ISSN: 2181-4341, IMPACT FACTOR (RESEARCH BIB) – 9.145, SJIF – 5,431

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LINGUA-CULTURAL CHARACTERISTICS OF ONOMASTIC UNITS OF THE UZBEK LANGUAGE

Abstract: It is known that in linguistics phraseological units attract constant attention from the point of view of demonstrating the uniqueness of the national language and the peculiarities of the speech of each nation. Identification of the national-linguistic features of phrases with onomastic components included in phraseology in the linguocultural aspect, analysis of their semantic and structural content, identification and classification of their etymological sources are of great importance in the further strengthening of interlingual and intercultural relations. From this point of view, this article examines the linguocultural features of phraseological units of the Uzbek language with an onomastic component that have a national character. The national and cultural aspects of such linguistic units in the Uzbek language are analyzed from the point of view of reflecting religious thinking, lifestyle, customs and social status of the nation.

Key words: onomastic component, national-cultural feature, phraseological unit, linguocultural analysis, mentality, tradition, folk oral creativity.

Introduction. In recent years there has been given much attention to the study of linguacultural features of phraseological units (PhUs) in the sphere of world linguistics as PhUs have served to define mental features of a certain nation for ages. The more society develops, the more occasions of originating new names in the history of a nation which form certain national-cultural features in the history of it throughout the centuries can be met. These peculiarities are certainly studied in connection with the nation's language and culture. As Sh.S.Safarov notes: "Culture should not be interpreted as unchangeable situation because it is always under development changing from one form into another merging with other cultures" [10: 63].

In every PhU of a nation it can be found the expression of the characteristic features of the speakers of that language, their daily routines and spiritual feelings that have passed over the ages. The fact of the existence of onomastic units in the PhUs as cultural component of the language can be proved with the fact that they are formed under the influence of inner and extralinguistic factors. PhUs with onomastic components can be considered as a short history of the language which contains in itself all periods of the life of society.

From XXI century the comparative researches on the study of lingua-cultural peculiarities of PHs can be noticed in the works of foreign researches as well. The researcher from West S.Sushinskene studied lingua cultural peculiarities of English PhUs containing people's and place names [11], M.L.Beshay researched the stylistic and linguistic features of English and Alban PhUs [2], M.Hayduk investigated ethnic cultural features of English PhUs [4], A.Vrbints, M.Vrbintslar carried out comparative study of English and Slovak PhUs with onomastic components [13].

Russian researchers O.A.Dmitriyeva [3], S.V.Ivanova [5], Z.V.Korzyukova [6], A.V.Urazmetova [12], V.V.Lovyannikova [7], V.A.Xoxlova [14] studied in their researhces

lingua cultural features of PhUs in comparative aspect with English, French, German, Russian and Ukraine languages.

Among the Uzbek scientists, only G.S.Kurbanova devoted her research to the study of the national-linguistic features of PhUs with onomastic components in the French and Uzbek languages [9]. In modern linguistics, studying the linguistic and cultural characteristics of PhUs with an onomastic component is one of the urgent issues.

It is true that international and Uzbek scientists are currently conducting scientific research on PhUs with a national-cultural feature. In these studies, the national-linguistic aspects of PhUs were studied from a linguistic and cultural point of view, and their comparative analyzes with other languages were carried out.

For example, A.A. Nosirov in his doctoral research study compared the semantic-stylistic and national-cultural features of proverbial phraseology in French, Uzbek and Russian languages [8]. According to him, "Proverbial phraseology is the language unit that expresses the national and cultural characteristics in the most fluent, clear and concise manner, and serves as the mirror of the national language. Literary and folklore is meaningless without their participation, the beauty of speech, the richness of the content, the richness of the language are manifested in proverbial phraseology" [8: 27]. Moreover, in his scientific research, he analyzed the specific and universal aspects of proverbial phraseology with some onomastic components in the Russian and Uzbek languages. (in the Uzbek language: «Toshkentning tarig'ini yegan chumchuq Makkadan qaytib keladi»; «Tentakka To'ytepa yo'lmi»; «Gap desang qop-qop, ish desang Samarqanddan top»; «Xonqalining boyini, Xivalining kambag'alini bilib bo'lmaydi»; in the Russian language: «Всяк Еремей про себя разумей»; «Далеко кулику до Петрова дня»; international proverbial phraseological units: «So'rab-so'rab Makkani topibdi»; «Язык доведёт до Киева») [8: 29-30]. Yet, it should be noted that there is not any researches conducted on the study of lingua cultural features of Uzbek PhUs with onomastic components.

