COMPARATIVE ANALYSIS OF PROPER NAMES WITHIN PAREMIOLOGICAL UNITS (ON THE MATERIALS OF ENGLISH AND UZBEK)

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Abstract. The thesis deals with proper names as components of proverbs and sayings in English and Uzbek. It identifies the main thematic groups of onyms used in paremiological units, compares their functions, and reveals the national-cultural specificity of both languages.

Key words: paremiology, proverb, proper name, onomastics, anthroponym, toponym, national-cultural specificity.

Paremiology, the science of proverbs and sayings, has long attracted linguists because paremiological units condense the collective experience, moral values and worldview of a nation. Within these compact structures, proper names occupy a special place. In ordinary speech a proper name identifies a single object, but inside a proverb it loses its direct referential link and acquires a generalized, symbolic meaning: the name turns into a type of person, a place or a situation [1, p. 25; 2, p. 41]. Studying such names in two genetically and culturally distant languages, English and Uzbek, allows us to see what is universal in paremiological thinking and what is unique to each linguistic community.

The analysis of the material shows that proper names in English and Uzbek paremiological units fall into several groups. *Anthroponyms* are the most productive group. In English they are mostly common personal names that stand for an "ordinary man": *Jack of all trades, master of none; Every Jack has his Jill; Jack is as good as his master*. Biblical and historical names also form stable units: *to rob Peter to pay Paul; as patient as Job*. In Uzbek, anthroponyms usually refer to epic, literary and religious figures who embody a quality to the highest degree: *Rustam* (physical strength),

Hotamtoy (generosity), *Qorun* (wealth), *Luqmon hakim* (wisdom and medical skill) and *Xizr* (a helpful guide).

The second large group is formed by *toponyms*. English proverbs often rely on the Roman and British geographical space: *Rome was not built in a day; All roads lead to Rome; When in Rome, do as the Romans do; to carry coals to Newcastle*. In Uzbek, toponyms are associated with the cities of Central Asia and reflect the historical and economic role of the region, for example the saying *Toshkent – non shahri* (Tashkent is a city of bread), which links the place with abundance and survival.

Comparison reveals both similarities and differences. The common feature is the typifying function: in both languages a name condenses a quality or a life situation and makes the statement more expressive and memorable. The differences are determined by the sources of the names. English paremiological units draw mainly on the Bible, Greco-Roman history and everyday English life, whereas Uzbek units rely on Eastern epic and literary heritage, Islamic tradition and the local geography. There is also a difference in structure: English names often appear in short imperative or generalizing sentences, while Uzbek names frequently function as the standard of comparison in similes built with the suffix -dek (Rustamdek polvon, Qorundek boy).

In conclusion, proper names in proverbs are not “empty” labels but carriers of cultural memory. Their comparative study contributes to onomastics, paremiology and linguoculturology, and it is practically useful for translation and for teaching English and Uzbek as foreign languages, where culturally marked names often cause misunderstanding.

References

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