

Methods for Linguo-Culturological Interpretation of Phraseological Units of the Russian and Uzbek Languages

N.B. Azizova

Doctor of Philosophy (PhD) in Philosophical Sciences, Associate Professor, Dean of faculty
International Educational Program Karshi State University, Uzbekistan

E.V. Milovanova

Acting Associate Professor, senior Lecturer of the Department of Distance Education Karshi State
University, Uzbekistan

A.S. Ubojenko

Acting Associate Professor, senior Lecturer of the Department of Distance Education Karshi State
University, Uzbekistan

O.O. Akifeva

teacher of the Department of Distance Education Karshi State University, Uzbekistan

180100 Uzbekistan, Kashkadarya region, Karshi, st. Kuchabag 17

Karshi State University

Abstract: Currently the problem of interpreting phraseological units in the linguoculturological aspect, ie disclosure of national-cultural components for the transmission of linguistic and cultural pictures of the Russian and Uzbek people is relevant in modern linguistics. The article focuses on the ways of linguoculturological interpretation of phraseological units: etymology, visibility, imagery and translation, which reveal the worldview of the Russian and Uzbek peoples.

Keywords: a wise word; phraseology; paradigm; etymology; visualization; figurativeness; translation.

Introduction. The ethno-cultural wealth of Russian and Uzbek phraseology has an inexhaustible figurative national heritage, which significantly broadens the horizons of those people, who are interested in life and life-style, worldview, as well as the history and culture of the Russian and Uzbek peoples. In two cultures - in Russia and in Uzbekistan, at all times, the folk language was such a spiritual environment, where a wise word was born - proverbs, sayings, and with it a sensual bright image. The connection between language and culture, history, as well as in the worldview of the two peoples was especially clearly manifested in the lexical and phraseological system, which accumulates socio-historical and evaluative information of a general humanitarian and national nature.

Materials and methods. The history of the development of phraseological units has attracted researchers in Rus' for a long time. Phraseological units were called - "sayings", "winged words", "aphorisms", "idioms" and their explanations could be found in special collections or in explanatory dictionaries from the end of the 18th century. The same period can be called the formation of phraseology in Russian studies, and well-known scientists M.V. Lomonosov, V.I. Dal, M.I. Mikhelson, I.I. Sreznevsky, F.I. Buslaev, A.A. Potebnya and others.

Back in those distant times, in his writings, M.V. Lomonosov, drawing up a plan for a dictionary of the Russian literary language, indicated that in addition to individual words, "sayings", "idioms" and "phrases" should be included, i.e. turns, expressions should be included in the dictionary [Glotova, 2019, p. 9].

Phraseology as an independent linguistic discipline arose in Russia in the 30-40s of the twentieth century. The prerequisites for the theory of the emergence of phraseology were the works of such linguists as F.I. Buslaev, M.M. Pokrovsky, E.D. Polivanov, A.A. Potebnya, I.I. Sreznevsky, F.F. Shakhmatova, V.V. Vinogradova and other scientists. In their works, they analyzed the semantic and grammatical features of stable combinations of words, as well as their nature of stability and reproducibility.

Literature review. With the change in the scientific paradigm in the 90s of the twentieth century, the approach to the study of phraseological units also changes, i.e. a new concept of a linguoculturological approach appears in the study of phraseological combinations from the point of view of the theory of speech acts with the help of cognitive acts [Baranov, 2014, p. 22]. Along with this concept, the linguoculturological concept of V.N. Teliya, in which phraseological units are considered not as units of language, but as units of culture, has gained immense popularity.

The study of the phraseology of the Uzbek language by Turkologists was developed in parallel with the scientific research of foreign and domestic linguists. In Uzbek phraseology, well-known scientists stand out like Sh. Rakhmatullaev, who is known for his scientific works "Some Issues of Uzbek Phraseology" (1966), "Phraseology with Lexicology", "Modern Uzbek Literary Language" (1992), "Phraseological Dictionary of the Uzbek Language" (1992). d.), "The relationship of verbal phrases in the Uzbek language" (1992).

