

УДК: 808.5 9(5)2085

SPECIFIC ELEMENTS OF PHRASEOLOGY IN THE SOURCE TEXT

Usmonova Feruzaxon Rakhmonovna

Aniq va ijtimoiy fanlar universiteti magistranti

Abstract: According to the mythical representations, bee is a sacred because a newborn Zeus was nurtured by this insect. According to the biblical legend bee came from tears of Christ). The representatives of Russian and English cultures value these qualities of a bee such as industry. On the other hand, a appropriate title can take on a allegorical meaning and gotten to be a common thing: e.g., eponyms beginning from a person's title. The research examines appropriate names utilized in expressiveness. Teliya, Bragina, Oparina & Sandomirskaya (1998: 56-57) stretch that dialect is the implies of representing and duplicating culture. Culture is accepted to be executed on the content plane of phonetic expressions, duplicated in an act of group and transmitted from era to era through etymological and social standards of usage. All these expressions are lexically identical in both languages. This can be explained by the fact that the common European linguistic and cultural heritage has had a strong influence on English as well as on Slovene PUs.

Key words: Teliya, Bragina, Oparina & Sandomirskaya, Zeus, 'Phraseological unit', Weisgerber, «Monkey» (1811) A. Krylov, Slovene PU.

Аннотация: По мифическим представлениям пчела является священной, потому что этим насекомым был выкормлен новорожденный Зевс. По библейскому преданию пчела произошла из слез Христа). Представители русской и английской культур ценят такие качества пчелы, как трудолюбие. С другой стороны, соответствующий титул может принять иносказательное значение и стать обычным явлением: например, эпонимы, начинающиеся с титула человека. В исследовании рассматриваются соответствующие имена, используемые в выразительности. Телия, Брагина, Опарина и Сандомирская (1998: 56-57) утверждают, что диалект является средством репрезентации и тиражирования культуры. Культуру принято реализовывать в содержательном плане фонетических выражений, дублировать в групповом действии и передавать из эпохи в эпоху посредством этимологических и социальных норм употребления. Все эти выражения лексически идентичны в обоих языках. Это можно объяснить тем, что общее европейское языковое и культурное наследие оказало сильное влияние как на английский, так и на словенские ФЕ.

Ключевые слова: Телия, Брагина, Опарина & Сандомирская, Зевс, «Фразеологизм», Вейсгербер, «Обезьяна» (1811) А. Крылов, словенская ПУ

Annotatsiya: Afsonaviy tasavvurlarga ko'ra, ari muqaddasdir, chunki yangi tug'ilgan Zevsni bu hasharot tarbiyalagan. Injil afsonasiga ko'ra, ari Masihning ko'z yoshlaridan kelib chiqqan). Rus va ingliz madaniyati vakillari asalarilarning sanoat kabi fazilatlarini qadrlashadi. Boshqa tomondan, tegishli sarlavha allegorik ma'noga ega bo'lishi va umumiy narsaga aylanishi mumkin: masalan, shaxsning nomidan boshlanadigan eponimlar. Tadqiqot ekspressivlikda ishlatiladigan mos nomlarni o'rganadi. Teliya, Bragina, Oparina va Sandomirskaya (1998: 56-57) dialekt madaniyatni ifodalash va takrorlash degan ma'noni anglatadi. Madaniyat fonetik iboralarning mazmun tekisligida ijro etilishi qabul qilinadi, guruh aktida takrorlanadi va foydalanishning etimologik va ijtimoiy me'yorlari orqali davrdan davrga o'tadi. Bu iboralarning barchasi ikkala tilda ham leksik jihatdan bir xil. Buni umumiy Yevropa lingvistik va madaniy merosi ingliz tiliga, shuningdek, Sloven Pulariga kuchli ta'sir ko'rsatganligi bilan izohlash mumkin.

Tayanch so'z va iboralar: Teliya, Bragina, Oparina & Sandomirskaya, Zevs, 'Frazeologik birlik', Weisgerber, «Maymun» (1811) A. Krylov, Sloven PU.

