

LINGUA CULTURAL PECUALIARITIES OF ENGLISH PHRASEOLOGICAL UNITS CONTAINING TOPONOMY

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Abstract: Toponymics is considered as a main part of onomastics and each of it reflects a certain nation's mental features. Therefore, such features are apparent to the phraseological units containing place names. In modern linguistics studying the structure of phraseologisms from the point of onomastics is considered as an actual issue. Because the phraseological units containing place names reflect the life of the nation, their lifestyle, culture, history because the folklore, traditions and customs of the place is directly connected with the geographical names of studied place. The following article discusses the issue of the phraseological units containing place names. It shows some ideas about the important researches conducted in Uzbek linguistics. Along with this, through examples it scientifically proves the role of toponimics in lingua culture which is one of the popular branches of linguistics, their appearing in the content of phraseological units as well as their reflecting national cultural features. Moreover, the following article investigates the factors which influenced the formation of phraseological units and etymology being studied from the lingua cultural aspect. Based on the results of the studies findings are generalized by showing that most of the phraseological units came from as a result of social historical conditions and under the influence of different cultures and the nation's everyday lifestyle, traditions and customs.

Keywords: phraseological units, onomastics, toponyms, national-cultural phrases, folklore, borrowed words, ancient myth.

I. INTRODUCTION

Studying place names was a hit to the development of the branch in linguistics named toponimics. Toponomics is a part of onomastics being a new and modern trend in linguistics which studies the geographic names of places, their meaning and origin, structure, development and changes.

As an example of the linguists who carried out researches in this area can be given the names of the following linguists such as A.V.Superanskaya, T.N.Melnikova, E.M.Murzayev, O.A.Leonovich, V.D.Belenkaya, G.D.Tomakhin (in English language), G.P.Smoliskaya, N.V.Podolskaya (in Russian language), A.Dauzat (in French language), V.V.Kuzikov, E.V. Rozen, K.Hengst (in German language), Uzbek linguists T. Nafasov, S. Naimov, E. Begmatov, A.S. Aslonov, T.J. Ernazarov and others.

Studying the names of places is not an object for only linguistics but also for history and geography as well. Though the names of places have been studied from different points of view, some points of it demands modern approach, particularly, studying them as a part of phraseological units from the point of lingua culture, revealing their national cultural aspects is the actual issue in linguistics. Place names reflect the life of the nation, their lifestyle, culture, history because the folklore, traditions and customs of the place is directly connected with the geographical names of studied place. Russian linguist who worked in the area of toponyms A. V.Urazmetova states the following: "Toponyms do not only show peculiar features of nation but also besides regional and natural geographic conditions, they reflect nation's

customs, traditions, folklore and spiritual feelings too. This helps especially to study a foreign language.” [5;54]. A.V. Urazmetova studied lingua cultural aspects of toponomical phrases in her dissertation. She classifies the place names into groups from the points of cultural aspects:

- 1) *national cultural phrases*;
- 2) *phrases originated under the influence between cultures*

II. ETYMOLOGICAL RESEARCH

The majority of set phrases have been created on the basis of national foundations and have been the product of centuries-old intellectual and spiritual creation of the people. As phrases containing place names represent the phenomena that have not yet taken place in other cultures, they are not translated into a second language in a phraseological way, and the national identity of phraseologisms is expressed in their respective aspects.

Based on the opinion of U.V. Urazmetova, we try to do linguistic analysis of the phraseologisms containing the names of the places from lingua cultural aspects on the basis of examples in English.

National- cultural phrases appear due to the three factors:

- 1) socio-historical factor;
- 2) folklore;
- 3) sources connected with nation’s every day life, customs and traditions.

Into the first group we can add phrases derived under the socio-historical factor which is connected with past and historical events. For instance:

- a) **“to go to Canossa”** – *“to give up pride acknowledging defeat”, “to feel down in front of someone”*. In 1077, the German Emperor Henry IV won a victory over Pope Benedict XVI in Grenada VII. This expression is derived from the above-mentioned historical event [1; 17].
- b) **“meet one’s Waterloo”** – *The last blow.*» In 1815, French commander Napoleon Waterloo faced the most destructive blow. Because of this historical phenomenon, the phrase «meet one's Waterloo» from the 19 th century has come to be used in the English language as «the last blow.»
- c) **“Brummagen button”** (old) – *“counterfeit coin”* (especially copper). Brummagen - The demolition of Birmingham. There, in the 17th century, they fabricated silver coins. This term refers to the name of Birmingham (historic site) and is now out of use [5; 104].

