

THE SEMANTIC ANALYSIS OF PHRASEOLOGICAL UNITS WITH ANTHROPONYMIC COMPONENTS IN THE ENGLISH AND UZBEK LANGUAGES

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INGLIZ VA O'ZBEK TILLARIDA ANTROPONIMIK KOMPONENTLI FRAZEOLGIK BIRLIKLARNING SEMANTIK TAHLILI

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СЕМАНТИЧЕСКИЙ АНАЛИЗ ФРАЗЕОЛОГИЧЕСКИХ ЕДИНИЦ С АНТРОПОНИМИЧЕСКИМ КОМПОНЕНТОМ В АНГЛИЙСКОМ И УЗБЕКСКОМ ЯЗЫКАХ

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Abstract. Phraseological units are an assemblage of two or more word constituents with a unique and often figurative meaning, including as patient as Job, a silver lining, crooked as a corkscrew in English, and *Har kim o'z aybini bilsa Vali bo'ladi, bo'zchining mokisidek, teshik munchoq yerda qolmas* in Uzbek. There is a growing trend among scientists in the study of phraseological units with certain subtypes of onomastic components from the viewpoint of modern approaches, such as cognitive and linguocultural perspectives. Phraseological units with onomastic components are regarded as precise manifestations of the cultural background of a certain nation. They are directly connected with human knowledge about history, literature, culture, religion, folklore, legends, and geography, which all constitute the encyclopedic wealth of the language. With regard to human's encyclopaedic data, the onomastic component of phraseological units manifests a distinct comprehensive cultural, historical, literary, political, social, and religious information related to such components. The article aims to analyse phraseological units with an anthroponymic component as one of the onomastic constituents from the semantic viewpoint in which they are based on the meaning construction and the encyclopaedic information about anthroponyms participated in such units. It has been defined that the motivation of the semantics of phraseological units with its anthroponymic component in non-related languages, especially English and Uzbek, has not been studied sufficiently. The article discusses the semantic peculiarities of anthroponymic components in the system of phraseological units in compared languages. The

conclusion is that the meaning of phraseological units with anthroponymic components is associated with anthroponyms' personalities, activities, physical and psychological conditions, and their influence on other objective phenomena.

Keywords: phraseological units with anthroponymic component; encyclopaedic information; meaning construction; human activity and quality; semantic classification; figurative and associative meaning.

Annotatsiya. Frazeologik birliklar yagona va asosan majoziy ma'noga ega bo'lgan ikki va undan ortiq so'zlar yig'indisidan iborat til birligidir, jumladan ingliz tilida *as patient as Job, a silver lining, crooked as a corkscrew*, o'zbek tilida *Har kim o'z aybini bilsa Vali bo'ladi, bo'zchining mokisidek, teshik munchoq yerda qolmas kabilar*. Hozirgi adabiy tilshunoslikda onomastik komponentli frazeologik birliklarni zamonaviy yondashuvlar, jumladan kognitiv va lingvomadaniy nuqtayi nazaridan o'rganishga bo'lgan e'tibor sezilarli darajada o'sdi. Onomastik komponentli frazeologik birliklar muayyan bir millatning madaniyati to'g'risida aniq ma'lumot yetkazuvchi til birliklaridan biri sifatida e'tirof etiladi. Ular insonning tarix, adabiyot, madaniyat, din, xalq ijodiyoti, afsona va rivoyatlar, geografiya kabilar to'g'risidagi bilimi bilan bevosita aloqador, ularning barchasi esa tilni ensiklopedik faktor bilan bog'laydi. Inson ensiklopedik bilimi haqida so'z yuritilganda frazeologik birliklarning onomastik komponentlari, mazkur maqolamizda esa antroponimlar, aniq bir madaniy, tarixiy, adabiy, siyosiy, ijtimoiy va diniy ma'lumotlarni tashuvchi element sifatida muhim ahamiyatga ega. Mazkur maqolaning maqsadi antroponimik komponentli frazeologik birliklarni mazmuniy qurilish va ularning tarkibida ishtirok etgan antroponimlarning ensiklopedik ma'lumotlaridan tashkil topgan birliklar sifatida semantik nuqtayi nazaridan tahlil qilish hisoblanadi. Shunisi ayon bo'ldiki, qarindosh bo'lmagan tillarda, ayniqsa ingliz va o'zbek tillarida, antroponimik komponentli frazeologik birliklar semantikasining o'z tarkibida ishtirok etgan antroponimlar bilan assotsiatsiyasi yetarlicha o'rganilmagan. Shundan kelib chiqqan holda, maqolamiz chog'ishtirilayotgan tillarda antroponimik komponentli frazeologik birliklar semantik jihatidan olib qaralganda ularning ma'nosi antroponimlarning fazilatlarini, faoliyati, jismoniy va ruhiy holati hamda ular ta'sir o'tkazgan obyektiv borliq tushunchalari bilan assotsiatsiyaga kirishganligiga xulosa yasaydi.

