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NATIONAL AND CULTURAL CHARACTERISTICS OF PHRASEOLOGY IN ENGLISH, RUSSIAN AND UZBEK



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PHRASEOLOGY IN ENGLISH, RUSSIAN AND UZBEK**

MONOGRAPH

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Annotatsiya

Ushbu monografiyada ingliz, o'zbek va rus tillarida frazeologik birliklarning milliy-madaniy xususiyatlari tadqiq etiladi. Shuningdek, qiyoslanayotgan tillarda frazeologik birliklarning leksik-semantik xususiyatlari yoritib beriladi. Frazeologik birliklarni ingliz va o'zbek tillarida qiyosiy o'rganish, ularning til va nutq bosqichlaridagi umumiylik va xususiylik dialektikasini yoritish hozirgi tilshunoslikning dolzarb muammolaridan biridir. Frazeologizmlarni har ikkala til doirasida o'rganish, ularning semantik-grammatik va funksional-stilistik xususiyatlari yoritib berildi.

Mazkur monografiya oliy o'quv yurtlarining filologiya sohalaridagi professor-o'qituvchilar, doktorantlar, magistrantlar va ilmiy-tadqiqot ishini olib borayotgan mustaqil tadqiqotchilar, talabalar hamda nazariy va amaliy tilshunoslik, "Umumiy tilshunoslik", "Tarjima nazariyasi va amaliyoti", "Nazariy grammatika", "Amaliy grammatika", "Stilistika", "Leksikologiya", "Kognitiv lingvistika", "Pragmalingvistika" kabi fanlarni o'qitishda, tarjimaning amaliy va nazariy masalalarini o'rganishda, shu bilan birga ularni til va nutqda faol qo'llashda, o'rganish jarayonlarida foydalanishga mo'ljallangan.

Annotation

This monograph is studied national-cultural features of phraseological units in English, Uzbek and Russian languages. Also, lexical-semantic features of phraseological units in the compared languages are highlighted. Comparative study of phraseological units in English and Uzbek languages, highlighting the dialectic of generality and specificity in their language and speech stages is one of the current problems of linguistics. The study of phraseologisms within both languages, their semantic-grammatical and functional-stylistic features were highlighted. This monograph is intended for professors and teachers, PhD students, master's students and independent researchers, students, and theoretical and applied linguistics, "General Linguistics", "Theory and Practice of Translation", "Theoretical Grammar" in the fields of philology of higher educational institutions. ", "Practical Grammar", "Stylistics", "Lexicology", "Cognitive Linguistics", "Pragmalinguistics", studying practical and theoretical issues of translation, while actively applying them in language and speech, intended for use in learning processes.

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INTRODUCTION

On the President of the Republic of Uzbekistan Shavkat Mirziyoyev's proposal, 2018 is announced in our country "A Year of supporting active entrepreneurship, innovative ideas and technologies". The tasks of communicating with people, realization of their requests and wishes have become a priority state policy. The decree of the President of Uzbekistan "On measures to fundamentally improve the system of working with applications of legal and physical persons" was adopted on 28 December 2016.

The people's reception also has all conveniences for ensuring the constitutional rights of citizens to submit an application (claim, request) to a state body.

The inscription with the words of President of our country Shavkat Mirziyoyev "Living with concerns of people is the most important criterion of humanity" at the entrance to the reception immediately catches the eye. The activities of the reception are organized on the basis of this benchmark. Modern conveniences for a direct dialogue with the population, considering, recording and filing of applications have been created. The needs of mothers with young children, people with disabilities are taken into account.

The Head of State, getting acquainted with the work of the People's reception, praised the high level of its activities. Now there is a need to fill the work with content, strengthen the internal culture.

President Shavkat Mirziyoyev has signed a number of decrees aimed at the development of science management system in Uzbekistan, as well as the perfection of the structure and activities of the Academy of Sciences.

In accordance with the Decree, the State Commission for Science and Technology headed by the Prime Minister of the Republic of Uzbekistan has been set up, tasked with elaborating and introducing for consideration an integrated government policy in the field of scientific and technical activity, in the identification of priority directions for innovation programs.

As the working body of the Commission, the Agency for Science and Technology of the Republic of Uzbekistan is being established on the basis of the terminated Coordinating Committee for Science and Technology Development under the Cabinet of Ministers. The agency is entrusted with forming a government mission for the provision of scientific and technical services in terms of the implementation of fundamental, applied and innovative research for sectors of the economy and social sphere.

The Decree on measures to further improve the activity of the Academy of Sciences, the organization, management and financing of research activities, signed by the President of the country, defines the main goals and priorities of its activity on the basis of modern requirements. In addition, to further bolster up the research infrastructure as part of the Academy of Sciences it is created a number of research institutions, as well as individual institutions will be back in its management. These measures will allow carrying out wide-range studies, concentrating the available scientific potential in various fields of science and forwarding it to the solution of actual problems of the socio-economic sphere.

In Uzbekistan, special attention is paid to educational of harmoniously developed young generation and ensuring in all stages of educational process the training of high skilled physically healthy and mentally rich personal that can take worthy place in the society. The President of Uzbekistan Shavkat Mirziyoyev signed a decree № PD-5117 dated on May 19 in 2019 “On measures to bring the promotion of foreign language learning in the Republic of Uzbekistan to a qualitatively new level”. In accordance with the State Program "Year of Support of Youth and Public Health", the development of foreign language teaching as a priority of education policy, radically improve the quality of education in this area, attract qualified teachers and In order to increase the population's interest in learning foreign languages. Creating under the Cabinet of Ministers the Agency for the Promotion of Foreign Languages (hereinafter - the Agency) and the positions of territorial representatives of the Agency in the Republic of Karakalpakstan, regions and the city of Tashkent and conducting foreign language proficiency rankings by regions,

sectors, government agencies and educational institutions, to develop proposals for further popularization of foreign language learning.¹

Students should leave schools with the Russian language as a language of instruction experience while studying foreign languages. We should prepare in our country in the shortest time the methods of intensive foreign languages learning based on our national peculiarities.

While reading a book, one should know the subjects as lexicology, grammar, phonetics and stylistics, because these subjects are very necessary in obtaining the foreign language. We analyzed one of the most important among them is stylistics because it can describe the meaning of words.

¹Mirziyoyev Sh. Presidential Decree of the Republic of Uzbekistan № PD-5117 ““On measures to bring the promotion of foreign language learning in the Republic of Uzbekistan to a qualitatively new level”. 15 the of May, 2019

CHAPTER I. FORMATION AND DEVELOPMENT OF PHRASEOLOGISMS

Although phraseologisms are very ancient in terms of origin, the science of phraseology has a history of almost two hundred years [2; 6]. The founder of the science of phraseology is the Swiss scientist Charles Balli. In his work entitled "French Stylistics" (1909), he included special chapters studying word combinations, that is, phraseological units. Ferdinand de Saussure expressed his views on syntagma and its signs. He said that there are ready-made units in the language whose linguistic nature is derived from their meaning and syntactic features, and such units are used according to tradition [9;66].

Phraseology is one of the fastest growing areas of linguistics. Phraseology began to be studied in Russian and English linguistics long ago, while systematic research of this field in Uzbek linguistics dates back to the 40s and 70s of the last century. During this period, doctoral theses of Sh.Rakhmatullayev (1969), G.A.Bayramov (1970), G.Kh.Akhunzyakov (1974), V.G.Uraksin (1975), L.K.Bayramova (1983), M.F.Chernov (1986) were devoted to the study of phraseology. Also, monographs, textbooks and training manuals of several scientists were published and made an important contribution to the development of phraseology. In Sh. Rakhmatullayev's monograph entitled "Some Issues of Uzbek Phraseology", he founded the study of phraseological units in the language as a lexical unit.

In world linguistics, phraseologisms are understood in a broad and narrow sense. Scientists who understand phraseology in a broad sense include articles, articles, and aphorisms [7; 10], while supporters of phraseology in the narrow sense limit themselves to the study of phraseological units, phraseological units, and static compounds with figurative meaning [11; 35]. VV Vinogradov introduced the classification of Russian phraseology to English phraseology. Although his method of classifying phraseologisms is not known to some modern linguists, this method is the first classification method based on the semantic principle [9;34].

G. V. Antrushina notes that semantic classification is important in phraseology [27; 31].

The more the meaning of phraseologisms differs from the meanings of its components, the higher the level of semantic integration. V.V. Vinogradov classifies phraseologisms into three classes:

1. Phraseological fusions.
2. Phraseological units.
3. Phraseological collections (phraseological collections or combinations).

Phraseological conjunctions are phraseologisms, the meaning of the components of which is related to the meaning of the whole combination. Phraseological combinations are made up of words with a specific valence. One of the components of such phraseological combinations is used in its proper sense, and the rest in a metaphorical sense. Phraseological combinations are to some extent semantically indivisible.

There is also a classification of phraseologisms put forward by a number of scientists such as A.N.Smirnidsky, Z.N.Anisimova, A.V.Kumacheva, T.N.Derbulova, N.N.Amasova, N.M.Shatsky. We will dwell on these in certain chapters and sections of the work. Phraseological combinations require a special approach and study because they are a complex phenomenon that occurs on the basis of the specific opposition and unity of the expression plan and content planning [11; 17] for this reason, the lexical-semantic, structural- there are such classifications as grammatical, expressive-stylistic.

These classifications determine the guidelines for researching the functional-methodical features of phraseological combinations, creating phraseological dictionaries on this basis, and using them for concise and attractive speech description. It is time to combine the comparative study of phraseological combinations in English and Uzbek with the values of our culture with the study of other people's culture and customs, and raise it to a higher level.

Phraseologisms are a separate unit of the language, which, according to their structure, contain figurative, stable word combinations that are freely connected or equal to a sentence, completely or partially semantically reshaped [13;9]. Most of the phraseologisms were created by the people in both English and Uzbek, their authors are unknown, it is very difficult to clearly indicate the sources of origin. In this sense, A.V. Kunin emphasizes the opinion that most of the authors of English phraseology are unknown and that they were created by the people. But it is possible to determine the meaning of the origin of some phraseology. In this sense, phraseology is a microsystem that is part of the general system of the language, and this system reflects the heritage and values of the past and is passed from generation to generation. Most of the phraseological units that make up the system are the source of wealth of a given language. A phraseological system is formed by the relationship between the components of phraseological units. Phraseologisms are combinations of words composed of more than one word, stable in meaning and form. Phraseologisms are used figuratively, in figurative expressions, and have historical norms and methods of use, and their meaning is clarified in the course of a specific speech. Phraseologisms are in the form of phrases or sentences, but they differ from sentences, which are units of speech. As a lexical unit, they are close to words in many ways, a lot of features characteristic of words are characteristic of phraseologisms [14; 37].

Although the term "phraseology" is derived from the Greek word "phrase" (phrasis - expression, speech package), this term serves to express different meanings. For this reason, the meaning of phraseology is used in linguistics in two different senses: in the total meaning of existing phraseological units in the language, and in the sense of the field that studies such units. So, phraseology means the science of phrases [6;65].

Phraseology, like other branches of linguistics, has its stages of formation and development. Phraseology has become one of the fastest growing fields of linguistics in world linguistics. In particular, the systematic study of phraseology in Turkic studies began in the 40s and 50s of the last century. During this period,

progress was made in the field of grammatical, lexical-semantic study of phraseological units in different languages. R.K.Kenesboyev and Sh.U.Rakhmatullayev are undoubtedly the pioneers of Turkish phraseology.

Their research in the last 20th century plays a major role in the formation and development of Turkish phraseology. During this period, important achievements were made in the field of intensive study of phrases. For example, S.N. Muratov's monograph "Standing word combinations in Turkish languages", Sh.U. Rakhmatullayev's "Some issues of Uzbek phraseology", G.A. Bayramov's "Fundamentals of Azerbaijani language phraseology", G.Kh Akhunzyanov's "Idioms (based on Tatar language materials) research)", "Phraseology of the Bashkir language" by Z.G. Uraksin, "Phraseology of the Chuvash language of modern times" by M.F. Chernov, "Comparative study of phraseological units in English and Turkmen" by N.Sh. Shammayev, a number of monographs, candidate's theses, scientific articles were created [12;8].

Researchers have been dealing with phraseological units in the Russian language since the 18th century. M.V. Lomonosov, while compiling the dictionary of the Russian literary language, emphasized that, along with words, "folk (Russian) proverbs", "phrases" and "idioms" should find their expression. The history of the science of Russian phraseology is widely expressed in the scientific researches of V. L. Arkhangelsky, E. Kh. Roth, V. N. Telia, L. I. Royzenson, Y. A. Malenovsky. The first researcher of the theory of phraseology is the Swiss-French linguist Charles Balli. In his two major works, "Essay on Stylistics" (1905) and "French Stylistics" (1909), the scientist included special chapters studying word combinations, that is, phraseologisms. In his works, he distinguished between internal and external signs of phraseological units. In his scientific research, he shows that the structural features of such language units are external signs, and their semantic nature is considered internal signs.

F. de Saussure discussed syntagma and its units in his work "General Linguistics Course" (1916). Most of the phraseologisms in English linguistics are given in dictionaries such as "Oxford Dictionary of English Idioms", "Longman

Dictionary of English Language and Culture", "Wordworth Dictionary of Phrase and Fable". A.V. Kunin's "Anglo-Russian Razeological Dictionary" (– M. 1984); Smith L.P. "Phraseology of the English language" (- M. 1959), semantic-grammatical features of phraseological units in the doctoral dissertation "Problemy international frazeologii (na materiale yazykov slovyanskoy, germanskoy i romanskoy grupp)" by E.M. Slidukh, "Bibleizmy v russkoy frazeologii" by I. Khrazinika. analyzed.

In general, phraseology has become one of the fastest-growing areas of linguistics in recent years. This field has attracted the attention of many scientists of the country. The nature of phraseological units and methods of their formation can be found in the works of A.M. Babkin, Y.A. Gvozdarev. Mutually synonymous, antonymous, variant-related, homonymous features of phraseological units were extensively analyzed in the works of N.M. Shansky, A.M. Melerovich, V.A. Yatselinka. Scientifically based theories about the morphological structure and paradigmatics of expressions were studied by V. P. Zhukov, A. M. Chepasova, and L. V. Selgetkova.

The syntactic functions of phraseological units in the sentence are shown in the works of S.G. Gavrin, L.A. Kim, O.V. Shovkunova. Issues of comparative, comparative-typological analysis of expressions can be seen in the works of Y.P. Solodub, R.I. Popovich. Issues of international phraseology are based on the scientific works of V.V. Akfenko, E.M. Soloduka. Their work is mainly focused on the comparative typology of English and Russian languages. Phraseological units are compared on the example of two languages.

Also, the issues of phraseology of artistic and journalistic style have been widely studied in linguistics. V.N. Vakurov, M.A. Bakhina, A.G. Lomov in this field. The works of I.Y. Lepeshev can be cited as an example. In addition to scientific works, textbooks and manuals have also been created in linguistics. Textbooks and monographs on phraseology created by A.V. Kunin, N.M. Shansky, V.P. Zhukova are among them. It is known to scientists that the works of eminent scientists such as L.I. Raizenson, M.M. Kopilenko, E. Kh. Rog, V. N. Teliya, Y. A. Malenovsky

are dedicated to the study of phraseology and the history of the formation of phraseology.

The achievements of Germanic and Romanistics of phraseology in world linguistics are directly related to the works of accomplished scientists N.N.Amosova, A.V.Kunin, dedicated to the study of English phraseology, have great scientific value. In the development of German phraseology, I.I. Chernisheva, A.D. Reichstein contributed enormously, while V.G. Gok, N.N. Kirilova, A.G. Nazaryan carried out scientific research on French phraseology. In the last forty years of the 20th century, hundreds of works of scientific value in the field of phraseology were created in the countries of the Commonwealth of Nations. In Azerbaijani linguistics, scientists such as K.Y.Aliyev, G.A.Bayramov, A.Gurbanov conducted scientific research in this field and made a great contribution to the development of the science of phraseology. Issues of phraseology have been widely studied in Armenian, Bashkir, Georgian linguistics. Scientific researches of scientists such as P.S. Bediryan, Y.U. Gevorkyan, Z.G. Uraksin, A.L. Onlani, A.A. Takhanshvili are directly related to the development of the science of phraseology. Phraseology was formed as a separate independent field of linguistics. As the well-known phraseologist scientist N.N. Amosova rightly noted, "the formation and development of this linguistic field is the result of the research conducted by many phraseologist scientists on different languages" [5; 46].

In linguistics, the history of the development of the science of phraseology can be divided into three periods:

1. Includes the period from the middle of the 18th century to the 30s of the 20th century. This period is the start of phraseological research. In the first period, the scientific activity of mature linguists M.V. Lomonosov, V.I. Dal, A.A. Potebnya, F.F. Fortunatov, F.I. Buslayev, Charles Bally, A.A. Shakhmatov developed and served as a foundation in the formation of the field. At that time, phraseology, lexicography, that is, served as an object of practical lexicology, and mainly the reflection of phraseological units in dictionaries, their meaning, and etymology were given special importance.