PhUs are already embedded in the daily communication process of people, that is why they are one of the main factors in studying the history, culture and artistic heritage of the people. PhUs with an onomastic component not only reflect the social-cultural, historical-political, as well as household life of the people who speak this language, but also acquire a national spirit and national character. According to M.Vrbints, the cultural-historical formation of many PhUs, which have a single basis of origin, can have a universal character in different languages [13: 138].

The main part. Most of the PhUs were created on the national basis and are considered as the product of centuries-old spiritual creativity of the people. Since PUs with an onomastic component describe events that do not take place from another culture, they may not be translated into a second language through phraseology, the national identity of PhUs is expressed in these aspects. PhUs with an onomastic component are created on the basis of socio-historical events, folklore, daily life, paintings, and are related to the distant past and historical events, customs and traditions of a certain nation. PhUs with an onomastic component have the roots of national culture, and their national-cultural specific aspects can be illuminated only through the

methods of cross-cultural and etymological analysis. We will try to express these aspects through some examples.

PhUs with an onomastic component in the Uzbek language are also of special importance due to their national-cultural character. For example, in the following example "**Damachining qovunini yemabsiz-dunyoga kelmabsiz"** where the PhUs are used to mean «praising», «showing off» contains the word **Damachi** is a name of a village near Tashkent (presently Zangiota district). Damachi was famous for its sweet-sugar melons, just as Kuva pomegranates and Akkurgan figs have long been famous. PhU in this sentence has a national character and is related to the daily lives of incomparably hardworking Uzbek farmers. This phrase was mostly used by Damachi farmers when selling melons or when describing their melons to someone [15: 74].

«Baloning mingi Sirda, biri qirda» – this PhU describes the Syr Darya river, and in the times when the water of the Syr Darya was not controlled, some years there was a flood which it washed away the villages and crops on the banks of the river, and destroyed livestock. Residents of most villages were afraid of such flood disasters and spent the summer in the mountains (grazing cattle) and the winter in their villages. This PhU is a product of those times [15: 26]; **«Ramazon aytgan bilan to'yamanmi, burungining odatini qo'yamanmi?!» (Ramazon** is the date, the ninth month of Kamaria, during which Muslims fast. On these fasting days, in the evening, after the "opening of mouths", children gather in a group and go from door to door saying "Ramadan", the owners of the houses bring them bread, sweets, in general, something to eat or a small amount of money they share [15: 132]; **«Mard bo'lsang, Eskijo'vada hangra»** – the name "**Eskijo'va**" (the place where the biggest market of Tashkent was located in ancient times) was used in the sense of "crowded place", which means: "You think that you are great, you show your violence and evil in a place where there are few people, your strength do not do to the weak. If you are good, try to do your violence and evil in a crowded place. You will see what you see in it, many people will give you your manners and rely on your repentance." [15: 207]; **«Bo'ji keldi, bo'ji keldi, Chingiz bilan Jo'ji keldi»** – the names **«Chingiz», «Jo'ji»** in the given example is historical names, Genghis is the Mongol ruler who attacked Central Asia in 1219, and Joji is the eldest son of Genghis Khan. Under the leadership of Genghis Khan, the Mongols invaded Central Asia and besieged the cities for a long time. Although the besieged people fought hard, they were defeated in the end. The unjust bloodshed of the Mongol invaders, the torture of children and women, the killing of local men, and the plundering of cities, led to the emergence of several proverbs laughing at them. Some of them have reached our time. The expression **"Anna boji keldi"** (boji - demon, wrinkle, devil) that exists in our language and is used to encourage children to sleep quietly or scare them to stop their crying is a shortened form of the above proverb [15: 62].