Kalit so'zlar: antroponimik komponentli frazeologik birliklar; ensiklopedik axborot; ma'no qurilishi; inson faoliyati va sifatлари; semantik tasnif; majoziy va assotsiativ ma'no.

Аннотация. Фразеологические единицы представляют собой совокупность двух или более словосочетаний с уникальным и часто переносным значением, в том числе *as patient as Job, a silver lining, crooked as a corkscrew* в английском языке и *Har kim o'z aybini bilsa Vali bo'ladi, bo'zchining mokisidek, teshik munchoq yerda qolmas* в узбекском. Среди ученых наблюдается растущая тенденция изучения фразеологизмов с определенными подтипами ономастического компонента с точки зрения современных подходов, таких как когнитивный и лингвокультурологический. Фразеологизмы с ономастическим компонентом рассматриваются как точное проявление культурного наследия определенного народа. Они напрямую связаны со знаниями человека об истории, литературе, культуре, религии, фольклоре, легендах, географии, что в совокупности составляет энциклопедическое богатство языка. Что касается энциклопедических данных человека, то ономастический компонент фразеологизмов содержит отчетливую

всеобъемлющую культурную, историческую, литературную, политическую, социальную и религиозную информацию, связанную с такими компонентами. Целью статьи является анализ фразеологизмов с антропонимическим компонентом, как одной из ономастических составляющих, с семантической точки зрения, в которой они основаны на построении значения и энциклопедической информации об антропонимах, участвующих в таких единицах. Было определено, что мотивация семантики фразеологизмов с ее антропонимическим компонентом в неродственных языках, особенно в английском и узбекском, изучена недостаточно. В статье рассматриваются семантические особенности антропонимического компонента в системе фразеологических единиц сравниваемых языков. Сделан вывод о том, что значение фразеологизмов с антропонимическими компонентами связано с личностями, деятельностью, физическим и психологическим состоянием антропонимов и их влиянием на другие объективные явления.

Ключевые слова: фразеологизмы с антропонимическим компонентом; энциклопедическая информация; смыслообразование; деятельность и качество человека; семантическая классификация; образное и ассоциативное значение.

Introduction

It is obvious that phraseological units possess a bilateral relationship between the expression and content plane, which consists of a dialectical connection between their structural and semantic sides. As words have their lexical meaning, phraseological units have their phraseological meaning, likewise, because they are one of the linguistic units readily made in language. Moreover, the semantic side of phraseological units is closely linked with the human's encyclopaedic knowledge of a certain nation, such as history, culture, literature, folklore, religion, tradition, and customs. In particular, the onomastic component of phraseological units, in our investigation of the anthroponymic component, distinctly manifests the cultural peculiarities of a certain nation. Studies have indicated that human encyclopaedic knowledge has an incomparable influence on the etymology, formation, and semantic construction of phraseological units with anthroponymic component and their association with metaphorical meaning. Particularly, phraseological units with certain onomastic components in non-related languages, in our investigation, phraseological units with anthroponymic components in English and Uzbek languages, are insufficiently analysed in the theory of semantics. During the semantic analysis and classification of such phraseological units in English and Uzbek languages, it has been discovered that the meanings of phraseological units with anthroponymic components have an associative meaning with humans.

