

NATIONAL LINGUISTIC FEATURES OF TOPONYMIC PHRASEOLOGICAL UNITS

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Abstract

This article is devoted to the study of national linguistic features of toponymic phraseological units. The article examines the problems and shortcomings that arise in the study of toponymic component units. Examples of different phraseological units are given.

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Introduction.

In recent years, within the framework of constructing a national linguistic picture of the world, the question of creating a model for constructing its nationally marked space has been raised. And a large role in this model is assigned to the historical and geographical conditions of the ethnos, which are reflected in the language in one form or another. As history shows, a person who mastered a certain geographical space as his habitat, first of all, paid attention to those realities of being that he encountered in everyday life. At first, these realities were the landscape surrounding a person - forests, fields, rivers, mountains, plains, etc., then - the phenomena of the everyday sphere, which became part of the urban (closed) space [1].

Literature review.

Gachev believes that the geographical factor plays an important role in the formation and development of the nation, as it participates in the formation of its mentality. According to G. Gachev, it is nature, being the "body of the earth", "determines the face of national integrity", thereby forming a "model of the world..." [2.p.63]. Geographical spatial relationships in language and speech are expressed through toponyms. For example, L. N. Davletkulova calls toponyms "historically, socially and culturally determined geographical names of any natural or artificially created objects on the land or water territory of the Earth" [3.p. 33]. N.V. Podolskaya calls a toponym "a proper name, which in the appropriate context, taking into accounts the place, time, language and writing, serves to distinguish one geographical object from other geographical objects" [4.p.32]. V. A. Nikonov notes that "toponymy as a set of all external and internal geographical objects is closely connected with the history of one's country, since geographical names, which are quite stable nominations, remain for a long time, becoming a kind of historical monuments" [5.p.14]. In order to remain in the memory of the people, many toponyms in the process of historical development became part of phraseological units (PU), full members of their semantic structure.

Phraseological units with a toponym component are the most nationally specific linguistic neoplasms, since, unlike phraseological units of other thematic groups, they practically do not contain parallels in

other languages (with the exception of international phraseological units, which, first of all, include units created by based on ancient mythology and events in the history of the Old and New Testaments). As V. M. Mokienko notes, "For phraseology with proper names, unless, of course, international idioms (biblical, mythological and literary phrases) are excluded, such parallelism is limited to a minimum" [6.p.57–58]. The system of images embedded in toponymic phraseological units represents the worldview of a given people, testifies to its cultural and national experience and traditions. Through the nominations of geographical objects, phraseological units inform about peculiar customs, ways of thinking, history and mythology of the people. V. V. Katermina believes that "a toponym, functioning in phraseology as a national-cultural component, helps to identify features, characteristic features of a particular nation, a particular type of linguistic personality" [7]. She notes that "the semantic transformation of toponyms in such phraseological units occurs due to their use in a figurative sense, which is based mainly on images associated with history, culture, natural conditions, the life of the people - native speakers" and that "through the thematic connections of the component - The toponym conveys a "piece" of the reality surrounding a person" [7]. K. I. Kropacheva, studying phraseological units with a toponym component, came to the conclusion that these phraseological units "in most cases differ from other phraseological units in a lesser degree of semantic cohesion of the components" [8.p.100]. But, nevertheless, it is the toponym that is part of a given unit that forms its semantic core.

This study is devoted to the analysis of English toponymic phraseological units in the context of their reflection of the picture of the world of the English-speaking society. Its relevance is due to the need to study the cultural factor in the language in the framework of linguistic research. However, toponymic phraseological units are extremely rarely studied, despite the fact that it is the toponym, which is part of the phraseological turnover that is the linguistic sign that transmits information about the history, traditions, and values of the culture of the people to future generations. The purpose of the study is to develop a thematic classification of toponymic phraseological units and determine their relationship with the material and spiritual spheres of human life. The scientific novelty of this work lies in the fact that it conducts a study of English phraseological units with a toponym component from the standpoint of reflecting the picture of the world in them, which allows revealing the historical and cultural nature of the toponymic component and revealing culturally significant information contained in the semantics of these units.

Material and methods.

The material of the study is 213 English phraseological units identified by us from domestic and foreign lexicographic sources, the structure of which includes a toponym component. In the process of their analysis, we used descriptive and statistical methods.

Results and discussion.

When studying phraseological units with a toponym component, one should, first of all, pay attention to the conceptualization in them of the material and spiritual world of the English-speaking linguistic community. We divided all the toponymic phraseological units we have identified into two large groups: 1) phraseological units representing the material world of a person (83 units); 2) phraseological units representing the spiritual world of a person (130 units). Note that both the first and second groups of toponymic phraseological units include not only nationally marked units of British and American origin, but also set expressions that function in other languages, since they have a common source of origin. Among them, first of all, there are phraseological units that go back to ancient mythology, and biblical units, which include an ancient toponym. Despite the common root that has spread its processes in other linguistic cultures, these international phraseological units in each national team receive their own assessment and create a completely different image.

Let's characterize the selected group's toponymic phraseological units, each of which is divided into several subgroups. The first group of phraseological units - "The material world of man" - is

represented by the following fragments of the picture of the world: 1. Human health (5 units). These phraseological units represent:

1) habits that are harmful to human health (in most of these phraseological units we are talking about drunkenness): for example, to put on the Suffolk market town - "to be intoxicated" (the market in the English county of Suffolk was the place where big lovers gathered drink, since ancient times there were many drinking establishments) [9]; b) a disease resulting from physical injuries inflicted on a person: for example, Chelsea grin (lit. "Chelsea grin") - "a wound from a dissection of the face from ear to ear" (the Chelsea area of London has long been considered a place where skirmishes between various bandit groups) [10]; c) medical drugs, for example, balm in Gilead - "consolation, healing" (the source of the origin of this phraseological unit is the Bible, which mentions a balm made on the basis of an extract from a tree growing in the historical region of Gilead; this balm had a calming effect on a person) [9].

