FACTORS FORMING THE STRUCTURE OF PHRASEMES

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ABSTRACT

The article discusses the reasons for the appearance of proper nouns in Uzbek and German phrases and the analysis of the factors that shape the form of phrases. The study found that the structure of phrases with proper nouns reflects some aspect of the functional language environment and has the ability to convey certain information as a product of the environment in which it is formed.

KEYWORDS: *phrases, proper nouns, types of proper nouns, phrases with proper nouns*

There are certain language units that clearly represent the general and specific aspects of people's understanding of the world. The proper nouns undoubtedly belong to this group of language units.

The system of proper names of a language can reflect many language features, such as the history, culture, way of thinking, ethno-cultural and ethnolinguistic relations of an ethnic group that have formed over the centuries. In general, a type of aproper noun (toponym, ethnonym, anthroponym, cosmonym, etc.) acquire certain amount of information in terms of aspects such as scope of usage. In this regard, it is worth to note the famous quote about the relationship of language and culture by W. Humboldt: "Human language lives by the way it conveys information about an object to it. Every language expresses the people to whom a person belongs, their way of thinking." [1]

The study of proper nouns in phrases and the reasons for their occurrence in the language can yield a wealth of information about the elements that influence phrasal verb construction. As a result of the environment in which they are generated, proper nouns in phrases have the power to convey specific information. The expression *Tadjanning taqiri*, which means "extremely far away," "awful area," or "a space of obstacles" in Khorezm dialect, is derived from the oasis's

geographical environment and socio-historical aspects. These types of set-expressions originated in a particular region, and some of them later became active in useFor example, the phrase *Ichimdan Gurlan korindi*, which means "to be hungry" or "to starve," is likely to have originated in the area far from Gurlan (the northern district of the Khorezm region, Uzbekistan) [1]. But the phrase later became popular and even began to be used in the speech of the people who live in Gurlan. The same can be said of some agionic phrases. For instance, another Khorezmian phrase *Ismomutda is bor desa boradi,* which is used to describe a person who goes to places without being invited or is present in an uninvited place. The phrase was actually formed in an area far from the pilgrimage area with the tomb of Ismi Mahmud. Later, the phrase began to be used in the speech of people who did not even know the name of the pilgrimage of Ismi Mahmud or even that it was the cemetery of the same name. There is another phrase with the same meaning in *Eshonbozorda it o'lsa, 'yigirma' sidan quruq qolmaydi* in other regions, that can be interpreted as meaning if a dog dies in Eshanbazar (the name of a large village in southern Kazakhstan) [2], he will exactly participate in its' twenty 'days' funeral

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[1] W. Humboldt, Selected Works on Linguistics (In Russian), Progress, 2000, p.38.

[2] Radjabova M. A. Linguocultural aspects of phraseological units with onomastic components and translation problems (in English, Uzbek and Russian) Abstract of PhD Doctoral Diss.Bukhara, 2020. – P. 15.

ceremony. The same can be said of the phraseme *Abdolbuvada* (Abdolbuva is the name of the cemetery), which means never. The expansion of the influence of literary language in recent periods has led to the popularity of the phrase *Onasini uchqorghondan korsatmoq. The* sources provide two forms of spelling of the word *uchqorghon* and *Uchqo`rghon*. In the language and in everyday speech, there are other options for the same phrase, such as *enasini korsatmoq, ayasini korsatmoq* and it can be used elliptically [3]. The role of these works of art, feature films, is undoubtedly great in the popularisation of these phrases in communication. Therefore, there is a need to further deepen research on the study of linguocultural features, etymology, factors of occurrence, semantic structure, and gender characteristics of phraseological units with onomastic components in different language systems.[4]