Methods

Semantic analysis has been applied in order to investigate semantic peculiarities of phraseological units with anthroponymic components as a unity of meaning construction and encyclopaedic information about anthroponyms. As a consequence, they are classified into several groups according to their semantic associations. With regard to the investigation of such units with anthroponymic components in English and Uzbek

languages, comparative-contrastive analysis has been utilised to establish the similarity and difference in the semantic peculiarities in compared languages. Finally, the statistic method has been addressed in order to overview the qualitative and quantitative data about phraseological units with anthroponymic components in such non-related languages.

Results

The semantic investigation of the anthroponomical component phraseological units is explained by the content plane. From the semantic point of view, phraseological units are integrally connected to human encyclopaedic knowledge. Moreover, phraseological units provide a useful source of information concerning a person, his appearance, his personality, and his intellectual and creative capabilities because “the semantic side of a compound word is a complex and multifaceted phenomenon” (15, 29). The semantic analysis of phraseological units with personal names includes the process of examination of the meaning and interpretation of the unit within its individual linguistic and cultural context. It aims to reveal the underlying connotations, associations, and implications of the phraseological unit.

According to “A Dictionary of Linguistics and Phonetics” by David Crystal, semantics is defined as a major branch of linguistics devoted to the study of meaning in linguistics, in which the emphasis is on the study of the semantic properties of natural languages (3, 428). This theory is generally interpreted as the sphere of study that focuses on the encyclopedic and associative factor of meaning, which postulates the multilevel interpretation of both linguistic and encyclopedic knowledge and aims to interpret phraseological meaning based on knowledge structures and evaluations represented by linguistic units (7, 337).

Although there is no predictability in the meanings of phraseological units in the traditional view, a great deal of systematic conceptual motivation has been observed in phraseological units. In the theory of cognitive semantics, phraseological units appear to be motivated because there are cognitive mechanisms, including metaphor and encyclopedic knowledge, that link literal meanings to figurative phraseological meanings (7, 328–351). Besides, the semantic approach to phraseology has manifested an interconnection between literal and figurative principles of the mental lexicon in human beings, resulting in the dependence of the meaning of a whole expression on its metaphorical motivation (2, 71). Semantics deals with such issues as the various meanings of phraseological units and their relationship with associative links with the human’s scope of knowledge and experience. That is why the theory of semantics studies the meaning of phraseological units in connection with human knowledge and experience, as well as his encyclopaedic information.

According to Khudoyorova, who researched the semantic and etymological classification of English and Uzbek phraseological units with personal names, the semantic side of phraseological units with anthroponymic components has been classified into two groups, being those directly related to personal character, behaviour, and actions and those that indicate things, situations, and beverages. The former group has,

in turn, been subgrouped into positively marked, negatively marked, and neutrally marked phraseological units. The latter group has also been subclassified into phraseological units that have an immediate connection with the prototype and those that have no or have already lost connection with the anthroponyms in their structure (6, 229–230).

Discussion

In consideration of the theory of semantics, which presupposes that semantics comprises two layers, including meaning construction and knowledge experience, we have paid attention to two layers consisting of meaning construction and their anthroponymic components, which impart encyclopaedic information in order to investigate the semantic peculiarities of phraseological units with anthroponymic components in English and Uzbek languages. The examples of anthroponymic component phraseological units in English are taken from “English- Russian Phraseological Dictionary” (8, 944), “Oxford Dictionary of Idioms” (12, 340), “Oxford Dictionary of Proverbs” (14, 625), “McGraw-Hill’s Dictionary of American Idioms and Phrasal Verbs” (10, 1098) and those in Uzbek are taken from “Paremiological Dictionary of Uzbek language” (1, 288), “Significance of meanings” (11, 480), “Concise Dictionary of Uzbek- Russian Phraseology” (13, 336), “Explanatory Phraseological Dictionary of Uzbek language” (9, 636). As a result of our investigation, it has been observed that the phraseological units with anthroponymic components in compared languages can be classified into the following cognitive-semantic groups.

