



Semantic Characteristics Of Phraseologisms With Anthroponymic Component In German And Uzbek Languages

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Abstract

This article examines the role and importance of phraseology in German and Uzbek linguistics; surveys the scholarly views of various linguists in the field; analyzes phraseological units that involve personal names in German and Uzbek.

Keywords

Phraseology, linguistics, linguoculturology, cognitive linguistics, corpus linguistics, semantics, phraseologism, anthroponymy.

Introduction

The processes of globalization are manifest across many spheres of modern society, including linguistics. Contemporary linguistics, in turn, plays an important role in the development of each language and in the advancement of knowledge and education. As our country progresses politically, economically, and culturally, attention to learning foreign languages thoroughly and studying them scientifically has increased.

Literature Review and Methodology

Language is one of the key factors that reflects a people's culture, history, and national identity. Phraseology is among the most important branches of linguistics, contributing both to the expansion of a language's vocabulary and to the widening of its expressive range. Phraseological units are elements that convey the language's emotionality and imagery; they mirror the thinking and worldview of the people. Within phraseology, scholars have also attempted to classify proverbs, sayings, and aphorisms in addition to set expressions.

According to academician A. Khojiyev, the term phraseology has two definitions:

1. The branch of linguistics that studies phraseological units; and
2. The totality of a language's phraseological units [1, p. 125].

The object of phraseology is the nature and inherent properties of phraseologisms and the laws governing their functioning in speech. Interest in phraseology has been growing in modern linguistics, since phraseologisms reflect the cultural, cognitive, and pragmatic dimensions of language. The field has been studied by many scholars across different periods.

The Swiss linguist Charles Bally is one of the founders of phraseology as a field. He introduced the term "phraseology" into scholarship and defined phraseologisms as "stereotypical expressions of a language," noting that they are used ready made in speech and their meanings are not derived from their components. The Russian linguist V. V. Vinogradov proposed a

semantic classification of phraseologisms, distinguishing: a) phraseological fusions (idioms); b) phraseological unities; c) phraseological combinations [2, p. 14].

N. M. Shansky examined phraseologisms in connection with lexicology and grammar, studying their structure, meaning, and use in discourse. He distinguished:

a) phraseological fusions; b) phraseological unities; c) phraseological combinations; d) phraseological expressions [3, p. 192].

A. V. Kunin conducted extensive research on the theoretical and applied issues of phraseology and made a great contribution to phraseological lexicography. He defined phraseologisms as “reproducible language units specific to a language whose composition, grammatical structure, and meaning are stable, and which possess an entirely or partially figurative meaning” [4, p. 192].

V. M. Mokienko made significant contributions to Slavic phraseology, investigating the etymology, semantics, and cultural significance of phraseologisms. He regarded them as a mirror of culture that reflects a people’s history, customs, and values [5, p. 56].

In Uzbek linguistics, notable contributions include those of M. Jurayev, who developed the theoretical foundations of phraseology in Uzbek and studied principles for compiling phraseological dictionaries. G. Salomov explored the linguistic aspects of Uzbek phraseologisms and their semantic and structural features. N. Makhmudov researched modern theory and applications of phraseology from the perspective of general linguistics. A. Madvaliyev analyzed the distinctive properties of phraseological units in Uzbek and traced the historical development of the field. Sh. Rakhmatullaev also played an invaluable role by classifying Uzbek phraseological units, examining their usage, and analyzing their links to lexicography.

Collectively, these works have greatly advanced the development of phraseology in Uzbek linguistics. Their insights help clarify the essence of phraseology, establish it as an independent branch of linguistics, and encourage the study of phraseologisms from multiple angles, laying a foundation for further research in the field.

Discussion

German is a language especially rich in phraseologisms. The field continues to be explored in connection with linguoculturology, cognitive linguistics, corpus linguistics, and semantics. As noted, phraseological units convey the language’s emotional and imagistic qualities and reflect the people’s thinking and worldview. Both German and Uzbek are abundant in phraseological units with varied components. Among these are phraseologisms involving personal names—i.e., anthroponymic component phraseologisms—which exist in both languages and connect to a people’s lifestyle, worldview, language, culture, traditions, and history.

