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## THE COGNITIVE INTERPRETATION OF ANTHROPONYMIC COMPONENTS IN THE PHRASEOLOGICAL SYSTEM

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**ABSTRACT:** A phraseological unit is a linguistic unit consisting of two and more word components which have a figurative meaning to some extent and are united into a semantic field. We can include to go on one's merry way, between a rock and hard place, an Oliver Twist, holvachining teshasiday, Xo'ja Ahrorning moli, qovun pishig'i as examples. The usage of anthroponyms, more precisely the proper names of people, in the phraseological system of the English and Uzbek languages is considered to be the product of human cognitive activity. In this article, anthroponyms which partook as onomastic component in the phraseological units of English and Uzbek languages have been discussed from cognitive-conceptual viewpoint.

**KEYWORDS:** Phraseological unit, anthroponym, phraseological unit with anthroponymic component, cognitive interpretation, conceptual system, cognitive activity, associative meaning, encyclopaedic information.

### INTRODUCTION

Nowadays much attention has been paid to the investigation of the cognitive aspect of language which is regarded as the mechanism of knowledge formation connected with human contemplative activity. Knowledge which comes into existence in the process of contemplative activity is formed on the basis of human conscious activity and it is not without purpose that linguistic knowledge which plays a significant role in the realization of this knowledge has been selected as a linguocognitive analysis [Safarov, 2006]. Exactly, such process of contemplative activity comprises conceptual world picture which is formed as the result of human's perception of reality, as well as, is verbalised with the assistance of linguistic means. The function of reflecting reality is performed, in the first place, by contemplative activity and mental structures which emerge as a result of such activity find their reflection in the linguistic system because the process of world perception arises with the help of linguistic world picture in connection with cognitive world picture, that is why knowledge is considered to be the product of such world perception. Such linguistic functions as accumulation, maintenance, selection and transference of world information necessitates the study of the mechanisms of knowledge reflection in the linguistic means. This can be explicated by the fact that knowledge is the result of conceptualization and categorization of world surrounding the human being and the reflection of reality in the human mind from cognitive aspect. Knowledge reflects in human mind in the forms of concept, analogy, image and other mental processes, therefore the term knowledge structure is widely used in cognitive linguistics and their linguistic, encyclopaedic, communicative and cultural types are

recognised [Ashurova & Galiyeva, 2018]. Encyclopaedic, communicative and cultural types of knowledge structure are verbalised in the linguistic world picture with the help of certain linguistic units.

From cognitive viewpoint, phraseological units are regarded as one of the important linguistic units to materialise knowledge structure in language since various types of information perceived by human are embodied in phraseological units, more precisely, information which is commented as the speaker's emotional-expressive attitude to reality is reflected in phraseological units and in the internal forms of phraseological world picture. Moreover, despite the expansion and thoroughness of knowledge about human quality and his peculiarities, language does not always have the opportunity to reflect such knowledge. Given this, it should be emphasised that concepts about world events undertakes active participation in the precise manifestation of imagination about human, its conceptualization and categorization. Besides, phraseological units also serve to demonstrate human quality and his peculiarities along with proverbs and sayings [Nasrullayeva, 2019].

Concept emerges in the process of constructing information about objects and their peculiarities and such information comprises world events surrounding the human being as well as the potential circumstance of world and its incidents in the human imagination [Bakhronova, 2017]. Concept is the result of conceptualized and categorized process consistently connected with human mind and his contemplative activity. This is grounded by the fact that the process of conceptualization is a dynamic mental process which is assumed as human cognitive activity connected with concept formation and construction of knowledge structures on the basis of linguistic information and encyclopaedic data [Ashurova & Galiyeva, 2018].

As already mentioned above, phraseological units are viewed as one of the noteworthy linguistic units in linguistic verbalisation of conceptual world picture. From cognitive standpoint, phraseological units are not regarded as the linguistic unit which include sum of their components and have semantic unity, but as the product of our conceptual system. That is why the meaning of phraseological units appears as the result of our perception of world, more exactly, they are formed on the basis of our knowledge about reality embodied in our conceptual system.