1. Phraseological units with anthroponymic components expressing human personalities and qualities. Anthroponyms used in the components of such units about this semantic group possess certain outstanding qualities from the encyclopaedic viewpoint and manifest human’s positive or negative traits in the constituent of phraseological units. In turn, it has been apparent that they have fallen under two groups, including phraseological units with anthroponymic components that express positive personalities and those that express negative personalities.

a) Phraseological units with anthroponymic components that express positive personalities. In English:

“*Lady Bountiful*” – a charitable woman who shares kindness with and sympathises with others. The anthroponym Lady Bountiful used in the constituent of the phraseological unit comes from a character depicted in one of the plays by George Farquhar, an eighteenth-century Irish playwright. She is depicted as bountiful, full of compassion, and willing to share goodness with others;

“*A Mark Tapley*” – a strong-willed and resilient person who never gets depressed in any situation. The anthroponym Mark Tapley originates from a character named Martin Chuzzlewit, who is encountered in one of the works by Charles Dickens, a prominent American author. In his work, he is narrated as a resilient man who never lost his head in any troublesome situation;

“*As game as Ned Kelly*” – extremely brave, indomitable, reckless, courageous. The anthroponym Ned Kelly in the component is considered to be an Australian bushranger renowned for his intrepidity against

irresistible odds. Besides, he was the bandmaster of a band of horse and cattle thieves and bank raiders in Victoria and showed his courage when he was ultimately hanged in Melbourne.

In Uzbek, examples of phraseological units with anthroponymic components which express human's positive personalities can be seen in the following:

“*Har kim o‘z aybini bilsa Vali bo‘ladi*” – a phraseological unit that expresses that one should realise his own guilt before blaming others. The anthroponym Vali, one of Uzbek traditional names and is frequently encountered in Uzbek national proverbs, used in the component of the phraseological unit, often possesses such positive connotations as modesty, innocence, and generosity;

“*So‘zning Luqmon tilidan aytilgani – xo‘b*” – a phraseological unit expressing he who says a little something apparently demonstrates his wisdom and merit. The anthroponym Luqmon used in the phraseological component is notably regarded as a physician of wisdom named Luqmoni hakim in Oriental classic literature and epic folklore, according to which he delivered much useful advice to the patient;

“*Hasan aka quysin, Qo‘chqor aka ichsin*” – used to describe a close friendship that entails sharing everything. The anthroponyms Hasan and Qo‘chqor in the component embody an image of close and faithful friendship.

b) Phraseological units with anthroponymic components which express negative personalities. In English:

“*Moaning Minnie*” – a habitual grumbler who complains a lot. The anthroponym Minnie is generally associated with Claude Étienne Minié, a captain of the French army in the second half of the nineteenth century. He introduced a soft lead bullet, which often made a moaning sound when fired from a rifle. According to some sources, this phraseological unit was firstly used as a jargon expressing a warning siren among the British army in WW2, then it was eventually applied to those who constantly complain about something;

“*An artful Dodger*” – a crafty person who commits minor crimes or behaves in a rather unscrupulous manner. This phraseological unit comes from a character, narrated in one of the novels by the American novelist Charles Dickens, who is depicted as a cunning pickpocket and a man of skilful deception;

“*Weary Willie*” – 1) forlorn, hopeless, and pessimist; 2) an indolent person who avoids or dislikes work. The anthroponym Weary Willie in the component was a clown character created by an American circus performer, Emmett Kelly. Such a circus character was based on the migrant workers during the Great Depression in the United States in the 1930s.

In Uzbek, examples of phraseological units with anthroponymic components related to human negative personalities can be seen in the following:

“*Bo‘ji bo‘ldi, bo‘ji keldi, Chingiz bilan Jo‘ji keldi*” – used to describe a supreme example of a repressive and tyrannical ruler and is ironically used by parents to intimidate undisciplined children and to prevent them from wrongdoing. The phraseological unit emerged as one of several

proverbs that mercilessly and sarcastically criticised the evil and cruel behaviour of Mongolian tyrants, especially Genghis Khan, who oppressed, looted, burned houses, and caused massive bloodshed among native Turkic people in the past.

“*Iskandar xo‘ja, bulturgi jo‘ja, bola ochadi, tashlab qochadi*” – used to describe people who are unfaithful to their family. The anthroponym used in the phraseological unit, *Iskandar xo‘ja*, typifies a general image of those who do not take responsibility for their family and children, habitually enjoy a careless life meandering along the streets, or stay unfaithful to their wives and leave their children as orphans.

