



THE ASSOCIATION BETWEEN PERSONAL NAMES AND ANTHROPONOMICAL
COMPONENT PHRASEOLOGICAL UNITS IN ENGLISH AND UZBEK
LANGUAGES

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Abstract: *A phraseological unit is a linguistic unit consisting of two or more word components which represents a single meaning with a particular figurative meaning, such as to add fuel to the fire, in the arms of Morpheus, to drop a clanger. Nowadays, the cultural viewpoint and the structural and semantic analysis of phraseological units with a particular component has been in the limelight. In this article, the association between personal names and anthroponomical component phraseological units as the representation of culture with examples has been discussed.*

Key words: *anthroponomical phraseology, linguistic system, structural and semantic analysis, the plane of expression, the plane of content.*

The association between the anthroponomical component of phraseological units and their meanings is dependent on the origin and development of anthroponyms, that is, personal names. Anthroponyms include first names, patronyms, surnames, nicknames and pseudonyms. The nicknames and pseudonyms reflect the functions performed by the author himself. Nickname is given by society as a result of their attitude towards him and pseudonym is a self- given name as a result of his figurative embodiment.

The origin and development of anthroponyms in two compared languages, such as English and Uzbek, differ from each other in that these names are dependent on culture and traditions, geographical location, society and history. The personal names of English language reflect the Western society, while the Uzbek personal names reflect Eastern society. Some examples can be illustrated by *Jack, Daniel* in English and *Bobur, Ahmad* in Uzbek.

English and Uzbek anthroponomical component phraseological units are, in turn, the production and result of such development of anthroponyms and such units have more or less associations with the characters, activities, functions, qualities, physical and psychological states, behaviours and historical roles of anthroponyms. Such anthroponyms emerge from various sources, including literature, religion, myth and legend, history, common national names and folklore. These sources are the production of cultural heritage of the two nations.

The issues regarding the representation of the anthroponomical component phraseological units, what kinds of meaning they express, what functions they perform are



better realized through the structural and semantic analysis of such phraseological units since the nature of anthroponomical component phraseological units is well-observed by means of such analysis and assists us with the determination of the similarity and differences of these units in compared languages.

In the constitution of the anthroponomical component phraseological units in compared languages, such personal names as first name, surname, nickname, pseudonym and patronym are widely used. Different from Uzbek, the English anthroponomical component phraseological units widely use surname, nickname and patronym along with first names.

The semantic features of English and Uzbek phraseological units with personal names can be investigated through classifying them into phraseological units with anthonyms associated with human traits, qualities, physical and psychological states and those with anthonyms which characterize another objects, situations and phenomena.

It is evident that anthroponomical component phraseological units, being one of the linguistic representation of world picture, are inseparably connected with culture and cultural communication since the anthroponomical components used in phraseological units are characterized with their cultural peculiarities of the English and Uzbek nations. Each of the phraseological units perform the function of national-cultural code.

The usage of personal names in phraseological units enables us better understand the role of anthonyms and their social, political, economical, historical, cultural, religious values, as well as the representation of their qualities, behaviours, physical and psychological states, activities in phraseological units.

The personal names used in the components of phraseological units come from various sources and they are considered to be the representation of cultural and national peculiarities of the two languages, including traditions and customs, religious texts, proverbs and sayings, realias, literature, national epos and folklore, historical events. According to thematic principle, they are, in turn, classified into phraseological units associated with the historical names of the British, American, Roman, Greek and Uzbek famous people, scientists, writers and politicians and with certain influence of historical events, those related to religious beliefs, those connected with common traditional national names, those associated with literary characters, those associated with Greek and Roman mythological characters and legends, as well as those associated with folk-tales and fables.

Furthermore, there are such phraseological units, the anthroponomical component of which is borrowed from other languages indicating the cultural contact between nations and the representation of borrowed personal names in phraseological units associate the meaning of such units with the personal names themselves. They come from such languages as ancient Greek, ancient Roman, Latin, French, Russian and Arabic.

Certain differences between the cultures of Western Europe and Eastern Asia have found their reflection in anthroponomical component phraseological units in English and Uzbek languages although there are similarities to some extent. The similarity of anthroponomical component phraseological units from cultural viewpoint in two languages is defined with the fact that there are such anthroponomical phraseological units which express the history of the people in both compared languages.



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