

## PHRASEOLOGY OF THE RUSSIAN AND UZBEK LANGUAGES AS AN ELEMENT OF CULTURAL EXPRESSION

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### Annotation

The article provides a comparative analysis and study of some phraseological units of the Russian and Uzbek languages.

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The phraseological fund of any language is, both from a linguistic and methodological point of view, a layer of the language, constituting an alternative to metaphor in terms of the nature of the basis of semantic transfer, comparative phraseological units (CPU) [1]. Comparison of phraseological units of the Russian and Uzbek languages helps to reveal the different values inherent in these peoples, and plays an important role in the development of anthropocentrism, one of the main paradigms today. According to the linguist J. Buronov, who has done a lot of theoretical and practical work on the comparative study of English, Russian and Uzbek languages, comparative typology is part of a general linguistic typology, "these are two or more studies of deductive separate systems. specific languages, certain categories in languages, compares linguistic phenomena in language systems with each other and creates general typological rules and laws. Ignorance of phraseology impoverishes speech, makes it inexpressive, makes communication difficult, and prevents the correct understanding of fiction and special literature [2].

In a two-sided comparison, the vocabulary of the Uzbek and Russian languages differs primarily in that these languages belong to genetically different families. Although the Uzbek language is typologically included in the Altaic language family by many scholars as an agglutinative language, genetically it belongs to the group of Turkic languages, which form a separate family. The basis of the lexical richness of our language is made up of common Turkic and Uzbek words. On the other hand, the Russian language belongs to the Slavic group of the Indo-European language family, both typologically and genetically, so it is based on common Slavic and Old Russian words. Following L.V. Kholkhoeva, under the semantic structure of a polysemantic phraseological unit, we mean "an interconnected and organized unity in a certain way, consisting of two or more meanings" [3]. The vocabulary of both languages has undergone various events in the course of its historical development, and their lexical structure consists of words borrowed from different languages. For example, Uzbek has a lot of Persian-Tajik and Arabic words, while Russian has a lot of European words. The vocabulary of the Uzbek language is mainly: - commonly used Turkish words (men, biz, bosh, tog' bir, ikki, ona, ota...); - Uzbek words (ishchi, ishla, tinchlik, yoshlik, jangchi, bilim...); - Arabic words (axborot, maktab, madaniyat, adabiyot, haqiqat...); - Persian-Tajik words (oftob, gul, dastro'mol, dutor, daraxt...); - consists of layers such as words (samolyot, kompyuter, roman, dizayner, avtobus, trolleybus, drama...).

Lexical layers of the Russian language: - common Slavic words: house, city, head, mother, father, brother, day ... - Old Russian languages: jackdaw, snowfall, kind, ceiling ... - original Russian words: teacher, driver, salary, locker room, lighter ... - words learned from other languages: blouse, bread (Polish), watermelon, treasury (Turkish), letter, laurel (Greek), illusion, compote (French), station, tram (English), opera, duet (Spanish) ), etc. In comparative phraseological units of this structural type, the second component performs an amplifying function and at the same time is a differentiator of meaning [4].

According to the latest statistics, in the modern Uzbek literary language, words borrowed from Russian and other languages through this language make up about 50%. Russian words in the vocabulary of our language are used as active words both in scientific and technical literature and in oral speech. But there are some differences between Russian words and Russian words. It is well known that the oral traditions of the people are passed down from ancestors to generation, live for centuries, improve, expand and enrich. The Uzbek language is rich in various expressions, proverbs and phrases that reflect the history, culture, traditions and spirituality of our people. Lexical units, consisting of two or more words and having one meaning, we call a phrase, phraseological units or phraseological units. Phrases are usually interpreted as unit's equivalent to one word (lexeme). The polysemy of such phraseological units is closely connected with the polysemy of their first components [5]. It is true that the units that make up a stable combination, that is, a phrase, basically represent one meaning, a concept, but there are more colors and reliefs than in a lexeme. Therefore, lexical meaning cannot be identified with phraseological meaning. Otherwise, we would not use phrases to express the concept.

As in all languages, the lexical structure of the Russian language contains phrases that are used in speech with different meanings. In Russian-language comparative phraseological units, polysemy is more often characterized not by the entire CFU as a whole, but only by its object of comparison: light as a cork - stupid as a cork, breshet / slanderous as a gray gelding - stupid as a gray gelding, etc. [6].

The structure and content of phrases in the Uzbek and Russian languages, when compared, reveal the following similarities between them: 1) In both languages, the phrase consists of two or more words: adabinibermoq - show Kuz'kin's mother; 2) the equivalent of a phrase or sentence: Biribog'dankelsa, ikkinchisitog'dankeladi. - One is about Foma, and the other is about Yeryoma; (Here is not an exact translation of phrases, but Russian equivalents). 3) In both languages, phrases are in the same lexical unit, and the word in them cannot be changed.

In both languages, phraseological units can perform a syntactic function: U doimrahbarlarning oldid aduminilik killatadi. - He always wags his tail in front of his superiors. 5) In both languages, phrases are not formed in the speech process, but live in the language as a finished language unit. When semantic comparison of phraseological units of the Uzbek and Russian languages, the following cases are observed: Some Uzbek phrases correspond to Russian phrases both in form and in meaning: pashshaga ham ozor bermaydi - and won't hurt a fly, ko'z qorachig'idek asramoq - keep it like the apple of an eye, tepasochi tikka bo'ldi - hair on end. In Uzbek and Russian, the word that serves as an object in phrases that have the same meaning is different: birovning nog'orasiga o'ynamoq - dance to someone else's tune, rangida rang yo'q - it has no face, boshi oqqan tomonga - where the eyes look; Although the expressions in both languages are semantically similar, the words they contain are not exactly the same. In such expressions there is a different local and national flavor: Eski hammom, eski tos. - The same Sanka on the same sled. To'rt tomon qibla - Good riddance. Nozik yeridan ushlamoq - push against the wall. O'zi yemas, itga bermas. - And I myself do not eat, and I will not give to others. Ali Xo'ja- Xo'ja Ali - What's on the forehead, what's on the forehead. Such phrases make up the majority. The phenomena of formality, ambiguity, semantics and ambiguity are common to all linguistic expressions, like all lexical units. For example, the Russian phrase "letting a rooster" is used both in the sense of "make a thin sound in the process of singing" and "set fire, scatter ashes in the sky", and these two meanings are "there". shaping relationships between. The term "bow your head" is

ambiguous, as it is used to mean "lose, be defeated" and "bow down". The phrases "rolling up your sleeves" (rolling up your sleeves) and "in the sweat of your face" (sweating) create semantic relationships in the Russian language, while "with an open soul" (with an open will) and "with a stone in your bosom" (hiding a stone behind back) creates a spiritual contradiction.

In the process of comparing the phraseologies of the Russian and Uzbek languages, it turned out that words rich in irreplaceable vocabulary exist in the languages of both peoples. In the process of translating these phraseological units, it is advisable to convey their meaning, and not their direct translation.

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