The second group of phraseologisms, in turn, is divided into two groups:

- a) concerning the oral folk art;
- b) concerning literature.

I. Phraseologisms of the folklore are based on legends, stories and narrations, children's games and word play. For example:

- a) **“be born within the sound of Bow-bell”** – *“Лондонда тугилмоқ”*. The Church of St. Mary's Church in the center of London is famous for its bellwether throughout the country, that's why it is translated as “Be born in London” [1; 14];
- b) **“have kissed the Blarney stone”** – *“to be cheerful and flattering”*. In Ireland, there is a huge stone in front of the Blary's tower, according to the myths of the English people, a person who kisses this stone will have a sense of humility and loyalty, and the origin of the phrase is related to this myth.[5;104];
- c) **“go for a Burton”** – 1) “dying”, “passing away”, 2) “disappearing without a trace” 3) “go bankrupt”. Burton was a small city of beer production in Staffordshire. The British pilots used this phrase for the first time during the Second World War remembering their friends who were killed during the war [1; 16];
- d) **“Kilkenny cats”** – *“ашаддий душманлар”*. In the 17th century there was a struggle between the cities Kilkenny and Irishtown where after the war both of the cities had been destroyed. The phrase originated from this event. [5;104-105];

II. **Phraseological units containing place name connected to literature** are phrases related to literary works, personages and literary quotations. For instance:

- a) **“London particular”** – *“thick fog”*. The following phrase was initially used by Charles Dickens. [1;47];
- b) **“to grin (smile) like a Cheshire cat”** – *“to smile ironically”*. The Cheshire region was famous for its delicious cheese on some of which there was described a head of smiling cat that was the stamp of this factory. Though this phrase appeared long ago, it became popular after the publication of the book *“Alice in Wonderland”* by Lewis Carol. [5;105];
- c) **“Tweedledum and Tweedledee”** – *“being alike,” “like two drops of water”*. This phrase was introduced by G.Byron which came from the names of two music school. [1;71];
- d) **“Canterbury story”** – *“long boring story”*. It originated from G. Chaucer’s work *“Canterbury Stories”* [5;105];

3) The phraseological units of the third group are connected with people’s daily life, customs and traditions. For instance:

- a) **“send somebody to Coventry”** – *“to banish someone”*. Coventry is a small district situated in one of the central cities of England. The local people of Coventry hated soldiers so much that when they saw a woman talking to them, they chased them away right away by throwing stones. There was not any relation between the people of the city and the soldiers. As it is stated in Clarendon’s *“The History of Great Revival and Civil War in England”*, during the war there was a prison of strong royalists in Coventry. This phrase formed based on above mentioned habit of the people of Coventry. [1;20];
- b) **“Gretna Green (Scotch) marriage”** – *“marriage between teenagers”*. Gretna Green is a small village on the border of England and Scotland. In Scotland there was a permission for teenage marriage in 1969. Usually, beloved pairs came to this place in order to get married. The phrase came from this event. [1;32];
- c) **“people north of Watford”** – *“old-fashioned people”* (about the people of Watford). People in London and neighboring regions of it were characterized by the fact that their habits were typical of the aristocrats, and people living in the north of the state of Worcesters were ignorant with their backward traditions and narrow world views. Living in the north and in the capital of the UK, they traditionally considered themselves superior. [5;106];
- d) **“Harley street”** – *“doctors”, “medical world of London”*. Harley Street Street is home to London’s renowned doctors’ hospitals. The phrase came out from this. [1;33];
- e) **“custom or Kent”** – *“distribute equally”*. According to the traditions of the city Kent, if there is no will after the death of the father, the land was distributed widely among the brothers (this phraseology is related to the traditions of the city Kent) [1;46];

In addition, the phrases of this group shows the socio-economic and industrial life of the people related with their past and present day. For example, **“carry (sell, take) coals to Newcastle”** means “do something useless.” Newcastle is the center of the coal mining industry in the United Kingdom [5; 107]. **“As true as Ripon steel”** means “reliable”, «faithful», «truthful». Ripon is one of the cities in England where there are many steel melting plants [5; 107].

Some of the phraseological units containing the site names are related to natural phenomena and are based on flora and fauna. **“Keswick codlin”** means “apple species” [5; 108], **“Cambridge oak”** – “oak tree” [5; 108], phraseological units reflecting the animal world: **“Jack of Dover”** – “fish” [5; 108], **“as valiant as an Essex lion”** – “cowardly”, “brutal” [5; 108].