2. The 30-50s of the 20th century is the second period in the development of phraseology. This period can also be called the period of formation of phraseology as an independent linguistic field. During this period, advanced linguists such as Y.D. Polivanov, V.V. Vinogradov, S.I. Abakumov, G.K. Danilov, G.O. Vinokur, A.I. Yefimov worked effectively in the field of phraseology and created a number of scientific works, monographs, and textbooks. During this period, many candidate and doctoral theses were devoted to the study of phraseology.
3. From the 60s of the 20th century until now, it is the third period of the field of phraseology. This period is associated with the development of phraseological theories and the use of methods in phraseological research. During this period, a lot of researches took place, and phraseology gained its place and position in linguistics as a separate field. Prof. Y.A. Malinovsky created a monograph entitled "The Formation of Russian Phraseological Theory in the 20th Century". In the monograph, the scientist divides the history of the formation of phraseology in the 20th century into 4 periods:
 - 1) Phraseological doctrine that emerged in Russian linguistics at the beginning of the 20th century (1900-1920s);
 - 2) Development of phraseology in Russian linguistics in the period before the Great Patriotic War (1920-1940s);
 - 3) the development of phraseology in Russian linguistics in the 1950s and 1960s;
 - 4) The development of phraseology in Russian linguistics in the 70s and 80s of the 20th century.
 - 5) The services of V.V. Vinogradov in the development of the field of phraseology as a separate science [9;19] are significant. In his scientific works, he divides phraseologisms into three classes:
 1. Phraseological fusions.
 2. Phraseological compounds.
 3. Phraseological collocations.

The meanings of the components of the first group of phraseologisms are units that are not related to the meanings of their whole units. For example: heavy father - the main role in the play; to kick the bucket - to die; Phraseologisms such as red tape - bureaucratic method are phraseologisms that have the same meaning as a whole.

Phraseological confusion is a combination of words whose meaning has completely changed. However, unlike phraseological compounds, their meaning cannot be understood from the meanings of their components. Phraseological compounds are phraseologisms whose meaning is understood from the phraseological meaning of a whole phraseology. The transfer of meaning based on metaphor is clear and obvious. Lexical components of phraseological compounds are the most stable expressions.

For instance: to look a gift horse in the mouth (to examine a person critically; to find fault with smth one gained without effort); to ride the high horse (to behave in a superior, haughtily, overbearing way); a big bug (a person to importance); to fish out of water (a person situated uncomfortably outside his usual or proper environment).

Since the phraseological material is complex and multi-faceted, in recent years it has been studied using various methods and methods. At this point, it is necessary to highlight the following methods and methods of studying phraseological units: Identification method. It is worth mentioning the prominent linguists Charles Balli and A.V. Kunin as its major representatives. Contextual method. Its representative is N.N. Amosova, who mainly studied the phraseological units included in the text.

Also, the variational method (V.L. Arkhangelsky), the phraseological application method (V.P. Zhukov), the structural-typological method (L.I. Raizenzon, Y.K. Avaliani, Y.P. Solodub), the comparative method (S.G. Gavrin), the method of learning phrases based on semantic circles (M.G. Tashev), the method of learning lexemes and phrases into denotative and connotative terms (M.M. Kopilenko) [13;12]. The above-mentioned methods complement each other and

allow a deeper understanding of different types of phraseological units, paradigmatic and syntagmatic features, valence possibilities [13;13].

Phraseological units are close to lexical units according to the plan of content, and according to the plan of expression they are close to syntactic units (phrases, sentences). But phraseological units are not equivalent to a word, a phrase, or a sentence. Studying the issues of phraseology, researching this field led to its formation as an independent linguistic field. He enriched the science of linguistics theoretically and practically. However, it should not be concluded that there are no unexplored problems in the field of phraseology.

The term phraseologism also served to express different meanings in Turkic studies. Mirza Kozimbek, a Turkic scholar who lived in the 19th century, based on the traditions of that time, used the word "phrase" in his work in the sense of "sentence", "speech", as in other descriptive grammars written in Russian [14; 37]. When it is called a phraseological combination, it means large language units. Azerbaijani linguists B. Choponzoda and F. Oghazoda discussed the branches of language science in their work "Turkish Language Grammar", and together with the terms "Semasiology", "Stylistics" were widely used in linguistics at that time. used the word "idiotism" against the term "idiomatism".

Phraseology is one of the relatively young fields in Turkic studies, because its systematic study, the study of the semantic-grammatical functional features of phraseological units began in the 40-50s of the 20th century. Taking into account that phraseological units are functionally close to words, some linguists considered them lexical word combinations or lexical units and included them in the scope of the object of study of the fields of syntax or composition.

As in Russian linguistics, the scope of phraseology in the narrow and broad sense continues to be understood in Turkic studies as well. Phraseologisms in a broad sense include all fixed combinations (proverbs, proverbs, idiomatic units, their non-idiomatic fixed phraseological groups and pairs of words). Their unifying common feature is stability and ready presence in language [17; 36]. S.K. Kensboyev singled

out the groups that are the direct basis for understanding phraseology in a narrow sense.

In linguistics, there is an opinion that "the object of phraseology is a stable set of words used as a separate language unit." When this idea was put forward, scientific works were published that revealed the essence of the concept of "stable compound" in the language.

Phraseological units differ from static compounds. These differences are as follows:

- a) semantic integrity;
- b) imagery;
- c) figurative meaning.

Conducting comparative-typological researches in the field of phraseology opens a wide way to solving general theoretical problems of phraseology. In general, it has a much broader content than the etymological analysis of the sources of formation of phraseological combinations. This is a general philological problem, and determining the stages of formation of the oldest, first philological models is considered an important semiotic problem [3; 76].

The study of phraseological combinations related to the names of various things, events and places, and the names of people is considered one of the current issues in modern linguistics. Linguist D. Niyazmetova in her article "Linguistic study of phraseology with a food component in English" (Biblical materials) states that the study of phraseology in linguocultural science is one of the topical and controversial issues [22; 71]. It is possible to observe the use of linguistic analysis and statistical methods in determining the semantic, linguo-cultural characteristics of phraseology with a food component related to the Bible, in the analysis of dictionaries.

Words and phrases from the holy religious book are widely presented in the book "Studies in English, Written and Spoken" by S.Stoffen. In the chapter "Scriptural phrases and Allusions in Modern", the scientist studies and scientifically analyzes biblical phrases and their etymology. In Western linguistics, the study of

biblicisms is again associated with the name of L.P. Smith. In his book "Phraseology of the English Language", he devoted a separate section to biblical phrases and studied them. The author writes that "the number of biblical idioms and phrases in the English language is so large that it is not an easy task to collect and list them" [10; 65]. L.P. Smith notes that the English language contains not only many biblical words, but also biblical idiomatic expressions that represent the literal translation of ancient Hebrew and Greek idioms. As a result of the analysis, the following are examples of phraseological combinations with a food component related to the Bible:

- *Adam's apple* – qo'shtomoq, kekirdak olmasi;
- *The apple of Sodom* – chiroyli, ammo aynigan ho'l meva;
- *Milk and honey* – to'kin-sochinlik, mo'l-ko'lilik;
- *Manna from heaven* – zor-intizor bo'lib kutmoq;
- *A forbidden fruit* – ta'qiqqlangan ho'l meva [22; 46].

Biblical phraseological phrases in English with a food component include food names such as "apple", "bread", "milk", "fat", "olive". There are also phraseological units related to place names in English. Their analysis and research can be found in the scientific work of M. Rajabova [30; 70]. The study of place names is considered not only as an object of linguistics, but also of history and geography. Linguistic and cultural research of the phraseologisms with place names, highlighting their national and cultural aspects is one of the urgent issues of modern linguistics. The following units can be cited as an example of phraseologisms related to place names: have kissed the Blarney stone. In Ireland, there is a big stone in front of Blarney Castle, and according to the legends of the English people, a person who kisses this stone will have the vice of flattery and flattery; go for a Burton - to die, turn a blind eye, disappear without a trace. Barton is a small brewing town in Staffordshire. This phrase was first used by British pilots during World War II to remember their comrades-in-arms who died in the war.

Most of the national and cultural phraseological units are related to the people's daily lifestyle, customs and traditions. Most of them arise in national-cultural conditions and enrich the phraseological layer of the language. Thus, the issue of the research of phraseological units in linguistics was mainly formed in the 50s of the 20th century in our country, while phraseology gained a strong place among several branches of linguistics by the 70s and 80s. Many scientific works have been created in this field, and various textbooks and training manuals have been written, and the number of phraseological scientists has expanded.

CHAPTER II. SEMANTIC-GRAMMATICAL CHARACTERISTICS OF PHRASEOLOGICAL UNITS IN ENGLISH AND UZBEK

Phraseology is like a picture exhibition with examples of vivid and wonderful customs, traditions and fairy tales of peoples. Phraseology is not only the most diverse, but also the most democratic layer of dictionaries, and this layer is enriched mainly by means of "live" speech. Phraseology first appeared in literary studies. When translating a certain work from one language to another, it is no longer possible to translate the fixed word combinations exactly. Phraseologisms existing in those languages have been studied. The term phraseology was first used in world philology in 1558 by the English literary scholar Neander. He had to use this term while translating works of art.

Although most of the phraseological materials are embodied in dictionaries and other literature, scientific works on the theory of phraseology can also be found in the linguistic literature of Western Europe and America. Until recently, issues of English phraseology were studied within the framework of grammar, stylistics, lexicography and language history. In all languages, phraseology was studied as a part of lexicology. During the development of linguistics, phraseology was accepted as an independent branch of linguistics and is being studied. It should be noted that linguists from Russia and a number of other European countries have carried out many scientific studies on the study of English phraseology. Some positive results have been achieved.

Although the French linguist Charles Bally introduced the term phraseology to science, this term was reflected in the works of American and Western European linguists. Balli includes phraseology as part of stylistics. The issue of studying phraseology as an independent branch of linguistics was put forward by the famous Russian linguist Y.D. Polivanov. He stated that lexicon studies the meaning of individual words, morphology studies the form of words, and syntax studies the form of word combinations. In his opinion, along with these linguistic fields, there is a need for a separate field that studies the meaning of certain word combinations.

Y. D. Polivanov was sure that phraseology would take a strong place in linguistics, and it did. The issue of studying phraseology as a strong field of linguistics was put forward by the Russian scientist V. V. Vinogradov. Vinogradov's great merit is that he semantically divided phraseological units into groups. But despite his merits, phraseology remained a branch of lexicology, because the basic concepts proving that phraseology can be an independent branch of linguistics were not developed.

Thus, the study of phraseology as a branch of linguistics continued. After Y. D. Polivanov and V. V. Vinogradov, the scientist B. A. Larin was the first to put forward the issue of studying phraseology as an independent branch of linguistics. He emphasized that not enough scientific work has been done in the field of phraseology [15; 70].

According to A.V. Kunin, phraseology has left the sphere of lexicology, its scope and influence have increased significantly. Thus, in many modern languages, phraseology is studied as a separate branch of linguistics. In the field of phraseology, scientific works were carried out, although many quick opinions were expressed to each other. Linguists such as N.N. Amosova, A.V. Kunin, B.A. Larin, V.A. Arkhangelsky, V.V. Vinogradov, A.U. Smirnitsky, S.S. Gorelik, I.A. Melchuk, I.I. Rezvin made great contributions to this field. Phraseology is a microsystem within the general system of linguistics.

The linguist scientist V.A. Arkhangelsky describes the features of the phraseological system as follows: "The phraseological system reflects the heritage and values of the past, it is passed from generation to generation. The main reason for this factor is the large number of phraseological combinations that make up the system, the enrichment of language and speech.

Phraseological system consists of relations between components of phraseological units. Thus, the phraseological microsystem is a system of mutual relations and a structural system consisting of two interrelated systems. The research object of phraseology is the phraseological microsystem of the language and its laws. But many questions and issues related to phraseology are waiting to be solved, the

laws of phraseological units have not been fully revealed, the phraseological level and the phraseological meaning have not been sufficiently substantiated, the border between a compound word and a phraseological unit is always unclear. not clear, phraseology and phraseology are not clearly defined.

The study of phraseology in Uzbek linguistics began in the 1950s. Famous linguists such as Y. Pinkhasov, M. Hasanov, I. Kochkortoyev, Sh. Rakhmatullayev, A. Mamatov conducted scientific research in this field. Sh. Rakhmatullayev, a linguist, made a great contribution to the field of Uzbek phraseology. This scientist extensively researched the grammatical features of Uzbek expressions. He began the study of Uzbek phraseological units as a lexical unit. His scientific research and the fruit of this scientific activity were "The main meaning types of phraseological units" (1955), "Some issues of Uzbek phraseology" (1966), "Nutqimiz körki" (1970), "Annotated Phraseological Dictionary of the Uzbek Language" (1978) have important theoretical and practical importance in Uzbek linguistics. Despite the fact that the size of Uzbek phraseology, the same as English phraseology, and the issue of the object of study are still debated, scientists continue to study phraseological wealth from different points of view.

A linguistic unit consisting of two or more words and expressing a single meaning, which is grammatically and semantically indivisible and is usually equivalent to a word, is called a phraseological unit or phraseologism [16; 137]. Some idioms in English:

- Red tape, in a brown study, Hobson's choice, to kick the bucket, to leave somebody in lurch, to set one's cap at somebody, to stand to one's guns, to catch at a straw.
(O'zbek tilidagi ba'zi frazeologizmlar:
- Qo'y og'zidan cho'p olmagan, og'zi qulog'ida, sirkasi suv ko'tarmaydi, o'takasi yorilmoq, sichqonning ini ming tanga, kovushini tog'rilab qo'ymoq, do'ppisi yarimta, yuragiga qil sig'maydi.

Phraseologism is a lexically indivisible combination of words. Phraseologisms have their own morphological and syntactic structure. The words in the phraseological units are grammatically and semantically related to each other and

have a single meaning. It is not possible to exclude any component from their composition. Phraseologisms are used in visual meanings and figurative expressions. They have historical norms and methods of use, and their meaning is clarified in a specific speech process. Phraseologism is a stable word combination that has a fully or partially figurative meaning.

Phraseologisms or idioms are the most colorful and expressive part of the language vocabulary. Phraseologisms are lexicalized word combinations in which one word strives to be one lexeme without losing the form of the word combination. Phraseologisms are in the form of a word combination or a sentence as they consist of more than one word, but it is completely different from these units, which are speech units, and as a lexical unit it is close to words in many ways, to words. A lot of characteristic features are characteristic of phraseologisms. Phraseologisms have the same form and meaning as words. If the sounds form the formative side of the word, the formative part of the phraseology is formed by the words. Phraseologisms and words have something in common according to their syntactic function. Phraseologisms, being a lexical unit, act as a part of a sentence, just like words.

Masalan: But you know it's *Hobson's choice*. Hozir Hayotning *ko'ngliga qil sig'maydi* [19;1tom].

Phraseologisms in both sentences are used as participles. Phraseologisms, like words, are characterized by polysemy and homonymy. Similarity between phraseology and words is a phenomenon of isomorphism. It should also be noted that there are many differences between phraseology and words. Linguist A.V. Kunin lists the following differences between these two language units:

- Words and phraseology differ both semantically and structurally.
- Phraseologisms are word combinations that have a phraseological meaning.

Phraseologisms are made on the basis of word units and the grammatical pattern of sentences. Words are not composed of words, but of morphemes or bases. Words have lexical meaning and words have lexical stability. Words, except for some compound words, are not formed based on the grammatical pattern of word

combinations. Words are formed on the basis of prefixal and affixal word-forming patterns that are not characteristic of phraseology.

- Phraseologisms are phraseological units, and words are lexical units.

Phraseologisms are not formed in the process of speech, like phrases or sentences, but they exist ready-made in the language, just like words. therefore, phraseology is not a speech phenomenon, but a linguistic phenomenon. To kick the bucket, red tape, or to run away with a cart, and to play on the drum are ready-made lexical units in the language. Some phraseological units are also in the form of a sentence, and they act as a part of a sentence in speech.

If we dwell on the differences between a free word combination and phraseologisms, it should be mentioned that a free word combination allows one or more of its components to change. But the meanings of other elements do not change. Words in a phrase have more semantic independence. Any component can be replaced without affecting the meaning of another: to cut bread, to cut cheese, to eat bread.

Such a situation does not occur in phraseologisms. For example, if we take the combination of red flower, the quality of red can be replaced by the qualities of yellow and white. But this exchange does not change the meaning of belonging to the subject (flower of any color) [9; 69].

In "red tape" which is a phraseology, changing the quality of red leads to a complete change of the meaning of phraseology. A blue (black, white) tape means a blue (black, white) tape.

So, the difference between phraseologisms and free word connections is very big. It can be said that phraseologism is a separate language unit that is completely different from the compound of the lexical unit, both of them cannot be replaced.

Phraseologisms consist of phraseological meaning and additional shades. The information expressed by a phraseology about a sign, action, etc. is called a phraseological meaning.

The phraseology in the first example indicates a sign, and in the second, an action. Phraseologisms express the same meaning as words, but the phraseological

meaning differs from the lexical meaning in many ways. For this reason, even in cases where phraseology is an example of words, the phraseological meaning is not equal to each other. The size of the phraseological meaning is wider and more complex than the size of the lexical meaning.

