LEXICAL-SEMANTIC FEATURES OF ENGLISH AND UZBEK TOPONYMS

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Abstract: In the language of each nation there are stable figurative turns that are reproduced in speech like a word, and are not created in the process of communication or writing a text. Such stable combinations are called phraseological units, phraseological units or phraseological turns. Lexical-semantic features of such units and words are analyzed.

Key words: Phrase, toponyms, patronyms, language, word, combination, lexical features, semantic features, definition.

According to V.P. Zhukov's definition, phraseologism is "a phrase reproduced in speech, modeled on compositional or subordinate phrases (of a non–predicative or predicative nature), having an integral (or less often partially integral) meaning and combined with the word" [6,160]. The science that studies semantic, morphological, syntactic and stylistic features of phraseological units is called phraseology (Greek phrasis - "expression" and logos – "science"). The main problems of theoretical phraseology include the problem of determining the essence of a phraseological unit (FE) and related issues of the scope and boundaries of the phraseological composition of the language; problems of phraseological semantics; system-semantic organization of FE, their classification, origin and historical development. By its origin, a phraseological unit is a product of a speech situation that reproduces a metaphorically subjective-figurative reflection of the fact of reality. Phraseological combinations are the property of the language and are included along with individual words in the lexical inventory of this language. They are used in speech as ready-made units of the 7th language, i.e. they are reproduced in speech, but are not organized again, as is the case in cases of so-called free combinations. The main property of the phraseological turnover that separates it from a free combination of words and at the same time brings it closer to the word is its reproducibility, which, according to V.P. Zhukov, "is a regular repetition, renewability in speech of linguistic units of varying degrees of complexity, i.e. heterogeneous, heterogeneous formations" [6,160]. It is the property of reproducibility that explains all the other signs inherent in phraseological turns, primarily stability in composition and structure and integrity of meaning. Stability is understood as a measure, the degree of semantic fusion, the indecomposability of components. According to V.P. Zhukov, sustainability "is inextricably linked with idiomaticity. The higher the measure of semantic discrepancy between words of free use and the corresponding components of phraseology, the higher the stability, the more idiomatic such a turn". Phraseology also has a holistic meaning, by which one should understand such a meaning that it is difficult or impossible to deduce from the meaning of the forming parts. For example, the English phraseology give smb. the edge of one's tongue ("to speak sharply to someone, to scold someone") explain by means of the words give, edge, tongue. From the point of view of V.P. Zhukov, semantic integrity is "the internal semantic unity of phraselogy, which ultimately leads to the complete or partial loss of the components of their own lexical meaning" [6,160].

It should be noted that the term "phraseological unit", or "phraseologism", is used mainly by

Russian linguists. In foreign linguistic literature, the term "idiom" is more commonly used, which came to English from the French language, where it had the form of idiotisme (this is how expressions are called in French linguistics whose meaning does not follow from their grammatical construction or from the meaning of their constituent elements, i.e. phraseological units). The term idiom was introduced by the British lexicographer of the mid-twentieth century L.P. Smith. This researcher used it to denote phraseological units that "are speech anomalies that violate either the rules of grammar or the laws of logic" [5,208]. Currently, in foreign linguistics, the concept of "idiom" is synonymous with the concept of "phraseological unit". Some domestic researchers also consider these concepts synonymous. So, A.V. Kunin, giving the definition of a phraseological unit, wrote: "Phraseological units, or idioms, are separately formed units of a language with fully or partially reinterpreted meanings" [2,488].

In this regard, this researcher began to use the term "idiomatics" instead of the term "phraseology", which is still fixed in the Russian language. However, not all domestic researchers agreed with this point of view. Back in the middle of the twentieth century, A.I. Smirnitsky, developing a stylistic and functional classification of phraseological units, divided English FE into stylistically neutral stable expressions (such as give a free hand, on the other hand) and idioms - expressions with vivid expression and emotional labeling (for example, soft in the head, a long head, etc.) [4,260] N.N. Amosova also distinguishes two types of phrasemes and idioms. Phrasemes are units of constant context with a phraseologically related meaning of one of the components. For example, cold weapon ("cold weapon"), dog's life ("hard life"). Idioms, unlike phrasemes, are completely reinterpreted formations.

So, based on the ideas of linguists, an idiom should be understood as a stable turnover, the integral meaning of which is not derived from the meanings of their constituent words. It is in idioms that the national and cultural identity of the socio-ethnic community living in specific economic, cultural and natural conditions of development is reflected.

