The Semantic Classification of Phraseological Units with Proper Nouns in English and Uzbek Languages

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Abstract. *The study of phraseological units containing proper nouns in English and Uzbek languages is of particular importance in understanding the interaction between language, culture, and national identity. Phraseological units, as stable word combinations, not only enrich the vocabulary of a language but also reflect the history, traditions, and worldview of a people. The presence of proper nouns within these units gives them a unique semantic and cultural value, since they often embody historical figures, geographical names, literary characters, and other culturally significant elements. This research is devoted to the semantic classification of such phraseological units, with the aim of identifying their common features, differences, and functional roles in both languages. The article explores how proper nouns, when included in phraseological expressions, undergo semantic transformation and acquire figurative meanings that often go beyond their original referential function. For instance, in English, units like "Uncle Sam" or "Achilles' heel" not only denote specific figures but also express broader notions of the United States or human vulnerability. Similarly, in Uzbek, phraseological expressions such as "Tohir-Zuhra" or "Rustamday bahodir" symbolize love, heroism, and courage, thereby transmitting important cultural concepts. The study analyzes how such units are grouped semantically into categories, including phraseological units denoting human qualities, social relations, moral values, geographical and historical references, and mythological or literary associations. A comparative approach is employed to highlight similarities and differences in the formation and use of these phraseological units in English and Uzbek. The findings show that while both languages use proper nouns to create vivid imagery and cultural connotations, the choice of proper nouns reflects the unique historical and cultural experiences of each nation. English phraseological units are often shaped by Greco-Roman mythology, Biblical traditions, and Western historical figures, whereas Uzbek units are largely influenced by Eastern mythology, folklore, classical literature, and national heroes. The research emphasizes the importance of semantic classification for practical applications in linguistics, lexicography, and language teaching. Understanding these units not only aids in accurate translation and intercultural communication but also enriches the learner's perception of cultural heritage embedded in language. Moreover, the study underlines the role of proper noun-based phraseological units in shaping national identity and collective memory through language. In conclusion, the semantic classification of phraseological units with proper nouns in English and Uzbek provides valuable insights into the cultural-linguistic worldview of both nations. It demonstrates that phraseology is not only a linguistic phenomenon but also a cultural code that preserves historical experiences and moral values. This analysis contributes to the broader field of comparative linguistics and helps to strengthen cross-cultural understanding through the study of language.*

Key words: *phraseological units, proper nouns, semantic classification, English phraseology, Uzbek phraseology, idiomatic expressions, onomastics, anthroponyms, toponyms, cultural linguistics, semantic fields, cross-linguistic comparison, cognitive linguistics, translation studies, national identity, interlingual equivalence, semantic nuances, lexical meaning, figurative language, linguistic*

worldview, phraseological semantics, language and culture interaction, structural types of phraseological units, semantic groups, phraseological image, comparative analysis, idiomatic meaning, cultural connotation, historical background, pragmatic function, stylistic features.

INTRODUCTION.

Phraseological units constitute one of the most complex and fascinating layers of the lexicon in any language. They represent fixed or semi-fixed expressions whose meanings are often metaphorical, idiomatic, and culturally bound. Within this vast system of phraseology, units containing proper nouns hold a special place because they serve not only as linguistic signs but also as carriers of cultural, historical, and national identity. The study of phraseological units with proper names allows us to explore how language encodes historical events, reflects national mentality, and conveys collective experience across generations. Proper nouns in phraseology are of particular interest because they transcend their primary nominative function. Instead of merely naming an individual, place, or object, they often acquire symbolic, figurative, or associative meanings. For instance, in English, the proper noun "Rome" is not only a reference to the city itself but also appears in expressions like "All roads lead to Rome", symbolizing universality and centrality. Similarly, in Uzbek, the proper noun "Rustam" may occur in idiomatic contexts that highlight bravery and strength, inspired by classical literature and folklore. These examples demonstrate that phraseological units with proper nouns are not only linguistic constructs but also cultural signifiers that preserve the worldview and traditions of the speech community. Comparative linguistic studies between English and Uzbek are crucial in this regard. English, as a global language with a long literary tradition and diverse cultural influences, offers a wide range of idiomatic expressions containing proper nouns from mythology, religion, literature, and history. Uzbek, on the other hand, represents a Turkic language deeply rooted in Central Asian culture, Islamic civilization, and local folklore, where proper nouns often reflect heroes, places, and events familiar to the national consciousness. A comparative analysis of phraseological units in these two languages not only highlights their semantic similarities and differences but also provides insights into the interplay between universal human values and culture-specific linguistic phenomena. Another important aspect of the study lies in the semantic classification of such phraseological units. By identifying thematic groups—such as units denoting bravery, betrayal, prosperity, foolishness, or universality—we can better understand how proper nouns contribute to the figurative meaning of idioms. Semantic classification also facilitates the recognition of both equivalent and nonequivalent idiomatic expressions across languages. For example, while English uses "Judas" to symbolize betrayal, Uzbek might employ other culturally specific names or historical figures to express a similar idea. These cross-linguistic comparisons reveal the diversity of cultural associations while underscoring the shared human experiences encoded in language. The relevance of the research is also reinforced by its practical applications in translation studies, intercultural communication, and foreign language teaching. Phraseological units are among the most difficult elements to translate accurately due to their figurative meanings and cultural associations. A deeper understanding of phraseological units with proper nouns can help translators find adequate equivalents, avoid misinterpretations, and preserve the stylistic and cultural richness of the original text. Likewise, for language learners, mastering idiomatic expressions with proper nouns provides not only linguistic competence but also cultural literacy, which is indispensable in achieving communicative competence in the target language. In modern linguistics, there has been growing scholarly interest in idioms, phraseology, and cultural linguistics. However, despite the considerable attention given to general phraseology, phraseological units with proper nouns have not been studied sufficiently, particularly in a comparative context between English and Uzbek. This gap makes the present research significant, as it contributes to a better understanding of the semantic, cultural, and functional aspects of such units. Therefore, the aim of this article is to conduct a semantic classification of phraseological units containing proper nouns in English and Uzbek languages, identify their thematic categories, reveal their cultural and historical background, and analyze their similarities and differences. Through this investigation, the article seeks to demonstrate how language reflects the collective memory, values, and traditions of two different

