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STRUCTURAL-SEMANTIC RESEARCH OF VERBALIZING THE HUMAN PSYCHE IN ENGLISH AND UZBEK PHRASEOLOGY

Annotation

The scientific study of the phraseological complex of languages has received a lot of interest by the turn of the 20th century. Phraseology has become its own field of study within linguistics as a result of research in this field. This calls for a deeper examination of the phraseology that is frequently employed in speech. Based on the characteristics of its manifestation—biological, physical, mental, intellectual, and social—a person's linguistic image can be disclosed. When defining the term "person," many studies make reference to any specific feature, including appearance, age, physical state, mental state, social standing, employment status, conduct, moral values, and ethical ties. For this reason, the focus of this essay is on phraseological units that shed light on the human psyche.

Key words: Phraseology, lexical units, phrases, symbols, mental performance, phraseological features.

СТРУКТУРНО-СЕМАНТИЧЕСКОЕ ИССЛЕДОВАНИЕ ВЕРБАЛИЗАЦИИ ПСИХИКИ ЧЕЛОВЕКА В АНГЛИЙСКОЙ И УЗБЕКСКОЙ ФРАЗЕОЛОГИИ

Аннотация

Научное изучение фразеологического комплекса языков на рубеже 20 в. вызвало большой интерес. В результате исследований в этой области фразеология стала отдельной областью исследований в лингвистике. Это требует более глубокого изучения фразеологии, часто употребляемой в речи. На основании особенностей его проявления — биологических, физических, психических, интеллектуальных, социальных — можно раскрыть языковой образ человека. При определении термина «человек» многие исследования ссылаются на любую конкретную особенность, включая внешний вид, возраст, физическое состояние, психическое состояние, социальное положение, статус занятости, поведение, моральные ценности и этические связи. По этой причине в центре внимания данного эссе находятся фразеологизмы, проливающие свет на психику человека.

Ключевые слова: Фразеология, лексические единицы, словосочетания, символы, мыслительная деятельность, фразеологические особенности.

INGLIZ VA O‘ZBEK TILLARIDA INSON PSIXIKASINI VERBALLASHTIRUVCHI FRAZEOLOGIZMLARNING STRUKTUR-SEMANTIK TADQIQI

Annotatsiya

Tillarning frazeologik majmuasini ilmiy o‘rganish XX asr boshlariga kelib katta qiziqish uyg‘otdi. Frazеologiya bu sohadagi izlanishlar natijasida tilshunoslikning o‘ziga xos tadqiqot sohasiga aylandi. Bu esa nutqda tez-tez qo‘llaniladigan frazeologiyani chuqurroq o‘rganishni talab etadi. Uning namoyon bo‘lish xususiyatlaridan kelib chiqqan holda - biologik, jismoniy, aqliy, intellektual va ijtimoiy - shaxsning lingvistik qiyofasini ochish mumkin. "Shaxs" atamasiga ta'rif berishda ko'plab tadqiqotlar har qanday o'ziga xos xususiyatga, jumladan tashqi ko'rinishga, yoshga, jismoniy holatga, ruhiy holatga, ijtimoiy mavqega, ish holatiga, xulq-atvoriga, axloqiy qadriyatlariga va axloqiy aloqalarga ishora qiladi. Shu boisdan ham bu inshoda asosiy e'tibor inson ruhiyatini yoritib turuvchi frazeologik birliklarga qaratilgan.

Kalit so‘zlar: Frazеologiya, leksik birliklar, iboralar, ramzlar, aqliy faoliyat, frazeologik xususiyatlar.

Introduction: It is a highly difficult and responsible duty to research phraseologies, which are linguistic tools that are more complicated than other lexical units of language. This is so because, rather than just being a straightforward statement of ideas, phraseological units serve a number of methodological purposes as an artistic and descriptive mode of speech. Phraseology is the branch of linguistics that studies stable phrases and expressions specific to a language [6].