In the subsequent years, a very special attention has been paid to the study of phraseological units of the stylistic direction, those. studied the stylistic aspects of phrases used in the works of Uzbek writers and poets. Famous works of scientists in the field of phraseology "Phraseological innovation of Abdulla Kakhkhar" I. Kuchkartaev (1965), "Somatic phraseological units of the Uzbek language" A. Isaev (1977), "Structural and functional features of phraseological units of the Uzbek language" A. Rafieva (1982.), "Phraseology" by Abdulla Kadyri" by H. Kakhkhorova (1985), "Functional and methodological features of phraseological units in the modern Uzbek literary language" by B. Yuldoshev (1994), Sh. Almamatova "Component analysis of phrases in the Uzbek language" (2008 G.) .

The phraseology of the Uzbek language has its own stages of historical development. At the initial stage, of course, lexemes in phraseological units consisted of native Uzbek vocabulary. Over time, many lexemes from the Persian-Tajik and Uzbek languages were borrowed into our language, and they were also reflected in the structure of phraseology. An active study of phrase combinations on the material of Uzbek and dialects began in the 10th-11th centuries. The first proverbs and sayings could already be found in the ancient Turkic runic written monuments, for example, "Divani lugati Turk" by Mahmud Kashgari (1071-74) and in "Kutadgu bilig" by Yusuf Khos Khodjib (XI century).

Discussion and results. Linguistic and cultural interpretation of phraseological units of the Russian and Uzbek languages is considered by the following methods:

1. The study of phraseological units in terms of origin (etymology) is very important for revealing the linguoculturological analysis of phraseological units of two languages.

Everyone knows that the phraseological units of the Russian and Uzbek languages were enriched in two ways:

- 1) phraseological units native Russian and native Uzbek;**
- 2) borrowed phraseological units.**

The original Uzbek phraseological units include such phraseological units that entered with history, with the works of great writers and poets of Central Asia, as well as with the way of life, customs and traditions of the Uzbek people, which were created in the ancient Turkic language. For example, Moshkhurdaga katik bulmok (lit. be kefir in mashkhurda)- about a person who interferes in other

people's affairs. Moshkhurda is a national Uzbek dish of mung bean and rice, to which you can add kefir and change the taste, although mung bean and rice soup is delicious without kefir.

Kovushini to`rilab qo`ymoq - (literally correct kavushi (galoshes)- show the way, the way to a person (about a person who has gone astray). In the Uzbek people, kovush is a national footwear. This phraseological unit is most likely associated with the custom and tradition of the Uzbek people. When a guest comes and goes home, and the household mends the shoes of the one left at the living room with the toe to the door, so that it would be convenient for the guest to put it on when leaving.

Do`ppisini osmonga otmog (lit. throw a skullcap into the sky) - to rejoice at something. Doppi (skull-teika) is the national headdress of the Uzbek people.

To`nini teskari kiimoq (lit. put on a chapan inside out) - get angry at something, resist someone. Tun is the upper Uzbek national dress, or in other words, it is called chopon - chapan.

Tarvuzi qo`ltigidan tushmoq (lit. watermelon falls from under the armpits)- means to be disappointed with something, to give up on all things. Traditionally, it is impossible to keep a smooth watermelon under two arms, but when this does not work out, a person will be instantly disappointed.

Qora botir (lit. black hero) -PhU is used in the meaning of a person who has become an obstacle or puts an obstacle in front of someone or something. This phraseological unit goes back to the historically famous five of Alisher Navai "Khamisa", or rather the dastan "Farhad and Shirin", in which Kara-Batyr will become an obstacle between Farhad and Shirin in love. And subsequently the name Kara-Batyr became a common noun and turned into an indecomposable combination with a negative connotation.

