



PROPER NAMES IN THE STRUCTURE OF PHRASEOLOGICAL UNITS

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Annotation

Proverbs with proper names are the most developed sphere of linguistics. There is a comparative analysis between English and Uzbek proverbs, which leads us to conclude that they are a conceptual universal phenomenon, with high communicative and instructive power.

Keywords: proper names, phraseological units, proverb, language, method.

INTRODUCTION

The study of proverbs has been approached from many different points of view: personal, formal, religious, cultural, cognitive, etc. Here I shall try to adopt a cognitive, a social and a pragmatic view. On the one hand, the cognitive view permits to access the universal principles that underlie the cognition of proverbs. There are differences between cognitive and pragmatic proverbs. On the other, the social and pragmatic view allows us to look beyond the linguistic structure of proverbs in order to explore the reach amount of background knowledge and cultural beliefs they portray.

MATERIALS AND METHODS

But you see cognitively, proverbs are mentally economical, since from one particular situation presented in them we can understand many others. Besides, we can make a whole scene about a certain event in our minds just through the allusion to a relevant fact or moment of this one. For instance, in the proverb "Blind blames the ditch" and here we can guess that the person who cannot see anything has a whole scenario in which a blind person has fallen into a ditch and so he is blaming it for that fact, without realizing that his condition is what prevented him from not falling. The proverb takes us to the moment when the blind has already fallen, but we can imagine the whole event, starting from the moment in which the blind was walking and had not still arrived to the ditch. Going further, this can be applied to any situation in which someone blames others for their restrictions pragmatically, proverbs are used for communicative purposes and we need in pragmalinguistical reasoning in order to





understand them. That is, they are used with a certain communicative aim that transcends their linguistic form and meaning.

RESULTS AND DISCUSSION

It is not secret for us, when the poet A.R. Ammons writes that A poem is a walk, he employs metaphor to tell us what a poem is (i.e., a poem is a leisurely, perhaps unpredictable, purposeful journey of the mind and imagination). Many readers familiar with poems may have never thought of poetry in quite this way, and their future experiences reading poems may be transformed as a result of understanding and appreciating Ammons' words. Other readers, however, may immediately recognize how they have already experienced poems as kinds of walks, and enjoyed Ammons' words precisely because they tap into a rich set of deeply ingrained beliefs. Below I want illustrate it with examples: intimacy is closeness (e.g., we have a close relationship) important is big (e.g., tomorrow is a big day) more is up (e.g., prices are high) help is support (e.g., support your local charities states are locations (e.g., I'm close to being in a depression) change is motion (e.g., my car has gone from bad to worse) purposes are destinations (e.g., he'll be successful, but isn't there yet) understanding is grasping (e.g., I've never been able to grasp transfinite numbers. Finally, the cognitive paradigm, even with its topical approach, has overlooked the primacy that the book of Proverbs has assigned to the role of discourse and speech. At the heart of sagacity is the ability to use words effectively. The topical approach can catalog various subjects that are addressed in Proverbs. But it has no real interest in discovering which ones are more significant. Central to the texts of Proverbs is a concern for the proper training in and use of speech. The sage's function appears to be more rhetorical than cognitive.

We also can say that most proverbs, regardless of their initial, have been polished and preserved and popularized by famous writers in their works. It is generally agreed that such famous writers as Bacon, Pope, Franklin and so on contributed quite a lot to the creation, preservation and popularization of English proverbs. Quite a few idioms with proper names are familiar to people of different nationalities, and it is natural that learners of English want to know how to say those colorful expressions in English. It should be stressed, though, that idioms with proper names are not used in speech or writing often. For example, we all know such expressions as "Pyrrhic victory" or "as wise as Solomon". But how often do we use them? Generally, we prefer more neutral phrases in everyday speech, because by this way we can communicate with others. Proverbs have a long history. They are brief and well-polished expressions embedded in philosophical ideas concerning different aspects of life [1]. They are the summary





of people experience in everyday life, so they originated from people's daily life and experience. To be specific, they come from folk life, religion, mythology, literary works, other languages, famous writers' wisdom, a nation's history and so on. The function of proverbs is to teach and advise people what they see in their lives. Many English proverbs guide people to adopt a correct attitude towards life and to take a proper way to get along well with others. Some other proverbs tell people what to do and how to do it, so the proverbs guide people's daily life. From the proverb, people can broaden their knowledge to avoid making mistakes, with keen observation of people stand to benefit greatly. Proverbs are short sayings of folk wisdom of well-known facts or truths compendious expressed and in a way that makes them easy to remember. Because the proverbs are so brief, they have universal appeal. Many people love to pick up proverbs. The use of one or two in the original language is often a minor victory for the beginning foreign language learners [3].

Here some information of originating from folk life. Proverbs are the summary of people experience in their everyday life. The summarized experience and reason are abstracted from the practice of people's life and work. They express people's simple and healthy thoughts, feelings and sentiments. More often than not, it reveals a universal truth from a particular point so as to enlighten people. A great number of proverbs were created by working people such as seamen, hunters, farmers, workmen, housewives and cooks and so on, using familiar terms that were associated with their own trades and occupations. For example, Living without the aim is like sailing without a compass - was first used by seamen; If you run after two hares, you will catch neither - by hunters; April rains for corn, May, for grass - by farmers; New broom sweeps clean - by housewives and Too many cooks spoil the broth - by cooks , etc. Such expressions were all colloquial and informal and once confined to a limited group of people engaged in the same trade or activity. But they were proved to be vivid, and forcible and stimulating, so later they broke out of their bounds and gradually gained wide acceptance [4].

CONCLUSION

As a result, their early stylistic features faded in some way and many have come to become part of the common core of language, now being used in different occasions. Some proverbs are related to some folk practice and customs. For example, Good wine needs no bush. This proverb is from an ancient popular English practice. In the past, English wine merchants tended to hang some ivy bushes or a picture of ivy bushes on their doors as a symbol of wine selling.





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