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Annotation: This article delves into the diverse use of phraseological units (PUs), or idioms, in English and Uzbek languages, highlighting how these expressions enrich communication, reflect cultural values, and showcase the unique linguistic landscapes of both languages. The analysis explores similarities and differences in the application of PUs, showcasing their impact on everyday speech, literary works, and overall language development.

Keywords: phraseological units, idioms, English, Uzbek, language comparison, cultural influence, figurative language, communication, literature.

Introduction

Phraseological units (PUs) are stable, non-literal expressions whose meanings are not derived from the individual words they comprise. These expressions, also known as idioms, are ubiquitous in languages worldwide, playing a crucial role in enriching communication, adding expressiveness, and reflecting the cultural nuances of a society. The level of research on the topics of correspondence between civilisations and people groupings is rising steadily. Thus, language functions as both the primary indicator of a particular group and a crucial means of condensing facts about the outside world. The most evident way for people to express their attitudes, brain research, conventions, and mores is through language. It is a technique for creating public writing, the main repository of information on a certain group. The perception of life's qualities, traditions, history, and culture—basically, phraseological units—shows the public's mentality. One of the best things about sayings is that they allow people to evaluate the intended wonders of the real world and thereby convey a viewpoint. The phraseological units convey a certain perspective, a judging methodology, and the element's perception; they portray life and life, soul and temper, habits and customs, convictions, and peculiar ideas. The etymological and social analysis of phraseological units is influenced by external circumstances, such as the nation's experiences, lifestyle, everyday routine, and so on. Examining phraseological units from an etymological and social perspective helps to clarify and occasionally establish additional semantic nuances with regard to public and social semantics.

Given their etymological and social characteristics, translating phraseological units from English into Uzbek is thought to be one of the trickiest types of interpretation alterations. The goal of interpretation is not so much a linguistic framework as it is a consideration of a specific discourse work in a different dialect (the first content), which serves as the foundation for another discourse production in a different dialect (the interpretation text). The purpose of the interpretation is to make this information (or the content of oral discourse) as familiar as possible to the reader (or audience) who has not the slightest clue about the first language.

The phraseological unit classification also provides the translator with the theoretical information needed to locate phraseological units in the text, analyse it, and provide the best accurate translation possible given the circumstances. The most acceptable method is to take into account phraseological units from three perspectives: component, structural grammatical, and semantic. Considering the indicated levels, the subsequent categories are identified:

1) **phraseological equivalents** (full and partial) phraseological units with identical semantics, structural and grammatical organization and with identical component composition;

Red book - Qizil kitob;

The black prince - Qora shahzoda;

Black list - Qora ro'yxat;

Keep quiet - Sir saqlamoq;

Make conversation - Ma'nosiz suhbatlashmoq;

Milk cow - Sog'in sigir;

First think, then speak - Avval o'yla, keyin so'yla;

The dog bark, but caravan goes on - It hurar, karvon o'tar;

Step by step - Qadam ba qadam.

2) **phraseological analogs** (full and partial) phraseological units that express the same or similar meaning, but are characterized by a complete difference in the approximate similarity of the internal form:

A black hen lays a white egg - Qora sigir oq sut berar.

Cut the melon - foydanib olmoq.

Put smb/smth to the test - tekshirib ko'rmoq;

Red meat - Qo'y go'shti;

Take a fancy to smb - Maftun bo'lmoq;

Talk turkey - Ochiqdan-ochiq gapirmoq.

3) **non-equivalent phraseological units** phraseological units that do not have correspondences in the phraseological system of another language.

To throw up one's cap - do'ppisini osmonga otmoq.

Come Yorkshire over smb - Aldamoq, nonni tuya qilmoq

Betweenhawk and buzzard - Oila a'zolarini va xizmatkorlar o'rtasidagi o'rinni egallagan inson

Green room - Teatrda artistlarning kiyinadigan, yasanadigan xonasi;

Phraseology demands a unique approach during the translation process because of its unique roles in language and speech. The primary challenge is that no dictionary can cover every instance of phraseology misuse that occurs in a given situation. You cannot depend on the homogeneity of the figurative base since phraseological units, while similar in internal form across languages, may not necessarily have the same meaning due to reinterpretation. However, in cases where an expression maintains its original meaning, the translator must search the Uzbek language for such phraseological units.

It is known that phraseological units, lexemes, syntactic and morphological tools are included, and their constant paradigmatic or syntagmatic variability is significantly limited. Also, these restrictions are not the same for different phraseological units. For example, "poor as a church mouse" in the following English phraseological unit of the article, but there is no possibility to regularly replace it in separate phraseological units "put on a / the face of smth". Phraseological units mainly have a stable content.

