



# THE IMPORTANCE OF PHRASEOLOGICAL UNITS IN DESCRIBING “HUMAN CHARACTER” IN ENGLISH AND UZBEK FICTION

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**Abstract:** This article discusses the importance of phraseological units in describing "human character" in English and Uzbek fiction and the scientific-theoretical aspects of the semantic and linguocultural characteristics of phraseology in English and Uzbek languages.

**Key words:** phraseology, phrase, method, nation, Uzbek language, past, history, knowledge, skill, knowledge, human, society, phraseological association, phraseological compound.

**Enter.** The history of the Uzbek family goes back many years. Therefore, in the East, the family is a strong foundation of the society that has been formed and developed for centuries, and it is a powerful force that moves it. After all, in the words of the President of the Republic of Uzbekistan Shavkat Mirziyoyev: "Family is a small Motherland, if the family is peaceful, if it is happy, the Motherland will be peaceful."

During his life, a person strives to know life - nature, society, man, and researches their essence, laws and characteristics. At the moment, a person is not limited to knowing the world and himself, but relying on the knowledge he has accumulated, he enriches and changes the society, his spiritual and spiritual world. Since consciousness is a form of higher perception (reflection) in the human brain, it acquires sociality. Human consciousness (spiritual and intellectual abilities) is formed during its life in society, it is realized, activated and created under the influence of social environment. All forms of social consciousness (politics, law, ethics, religion, science, art, philosophy, mathematics, medicine, etc.) study life, but each of them, based on its own subject, perceives objective existence. observes, learns and teaches.

In world linguistics, the scope of research devoted to the analysis of the expression of cultural signs in language, the understanding of the world based on concepts, and the mental approach to naming reality is expanding. During its historical development, the language reflects the social process and changes. Studying the linguistic landscape of the world, elucidating the living area, lifestyle, mental characteristics and national-cultural character of peoples, provides an opportunity to thoroughly analyze the principles of ethno-cultural ethics, social relations, forms of communication between nations, moral-cultural standards of behavior. Analyzing the relationship between language and culture, reflecting the national-cultural characteristics of language units, and determining the level of expression of national values and traditions is one of the urgent issues of today's global development, where cultures are coming into contact.

Although the term "phraseology" is derived from the Greek word "frama" (phrasis- expression, speech package), this term serves to express different meanings. For this reason, the term phraseology is used in linguistics in two senses: the total meaning of existing phraseological



units in the language, and the meaning of the field that studies such units. So, phraseology means the science of phrases. Phraseology, like other branches of linguistics, has its stages of formation and development. Although phraseologisms are very ancient in origin, the science of phraseology covers almost two hundred years.<sup>1</sup> The founder of the science of phraseology is Charles Balli, a Swiss scientist. It was said that there are such ready-made units in the language, whose linguistic nature is derived from their meaning and syntactic properties, such compounds are used ready-made, according to tradition.

In English, as well as in other languages, it is important and interesting to study the national-cultural semantics of the language. Because they can embody the unique internal structures of the language, natural peculiarities, economy and social structure of the country, art, customs and history from generation to generation. They have information about children's national games, currency, national medicine, hunting and fishing, flora and fauna, human appearance, clothing and lifestyle, and many other features of the national mentality. topics will be reflected.

Today in linguistics, the cultural study of the development of phraseological units in the language shows the relationship between language and culture, because fixed phrases are more related to the life of the people than other linguistic units of the language. They were formed on the basis of centuries-old life experiences, traditions and rituals that continue to this day. Thus, mental qualities are clearly felt. This feature is especially evident when phraseological units contain onomastic components. The reason is that onomastic units have become a bridge connecting the past and the present life of the people. Consequently, phraseological units in different systematic languages, their etymology, structure, separate study of semantics, creating a classification is one of the important tasks of linguistics.

