



CONTRASTIVE ANALYSIS OF PROVERBIAL PHRASEOLOGISMS ON THE CONCEPT GEORTONYM IN UZBEK AND ENGLISH LANGUAGES

Isakova Elvina Dilaverovna

Presidential School in Termez

Abstract. *This article presents a contrastive analysis of proverbial phraseological units formed on the basis of the geortonym concept proper names of geographical places in the Uzbek and English languages. The study examines semantic, structural, and cultural features of such proverbs, revealing how geographical names function as carriers of national mentality, historical memory, and cultural symbolism. Through comparative linguistic analysis, similarities and differences in the use of geortonyms in both languages are identified, highlighting the role of cultural context in phraseological meaning.*

Keywords: *phraseology, proverb, geortonym, contrastive linguistics, Uzbek language, English language, cultural semantics*

Every language owner has language units that express their culture, traditions, values and mentality, and the problem of national language units has been deeply studied by linguists since the beginning of the last century. In linguistics, these units are studied under such terms as *phraseologism, phrase, phrase, idiom, paremia* [the term paremia was first used by the author in the sense of phrase].

In scientific sources, it is noted that the term *phraseology*¹ was used for the first time by the English philologist Neander in 1558. He had to use this term when translating works. After that, this term began to be used in world philology.

Despite the fact that the term «phraseology» originates from the word Turkic scholar phrase and is used in the meaning of a *jumla, gap*² it is long before the

¹ Федуленкова Т.Н. Английская фразеология. – Архангельск, 2000. – 132 с.

² Казымбек М.А. Общая грамматика турецко-татарского языка. Выпуск II. – Казань, 1846 – С. 120.



collection of stable compounds in Turkic studies and their specific systematization and study.

Already in the 11th century, M.Kashgari included a large part of the wise sayings of the Turkic peoples in his «Devon» and explained in Arabic the meaning and context of their use. More than 300 pieces of poetry and 291 poems related to folk oral works are presented in «Devonu Lugatit Turk³».

In the old Uzbek dictionaries created in the 15th and 18th centuries, some examples of phraseologisms are given. For example, Mahdikhan's Sangloh dictionary, created in 1759-1760, contains phraseology such as *last sleep*. At the end of the 18th century, at the beginning of the 19th century, Starcheski "Спутник русского человека в Средней Азии" (1878), V.I. Nalivkin and M. I. Nalivkina's "Руководство к практическому изучению сартовского языка" and other dictionaries give examples such as *мулахиза қылмок, джума намаз*⁴.

It is known from the analysis that in these periods, word combinations, including phraseology, were at the disposal of lexicology, they were not yet scientifically researched, but only used practically. Lexicographic works were an effective impetus in the scientific research of word combinations and phraseology.

The theoretical issues of Uzbek phraseology were first discussed by Y.D.Polivanov. He studies the phraseology of Russian and some Eastern languages, and based on this, he makes an opinion on the separation of phraseology as an independent linguistic field⁵". Nowadays, phraseology has been formed as an independent branch of linguistics, and the phraseological layer of the language is a rich source for the study of linguistics, cognitive linguistics, and interdisciplinary studies.

As it is known, in onomastics, and the proper name of any holiday, festival, memorial days, and similar ceremonies or events are called geortonyms⁶ (from Greek

³ Абдурахмонов Ғ. "Девону луғотит турк"асарининг ўрганилиш тарихидан. // Ўзбек тили ва адабиёти. 2009, 6-сон. 49-б.

⁴ Navola quyidagi manbadan olindi: Mamatov A. Ўзбек тили фразеологияси. Тошкент.: Наврўз нашриёти, 2019. – Б. 26.

⁵ Поливанов. Е.Д. Введение в языкознание для востоковедных вузов. VI, – Ленинград, 1928. – С.60.

⁶ Бегматов Э., Улуков Н. Ўзбек ономастикаси терминларининг изоҳли луғати. – Наманган, 2006. – Б.24.



georto - holiday + *onoma* - name). Although it is generally acknowledged that holidays existed in ancient times, these issues have not yet been specifically studied. However, based on the sources available to date, it is possible to reason logically about the emergence of the earliest forms of holidays and to form a certain understanding of them.