In PhUs with onomastic component formed on the basis of fiction and folklore in the Uzbek language, we can also find the names of artistic heroes, characters, woven images found in folk anecdotes, and holy saints related to the religious worldview of the people. For example, **«Zamona oxir bo'lsa, uloqning otini «Abdukarim» qo'yadilar» (**different variation: **«Qiyomat yaqinlashsa, echkining oti «mulla Abdukarim» bo'ladi»; «Qishloqda odam qolmasa, echkining oti «mulla Norqo'zi» bo'ladi»).** Among the people, there is a legend related to these phrases: "In the past, there was a butcher named Abdukarim, who mixed goat meat with mutton and hung it on the wall while selling goat meat to customers as mutton. The people who noticed this nicknamed Abdukarim the butcher "Goat" and laughed and cursed him everywhere... "**Echkining oti – Abdukarim"** also derives from this phrase forming another proverb meaning "When the time comes to an end (that is, when the time is broken), bad people become rabid, they give advice to good people, they try to crush them in any way". **«Laylini ko'rish uchun Majnunning ko'zi kerak»**. In this proverb **Layli** and **Majnun** are the names of the characters of Alisher Navoi's famous work. It is known that Laila is a girl from Karacha, and in order to feel the beauty of her soul, you need to look at Laila with Majnun's eyes, and these

names have a symbolic meaning in PhU [1: 25]. The proverbs with PhUs containing onomastic components **«Qoch, Bahovuddin bo‘lsang ham, ko‘zingga qamchi tegib ketadi»**, **«Ishim bitdi, eshagim loydan o‘tdi»** is connected with the following joke satirizing sly and cunning people: «One day Afandi’s donkey carrying a heavy load on his back gets stuck on the mud. While he was trying to get it from the mud, there comes a man. To call him for help, Afandi thinks about a trick and cries out loudly saying: «I promised to donate seven coins to Bahovuddin and the person who gets out my donkey from the mud, will be awarded with these coins!». The man runs up to his donkey and gets him out of the mud. Yet, Afandi continues on his way saying nothing. That man who helped with his problem says to Afandi: “Hey man, where are those seven coins you promised to give me instead of donation to Bahovuddin?”. Afandi turned his whip around his head and said: “Get out of my way, even if you are Bahavuddin, the whip will touch your eyes!” and went on his way [15: 151-152]. **«Ko‘pda Xizr bor»** – in this PhU the word **«Xizr» is** a mytholigcal image, an din the Uzbek folklore it is used as an old man serivn gto people as a suppoerter, sponsor. In other soruces **«Khizr»** is depcited as a Prophet. In this PhU it is also used with the meaning of prophet. The formation of this PhU is connected with religoius beliefs of Eastern people. **«Khizr»** – is a person who drank “obi-hayot” water and that is why he is not seen by people and will live up till the world lasts. From time to time, he appears in various guises (white-bearded moissafid, old man on a horse, etc.), saves people who are in danger, blesses the crops of farmers, and those who meet him will be happy and rich. That is why in the past believers used to make donations and prayers with the intention of “seeing Khizr”. This proverb originates from this belief [15:196].

It is worth mentioning that mythonyms participate in PhUs in the Uzbek language and serve to express the national values and traditions of the people. On this basis, there appeared proverbs containing the words «Ayamajuz», «Khizr», «Lukmon» such as «**Ayoz, ko‘rgan kuning unutma, ko‘n chirogv‘ing quritma»; «Ayamajuz – olti kun, qahr aylasa qattiq kun»; «Qizil ko‘rsa, Xizr yo‘ldan chiqar»; «So‘zning Luqmon tilidan aytilgani – xo‘b»; «Xasni ko‘rsang, Xizr bil»; «Qizil»ni ko‘rsa, Xizr ham yo‘ldan ozadi»; «Qizil» Xizrni aynatur»** including such metaphors as “Red” turns Khizr, are also considered a national language unit from the point of view of reflecting the life of the people of the East.

Conclusion. As it can be seen from the examples analyzed above, the majority of PhUs with an onomastic component are related to people’s daily life, customs, traditions, historical experiences, and religious worldviews. The onomastic units included in PhUs mainly express portable, symbolic meanings. In addition, these names show the national-cultural characteristics of a certain people.

In conclusion, it can be said that, despite the fact that the socio-historical conditions of PhUs with a national character have already disappeared, these units are still used today. As a result, their previous image was formed with a new meaning and content. Based on the analysis of the examples, we witnessed that the majority of PhUs with onomastic components were created in national-cultural conditions and enriched the phraseological layer of the language. As a result, such PhUs are born on the basis of the people’s daily lifestyle, values, traditions, spiritual experiences described in their oral works, nationality, expression of today’s and tomorrow’s dreams.

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