Phraseological combinations mainly consist of a combination of words, in other words, phraseologisms are a separate unit of the language, which according to their structure are freely connected or equal to a sentence, fully or partially semantically reshaped figurative, stable word combinations. includes. Most of the phraseologisms, both in English and in other languages, were created by the people, their authors are not known, and the sources of origin are not clear. In this sense, the phraseological scientist A.V. Kunin has justified the opinion that the author of most of the English phraseology is unknown, and they were created by the people. But it is possible to determine the sources of origin of some phraseological units. In this sense, phraseology is a microsystem that is part of the general system of language, and this system reflects past heritage, values, and is passed from generation to generation.

Is it necessary to give English phraseological expressions with their Uzbek alternatives or is it better to translate them word for word? First of all, if all phraseological units were translated literally, there would be no problem of phraseology. Reflecting phraseology in artistic translation can be interpreted as follows:

1. Replacing the phraseology of the original with its equivalents in the translated language.
2. Turn the phraseology of the original language with alternative options in the translated language
3. Exact translation of the phraseology of the original language (this is a common way of translating phraseological expressions).

Classification of phraseological units according to the types of form and meaning: Homonymy - phrases with the same form and different meaning. For example: to raise to the head - to admire; to raise to the head - to make a noise. Synonymy - phrases with similar meanings. For



example: to be born - to be born. Antonyms are phrases with opposite meanings. For example: to come into the world - to leave the world. Paronymy - expressions that are distinguished by one word.

For example: not to enter a dream after seven hours of sleep and not to see in a dream after seven hours of sleep. Classification of phraseological units according to variant: Lexical variant refers to the change of a word of an independent word group in a phrase. Grammatical variant means the replacement of a grammatical part of a sentence. Such phraseology is widespread both in spoken language and in fiction. We often come across such texts in the process of translation. Phraseological unit is a lexically untranslatable and valuable word combination that is stable in its composition and structure and functions as a separate lexical unit.

The translation of phraseological units from one language to another is a very difficult area of phraseology, which requires considerable experience in the study of this science. Another important feature of phraseological units is that the meaning of each of them does not coincide with the meanings of the words included in it. Therefore, phraseological units are defined by the term "idioma", which means "specific" in Greek. In English, they are also called "idioms". Some linguists initially noted that phraseological units cannot be translated into other languages. Nowadays, in order to make the art of translation more attractive, linguists use not only the evidence of current and past languages, but also historical data and ethnography that reflect the specific features of people's life.

The field of phraseology in Uzbek linguistics began to form as an independent field from the 50s. In addition to Sh. Rakhmatullayev, scientists such as Y. Penkhasov, E. Umarov, I. Kochkortoyev, H. Kakhorova, M. Husainov, M. Roziklova have made a great contribution to this. In particular, phraseological units have been researched in different ways by scientists such as I. Kochkortoyev, Sh. Rahmatullayev, A. Rafiyev, Sh. Usmanova, M. Mirzayev, I. Rasulov, A. Gulomov, A. Mamatov. In their search, attention is paid to issues such as the specific aspects of idioms, features of form and meaning, possibilities of use in the composition of an artistic work. After all, the perfect analysis of phrases requires a comprehensive study.

As a result of the changes that took place in Uzbek linguistics at the end of the 20th century and the beginning of the 21st century, ample opportunities and conditions were created to fulfill the tasks set before the national language, and special attention was paid to the issues of developing linguo-pragmatic principles of adequate cross-linguistic comparison of units representing different concepts in linguistics. attention is being paid. Today, in order to ensure the full implementation of the state language in our country, "...to introduce new scientifically based words and terms, to create Uzbek alternatives to modern terms and to ensure their uniform use; support of scientific-research works related to the development of the state language, implementation of international cooperation in this field..." also creates the need to reveal the system, structure, genetic characteristics of the concept of "spirituality".

In the field of linguistics, phraseology is a science that studies descriptive words, such as idioms, phrasal verbs, and other types of lexical units, in which the general meaning cannot be known through the meanings of the composition of words, they are used as independent units. is used. For example, the phrase "turn a blind eye" in the Inliz language is used in the sense of ignoring or not accepting a situation or information. Literally, it translates as becoming blind. Phraseologisms are the same in the Uzbek language, however, phrases or phrases are created based on the culture of each nation and fall into one mold.