For example: a hard nut to crack – a very difficult problem. A nut on the head - to suffer to a great extent. It seems that the meaning of these phraseological units has a "very" "extremely" component. Phraseological meaning is a complete meaning, words in phraseology do not have independent meaning. Therefore, even if the components of some phraseologisms change, the phraseological meaning is preserved: to stand to one's guns - to stick one's guns; one money - two money - three money.

The given evidence shows that although phraseologisms represent a whole meaning, the nature of phraseological meaning and lexical meaning is not the same. Phraseologisms have appeared and live in the language because they have semantically different characteristics from words.

Grammatical nature of phrases and internal syntactic construction. At least two independent words participate as the expression plan of phraseological combinations. These interconnected words are equivalent to a compound or a sentence. the phraseological meaning understood as a whole from such a combination or sentence leads to consider it not as a syntactic unit, but as a semantic unit. Therefore, when talking about the equality of a compound or a sentence, the internal syntactic construction of the phrase is taken into account; syntactic analysis of the phrase structure is not the analysis of the speech unit, but the language unit.

In general, the syntactic connection between the words that are part of the phrase remains valid and is only internal. For example, the expression kongli ogyrdi is equivalent to a sentence in terms of internal semantic construction, and the variant of this compound is equivalent to a compound. Such a syntactic reconstruction occurs in connection with the formation of a ratio in this verb phrase; If an intransitive verb is in a relationship with a noun in the main agreement, after it becomes a transitive verb by taking the accusative relative, the main agreement of

the noun component changes to the accusative agreement. It can be seen that a grammatical change in one component requires an alternative change in the second component, as a result, the state equivalent to a sentence is changed to a state equivalent to a compound. There are many expressions that can be in the form of two types of syntactic constructions: зысы блин, кары-и бад балд - to make one's eyes blind and one's ears deaf; to open one's eyes like a mosh - as if one's eyes opened like a mosh.

The addition of the relative clause does not always change the syntactic structure. For example, in the phrase "to bring to mind" - to bring to mind, the formation of a ratio does not change the syntactic construction - the condition equal to the compound, due to this formation, the second option discovers transitivity. Such grammatical changes occur only in the expression plan of the phrase and do not affect its content plan. The transition from a sentence to a compound and vice versa is characteristic of only a certain part of phrases, and the rest of the phrases always appear in the form of one syntactic construction. For example: phrases like: to put a stick in his eyes, to paint his eyes, in front of his eyes, are always in the construction form equal to the compound; Phrases such as ``eyes reached'', ``eyes hung'', ``eyes blind'' and ``ears deaf'' are always used in the constructional form equivalent to a sentence.

It can be seen from the examples that both phrases equal to a compound with an internal syntactic structure and phrases equal to a sentence are aggregated and diffuse, the same fragments are involved in the structure of phrases as in the usual syntactic connections. Paradigmatic forms of expressions (variation, inflection, etc.) are first determined by the category to which they belong. The main part of phrases is made up of verb-phraseological units. If the internal syntactic construction of the verb phrase is equal to the compound. If the internal syntactic structure of the phrase is equivalent to a sentence, such a verb cannot be a phrase and is always in the 3rd person form. These two types of verb phrases differ in terms of inflection, but the change in the forms of categories such as mayal and tense occurs in both of them: if

I bow my head, if my eyes touch, if my head bows, if my eyes touch. Many of these expressions come in participative and participial aspects: like *nod* and *nod*.

In the lexical structure of verb phraseological units, in addition to the verb-word component, another group of words also participates. Such a word component is often represented by a noun, and a possessive affix is included in its composition: to be pleased, as in, to be pleased. By means of this possessive affix, the verb phrase is attributed to one of the three persons: my heart brightened, my heart brightened, my heart brightened. In sentences with the same structure, the meaning of person-number is not expressed by a qualifying phrase, but by a possessive affix. In verb phrases with the same construction as the combination, both the person-number signifier and the possessive affix represent. There are two cases:

1. Possessive affixes agree with the possessive in person-number: I have disappointed you, like you have disappointed me. In this case, the same person-number expression is expressed twice.

2. The possessive affix with the adjective serves to express the meaning of different person-number, accordingly, each of them changes independently: like I found my heart, I found my heart.

Syntactic context refers to the connection of phrases with different parts of speech. Whether a phrase has a syntactic structure depends on its structure, internal syntactic structure, control of the verb component in verb phrases and whether or not this control is realized in the structure of the phrase, and the possessive affix that participates in the noun component. For example, if a phrase has the same structure as a sentence, it cannot have speech (because such a fragment is part of the phrase itself): *ko 'zi tindi, ichi qora*.

In verb phrases, the verb component is transitive or intransitive. If it is intransitive, it enters the possessive participle relationship with the word-component in the main agreement; the verb is not associated with such a fragment in the context because such a syntactic possibility of the word-component is realized in the structure of the phrase itself. The same is the case with adjective phrases. In this type of quality, the syntactic circle is often formed by the possessive affix on the noun

component: my eye is silent, his eye is silent, Ehsan's eye is silent, for example. In the function of such a particle, it is used as a personal pronoun in the first and second persons, and it is often not realized in speech.

According to Kunin, a great phraseologist, phraseologisms perform nominative, stylistic, communicative, pragmatic and concluding, concluding tasks. [15; 65].

Nominative function of phraseologisms. Professor Sh. Rakhmatullayev classifies the expressions into two types in terms of meaning: a) naming phrases; b) expressive expressions [27; 16].

Among these, the scientist understands the name of the sign characteristic of the object (such as the base of the hat), the name of the state of action (mouth foaming), the name of the sign characteristic of the action (through the door, not through the hole) by the naming expressions. Such a classification indicates that a certain part of phrases can perform a nominative function in texts. For example: the phrase to tie the waist is used to express the meaning of getting ready for a simple movement, riding:

Biz chunon xizmatga belni bog'ladik, bormi himmat o'lchagich tarozilar.

Belni bog'lang-u jahonni to'ldiring qog'oz bilan.

The phrase "yelka qismoq" has a polysemantic character in the literary language. Its first meaning is "to overcome cold or mental pain" and the next one is an action expressing meanings such as "no, I don't know" as a sign of negation or surprise. Thus, a certain part of the phrases in the literary text has a denotative meaning, names one or another object, event, behavior, and performs the function of a word-term.

Speech compression function. Some of the phrases are distinguished by the feature of condensing (laconizing) the meaning. This situation is fully confirmed by the observations of the phrases used in the poetry of the famous Uzbek poet Erkin Vahidov. For example, in the literary language, the meanings of "talking a lot" and "behaving rudely" mean "doing evil, hostile actions" in a concise way.

Figurative function. In artistic speech, especially in poetry, compound expressions serve for a concrete, demonstrative image, a figurative expression of a person, object, event. For example, in the following excerpt from the poetic drama "Istanbul Tragedy", the phrase "to put up with a tooth" serves to figuratively express the meanings of "bear with patience" and "endure with patience":

Tasavvur qil qanday holga tushar xaloyiq

Tishni tishga qo'ydim.

Yig'in tamom bo'ldiyu, biz shiyponga borib yetdik.

In general, evaluative expressions are considered one of the means of characterizing in artistic texts, including Erkin Vahidov's poetry. With their help, the attitude of the lyrical hero to various events and objects is expressed, and in eventful poems and epics, one character characterizes another:

Biz ayollarning to'lqinida oqib,

U kunlar haqida to'qiyimiz doston,

Ammo o'lganlarga she'r, dostondan ne naf

*Ne foyda yig'lashdan **qalb dardin aytib.***

Emotional function. The expressive-emotional coloring of many phrases in the Uzbek language is an inseparable feature. For example, in our language, the expression "barley raw" expresses the meaning of "what has gone wrong". Even the pronunciation of this phrase with a strong tone indicates the strength of emotionality in it.

Expressive function. In general, phonetic, lexical and some grammatical changes in the composition of the phrase lead to an increase in the level of expressiveness in it: a) increase in the level of expressiveness due to the phonetic change in the composition of the phrase:

- a) *tepa sochi tikka bo'ldi – tepa sochi tip-tikka bo'ldi, ko'ngli qora – ko'ngli qop-qora, ko'ngli toza – ko'ngli top-toza.*
- b) due to grammatical change: *nafasi ichiga tushib ketdi – nafaslari ichiga tushib ketdi, ko'zi qiymaydi – ko'zlari qiymaydi.*

- c) due to lexical change: *narvonga minmoq – ilm narvoniga minmoq, etagini tutmoq – ilhom etagini tutmoq, jilovini tutmoq – ish jilovini tutmoq.*

Words in phraseology can be similar in form to words in other simple combinations:

*Qodirqul mingboshining bunaqangi ishlarga **suyagi yo'q.** – Bu go'shtning **suyagi yo'q.***

*Mirzakarimboyning **qo'li uzun,** bu ishlarni uddalaydi. – Basketbolchining **qo'li uzun edi.***

In such cases, the phraseological meaning is determined depending on the context. When it comes to the grammatical nature of Uzbek phraseology, it is necessary to analyze their internal syntactic structure, paradigmatic forms, syntactic environment of phrases and their variation phenomena. Looking at phraseological expressions from a grammatical point of view, such expressions are equal to the same word and express a relative complete thought. Depending on these characteristics, phraseological expressions can be divided into three grammatically:

1. Phraseological expressions equivalent to the word: *qo'li ochiq (saxiy), qo'li qattiq (xasis), qattiq qo'l (talabchan), ko'zi yo'lingda (intizor), ko'zi tushdi (ko'rdi), ko'z qorachig'i (farzandi)*

2. Phraseological expressions equivalent to the word combination: *ko'nglidagini ochib tashladi (sirini aytdi), o'zlarining aka eskilarini taka deb yurdi (yalanib-yolvorib yurdi), ko'zini shira bosgan (muvaqqiyatlardan esankiragan).*

3. Phraseological expressions equivalent to the sentence: *kengashli to'y tarqamas (har bir ish maslahat bilan bo'lsa yaxshi), oyni etak bilan yopib bo'lmas (ayb-nuqsonlarni yashirib bo'lmaydi), qolgan ishga qor yog'ar (har bir ish o'z vaqtida bo'lishi durust).*

From the morphological point of view of phraseological expressions that are equivalent to words, the figurative meaning derived from such expressions can be equivalent to verbs, adjectives, nouns and adverbs [12; 159]. Accordingly, morphological expressions equal to words can be divided into 4 from the morphological point of view.

1. Verbal phraseological idioms: *ko 'zi yetdi* (biladi, tushunadi), *ichi kuydi* (qayg'urdi), *ko 'ngil qo 'ydi* (sevdi).
2. Adjective phraseological idioms: *terisi qalin* (be'am, beparvo), *oq ko 'ngil* (vijdonli), *dunyoni suv bossa to 'pig 'iga chiqmaydi* (beparvo, beg'am).
3. Noun phraseological idioms: *ko 'z qorachig 'i* (farzand), *umr bahori* (yoshlik), *aql chirog 'i* (ilm), *ko 'z bo 'yamachilik* (aldash).
4. Adverb phraseological idioms: *bir yoqadan bosh chiqarib* (do'stona, birgalikda), *yeng shimarib* (astoyidil), *bosh ko 'tarmay* (tinmay).

Phraseological expressions come in any form: a) a phraseological expression in the possessive function; b) a phraseological phrase used as a participle; c) phraseological phrase used as an identifier; d) a phraseological phrase used as a filler; e) a phraseological phrase used as a case. Phraseological expressions come in the form of phrases, simple and compound sentences:

1. Phraseological phrase in the form of a word combination.
2. A phraseological phrase in the form of a simple sentence.
3. Phraseological phrase in the form of a compound sentence.

Grammatical phrases in English.

Go the wrong end of the stick (misunderstand) – verb+object

Pulla fast one (trick, deceive smb) – verb+object

Poke your nose into (interfere) – verb+object

Be over the moon (extremely happy) – verb+prepositional phrase

Feel down in the dumps (depressed) – verb+prepositional phrase

Be in the red (have a negative bank balance) – verb+prepositional phrase

At least two independent words participate as the expression plan of phraseological expressions. These syntactically connected words are equivalent to a compound or a sentence [24; 9]. The syntactic connection between the words included in the phraseologism retains its force, only it is internal. Paradigmatic forms of expressions (variations, inflections, etc.) are first determined by the category to which they belong. The main part of phrases is made up of verb-phraseological units. There are lexical and grammatical forms of phrases in the Uzbek language.

Lexical options are divided into the following types: a) lexical substitution: to put an interpretation in one's mouth - to put a curse in one's mouth; b) lexical selection: a drop from the river - a drop from the river; c) lexical addition: to recognize consciousness - to recognize consciousness. Among these options, lexical substitution is complex. Adding a lexical word is the least common. Grammatical variation, just like lexical variation, is mainly the replacement, selection or addition of a grammatical part of a phrase. There is also a unique phenomenon in grammatical variation - variation that occurs based on the arrangement of word components:

1. Variant that appears on the basis of substitution: can't find a place to sit - can't find a place to sit.
2. The variant that appears on the basis of addition: to be exhausted - to be exhausted.
3. Variant that appears on the basis of dropping: eye was caught - eye was caught.
4. Variants appearing on the basis of order change: if it comes from the garden - to come from the garden.

Phraseological compound and its types. A phraseological compound often consists of two words, sometimes more. One or two words in the phraseological compound are used figuratively, while the other one retains its lexical meaning. When the element expressing figurative meaning comes alone, it loses the characteristic of figurative meaning and expresses its original meaning. Therefore, in order for one element of a phraseological compound to express a figurative meaning, the second element must be a word with the same meaning. It is clear from this that the figurative meaning understood from one element in a phraseological combination arises from the connected meaning in the words of the whole connection.

Thus, expressions based on the figurative meaning of one or two of the words in the composition and preserving the independent centers of meaning in all the words in the connection are called phraseological compounds. The free element in the phraseological compound shows the similarity of this expression to the connection of free words and syntactic connections, but it is necessary to distinguish phraseological compounds from syntactic connection [11; 109]. This difference can be seen with the following examples:

Achchiq choydan bo'lsin.

Bunday achchiq gaplardan endi biz ham benasib qolmadik.

The phrase "bitter tea" in the first example is a syntactic phrase, each word is used in its lexical sense, the phrase "bitter" in the second example is a phraseological conjunction, because the word "bitter" in its meaning, "bitter" "zi" is used in a figurative sense (in the sense of hurting, hurting). In terms of the interaction of the components of a phraseological compound, which word groups they are expressed through, they can be divided into three types:

- a) phraseological compound with focus;
- b) phraseological compound with adjective;
- c) predicative phraseological compound.

In demonstrative phraseological compounds, the first component in its lexical meaning is considered.

In phraseological compounds with adjectives, the first word is the adjective component, the second word is the leading part of the analytic type of the transitive verb, the second component is the analytic type. the auxiliary part of the compound verb is connected.

In the national research of phraseologisms, it is possible to use the distributive method, which is widely used in linguistics. By studying the features of the use of phraseologisms in speech using the distributive method, their structural-semantic signs are determined more deeply. In addition, when studying phraseologisms, it is necessary to consider their semantic-structural features in relation to the specific plan of the language and its expression plan. When checking the composition of phraseology, it is necessary to consider the types of connections between its components, the nature of connecting words based on the valency method. Contrasting the structure and meanings of phraseology (opposition) leads to clarifications. It is also necessary to take into account the grammatical aspects of phraseology. Because the syntactic relations between the components of phraseology, the affixes added to them play an important role. The feature of

phraseologisms is that their meaning cannot be understood literally, it is necessary to understand its "underlying" meaning.

In short, phraseological units form a separate system in the language. They are semantically-grammatically formed expressions.

V.V. Vinogradov, who made a great contribution to the field of phraseology of linguistics, introduced the classification of English phraseology as well as the classification of Russian phraseology. According to some modern linguists, the scientist's method of classification of phraseology is an outdated method. But this method, being the first classification method based on the semantic principle, still has not lost its value. It should be noted that the semantic features of phraseology are important," says G. B. Antrushina [7; 65].

This method of classification by V.V. Vinogradov is based on the mutual syntactic combination of the components of phraseologisms. In his opinion, the weakest connection is observed between the components of phraseologisms that have a partially figurative meaning. The more the meaning of phraseologisms differs from the meaning of its components, the higher the level of semantic integration.

Accordingly, V. V. Vinogradov divides phraseologisms into three classes [7; 65]:

- 1) Phraseological Fusions;
- 2) Phraseological units (Phraseological units);
- 3) Phraseological Collections or Combinations.

Phraseological fusions are phraseologisms whose component meanings are unrelated to the meaning of the whole unit. For example, heavy father - the main role in a theater play, to kick the bucket - to die, red tape - bureaucratic methods are phraseological units that have the same meaning as a whole, independent of the meanings of the words in their composition. Phraseological phrases are combinations of words whose meaning has completely changed. But unlike phraseological compounds, the meaning of which cannot be understood from the meaning of its constituent parts, the transfer of meaning based on metaphor loses its clarity. Phraseologisms such as To leave smb in lurch (to abandon a friend when he

is in trouble), to show the white feather (to betray one's cowardice), to dance attendance on smb (to try and attract smb, to show exaggerated attention) also belong to phraseological conflicts can be an example.

