



On the etymology of idioms and phraseologisms

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Abstract. This article describes the author's observations on the etymology of some idioms. Views were expressed on the role of historical, cultural and other factors in the emergence of idioms.

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INTRODUCTION

An idiom is a means by which a nation, as a unit expressing national identity, expresses the linguistic landscape of other nations in terms of the world. Linguist Sh.T. Makhmaraimova notes that any culture manifests itself in language, finding its material shell in the language, as well as evolving and changing under the influence of the environment. The cultures of different peoples differ from each other in material and spiritual assimilation of reality [3]. It is this aspect that gives rise to national phraseological units and idioms in the language. Russian philologist Ter-Minasova compares language with cultural heritage. According to him, the language retains cultural values in its vocabulary, grammar, idiom, proverbs, folklore, fiction and scientific literature, as well as in oral and written speech [9].

An idiom is a phraseological mixture that requires an alternative in another language, and for its understanding it is necessary to study the etymology of this unit, as well as the history of its origin. However, this difficulty in translating idioms is associated with a number of factors that are classified into different thematic groups.

An idiom differs from ordinary free phrases in the complexity of defining and substantiating semantic bases. For example, in our national culture, the history of the origin of such units as "*Ko'hi Qofdan top, Daqqi Yunusdan qolgan*" (*Find Kohi Qof, left by Daqqi Yunus*), which represents religious views, concepts related to religious traditions, is determined by studying the basics of our Shari'a views. Idioms of this category differ from the units of daily consumption, such as *ikki qo'lini burniga tiqib*, "*butun mahallani boshiga ko'tarmoq*" (*put both hands on your nose, lift the whole neighborhood on your head*), which are difficult to prove etymologically.

MAIN PART

The study of the cases in which idioms appear in the language system has led linguists around the world to divide these stable compounds into various thematic groups. Including:

- Idioms expressing religious principles (verses of the Holy Qur'an, idioms consisting of Shari'a views of the Muslim faith; idioms related to biblical plots - bibleism);
- Idioms related to the specific creative activity;
- Idioms representing somatic concepts;
- Idioms with semantic component "animal";
- Idioms representing household items;
- idioms representing the names of food, food;
- Idioms with a mythological basis.

Idioms expressing religious foundations: Since the origin of idioms belonging to this group is directly related to beliefs and religious views, their etymology includes events related to this topic. In particular, the idiom "*Daqqiyunusdan qolgan*" (Remained from Daqqiyunus) belonging to this group is one of the idioms formed on the basis of myths and legends that are popular in Islam. There are two different options for the etymology of the idiom.

In particular, the explanatory dictionary of the Uzbek language gives the following illustrative description of this lexical unit.

1. *Daqyonus*[a<lat]:*daqyonusdan qolgan*. 1)ancient, pre-existing, very old, ancient.
2. Very outdated.

The idiom "Almisoqdan qolgan" (Remains of almiysoq). In OTIL Almisoq [a] in the following definition: since almisoq (or since) very ancient times. It is very old, from ancient times, from Dacianus, from Almisoq.

There is also the concept of "almiysoq" (there is also a variant of almiysoq) in the teachings of Islam, which is interpreted by the people's promise to Allah, the belief in His oneness and existence. That is, when asked how long he has been a Muslim, it is obligatory to answer, "Since Almiysoq."

The idioms associated with biblical stories are biblical. Bibleism is the unit of aphorisms, phraseology, and idioms used in the Bible. Examples of these are the following phrases.

Thirty pieces of silver – used in the context of the price of thirty coins, treason and betrayal. A passage from the Gospels about the Jewish people who sold Jesus Christ for 30 coins.

Wash one's hands (of something) – washing hands, being free from responsibility. An idiomatic unit associated with a religious hand-washing ceremony. The religious hand-washing ceremony refers to the process associated with the baptism of someone. The meaning of the phrase goes back to the legend of Pontius Pilate, according to which Pilate brought Jesus Christ back to the execution and washed his hands before the execution: he took water and washed his hands before the multitude, saying I am innocent of the blood of this just person: see you to it.

