

O‘ZBEK VA INGLIZ GEORTONIMIK FRAZELOGIZMLARINING LINGVOMADANIY XUSUSIYATLARI

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Annotatsiya: Ushbu maqola bayram nomlarini bildiruvchi geortonimlar va ular bilan bog‘liq bo‘lgan frazeologizmlarning lingvomadaniy jihatlarini, jumladan, allyuziya, etalon, ramz, arxetip, stereotip kabi hodisalarni o‘zbek va ingliz tillaridan olingan misollar yordamida tahlil qilishga xizmat qiladi. Geortonimik frazeologizmlarning shakllanishida shaxs, joy, obyekt, turli mif va afsona, milliy urf-odat, an‘analarning yetakchi omil vazifasini bajarishi nazariy jihatdan tadqiq qilingan. Ekvivalentsiz lisoniy birliklarning kumulyativ vazifasi, arxaik va tarixiy komponentlarga ishora qilishi kerakli manbalar asosida dalillangan.

Kalit so‘zlar: geortonim, frazeologizm, lingvokulturologiya, lingvomadaniy kod, arxetip, etalon, stereotip, allyuziya, ritual, ramz, milliy dunyoqarash.

ЛИНГВОКУЛЬТУРНЫЕ ОСОБЕННОСТИ УЗБЕКСКИХ И АНГЛИЙСКИХ ГЕОРТОНИМИЧЕСКИХ ФРАЗЕОЛОГИЗМОВ

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Аннотация: данная статья посвящена анализу лингвокультурных особенностей геортонимов, обозначающих названия праздников, и связанных с ними фразеологизмов. В частности, рассматриваются такие явления, как аллюзия, эталон, символ, архетип, стереотип на материале узбекского и английского языков. Теоретически исследована ведущая роль личности, места, объекта, различных мифов и легенд, а также национальных обычаев и традиций в формировании геортонимических фразеологизмов. Кумулятивная функция безэквивалентных языковых единиц, их отсылка к архаическим и историческим компонентам обоснованы на основе необходимых источников.

Ключевые слова: геортоним, фразеологизм, лингвокультурология, лингвокультурный код, архетип, эталон, стереотип, аллюзия, ритуал, символ, национальное мировоззрение.

LINGUOCULTURAL CHARACTERISTICS OF UZBEK AND ENGLISH GEORTONYMIC PHRASEOLOGISMS

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Annotation: this article examines the linguocultural aspects of geotonyms denoting the names of holidays and the phraseological units associated with them, including such phenomena as allusion, standard (etalon), symbol, archetype, and stereotype, through examples taken from Uzbek and English. It provides a theoretical analysis of the leading role played by individuals, places, objects, various myths and legends, as well as national customs and traditions in the formation of geotonymic phraseological units. The cumulative function of nonequivalent linguistic units and their reference to archaic and historical components are substantiated on the basis of relevant sources.

Keywords: geotonym, phraseological unit, linguoculturology, linguocultural code, archetype, standard, stereotype, allusion, ritual, symbol, national worldview.

INTRODUCTION

Phraseological units play an important role in reflecting the linguocultural picture of the world. “As vivid examples of folk creativity, phraseological units provide deeper access to the history, culture, and mentality of a nation compared to other linguistic units. Although phraseological units are considered stable language units, their ability to undergo dynamic changes in connection with the development of national thinking and culture makes them an especially interesting subject of research”¹.

Non-equivalent linguistic units are signs denoting culture-specific phenomena that result from the cumulative function of language. They can be studied as sources of background knowledge, that is, knowledge preserved in the consciousness of speakers. In particular, many elements of fixed expressions refer to specific ethnographic realities, as well as archaic and historical components.

It is clear that myths, legends, and the names of historical saints serve as the basis for the emergence of many geotonymic phraseological units. Within myths and legends, the worldview and understanding of ancient people are manifested through folk narratives about the origin of the universe, deities, and legendary

¹ Султонова Ш. Фразеологизмлар трансформацияси: семантик ва лингвомаданий аспектлар: Филол.фан. д-ри...дисс. – Фарғона, 2022. – Б.172.

heroes. The central component of a myth is the *mythologeme*, that is, a mythological image or phenomenon that can also be reflected in other myths. A stable image—an archetype—that arises in the consciousness of members of a given linguistic community and becomes widespread in culture serves to reflect the national-cultural aspects of geotonymic phraseological units. In some expressions, one may also encounter remnants of ancestral worldviews in the form of myths, legends, or superstitions.

LITERATURE REVIEW AND METHODOLOGY

The linguistic significance of phraseological units as carriers of national and cultural components has been extensively studied in the works of V. Telia, V. Maslova, Y. Vereshchagin, V. Kostomarov, and D. Dobrovolsky².