Phraseological units are phraseologisms, the meaning of which is understood from the phraseological meaning of the entire phraseology. The transfer of meaning based on metaphor is clear and obvious. Lexical components of phraseological compounds are the most stable. For example, to look a gift horse in the mouth (to examine a present too critically, to find fault with smth one gained without effort), to ride a high horse (to behave in a superior, haughty, overbearing way), a big bug (a person to importance), a fish without water (a person situated uncomfortably outside his usual and proper environment) [16;113] are examples of phraseological combinations. The volume of phraseological combinations is quite large. Some of them are easily translated and some are even international. For example, to know the way the wind blows.

Phraseological combinations are made up of words that have a specific valence. One of the components of such phraseological units is used in its proper sense, and the rest in a metaphorical sense. Phraseological associations are to some extent semantically indivisible. Phraseological associations are combinations of words whose meaning has partially changed. The meaning of these phraseological units is easily understood from the meaning of the words that make them up. To be at one's wits end, to be a good hand at smth, to come off a poor second, to come to a sticky end, to stick at nothing, gospel truth, bosom friend are examples of phraseological associations.

It should be noted that it was put forward by a number of linguists such as A.I. Smirnitsky, Z.N. Anisimova, A.V. Kumacheva, T.N. Derbulova, N.N. Amosova, N.M. Shansky. Classifications of phraseology are also of special importance. Let's dwell on the classification of phraseologisms proposed by N.N. Amosova.

Phraseological units are divided into phrasemes and idioms according to whether or not one of the components or a whole combination has a special meaning [5; 63].

Phrases usually consist of two words, and one of these components has a special meaning depending on the other. For example, there are two components in small horse, which serves as a key to understanding the specific meaning of the first component (horse) that changes from the context. This can be observed in the following examples: small talk, to knit one's brows, husband's tea.

By studying the semantic features of phraseologisms, it was found that they contain phraseological polesemy, phraseological synonymy, phraseological antonymy and paronymy phenomena. Paradigmatic and syntagmatic characteristics of phraseologisms show that grammatical, morphological, syntactic and lexical-semantic tools are used in them.

Variation of phraseology, exchange of their components, use, omission depends on transformation. According to the grammatical-morphological structure, verbs, adverbs, adverbs, etc. phraseology are distinguished. Word groups included in phraseology sometimes lose their independent meaning. For example, to pick one's pocket - to take away every penny, to listen - to listen, to fly in the air - to ignore.

Phraseologisms are especially rich in lexical-semantic synonyms. The phrase to be in a bad mood, used in the sense of being upset, has 8 synonyms in English:

- *To be down in the mouth;*
- *To be in a bad temper;*
- *To be in a bad humor;*
- *To be in a low spirit;*
- *To be in a dumps;*
- *To be out of humor;*
- *To be out sorts;*
- *To be out of spirits.*

Semantically diverse phrases in English

Health:

- be health;
- as fit as a fiddle;

- in shape;
- feel like a million dollars;
- look like a million dollars;
- be all right;
- safe and sound;
- pump iron;
- work out;
- be sick;
- get sick;
- out of shape;
- run a fever;
- knocked out cold;
- go from bad to worse;
- dead as a doornail;
- pass away;
- die of broken heart.

Money:

- make money;
- can afford;
- cost an arm and leg;
- save up;
- give money;
- crimes involving money;
- rig off;
- hold up.

Time:

- *Regularly*: day in and day out;
- *Sometimes*: now and then; once a year;
- *Rearly*: once in a blue moon;
- *Immediately*: right away; on the spot;
- *After a short time*: before long; a little bit later
- *After a long time*: at last; at long last; it's about time; in the end;
- *Repeatedly*: over and over;
- *Forever*: for good;
- *A long time*: ages;
- *In time*: just in time; in the nick of time.

Change in time, shape or intensity:

- Grow up;
- Cut off;
- Vanish into thin air;
- Get in shape;
- Die down.

Change in mutual status:

- Be the knot;
- Get married.

Change in the feeling, attitude or habit:

- Fall in love;
- Fall head over heels in love;
- Get over;
- Get cold feet.

Change in understanding and clarity:

- Get the picture;
- Make sense of put two and two together;
- Figure out;
- Get lost.

General change in the situation:

- Turn into;
- Come true;
- It turns out that;
- Go bt;
- Be back.

Feelings:

- Have the time of one's life;
- Fall head over heels in love.

Unhappy:

- Feel blue;
- Be in a bad mood;
- Be in hot water;
- Be brokenhearted.

Physically uncomfortable:

- Be frozen off;
- Get sick;
- All right;
- Be healthy;
- Safe and sound.

Physically comfortable:

- As fit as a fiddle;
- In shape.

Happy:

- Be in seventh heaven;
- Be on cold nine;
- Be on top of the world;
- Feel like a million dollars;
- Be in a good mood;
- Be in love;
- Be proud of;
- Have a great time;
- Have a great time;
- Be dumbfounded;
- Get lost;
- Get angry about.

Confuse\Surprised\Angry:

- Be wide-eyed;
- Out of shape;
- Be hungry;
- Run a fever;
- Have a stomach ache.

Calm:

- As cool as cucumber;
- Take it easy;
- Keep one's head.

Afraid:

- Be scared of one's wits;
- Be scared to death.

Enthusiastic:

- Be dying out;
- Be crazy about;
- Be interested in;
- Let loose;
- Go bananas;
- Go crazy.

Phrases classified according to form

Food:

- That takes the cake;
- As flat as a pancake;
- Go bananas;
- The icing on the cake;
- As cool as cucumber;
- Be the apple of one's eyes.

The sky:

- Be in seventh heaven;
- Be on top of the world;
- Be on cold nine;
- Once in a blue moon;
- Vanish into thin air.

Animals:

- Chicken out;
- Rain cats and dogs;
- Be a bookworm.

Colours:

- Once in a blue moon;
- Paint the town red;
- Feel blue;
- Catch someone red-handed;
- Roll out the red carpet;
- Give the green light.

Numbers:

- First-rate;
- Love at first sight;
- All at once;
- Put two and two together;
- Be in seventh heaven;
- Be on cloud nine;
- Feel like a million dollars;
- Look like a million dollars.

Body parts:

- Hand smth in
- Give a hand;
- Land a hand;
- Get one's hand on;
- Catch someone red-handed;
- Not believe one's eyes;
- Be the apple of one's eyes;
- Catch one's eyes;
- In one's blood;
- In the public eye;
- Keep one's head;
- Fall head over heels;
- Change one's mind;
- Have a heart of gold;
- Be broken-hearted;
- Have a sweet tooth.
- Have a cold feet;
- Cost an arm and leg;
- At the top of one's lungs

Expressions showing the positive and negative qualities of a person

- He has *a heart of gold* (very kind, generous).
- He is *as good as gold* (generous, helpful, well-behaved).
- She's *as hard as nails* (no sympathy for others).
- He's rather *a cold fish* (distant, unfriendly).
- He's very *quick off the mark* (he always get things before everybody else).
- I was a bit *slow of the mark* (the job habe been filled by the time I got the forms).
- Come on! Hurry up! You are a *slovecoach*.

Phrases expressing feelings and mood

Possetive moods and states:

- Marry seems *on cloud nine this days* (extremely pleased).
- Everyone seemed *to be in high spirits* (lively, enjoying things).
- She seems to *be keeping her chin up* (happy despite bad things).
- Jo's as happy *as the day is long* (extremely content).

Negative feelingd, moods and states:

- He had a face *as long as fiddled* (looked very very depressed).
- She certeanly *looked down in the dumps* (looked depressed).
- Harry is *in black mood* (a bad mood).
- Marrin was *like a bear with a sore had* (extremely irritable).

Fear\fright:

- She was *scared stiff* (very scared).
- She frightened *the life out of him* (frightened him a lot).
- We were *all shaking in our shoes* (trembeling with fear).
- The poor lad was *scared out of his wits* (very scared indeed).
- I *jumped out of my skin* when I heard the bang (gave a big jump).

Phisical feelings and states:

- I could *eat a horse* (very hungry).
- I'm *feeling all in* (exhausted).
- You are looking *a bit under a weather* (hot very well).

- She looked and *felt on top form* (in good physical condition).
- I suddenly felt as if my *head was going round* (dizzy).
- I was almost at death's door last week (very sick). [22;106-111]

Linguist A. Mamatov distinguishes 4 classifications within the framework of the formation of Uzbek phraseology [20; 35]:

1. In relation to the activity and psyche of the person;
2. Dependence on profession;
3. Based on animal images;
4. Phraseologisms formed in terms of dependence on religion and religious people.

For example, *og'iz ochmadi, o'pkasi to'lmadi, bo'zchining mokisidek, supراسi quruq, it-mushuk bo'ldi, dumi xo'rjinda, xudo ko'tarsin, payg'ambar hassasi bilan turgan* etc.

Uzbek folk proverbs also have a semantic aspect. Proverbs are semantically of two types:

- proverbs with their own meaning;
- figurative proverbs.

Phraseological units mainly include figurative proverbs. Proverbs in their own sense do not belong to the scope of phraseology. For example, the following proverbs with a figurative meaning are part of the phraseological units:

Bugungi ishni ertaga qo'yma.

Dushmanga omon berma.

Yovga bo'ysunmoqdan ko'ra o'lim afzal.

Phrases also have a plan of expression and a plan of content. In a simple morpheme, the sound system is indicated as its plan, while in a complex (compound) morpheme, the morphemes that make it up are considered (chilik = chi+lik).

Also, if in the basic lexeme it is called the sound system as its expression plan, in the artificial lexeme the lexemes and morphemes in its composition are meant: demand = demand+chan+like. It seems that in basic language units (morphemes, lexemes) the material units of the language - sound are taken as the expression plan;

and in the case of content (complex, artificial) language units, the language units contained in them are considered.

A phrase is a large language unit, consisting of at least two independent words. Accordingly, the words and the linguistic units of the phrase are meant as the expression plan of the phrase. A phrase is also a linguistic unit with content, but its meaning is not equal to a simple sum of the meanings characteristic of lexemes. In relation to the meaning of the lexemes in the meaning of the phrase, the denominator is embodied as a superlative meaning, and this meaning is not a simple sum of the meanings of the lexemes in the phrase, but a new meaning built on them. because of the fact that there is a break between the plan of expression and the plan of content in the expressions. Specific (specific to parts) meanings do not directly explain the general (understood from the phrase) meaning, therefore, the connection between the expression plan and the content plan in the phrases is conditional. Here, more than one word as a whole undergoes semantic development based on a certain image, by means of transfer.

Such a superlative figurative meaning, which is formed on the basis of a known image, is called a phraseological figurative meaning. For example, the phrase "to touch the tongue" means to say something inappropriate and unfair. This meaning does not come directly from the meaning of lexemes in the phrase. For example, in the sentence "If I touch the battery, it's not there at all" free conjunction is used. In this use, the words "language" and "touch" are connected while preserving the independence of meaning, meaning does not become rounded. In the sentence "I was touched by the tongue at yesterday's meeting", the phrase is not the free combination above, but the phrase.

Because in this sentence, not the words tongue and touch, but the expression tongue touch is used. Now it is necessary to speak not about the simple sum of the meanings inherent in the words "language" and "touch", but about the superimposed meaning. Such a meaning is based on the image: judging from the act of touching, the tongue should be understood as a physiological organ. concretized the meaning

of the speech to the level of the meaning of the sentence (the act of touching does not last long).

At the same time, it is intended not to say a word or a sentence indiscriminately, but to say it "touching", from which the spoken word will be "inappropriate" and so on. As a result of the above-mentioned imagery, the meaning of some words goes into the background, and a new meaning is understood as a whole from the combination. Such a meaning is called a phraseological meaning.

Spiritual satisfaction and aesthetic pleasure in a work of art is created when artistic reality is described with figurative expressions. Since the translated work is a copy of the original work in another language, the imagery in it must convey the same information as the original. Phraseological units, like proverbs, proverbs, and wise words, give imagery and emotion to written and spoken speech, and give life to the events and things that are told in it. Thanks to them, works of art and our living language become concise, juicy, rich, strong and beautiful, their effectiveness increases, and reading becomes easier. The translation of the phrases is somewhat complicated. In it, not every word is translated exactly, switching to another language one by one makes the translation crazy and funny at the same time. Because the phrase was created some time ago, it has antiquity, and it embodies the traditions, history, and way of life of each nation.

When phrases, idioms, proverbs and similar fixed combinations are found in the text being translated, they are not translated directly, but the equivalent in the second language is given. For example, the English idiom "big-headed" is not translated as "big head". Because it means "smart". There is also the English idiom "throw the baby out with the bath water". If it is translated as "to throw the baby into the water while bathing", because there is no such idiom in the Uzbek language, it may appear that the baby is actually drowned.

In addition, this phrase may seem foreign and forced in the Uzbek language. That's why it is appropriate to say "he looks like he's going to make an eyebrow" by adapting it to the option. A translator should be well prepared because of the

possibility of such units flying in the text, in addition to having a perfect knowledge of two languages, he should understand the spirit of the time.

Mistakes arise from lack of deep understanding of the linguistic nature of the original language and figurative expressions, the real reality that created the means of artistic representation, and the artistic situation in which they are used. Idioms, like proverbs and sayings, are not simply a collection of words, but are a product of folk wisdom, imagination and artistic fantasy. These expressions, which have a special folk character, not only reflect the characteristics of the people and the country that create them, but also have a strong influence on the formation of the phraseology of many other languages in the world.

Therefore, the person who translates them should be aware of the culture and language richness of both nations. In England in the 17th century, it rained a lot, there were almost no shelters, animals were buried in water during heavy rains. At that time, people who went out in the rain looked like domestic animals with slobber. That's why when it rained heavily, they used to say "It's raining cats and dogs" and this is still true today. But translating it word for word into Uzbek will be incomprehensible, the explanation will be superfluous. We describe heavy rain as "pouring in buckets".

If it is used in translation, the meaning will be understood. The same concept can be expressed differently in two nations and have different variants. In Russians, when it is necessary to talk about extra work done without thinking, it is said "exat v Tulu so svoim samovarom", in Uzbeks regionals use "a fool, Kuva bir tash", in Tashkent, "what happened to a fool". The translator should be able to find an alternative option in order not to change the geographical environment when translating a text that contains phraseology of such geographical names. The difficulty required of the translator is that he should know all the forms of synonyms and idioms, and pay a lot of attention to these subtle aspects of the language during the translation process.

If he wants to translate an idiom, he first compiles the I or phraseological line of the list of its alternatives, and then chooses the most suitable one from the above

line depending on the situation in the text. If there is no equivalent phraseology in the Uzbek language in the original language, then it is replaced by a metaphor, simile, metaphor, or if not, it gives its meaning. For example, *cut a long story short* – *lo'ndasini aytmoq*, *in the blink of an eye* – *vaqt ziq*, *have itchy feet* – *oyoqni ing chigalini yozmoq*, *drive someone pu the wall* – *qonini qaynatmoq*, *an early bird* – *xo'roz qichqirmasdan uyg'onuvchi*, *troublemaker* – *bezori*, *best-seller* – *bozori chaqqon*.

Translation is an art because the translation of a word or phrase is not simply taken from the dictionary and copied into the second text. In many cases, the dictionary is unable to express the event and situation described in the text. Then the translator starts looking for a word that is not in the dictionary.

The translator should take into account style, lexical and semantic possibilities of the language in the process of work. Translating a free, neutral word or phrase with fixed combinations does not harm the content of the text, but serves to make its spirit fuller. If it is not possible to convert phraseologisms with equal equivalents, if the change affects the content of the text, then the phrase is translated literally, and it is indicated with a dash that it is a figurative phrase. In the Uzbek epic, the use of phraseology based on comparison is traditional.

The objects of such expressions are the lion, tiger, eagle, eagle, falcon, nightingale, flower, cypress, moon, star, etc., which represent the beauty, strength and power of positive characters. In English phraseology, the chick is cowardice, the wolf is hunger, the cucumber is cold, the bee is busy, the bird is the feeling of happiness, and the paint is the symbol of intelligence (as cold as a cucumber, as happy as a lark, as clever as an owl).

There are also such expressions that are different in other languages by only one word. For example, in English, the expression "to be up to my ears" is used in many situations. In the translation of the Uzbek language, the head part is taken, not the ear. That is, it is said that "my work is too much for me", or "I don't even have time to scratch my head". According to the general character of the English, one should smile to show that everyone is at work. If the white tooth is not visible, it

means that there is a problem. That is why they have the idiom "look down in the mouth". Dissatisfaction in Uzbek people is usually known by pumpkin piecing. For this reason, the Uzbek equivalent of this idiom is the expression "it snows from his forehead". In Uzbek, we call a person who dreams a lot or is happy "flying in the sky". In English, the word cloud is used, not sky: "to have the head in the clouds" (this also means "romantic"). At the same time, we say to the dreamers, "get down." In English, the word earth is also used: "to be down to earth". There are several idioms related to clothing. The English people use the idiom "down at heel" for people who are dressed in an untidy manner.

