «**Norkuzi**» are used, which represent traditional Uzbek names. Furthermore, this proverb, which expresses deceit and deception, is based on legends, and it is said that when a butcher named **Abdukarim** sold mutton by adding goat meat to it could express that doom's day had come.

6. Phraseological units with onomastic components with the meaning of pride and arrogance: The proverb «**Ейишинг – шолғом-у, ётишинг Марғилоннинг сирли саройи**» is also used as «**Ейишинг кепак, кийишинг ипак**» among people. This proverb with irony applies to those who abstain from eating and drinking and spend all their money for getting dressed. The toponym «**Margilan**» is used to reinforce the meaning of irony.

7. In the meaning of good deeds: «**Бир кўнгил иморати – минг Макка зиёрати**». This proverb considers that making someone happy is equal to «construct a building» and pilgrimaging to Mecca. In this case, a sacred city in Arabia Mecca is

used as a toponym. Alisher Navai also write about this «*Кимки бир кўнгли бузуқнинг хотирин шод айлагай, Онча борким Каъба вайрон бўлса, обод айлагай*». These lines can be similar to the meaning of the above-mentioned proverb.

8. Phraseological units with onomastic components with the meaning of love, loyalty: In the proverb «*Ишқда Тохир бўл, Ишда мохир бўл*» the names «Tohir and Zukhra» considers the main character of the epic poem Tohir. It is expressed as a symbol of true love, affection and devotion. In addition, poetic melody also served to provide rhyme (Tohir-mohir).

In the phraseological unit «*Лайлини кўриш учун Мажнуннинг кўзи керак*» the names Layli and Majnun are the names of the characters from the so-called epic poem. According to the story, Layli was not very beautiful girl, but her beauty is reflected in her heart, not in her face. The above names are used in the article to express this meaning. However, these names have a historical and mythological basis as well.

9. Phraseological units with onomastic components meaning dream and intentions: In the proverb «*Довон ошган чўққиларни кўзлайди*» the word «Довон» is the name of an ancient state in Fergana valley, a toponym. The proverb states that it is necessary to continue to move forward even without being satisfied with the success achieved in this regard.

As a synonym to the proverb «*Излаганга – Эзид ёр*» the proverb «*Интилганга тоъле ёр*» can also be used. According to the beliefs of our ancient ancestors, Ezid means the name of the god of goodness. The meaning is that the one who seeks and strives will surely succeed, and God will be with him.

10. In the meaning of laziness: The proverb «*Гап десанг қоп-қоп, пулни Олатоғдан топ*» has such synonyms as «*Гап десанг қоп-қоп, пулни Қоратоғдан топ*», «*Гап десанг қоп-қоп, пулни Самарқанддан топ*», «*Гап десанг қоп-қоп, пулни Кўҳи Қофдан топ*», «*Гап десанг қоп-қоп, пулни Ҳиротдан топ*», «*Гап десанг қоп-қоп, иш десанг Самарқанддан топ*». It should be noted that the names in the above given proverbs, such as Karatag, Altag, Kohi Qof, Samarkand, Herat, express the sense of laziness. The toponyms mentioned in these proverbs in the form of poems mean a long distance and serve to reveal the excuses given by a lazy person.

The proverb «*Бояғи-бояғи, бой Хўжанинг таёғи*» has the following equivalents such as «*Бояғи-бояғи, бой Хидирнинг таёғи*» «*Бояғи-бояғи, Ҳасан буванинг таёғи*». The names such as Хўжа, Хидир, Ҳасан are used in them. The first two names is used figuratively, that is, «*Хўжанинг таёғи*» (*Khoja's stick*), «*Хидирнинг таёғи*» (*Khidir stick*) do not change and such names are used for lazy people. It denotes that the situation is not changed.

The proverbs about laziness «*Иш буюрдим Алитозга, Алитоз қўйди ёзга*», «*Ишонмагин Алитозга, Алитоз қўяр ёзга*» is used with irony meaning «*if you appoint a job to a lazy person, he or she will not like it*».

