

## ONOMASTICS AND PHRASEOLOGICAL UNITS WITH ONYM COMPONENTS

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**Abstract.** This article discusses the department of onomastics and phraseological units with onomastic components. This is given the components of onomastics which are anthroponyms, toponyms, zoonyms. Clearly, onomastic components were used in their direct meaning but later, it had figurative meaning being as a component of phraseological units.

**Keywords:** onomastics, onomastician, anthroponyms, toponyms, zoonyms, ethnonyms, glottonyms, proper names, figurative meaning, nominative function, representative function, dominant, onomastic component, phraseological unit, proverb.

## ОНОМАСТИКИ И ФРАЗЕОЛОГИЧЕСКИЕ ЕДИНИЦЫ С ОНОМНЫМИ КОМПОНЕНТАМИ

**Аннотация.** В данной статье рассматривается отдел ономастики и фразеологизма с ономастическими компонентами. Даны компоненты ономастики, которыми являются антропонимы, топонимы, зоонимы. Понятно, что ономастические компоненты употреблялись в прямом значении, но в дальнейшем имели переносное значение, являясь компонентом фразеологизмов.

**Ключевые слова:** ономастика, ономастик, антропонимы, топонимы, зоонимы, этнонимы, глоттонимы, имена собственные, переносное значение, номинативная функция, репрезентативная функция, доминанта, ономастический компонент, фразеологизм, пословица.

In the field of linguistics onomastics is the study of proper names, especially the names of people (anthroponyms) and places (toponyms). A person who studies the origins, distribution, and variations of proper names is an onomastician. George Redmonds defines names as "...special words that we use to identify a person, an animal, a place or a thing, and they all have a meaning. In many cases that meaning will lie concealed in the name's history, but in others it will still be transparent." (Redmonds, 2007: IX) The term onomastics comes from Greek 'onoma' and it means *name*. William Bright (2003) implies, such study is carried out as part of some larger fields like linguistics, ethnography, philology, history, philosophy, etc [3.4].

He says, people use when they refer to almost everything (e.g. "Banana is the name of the fruit."). He notices, in this example, the word 'name' is almost synonymous with the word 'noun'. Bright distinguishes two principal types of proper names: personal names or *anthroponyms* and place names or *toponyms* (other varieties also exist, such as *ethnonyms* - terms referring to nationalities or ethnic groups; and *glottonyms* - referring to languages). Cecily Clark says that proper names are words without meaning; they make no sense because they have lost their meaning. They are words without connotation and are typically used to refer to individuals. She continues with the explanation that, before a descriptive formation becomes a 'name', it must be separated from its etymological meaning "in such a way that the sound-sequence, no

matter how complex its structure or plain its surfacemeaning, becomes a simple pointer”(Clark, 2005: 452). The tradition of giving names to persons, Clark states, comes from West-Germanic people. Their custom required that each individual should have a single, distinctive name [3.5].

Modern researchers emphasize that the onomastic subsystems of the language are part of the linguistic pictures of the world: “The description of the onomastic picture of the world, based on the study of the principles of naming, the creation of a dictionary of onomastic vocabulary and the establishment of a list of realities that have been honored with the name, will, to a certain extent, allow us to approach the creation of a common inventory of connotative symbolic systems that determine different directions of the human spirit ”[9.21]

English anthroponymic lexicography, namely English anthroponymic dictionaries, which include exclusively personal names, is a poorly studied area that requires detailed consideration. The functional and structural characteristics of English-language anthroponymic dictionaries, as well as the ways of representing the semantic features of personal names in dictionaries, have not been sufficiently studied. The need to address these issues of describing English-language dictionaries determines the relevance of this study. In modern linguistics, the question of the structural and semantic structure of the English anthroponymic dictionary remains open and unexplored. The subject of the research is the ways of representing English anthroponyms in the English anthroponymic dictionaries of the British, American and Russian editions [9.22].

The linguists A.B. Suslov and A.B. Superanskaya, “the role of a personal name in a person's life is very great. Each person can only be called by name, therefore all his good and all his bad deeds are made public thanks to his name”. Therefore, some names are dearly loved by the people and are used very often, while others, on the contrary, cause complete disgust and negative emotions associated with its bearer. Being an integral part of the life of any person, personal names, as part of the language system, have attracted the attention of researchers for a long time. As a result of this interest, a special section of onomastics has developed - anthroponymics, which studies the names of people [9.25].

