

**PHRASEOLOGISMS WITH THE CONCEPT OF “GOOD” (“ДОБРО”) IN RUSSIAN
AND UZBEK LANGUAGES**

Charos Narzullayeva

Teacher at University of Information Technology and Management, Karshi, Kashkadarya,
Uzbekistan

Abstract: This article is devoted to a comparative analysis of phraseological units with the concept of “good” in the Russian and Uzbek languages. The article analyzes the features of semantics, structure and use of phraseological units in both languages, identifies similarities and differences, as well as the influence of cultural characteristics on the formation of phraseological fund.

Key words: Linguoculturology, phraseological unit, good, cultural value, concept, linguistic picture of the world, picture of the world.

Linguoculturology is one of the actively developing areas of linguistic science at the end of the twentieth century. The study of concepts, their classification, as well as methods and methods of description in cultural pictures of the world are important areas of cognitive linguistics and linguoculturology.

In any language of the world there are standard, well-known concepts that have an international meaning and differ in some shades of meaning. Existing in each specific language and absorbing many cultural connotations, concepts inherent in a particular community absorb national specifics. Such concepts include the concept of “good”. Playing a special role in the linguistic consciousness of the Russian and Uzbek people, the concept of “good” has entered as a key word into every mentality of the nation and nationality. Good as a philosophical category denoting the positive aspect of human activity, which is the opposite of evil.

The study presents a special description of the structure and content of the concept “good” in Russian and Uzbek phraseological units and a comparison of the verbal characteristics of the concept in order to identify the general, special in the content of the concept “good”, due to the specific worldview and cultural differences of the two peoples.

Everyone knows that linguoculturology is a science that “emerged at the intersection of linguistics and cultural studies and studies the manifestations of the culture of a people that are entrenched in the language”¹.

The main goal of linguocultural analysis in phraseology is to identify the “language” of culture in the content and structure of phraseological units. Phraseological units are an object of linguistics; by considering the linguoculturological aspect of phraseological units, it becomes possible to analyze both the language code (the mentality of the people) and get to know the cultural picture of the world better.

In phraseology, the linguocultural approach is based on the position according to which culture reproduces its value content in the most universal means of signifying the world - language, since language allows one to preserve and transmit the “common stock of cultural values”².

¹ Маслова В.А. Введение в лингвокультурологию. Учебное пособие. – М.: Наследие, 1997. – С.8

² Трубецкой Н.С. История. Культура. Язык. – М.: Прогресс, 1995. –С.27

In the linguistic picture of the world of each nation, different types of values are fixed. The most general imperative-evaluative concept of morality and the category of ethics is contained in the concept of “good”, associated with the moral assessment of a person³.

Everyone knows that phraseological units are phrases used in everyday speech. Most phraseological units are used in a figurative meaning. Phraseological units are used in a figurative meaning and in meaning represent stable indivisible structures.

The word “good” (добро) in the Russian and Uzbek languages is always associated with positive, pleasant and benevolent and something good deeds for a person. Therefore, in two languages, phraseological units with the word “good” are readily used by people in colloquial speech. Therefore, we will further consider phraseological units in the Russian and Uzbek languages, comparing and giving equivalents for the two languages. For the purpose of analysis, we will combine the most frequently used phraseological units into thematic groups:

«Доброе сердце» (kind heart) - usually they say about a kind, sympathetic person. For example, A person with a kind heart is attractive to people. In the Uzbek language, the equivalent to the phraseological unit “Доброе сердце” / “kind heart” is used.

As we see, along with the use of the lexeme “good” (добро) / goodness, the word “kind” also appears in the meaning of “good”.

For example, Owners of kind hearts who have provided maximum comfort for the creatures to survive the winter.

Translation:

Обладатели добрых сердец, которые обеспечили максимальный комфорт существам, чтобы выжить зиму.

“Добро пожаловать!” (“Welcome!”) – used as a greeting. Literally means approval of the arrival of guests. For example, “Welcome!” - the builders said to the little visitors of the new kindergarten.

In the Uzbek language, the phrase “Welcome!” “Hush kelibsiz!” is used.

For example, “Khush kelibsiz Ozbekistonga!” – Добро пожаловать в Узбекистан! / Welcome to Uzbekistan! The lexeme “khush” came into the Uzbek language from the Tajik language and means “good”, “pleasant”, “beautiful”, “cute”, “wonderful”, “joyful”, “cheerful”, etc.

“Добрый гений” (“A good genius”) is a person who influences someone, takes care of someone, helps. In ancient times, it was believed that every person has two geniuses - good and evil. A good genius directs a person to good deeds, and an evil genius directs a person to bad deeds. For example, He can be called a good genius./ Его можно назвать добрый гением.

The Uzbek language does not use the phrase “good genius,” but it appears in some media information.

For example, “Yakhshi daho” favvorasi-monumenti 2004 yilda shahar kunida taniqli rassom I.K. Ayvazovskiy xotirasiga bag'ishlangan.

Translation: Фонтан-памятник «Добрый гений» был посвящен памяти известного художника И. К. Айвазовского ко дню города в 2004 году. / The fountain-monument “Good Genius” was dedicated to the memory of the famous artist I.K. Aivazovsky on the City Day in 2004.