LITERATURE ANALYSIS AND METHODS

According to the mythical representations, bee is a sacred because a newborn Zeus was nurtured by this insect. According to the biblical legend bee came from tears of Christ). The representatives of Russian and English cultures value these qualities of a bee such as industry. In English and Russian cultures the busy man is often compared with the bee. In the English phraseology there are many images of animals associated with the industry: the beaver — an eager beaver; (as) busy as a beaver; hive — (as) busy as a beehive; cockroach — (as) busy as a cockroach; hold your horses; holly Cow; can the leopard change his spots; don't play the giddy goat [12]. There are many examples of idioms in English and Russian phraseology containing names of animals: fight like cats and dogs — жить как кошка с собакой; as clumsy as a puppy — неуклюжий, как щенок; work like a dog — работать, как собака; it rains cats and dogs — льет, как из ведра. In the Russian culture industry is often compared with such animals and insects as an ant, an ox, a donkey (working like an ox; hardworking as an ant; to work as a donkey. It should be noted that in Russian language there are idioms, expressing a negative attitude to work: мартышкин труд, means «useless, in vain». The expression has come from the fable «Monkey» (1811) A. Krylov. This fable is about one monkey which envied the ploughman, whose work was useful for people. Monkey, having desire to show hard work began to roll a large block, but failed, because its work was useless. In the English phraseology there is no such negative attitude to the work. The concept of a 'soul' also plays an important role in the Russian and English cultures. The person whose behavior is opposite to the moral norms accepted in the society is called душевнобольной in Russian and mentally-ill person in English. In other words, when the Russians have the soul hurts, the representatives of the English-speaking world have problems with mind, and, of course, these words form a view about the life of these people, although they do not notice it. Peace of mind is viewed by Englishmen as a mental disorder. Russians consider that stone falls down from the soul; the native English speakers say a load (weight) off one's mind. An English idiom has kissed the blarney stone (the Blarney Stone) is the nationally-marked phraseological unit. It means to be the flatterer. This saying is based on an ancient legend, according to which the one, who kisses the stone, located in the Irish Blarney, gains the ability to flatter. Thus, phraseological units are one of the most significant parts of the national culture, great heritage of the preceding generations. Idioms occur in languages on the base of imaginative representation of our reality, which reflects empirical and spiritual experience of the linguistic community. As far as the system of images in the phraseology of language is connected with material, social and cultural aspects of the given linguistic community, we should admit that it also testifies about its cultural, national experience and traditions. Summarizing all that mentioned above, we can say that phraseological units show national culture specifics and mostly have equivalents in other languages. A proper thing could be a thing indicating a specific individual, a tame creature, country, town, star, planet, or thing and is ordinarily not gone before by a piece or other restricting modifier. In English, Slovene and in numerous other dialects, proper nouns are spelt with a capital letter. A appropriate thing, which could be a single word, should be recognized from a appropriate title, which may or may not comprise of more than one word. Like other linguistic categories, the course of appropriate things has unclear boundaries. For illustration, a number of common things with interesting signification are near to legitimate things and are now and then spelt with a capital letter (e.g., Destiny, Nature) (Peculiarity, Greenbaum, Siphon & Svartvik, 1985: 288).

On the other hand, an appropriate title can take on an allegorical meaning and gotten to be a common thing: e.g., eponyms beginning from a person's title. The research examines appropriate names utilized in expressiveness. Within the field of diction, diverse terms are utilized by diverse analysts to allude to a string of two or more words working as a entire and a single term may be utilized in reference to diverse wonders. Granger and Meunier (2008: xix) qualify the need of standardized wording to the reality that manner has as it were generally recently become set up as a teach in its possess right. They clarify that it deals with the study of word combinations instead of single words which these multi-word units are classified into different subtypes on the premise of the taking after criteria: degree of semantic non-compositionality, syntactic fixedness, lexical restrictions and institutionalization. 'Idiom' is certainly a term that's broadly utilized and the term most monolingual English word references utilize (other than the term 'phrases') to present a area posting multi-word lexical things, whether semantically dark or not, in spite of the fact that they make no advance typological classification. Be that as it may, as Moon (1998a: 3-5) rightly points out, 'idiom' is an equivocal term that she employments as it were once in a while to refer loosely to semi-transparent and misty allegorical expressions. She therefore prefers the term 'fixed expressions and idioms', which covers diverse sorts of phrasal lexemes, phraseological units, or multi-word lexical things, counting expressions (ibid: 2). Gläser (1998: 125), on the other hand, characterizes an expression as a overwhelming subtype inside the all-embracing category of the phraseological unit, saying that an expression is "a lexicalized, reproducible word bunch in common utilize, which has syntactic and semantic steadiness, and may carry essences, but whose meaning cannot be determined from the meaning. 'Phraseological unit' is another term that's progressively utilized in phraseological inquire about to represent a stable combination of words with a completely or in part metaphorical meaning (Kunin: 1970: 210), or a lexicalized, reproducible billexemic or polylexemic word bunch in common utilize, which has relative syntactic and semantic solidness, may be idiomatized, may carry essences, and may have an unequivocal or powers work in a text (Gläser, 1998: 125). Agreeing to Gläser (1984: 348), phraseological unit is used in a few Slavonic and German phonetic conventions as a superordinate term for multi-word lexical things. 'Phraseme' is additionally utilized as a superordinate term (e.g., in Mel'juk, 1995, but moreover in Slovene phraseological investigate. In this task, the term phraseological unit (PU) is utilized to allude to a two- or multi-word lexical thing whose language structure and lexis are settled, which is conventionalized and whose meaning isn't unsurprising from the meaning of its constituent words. The accentuation is on phraseological units with a legitimate title (either a toponym or an anthroponym) or its subordinate, the point being to explore the degree of social specificity of such Discharge. A PU can be respected as culture-specific only in differentiate to another dialect; thus, this characteristic comes to the closer view when comparing two dialects. As Dobrovol and Piirainen (2005: 245) claim, speakers see Discharge with a legitimate title normal of a given national culture as being socially suggested. Szerszunowicz (2009: 172) proposes intrigue thinks about, especially ethno-linguistic examinations, to guarantee a appropriate approach to colloquial expressions viewed as carriers of social intentions. As early as 1929, Weisgerber (1929) talked around the world-view shared by all individuals of a linguo-cultural community which makes conceivable the generation and comprehension of metaphorical linguistic implications in a subliminal handle of understanding.