2. Phraseological units with anthroponymic components representing a human’s intellectual potential and his outstanding aptitude. Such anthroponyms used as components in phraseological units falling under this semantic group once possessed outstanding intellectual capacity and exceptional ability to some extent. Through time, they have become constituent parts of the phraseological layer of language. In modern linguistics, they express human intellectual capability and specific talent. In English, such examples can be seen in the following:

“*A Daniel comes to judgement*” – a person who makes a wise judgement about something that has previously proven difficult to resolve. This phraseological unit was coined by William Shakespeare, an English playwright, and is notably referred to Daniel mentioned in the Bible, who is narrated as a man of extraordinary intellect and reasonable judgement;

“*According to Cocker*” – in accordance with proper procedure and established rules. The anthroponym used in this component directly originates from an English engraver and, also, arithmetician Edward Cocker, in whose work “*Cocker’s Arithmetick*” strict rules related to arithmetic calculations were introduced;

“*Bend the bow of Ulysses*” – succeed in coping with an extremely challenging task ahead of one. The anthroponym Ulysses in the component is a Latin version of Odysseus, who is depicted as a legendary Greek king of Ithaca and a hero of irreplaceable intellect and brilliant versatility. He could shoot an arrow through the axes from a distance.

In Uzbek, instances of phraseological units with anthroponymic components related to human capability and specific talent can be seen in the following:

“*Aflotun miya*” – a man of knowledge and wisdom. The anthroponym *Aflotun* used in this component comes from Platon, a philosopher and thinker of ancient Greece in the classical period, who introduced the foundation of Western philosophy;

“*Aql – Hasan, odob – Husan*” – used to denote that intelligence and courtesy complement each other; they stand in close relationship. The anthroponyms used in the component are regarded as Uzbek national names, which can be found in many Uzbek proverbs.

3. Phraseological units with anthroponymic components emerged based on nicknames given to a certain person whose exclusive individual trait is noticeable in history and literature. Such phraseological units can be encountered only in English:

“*The Father of English poetry*” – a title given to the greatest English poet, Geoffrey Chaucer, who introduced a model of writing to be imitated by English poets;

“*The Father of English printing*” – a title given to William Caxton, who was the first person to bring the technology of printing to England;

“*The Virgin Queen*” – a title given to the British queen Elizabeth I because she did not marry;

“*The Great Unknown*” – a title given to Sir Walter Scott, who did not reveal his name in the publication of his novels;

“*The Father of His Country*” – a title given to George Washington in recognition of his military leadership in the Revolutionary War and his service as the first president under the Constitution;

“*Old Nosey*” – a title given to the Duke of Wellington because of his pronounced aquiline nose.

4. Phraseological units with anthroponymic components signifying a human’s external appearance and physical situation. A certain group of phraseological units with anthroponymic components in compared languages describes a human’s outer appearance and physical condition that are associated with anthroponyms in these components. In English, examples of such semantic groups can be seen in the following:

“*A Beau Brummel*” – a dandy man who is extremely or excessively well-dressed. This phraseological unit is associated with an English socialite, George Brummell, who lived at the end of the eighteenth and the beginning of the nineteenth century and was an important figure in Regency England, where he worked as the arbiter of British men’s fashion for many years. After his death, he started to be remembered as a man of high aesthetic taste for fashion, a man of special dressing;

“*Vandyke beard*” – a closely trimmed and pointed beard. This phraseological unit comes from a seventeenth-century Dutch artist Antony van Dick’s facial appearance. He had a special style of beard and hairstyle;

“*Billy Bunter*” – a greedy, corpulent boy. The phraseological unit comes from a character created by an English storyteller, Charles Hamilton. In his stories, he is depicted as a schoolboy with naïve greed, self-indulgence, and overweight appearance.

In Uzbek, illustrations of phraseological units with anthroponymic components denoting human’s outer appearance and physical condition can be seen in the following:

“*Sog‘ odamga Suqrotning keragi yo‘q*” – is used to express that a healthy person is able to do every work and does not need any help from others. The anthroponym Suqrot in the component comes from Socrates, a Greek philosopher, who is credited as the first moral philosopher of the ethical tradition of thought. In this case, the phraseological unit suggests that a healthy man does not want even useful advice delivered by such a great philosopher.