There are only a small number of works devoted to the study of phrases with proper noun components in Uzbek linguistics. One of the monographic studies in this regard was conducted by M. Radjabova. In particular, in her work, M. Radjabova took a unique approach to the classification of phraseological units with proper noun components and grouped them into two types: phrases combined with Uzbek realias and borrowed phraseological units with proper noun components[5]. In turn, she classifies the borrowed phrases with proper noun components into two main groups: PUs related to religious concepts and PUs with proper nouns denoting human names from different languages. The first group of phrases consists of the following parts: a) PUs with the name of Allah, e.g. *Da'vogaring podshoh bo'lsa, arzingni Alloh eshitsin If a king is plaintiff in your case, then Allah will*

listen to your excuse; b) PUs with the proper noun components of the names of the prophets: *Sulaymon o'ldi, devlar qutuldi* (Solomon died, the giants were saved); c) PUs with proper nouns denoting the names of saints and some other theonyms: *Ko`pda Hizr bor*(Hizr isamong the crowd); d) PUs with the names of the characters mentioned in the stories of *the Qur'an*: *Borida Hotam, yo'g'ida motam(Wealth he is often more generous than necessary, and mourns when he has no money);*e) PUs with a toponymic component found in the Qur'an: *Ming Makka ziyoratidan bir ko'ngil imorati yaxshi* (Pleasing a sad soul is better than Mecca pilgrimage a thousand times)

It should be noted that the differences in their characteristics are intertwined:

First, it does not matter to which lexical layer this thematic-semantic group belongs; that is, the historical affiliation of a particular unit cannot be a criterion for determining which thematic-semantic group it belongs to. The presence of more words of a layer in a specific semantic group (such as the majority of Arabic words in religious terms) cannot be a reason to justify such an approach.

Second, the use of the term borrowed in relation to PUs is logically unfounded. PUs are created by the speakers of that language with the possibility of that language based on words that exist in that language and are turned into ready-made units. This means that the fact that they contain borrowed elements (such as *Hizrni korganday, Sulaymonning nigini*) or calque (like Esop tili (Aesop's language), of course, the term 'borrowed' does not correspond to the essence of the term phrase.

Third, in defining the units expressed in terms of Qur'anic words (koranism)[6] in linguistics, it should be

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[3] Mamatov A. Boltaeva B. Linguocultural and semantic-pragmatic study of phraseological units//(In Uzbek) *Фразеологик бирликларнинг лингвомаданий ва семантик-прагматик тадқиқи*. - Tashkent, 2018. -Pp.46–47.

[4] Radjabova M. A. Linguocultural aspects of phraseological units with onomastic components and translation problems (in English, Uzbek and Russian)Abstract of PhD Doctoral Diss.Bukhara, 2020. – P. 5.

[5] Radjabova M. A. Linguocultural aspects of phraseological units with onomastic components and translation problems (in English, Uzbek, and Russian) Abstract of PhD Doctoral Diss.Bukhara, 2020.—P. 15.

[6] Pokrovskaya I. Turkish Phraseology and Paremiology of Koranic Origin as a Fragment of the Linguistic Picture of the World//(In Russian)*Турецкая фразеология и паремиология коранического происхождения как фрагмент языковой картины мира* // Karadeniz (Black Sea-Черное Море) Yıl 5 Sayı 17. – P. 69 – 78.; Bairamova L. K. Phraseological fate of biblical words and Koranisms//(In Russian)*Фразеологическая судьба библеизмов и коранизмов* // East-West: reports of the 2nd Intern. scientific conference (August 24-26, 1999). Issue. 2. - Nab. Chelny: Publishing House of the Institute of Management, 1999.

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borne in mind that this work is in part related to ideological issues, in which unsubstantiated information gives a relatively contradictory result. In particular, it is incorrect to refer to the name *Hotam* as a name in connection with the Qur'an. There is no information in the sources about its connection to the Qur'an. According to the data, Hotam Toi died before the advent of Islam and his son Adi ibn Hatim Toi was one of the prophet's companions.[7].

As noted above, the proper nouns in the phrases reflect some aspect of each language's communication situations. For example, the German phrase *Eulen nach Athen tragen* means "to bring owls to Athens" and "to do absolutely unnecessary and redundant work". In the context of doing something unnecessary, it is an equivalent to the Uzbek phrase *toqayga // ormonga otin olib kelmoq* (to bring firewood to the wood/forest=Eng. to carry coal to Newcastle). The owl is a bird of wisdom and was a symbol of Athens. That is why the coins minted in the city depict owls along with the god of Athens (the god of wisdom). The phrase "taking owls to Athens," which has been known since ancient times, goes back to Aristophanes, the Greek poet and the father of comedy, who noted in his comedy "The Birds" that the Athenians were very rich because owls gave birth to their wallets. So bringing a lot of money to the city is pointless[8].