For example, the phrase "to catch a leg" is used in the sense of rushing. In fact, phrases cannot be equal to one word. According to Collins, the author of the book "Books of English Idioms", the phraseological units of the standard English language used today in written and spoken speech are an important and well-founded element that enriches, decorates and, of course, carefully used this language. Use with caution is an important caveat, as a phrase-filled speech loses its appeal. Despite the fact that they are brought into the speech ready, their many repetitions make the speech lose its luster and become stale. Also, the general meaning cannot be understood through the meaning of these word units themselves. Important features of phraseological units are: 1. Motivation i.e. lack of meaning 2. Stagnation of lexical components What is meant by motivation? Let's find out first. Motivation is a meaning, and if the words in the phrase have a common meaning, it is called motivated. For example, if we understand the word red tape as a red tape, it is motivated, that is, a simple word combination, if we understand it as bureaucratic methods, then it is nonmotivated - a phraseological combination or idiom, the meaning of which is different. is moving. Below we will consider a number of examples. A dark horse - literally means a black horse, and the idiomatic meaning is a person about whom no one knows anything. A white elephant - spending money on unnecessary things. The green-eyed monster - a jealous person, remaining from the definition given to Othello. To let the cat out of the bag - to allow the secret to be revealed. is used.

In particular, in Shavkat Rahmatullayev's explanatory phraseological dictionary of the Uzbek language, it is called a phrase and mostly verb combinations are given. The seed of anko is a hard-to-find fruit, and the anko is a fruit mentioned only in narrations. The heart is a stone - unkind, no compliment. The hat is half-free, careless. we can say. Because its meaning can be understood based on the meaning of the words themselves, the meaning has not completely changed to something else. It is also difficult to find an exact equivalent when translating phrases from English. In general, the origin and use of each phrase depends on the culture of that language nation.

The increasing demand and need for language learning in today's globalization processes shows that it is extremely necessary to apply new methods in educational processes, to analyze and study literary studies and linguistics in comparative aspects. Also, as we want to see our literature in high places in the world literature, we should pay special attention to the issues of translation, and put the training of qualified specialists in these fields on the agenda. Today's forum is relevant and important because the goals and tasks are focused on these issues.

Phraseology is the pinnacle of linguistic knowledge that clearly explains the relationship between language and culture. Although the recognition of phraseology as a separate science has gone through several stages, now phraseology has been formed as a separate department of linguistics with its own internal structure and research issues. Although many of its problems are still waiting for their solution, the current phraseological issues are being covered one after another in modern linguistics.

To sum up, loving the language, honoring it, loving the nation and appreciating it is equal. The lifestyle, customs, and culture of any nation find expression in its language. It is not for nothing that it is said that the language is the mirror of the nation. The centuries-old rich history of our people, the ancient and colorful culture was formed under the influence of the Uzbek language. Our great poet Alisher Navoi created priceless works in this language and amazed the world. Today, our anthem is sung in Uzbek in honor of the visits of delegations of our country, the achievements of our youth, and the victories of our athletes in all countries of the world.



We must preserve our mother tongue, increase its prestige, leave its beauty and purity as a legacy for generations, and contribute to its introduction to the world. "If the language lives, the nation lives." If we praise the beauty and richness of our language to the world, our nation will be brighter and our unity will be stronger. If the human race lives with virtue, with good deeds, towards higher goals, its life path is rich in various levels of wisdom, and it becomes an example in the society and among the people around it. The more there are such exemplary families and the manager of such a family in the society, the content of our life will be enriched with goodness and creative works, and it will rise spiritually. We must preserve our mother tongue, increase its prestige, leave its beauty and purity as a legacy for generations, and contribute to its introduction to the world. "If the language lives, the nation lives." If we glorify the beauty and richness of our language to the world, our nation will be brighter and our unity will be stronger.

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