Phraseologism «В добрый час» (“In good time”) - in the old days it was believed that a person has a particularly favorable moment in time when all things are done successfully. Such moments are called good hours. The wish “В добрый час” (“Good luck”) means wishing a

³ Степанов Ю. С. Константы: словарь русской культуры. М.: Академический проект, 2001. 982 с

person success in business. For example, How nice it is to hear the simple, painfully familiar parting word “Good morning.”

In the Uzbek language picture it is multi-valued, the following phraseological units are actively used in speech: “Omadingizni bersin!”, “Baxtli onlar”, “Xairli onlar”, “Oq yo'l” - translated as “I wish you good luck”, “Happy moments”, “Good moments”, “Bon Voyage”. (“Желаю удачи”, “Счастливые мгновения”, “Благие мгновения”, “Счастливого пути”).

Phraseologism «Доброе начало» (“Good start”), which means “a successful, good start to any business.” For example, The main thing is that the business has a good start. The Uzbek people usually say for a good and successful start to any business: “Xayrli bo'lsin!” - literal translation “Let him be prosperous.” (“Пусть будет благополучным”).

The phraseology “От добра добра не ищут” (“They do not seek good from good”) means about a state of affairs when there is no point in changing the existing state of affairs. For example, “They don't look for good from good,” Matveeva told her sons. / «От добра добра не ищут» - сказала Матвеева свои сыновьям.

In the Uzbek language, the concept of «добро» (“good”) in the above meaning is used by the following phraseological unit:

“Yaxshilik qil daryoga tashla, baliq bilar, baliq bilmasa, hovuz bilar.”

Translation: “Do something good, throw it into the river, the fish will know, if the fish doesn't know, then people will know.” / «Сделай добро брось в реку, рыбе знать, если рыба не знает, то люди узнают».

From the phraseme we can conclude that if you have done good to a person, then forget about it.

The phraseology «добром не кончится» (“this will not end well”) means about any action that can lead to bad consequences. For example, such a strategy in relation to Alekhina will not end well.

In the Uzbek language, this phraseological unit is also used to mean an action committed by someone, which can lead to bad actions.

For example, Xudo oxiri baxayir qilsin endi! A. Kodiriy, Utkan kunlar.

Translation: God grant that this ends well! A. Kadiri. / Дай бог, чтобы дело кончилось с добром! А. Кадыри, Прошедшие дни.

In the above phrasemes, while exploring the concept of “добро” (“good”) we saw the mentality of the Russian people, which reflects the Russian cultural picture of the world and found equivalents from the proverbs of the Uzbek language.

Let us conduct a conceptual analysis of the concept of “good” in Uzbek proverbs with the participation of the lexemes “yakhshi”, “yakhshilik”, “ezgulik”, etc.

As in other cultural pictures of the people, the assessment of the concept of «добро» / “good” in the Uzbek cultural picture of the world in the public consciousness “good” is an undoubted benefit of the highest order. Based on the primary features of the meaning of the concept “good”/“yakhshilik” in the Uzbek conceptual sphere, it is possible to classify phraseological units that are directly related to the semantic organization of stable vocabulary: 1) disinterested performance of good deeds; 2) politeness, tact in relationships; 3) caring for each other, respect for each other, love for others; 4) gentleness and meekness towards others; 5) human behavior approved by socially established norms of moral and ethical assessments, etc.

The above characteristics of the concept “yahshi” / “good” / «добро» are special from the position of national cultural heritage and in stable phrases, proverbs - paremiology of the Uzbek language.

As part of the study of the concept of «добро» (“good”) in Russian and Uzbek phraseological units, we came to the following conclusions:

1. Currently, the problem of the relationship between language, thinking and national culture is the focus of attention of linguists. Language as a science acquires a cognitive and anthropocentric orientation, which is reflected in current trends such as linguoculturology and linguocognitology.
2. The study of concepts, the concept sphere in the linguoculturological aspect is relevant in linguistics, since in the 21st century, research from the point of view of anthropocentrism is considered in line with “language in language” and “language in man”, i.e. the picture of the world is connected with man as a subject of knowledge;
3. The concept of “good” is one of the key concepts in the national culture of many peoples, also one of the main concepts in the Russian and Uzbek linguistic pictures of the world;
4. The key units of the concept of “good” are represented by Uzbek units: “yakhshilik”, “ezgulik”, “khair”. Based on a lexical-semantic analysis of the Uzbek language, the similarity of definitions was revealed: positive, something good, useful; the opposite of evil; good deed, noble deed, possession of good qualities, manners; an act that brings benefit, to provide voluntary material assistance; affectionate or friendly expression, spiritual or material benefit; etc.
5. Phraseologisms in the Russian and Uzbek languages with the concept of “good”/“yakhshilik” have a common core, containing basic, fundamental human values that form moral and ethical standards of behavior in society. In the study of the concept of “good” / “yakhshilik” in phraseological units of the Uzbek language, they tried to classify phraseological units into thematic groups: 1) selfless performance of good deeds; 2) politeness, tact in relationships; 3) caring for each other, respect for each other, love for others; 4) gentleness and meekness towards others; 5) human behavior approved by socially established norms of moral and ethical assessments, etc. Based on a comparison of thematic groups of phraseological units, similarities and equivalents of phraseological units in the Russian language were found.
6. This study revealed that in the lexicographic sources of the Uzbek language there are more than 30 paremias with the concept of “good” with different thematic groups, and more than 50 in the Russian language;

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