In scholarly sources, the term *periphrasis* has been given various definitions, which demonstrates the highly variable nature of this concept. In particular, in the 1950s periphrases were described in world linguistics, especially in Russian linguistics, by I.Z. Ilina and V.P. Utkina, as a linguistic phenomenon expressed in connection with other devices such as metaphor, synecdoche, irony, metonymy, trope, epithet, and hyperbole.

It can be said that many phraseological units extend beyond phraseological discourse and are directly transferred into real-life situations, thereby turning into allusions. As Y. Dronova notes, “*the analysis of allusions opens up new opportunities for the study of intercultural communication, stylistics, phraseology, and translation studies*”³.

According to I. Galperin, “*an allusion is a literary device that requires the speaker to possess a certain stock of knowledge in the fields of culture, history, geography, and pragmatics*”⁴.

According to D. Khudoyberganova, “stereotypes are simplified and generalized representations of a person’s knowledge about the surrounding environment. In linguoculturology, stereotypes are defined as part of the conceptual worldview; they constitute stable perceptions of objects, phenomena,

² Султонова Ш. Фразеологизмлар трансформацияси: семантик ва лингвомаданий аспектлар: Филол.фан. д-ри...дисс. – Фарғона, 2022. – Б.172; Телия В. Русская фразеология. Семантический, прагматический и лингвокультурологический аспекты. – М.: Школа «Языки русской культуры», 1996. – С.289; Маслова В. Лингвокультурология: учебное пособие для студентов высших учебных заведений. – М.: Академия, 2001. – С.208.; Верещагин Е. Костомаров В. Язык и культура. Три лингвострановедческие концепции: лексического фона, рече-поведенческих тактик и сапиентемы. – М.: Индрик, 2005. – С.1040.;Добровольский Д. Национально-культурная специфика во фразеологии // Вопросы языкознания, 1997. – №6. – С.37-48

³ Дронова Е. Проблемы перевода стилистического приема аллюзии в англоирландской литературе первой половины XX века, [Problems of translation of the stylistic device of allusion in Anglo-Irish literature of the first half of the twentieth century] // Вестник ВГУ. – №1. – Волгоград, 2004. – С.84.

⁴ Гальперин И. Текст как объект лингвистического исследования. [The text as object of linguistic research]. – М., 1981. – С.19.

social groups, or individuals specific to a certain culture, and they find their reflection in language”⁵.

RESULT AND ANALYSIS

When characterizing geotonymic phraseological units, it is necessary to highlight their key features, such as their ready-made usage, compositionality (non-word status), stability (fixedness), and semantic integrity (the deprivation of individual components of their literal meanings).

A number of paremiological units in the Uzbek lexical treasury, such as “*Yilning qanday kelishi Navro‘zdan ma’lum*”, “*Yaxshi kun saharidan ma’lum, Yaxshi yil – bahoridan*”, “*Navro‘zdan so‘ng qish bo‘lmas, Mezondan so‘ng yoz bo‘lmas*”, and “*Yaxshi odam ko‘zidan ma’lum, Yaxshi yil Navro‘zidan*”, vividly illustrate the significant role of the Navruz holiday in linguoculture.

Over time, the scope and importance of celebrating Navruz have steadily increased, and along with this, our language has been enriched with a number of expressive and figurative sayings associated with it. For example, aphorisms such as “*Navro‘z – milliy qadriyatimiz*”, “*Navro‘z – bahor va mehnat, yoshlik va go‘zallik bayrami*”, “*Navro‘z – yaxshilik va ezgulik elchisi*”, “*Navro‘z – ona tabiatning uyg‘onish ayyomi*”, and “*Navro‘z – odamiylik, mehr-oqibat, cheksiz saxovatning ifodasi*” serve as strong evidence for this idea.

The phenomenon of the archetype can be clearly observed within phraseological units related to English geotonyms. For example, the expression “*On Saint Thomas the Divine kill all turkeys, geese and swine*” (“*Avliyo Tomas kunida barcha kurka, g‘oz va cho‘chqalar qurbon bo‘ladi*”) refers to St. Thomas’s Day, celebrated on December 21, when God is believed to have slaughtered all turkeys, geese, and swine. Through the God archetype reflected in this expression, one can trace the ancient belief that the meat of these animals, traditionally served at the Christmas table, was given to people by God after He Himself sacrificed them.

Similarly, the expression “*The devil makes his Christmas Pies of lawyers’ tongues and clerks’ fingers*” (“*Iblis o‘zining Rojdestvo pirogini advokatlar tilidan va kotiblar barmoqlaridan tayyorlaydi*”) contains the devil archetype, symbolizing evil and injustice. The legend that the devil made use of lawyers’ tongues and clerks’ fingers conveys the main semantic content of the expression.