“*Ashir tarnov*” – an awkward man who is very tall in height. The anthroponym in the component is considered one of Uzbek's national names, which embodies a general image of those who are lanky.

5. Phraseological units with anthroponymic components that represent human labour activity or a particular occupation. A certain group of phraseological units with anthroponymic components in compared

languages has been defined to be directly formed based on human labour activity or dealing with a particular task and has been classified into such a semantic sphere. In English, such examples of phraseological units can be observed in the following:

“*Tom Tailor*” – tailor. The anthroponym that participated in the component part of the phraseological unit directly comes from a play by William Stevenson, a sixteenth-century English patriarch and playwright. In the play, the character Tom is depicted as a tailor;

“*Jack Ketch*” – a merciless hangman, executioner. The anthroponym used in the component is associated with an executioner named Jack Ketch, who served in the reign of King Charles II and James II in England;

“*Pooh-Bah*” – a bureaucratic person who holds many offices at the same time. The anthroponym Pooh-Bah comes from a haughty character mentioned in the comic opera “The Mikado” by William Gilbert and Arthur Sullivan, in which he is depicted as pompously self-important and thinks he is more important than he really is.

In Uzbek, bright examples of phraseological units with anthroponymic components manifesting human labour activity and a particular occupation can be recognised in the following:

“*Zamona oxir bo‘lsa, echkining otini Abdukarim qo‘yadilar*” – used to denote that men with evil plans attempt to suppress good men and avert them from a right path in times of difficulty. The anthroponym Abdukarim used in the component of the phraseological unit is depicted as a butcher in Uzbek national folklore, according to which he blended mutton with goat meat in trade with customers. Those who noticed this started to nickname him “goat”;

“*Kelinlik Bedilxonlikdan qiyin*” – is used to denote that a bride performs such huge occupations at home that even poetry competitions, bibliophile competitions, and the like cannot succeed in reaching her. The anthroponym Bedil in the component, a prominent Uzbek poet and thinker who pursued his creative literary career in the period of the Baburis, left a colossal literary heritage for generations.

6. Phraseological units with anthroponymic components representing human feelings and emotions. Such phraseological units about this type of semantic group demonstrate such human emotions as surprise, excitement, anger, anxiety, agreement and disagreement, admiration, desire and so on. In English, such semantic sphere of phraseological units can be enumerated as follows:

“*Alas, poor Yorick! I knew him, Horatio!*” – used as a meditation on the fragility of life and also used to refer to pessimistic people. This phraseological unit comes from the tragedy “Hamlet” by an English playwright, William Shakespeare. According to the tragedy, Hamlet uses this phrase while standing at the grave of Yorick, a friend of his childhood, upon thinking about the philosophy of life;

“*By George!*” – an expression of such emotions as surprise, wonderment, anger, pity, trust, desire. The anthroponym in the component George is one of the characters depicted in the Bible. The English people mostly use the names of saints and prophets mentioned in the Bible when they are surprised at something, annoyed with somebody, deplore something, or express their trust in somebody or desire very much.

In Uzbek, illustrative instances of phraseological units with anthroponymic components demonstrating various human emotions and feelings can be marked in the following:

“*Jabbor chalsin seni!*” – used to wish somebody or something else would disappear immediately. The anthroponym Jabbor in the component is generally referred to as one of the epithets of God (Allah), whose meaning is almighty and powerful. The Uzbek people frequently use the name of God upon being annoyed at somebody or when scolding them;

“*Xizrni yo‘qlasam bo‘larkan*” – an expression used to describe a situation in which somebody yearns to meet somebody else of whom he is fond. The anthroponym Khizr, frequently mentioned in Islamic statements, is mostly alleged to patronise sailors in the sea, support those who prayed for him, and bless productivity for peasants’ harvest in the field.