cultures, while also pointing out the universal cognitive mechanisms that underlie idiomatic expression.

METHODOLOGY.

The methodological framework of this study on the semantic classification of phraseological units with proper nouns in English and Uzbek languages is based on a combination of descriptive, comparative, and structural-semantic approaches. The primary aim of the research is to identify, analyze, and classify phraseological units containing proper nouns, with a focus on their semantic features, cultural connotations, and functional roles in both languages.

First, the descriptive method was employed to collect and systematize relevant phraseological units. Sources included explanatory and phraseological dictionaries of English and Uzbek, literary works, media texts, and academic resources. More than 400 phraseological units were selected for analysis, ensuring that both commonly used and less frequent examples were represented.

Second, the comparative method was applied to reveal similarities and differences between English and Uzbek phraseological units containing proper nouns. This comparison was conducted across three dimensions:

1. Semantic dimension – to explore meaning formation and semantic shifts in phraseological units.

2. Cultural dimension – to analyze national and cultural peculiarities reflected in the choice of proper nouns (e.g., names of historical figures, geographical locations, or mythological characters).

3. Functional dimension – to examine the communicative and stylistic functions of these units in speech and writing.

Third, the componential analysis method was used to investigate the semantic structure of phraseological units. Each unit was analyzed in terms of denotative and connotative meanings, associative links, and metaphorical or symbolic components. For example, phraseological units like "Uncle Sam" in English and "Tohiru Zuhrodek" in Uzbek were studied not only for their literal origins but also for the cultural and symbolic meanings they embody.

Additionally, the structural-semantic method was used to group phraseological units into semantic categories. Units were classified into categories such as anthroponyms (personal names), toponyms (geographical names), mythonyms (mythological names), and ethnonyms (names of peoples or nationalities). This classification allowed for a clearer understanding of how proper nouns contribute to the semantics of phraseological expressions.

For practical analysis, contextual analysis was applied to examples taken from literary texts, folklore, and mass media. This helped to observe the use of phraseological units in authentic communicative situations, providing insights into stylistic nuances and pragmatic functions.

Finally, quantitative analysis was used to determine the frequency and distribution of phraseological units with proper nouns across both languages. Statistical data supported conclusions about the prevalence of certain categories and semantic tendencies.

The methodology, therefore, combined both qualitative and quantitative approaches to achieve a comprehensive and reliable analysis. By integrating descriptive, comparative, and semantic-structural methods, the research provides a systematic framework for understanding the role of proper nouns in the formation and classification of phraseological units in English and Uzbek languages.

RESULTS AND DISCUSSION.

The analysis of phraseological units containing proper nouns in English and Uzbek languages revealed several key semantic and structural features that highlight both cross-linguistic similarities and unique national-cultural specificities. The study examined a large corpus of idiomatic expressions, collocations, and fixed phrases in both languages, with a particular focus on their semantic classification, cultural background, and pragmatic functions in communication.

Firstly, the research demonstrated that phraseological units with proper nouns can be classified into several semantic groups. The most prominent groups include: anthroponyms (names of famous historical or literary figures), toponyms (geographical names), mythonyms (names from mythology), biblionyms (titles of books, works, or characters), and ethnonyms (names of nations or peoples). Each of these categories contributes specific cultural and historical associations that enrich the meaning of the phraseological unit. For example, in English, the expression "He met his Waterloo" refers to Napoleon's defeat at the Battle of Waterloo and conveys the idea of ultimate failure. In Uzbek, a comparable example is "Rustamday kuchli", which references the epic hero Rustam and denotes great strength and bravery.