11. In the meaning of simplicity and humility: The proverbs «*Мулла Мирашир, Қилмишига ярашир*», «*Мулла Мирашир, Топганини бизга ташир*», «*Ашир, Ашир топганини бизга ташир*» are used sarcastically for naïve and simple-hearted people who are very generous and are not cunning.

12. In the meaning of panic: In the praseologal units such as «Ёмон сомонхона куйди деса, Самарқанд куйди дейди», «Ёмон лоф деса, ола Қоф дейди» the word Қоф considers the mountain surrounding the whole earth. It means that a bad person always exaggerates everything and panics all the time.

13. In the meaning of appraisal: «Дамачининг қовунини емабсиз – дунёга келмабсиз». Дамачи is a village near Tashkent (Zangiota district). The village is famous for its melons and while selling their melons, peasants use these proverbs praising their melons.

14. In the meaning of ignorance, stupidity: The proverb «Бир ақлсизга ақл бергандан – Қоф тоғини эгов билан ун қилган осон» means it is useless to give advice to a stupid person. The proverbs «Аҳмоққа Тўйтепа нима йўл?», «Аҳмоққа Қува – бир тош» convey the meaning that a stupid person travels to Tuytepa and Kuva on foot.

15. In the meaning of offence: The proverb «Ноз-ноз, кал-Ниёз» (variation: «Бошим кал-у, кўнглим нозик») is used towards the people who get offended when telling their drawbacks or for those who in spite of having some faults, do not want to admit it.

16. In the meaning of anger, wickedness: The proverb «Аямажуз – олти кун, қахр айласа қаттиқ кун» is formed based on mythological views. The legends about this are mentioned in Abu Rayhan al-Biruni's «Monuments of the Ancient Nations» and in the legends about the people of Ad in Surat al-Haqq, verse 7 of the Qur'an. Here, Аямажуз is used as an image depicting anger and wickedness.

The name Mahmud used in the proverb «Маҳмуднинг қадами етган ерда ўт ўсмас» depicts Mahmud Gaznaviy who attacked Central Asia in XI century and tormented the nation of that territory.

17. In the meaning of etiquette: In the proverb «Ақл Ҳасандир, одоб-Ҳусан» intellect and behaviour is compared to twins as they are considered inseparable. The proverb «Ҳар ким ўз айбини билса, Вали бўлади» means if a person knows his or her faults, will step towards maturity

18. In the meaning of patriotism: The place names such as Arslondi, Turkiston, Toshkent, Makka used in the proverbs «Бир қўйликни минг қўйлик қилган – «Арслондининг ери, минг қўйликни бир қўйлик қилган – Арслондининг ели», «Ҳар кимнинг ўз юрти – ўзига Миср», «Туркистоннинг туби – жаннат», «Тошкентнинг тариғини еган чумчук Маккадан келади», «Қаршининг арпасини еган эшак Самарқанддан ханграб келади» denotes love towards one's motherland.

19. In the meaning of patience: The proverb «Хивада моли борнинг Бухорода кўнгли тўқ» convey the meaning that if a rich man has money he never worries about future.

20. In the meaning of happiness and luck: The mythonym Semurg used in the proverb «Давлат куши кўнса чивин бошига, Семурғ келар кунда унинг қошига» means luck and happiness. As a synonym to this proverb, the following provebr can be used as well: «Олти яшар отга минса, Олтмиш яшар салом берар» which means if someone is promoted in his job or gets rich, everyone will bow in front of them.

21. In the meaning of ignorance, stupidity: The proverb «Мен Аштдан келсам, у даштдан келади» (variation: «Мен боғдан келсам, у тоғдан келади», «Мен нима дейману, у нима дейди») conveys the meaning that if a person wants to tell someone his or her problems and asks for advice, the person listening pretends not hearing and acts like stupid.

Conclusion. The above given classification and analysis show that there was almost no difference in the semantic content of the phraseological units with the onomastic component in English and Russian. The onomastic components of the phraseological units of the Uzbek language served to express various semantics. It should be noted that these semantics can be understood primarily through the names that come from the phraseological units. In addition, the dominance of a particular sema depends on the centuries-old customs and traditions of the peoples who speak that language.

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