7. Phraseological units with anthroponymic components expressing things and objects, as well as abstract notions. The meanings of these phraseological units are certainly associated with characteristic behaviour, life and activity of anthroponyms as their component in contemporary linguistics; hence, they denote different things, objects and abstract notions. In English, such type of phraseological units falling under this semantic group can be observed as follows:

“*Barmecide feast*” is an illusion, an unfulfilled promise that looked initially auspicious but delivers nothing. According to the Arabian tale “A Thousand and One Nights”, a rich prince invites a beggar to a fabulous banquet in which all dishes are imaginary;

“*Cupid’s bow*” is the name of a lip shape where the upper lip comes to two distinct points toward the centre of the mouth, almost like the letter M. The phraseological unit referred to the shape of the bow that Cupid, god of love in ancient Rome, carried;

“*A Freudian slip*” – a mistake connected with accidentally using the wrong word, but in doing so, they reveal what they are really thinking rather than what they think the other person wants to hear. This phraseological unit is associated with Sigmund Freud’s philosophy, which postulates that it is an error in speech, memory or physical action that takes place due to the intercession of an unconscious reserved wish or internal discipline of thought;

“*The sword of Damocles*” – an imminent danger, ever-present peril encountered by those in positions of power. It dates back to an ancient moral parable popularised by the Roman philosopher Cicero in his book “Tusculan Disputations”, according to which a Sicilian king Dionysius seats Damocles on his throne where there hangs a sword held by only a single hair of a horse’s tail above. Having noticed this and having realised the sense of what it is like to be king, Damocles begs the king not to seat him again on his throne due to always having to watch in anxiety against dangers that might attempt to overtake him;

“*A Joe Miller*” – an anecdote book full of jokes. The phraseological unit is associated with an actor named Joe Miller, who was the first to create a comic book;

“*Homeric laughter*” – irrepressible and/or uncontrollable laughter. The meaning of the phraseological unit is associated with gods’

unquenchable laughter over human behaviour, which is narrated in Homer's "Iliad" and "Odysseus".

In Uzbek, examples of phraseological units with anthroponymic components denoting things and objects, as well as abstract notions in association with characteristic behaviour, life, and activity of certain people, can be observed in the following:

"*Bazmi Jamshid*" is a great and luxurious feast in which people enjoy their lives. The anthroponym Jamshid in the component is considered to be a legendary wealthy king in ancient Persia and is symbolised as a king of immeasurable treasure.

"*Olovuddinning sehrli chirog'i*" – a quality or object enabling its holder to gratify any wish. This phraseological unit is generally associated with the adventures of Aladdin narrated in Arabian tales, according to which, in the cave, he finds a lamp that fulfils all his wishes.

8. Phraseological units with anthroponymic components designating certain movements. As a result of our investigation, it has been discovered that a certain group of phraseological units with anthroponymic components can be united under a semantic sphere that expresses movement. Such movement is obviously associated with characteristic behaviour or personal conduct of anthroponyms as phraseological components. In English, such type of phraseological units falling under this semantic field can be observed in the following:

"*Rob Peter to pay Paul*" – to take from one merely to give to another or to discharge one debt by incurring another. According to religious legend, the pious in England had to appropriate the estates of St. Peter's Church in Westminster, London, to pay for the repairs of St. Paul's Cathedral at the beginning of the nineteenth century, but at the same time, they had to clear their debt at the estates of St. Peter's Church;

"*Keep up with the Joneses*" – strive to match one's neighbours in spending and social standing. This phraseological unit was first used in the comic strip by an American creator of the comic strip, Arthur Momand. According to the comic strip, Jones was referred to as a metaphorical neighbour, with whom the social climbing McGinnis family struggled to keep up;

"*Appeal from Philip drunk to Philip sober*" – urge somebody to deliver a more considered judgement, urge a person to reconsider a decision or judgement. According to a historical statement told by a Roman historian and moralist, Valerius Maximus, the phraseological unit concerns an unfair decision declared by King Philip of Macedon: the woman denounced by Philip announced that she would appeal to him once again, but this time when he was sober.