Neandre, an English literary critic and translator, coined the term phraseology for the first time in the latter part of the 16th century. Phraseology has been the subject of theoretical and practical study in world linguistics, and numerous features of it have been documented in scientific articles, dictionaries, monographic observations, and dissertations.

Phrases are the field of linguistics that studies regular expressions. The words in a phrase are grammatically and semantically connected and have a common meaning. Phraseological expressions have different meanings in terms of meaning and function: they express the character, object, situation, event, properties of people, are used in artistic language for stylistic painting, exaggeration, reinforcement, occur in the

form of aphorisms, excerpts, by writers both phraseological expressions are created.

Russian scientist V.L. Arkhangelsky, in his research, shows the following features of phraseological units:

1. The existence of a particular phraseological unit in a linguistic unit as a fixed phrase;
2. Use as a unit of language in speech;
3. Conformity of phraseological unit to grammatical models;
4. The phraseological unit must consist of at least two components;
5. Phraseological unit components have special meanings;
6. The position of the components in the structure of phraseological units is constant (invariant);
7. Lexical and grammatical stability;
8. Semantic integrity;
9. Possibility of interpretation by synonyms or phrases;
10. Semantic idiom, inability to translate literally;
11. Broadness of meaning;
12. Nominative integrity;
13. Perform nominative, definitive, ediological, expressive, modal, appellate functions;

14. Perform different syntactic functions in different types [4].

Linguist Professor Sh. Rakhmatullayev agrees: "The richness of a dictionary consists of words and phrases based on these words. A word is a lexical unit of vocabulary, and a phrase is a phraseological unit. These are generalized and called lexical units. The phrase serves as a lexical meaning. Accordingly, it is a lexical unit and in this sense is placed next to the word" [7].

There are many scientists who agree with this opinion. M. Sodikova has a broad understanding of phraseology and includes proverbs and sayings in her "Russian-Uzbek phraseological dictionary".

Ya. D. Pinkhasov is one of the most understanding of phraseology in a broad sense. K. Musayev also supports this second idea [5].

The concept "ahmoq" – "stupid" (60 English phraseological units) is presented, in addition to the nuclear semantic features "aqilsiz", "juda hamoq" and "ahmoq", by additional features characterizing the negative qualities of a person, including stubbornness ("copper forehead", "thick skull" – "eshshak kabi qaysar"), sluggishness (like a bump on a log – bir qop somon), frivolity (light as a butterfly – suv bossa to'pig'iga chiqmas), inattention, forgetfulness (head and two ears – bir qulog'idan kirib ikkinchisidan chiqadi), eccentricity (a bit weak in the top storey), incompetence (heavy wit), naivety and gullibility (plucked pigeon). A stupid person in linguistic representation may simply have average abilities, be ordinary, rustic, uninteresting: there are not enough stars from the sky, does not shine with talent, gray as a fireman's pants, he is no conjurer, he won't set the Thames on fire.

Loss of mind, decreased mental performance (the concept of "ahmoqlik" – "to lose one's wits") (9 Uzbekistan, 10 English phraseological units) is associated in the linguistic consciousness with old age. Phraseologisms with the meaning of "getting stupid" can also be used to assess human behavior, stupid actions. A significant part of the phraseological units that verbalize the concept of "aqlli, clever" (72 English phraseological units), expresses the meaning of "smart, intelligent person": a person of great mind, not mindless, have a good head on one's shoulders. An intelligent person in the phraseology of the Uzbek and English languages is represented by such qualities as independence of thought (his own head on his shoulders), the ability to think logically, clearly (a clear head), flexibility and sharpness of mind (sharp as a needle), quick wit (have a quick wit). On the basis of the selected semantic features in the structure of the concept, there are also groups of phraseological units with common meanings "wise, experienced" (wise as a Solomon), "sane" (sober as a judge), "smart, educated" (egg-head), "too clever by half," "not stupid, a person who is difficult to deceive" (not born yesterday – kechagina tug'ilib qolmagan).

Every language uses people to convey their opinions about various objects and events. This results in a range of emotionally charged, expressive language products that are comparable to familiar, external listener images with an exaggerated (metaphorical) image that becomes clearer, the expression's imagery increases, and high levels of sensitivity and emotion are generated.