The following examples are also noteworthy here: Phrases based on the mythological plot's concentration may also refer to non-specific actions: *Fass der Danaiden schöpfen*—Filling Danaid's barrel, i.e., being engaged in useless work. A brief description of the phrase King Danae had fifty daughters, forty-nine of whom killed their husbands on their wedding night. Among them, Hypermestra was the only daughter who saved her husband, Linkey's, life. The assassinations took place 775 years before the foundation of Rome. The Danaids were sentenced to painful punishments for

their crimes, such as filling a barrel without barrel-head with water. Hence, the phrases *Danaiden werken* (the work of Danaid) and *Danaiden schöpfen* (*Danaid's barrel)* appeared to denote ineffective or endless work.[9]

Another noteworthy aspect is that common names in a particular nation also play a role in the formation of certain phrases with proper nouns. In Uzbek, there are such names as Eshmat, Toshmat, Hasan, and Husan, while the names *Zayd* and *Amr* are common in Arabic. The use of these names in a language implies a certain mental peculiarity. It is no coincidence that the German phrase *Hinz und Kunz* is an abbreviated form of the German names Heinrich and Konrad, which means 'any person you come across.' The name *Johannes (Hans)* is more common in German phrases. This is because the name Hans is extremely common among the German people. For example, *ein Hans im Glück*-"happy, lucky"-was formed on the basis of the name of the hero of the fairy tale by the Brothers Grimm; *Hanswurst*—"simple, nave man", Hans Hasenfub, Hans Feigling—"coward man', *Hans Ohnesorge*—"carefree, inattentive man', *Hans Huckebein*—"unlucky, failure", *Hans Taps*—"butter-fingers", "wally' , *Hans Liederlich*—"dirty, stinky', *Hans Meier*—"street man', *Hans Unfleis*—"idler, fribble', *Hans Immerdurst*—"wine drinker", *Hans Guckindieluft*-historical meaning 'gaper', 'dim-witted'.

Moreover, we may come across the German antoponyms in the following phrases: *Friedrich (Fritz).* For example, *seinen Friedrich Wilhelm unter etwas setzen*-"to sign a document". There were many statemen and rulers named Frederick Wilhelm between the seventeenth and nineteenth centuries in Prussia, Saxony, and other German states. The signing of documents and contracts under this name gradually became synonymous with the signature as a whole. This phrase, according to experts, is associated with the name of King Frederick Wilhelm I of Prussia, the father of Frederick the Great. The human name *Otto is a*nother most common onomaseological element of some phrases in German. For instance, doler *Otto* – braveheart, brave; *schräger Otto* – in conversational

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7 Alikhon Tora Soguniy. History of Muhammad //(In Uzbek) Tарихи Муҳаммадий. – Tashkent, Sharq, 2007. – P. 507 – 510.
8 Klaus Müller (Herausgeber): Lexikon der Redensarten. Herkunft und Bedeutung deutscher Redewendungen. Bassermann Verlag, München 2005, ISBN 3-8094-1865-X, DNB 974926760, „Eulen nach Athen tragen", Seite 116

9 Myths of the peoples of the world//(In Russian)Мифы народов мира. Т. 1. – М.: 1991. – С. 349.

language it means "a person under doubt"; *j-n zum Otto machen* – in conversational language it means "to scold or insult somebody". Liese is the most common female name in Germany. Phrases with this element often have a negative meaning. For example, *eine dumme Liese* – in conversational language, it means "stupid woman, witless woman"; *eine liederliche Liese* – in conversational language, it means "dirty, stinky". Also, the phrase "*der billige Jacob"* means a merchant who sells things cheaply.

Thus, the comparative anthropocentric study of phrases in the Uzbek and German languages is an important area in the comparative study of the languages and thinking of both peoples, and their anthropocentric analysis can provide rich facts on which important conclusions are based.