

Linguocultural Analysis of Heortonyms in Uzbek and English Languages

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Annotation:

This article highlights linguocultural aspects of phraseological units related to Uzbek and English heortonyms. Certain factors dominant in phraseology of Uzbek and English holiday names will be explained with proverbs and idioms.

Key words: Uzbek and English heortonyms, phraseology, linguocultural aspects, etalon, stereotype, symbol, cognitive linguistics.

Introduction

Cognitive linguistics is a relatively new field in linguistics that investigates the interconnectedness between language and mind, and the role of language in understanding the world. Cognitive linguists such as George Lakoff, Ronald Langacker, and Charles Fillmore have made significant contributions to the development of this field. Among Uzbek linguists, Sh. Safarov has made substantial contributions to the analysis of cognitive linguistics.

Cognitive linguistics is a fundamental field that investigates issues related to understanding and linguistically expressing surrounding objects, events, and phenomena based on linguistic and conceptual worlds, as well as the prisms of language and thought. The secular and religious worlds encompass a certain part of human life and activity. In this context, cultural and religious knowledge is reflected in the human way of life, and they also play a huge role in reflecting the linguistic picture of the world. Just as the linguistic picture of the world is organically connected with linguoculturology, the names of holidays, their linguocultural characteristics, and the various religious and social customs and traditions contained in them also have a deep cultural, linguistic, and conceptual basis.

Methods and Methodology

It is clear that in the formation of many geonymic phraseological units, myths, legends, and the names of historical saints serve as a basis. Myths and legends, based on folk tales about the creation of the world, gods, and mythical heroes, reflect the ancient people's understanding and perception of the world. The most basic component of a myth is a mythologeme, that is, a mythological image or phenomenon that can also be reflected in other myths. An archetype, a stable image that arises in the consciousness of a member of a particular linguistic community and is widely spread in culture, serves to reflect the national and cultural aspects of geonymic phraseological units. In some expressions, one can also find remnants of the worldview of past ancestors, such as legends, tales, or superstitions

"Phraseological units play a crucial role in revealing the linguocultural landscape of the world. "As vivid examples of folk linguistic creativity, they are superior to other linguistic units in their ability to provide information about a people's history, culture, way of life, and beliefs. While the stability of these units as fixed combinations is crucial to their acceptance, the fact that phrasemes, as dynamic phenomena, stabilize in the process of speech, that is, undergo various transformations, is particularly interesting in connection with the high degree of figurative expression of cultural changes related to the development of popular thinking".

The linguistic significance of phraseological units as a national and cultural component has been extensively studied in the works of V. Telia, V. Maslova, E. Vereshchagin, V. Kostomarov, and D. Dobrovolskiy.

When characterizing geonymic phraseological units, it is necessary to distinguish their main features such as readiness for use, compositionality (distance from a word), stability, and semantic integrity (the loss of the lexical meaning of the components).

Results, Analysis and Discussion

The phenomenon of the archetype is clearly manifested in phraseological units related to English geonyms. For example, the phrase "On Saint Thomas the Divine kill all turkeys, geese and swine" ("Avliyo Tomas kunida barcha kurka, g'oz va cho'chqalar qurbon bo'ladi") means that on Saint Thomas' Day, which is celebrated on December 21st, the Creator kills all turkeys, geese, and pigs. Through the archetype of God presented in this phrase, we understand the narrative that the meat dishes prepared from these animals for the Christmas table were given to people by God in ancient times after he had killed these animals.

"Similarly, in the phrase "The devil makes his Christmas Pies of lawyers' tongues and clerks' fingers" ("Iblis o'zining Rojdestvo pirogini advokatlar tilidan va kotiblar barmoqlaridan tayyorlaydi"), the archetype of the devil is present, symbolizing evil and injustice. The underlying semantic meaning is conveyed through the legend that the devil created the tongues of lawyers and the fingers of clerks.

To illuminate the national and cultural aspects of phraseological units related to geonyms, it is necessary to analyze symbols, stereotypes, standards, and rituals. In some elements of these phrases, symbolic meaning is formed.

According to Sh. Sultonova, unlike the original symbol, the function of a linguistic symbol is to replace the linguistic meaning with a symbolic function. National and cultural symbols, finding their place in linguistic signs, enrich the original linguistic meaning of this unit with another meaning that associatively expresses a different idea". It is precisely in geonymic phraseological units that symbols are most vividly reflected in Uzbek holidays. For example, in the proverb "Hayit is for the rich, and a wedding is for the wealthy," the symbol of a "to'n" (a traditional Uzbek robe) is used, which is a national garment worn by men on holidays. Through the linguocultureme "to'n," the symbol of prosperity and wealth is expressed.

Similarly, in the proverb "After Hayit, put henna behind you," henna acts as a symbolic sign. In Muslim countries, on the eve of the Hayit holiday, women apply henna to their hands. Hayit without henna seems to have lost its original meaning. "Hayit is a holiday that comes twice a year. On the eve of Hayit, women apply henna to their hands. It was not customary to apply henna at other times. If someone applied henna to their hands after Hayit, this would seem as unpleasant and unnatural to people as wearing a fur coat in summer, and everyone would mock them... This is the true meaning of this proverb. In general, the proverb calls for doing everything at the right time.