To reveal the national and cultural aspects of phraseological units associated with geotonyms, it is necessary to analyze symbols, stereotypes, standards, and rituals. In certain elements of idioms, symbolic meanings are formed.

⁵ Худойберганаева Д. Лингвокультурология терминларининг қисқача изоҳли луғати. – Тошкент: Турон замин зиё, 2015. – Б.36.

As Sh. Sultanova notes, “*Unlike a true symbol, a linguistic symbol has more of a symbolic function than a linguistic meaning. National-cultural symbols penetrate into linguistic units, supplementing their primary meanings with associative meanings that reflect broader cultural concepts*”⁶.

For example, in the English idiom “*not the brightest bulb on the Christmas Tree*” (to lack intelligence), the Christmas tree—an essential attribute and symbol of the holiday—is reflected.

In English geotonymic phraseological units, the tendency to develop into allusions is observed more frequently than in Uzbek geotonymic phraseological units. This can be seen in expressions related to Christmas, such as “*to have all the Christmases at once*” (to be in a state of constant good mood), “*to cancel somebody’s Christmas*” (to ruin someone’s happiness), “*Christmas jumper*” (a temporary partner or lover in a romantic relationship), and “*to fall from a Christmas tree*” (to lose self-confidence).

In addition, the phraseological unit “*to carry out St. Bartholomew’s Day massacre*” (to insult someone or put them in a humiliating situation) reflects the mass killing of a group of Protestants in Paris on August 24, 1572, during the celebration of St. Bartholomew’s Day. This event provoked strong resentment among the remaining Protestants. For this reason, the phrase associated with St. Bartholomew’s Day carries a negative connotation.

Similarly, in expressions used by students and teachers throughout the academic year, such as “*Michaelmas term*” (the autumn semester at universities), “*Trinity term*” (the spring semester at universities), and “*Christmas graduate*” (a first-year student who has been held back), one can observe associations with holidays in English culture.

Another stable unit connected with the geotonym *Christmas* is “*Christmas comes but once a year*”, which conveys the idea that one should enjoy the happiest moments of life, as they may not come again.

In addition, expressions such as “*Christmas fatigue*” (fatigue arising after long work, similar to the exhaustion experienced during preparations for and celebrations of Christmas), “*Christmas friend*” (a person unable to share common joy and who ruins others’ mood—based on the connotative character of the main hero in Dr. Seuss’s book “*How the Grinch Stole Christmas*”), “*Christmas sadness*” (disappointment felt when one does not receive the desired gift on Christmas Day), and “*Christmas hell*” (an emotional state experienced by workers in the days leading up to Christmas) all convey negative meanings.

⁶ Султонова Ш. Фразеологизмлар трансформацияси: семантик ва лингвомаданий аспектлар. Филол.фан. д-ри...дисс. – Фарғона, 2022. – Б.186.

The expression “*Christmas family*” refers to families where members engage in almost no live communication and even on the holiday only exchange Christmas cards. The emergence of this idiom is associated with the connotation of underappreciated family ties and weak interpersonal relationships.

According to the analysis, there are 18 stable phraseological units in English that contain the geotonym *Christmas*.

Among geotonymic phraseological units related to time, the English expression *at later Lammas* can be cited as an example. The geotonym *Petrov Day* refers to the harvest festival (*Lammas*), celebrated only once a year. Due to various geographical and natural factors such as famine and drought, this festival was not celebrated the following year. As such, since the harvest festival was not repeated regularly, the phraseological unit *at later Lammas* came to be used in the meaning of *never*.

The term *standard (etalon)* is applied when the features of a person or an object are figuratively compared in language with the characteristics of a particular reality. The main component of a stable comparison is the image with which the compared object is associated. This image constitutes the core of the comparison, around which the subject of comparison, the basis of comparison, and the formal expression of comparison are united.

According to V. Maslova, “the dominant patterns of comparison in the collective consciousness reflect the features of the national worldview and serve as an important factor in defining the interrelation between language, culture, and mentality. This is because the same object may be compared with different phenomena across different linguistic cultures”⁷.

During the analysis, only one fully standard-based English phraseological unit was identified: “*reluctant like turkeys voting for Christmas*” (as unwilling as turkeys voting for Christmas). The main dish traditionally served at the Christmas table is turkey. In this expression, the *turkey* seme is employed to symbolize a person’s unwillingness to perform a certain action. Here, the national English dish—roast turkey—serves as the compared reality.

A partial standard-based phenomenon can be observed in the expression “*happy like it’s Christmas morning*.” In this case, there is no concrete compared reality; instead, the comparison is made with a situation. The idiom conveys the meaning “*as happy as on Christmas morning*.”