Idioms related to a particular creative activity. Idioms are second only to the Bibles in terms of their use in English phraseology. Among the idioms in this group, there are idioms related to creativity. In particular, the content of this category of idioms refers to the creativity of certain individuals, who, over time, move away from the original meaning and express another meaning, that is, "begin a second life." Take, for example, the stable combinations that live in semantic connection with the famous sentences found in the works of the English playwright and writer William Shakespeare, called "Shakespeareans" in English idiom. In his article on the importance of the Shakespearean language in English, V.M. Kovalenko concludes that most of these phraseological misunderstandings are used in speech and do not relate to written speech, but contradicts his own opinion in this article, arguing that many phraseological units in English are the most common. - the result of fantasy, - he asks. The linguist also points out that there are more than 100 Shakespeareans in English. In addition, D. Nekipelova's study "Shakespeare and his contributions to English idioms" states that this number is 157, and the most popular "Shakespearean" include:

The observed of all observers (Hamlet)–in the spotlight.

To the manner born (Hamlet)–has innate ability.

Buy golden opinions–surprise others with yourself, attract attention and recognition of others

A fool paradise – "Fantastic happiness", a world of fantasies [4]

It should be noted that this category of idiomatic devices is also found in the works of Uzbek writers. For example, Said Ahmad's idiom "onasini Uchqo'rg'onda ko'rmoq" (to see his mother in Uchkurgan) "to see (or show) his mother in Uchkurgan" in the "Ufq" trilogy is interpreted in conjunction with the event included in the plot of the work [6]. According to him, due to the fact that the old woman from Ketmontepa fell into the river Naryn, it was impossible to find her in the fast-flowing river, the river flowed only to Uchkurgan: "My son, you will see your mother in Uchkurgan" became popular in time. It is understood that the saying "You will see your mother in Uchkurgan" has been interpreted as "never to be found" among the people. Later, due to the development of the meaning of the phrase in a connotative-expressive way, it can be observed that it is now used in the context of insults, insults, punishment.

The third group includes idioms representing somatic concepts ("somatic" - Greek σωμα body). Linguist N.I. Skoruk explains that the idiom "break a leg" used for good luck literally means "break a leg" and says that the first appearance of this idiom in the publication dates back to the 1900s. The right question arises, what kind of luck can be wished without a "broken leg"? According to the linguist, the warning of evil spirits and giants with good luck in the ethnography of different peoples is a kind of reverse psychological trick [4]. Given the linguistic nature of idioms, the semantic set of words in a phraseological mix is not at all dependent on the content it expresses. So, the essence of "break a leg" is to justify the evil forces and wish them luck in return.

The fourth group includes idioms with a "animal" semantic component, one of the components of which is zoonymes. In particular, N.N. Kolobkova in her article "Etymology and meaning of English idioms with animal names" states that the idiom "a white elephant" means an expensive, but unnecessary and inconvenient item. The author connects the etymology of this idiom with an ancient legend in ancient Siam (modern Thailand). In this case, those who should be punished by the ruler of the state or subjected to his ill-treatment are defined by this phrase. In addition, the history of the origin of the idiom "cat got your tongue" is associated with the traditions of the Middle East. In the past, for example, the tongue of a liar was cut off and thrown at the ruling cat. Over time, this idiom began to be applied to a person who was silent so as not to speak inappropriately [1].

The fifth group includes idioms representing household items. Household items are an important means of human life and directly embody the features of culture. The etymology of the idiom "*Bit' baklushi*" (Beat the thumbs) is also directly related to the ancient Russian culture and way of life, and refers to the preparation of raw materials for the manufacture of wooden utensils, spoons and utensils. Because the process was a much simpler technological job, the masters involved students who were just entering the job. It was later used in the context of *dealing with idleness*.