Uzbeks emphasize the collar, not the heel. In the translation, the meaning can be expressed in the form of "yakavayron". In Britain, office workers usually wear suits and white shirts. That's why the idiom "blue-collar workers", which is used in relation to those who work in ordinary places, for example, in factories, was born. In the translation, it is appropriate to give an explanation if it is appropriate, or if not, to explain that it is a simple work based on the context, not on the clothing point of view. In the Uzbek equivalent of the idiom "Burn not your house to rid it of the mouse", the house is replaced by a blanket, and the mouse is replaced by a flea.

That is, "don't set fire to the blanket by making the flea bitter." The components of the phrase "It's ill to waken sleeping dogs" in Uzbek are not "sleeping dog", but "closed pot": "let the closed pot remain closed". When translating the proverb "Love me, love my dog", it is more appropriate to say "throw a bone" rather than "love my dog too": "he who respects his owner will throw a bone to his dog". It is better to translate the idiom "Get out of bed in the wrong side in the morning" as "standing on the left side today".

Phrases are widely used in English, especially in conversation. In addition, phrases are often found in official and journalistic style. A special feature of English phrases is that they are followed by an adverb and a preposition. These compounds added after the verb ensure the change of meaning. They also differ in American, British and Australian English. For example, it is necessary to translate the phrase

"he spoke with anger" into English. It should be translated as "bawl out" in American English and "tell of" in British English.

"Yuvunmoq" is "wash up" in American English and "freshen up" in British English. One phrase has different meanings. The translator should try to learn this from the context and not confuse it. For example, "get on" means to get on the bus, to continue, to have a good attitude. The main meanings of "Blow up" are "inflate a balloon" and "destroy the house". But this phrase is also used in relation to people whose character has suddenly changed. It would be appropriate to translate "blow up", which has this meaning, as "to put on one's coat quickly" or "to ride a horse of anger". When translating proverbs from one language to another, they are not translated literally, but their equivalents are used. Below are examples of English proverbs that have the exact equivalent in Uzbek:

A bad workman always blames his tools. – Yomon kosib bigiz tanlar.

A quite conscience sleeps in thunder. – Oshing halol bo'lsa ko'chada ye.

An unfortunate man would be drowned in a tea cup. – Kambag'alni tuya ustida it qopadi.

Little thieves are hanged, but great ones escape. – Ayron ichgan qutuldi, chelak yalagan tutildi.

Necessity is the mother of inventions. – Kerak terakni yiqitadi.

Nothing comes out of the sack, but what was in it. – qozonda bori cho'michga chiqadi.

Out of sight out of mind. – Mehr ko'zda.

Paddle your own canoe. – O'zing uchun o'l yetim.

Whether it can be included in the idiom or not, but it should be noted that the language also has some expressive abbreviations. When translating them, it is necessary to refer to equivalents, not verbatim. For example, the British sometimes write BYOB at the end of a holiday invitation. Full form: "Bring your own bottle". Since such letters are rare in the Uzbek language, it can be written without abbreviations in the translation. If the translator himself creates the abbreviation, he must also provide an explanation. The message to be conveyed remains the same:

"There is alcohol at this party!" Another such abbreviation is GI (Governmental Issue) - American Army. This is what Americans call soldiers. If you don't translate it, you should leave it and explain it in snoska. Translation may cause confusion. In short, idioms, phraseology and proverbs enrich our language and make our speech concise. These features should also be preserved in the translation. This requires the translator to follow the above-mentioned and unmentioned rules [37; 10].

Creating satire and humor the most important methods of widespread structural-semantic changes of phrases are as follows:

1. Method to replace the expression component. Phraseologism, when entering into a relationship with other words in the structure of a sentence, sometimes requires clarification, compliance with a concrete situation. In such cases, one of the components of the phrase is replaced by another word-component. If such replacement is methodologically based, its effectiveness and efficiency will be higher. For example: *ayiq qilib o'ynatmoqchi ekansiz – maymun qilib o'ynatmoqchi ekansiz; avval pichoqni o'zingga sanch, og'rimasa birovgga – avval tig'ni o'zingga ur, og'rimasa birovgga; do'ppisini yarimta qilib – do'ppisini dol qo'ndirib; baxt qushi – shuhrat gultoji.*
2. Expand the phrase with a word in common use. In poetic works, the expansion (complication) of a phrase with a word of ordinary use introduces a semantic or grammatical change into the content of that phrase, on the basis of which the expressive color of the phrase, characteristic of the language, increases. For example, the poet Erkin Vahidov in the poem "Birds of Hijran" expands the composition of the phrase "wishing for a happy flight" in the same way by using the combination like a bird. On this basis, the meaning expressed by the phrase is concretized: my heart wishes to fly like a bird. Expanding the composition of the phrase with the help of a determiner strengthens the semantic side of the phrase, strengthens its expressive tone. For example, in the literary language, the free combinations "the sky is covered with clouds" are actively used. Using this combination in a figurative sense and expanding its composition with the help of determinants of sadness and happiness is a means of reflecting expressive color.

Many phrases are related to their internal nature, because the internal structure of several phrases includes humor, teasing, sarcasm, and sarcasm.

For example, in the poem "Matmusa's opening of America", the phrases "the people's way is the right way", to gnaw when the water comes, to gnaw when the stone comes, to open the America, sound as a bitter irony of the simplicity and unusual credulity of Matmusa's speech.

Phrases used to praise someone in English

- Biror kishining boshqalardan ko'ra yaxshiligini aytishda:

*Mary is **head and shoulders** above the rest of the girls. She's **miles better** than the other girls.*

*When it comes to technology, **Japan is street ahead** of most other countries.*

*When it comes to exam passes, St John's school usually **knocks sport off** the other school.*

*That meal was just **out of his world**.*

- Biror kishining biror ish bajarishda mahoratli ekanini aytishda:

*She's **dab-hand** at carpentry, just like her father.*

*He's really **first-rate/top-notch** administrator, the vderly best.*

*When it comes to grammar she's really **on the ball**.*

*Bill **has a way** with foreign students.*

*The other teachers envy him. Let him do the talking, he's **got the gift of the gab**.*

- Birovni tanqid qilishda ishlatadigan iborlar:

*He was dressed up like **a dog's dinner** (over-dressed in a showy way).*

*When it comes to time keeping he's **the world's worst** (no one is worse).*

*I'm sorry, thia essay of yours is **a dog's breakfast** (very badky done).*

*Mary wants **to have a cake and eat it** (wants everything without any contribution for it).*

*I think he's just trying **to butter me up** (give false price in order to get smth).*

*You **want jam on it** (have totally unreasonable expextation).*

*Why do you always have **to pick holes** in everything I say?*

In conclusion, the phraseological unit is formed on the basis of the specific contrast and unity of the expression plan and the content plan, accordingly, phraseological units require a separate approach.

Analysis of phraseological expressions in English literary works (J.London's "Martin Eden novel")

In order to increase the effectiveness of their works, the word artists widely use phraseological units that represent the customs, culture, and way of life of the people. The famous American writer Jack London also used a lot of phraseological units in his work "Marten Eden". In our work, we will try to select examples from this work and analyze them on the example of both languages.

1. *U kepkasini qayoqqa qo'yishini bilmay, uni buklab cho'ntagiga tiqib qo'ymoqchi bo'lgan edi, hamrohi qo'lidan oldi, buni u shunday oson. shunday tabiiy harakat bilan bejardiki, yigitning ko'ngli tog'dek ko'tarilib ketdi.* – He did not know what to do with his cap, and was stuffing it into his coat pocket when other took it from him. The act was done quietly and naturally and the awkward young fellow **appreciated it**. This phrase means "he was happy" from the semantic point of view. The English writer used only one word for the meaning of this Uzbek phrase. When the sentence is analyzed, syntactically, it functions as an appreciated clause.
2. *Kitob uyilib yotgan stol bilan royal orasidan olti kishi bemalolo o'tishi mumkin edi, lekin u bu oraliqdan yuragini hovuchlab o'tdi.* – Between a grand piano and a centre-table piled high with books was space for a half a dozen to walk abreast yet he **essayed it with trepidation**. This expression semantically means afraid. Syntactically, it acts as a participle and indicates the mental state and inner experiences of the hero.
3. *Shunda u shaxdam odim otib borayotgan hamrohiga qaradiyu, umrida birinchi marta o'zining qadam tashlashi beso'no'qay va boshqalarnikiga o'xshamasligini fahmlab xijolatdan cho'g' bo'lib yondi.* – He watched the easy walk of other in front of him and for the first time realized that his walk was different of that of other man. He **experienced a momentary pang of shame**. This expression semantically means

ashamed. When the sentence is analyzed, it performs the function of a clause in syntactic analysis and indicates the state of the hero.

4. *O'zingiz bilardingiz, bu yerga kelishni istamovdim, undan keyin oila a'zolaringizni ham meni ko'rishga ko'zlari uchib turgan bo'lmasa kerak.* – *You know i didn't want to come, an'l guess you family ain't hankerin' to see me nither.* This expression semantically means not to wait. Syntactically, it acts as a participle and expresses the state of the hero.

Aqliy hayot bu yoqda ekan, deb o'ylardi u, yetti uxlab tushimga kirmagan porloq va ajib hayot bu yoqda ekan. – *Here was intellectual lfe, he thought, and here was beauty, warm and wonderful as he had never dremed it could be.* This expression semantically means that he did not think of it. When the sentence is analyzed, it functions syntactically as an identifier.

5. *Bu qiz Martinning xayoliga qanot baxsh etdi, natijada yigitning ko'z oldida ulkan va porloq lavhalar paydo bo'ldi.* – *She lent wings to his imagination and great, luminous canvases spread themselves before him.* This phrase semantically means left in the imagination. Syntactically, it functions as a participle and indicates the state of the character.

6. *Qiz suhbat kalavasining uchini yo'qotib duduqlandi va gapdan to'xtadi.* – *She stumbled and halted in her utterence.* This expression semantically means to be confused. When the sentence is analyzed, it syntactically performs the function of case and indicates the mental state and inner experiences of the hero.

7. *Qiz uning ko'z oldidagi ufqni to'sib qo'ygan edi.* – *She was bulking large on his horizon.* This phrase semantically means enchanted. Syntactically, it acts as a participle.

8. *Lozim bo'lsa zanglagan temirni ham hazm qilib yuboraman.* – *I can degest scrap-iron.* This phrase semantically means starving to death. When the sentence is analyzed, it is syntactically functioning as a participle.

9. *Lekin u ishq-muhabbatsiz yashab kelar va oqibatda yolg'izlikda yuragi toshga aylanib borardi.* – *He was moved deeply by appriciation of it and his heart was*

melting with syphathetic tenderness. This expression semantically means "beshavqat". Syntactically, it acts as a participle and expresses the state of the hero.

10. *Lekin shu payt qiz yoki uning onasi, "Mister Iden" deb unga murojaat etib qolsa, o'zining ma'grurligini unutib, terisiga sig'may jilmayardi.* – *And next moment when she or her mother addressed him as Mr Eden his aggrisive pride was forgotten and he was glowing and warm with delight*. This expression semantically means to be happy. When the sentence is analyzed syntactically, it fulfills the status of the character and indicates the situation of the hero.

11. *O'sha ablahlar janjalni uch pulga sotvolisharkan.* – *The bunch of hoodlums was lookin' for trouble*. This expression semantically means worry. Syntactically, it acts as a participle.

12. *Artur gapni ilib ketdi.* – *Arthur took up the tale*. This expression semantically means eloquent. When the sentence is analyzed, it is syntactically functioning as a participle.

13. *Keyin men ham odamman, sen bilan rosa 7 yildan beri bekorga bir yostiqa bosh qo'yib kelayotganim yo'q.* – *I've got some feelings if I have been married to you for seven years*. This phrase semantically means to live together. Syntactically, it acts as a participle.

Lekin bunga u hali tushuna olmadi, chunki o'zi haqida mulohaza yuritishga hali odatlanganicha yo'q edi, faqat endi, o'zi uchun uyatdek tuyulgan narsani eslab, cho'g'dek qizarib ketdi. – *But he, who for the first time was becoming concious for himself, was in no condition to judge, and he burned with shame as he started at the vision of his infamy*. This expression semantically means ashamed. When the sentence is analyzed, it syntactically functions as a participle and indicates the state of the hero.

14. *U pulga befarq edi, bu uning qo'li ochiqligini ko'rsatadi.* – *He carried his money loose in the same large way that he lived in general*. This expression semantically means generous. Syntactically, it acts as a filler and expresses the character's situation.

15. *Martin falsafa bo'limidan tarvuzi qo'ltig'idan tushib chiqib ketdi.* – *He left the alcove in despair.* This expression semantically means to be upset. When the sentence is analyzed, it syntactically fulfills the role of case and indicates the state of the hero.
16. *U ertalabki soat uchgacha o'qidi, miyasi aynib ketdiyu, lekin o'qiganlaridan birontasi ham muhim fikrining mag'zini chaqa olmadi.* – *He read untill three in the morning.* This expression semantically means not understood. When the sentence is analyzed, it is syntactically functioning as a participle.
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18. *U ertalabki soat uchgacha o'qidi, miyasi aynib ketdiyu, lekin o'qiganlaridan birontasi ham muhim fikrining mag'zini chaqa olmadi.* – *He read untill three in the morning.* This expression semantically means not understood. When the sentence is analyzed, it is syntactically functioning as a participle.
19. *Shuning uchun ham ilm havasiga tushgan bu yigirma yoshli yigitning hali tesha tegmagan sof aqli, hamma narsani studentlarga xos bo'lmagan idrok va g'ayrat bilan o'zlashtirardi.* – *And his fresh mind, unteaxed for twenty years and impelled by maturaty of desire, gripped hold of what he read with a virility unusual to the student mind.* This expression has a semantically pure meaning. Syntactically, it acts as an adjective and expresses the state of the hero.
20. *Va ehtimolki, - deb davom etdi Martin, - u hozir qizarib qolgan ukkiga o'xshab badjahl, sho'rtumshuq bo'lsa kerak, 30 ming dollar bilan ko'ngliga chiroq yoqsa yorishmasa kerak.* – *And I bet – Martin dashed on – that he's solemn an' serious as an old owl, an' doesn't care a rap for a good time.* This phrase means sad semantically. When the sentence is analyzed, it syntactically functions as a participle and indicates the state of the hero.
21. *Bu fikr uning yuragiga o't solgan edi.* - *The thought was fire on him.* This expression semantically means to arouse interest. Syntactically, it acts as a participle.

22. *U qosh qorayguncha* yozar, so'ng qiroatxonaga borib kech soat 10 gacha yani qiroatxona yopilguncha haftalik jurnallarni titib o'tirardi. - He toiled **on till dark**, when he went out to the reading room and explored magazines and weeklies until the place closed at ten o'clock. This expression semantically means until late. When the sentence is analyzed, syntactically, it functions as a tense.
23. *Martin yana shu zahoti qizning qo'lida bir parcha loy bo'lib qoldi.* –He was **clay in her hands**. This expression semantically means to lose oneself from praise. When the sentence is analyzed, it syntactically functions as a participle and indicates the state of the hero.
24. *Kuni bilan ijod qozonida qovurildi (ijodga berilib ketdi).* - He spent the day in **the white-hot fever** of re-creating the beauty and romance burned him. The analysis of the examples shows that the meaning of the phrase in Uzbek can sometimes be given by one word in English.

In conclusion, the writer Jack London skillfully uses phraseological units in his work that match the spirit of the time, so the work is very interesting and can attract the reader's attention.

CHAPTER III. METHODOLOGICAL DESCRIPTION OF PHRASEOLOGICAL UNITS IN ENGLISH AND UZBEK

In linguistics, phraseology has been studied as part of lexicology for many years, therefore, the description of the semantic and stylistic aspects of the word was also applied to phraseological units. "It is more appropriate to talk about its functional, lexical-semantic correspondence to the word than to make phraseological units into words, because phraseological units not only mean the meaning of a single word, but also indicate another situation makes me cry" [28; 36].

Phraseological units are widely used in scientific texts, journalism, especially in artistic speech. Stylistic tools: metaphors, metonymy, similes play an important role in increasing the stylistic effectiveness of artistic speech. The methodological function of phraseological units is different, they arise from the individual characteristics of phraseological units, some of them arise from the desire of word artists, aesthetic purpose, skill in using language tools. Analyzing the stylistic features of phraseological units, we pay special attention to the stylistic features of synonymy, antonymy and polysemantic expressions. We will try to compare the stylistic features of synonymous, antonymic and polysemantic expressions in English and Uzbek languages. As in words, there is also a synonymous relationship in phrases. They make up about 25% of the total number of phrases. It is noted in the scientific literature that up to six phrases can be combined in one synonymy cell [35;96].

Phraseological synonyms are close to each other in meaning. However, they differ in the color of the additional meaning, modernity, characteristic of a certain style, active or inactive in speech, use in dialects and other signs. Word artists who have noticed such nuances of meaning in synonymous expressions use them effectively for various purposes [34; 69].