Anthroponymic components in phraseological units contribute to activation of encyclopaedic information about special traits and qualities of certain characters recounted in religious legends, historical people, mythological and literary characters as well as protagonists depicted in folktales and legends in human mind. Moreover, anthroponyms play a significant role in conceptualization of personal characteristics, his intellectual potential, his appearance, his occupation, his social position in the two culturally different English and Uzbek languages in human mind. For instance, while the anthroponyms in such phraseological units as "A Judas kiss", "Solomon's wisdom", "The brand of Cain" directly activate religious legends connected with characters in Bible in the English language, the ones in such phraseological units as "Xizr nazar qilgan", "Iso ham o'z yo'liga, Muso ham o'z yo'liga", "Sulaymon o'ldi, devlar qutuldi" instantly activate religious legends about prophets in the Uzbek language in human mind.

In English the phraseological unit "Jack Ketch" connected with historical people who left a remarkable trace in history embodies historical event associated with an executioner named Jack

Ketch who served during the reign of King Charles II and James II in England in human's conceptual world picture. In consideration of such mercilessness and cruelty of his behaviour a negative connotation is formed in human's mind in connection with any executioner and a murderer. In Uzbek the phraseological unit "Mahmudning qadami yetgan yerda o't o'smas" associated with historical accounts activates tyrant, bloodthirsty and conqueror Mahmud Gaznaviy in human's conceptual world picture. According to historical statements, he menaced, oppressed and slaughtered people with his military operations in Central Asia at the beginning of the eleventh century. On account of such adverse behaviour of his, nowadays this phraseological unit constitutes a concept conveying that he who constantly evinces wrath will not bring bliss and beneficence.

In English the phraseological unit with anthroponymic component "A Pandora's box" formed on the basis of mythological and legendary stories is considered to be a cognitive model activating a story associated with ancient Greek mythology in human's mind from cognitive viewpoint. According to myth, a lady named Pandora opens a box out of curiosity and, as a result, such box generates many disastrous misfortunes. Considering such behaviour of hers, nowadays this phraseological unit expresses a situation or circumstance which engenders too many complex and uncontrollable troubles. In Uzbek the phraseological unit with anthroponymic component "Qora Botir" formed on the foundation of legends directly embodies a character named Qora Botir described in epic poem "Farhod and Shirin", famous among Turkic and Persian literary circle, in human's mind. Taking into account his attempt to interfere and hamper relationship between protagonist couple Farhod and Shirin, nowadays this phraseological unit is used to describe those who sabotage somebody else's plans or hinder a certain situation.

In English the interpretation of the phraseological unit with anthroponymic component "A Sherlock Holmes" formed on the groundwork of profound literary works requires us to be comprehensively aware of English literature. Sherlock Holmes, a favourite character of works by an English detective novelist Arthur Conan Doyle, is a man of high intellectuality and shrewd judgement and unravelled many criminal mysteries with his deductive reasoning. In consideration of such unrepeatable ability of his, nowadays this phraseological unit conceptualizes a policeman who conducts criminal affairs with assistance of his deductive reasoning. In Uzbek the phraseological unit with anthroponymic component "Majnun bo'lib qolmoq", regarded as the product of literary works, incarnates the famous Turkic and Persian epic poem "Layli and Majnun" in human's conceptual world picture. According to the epic poem, Majnun is exalted as the representative of deep perfection of love. In view of such perfection of love, this phraseological unit activates a man who has a sincere and deep affection in human's mind.

Taking everything into consideration, phraseological units are defined as the product of human's conceptual system, as the result of his world perception and comparison from cognitive standpoint. Anthroponyms which constitute as an onomastic component in the phraseological units in English and Uzbek languages not only reflects two differing cultures, but also activates a certain encyclopaedic information pertaining to English and Uzbek cultures in human's mind. In consideration of the figurative meaning of phraseological units, anthroponyms, as components

of such units, are compared to people with their prominent features and, as a result, they have certain associative meanings with such anthroponyms.

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