Some work has been done in Uzbek linguistics to study the noun system. Especially E. Begmatov, N. Gusanov, G. Sattarov, S. Rakhimov, I. Khudoinazarov, R. Khudoiberganov, etc. they made a worthy contribution to the collection of materials on Uzbek anthroponyms, in the field of lexical and semantic features, language structure, the study of ethnographic and motivational meanings of names, observation of the specifics of Uzbek regional anthroponymy, the compilation of spelling and explanatory dictionaries of names. However, such problems as the emergence and development of Uzbek anthroponymy, nominative features of names, motivational bases of naming, the role of linguistic and non-linguistic principles, the scientific study of anthroponymy from a sociological point of view are still waiting for relevant researchers. Without a sociological study of the system of names, it is impossible to scientifically substantiate the origin of anthroponyms, the development, enrichment and variability of the characteristics of the system of anthroponyms. [1,604]

I realized that in European countries people can have one surname for a whole generation, and Uzbeks can change their surnames in each generation. Many Uzbek surnames have Arabic or Persian origin - for example, Mukhammedov, talatov, behzodov and Mirzaev, which are formed by adding the suffixes "-ov", "-ev" for men and "-ov", "eva" for women to the Grandfather's name. However, English and Uzbek women can keep their surnames after marriage or replace them with the surnames of their spouses. The tradition of adding suffixes "-ov", "- ova", "- eva" to surnames came from the Soviet Union and has been handed down to us since the times of the former Soviet Union, and this tradition still continues in post-Soviet countries.

However, the sources of the origin of English names are almost limitless: nicknames, physical characteristics, counties, professions and almost everything that is known to mankind. Before the Norman conquest of Britain, people did not have hereditary surnames: they were called only by a

personal name or nickname. [3]

As soon as we begin to study the meanings of different surnames, we will find that many of them answer one of these basic questions: who was this man's father or grandfather? This gives us English surnames like Maude or Madison. There are many surnames that start with MC or Mac, for example, McQueen or Macmillan. Many people probably don't know that bearers of this type of surname are of Scottish origin and that "O" Connell or O'Sullivan while bearers of the surname are of Irish origin, meaning "son of Lara".

At a time when communities were small, each person was known by one name, but as the population grew, it became necessary to identify people in different ways, which led to the appearance of the following names and surnames; - for example, James Cook-cook James, Tim Long - Tim Long, David from Blackburn-David from Blackburn, Mary of the Forest-Mary of the Jungle, Nick Raymond's son-as Nick, Raymond's son. Gradually, many names have been distorted, and their true meaning is currently not easy to understand. After the Norman barons introduced surnames to Britain, the practice of their widespread use was introduced. At first, distinctive names were not stable, but over time people began to get used to them. Therefore, professions, nicknames, places of birth and patronymics have become permanent surnames – including Potter and Tailor, Armstrong and Longman, Towers and Orchard, Benson and Dixon. By the 12th century, most English and Scottish families had inherited the use of ancestral surnames.

In the Middle Ages, you can see a similar situation with English surnames in relation to Uzbek surnames. Although at that time Uzbek surnames were not called that way, but wore a "patronymic". The patronymic comes from nicknames, physical characteristics, place of birth, profession or birth defects.

After the Arab invasions of Transoxiana in the seventh and seventh centuries, the locals adopted full names such as "Abu Ali ibn Sina, or Abu Rayhan Muhammad ibn Ahmad al-Beruni, known in the West as Avicenna, or Al-Biruni in English. Where "Abu" is the father and "ibn" is the father - means son. As for the local women, the word "Binni or Binti" stands before their names used to mean "daughter".

As for English surnames, many of them originated from work, profession, craft or position in society, when a person was a locksmith, he could be called Rudolf the plumber - Rudolf the plumber, because in many cases the sons continued their father's profession, and it gradually became a surname. Smith, Wright and Taylor are the three most common English surnames. Cook and Turner are also very popular. The surname Smith comes from the word "blacksmith-blacksmith", which is a traditional occupation for making objects such as metal horseshoes. Baker (baker), shepherd (one who looks after sheep) and carpenter (one who works on wood)

- these are all English surnames. A similar situation is observed in Uzbek families. For example, "Tashtemirov is a laborer, Pulatov is a steelworker, Urokbayev is a Cropper" means that the fathers of these people were masters of horseshoe and blacksmithing.

Many English Christian surnames came from personal names and turned into surnames without any changes. Many people were given surnames like Nicholson or Harrison. There are other surnames such as Simpson, Stevenson, Thompson, Robinson and Richardson. Wil is a short form of Walter, as well as the surname Wilson.

The "S-son" at the end of a personal name means that there are surnames such as Jones, Thomas, Davis and Evans. Names like Robin or Robert are sometimes shortened to Bob, so in English-speaking countries there are such as Bobs, Robbo or Steve. This situation is found in almost all Uzbek surnames. For example, Bahram-Bahromov, Ravshan-Ravshanov, Zhasur-Zhasurov, etc. Such Islamic names as Hamid, Qadir, and Abdullah were popular among people.

In conclusion, it should be said that one of the important tasks of linguists, since this area has not yet been fully investigated, is to pay attention to the lexical and semantic features of Uzbek-English toponyms. The results I presented show that English and Uzbek surnames have many similarities and differences. There is still a lot to explore in this area, and I will continue to explore this topic.

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