Phrases are synonymous with words. but the emotional impact is strong in the synonymy between phrases. The intensity of the synonymic meaning in expressions that merge into one synonymous nest can be seen in the following examples: the meaning of the second phrase is strongly expressed in the following examples: hard-

hearted - stone-hearted, fall from behind - fall from the groin, two mouths - two shingles. Phraseological synonyms perform various methodological tasks. Since almost all of them are used in a figurative sense, they have more favorable opportunities than synonyms in expressing the more subtle aspects of the thought being expressed. They ensure that the author's thoughts are colorful and clear, they are the most effective way to give speech characteristics to the character [26; 34].

Phraseological synonymy also reflects a certain attitude of the speaker to an event. In such relations, dislike, sarcasm, caressing, exaggeration, emphasis and other similar shades are expressed. Also, the phraseologisms that make up the phraseological synonymous series differ from each other by the degree of imagery expressed in them. The lower the degree of difference in meaning between phraseological synonyms, the more opportunities to use them interchangeably in speech. But even so, no matter how many swaps there are, the context value changes every time a swap is made. The same "something" allows each synonym to "live" in the language [26; 35]. In other words, phraseologisms do not have absolute synonyms.

In each phraseological unit, this stylistic color reflects the fluent expression of thought, the accurate assessment of reality, and the negative or positive attitude of the author to the depicted object and event. For example, let's take the line "stick your head" - "stick your nose" - "stick your beak":

Why does Nuri stick her nose in men's work? Here, the phrase to plug one's nose fully reflects the anger of the speaker. As writers and poets use the phrases available in the language as a ready-made tool, sometimes they reuse them and strengthen their meaning with some changes. For example, while talking about Mirzakarimboy in the novel "Kutlug' khan" and introducing the reader to his characteristics such as cunning, cunning, cunning and cunning, he used the phrase "licked the oil of the snake" exaggerates it by using:

Mirzakarimboy was a man who licked the oil of the snake: like all rich people, he was cunning, cunning, meticulous, mature. The appearance of the mentioned phrase "licked the oil of the snake" in the existing image shows that the speaker's

hatred towards the person to whom the speech is directed is gained by using the word "eat" instead of the word "licked". Phraseological units can be used side-by-side or repeatedly with words combining in one general sense, that is, with their lexical variants. The phrase can come before or after the lexical option.

If a phraseological unit comes after a lexical unit that is synonymous with it, it increases and exaggerates the expressiveness and emotionality of the meaning: The wayfarer, like a faint-hearted man, shouted: "If I call, he will be more ashamed, enters the earth." Thus, phraseological synonymy exists in the form of phrase and phrase, phrase and word. In the synonymy of a phrase and a phrase, one of the phrases differs from the other by its figurativeness or characteristic of a speech.

Synonymous phrases serve to prevent repetitions and repetitions in speech, to increase the effectiveness of ideas. Synonymous phrases also perform an important stylistic function in fiction, characterizing the speech of characters. Synonymous expressions and their methodological features are one of the issues that have attracted the attention of many researchers. It can be said that A.V. Kunin was the first to apply the term synonymy to phraseological units. In this author's article, the concept and term "structural synonymy" is given, as the author calls variants of phraseological units.

The article shows lexical synonymy, grammatical synonymy, lexical-grammatical types as types of structural synonymy. This is based on the lexical-grammatical differentiation of options. The author does not think about synonymy between phrases, or between words and phrases [15; 47]. Y.D. Apresyan was the first to submit his candidacy dissertation on phraseological synonymy. This dissertation was published almost in its entirety in 1957. As the first work dedicated to phraseological synonymy, the work of Y. D. Apresyan has not lost its value until now. Most of the literature aims to evaluate this phenomenon from an individual point of view. In the following works, the explanation of phraseological synonymy without words as a universal phenomenon will take a certain place.

F.A. Krasnov evaluates phraseological synonyms by comparing them with a word that is a synonym for them, and on this basis, he emphasizes the expressive-

synonymous meaning of expressions characteristic of ordinary colloquial speech. It is noted that the use of such expressions in a work of art is mainly not due to their meaning, but due to their expressive-emotional aspects. Exaggerating the emotional-expressive meanings expressed by phrases in our opinion leads to neglecting their lexical meanings. There are also special works dedicated to the statement of phraseological synonymy between words and phrases.

For example, E.M. Wolf thinks about the synonymy of verbs and phrases in his article. In this article, the meaning of the nominative function of the fixed conjunctions is the mutual meaning of the word and its synonymous phrase, the meaning of the phrase corresponds to the meaning of the synonymous word, the meaning of the phrase is synonymous. Many points have been stated, such as narrower than the word, phrase components can be in a distant position, phrase components can change certain grammatical forms. But along with these, there are also some controversial, unclear and confusing discussions. One of the phenomena that has attracted the attention of many scientists is phraseological variation. Different sources have expressed different opinions about considering two similar constructions as two phrases or two variants of one phrase.

In his article, V.T. Shklyarov approaches phraseological synonymy as a universal phenomenon. The author's goal is to create a dictionary of synonyms of phraseological units, he directs his theoretical thoughts to this goal, and at the end of his article he gives an example of such a dictionary. As most authors do, Shklyarov distinguishes two types of synonymy depending on phraseology:

1. Synonymy between a word and a phrase
2. Synonymy between phrases

The first type of synonymy is very briefly discussed, and the second type of synonymy is investigated in terms of its causes, grammatical structure, and options. The author rightly notes that the meaning of a specific type of phraseological unit cannot be given by a single word.

In addition to correct points of view, there are some contradictory explanations for the lack of such a synonym. For example, a large number of

additional expressive and meaning shades in a phraseological unit very appropriately emphasizes the fact that the meaning of the phrase is rich, and also conveys an idea that contradicts them to a certain extent. He says that the semantics of phraseological units is wide. Although the richness of the meaning of the phraseological unit draws it not to abstraction, but to concreteness, the nuances of meaning specific to the phrase make it special.

In the article written by the student N. Sidorenko under the supervision of V. A. Arkhangelsky, candidate of philological sciences, many issues related to phraseology are described episodically. A lot of space is given to determining the sources of the emergence of phraseological units.

A.M. Vasiliev's article is also devoted to the theory of synonymy, therefore a lot of space is devoted to defining the nature of synonymy. This author advocates the distinction between the terms synonymy and synomics. The first term is interpreted as the name of an event, and the second as a collection of such events. It also gives a different content to the term lexical-phraseological synonymy.

In many sources, this term, the noun of synonymy between a word and a phrase, is used in Vasiliev's article as a term that combines lexical synonymy and phraseological synonymy. The author tries to determine the relationship between meaning and concept in defining synonymy. On the basis of synonyms, the reader shows that the idea refers to the same subject, and emphasizes that the concept can be different. But later it also gives a vague opinion about commonality or closeness of meaning based on synonyms. Emphasizes that synonyms differ in terms of meaning, emotion, and style. Names the context of synonyms with the last term.

Phraseological synonyms are classified in the same way as lexical synonyms. Mentioning the issue of the dominant, N.M. Shansky agrees with the opinion that it is necessary to form synonyms not only with the dominant, but also with each other. We could not help but pay attention to one point in this meaningful article. If a phrase does not have a word synonym, it is said that a neutral synonym for such a phrase is usually a syntactic free combination.

In the material of the Uzbek language, only synonyms are studied. Even so, synonyms are explained only in the volume of the textbook. There are special works dedicated to covering this topic. S. Usmanov's article is the most complete interpretation of the lexical synonyms of the Uzbek language. Among the works published after that, the collection, which has its theoretical and practical value, deserves special attention. A dictionary of synonyms compiled by A. Hajiyeu and an introduction to it. Regardless of some minor defects, the birth of such a dictionary should be considered a great achievement of Uzbek lexicography. This dictionary is valuable in that it relies on the detailed interpretation and classification of factual materials, which are very rich in opinion and critical comments.

Until now, a word was understood as a synonym, now this term is also used in relation to phrases. Therefore, the term synonym cannot be used alone. If we call the phenomenon synonymy, the situation in words should be called lexical synonymy, the situation in phrases should be called phraseological synonymy, and such a meaning relationship between a word and a phrase should be called lexical-phraseological synonymy. These three types of synonymy together constitute lexical synonymy, in which it is called in opposition to grammatical synonymy [17; 60].

It is superfluous to describe the general theory of synonymy and its reflection in the literature one by one. We will directly analyze the phraseological synonymy itself. Phraseological synonymy in the Uzbek language can be studied from the following point of view:

1. Amount of phraseological synonymy;
2. The number of phrases joining the synonymy nest;
3. Phraseological synonymy and categorization of phrases;
4. Phraseological synonymy and polysemy;
5. Similar and different aspects of phraseological synonymy;
6. About lexical-phraseological synonymy

Variation is a phenomenon that belongs to all linguistic units, including phraseological units. Two- and three-variant phrases make up the main part of multi-variant phrases. In general, variation in phraseological units is stronger than in other

language units, and the number of variants of one phrase reaches up to ten. Due to variantization, one phrase does not turn into another phrase, another unit of image, unit of lexical meaning is preserved. Variantization occurs within the framework of the integrity of the phrase itself, as much as this integrity allows. Otherwise, the expression will disappear, or another expression will be created. A variant formed by grammatically changing the structure of a phrase is called a grammatical variant.

Grammatical variation, like lexical variation, mainly occurs by replacing, removing or adding a grammatical part of a phrase. In grammatical variation, there is also a variation that occurs based on the arrangement of word components:

1. Appears on the basis of exchange: not finding a place to sit; to fill one's stomach with empty walnuts.

2. Variant that appears on the basis of addition: to be exhausted and to be exhausted; disappointed and disappointed.

3. Variant to appear on the basis of dropping: the eye was caught - the eye was caught.

4. Based on the change of order: if it comes from the garden, it should come from the mountain, if it comes from the mountain, it should come from the garden.

As you can see, the following are listed as distinguishing features from synonyms:

1. Agree on the same concept.

2. Equality in emotional level.

3. To be used in functional styles.

4. It is possible to use one instead of the other in the desired context.

5. At least one component must be the same word.

The following are optional but helpful symbols to help you find options:

1. Being born as a result of the information of one phrase and partly as a result of complete equalization and similarity of other phrases.

2. Having the same grammatical structure.

3. The presence of the same or similar image.

4. The same level of interpretation.

Phraseological variation in the material of Turkic languages, including the material of the Uzbek language, has hardly been studied. The phraseological wealth of the Uzbek language has already been noticed, and it has been specially emphasized that the concept and term of phraseological variant has not been included. Articles devoted to the study of grammatical variants have also been published, but they also do not use the term variant. This term is given only in one of the last works of the author.

Even then, examples are given only of lexical variants. When talking about phraseological variation in English, it should first be noted that variation is a phenomenon characteristic of all language units, including phraseological units. The large-scale development of variation and structural synonymy is one of the distinctive features of modern English phraseology. Phraseological variants - different forms that are similar in quality and volume of meaning in terms of stylistic and syntactic functions are called phraseological unit [6;66].

Structural synonyms are phraseological units that are similar in lexical composition, but differ in shades of meaning, stylistic direction and imagery. Phraseological variants can be single-structure or multi-structure. The following types of phraseological options are distinguished:

1. **Lexical variants** – *not to lift (raise, stir yoki turn) a finger, close (near) at hand, give a green light, a friend at court;*
2. **Grammatical variants** – bunday variantlar yana uchga bo'linadi:
 - a) morphologic – *the procrustes' bed = the Procrustean bed;*
 - b) syntactic – *take away smb's breath = take smb's breath away;*
 - c) morphologic-syntactic – *a Herculean labour = herculian labour's = a labour of Hercules;*
3. Orthographic variants – *hand in glove = hand-in-glove;*
4. Combination variants – *arouse/stir up a nest of hornest = bring/riese/stir a hornet's/hornets' nest about one's ears;*

Phraseological variation can disappear in two cases: 1) If some differences appear between the variants, they lose the variant feature and become structural synonyms.

2) In the case of the obsolescence of options and the transformation of phraseological units into units without options. For example, show the white feather - the initial appearance was show (mount) the white feather.

Structural synonyms differ from each other as follows:

1. In idiographic-structural synonyms, one or another difference in meaning is observed. For example, set one's heart on and set one's mind on mean to strive for something. But set one's heart on means wanting something from the heart, striving with all one's heart, and set one's mind on means wanting something. This is evident in the following proverbs:

- *Freda: I'll dance with you, if you like.*

Capitain A: Please, don't think me impolite, but I have set my heart on dancing with Fraulein Sari.

- *But he was not a man who let a thing drop when he has set his mind on to it.*

2. Stylistic-structural synonyms are distinguished by stylistic trends. For example, not to care for straws is a common colloquial phrase, not to care a damn is a rude phrase. Examples:

"Your uncle says he ought to resign from his cub". – "Urfird doesn't care two straws about his club".

But I don't care a damn-pardon me, mean, well, that's what I really mean. I don't care a damn about tiled baths and garbage incenrators.

3. Structural synonyms that differ in scope. For example, English on the cards, amer in the cards, be the worth of drink\for liquor are variants specific to general literature, and the expression be the worth for drink is specific to the Scottish dialect.

When semantic differences disappear, structural synonyms become phraseological variants, structural synonymy disappears. Structural synonyms have two distinct characteristics. On the one hand, they are not exactly similar expressions, and therefore it is appropriate to study them as separate phraseological

units. On the other hand, in some of them, variant relations are preserved. Phraseological variants and structural synonyms are closely related. Structural synonymy is the most complex case in structural semantic cases.

Structural synonymous relations with variation show the systematicity of phraseology. Studying the lexical composition of phraseological synonyms, on the one hand, helps to determine the occurrence of synonyms. The number of components is not important when two phrases are mutually synonymous; one of the synonyms consists of fewer words, and the second one consists of more words. Regardless of this, in most cases, the number of components participating in synonymous phrases is equal. This is especially common among two-component expressions. In a number of synonymous phrases found in the three components. Also, some synonyms consisting of four components do not have the number of components.

Synonyms with unequal amounts of components have different merits; one has two components, one has four components, etc. For ease of illustration, the following synonyms are based on the amount of their components.

Lexical content in phraseological synonyms with the same number of components When studying the lexical composition of such expressions, it is necessary to take into account the amount of components on the one hand, and the amount of expressions in the synonymy nest on the other hand [17;70].

1. Phrases consisting of two phrases.

a) One component of both phrases is the same word, and the second component is a different word. in which other word-components:

- creates a meaning-relationship:

- it often comes as a noun: two mouths - two shingles, as in the mouth did not go - the tongue did not go; - is a verb: like not liking the jinn - not liking the jinn, not knowing how to eat - not trying to eat; - will be an adjective: faced - came right, disappointed - like a soft heart\soft heart; - reflects the relationship between the whole and the part: the black and white of the eye - the pupil; - the core is the same:

to hold one's tongue - one's tongue was held - one's tongue was held - to hold one's tongue.

- does not create a semantic relationship:
- it is often a verb: to reach the head
- to eat the head, to take a way, to lead a way;
- it is characteristic of the noun family: to beat from the liver
- to beat from the heart;
- there is an adjective: open-eyed - alive, excessively - too much;
- sometimes it is a pronoun, an imitative word: to go to san-man - to go to adibadi, who knows - God knows.

b) Both components consist of different words: ϖ one component forms a semantic relation with its counterpart, the second component does not form a semantic relation: - will be synonymous: to remember - to remember - to remember - to forget; - there are words with similar meanings: one penny - yellow baby, to raise his nose - his nose is raised - his nose is swollen. ϖ both components form a meaningful relationship with their counterpart: - the components meaning the meaning of the subject are words with close meaning, and the words meaning the meaning of the action are mutually synonymous: hard-hearted - hard-hearted - hard-hearted - hard-hearted;

- the components meaning the object are words with close meaning, and the components meaning the action are mutually synonymous: do not say lom-mim - don't rush.

- both components do not form a semantic relationship with their alternative: to raise to one's head - to make a noise, to go to the pinak - to immerse oneself in imagination.

In the three-component view of the two-phrase synonym nest:

- one alternative component is the same word, the other two components do not form a semantic relationship with their alternative: the breath of his mouth escaped - his mouth reached his ear;

- one alternative component is the same word, the second alternative component is mutually synonymous, the third alternative component does not form a semantic relationship: joy does not fit into the world - joy does not fit into the universe;
- two components are the same word, one component does not form a semantic relationship with its alternative: his chest rises like a mountain - to raise his heart like a mountain - his heart is like a mountain 'took off;
- all components are different words, one of them is synonymous with its alternative: to raise dust before the herd - to beat the drum before the wedding;
- all components are different words and they do not form a semantic relationship with their alternative: to make a needle like a needle - to make an elephant out of a fly;
- one component of the following four-component synonyms combining into a two-phrase nest is the same word, the remaining components are different words and they do not form a semantic relationship with their alternative: to get out of one collar - one soul, one body to be.