Phraseological units, especially proverbs, occupy a significant place in the linguistic picture of the world, as they reflect a nation's worldview, traditions, and historical experience. Among various types of phraseological units, those formed on the basis of **geortonyms** (geographical proper names such as countries, cities, rivers, and regions) are of particular interest. These units encode not only linguistic meaning but also cultural and historical connotations.

The proverb "**A good Easter makes a good year**" belongs to the group of English paremias that reflect the close relationship between language, culture, religion, and collective worldview. From a linguocultural perspective, this proverb encodes cultural values, religious beliefs, and traditional perceptions of time and prosperity within English-speaking communities. Semantically, the adjective *good* functions as a positive evaluative marker, indicating *farovonlik* (prosperity and well-being). The structure establishes a cause effect relationship, where the quality of Easter symbolically determines the quality of the entire year.

The proverb is metaphorical rather than literal: it does not refer only to the religious celebration itself, but to what Easter represents culturally and spiritually.

From a linguocultural standpoint, *Easter* is one of the most significant Christian holidays in English culture. It symbolizes: *resurrection and renewal, victory of life over death, hope and spiritual rebirth, the beginning of a new cycle*.

In traditional English rural culture, Easter was also associated with **spring**, agricultural renewal, and expectations of a successful farming year. Thus, a "good Easter" implied favorable conditions both spiritual and material which were believed to influence the future positively.



A good Easter makes a good year is a linguoculturally marked unit that reflects the interaction between language, religion, and national culture. Easter in this proverb symbolizes renewal, blessing, and hope, while the entire expression conveys the belief that spiritual harmony and positive beginnings lead to overall prosperity. The proverb thus serves as a concise linguistic embodiment of English Christian worldview and traditional cultural values.

Proverbs represent an essential component of a nation's linguistic and cultural heritage. In Uzbek culture, proverbs often encode traditional knowledge about nature, agriculture, and seasonal change. The proverb *Navro'zdan so'ng qish bo'lmas, Mezonadan so'ng yoz bo'lmas* is a vivid example of how language reflects collective experience and cultural worldview.

From a linguocultural perspective, this proverb is not merely a statement about weather or seasons, but a culturally marked expression that reflects the Uzbek people's historical relationship with nature, time, and agricultural cycles.

Navro'zdan so'ng qish bo'lmas, Mezonadan so'ng yoz bo'lmas is a linguoculturally rich unit that reflects the Uzbek people's traditional worldview, seasonal awareness, and agricultural heritage. Through culturally significant lexemes such as *Navruz* and *Mezon*, the proverb encodes collective wisdom about the natural order and inevitability of change. Its analysis demonstrates how language serves as a repository of cultural memory and national identity.

To sum up, Geortonymic proverbial phraseologisms in Uzbek and English languages reveal both universal and culture-specific features. Their comparative study enriches contrastive linguistics and contributes to a deeper understanding of how language encodes cultural memory. Future research may expand the corpus or explore translation strategies for such phraseological units.

THE LIST OF USED LITERATURE

1. Федуленкова Т.Н. Английская фразеология. – Архангельск, 2000. – 132 с.



2. Казымбек М.А. Общая грамматика турецко-татарского языка. Выпуск П. – Казань, 1846 – 466 с.
3. Абдурахмонов Ғ. “Девону луғотит турк”асарининг ўрганилиш тарихидан. // Ўзбек тили ва адабиёти. 2009, 6-сон. 49-б.
4. Маматов А. Ўзбек тили фразеологияси. Тошкент.: Наврўз нашриёти, 2019. – 276 б.
5. Поливанов. Е.Д. Введение в языкознание для востоковедных вузов. VI, – Ленинград, 1928. – 220 с.
6. Бегматов Э., Улуков Н. Ўзбек ономастикаси терминларининг изоҳли луғати. – Наманган, 2006. – 110 б.