Non-linguistic factors cause many things and events to occur as symbols of the same event in the languages of many peoples. Put differently, in real-time communication, the linguistic tools of multiple languages contribute to the creation of the same metaphorical picture. This is because every language's system of expression is a reflection of universal experience; in all languages, the fox is a symbol of cunning and deceit, the bear of carelessness, and the elephant of restraint and restlessness.

The coherence of symbols, which are the objects of comparative phraseological units, thus indicates the existence of a comparative commonality in languages. Consequently, when we look at the English and Uzbek phraseological units formed on the basis of artistic comparison, we see that many of them are similar

to the objects of comparison. use. The Uzbeks liken the redness of a girl's face to an apple, while the British liken it to a cherry. Meanwhile, Uzbeks compare cherries to a girl's lips. For example, in the following example "Mill" by Na do Yachng, we see how the English comparative units are similar to the Uzbek comparative units:

Uning oydek yuziga, qaldirg'och qonatidek qora qoshlariga, osmon singari moviy ko'zlariga va g'unchadek lablariga, qizil olmadek yanoqlariga... shamshoddek qomatiga qancha qarasang ham, ko'zingni uzolmaydigan darajada go'zal edi.

She had a face like moon, dark eyebrows as the wing of swallow, blue eyes like the sky and lips like a bud, cheeks as red rose, a figure as cedar and she was as pretty as it was impossible to take eyes from her [3].

The similarity in thought between the two languages is demonstrated by the seven times in a single sentence that these comparative phrases sound like in Uzbek.

Such comparable phraseological units that are compatible both semantically and methodologically translate without any issues. because this example also uses the same style of depiction.

The phraseological verbs are stabilized by the functional integrity of the entire compound and the semantic relationship between its constituent parts, which establishes the parameters for the phraseological nature of the verb. By doing this, it is moved from the list of unrestricted word combinations to the list of phrasal verbs that are already included in the dictionary and available for usage.

The following traits apply to these phrasal verbs. In stable and integral compounds, their phraseological characteristics are less prominent; they can be divided into several lexical parts; they clearly distinguish the meaning of word components; the semantic structure of phrases is based on the correct and precise semantics of the verb, and the form component includes additional semantic modifiers that partially change the form (beginning, duration, end, speed):

to think – o'ylamoq, to think out – chuqur o'ylamoq.

The concept "o'ylamoq, to think" (130 English phraseological units) has the most complex semantic structure. In its structure, the following semantic groups are distinguished: a) involuntary thinking; b) thinking is arbitrary, objectless, thinking; c) objective, purposeful thinking; d) mental operations; e) think, make a decision; f) think, remember; g) make assumptions, guessing. Each group is divided, in turn, into subgroups in accordance with the meanings of the phraseological units presented. So, the group "involuntary thinking" includes phraseological units with the meanings "to arise in consciousness" (boshiga kirmoq, miyasiga kelmoq – come into one's head), "suddenly appear in consciousness (about an absurd idea)", "To gain a foothold in consciousness without a reasonable foundation" (boshiga g'oyalarni kirtiish – get ideas into one's head), "to appear imperceptibly in consciousness" (sneak into the soul in the heart), "to constantly arise in consciousness" (domiy ravishda miyasida aylanmoq – go round sb 's mind), "be constantly present in the mind" (stick out like a nail in the head, keep one's mind on sth), "become the subject of constant reflection" (absorb the whole soul).

The dictionary wealth consists of words and phrases structured on the basis of these words. The word is a lexical unit as a wealth of the dictionary is called phraseological unity. These are generalized and called a lexical unity. The phrase serves to signify the luxury meaning. Accordingly, it is a lexical unity and is in the same respect.

The phrase has a unique morphological and syntactic structure and can not remove or download a component part of them. Because they mean one meaning and are used in a portable figurative, figurative expression. The phrase has the norms, methods of historical use, and their meanings are clearly becoming clear in a specific process.

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