2. Slots with three phrases. All the following phrases that form such a synonymy nest will have two components. In this:

- one component in every three phrases is the same word, and such a component is often a noun, partly an adjective, a number, and other word-components:

a) has a close meaning: - all three phrases have a close meaning: one mouth - one shingle - one pinch, to go astray - to lead astray - to hit astray - to lead astray; - in the second and third phrases, it has a close meaning, the component in the first does not form a semantic relationship with the others: time is time - time is time - mood is time.

b) does not form a meaning-relationship: to reach a climax - to ride to a climax - to ride to a climax - to climax - to climax, to give life - his soul was cut off - his soul came out. One component in two phrases is the same word, and as such a component comes a noun and an adjective. The above alternative component of the third phrase does not form a semantic relationship with them. Other word-components are: a) has

a close meaning: to open the sea - the sea opened - the mood was warm - to make the mood warm - the mood was warm - to make the mood warm; b) does not form a meaning-relationship: mood is broken - tabi tiriq - tabi khira, tinkasi kuridi - to dry up tinka - to exhaust - to exhaust - to exhaust.

- One component in the first and second phrase, as well as in the second and third phrase is the same word, the second phrase connects the first phrase with the third phrase in terms of lexical content. So, a component of the second phrase is a component of the first phrase, and a component of the third phrase with the second component is the same word. Other word components in such expressions are:

a) the first phrase and the second phrase have close meanings: to get on one's nerves - to get angry - to get angry - to get angry;

b) such a component of the first phrase has a close meaning with its alternative in the second phrase, as well as such a component of the third phrase with its alternative in the second phrase: ichi gash - kongli gash - kongli khira;

c) such a component of the first phrase has a similar meaning to its alternative in the second phrase, such a component of the third phrase has an opposite meaning to its alternative in the second phrase: to rest - to rest - to rest.

- All three phrases do not form a meaning relationship: dongi went - dongi came out - to make a name - to make a name, to make love - to make love; - Both components of all three phrases are different words: from thread to needle - from miri to secret - from hair to tail.

3. Slots with four phrases. In the following synonymy nest, the noun component of the first and second phrases, as well as the verb component of the first and fourth phrases, is the same word, the remaining components are different words and do not form a semantic relationship: it is bitter - to make him bitter - he got bitter - his blood boiled - to make his blood boil - to get angry - to make him angry.

4. Phrases involving five phrases. The noun component of the first, second, third, and the verb component of the fourth and fifth of the following expressions forming such synonymy is the same word: to harm - to harm - to harm - to harm - to harm - to harm.

In terms of grammatical construction, phraseological synonyms can be initially grouped into two large groups: a. Grammatical construction is the same phraseological synonyms. b. Grammatical construction of various phraseological synonyms.

Grammatical construction is the same phraseological synonyms In this case, all phrases that are combined into one cell have the same grammatical structure. Its manifestations are as follows: 1. Synonyms have the same structure as a compound. The form of connection of the components of synonymous phrases is the same, as well as with which word of the category they are expressed: a) is formed from a verb with a noun:

- phrases with two phrases: to imagine - to go to the pinak, to get a way - to make a way;

- expressions with three expressions: to make love - to make love - to make love;

- expressions with four phrases: to fall behind - to fall from the trail - to fall from behind - to fall from behind;

b) is formed from a verb with an adjective: - expressions with two phrases: go big - talk big; - expressions with three expressions: to rise high - to prevail - to win;

c) is formed from a noun with a number: - phrases with two phrases: from one mouth - from one voice; - phrases with three phrases: one mouth - one shingle - one pinch. d) is composed of verbs with nouns: - expressions with two expressions: the white and black of the eye - the pupil of the eye; - phrases with three phrases: from thread to needle - from miri to secret - from hair to tail.

2. The form of grammatical connection of the components of synonymous phrases is the same, but the words of which category are expressed differently.

a) one is composed of an adjective and a noun, and the other is composed of a number and a noun: yellow baby - one money;

b) one is composed of a noun and a verb, and the other is composed of an imitative word and a noun: not to say anything - not to say something [3; 48].

The form of connection of the components of such phrases is also different, as well as with which word of the category they are expressed:

1. One is composed of a noun and a verb, and the other is composed of an adverb and a verb: fly to the wind - get lost.

2. One is an adjective and the other is composed of a noun and a verb: to love - to cheer.

3. One is made up of a pronoun and a verb, and the other is composed of an imitative word and a verb: to go to san-man - to go to adi-badi.

Thus, phraseological synonyms have their own characteristics in the English and Uzbek languages, and they are close in meaning to each other, as in words, but they mean "additional" is distinguished by its meaning, modernity, characteristic of a certain style.

Phraseological antonyms. Antonymy is one of the phenomena determined on the basis of the semantic relationship between language units, and it occurs in phrases as well as in words. Defining antonymy, on the one hand, leads to a deeper understanding of the lexical meaning of phrases, secondly, it helps to distinguish between the meanings of one phrase in polysemy, and thirdly, it is useful in defining synonyms.

It is easy to determine the antonymy between phrases, all lexical components of which are expressed by different words: to ask a question - to answer, to hit the ground - to raise to the sky. Both words in the first antonyms are components, and the first word components in the second antonyms are mutual antonyms. The first lexical components included in the following antonym phrases are the same word, and the second lexical components are antonyms: wide-hearted and narrow-hearted. It seems that the antonymous word-components in the composition of antonymous phrases play a mutually important role in the fact that these phrases are mutually antonymous. But not all antonymous phrases contain antonymous word-components. Antonym is defined on the basis of the dictionary meaning understood from the phrase as a whole. As in synonymy, the antonymic relationship is determined separately for each meaning in polysemantic expressions. A

polysemantic expression may have an antonym in one sense, but not in another. For example: only the first meaning of the five-meaning answer to the monosemantic phrase to ask a question is an antonym [28; 60].

Phraseological polysemy. The ability to mean more than one meaning is a characteristic of language units, and it is also found in the prepositional part of phrases. Most of the semi-semantic expressions have two meanings, there are many expressions with three meanings, and expressions with four or five meanings are rare. For example, the phrase "even if a sword comes to his head" has one meaning, "he is smart enough" has two meanings, "to put it on his neck" has three meanings, and "to catch" has four meanings.

In phraseological polysemy, as in lexical polysemy, the main meaning and artificial meaning differ. Lexical polysemy, the main meaning is equal to the correct meaning, and the artificial meaning is equal to the figurative meaning. Phraseological polysemy, on the other hand, has both a primary meaning and a figurative meaning, because any phraseological meaning arises as a superimposed, figurative meaning. In a polysemous phrase, its meanings are mainly derived from the second one. The meanings of some phrases do not serve as a basis for one another, each one is formed independently, each time it is born on the basis of obtaining a different image from reality. For example, the expression "put both hands up to the nose" has two meanings: a) without receiving anything in return; b) being idle and not engaged in any useful work.

These meanings are not related to each other, because they are based on different images and different realities: in the first one, going with a busy hand and returning with an empty hand. In the second case, do not keep your hands busy. The fact that phraseological expressions do not grow from each other can sometimes be explained by the participation of word components in the phrase in different lexical meanings. For example: the phrase to come to mind has two meanings:

- 1) to think, perceive, understand;
- 2) restore in memory.

The word "imagination" in this phrase is used in the first phraseological sense with the meaning of thought, thought, and in the second phraseological sense with the meaning of memory.

Phraseological homonyms. The phenomenon of similarity in form between linguistic units - homonymy - also exists in phraseological units. Phraseological homonymy usually occurs between two phrases: to raise one's hand. Here, homonymy occurs between phrases and phrases, the given phrases are equal in all alternative forms: kol kotardim - like kol koterim. Accordingly, these two types can be called homonyms. Usually, one variant of a multi-variant phrase is equivalent in form to a single-variant phrase: as if the sentence touched.

Similarity of form also occurs between some variants of two multi-variant phrases: to stand on the word - to stand on one's word, to stand on one's word and to stand on one's word - to stand firmly on one's word. The next two types of homonymy are essentially equivalent to the phenomenon of omoform.

The lexical composition of homonymous expressions is of two types: a. One component of each phrase is a phrase, and the other component is the same word. For example: the verb components in the right-hand phrases are represented by homonyms: the first phrase contains the antonym of the quality of the negative phrase, and the second phrase contains the antonym of the noun noun. b. All the components of both phrases are the same words. There are two cases:

a) Words in phrases have different lexical meanings. For example, the verb components take part in the phrases "to rest" and "to rest" with the same lexical meaning (dam - air, wind; rest - rest).

b) The words in the phrases have the same lexical meaning. In the interpretation of such homonymy, one cannot rely on word-components, it relies on the reality underlying the phrases, on the image derived from this reality. For example: the word-components of the phrase "intestinal rupture" have the same lexical meaning, but the basis of these phrases is a different image: in the first phrase, it is as if the intestines were torn out from laughing hard and continuously, and in

the second phrase As a result of not eating for a long time, the intestines are thinned and ruptured.

Phraseological paronyms. In addition to being equal in form, there is also a phenomenon of formal proximity among expressions. On this basis, we can talk about phraseological paronyms and phraseological paraforms. Sometimes phrases differ only by two-word components in their lexical structure, and these different word components are similar to each other. Two expressions with such closeness of form are called phraseological paronyms. For example: not to enter the dream of seven sleeps and not to see in the dream of seven sleeps; his heart was breaking and his heart was breaking.

Linguo-culturology has been formed between linguistics and culturology, learning the history of the formation of peoples' cultures and its aspects of language. Linguo-culturology is recognized as a new independent science studying linguistic units reflecting national cultural meaning.

According to Ikromov's theory, language is an invaluable treasure of the spirit and culture of the people, the national culture of the people [2, 22]. It involves the relationship between the inner and outer personality, so each language represents the will and vision of the people that it belongs to. In other words, language as the main reflection of national traditions serves as a mirror to see, understand and perceive the nation's world.

Taking into consideration the role of the phraseological unit of the language in the formation of consciousness of each society [3], preservation and expression of the national cultural values of the society, we try to look at the human nature of the English language materials, and thus understand how the language depends on the culture of the nation and its culture.

In English, the word "a black sheep" has a very strong negative color, which means "stain of the family". In ancient times, people regarded the black sheep as a symbol of black spot and according to the traditions of a "black sheep" family of females, they were used for children who behave inadequately: ... like her father, she was, she said, the black sheep of the family. She had never been able to believe

anything that was appealed to her as reasonably. It is also clear that the "a black sheep" phraseological unit is specific to the English people, and its appearance is also apparent.

We know there are always black sheep in every family. And the union is bound to have them. In English, words that refer to different human characters are characterized by animal names. As long as a person lives in a certain environment, his environment is affected by that environment. Human beings may change in the context of their own characteristic influence in a particular environment, moving towards negative or positive. For example, there are many phrases that describe the human nature of the word "bird". Interestingly, though, the same word "bird" is used, but the meaning of these words varies. They will be examined using illustrations from literature: The gay bird - the brilliant man. She is a gay bird. I have never seen her in a miserable situation. Old bird - Experienced, cautious.

But capitalism is a tough old bird and it does not die easily. A downy bird - Cunning. Hilda, you're the downiest bird - I beg your pardon, the cleverest woman I've ever met.

In the phraseological units, representing the human nature of the Uzbek language, it also reflects the culture, traditions and lifestyle of the Uzbek people directly.

For example, there are several expressions about one of the Uzbek national costumes, which is the main attribute of the Uzbek skullcaps, and these phraseology units are often used in verbal and literary fiction. Take the head "(take) his head" ("take his head") against the people who do something rude in the Uzbek language. Get your head off (...) Take the head - Do something that you can do and rude. If you say "take up your fight," you'll get too many. You also have to drive poor children out of their warm holes.

We can give you another example with the same word, which is a component of the tattoo. His Infant (s) is half - Shod Aries, anxious, indifferent. The Master's work is large, his bread is all over, and he's wearing ...

Moreover, the phrase "narrow cape" in the Uzbek language means a difficult situation. This skullcap in the phraseological unit reflects the Uzbek national culture, since in Uzbeks, especially in men, there is no skullcap, and the significance of this component is reflected in this phraseological unit.

As emphasized by N. Amosova, the units of the language are connected with the historical events and the history of that nation [1]. This is the case of the phraseological units representing the human nature. We know that in the history of the khan's period when entering the khan's or the queen, the bourgeoisie was bowed. This is a sign that they are directly subordinated to their khan or queen, in other words, obedience to them. We have been convinced once again that language and culture are closely interconnected with the above arguments.

In the article the role of the English and Russian phraseological units as a means of national cultural reflection is revealed. Specific peculiarities of the English and Russian phraseological units, reflected in imaginative thinking of the nation, were considered by the authors. In the article examples of the English and Russian phraseological units are shown. English and Russian phraseological units on various topic from different sources are analyze. In conclusion, the authors emphasized that phraseological unit is a means of national culture reflection and the most valuable source of information about the culture and national character of the nation.

Globalization processes in the modern world contribute to the international relations development at economic, political, cultural, and diplomatic levels and play an important role in the study of foreign languages.

The formation of students' intercultural competence is one of the most essential components in the process of studying foreign languages. In the process of intercultural competence training, socio-cultural knowledge of students is developed. Studying of both foreign language culture and native language cultures contributes to the most successful preparation to the real intercultural communication of students and gives them an opportunity to see not only differences but also find common features in these two cultures. The most valuable sources of

information about the culture, national character, psychological peculiarities and mentality of the nation one can find in phraseological units.

Phraseological fund of the language gives students access to a vast spiritual wealth of the nation and at the same time it is the most important means of interaction and mutual understanding of people in the process of intercultural communication. As expressive means, idioms also enrich our speech. The phraseological units are embodiment of cultural and national peculiarities in a figurative way. The way of emphasizing the cultural and national peculiarities means «an interpretation of the figurative basis in a marked cultural and national space of the language community». Phraseological units very often reflect the peculiarities of the culture of the language they belong to; moreover they reflect history of that nation, their attitude towards world, stereotypes they believe in, etc. Furthermore, phraseological units usually are formed from national sayings, prejudices, and cultural traditions, and represent quite a large part of linguistics. Phraseological units are common to all languages of the world but have their unique form of expression. Their national — cultural specifics is shown in translation process.

Phraseological units, by means of their expressive form, transmit the meaning of the message with a high degree of emotional colouring, contribute to the development of students' speech activity, enabling them to express their own attitude towards the fact or phenomenon, thus forming in this way foreign language communicative competence skills. Motivation to the studying of foreign languages is also increased. Lessons become more interesting and meaningful. Phraseological fund of the language is the most valuable source of information on culture and mentality of the nation, because it preserves the ideas of people on myths, customs, ceremonies, rituals, habits, morals, behavior etc. B.A.Larin noted that phraseological units always indirectly reflect people's views, social order and ideology of the epoch [1; 43]. Phraseological units, reflecting a long development of the nation's culture in its semantics, store and transfer cultural attitudes and stereotypes, standards and archetypes from generation to generation. According to F.I.Buslaev, phraseological units are peculiar microcosms. They comprise «both the moral law, and the common

sense, expressed in a short saying, which were entrusted to the descendants by their ancestors». It is a soul of any national language, in which the spirit of the nation and its originality are expressed in a unique way.

Phraseological units as compound words can have more than two tops (stems in compound words), e.g. to take a back seat, a peg to hang a thing on, lock, stock and barrel, to be a shadow of one's own self, at Репозиторий КарГУ U.I.Kopzhassarova, A.Yu.Shipitsyna, A.A.Nurzhanova 40 Вестник Карагандинского университета one's own sweet will. Phraseological units can be classified as parts of speech (syntactical classification).

This classification was suggested by I.V. Arnold. Here we have the following groups:

a) noun phraseologisms denoting an object, a person, a living being, e.g. bullet train, latchkey child, redbrick university, Green Berets.

b) verb phraseologisms, denoting an action, a state, a feeling, e.g. to break the log-jam, to get on somebody's coattails, to be on the beam, to nose out, to make head lines.

c) adjective phraseologisms denoting a quality, e.g. loose as a goose, dull as lead .d) adverb phraseological units, such as: with a bump, in the soup, like a dream, like a dog with two tails.

e) preposition phraseological units, e.g. in the course of, on the stroke of

f) interjection phraseological units, e.g. «Catch me!», «Well, I never!» etc.

The use of the phraseological units in the framework of various activities and foreign language communicative situations provides communicative competence formation, contributes to the development of communicative skills, students become interested in studying phraseological fund of the language, which is the storage of historical and cultural values and reflect the national peculiarity of the language. Studying phraseological units in the process of teaching foreign languages plays an important role in intercultural aspect. Phraseological units are the reflection of national wisdom and life, national history, philosophy and collective experience of the people. It is a source of background knowledge associated with the history,

geography and lifestyle of the people, the native speaker. The analysis of various aspects of the content, the form and the function of phraseological units gives all the reasons for singling out the phraseological units meaning as a linguistic category alongside with the lexical meaning.

The notion 'invariant of information' is important for phraseological units meaning. A.V.Kunin follows I.S. Narsky and considers invariant of information as «something which is constantly preserved in the process of transformation of information». phraseological units contain information as a generalized conscious reflected form of objects of reality, expressed by means of language signs. In the process of defining phraseological units meaning it is important to take into consideration that PUs are not made up according to generative structural-semantic model of variable word combinations, as it is not possible to predict, which feature of the prototype will be the semantic basis of the next phraseological units, and whether it will be created at all.

As A.V. Kunin, we also consider that phraseological unit's meaning is an invariant of information, expressed by semantically complicated, discrete language units, which are not formed by generative structural-semantic models of the variable word combinations. V.N.Teliya claims that the phraseological fund of the language is «a mirror in which the lingual and cultural community identifies its national consciousness». Phraseological units impose a special vision of the world, situation to native speakers [1; 82].