William, James, Henry, Elizabeth, Mary, etc. should be transcribed if they belong to representatives of the common people, and sound, respectively, like Charles, William, James, Henry (this is the norm), Elizabeth and Mary. However, when it comes to kings and queens, these names are “translated” differently. Compare: Charles XII, William the Conqueror, James I, Henry VIII, Elizabeth II, Mary Stuart, etc.

When translating such proper names, one must take into account the context of their use. A competent translator should not indulge in statements such as "Threw lightning arrows", or "Moses led the people of Israel in the desert for forty years," or "King James was on the throne for two years" [

Let's make a few comments about the translation of English geographic names. With them, the situation is simpler, because in case of doubt, the translator can refer to the English-Russian regional geographic dictionary, where he will find the names of most countries, states, counties, regions, cities, etc. In general, the transfer of geographical names is carried out on based on the same priorities as the "translation" of people's names: preference is given to transcription. Wed: the city of Tucson "translates" as Tucson. However, we will give a few examples when there may be some doubts about the translation of a particular name. Underlying doubts in most cases are resolved with the help of a dictionary[3.19].

Toponyms are linguistic signs of the natural language, indicating certain fragments of the topographical space. These linguistic signs form a system that is artificially contractual in character and called a toponymic system (toponymy). Toponyms are a kind of repositories of the political, social and cultural views of society, in which "certain language trends, peculiarities of word formation and word changes" are displayed. According to the dictionary-reference of linguistic terms, the word toponymy is formed from two Greek words (topos "place, locality" and onoma "name", i.e. "referring to the name").

Toponymic vocabulary is a unique cognitive-pragmatic means of cognition, accumulation, reflection, storage, transmission and evaluation of the phenomena of the surrounding world. Toponyms are linguistic signs of the natural language, indicating certain fragments of the topographical space. The toponymic layer of vocabulary is characterized by many processes and phenomena inherent in common names such as semantic variation, word formation, motivation, internal form. Motivated nominations, figurative meaning (metaphor and metonymy), a pragmatic aspect.

The toponym has both a linguistic and a speech meaning. The value is represented mainly by the denotative component, which indicates the correlation of the toponym with the designated object; the significative component, which is associated with the ability to denote the denotation of an entire class of objects, also occurs in certain language contexts. In addition, as in common vocabulary, the connotative (pragmatic) component is distinguished in the structure of the meaning of toponymic vocabulary, as an emotionally expressive and evaluative reflection of objects of the external world. Important is also the linguodidactical trend of toponymic research, since the study of language should occur in close connection with the knowledge of culture, history, traditions of the people speaking this language[6.20].

Zoonyms are assigned to animals" proper names or nicknames. Zoonomia is the youngest area of onomastics that deals with the nicknames of animals. It is a poorly researched scientific layer because of the rare fixation of zoonyms in official documents and frequent disappearance due to the death of their bearer. First of all, domestic animals such as cats, dogs, horses, pigs, cows, etc. have proper names. However, other animals, kept in zoos and circuses, for instance, can also have their names, including even creatures like the names of fabulous and allegorical animals are a sophisticated material for translation.. Many authors build animals" nicknames on the play of words, consonances, associations, or subtexts. Formal designations of animals often acquire the status of their names in the tales. In this case, they are written with a capital letter and used without the article (for example, Cat, Dog, Goat, Frog) although corresponding to a particular item occur no less frequently. Sometimes, the use of the name without the article, as it were, finally fixes the transition of the nominal designation in the IF[4.56].

The phraseology of a living natural language can not do without onyms -it is toponym, zoonimics, pythonimics, krematonimik, chrononymics, ergonomics, astronomer, anthroponymics, etc., i.e. Onomasiology as the theory of nomination studies all units of language in terms of realization. They are nominative, or representative function. 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 research of phraseological units, the study of their linguocultural and semantic features play an important role in comparative linguistics. 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. A. Radjabova carried out the analytical study the classification of phraseological units with onomastic components in English, Russian and Uzbek languages [1]. 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 [1.56].

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 sehrli 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 «рогстгуй ёки цари 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».

Phraseological units with onomastic components with the meaning of wisdom: For example, the phrase «Кўпда Ҳизр 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». 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, Азроил 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. 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 Баҳуовуддин, Сувдан ўтгач, қоч Баҳуовуддин», «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. 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. Phraseological units with onomastic components with the meaning of injustice. As a synonym to the proverb «Ма санга, ма санга, нима колди Хасанга» 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 Норкўзи 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. 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[2.6].

## Conclusion

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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