The English phrase "not the brightest bulb on the Christmas Tree" (not the brightest light on the Christmas tree) reflects the Christmas tree, which is the decoration and symbol of Christmas. It can be said that many phraseological units, moving out of phraseological discourse, directly enter into life situations and become allusions. According to Y. Dronova, "the study of allusions allows one to understand a number of issues such as intercultural communication, stylistics, phraseology, and text translation". According to I. Galperin, "allusion is a literary device that requires the speaker to have background knowledge (usually the cultural, historical, geographic, and pragmalinguistic knowledge of a speaker of a particular language)"

Cases of transformation into allusions are more frequently observed in English geonymic phraseological units compared to Uzbek ones. This can be seen in phrases related to Christmas such as "to have all the Christmases at once" (to be constantly happy), "to cancel somebody's Christmas" (to ruin someone's happiness), "Christmas jumper" (a casual sexual partner), "to fall from a Christmas tree" (to lose self-confidence). Also, the phraseological unit "to carry out St. Bartholomew's Day massacre" (to insult or humiliate someone) reflects the massacre of a group of Protestants in Paris on the night of St. Bartholomew's Day, August 24, 1572. This news caused great outrage among the remaining Protestants. Therefore, the phrase associated with St. Bartholomew's Night has a negative connotation.

Similarly, in the expressions used by students and teachers during the academic year, such as "Michaelmas term" (autumn semester at universities), "Trinity term" (spring semester at universities), and "Christmas graduate" (a first-year student who has failed a course), one can see an association with holidays in English culture.

Another stable unit associated with the geonym Christmas is "Christmas comes but once a year," which is used to express the idea of enjoying the happiest moments, as they may not come again.

"The phrase "Christmas family" implies that family members hardly communicate with each other, and even on holidays, they only greet each other through Christmas cards. The underlying connotation of this phrase is that family members are not valued and have weak relationships with each other. Analyses have shown that there are 18 stable units in English that include the geonym "Christmas".

An example of a geonymic phrase related to time units in English is "at later Lammas". Petrov Day, the name of this holiday, was celebrated only once a year and was the second name of a harvest festival (Lammas) that was not celebrated in subsequent years due to famine and drought caused by various geographic and natural phenomena. Since this harvest festival was usually not held repeatedly, the phrase "at later Lammas" is used with the meaning of "never".

The term "etalon" is used to denote a constant figurative comparison of the properties of a person or object with the properties of a certain reality. In stable comparisons, the image of a comparison, that is, the etalon, plays an important role. This element forms the fundamental basis of the comparison, and other elements, namely the subject, basis, and indicator of the comparison, can be observed to unite around this very etalon.

According to V. Maslova, "comparison etalons, as traditional images, are very important for determining the relationship between language, culture, and mentality, as they reflect the people's unique perception of the world. This is because in this case, if one object is compared to another object, then the same object can be compared to a second thing in another place, and these elements are expressed differently in different nations".

During the analysis, only one English phrase with a complete etalon was found: "reluctant like turkeys voting for Christmas". The main dish served for Christmas dinner is turkey. The same of a turkey is used to express a person's unwillingness to do something. The English national dish of turkey meat is presented as the compared reality. Also, the phrase "happy like it's Christmas morning" can be given as an example of a partial etalon phenomenon. In this phrase, there is no exact compared reality, but there is a comparison to a state. This phrase can be translated as "happy as if it were Christmas morning".

"Such comparisons, which have been passed down from generation to generation in the language of a particular people, are connected with a person's perception of the world from a certain point of view and arise as a result of human qualities being accepted as a standard by the bearers of non-human qualities".

Such stable comparisons that have arisen in the language system are considered one of the valuable cultural codes in a particular linguocultural community and are traditionally passed down from generation to generation.

The concept of stereotype is the main concept that underlies the reflection of national and cultural ideas in phraseological units. This concept differs from the etalon by evaluating behavior and activity. The stereotype of activity turns into a ritual, a concept that means a habitual action.

According to D. Khudoyberganova, "stereotypes are formed due to people's need to be aware of all the information about the world and to place it in their own thinking. In linguoculturology: a part of the conceptual picture of the world, a small mental picture; stable national and cultural ideas about objects and situations and their linguistic manifestations, stereotyped ideas and views about social groups or individuals are also stereotypes".

Various rituals and traditions contained in geonymic phraseological units perform the main function of instilling the general cultural norms and values of the people into the minds of people. For example, the Uzbek proverb "An orphan's Hayit is when he wears a new dress" refers to the custom of wearing new clothes on the eve of the Hayit holiday. It should be noted that the above-mentioned phrase "Put henna behind you after Hayit" also contains the stereotype of applying henna.

Conclusion

The analysis shows that while symbolism is predominant in Uzbek geonymic phraseology, English geonymic phraseological units are significantly richer in terms of archetypes, etalons, and allusions.

It should be noted that phraseological units related to geonyms combine cultural information about people's religious and cultural thinking and worldview with denotative (literal) meanings or associative bases such as national cultural symbols, realities, etalons, and stereotypes. Phraseological units are not called the wisdom of the people in vain, because such stable units have the valuable function of transmitting the system of folk culture and traditions to future generations.

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