The phraseological units emerging from the interaction of cultures are divided into three groups:

- 1) The phraseological units created by the Bible.
- 2) The phraseological units formed on the basis of ancient myths.
- 3) The phraseological units borrowed from European languages.

1) The phraseological units created by the Bible. For example:

- a) **“bull of Bashan”** – “a loud voice”. Bashan is a Palestinian state. In the past, this city was famous for its livestock. This phrase came out from this place. [1; 11];

- b) **“balm in (ѳки of) Gilead”**- “comfort”, “relaxation”, “cowardice”. The Bible says that the ointment, which was made from the shrub vegetation of Galaad, was healing all ailments [1; 30];
- c) **“Sodom and Gomorrah”**- “disorder”, “place of sin”, “disorder”, “abusive”, “immorality”, “drunkenness.” The Bible says that the city of Sodom and Gomorrah was a city of Jewish origin, and the inhabitants of the cities were obedient to God, arbitrarily corrupted, and abused immorality. God decided to punish them, sending them a fiery rain and an earthquake. As a result, these cities were destroyed. Instead of these cities, the Dead Sea appeared and no living creature can survive in this place [5; 110];
- d) **“plagues of Egypt”** – “very bad condition that can not be tolerated”. As you know, Egypt is the modern Egypt. This phrase is derived from myths about the execution of the Egyptian Pharaoh by the god because he did not allow the Jews to enter Egypt. [5; 110];
- e) **“the tower of Babel”**- “Babel's Tower”, “Interpretation of Languages”, “Babel” is Jewish Empire of Babylon (present Iraq). This term is directly related to the English language from the original Hebrew text [5; 110];
- f) **“lady of Babylon”** – 1) “*light-minded woman*”, “*prostitute*”, 2) “*The church of Roman Catholics*”. As mentioned above, Babylon used to be a land of homosexuality and corruption, and this phraseology is practically used today [1; 10].

2) Phraseologisms based on ancient myths. For example:

- a) **“Olympian calmness”** – “**calmness**”. According to ancient legends, Greek gods lived on the holy mountain of Olymp. Its height is 3000 meters, and most of the mountain is covered with clouds. Because of the warm, peaceful life of the Greek gods on the mountain of Olympus, all positive qualities were used as Olymp [1; 54];
- b) **“ascent Parnassus, join Parnassian** –“ become a poet”«. Greek legends say that Parnas was a mountainous part of Greece, with a height of 2,457 meters. There lived Greek gods of Appolon and muses (muza - according to Greek legends, the goddess of arts, literature and science, inspiration, and therefore the term is connected with Parnas Mountains) [1; 56];
- c) **“hot as Hades”** – “overheating, extremely hot”. In the ancient Greek myths Gades is a place where souls live. In fact, Gades denotes “dark”. In this context Gades is used in the meaning of hell. It is known that hell is always described by fire flames, so the word “hot as Hades” is used to mean “extremely hot” [5; 110];
- d) **“cross the Stygian (Styx)”**- “die”, “pass away”. According to the Greek myths, the souls of people who died crossed into the world of dead bodies through the River Sticks.[5;110];

3) The phraseological units borrowed from European languages.

Most of the set expressions that come with the place names are derived from Latin and French in English. For example:

- a) **“(to build) castles in Spain”** – “incompatible dreams” (orphaned chateaux en Espagne). This phrase has been translated into English from the heroic epic of the French «Chansons de Geste» [1; 65];
- b) **“the land of Cockaine”**- “the heavenly place, “the paradise on the earth”, the etymological origin of the phrase “Pay de Cocagne” comes from the French language [5; 111];
- c) **“Attic salt”**- “delicate hint”, “sharp mind”, this expression derives from the Latin language (“sall Atticum”, Attica is the ancient city of Greeks and the inhabitants of the city distinguished from other urban residents by their intelligence) [1; 9].

III. CONCLUSION

In conclusion, we can say that most of the national and cultural set phrases are related to the daily life style, traditions and customs of the people. An analysis of the phraseological units emerging from the interactions of cultures has shown the similarity of self-expression, and most of them included in this group are associated with Christianity, and such phraseological units are common to the nations that accepted Christianity. Although their socio-historical conditions have long been lost, such phraseological units are still being used. As a result, their previous appearance is filled with new meaning and content. An analysis of the samples illustrates that most of the phrases containing place names are created in national-cultural environments and enrich the phraseological layer. Indeed, such phraseological units are born based on the daily lifestyle, values, traditions, spiritual experiences, nationality, present and future of the people expressed in their folklore.

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