We can distinguish the following types of anthroponymic component phraseologisms:

1) Phraseologisms with real personal names

These involve the names of historical figures or literary characters. For example:

“Eshmatning qopqog’i ochildi” (lit. “Eshmat’s lid has come off”)—Eshmat represents the archetype of a simpleton. This phraseologism is used when someone behaves foolishly or clumsily, loses composure, reveals a secret, or makes an obvious mistake. The word qopqoq (“lid”) is used metaphorically as something that conceals or protects; its “opening” implies that a person’s inner world, secret, or lack of judgment has been exposed.

The expression carries a negative connotation, censuring mental weakness, tactlessness, or improper behavior—often in a humorous or derisive tone. In Uzbek usage, Eshmat is a



stereotype for an ordinary, somewhat simple minded person. From a linguocultural viewpoint, the phrase reflects values associated with intellect, prudence, and decorum. Uzbek culture disapproves of behavior that defies common sense. The expression thus encodes social evaluation of a person's intelligence and conduct and is common in folklore such as proverbs, sayings, and anecdotes, where it ridicules foolish acts.

2) Phraseologisms with conventional/common names

These use widespread names that function as generic labels. For example:

"Toshmatning do'ppisini osmonga otmoq" (lit. "to toss Toshmat's skullcap into the sky"). Toshmat functions as a stereotype for a nondescript, ordinary person; do'ppi is the Uzbek skullcap; and osmonga otmoq ("to toss into the sky") is a gesture of exuberance. The phraseologism typically—often with irony—denotes being excessively delighted over something trivial or inappropriate, losing self control, or celebrating beyond measure. It adds expressive force to speech and performs communicative, evaluative, and affective functions, reinforcing norms of restraint, composure, and measured behavior prized in Uzbek culture.

Anthroponyms comprise personal names, surnames, and nicknames. In phraseology, they acquire meanings linked to historical figures, literary characters, or real people, and often portray behavior, character traits, or social status. Below we analyze selected German phraseologisms with anthroponymic components:

Units denoting personal traits

Hans im Glück—"a very lucky person." The expression comes from the well known German tale Hans im Glück. After hard work, Hans receives a reward but keeps exchanging it with simple joy until he ends up with nothing; nevertheless, he feels happy and content. In German culture, Hans is a generic name for the common man; Glück covers both "luck" and "happiness," giving the phrase layered semantics.

Denotative meaning: satisfaction with a simple life, independent of material wealth.

Connotative meaning: optimism, simplicity, contentment, trust in fate.

Pragmatics: sometimes used ironically when someone has squandered opportunities yet claims to be happy. Uzbek near equivalents include "ko'ngli to'q odam" ("a contented person") or "qismatidan mamnun."

Units denoting social position and way of life

Jakob der Lügner—"Jacob the Liar" (from Jurek Becker's novel). The protagonist, Jakob Heym, lives in a Jewish ghetto during World War II and spreads invented "news" to give people hope. His lies—intended to encourage—lift spirits but ultimately lead to tragedy.

Denotative meaning: a "lie" told with ostensibly good intentions.

Connotative meaning: inspiring the desperate by offering hope.

Negative dimension: concealing truth, deceiving others.

Pragmatics: depending on context, it can be interpreted as "heroic deception" or a "tragic fraud." In German, this can resonate with the notion of a weiße Lüge ("white lie"). Possible Uzbek renderings include "xayrixoh aldovchi" or "ezgulik yo'lidagi yolg'onchi."

Conclusion

In both German and Uzbek languages, phraseological units formed on anthroponymic bases present a compelling area for semantic and linguocultural analysis. Such phraseologisms are intertwined with a people's mentality, values, and historical heritage. Examination of units linked to personal qualities, social status, and even love shows that personal names occupy a

meaningful place within culture and history. Their semantic study helps identify similarities and differences between the two languages and has practical implications for translation, linguoculturology, and intercultural communication. Emphasizing the significance of phraseology in linguistics, we also note that anthroponym based phraseologisms are an important subset; using them appropriately and precisely contributes positively to the development of the field

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