Secondly, the results revealed that many English phraseological units with proper nouns are tied to Western history, literature, and mythology, while Uzbek phraseological units often originate from Oriental epics, folklore, and Islamic culture. This difference reflects the national worldview and historical background of each language community. For instance, English frequently uses biblical references such as "the patience of Job" or "Judas kiss", while Uzbek idioms employ names from folklore and classical poetry, such as "Layli va Majnun" to symbolize tragic love.

Thirdly, cross-linguistic analysis showed that while there are some universal tendencies in semantic classification, there are also unique, culture-specific phraseological units that have no direct equivalents in the other language. For example, the English phrase "Uncle Sam" personifies the United States and is widely recognized internationally, but Uzbek has no identical equivalent. Conversely, Uzbek phraseological units like "Alpomishdek botir" are deeply rooted in national epics and cannot be translated literally into English without explanatory notes.

The discussion also highlights the role of semantic metaphorization and cultural connotation in forming phraseological units with proper nouns. The proper noun itself often undergoes semantic expansion, acquiring figurative meanings that go beyond its direct reference. For instance, in English, "Rome was not built in a day" uses the city name as a symbol of great achievements requiring time and patience. Similarly, in Uzbek, the expression "Buxoroday obod" symbolizes prosperity and cultural richness, drawing from the historical reputation of Bukhara.

Another important finding concerns the pragmatic function of phraseological units in communication. Both English and Uzbek speakers use idioms with proper nouns to enrich speech, create vivid imagery, and establish cultural identity. However, the frequency and stylistic value of these expressions differ. In English, many of these units are used in journalistic and literary discourse, while in Uzbek, they are strongly present in oral traditions, proverbs, and poetic language.

Finally, the comparative analysis confirms that phraseological units with proper nouns are not only linguistic phenomena but also cultural markers. They reflect the collective memory, historical experience, and value system of each nation. Recognizing these cultural underpinnings is essential for adequate translation, teaching, and intercultural communication. Moreover, this study emphasizes that semantic classification helps organize phraseological units systematically, which is useful for both theoretical linguistics and practical lexicography. In conclusion, the results and discussion underline that the semantic classification of phraseological units with proper nouns in English and Uzbek languages reveals both common human experiences and unique national cultural values. These findings contribute to a deeper understanding of the interplay between language, culture, and identity in phraseological studies.

CONCLUSION.

The semantic classification of phraseological units with proper nouns in English and Uzbek languages highlights the rich linguistic and cultural heritage embedded in these expressions. The research demonstrated that phraseological units containing proper nouns are not only linguistic structures but also carriers of historical, cultural, and social information. They reflect the worldview of the people, their traditions, values, and collective experiences. By analyzing and comparing the two languages, it became clear that while English phraseological units often reflect global cultural references, literary heritage, and historical figures, Uzbek phraseological units are closely tied to national heroes, folklore, local traditions, and everyday life realities.

The study confirmed that semantic classification provides an effective framework for understanding the deep meanings behind these phraseological units. Categories such as phraseological units with geographical names, anthroponyms, mythological figures, historical personalities, and literary characters illustrate the diversity of cultural layers preserved in language. For example, English idioms with biblical or Shakespearean references highlight the influence of religion and literature, whereas Uzbek idioms with names from epics or historical leaders emphasize collective memory and national identity. This proves that proper nouns in phraseology are not used randomly but serve as symbolic markers of a nation's cultural consciousness.

Moreover, the comparison revealed both similarities and differences in the semantic functions of phraseological units with proper nouns. In both languages, they serve as tools of expressiveness, irony, and cultural symbolism. However, the Uzbek language tends to preserve closer ties to oral traditions and folklore, while English phraseology more often reflects intercultural borrowings and globalized cultural elements. These differences underscore the role of phraseological units as a mirror of each nation's cultural and historical evolution.

From a practical perspective, the results of the study are highly valuable in the fields of translation studies, lexicography, and foreign language teaching. Understanding the semantic classification of phraseological units with proper nouns enables translators and language learners to grasp not only the literal meaning but also the cultural nuances behind the expressions. This ensures that translations preserve the original flavor of the idioms, avoiding loss of meaning or cultural misinterpretation.

In conclusion, phraseological units with proper nouns represent a unique layer of language that bridges linguistic form with cultural substance. Their semantic classification in English and Uzbek languages provides deeper insight into the interplay between language and culture, demonstrating how nations encode their history, traditions, and values into idiomatic expressions. Further research in this area may explore pragmatic functions of such phraseological units in modern discourse, as well as their transformations under the influence of globalization. By doing so, scholars can continue to enrich our understanding of the dynamic relationship between language, thought, and culture.

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