“Stable comparisons characteristic of a particular language and transmitted from generation to generation reflect the unique worldview of a people, and they

⁷ Маслова В. Лингвокультурология: учебное пособие для студентов высших учебных заведений. – М.: Академия, 2001. – С.201.

are formed as a result of attributing human qualities to inanimate objects or animals”⁸.

Such fixed comparisons that emerge within a language system are regarded as valuable cultural codes within a given linguocultural community and are traditionally passed down from one generation to the next.

The concept that plays a central role in the reflection of national and cultural perceptions in phraseological units is called a *stereotype*. This concept differs from a standard (*etalon*) in that it is distinguished by the evaluation of behavior and activity. An activity stereotype gradually transforms into a ritual—a notion that denotes customary practice. National ceremonies and traditions, in turn, represent the conditional and stable sequence of such stereotypical actions.

Within geortonymic phraseological units, various rituals and traditions perform the essential function of embedding a people’s universal cultural norms and values into collective consciousness. For instance, the Uzbek proverb “*Yetimning hayiti yangi ko‘ylak kiyganda*” (“For an orphan, Eid begins only when he wears a new dress”) alludes to the custom of wearing new clothes on the eve of Eid al-Adha.

Proverbs such as “*Yomg‘irda ot tanlama, Hayitda – qiz*” (“Do not choose a horse in the rain, nor a bride during Eid”) and “*Nafsi buzuv hayitda o‘lar, Dini buzuv – masjidida*” (“The corrupt soul perishes on Eid, the faithless one – in the mosque”) reflect traditional customs related to choosing a bride during holidays and performing prayers in the mosque.

At times, holidays coincide with working days, and as a result of daily busyness and routines, phraseological units associated with the connotations of work and rest emerge. For instance, in English, the idiom “*to have more business than English ovens at Christmas*” (literally: “to be busier than English ovens at Christmas”) corresponds to the meaning of “being snowed under with work.” This expression originates from the tradition of preparing Christmas meals with great care and attention, and celebrating the holiday in the family circle with deep devotion.

The proverb “*A green Christmas makes a fat churchyard*” conveys the idea that a mild and green Christmas leads to people suffering from cold, poor clothing, and ultimately death, thus filling the churchyard with graves. Traditionally, Christmas was expected to be covered in white snow, while churches were associated with coldness and scarcity. The proverb emphasizes that only if nature remained green at Christmas would there be an abundance of food; however, this

⁸ Султонова Ш. Фразеологизмлар трансформацияси: семантик ва лингвомаданий аспектлар. Филол.фан. д-ри...дисс. – Фарғона, 2022. – Б.205.

situation is unrealistic, since the holiday is celebrated during the harsh winter season.

The analysis shows that while symbolic associations prevail in Uzbek geortonymic phraseology, English geortonymic phraseological units are considerably richer in terms of archetypes, standards, and allusions.

It is also noteworthy that Uzbek geortonymic expressions and proverbs often employ numerical attributes. For example, in connection with the *Hayit* (Eid) geortonym, sayings such as “*Ishi borga bir kun hayit, Ishi yo‘qqa har kun hayit*” (“For the employed there is one day of Eid, for the unemployed every day is Eid”), “*O‘ttiz kun ro‘zaning bir kun hayiti bor*” (“Thirty days of fasting bring one day of Eid”), “*Uyatliga – uch kun hayit, Uyatsizga – har kun hayit*” (“For the modest, Eid lasts three days; for the shameless, every day is Eid”), “*Betamizga besh kun hayit*” (“For the insolent, Eid lasts five days”), “*Sag‘irga sakkiz kun hayit*” (“For the orphan, Eid lasts eight days”), “*Borga yetti kun hayit, Yo‘qqa – bir kun*” (“For the wealthy, Eid lasts seven days; for the poor, only one”) highlight the use of culturally significant numbers such as one, thirty, three, five, eight, and seven.

For example, the proverb “*O‘ttiz kun ro‘zaning bir kun hayiti bor*” (“Thirty days of fasting bring one day of Eid”) reflects the Uzbek people’s tradition of enduring thirty days of fasting with patience and restraint, refraining from food and drink. As a result, on the day of *Hayit* (Eid), these restrictions are lifted, and people celebrate by enjoying the abundance of festive meals and delicacies.

CONCLUSION

It should be emphasized that geortonym-related phraseological units encapsulate cultural information about people’s religious and cultural worldview, whether through denotative (literal) meanings or associative foundations such as national symbols, realia, standards, and stereotypes. Phraseological expressions are not without reason defined as the wisdom of the people, since these stable combinations fulfill the valuable function of transmitting the system of national culture and traditions from generation to generation.

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