In Uzbek, illustrative examples of phraseological units with anthroponymic components denoting movement, which are directly or figuratively associated with the characteristic behaviour or personal conduct of anthroponyms, can be observed in the following:

"*Ali desa, Bali demoq*" – to squabble, argue or to express objection. The meaning of the phraseological unit is based on the formal structure of anthroponyms Ali and Bali in the component; more precisely, they have opposing letters, in which the former does not possess the letter B, while the latter does have;

“*Jonini Jabborga bermoq*” – work with all one’s effort, overdo something with hard work. This phraseological unit is allegedly associated with the religious faith of the Uzbek people, which often signifies the dedication of one’s life to God’s path. According to some sources, the anthroponym Jabbor in the phraseological component supposedly originated from Uzbek folklore and is depicted as a rigorous employer who maintained strict supervision over employees (4, 197).

9. Phraseological units with anthroponymic components expressing spatial and temporal relations. The meaning of a certain group of phraseological units with a person’s proper name in compared languages is formed based on their constituent of anthroponym, who notably influenced a particular location or dwelt in a certain period. It has been determined that they can, in turn, be divided into phraseological units with anthroponymic components expressing spatial relations and those denoting temporal relations.

a) Phraseological units with anthroponymic components expressing spatial relations. In English:

“*An Aladdin’s cave*” – a place abound in valuable items. The anthroponym Aladdin in the component comes from a character depicted in tales of the Middle East, according to which the cave where he was trapped was stuffed with an immeasurably huge treasure of gold and silver;

“*Tom Tiddler’s ground*” is where money or profit is readily made. This phraseological unit comes from the name of children’s old-age game, according to which a boy named Tom Tiddler is expected not to let others in the circle full of gold and silver where he was standing. Otherwise, they would run off with them;

“*Round Robin Hood’s barn*” – going an indirect way to get to one’s destination. The phraseological unit refers to Robin Hood, a fabulous outlaw whose barn was merely the meadows and pastures encompassing the Sherwood forest. Proceeding this, the phrase also signifies all around the countryside, fields, and pastures.

In Uzbek, examples of phraseological units with anthroponymic components falling under this cognitive-semantic group of spatial relations can be observed in the following:

“*Mirzai azimda ming Xorunning xazinasini-yu, tuman Jamshidning davlati bor*” – used to describe a place with a wealthy collection of treasures. According to ancient folklore, Xorun and Jamshid participated in the phraseological component and were often recounted as the rulers of a boundless treasure.

b) Phraseological units with anthroponymic components expressing temporal relations. In English:

“*As old as Methuselah*” – very old indeed. The anthroponym Methuselah in the component directly comes from a character in the Bible, according to which he lived 969 years of age and was the one with the longest age;

“*Before you can say Jack Robinson*” – in a very short amount of time. According to Grose’s Classical Dictionary, he paid such momentary visits to acquaintances that there was scarcely time to proclaim his arrival before he had quit (5, 118);

“*Saint Bartholomew’s Day Massacre*” – used to denote a targeted group of assassinations directed against the Huguenots, which happened in France in 1572. The anthroponym Bartholomew was an apostle in the component.

In Uzbek, illustrative instances of phraseological units with anthroponymic components falling under this semantic group of temporal relations can be observed in the following:

“*Daqqiyunusdan qolgan/ Odam Atodan qolgan/ Amir Temurdan qolgan*” – as ancient as the world, very old indeed. The meaning of these phraseological units refers to the times when Daqqiyunus (Diocletian), Odam Ato (Adam) and Amir Temur lived and reigned;

“*Ayamajuz – olti kun, qahr aylasa qattiq kun*” – signifies cold temperature in the beginning days of March when harsh chill recedes and spring approaches. It is also used to express that a person should be patient during difficult times.

Conclusion

As our observations have indicated, phraseological units are defined as the product of a human’s encyclopaedic knowledge as the result of his world perception and comparison from a semantic standpoint. In the theory of semantics, phraseological units with anthroponym components comprise a meaning construction and encyclopaedic information, in which anthroponyms are compared to people with their prominent features and other phenomena influenced by them, such as personalities, intellectual potential and incomparable abilities, external appearance and physical condition, labour activity and a particular occupation, feelings and emotions, objects and things, certain movements, spatial and temporal relations, and, as a result, they have certain associative meanings with such anthroponyms.

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