Characteristics of a person according to external parameters (9 units). Phraseologisms of this group are nominated: a) appearance of a person: Chelsea boots (name of boots); to grin like and Cheshire cat - "meaningless smile at full mouth" (the source of origin of this PU is the story-fairy tale of the English writer L. Carroll "Alice in Wonderland", one of the characters of which is the constantly smiling Cheshire cat); dressed up like a Bristol pin-merchant - "dressed up like a needle" [11]; b) features of the human voice and his manner of communicating: for example, Wardour-Street English - "a speech in which there are many archaisms" (this London street is located in the Soho area, where the lower strata of the population used to live, speaking their own, special language, little understood by residents of other parts of London; now it is the main shopping and entertainment district of the British capital) and etc. [11]; c) gait: make a Virginia fence - "to walk, stumbling at every step" (in the US state of Virginia, fences were previously built, famous for their curvature) [9].

Characteristics of a person in terms of his labor activity (4 units). The phraseological units of this subgroup speak of a person as a subject of labor and professional activity. Many of the units included in this subgroup date back to the Bible or Greek myths: work like a Trojan - "work a lot" (the inhabitants of Troy were hardworking people), ascend Parnassus - "become a poet" (Mount Parnassus in ancient Greece was considered the seat of the muses) [2]. But this group also includes phraseological units that tell about the peculiarities of the labor activity of the peoples of the English-speaking countries. These include, for example, PU Yarmouth mittens - "worked-out hands". Its origin is due to the fact that at the fishing enterprises of the English port town of Yarmouth, workers worked from morning to evening, who were given special mittens that helped preserve the skin of their hands [3].

Characteristics of a person in terms of his antisocial activity (5 units). In this group, we included the nominations of people who earn their living illegally (such "professions" cause a negative reaction in society): Broadway boy - "gambler; a noisy, brightly dressed man; ladies' man"; Tyburn blossom - "young thief, delinquent" [10].

Death (9 units). Phraseological units included in this group are divided into two subgroups: a) phraseological units representing the violent death of a person (murder, suicide, death as a result of mutilation); b) phraseological units, the semantics of which correlate with the natural death of a person (death from illness or old age). So, the first group includes the phrase Scarborough warning, which nominates "reprisal without trial" (this is how the people of the English city of Scarborough dealt with robbers in the 16th century). This group includes several phraseological units with the Tyburn component (as in England the village is called, where in the period from 1196 to 1783 people sentenced to death were executed). It is interesting to note that many of these expressions have a humorous connotation, which indicates the national originality of English humor: for example, Tyburn dance - "death by hanging", Tyburn tree - "gallows" [10]. Natural death is represented in such phraseological units, as to go for a Burton - "to die"; in Golgotha are skulls of all sizes - "before death, everyone is equal" (here death is associated with Golgotha, on which Jesus Christ was crucified). This group also includes nominations of items necessary for organizing a funeral. But they, as a rule, are part of

American phraseological units: for example, Chicago overcoat - "coffin".

Phraseologisms of this group have both positive and negative appraisal. A positive assessment, for example, is presented in the phraseology to turn (put) the best side to London - "to show oneself from the best side" (Londoners consider themselves the most decent citizens of Great Britain). A negative assessment is reflected in the expressions to sell the Brooklyn Bridge - "deceive, fool"; to kiss the Blarney stone - "to be a flatterer." In England, a man who promises a lot but never keeps his promises is called a man of Dursley [10]. It should be noted that there are much more phraseological units with negative appraisal in the English language. 4. Characteristics of a person from the standpoint of his mental characteristics (14 units). This group of phraseological units is represented by the opposition "mind - stupidity": as wise as Waltham's calf - "very stupid" (turnover has an ironic connotation); wise women of Mungret - "wise women from Mangret", etc. [5]. 5. Phraseologisms that reveal the character of a person (6 units). The character of a person is presented in the following turns: bold as a Cotswold sheep - "meek as a sheep"; Cheshire cat - "a cheerful, constantly smiling person"; as valiant as an Essex lion - "fearful, timid", etc. [10]. 6. Phraseological units reflecting the patriotic feelings of a person (9 units). This group of toponymic phraseological units shows the love of the representatives of the English-speaking culture for their country, which is expressed in such stable expressions as merry England - "Good old England"; Channel fever - "sickness for the motherland"; to be born within the sound of Bow bell - "to be born in London", etc. [11].

Conclusion.

Based on the analysis, it was revealed that the thematic group is most widely represented in English toponymic phraseology. "The spiritual world of man" (130 units, or 61%), although it has a smaller number of subgroups (6). Here, quantitatively, subgroups prevail, representing a person's attitude to reality (51 units, or 24%) and to people, including himself (36 units, or 17%). In the thematic group "The material world of a person" (83 units, or 39%) dominates the subgroup in which phraseological units represent the life of a person (17 units, or 8% of the total number of phraseological units). As this study has shown, English phraseological units with a toponym component were formed on the basis of historical, cultural, literary and other associations. The national cultural component in such phraseological units is especially pronounced due to the fact that a "piece" of the reality surrounding a person is transmitted through the toponym component. In addition, many toponymic phraseological units have an estimated value. Moreover, the assessments updated in these phraseological units can be negative, positive and neutral. In general, one cannot but state that almost all toponymic phraseological units are "a reflection of the socially conditioned secondary division of the objective world by speakers in accordance with their background knowledge and the national-cultural environment to which they belong" [8.p.100].

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