

LINGUISTIC STUDY OF PHRASEOLOGY WITH SEMANTIC CONTENT IN UZBEK AND ENGLISH LANGUAGES

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Annotation: The article is devoted to the study of semantic and linguocultural features of phraseological units in English and Uzbek languages. Etymological and cultural features of phraseological units are considered on the example of the Uzbek and English languages.

Key words: phraseology, etymology, language, phraseological unit, task, sentence, education.

One of the well-known linguists studying this topic is M. As Umarkhodjaev emphasized in his works, sentences are direct phraseological units joins and free phrases turn words into sentences, because the word and In the middle of a sentence, a free phrase plays a special role in turning a sentence into a compound part. Phraseological units are in the form of ready-to-sentence sentences, in the same way as words, in the form of a lexical unit or a syntagma.

Based on the above, it can be emphasized that the actual existing phraseological system of the language is distinguished from the linguistic aspect by its characteristic features. Phraseological system units are considered to be a component located between a lexeme and a word due to the fact that they have isomorphic features similar to the features of units at the language level.[5]

In addition, phraseology is related to paradigmatics (synonyms, antonyms, semantic-syntactic variants, phraseological-semantic groups) and have syntagmatics (phrases in the form of idioms), valency and distribution (phraseological derivation), which form a full-fledged system as a result of long-term influence. Therefore, like water

Phraseological units perform functions of means of communication and functions of functional nomination in the language. Another feature of them is the presence of both lower and higher level elements.

If the meaning of the word is related to the composite sum of morphemes (belonging to a known part of speech, valence and division, denotative-significant contrast), in phraseological units this event has a unique character. In fact, phraseological units are a denotative-significant unity based on the unification of the meanings of its component parts. Based on the integration of phraseological units in the language, a new integrated unit of meaning is created. At the same time, some integrated components of the phrase, and sometimes all components lose the main features of the length.[2]

The higher the level of integration, the longer the words that make up phraseological units are from their original meaning, and on the contrary, the lower the level of integration, the closer the phrase is to free phrase and free speech.

Let us turn to the analysis of linguistic materials that reflect the authenticity of the above theoretical theses. With that

At the same time, our main task is not to study the structural or semantic features of phraseological units in the Uzbek language, because they are different.

Lisonium material has been studied in sufficient detail. Here we aimed to analyze linguistic and cultural aspects of phraseological units. Linguistic aspects are usually implemented through the appearance of pragmalinguistic aspects in speech.

Pragmalinguistic aspects of phraseological units that are visible in speech include the following:

1. Phraseological units express modal relations in speech.
2. Phraseological units reveal moral mesons.
3. Phraseological units make the intellectual mesons visible in the speech.
4. Phraseological units express the aesthetic meson in the speech.
5. Phraseological units reflect the dynamic meson in words.
6. Phraseological units reveal the normative meson in the speech.
7. Phraseological units express the emotional meson in speech.
8. Phraseological units show the meson of action in speech.[2] Let's build some verbs in Uzbek and Russian from this position let's go out

In the Uzbek language, there is a stable combination of "biting the tongue, biting the back" (suzma-suz: biting the tongue, biting the back) and it means to care for and care for, as in the fall. For example: I have bitten my tongue, I have written it in my mouth (Uzbek-Russian dictionary). The cultural concept of one nation is sharply different from another, especially in the meanings of verbs and their translation in dictionaries.[3]

If we build this separate work, then in Russian culture and

In general, in European culture, biting is considered barbarism. That's why this phrase in the dictionary was translated into Russian as follows: "Ya verostil etogo rebenko, stanno zabobyas o nem i vyacheschi oberegaya. Words like "tishlash" - prikusit, "opichlash" - nosit na zakorkah were not used in the translation, as you have built, because in European culture, one. Backbiting does not mean positive. But there may be exceptions.[4]

It can be considered a normal situation for him to wait for another person on his back. In the European culture, women carry their hair not from the back, but mainly in special structures.

In the Uzbek language, there is a stable expression "like falling from a tree", and if we were to translate it into Russian, we would translate it without hesitation: as if the roof of the house was running. Myasyapyan expresses the meaning that this event happened unexpectedly:

means given. For example: "I was fired immediately by the chairman of the Yangiobod neighborhood, Avazov, as if he had lost his temper."

In Uzbek culture, from ancient times, houses were built with a flat roof and filled with mud. On hot summer nights, you could sleep in the tom, and you could dry fruits on it. They didn't bother, because Tom couldn't go with him. Firewood is a source of wood that can be found in wood burning. No one chops firewood in a firewood, so no matter how it can fall to the ground, it will not fall. That is, the probability of an unfortunate event is zero. The main element of this verb is flat volume. In Europe, including Volumes are not equal in English culture. Who builds flat volumes in a climate filled with precipitation?! Therefore, no one will win the volume 54 cannot imagine the idea of walking. Thus, the origin of the verb It comes from the specific aspects of the everyday culture of a certain people.

Uzbeks live in a hot and dry climate, so flat roofs are common. A flat roof filled with mud protects the house and people from heat in summer and cold in winter. As proof of all that has been said, it is enough to give the Russian translation of the above-mentioned phrase:

"The chairman of the locality "Yangiobod" Avazov took both things and things and removed me from work."

In the translation, phraseology is loaded and its meaning is conveyed with the help of simple words and their free association.

Stereotypes in the behavior of characters can be different in different cultures, as can be seen in the following examples.

For example, the meaning of the phrase "the trap would break" can be translated as "by any means possible", and in the Russian version of the verb it means: "Iz teh, kto otgrizet sebe lapu i uidet iz kapana".[3] In Uzbek culture, it is possible to break a variety of traps, Europe

in culture, the fox bites its paw and runs away. Why? Because in the East, traps are made of rope or leather, and in European culture, they are made of iron. Rope or leather whips can be gnawed, but not iron. Therefore, the only way to escape the trap is to bite your long claw. This difference in cultures is reflected in linguistic means.

"Eat camel meat", - it is translated as camel meat. This verb means to perform the action very slowly, to delay the process. For example: "If the hammam that eats camel meat in our village starts working, we will get rid of these worries" (from "Mushtum" magazine).

This phraseological unit corresponds to the phrase "cherepashym shagom" in Russian, and to the phrase "till the cows come home" in English. In Russian, this meaning is conveyed by the image of a turtle, and in English - by a cow. This is related to the place of residence, life and the length of existence of people. The English and Russians live in a very cold climate in the Northern regions. It is visible as a primary feature in the naming of traditional concepts, in the creation of the primary forms of words and phrases. Camels cannot live in cold places, but some species of turtles can be found. Slow movement is characteristic of a turtle, and Russians use the image of this animal to talk about slowness.[1]

In the field of Uzbek linguistic culture, there is also a turtle, which means slowness in this language. But here it is only used as a synonym for the concept of camel.

Not only Uzbek and English, but also in other languages we can find such linguological and cultural phraseological units. Because every nation has its own customs, way of life, holidays and even animals that are not found in other regions. Under the influence of these, phraseological units appeared among people and are used for different purposes in speech.

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