Dried apricots erga tegmagan pahlavon (lit. hero, whose shoulder blade did not touch the ground) is an invincible, strong-willed hero. The Uzbek people have long been famous for their strong heroes like Alpamysh, Rustam, Siyavush, Iskander, who fought for the Motherland with courage and courage and never surrendered to enemies. Such heroes were spoken about and famous in dastans as heroes, the spade, which did not touch the ground. Compare the Russian expression "put on the shoulder blades."

In the Uzbek language, phraseological units by borrowing included phraseological units from Arabic, Tajik and other languages. For example, "Alifni kaltak deyolmaslik" (literally translation: do not distinguish between an alif and a stick) is an absolute illiterate person, an ignoramus. The equivalent in Russian "does not know a belmes" is to know and not understand anything at all. In this PU, the word "alif" is considered the name of the first letter of the Uzbek alphabet (the letter "ALIF" was transferred from the Arabic language), which was used by the peoples of Central Asia before the advent of the religion of Islam. The letter "Alif" resembles the shape of a stick. This phraseological turn is an indicator of the period when the peoples of Maverannahr used the Arabic alphabet.

Oq suyak (literal translation - white bone)- about a person of aristocratic and noble origin. In the modern Uzbek language, the phraseological unit "ok suyak" has acquired a negative meaning regarding "the upper layer, the breed of people". This was due to the Arab conquests of the territory of ancient Central Asia and the spread of the religion of Islam. In those days, the local population began to call the conquerors and their descendants "ok suyaklar". Historically, the phraseological unit "ok suyak" in the modern Uzbek language is used in a negative sense regarding "a person who is arrogant, arrogant".

Phraseology "oqpadar" (literal translation oq - white, padar from Taj. - father) - a son or daughter who does not take care of their parents. Phraseology "Zhoni Shirin" - taj. "choni shirin" - about a person, (literally, the soul is sweet) and the road for oneself. Oq karga - (white crow) - about a person who is sharply different from others. This expression is a tracing paper from lat. Alba avis, albus corvus. Apparently, it entered the Uzbek language through Russian[Yarmatova, 2022, p.22].

2.Visualization as one of the ways in the interpretation of phraseological units is used in teaching Russian as a foreign language. Visualization is an auxiliary component in explaining the meaning of

phraseological units, which are laid down by history and tradition, both for the most specific language and for speakers. According to V.N. Teliya, "due to the figurative basis of phraseological units, which reflects the worldview of the people - the native speaker, imprinted in the internal form or in the form of the content of their "literal" meaning, which shines through the material (sound or graphic) shell of phraseological units and serves for them denoting sign, the linguistic memory of phraseological units not only preserves, but also reproduces from generation to generation the living heritage of culture" [Telia, 2006, p.6].

Let us turn to the following phraseological units: 1) God's dandelion - About a quiet, conflict-free and weak, usually an old person. Used in a colloquial joking and ironic form. So we are talking about old, decrepit, quiet and defenseless people (more often - about a meek, harmless old woman). After all, old people have a whole head in gray hair, like dandelions. They are fragile and harmless, quiet and inconspicuous, absolutely non-conflict, incapable of arguing with anyone. They are embarrassed to object, ask or say anything, quietly and calmly living out their lives, humble and submissive. The Uzbek language corresponds to the expression "Puf desa (Bukhoroga) uchib ketadi" (lit. Dunesh puff will fly to Bukhara) - this expression speaks of a weak and powerless person [Abdurahimov, 1980. p.109].

Brew porridge - Start a difficult, troublesome or unpleasant business. "Well, you made porridge!" - they will say to a person who started some troublesome, unpleasant business. In Rus', porridge in ancient times was not only an everyday dish, but also a ritual dish. It was used during the main family rituals - at home, christenings, weddings, commemorations. The porridge was cooked together, which was troublesome and fussy. In the Uzbek language there is an equivalent to the phraseological unit "Ozing pishirgan oshni o`zing o`rgilib ichgin", which in translation "I cooked porridge myself and disentangle it myself". The traditional national dish "osh" ("pilaf") of oriental cuisine, the basis of which is boiled rice or cereals, or small pasta.