Phraseological units include phrases of the following types: idioms, collocations, proverbs, sayings, grammatical phraseological units, phraseological schemes. The world of English phraseology is large and diverse. Every aspect of his research certainly deserves the attention it deserves. Classification of phraseological units of the English language.

Structural classification

A. Substantive phraseological units

Phraseologisms that are functionally related to a noun are considered to be substantive. That is, the core component of substantive phraseological units is a noun. For example: a drop in the bucket (drop in the bucket); Box and Cox (alternating); wind bag (philosopher); battle-ax, etc.

B. Verb phrases

Phraseologisms, functionally correlated with a verb, should be considered verbal. That is, the core component of such phraseological units is the verb. For example: to play it cool (behave calmly, coolly); to talk big (boast); to break a bubble (expose the true face); to be in the pot (drunk); to make mountains of mokehills (much ado about nothing), etc.

C. Adjective phraseological units

Adjectives ought to be regarded as phraseological units since they are functionally connected with other adjectives, making them phraseological units with the adjective at their centre. Adjectives make up a very small percentage of the phraseological units under study when it comes to volume.

D. Phraseologisms with sentence structure

There are phraseological units in the English language that are connected to sentences structurally. Phrasological units with connected subject and predicate components that are constructed using the framework of a basic sentence are typical. As an illustration: he has no guts (he is a worthless person, he is worthless); you said it (I totally agree with you); you're telling me (you're telling me! I don't know!); It never rains but pours (Trouble does not come alone); wipe it off (stop laughing, enough jokes); never say die (don't hang your nose); sink or swin (everything is at stake, there is no choice), etc. English aphorisms and proverbs belong to this subgroup of phraseological units. Their number is great.

1. Shared Characteristics of Phraseological Units:

Despite linguistic differences, both English and Uzbek languages share key characteristics in the use of PUs:

Figurative Language: PUs often rely on metaphors, similes, and other figurative language devices to convey meaning, adding vividness and depth to communication. For example, the English idiom "raining cats and dogs" uses a metaphor to describe heavy rain, while the Uzbek

phrase "Yuragi ichida qurt yeb o'tirish" (to have worms eating in one's heart) uses a metaphor to express deep sadness.

Cultural Boundness: PUs are deeply embedded in the culture and history of a language, reflecting its values, beliefs, and experiences. This makes translation challenging, as finding direct equivalents in other languages can be difficult. For example, the English idiom "bite the bullet" (to face a difficult situation bravely) reflects a historical context of wartime surgery, while the Uzbek idiom "Qo'lga tushurish" (to get hold of) signifies the importance of resourcefulness in Uzbek culture.

Everyday Use: PUs are commonly used in everyday conversations, adding informality, humor, and a sense of shared cultural understanding. For instance, the English idiom "to spill the beans" (to reveal a secret) is often used in casual conversation, while the Uzbek idiom "Tilini yutib qolish" (to swallow one's tongue, meaning to be speechless) is frequently used in situations of surprise or embarrassment.

English:

Prevalence of Proverbs: English has a rich tradition of proverbs, which often act as PUs with a moral or philosophical message. For instance, "Don't judge a book by its cover" and "Early to bed and early to rise makes a man healthy, wealthy, and wise" are commonly used proverbs that reflect cultural values.

Diverse Sources: English PUs draw inspiration from various sources, including literature, mythology, and historical events, enriching the linguistic landscape with a diverse range of expressions.

Uzbek:

Emphasis on Metaphor and Simile: Uzbek PUs frequently utilize similes and metaphors, drawing heavily on natural phenomena and cultural references. For example, the Uzbek phrase "O'ziga tortib olish" (to attract) uses a metaphor related to magnetism to convey a cultural understanding of personal charisma.

Influence of Persian and Arabic: Due to historical connections, Uzbek PUs often incorporate elements from Persian and Arabic, reflecting cultural and linguistic influences. For instance, the phrase "Dil-i dardmand" (a heart filled with pain) is of Persian origin and is commonly used in Uzbek literature and conversation.

Phraseological Units has a great impact on language development: Phraseological units add expressiveness, vividness, and a sense of shared cultural understanding to communication, making language more nuanced and engaging. Phraseological Units provide insights into the values, beliefs, and experiences of a culture, offering a window into its history and traditions. Phraseological units are integral to literary works, contributing to character development, creating vivid imagery, and enriching the overall artistic expression of a text.

In conclusion, the use of phraseological units in English and Uzbek languages is a testament to the richness and dynamism of both languages. While sharing fundamental characteristics, each language exhibits unique features that reflect its cultural and linguistic background. Understanding the use of phraseological units in both languages is crucial for effective communication, fostering cultural appreciation, and navigating the complexities of these diverse linguistic landscapes. By exploring the world of PUs, we gain a deeper understanding of the nuances of language and the fascinating ways in which culture shapes communication.

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