Or take the *red tape* idiom (literally: *red tape, tie*). This unit, which represents bureaucracy and red tape in documentation, was used in the 16th century to refer to the red ribbon that connects legal and official documents: as a result, the paperwork process and the movement of documents, due to the difficulty of removing them from the link, emerged as a sign of the slowness of their implementation. Currently, this unit also applies to obstacles related to another event.

The sixth group includes idioms representing the names of food. N.I. Skoruk focuses on the idiom "*piece of cake*" found in American speech, and notes that it was first used in the poem "Primrose path" by the American poet "*Ogden Nesha*" in the form of "*life's piece of cake*", mainly used in the sense of sweet and easy life. The scientist notes that there are more than 25,000 idioms in English, and almost all of them have their own etymology [4].

In the Uzbek language there are also units belonging to this thematic group of idiomatic devices. Among them is the idiom "*qo'li atala ichgan*" (his hand drank the slurry) in the speech of the population living in the territory of Surkhandarya region.

The seventh group contains idioms that emerged under the influence of Greek literature and mythology, whose history goes back to popular myths and legends. In particular, the etymology of the idiom *Sisyphus labor*, which applies to the same, arduous and never-ending work, is given in the legend of the same name in the epic "*Odyssey*" by the ancient Greek poet Homer (IX century BC). "*Sisyphus labor*" was used by the Roman poet Propertius (1st century BC). Examples of such idioms include the *Achilles heel* (relative to the weakest and most injured part of the body), the *Morpheus embrace* (sleep), and the *Trojan horse* (a dangerous and tumultuous gift). These units have gone beyond national boundaries and into the ranks of concepts used by all mankind. While the reason for this is the spread of Greek and Roman culture over the territory of many countries, we believe that the second reason is the division of culture into national and universal groups. Although idioms express nationality and identity, some concepts as universal cultural units are understandable to all of humanity.

As a result of our research, it was found that some idioms are formed on the basis of a historical event, or, conversely, its name is the basis of a new historical event, an event. In particular, the Russian idiom "*pokazat' kuz'kinu mat'*" (*show Kuzkin's mother*) is the name of the hydrogen bomb, one of the inventions of the Cold War, which represents a specific military race, and has historically been used in political relations between the former Soviet Union and the United States after World War II. Also, the idiom of "*kazanskaya sirota*" (*Kazan orphan*) has a special place in Russian culture, the etymology of which dates back to the reign of the Russian tsar Ivan the Terrible. Despite his good financial situation, he was used to people who wanted to take advantage of the situation, and expressed a sarcastic look at people who wanted to show themselves as *Kazan orphans*.

It should not be forgotten that over time an event can be forgotten, but its content can be preserved due to its impact on the spirituality of the nation. From this we can conclude that rigidly defined idioms, the content and semantics of words of which are radically different, once had a historical basis. That is, idioms could be created not only by people, but on the basis of a specific historical personality and historical event, and then lost their meaning. According to V.A. Maslova, idioms and phraseologies are formed on the basis of a certain historical event: before the emergence of phraseology, a corresponding prototype situation occurs, the primary meaning of the words leaves its mark on this image. In this way an internal shape is formed. In this form, basic information about culture is formed [2].

The meaning of idioms, although it does not follow from the meaning of words in the composition, is associated with the transferred meaning of one of the words in the component, the name of words in idioms, the loss of primary meanings, and a new meaning. The meaning expressed by this lexical means. Idioms are a historical bridge connecting the past and present of a nation, and idioms are also a means of creating intertextuality in speech, allowing those who lived in one period to feel the heart of another. According to A.K. Khamidov, the verbal, linguopoetic essence of idioms is determined by the fact that they provide sensitivity based on the creation of art and emotion [5].

From the above, we can conclude that the historical or literary situation of the prototype of idioms that cannot be translated is rigid and has an integral structure, the etymology of which is defined as indefinite, did exist. However, the semantic and etymological analysis of idioms may not give the expected results due to the fact that the event is forgotten or loses its significance over time. It should not be

forgotten that the corresponding prototype situation, which constitutes the semantics of the idiom, laid the foundation for the historical, cultural, ethnographic, economic and political history of the idiom.

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