3. Imagery is also one of the factors in the formation of a linguistic and phraseological picture of the world. An image is a means of cognition by means of sensory reflection of reality. The image is included in the sensory knowledge of the surrounding reality, that is, its connection with thinking is undeniable, therefore, the image is a cognitive category. The formation of a visual-sensory image, resulting in metaphorization, comprehension and structuring of situations, is also a cognitive process [Mukhartova, Ostapova, 2019, p.142].

In the Uzbek language, as well as in the Russian language, the imagery of phraseological units is used by writers in works of art. For example, Bu yoqqa kel, it emgan! - dedi mingboshi, qizil kuzlarini ola-bula qilib (Come here "dog-fed" - said the thousand-man rolling his red eyes - PU is used in the meaning of insulting a person). ("Fergana before dawn") [Ismaili, 2010, p.195].

4. Translation is a very ancient human activity, which has its roots in those distant times, when there was a need for cultural and information exchange between people, for communication between representatives of different peoples. Phraseological units are translated in two ways:

1) Phraseological translation. Phraseological translation is the use of stable units in the translation text that are partially or completely equivalent in another language. Phraseological translation includes phraseological equivalent, incomplete equivalent and relatively phraseological equivalent.

Phraseological equivalent is a phraseological unit in the target language, equivalent to the translated unit. For example, "To cut without a knife - pichoqsiz soimoq"; "Chickens are counted in autumn – Zhozha kuzda sanaladi"; "Friends are known in trouble – Do`st boshga kulfat tushganda sinaladi".

Partial equivalent - PhU as a unit of the target language is not suitable in all meanings, but only partially. For example, "Whoever you behave with, you will get from that - Kozonga yaqinlashsang, qorasi yuqadi, yomongga yaqinlashsan balosi yuqadi"; "As if swallowed an arshin – khaikaldek kutib qoldi"

Relative phraseological equivalent- in the translated language there are small changes in the form - either syntactic or morphological correlation, For example, “Show your back - tuyoggni shiqillat!” ; “Show Kuzka's mother – ko`zingni o`yib qo`lingga beraman“

2) Non-phraseological translation. Non-phraseological translation conveys the meaning of a phraseological unit using lexical rather than phraseological means. It is used in cases where there is no phraseological equivalent or it cannot be used in this context. Non-phraseological translation includes strictly lexical translation, tracing and descriptive translation.

Strictly lexical translation is used in cases where a phraseological unit is presented in one language, and a word in another. For example, “Play blind man's buff – ko`z bo`yamok”; “The foot did not set foot - from tuyogi tegmagan zhoylar”; “There is nowhere for an apple to fall - Oyoq qo`yadigan zhoy yo`q”.

Tracing or word-for-word translation in cases where there is no hidden subtext. For example, “a fish rots from its head – baliq boshidan sasiydi”; “white bone – oq suyak”; “The grave will fix the humpbacked one - bukrini gur tuzatadi”

Descriptive translation clarifies the perceived meaning in this particular context. However, the expressiveness of the source text is always lost, only the denotative side of the meaning of phraseological units is transmitted. For example, Ammamning buzogidek - like an aunt's calf (dull look); “Alifni kaltak deyolmaslik - not to distinguish the letters of the Arabic alif from the stick.” Literally about an illiterate and ignorant person. “It is better to live one day the life of a falcon than a thousand years the life of a tick - Zoti itpashsha bulib yuz yil yashagandan kura, lochin bulib bulib bir kun yashamok afzal” (lit. “It is better to live a day as a falcon than live a hundred years as a dog fly.”)

Conclusion. Thus, all methods of linguoculturological interpretation of phraseological units: etymology, visualization, figurativeness and translation contribute to the transfer of both denotative and so connotative, and also conveys figurativeness, preserving color and expressiveness, brightness, national identity of phraseological units, corresponding to the linguistic and cultural picture of the Russian and Uzbek peoples.

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