Teliya, Bragina, Oparina & Sandomirskaya (1998: 56-57) stretch that dialect is the implies of representing and duplicating culture. Culture is accepted to be executed on the content plane of phonetic expressions, duplicated in an act of group and transmitted from era to era through etymological and social standards of usage. Consequently, language can be seen as an important mechanism in the formation of a collective cultural identity. Kržišnik (2008: 33-34) also claims

that PUs are often carriers of cultural connotation. She takes examples from Slovene phraseology and studies possible sources for the culture-specific interpretation of phraseology.

RESULTS AND DISCUSSION

All these expressions are lexically identical in both languages. This can be explained by the fact that the common European linguistic and cultural heritage has had a strong influence on English as well as on Slovene PUs. On the other hand, the PUs consisting of common English names and hypocorisms have no counterparts in Slovene and vice versa, thus causing problems in interlingual contact. Many of these are no longer used in daily conversation, but they still remain part of Slovene heritage and should therefore not be ignored. It should be stressed that in the past, the predominantly agricultural population depended on weather for their livelihood, and the proverbs and sayings often combine prediction of possible weather changes with relevant advice, warnings and general guidance. Weather change was often related to specific religious holidays or the feast days of different saints. As opposed to Slovene, there are only very few proverbs and sayings with saints' names in which can be explained by the fact that the veneration of saints has been a wide-spread phenomenon in Slovenia, but not in England. Without a shadow of a doubt, PUs with an onomastic element are often culturally specific because they refer to a unique dentate belonging to the national culture. They absorb and accumulate cultural elements that are handed down and integrated into the cultural memory by permanent use of these phraseological expressions. As is evident from the analysis of both English and Slovene PUs, the salient feature is that reference in English as well as in Slovene PUs is often made to people or places with which the members of the respective culture (either British or Slovene) are familiar. Proper names that are characteristic of a given culture should be observed from different points of view, ranging from historical and geographical to cultural, linguistic, cross-linguistic and social. It is essential to be aware of the importance of the relationship between language and culture because of the high cultural specificity of PUs whose comprehension and translation depend considerably on knowledge of the universal, national or local character of such units. This is also reflected in the (English as well as Slovene) PUs studied in our research where only very few parallels with the same proper name can be found between the two languages. A more thorough study of culture-specific PUs with onomastic elements from different perspectives would doubtlessly contribute to a higher level of cross-cultural awareness.

SUMMARY

This can be explained by the fact that the common European linguistic and cultural heritage has had a strong influence on English as well as on Slovene PUs. On the other hand, the PUs consisting of common English names and hypocorisms have no counterparts in Slovene and vice versa, thus causing problems in interlingual contact. Many of these are no longer used in daily conversation, but they still remain part of Slovene heritage and should therefore not be ignored. As opposed to Slovene, there are only very few proverbs and sayings with saints' names in which can be explained by the fact that the veneration of saints has been a wide-spread phenomenon in Slovenia, but not in England. As is evident from the analysis of both English and Slovene PUs, the salient feature is that reference in English as well as in Slovene PUs is often made to people or places with which the members of the respective culture are familiar.

Proper names that are characteristic of a given culture should be observed from different points of view, ranging from historical and geographical to cultural, linguistic, cross-linguistic and social. It is essential to be aware of the importance of the relationship between language and culture

because of the high cultural specificity of PUs whose comprehension and translation depend considerably on knowledge of the universal, national or local character of such units.

LIST OF USED LITERATURE

1. Dubrovin M.I. Russian and English idioms. - Moscow: ILBI, 2001.
2. Kunin A.V. English-Russian phraseological dictionary. - M.: Russian language, 2004.
3. Litvinov, P.P. Anglo-Russian phraseological dictionary / P.P. Litvinov. - M.: publishing house "WACO", 2008-p.336.
4. Logan P. Smith The Phraseology of English. M., 2002.
5. The Internet site <http://www.narod.ru/prastic/idioms.htm>
6. Website <http://www.engblog.ru>
7. Internet site <http://www.correctenglish.ru>
8. The Internet site <http://www.ang-det.ru/idioms>
7. Aisenstadt E. Restricted collocations in English lexicology and lexography. Review of Applied Linguistics. England: ITL, edition 53, 1981, pp.53-61
8. Arnold I.V. The English word. Moscow: Vysshaya Shkola, 1973, pp.174-181
9. Arnold I.V. Modern English Lexicology. [Manual for colleges and Foreign language schools]. 3rd edition, adopted. M.: Vysshaya Shkola, 1986, 295p.
10. Bally Sh. French stylistics. M.: "Editornaya USSR", 2001, 210 p.