Phraseological units often expressed specific features of people mentality, traditions and customs of the people: for example, in Russian *перемывать косточки* (to gossip — the origin of this phraseological unit is connected with the existence of a Slav ceremony of the so-called secondary burial in the ancient time. It was carried out a few years after the funeral to sanctify a dead person and to remove a paternoster from him. Before the ceremony of the secondary burial the dug-out remains were washed up. That was accompanied by sharing the memories about the dead man, an assessment of his character and acts etc.), *из полы в полу* (from hand to hand — this was a custom at a horse sale) [2], *вывести на чистую воду* (to expose — the

water always had an exclusive value in Russian national beliefs and ceremonies. It is still possible to hear many stories and legends about wonderful healings by means of water in the villages of Russia.

In order to heal a person water surely should be clean, fresh and transparent) [3.]; in English a baker's dozen (according to the ancient custom, bread tradesmen received thirteen loaves instead of twelve from bakers, and the thirteenth loaf was taken into an income of tradesmen); good wine needs no bush (according to the ancient custom, innkeepers hung out ivy branches meaning that there was wine on sale) [4]. One should know that imaginative thinking of people is often special, it is reflected in a phraseological units and sometimes creates opportunity for comparisons and metaphorical representations for the people of different cultures and makes the phraseological unit the national phenomenon of each culture [5, 148]. Within phraseology researches, there are two positions of viewing phraseological units' national peculiarities. In most cases, national-cultural specificity of phraseological units is determined in the process of interlingual relations. This approach can be called comparative or contrastive. Another point of understanding national specifics of idioms is connected with national spirit, specific features inherent to a certain nation without comparison with other languages. It should also be noted that in each language, there are idioms, which are perceived by speakers of that language as their own. They are purely national phraseological units. In phraseological units only one of the components has all the forms of the paradigm of the part of speech it belongs to e.g. to go to bed, goes to bed, went to bed, gone to bed, going to bed , etc., the rest of the Репозиторий Каргу Reflection of nationalculture in phraseological... Серия «Филология». № 4(76)/2014 41 components do not change their form.

Phraseological unit is more complex language unit, than a word, in structural and in semantic spheres. However, for majority of them functional vicinity to word is characteristic. Semantic wholeness is a constancy of components. The structure of the phraseological units defines other important peculiarity of the phraseological unit approaching them with. This means that in system of the language, they exist as

readymade units in they are not made, but are extracted from memory and are used in the lexical meanings, grammatical forms and functions, which are to express. Phraseological units of both English and Russian languages have a long history; include a significant amount of international words and idioms, related to human knowledge about the surrounding world. There are phraseological units in the Russian and English languages with a similar conceptual semantics which are not as numerous as the phraseological units with the phraseological equivalents in the other language. So, a phraseological unit is a word-group or a sentence with full or partial transformation meaning and with stability at phraseological level.

The classification system of phraseological units suggested by academician V.V. Vinogradov is based on the degree of semantic cohesion between the components of a phraseological unit, where the criteria is akin to the one in Bally's classification. The more distant the meaning of a phraseological unit from the current meaning of its constituent parts, the greater is the degree of semantic cohesion. The given typology, worked out on the material of the Russian language, was widely used by phraseologists for describing phraseological systems of other languages, including English. According to Vinogradov's classification, phraseological units are divided into three big groups: phraseological fusions, phraseological unities and phraseological combinations. The sources and origin of phraseological units in modern English and Russian languages can be similar.

The main source of phraseological unit is the Bible. Bible is the main literal source of phraseological units. Over the centuries Bible was a widely read and quoted book in England. Number of scriptural constructions and expressions is so high that it is not an easy task to collect and to count them. The following biblical expressions are used in contemporary English: The apple of Sodom — красивый, но гнилой плод; обманчивый успех; Can the leopard change his spots? — букв. Может ли леопард переокрасить свои пятна?; Горбатого могила исправит. The English phraseological units cannot be translated into Russian language word-for-word, otherwise it will lose its expressiveness and linguistic curiosity. Here is one more interesting example Rus. «намылить голову» in English would be: haul

somebody over the coals. The Russian language has its own psychological, sociolinguistic peculiarities, that's why the phraseological units can't be translated word-for-word: плясать под чужую дудку — come under somebody's influence, submit to the influence of somebody; English to lock the stable door after the horse is stolen, to ride the high horse (means to behave a superior, haughty way), to show one's teeth (to take a treating tone, show an intention to injure), to wash one's dirty linen in public (discuss or make on public one's quarrels) Rus. «выносить сор из избы» because Russian people used to live in the houses called «izba». To carry coal to Newcastle — возить товар туда, где его и без того много; ехать в Тулу со своим самоваром; заниматься бессмысленным делом (Ньюкасл — центр угольной промышленности) it means to do unnecessary thing. There have been suggested several classifications of phraseological units.

L.P.Smith suggests the classification in accordance with those sources, from which the English language adopted phraseological units. He distinguished idioms, derived from the language of sailors, fishers, soldiers, hunters as well as he pointed out idioms, concerning different kinds of domestic and wild animals, birds, nature phenomena; idioms concerning agriculture, kitchen, different kinds of sport, art, parts of human body, etc. L.P.Smith there is no clarification of the semantic structure. To him, the persistent word combinations, determined as «idioms» is of interest mainly because they are «verbal anomalies», «which break grammatical or logical rules [6]. At the same time, Smith tried to demonstrate wealth and multiplicity of English phraseology, to determine from which sources it has penetrated into the general language.

L.P.Pastushenko suggests naming such multitude of phraseological units combined on the basis of their logical-subjective, communicative commonality which cover the peculiar sphere of knowledge as phraseo-thematic area, she gives the following classification: 1) firearms; 2) fighting or hostilities; 3) military symbolism; 4) shooting or firing; 5) soldier, rank; 6) guard duty; 7) military tactics [7]. There are following examples of such phraseological units: дать шпоры — spur on; бедный родственник — a poor relation, i.e. a humble person who depends on

others; go nuts — рехнуться; hit the high spots — говорить о главном; обращать внимание на самое существенное. Phraseological units in the compared languages can have the same meaning, however, they are based on different images with the features of national character, a typical example of this phenomenon are phraseological units ездить в Тулу со своим самоваром and carry coals to New castle, including national-specific toponyms [8].

Phraseological units originate from various sources:

1) legends, traditions, religions, narrations and beliefs of the English folk. Here the following phraseological units can be referred: to beat the wind — to waste time, to be busy with vain work; to show the white feather — to show timidity (a white feather in a tail of fighting cock was a sign of bad breed); to leap apes in hell — to die as an unmarried woman (according to old English narrations old unmarried women were intended to leap apes after their death);

2) English realias: blue stocking — learned woman (one of English admiral Boscawen's literary meetings in the 18th century in London was called «the meeting of blue stockings», because scientist Benjamin Spelling flete came in blue stockings); blue book — reference book that contains surnames of persons who occupy state posts in the USA; to carry coals to Newcastle — to do something absurd (Newcastle is the centre of English coal industry);

3) personalities of English writers, kings and scholars: King Charles' head — obsessive idea (according to Charles Dickens' novel «David Copperfield»); Queen Anne is dead — nothing new; a Sherlock Holmes — a detective; a Sally Lunn — sweet roll;

4) historical facts: as well be hanged for a sheep as for a lamb — if one is to be executed because of stealing a sheep, so why not steal a lamb (an old English law according to which one who steals a sheep is executed); the curse of Scotland — nine of diamonds in cards (the card is called in honor of the resemblance with the blazon of Duke Stair, who hated Scotland);

5) fables and fairy-tales Fortunate's purse— purse full of money; the whole bag of tricks — very sly;

6) family relations: henpecked husband — a man habitually subdued by his wife; a marriage portion — a bride's dowry, to marry a fortune — to take as a husband a rich and well-respected man, Miss Right — smb.'s future wife, Mr. Right — smb.'s future husband;

7) seasons and weather: rush season — period when people are especially busy doing something; out of season — not available for sale, out of point, not in a proper place; settled weather — period of calm weather, free from storms and extremes; under the weather — ill.

Phraseological units of different subcultures have their own specific characteristics, reflecting the imaginative thinking of the people. The national features of English phraseological units are qualities such as courage, bravery and nobility: fight the Kilkenny cats (отчаянно драться); share one's last crust with smb. (делиться последним куском хлеба); bear the brunt of smth. (принять на себя главный удар), kind hearts are more than coronets (доброта в людях ценится выше, чем их общественное положение); and for Russian culture — sacrifice, heroism and dedication of the Russian people: or chest in crosses, or head in the bushes; it did not disappear; a hero falls — raise, a coward falls will be crushed; the stomach to spare no [9]. Imaginative peculiarities of the notion «heroism» in English and Russian phraseology often contain descriptions and comparisons of feats, enemies, heroes: brave as a lion (смел, как лев); firm (steady) as a rock (крепкий, как скала); a tough nut (крепкий орешек) [10].

However, there are characteristic differences of feat's imaginative content in compared cultures. For example, in the Russian culture heroic feats are often made for the sake of the motherland: the Motherland is a mother, be able to defend it, the first thing in life is to serve the Motherland; for the Motherland not sorry and life; the patriot is able to make any exploit. Moreover, in Russian culture special attention is paid to idioms related to the feat: где наше не пропадало; двух смертей не видать, а одной не миновать; от смерти на волосок; очертя голову; риск — благородное дело. And in English culture there are more expressions and idioms conveying the meaning of overcoming difficulties: to go through fire and water

(пройти сквозь огонь и воду), to drink the cup to the end (выпить чашу до дна), batten down the hatches (готовиться к худшему; закрывать все люки на лодке перед штормом), beat one's brains out (ломать голову над чем-либо; сильно трудиться, чтобы добиться чего-либо) [11].

Here is an example of phraseological equivalence: the Russian unit « » and the English phraseological unit «cast (throw) a stone (stones) at smb (somebody)» are characterized by common semes «a person», «a person's action», «human relations», semes, depicting such actions as «to accuse smb», «to slander smb», negative evaluative seme and the emotive seme of disapproval. Both idioms belong to inter style units and are deprived of expressive seme. So we can consider them full semantic equivalents. At the same time some differences may be typical of the componential structure of Russian and English unit phraseological meaning. In the first place such differences may be observed in their connotations, first of all, in their functional stylistic and emotive components.

We can also observe some minor partial differences in the seme structure of their signification-denotational micro components (according to Reichstein in this case we meet with ideographic synonyms and hyper hyponymy), i.e. we observe the presence of one or several additional differential semes both in the Russian and the English phraseological units. In this case three connotational Репозиторий КарГУ Reflection of nationalculture in phraseological... Серия «Филология». № 4(76)/2014 43 components — emotive, expressive and functional-stylistic — may differ or coincide. Such partial divergence with close resemblance is typical of semantic analogues. English idioms, devoted to the industry, represent a variety of images, expressing the love to work.

The exceptions are the image of the horse: work like a horse (this comparison is characteristic for many languages and reflects the people's view to the difficult role of horses in agricultural society) and the image of the bee: hardworking as a bee- as brisk as a bee (bee is a sacred insect according to mythological and biblical views. 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 [13; 210].

The specificity of the English and Russian phraseological units may reflect the history of the nation, peculiar traditions, customs, and national character. For

example, phraseological unit *сама себя высекла* (ironic) is about a man who runs into trouble, which he makes himself and by his own words and actions caused harm to himself. It is properly Russian phraseological unit which occurred in the middle of the XIX century in the N.V Gogol's comedy «The Government Inspector» [14: 105].

The phraseological connected with popular beliefs, folk legends, superstitions, customs and traditions: *halcyon days* (мирное время, спокойные дни) — it was believed that the kingfisher laid its eggs and incubated for fourteen days, before the winter solstice, on the surface of the sea, during which time the waves of the sea were always unruffled; *an unlicked cub* (желторотый юнец, молоко на губах не обсохло) — according to medieval tradition, the bear cub is misshapen and imperfect till its dam has licked it into form; *dogs howl at death* (собака лает — жди беды) — a widespread superstition in Britain; *the hair of the dog that bit you* (клин клином вышибают, здесь: подобное лечится подобным) — a small measure of drink, intended to cure a hangover, in allusion to an ancient notion that the burnt hair of a dog is an antidote to its bite; *a bird of ill-omen* (пессимист) — based on the ancients thought that some birds indicated good luck, and others evil; *sure/care/curiosity killed a cat* (не работа старит, а забота/много будешь знать — скоро состаришься) — English popular belief that a cat has nine lives, but care can wear them all out.

Also phraseologisms related to religion and church, taken from the Bible that was extremely popular in Britain over the centuries: *a leopard cannot change his spots* (барс не может сменить свою пятнистую шкуру/горбатого могила исправит) — taken from King James Version of the Bible; *a fly in the ointment* (ложка дегтя в бочке меда) — in earlier times, ointments were creams or oils with a cosmetic or ceremonial use and substances one was anointed with; *sick as a dog/cat* (очень больной) — the Bible speaks of dogs «returning to their vomit again», *poor as a church mouse* (очень бедный) — in a church there was no cupboard or pantry, where mice most do congregate; *separate the sheep from the goats* (отделить овец от козлиц/отделять, отличать важное от второстепенного) — derives from Miles

Coverdale's Bible, 1535. Some phraseological units that reflect character traits especially particular to British people: if wishes were horses, beggars would ride (будь желания лошадьми, нищие ездили бы верхом) — tells about self-criticism of British people, first arouse in the published works of William Camden in the 17 th century; on the pig's back (на коне, успешный) — denotes British striving for success and wealth, has Irish origins; enough to make a cat laugh (и мертвого рассмешит) tells about British sense of humour; to be a bear for punishment (идти напролом) signifies the courage and independence of British people; stalking horse (подставное лицо) — reveals nation's disapproval of cheating.

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 [15: 725]. 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.

In conclusion it should be noted that the phraseological units directly (in denotation) or indirectly (through the correlation of the associative and figurative basis to standards, symbols, stereotypes of national culture) bear cultural information about society and the world.

CONCLUSION

In modern linguistics, the study of language in terms of its essence, the communicative, linguo-cognitive approach to language is gaining ground. The study of the essence of language provides an opportunity to gain a deeper understanding of the spiritual heritage, history, national values, cultural and spiritual riches of any nation. The relationship of language and culture, the understanding of national mentality creates the need for in-depth and scientific study of the essence of language, its communicative function. Socio-economic and intercultural relations between the peoples are also developing rapidly. In the process of shaping the relations of peoples, the use of other languages and the study of languages are increasing. Learning other languages allows you to study the culture of that nation, to feel it, if possible. In this sense, the study of the interaction of language with culture has recently become an extremely topical issue. At the same time, a special field in linguistics, called lingvoculturology, appeared as an object of study. Linguoculturology, which began its development in the 90s of the last century, has become one of the most relevant areas of modern linguistics. Linguoculturology studies and scientifically substantiates the interaction and interaction of language and culture, as well as the mentality of language and people, national identity. In this respect it is interrelated with the science of culture and language.

1. In linguistics, phraseology was formed as a separate field. Several phraseological dictionaries, textbooks and training manuals have been created in this field. The content of the field of phraseology has expanded.

2. Despite the fact that several words are included in the composition of phraseology, they are united by a single figurative meaning and express emotional expressiveness.

3. In addition to emotionality, the phraseological units also contain the customs, culture, way of life and national mentality of that people.

4. Phraseological expressions differ according to their form and meaning, etymology and modernity, and speech styles. Their polysemy shows that they have many meanings.

5. There are two types of phraseological synonymy: phrase and phrase, phrase and word synonymy.

6. In order to prevent repetitions and increase the effectiveness of the idea, a phraseological expression is used as a synonym for the word.

7. Word artists widely and appropriately use phraseological homonymy, phraseological antonymy, phraseological paronymy to create word games. 8. The general meaning of phraseological units consists of two components: expressive evaluative color and functional stylistic color.

9. Phraseological expressions appear in connection with life events, socio-historical events, and become obsolete over time. Outdated phraseological units are used to give the spirit of the depicted period and to individualize the characters' speech.

Linguoculturology is a scientific and practical study of the national-cultural meaning (semantics), semantic content and nuances of language units, the relationship of language and culture, the problems of language expression of national culture. The German linguist W. von Humboldt first expressed the relationship between language and culture in his works: "Human language lives by the way it conveys information about the subject. "Every language expresses the people, the way they belong." V.V. In her research, Vorobyova uses the term lingvoculturema, calling it a means of expressing linvoculturology, an inter-level unity, and expressing its difference from words. Linguoculturema is an inter-level unit that expresses and describes linguoculturology.

In addition to linguocultures (yazykovoe znachenie - nominative meaning, subject meaning), it includes segments such as national-cultural (non-linguistic cultural meaning). The word (sign-meaning) is considered as an integral part of lingvokulturema as a unit of language. If the word represents things in the language, lingvokulturema represents the world of the subject. Linguoculture is divided into the following types according to its expression in the language: It can be expressed by a word, sentence, term, phrase: Uzbek hospitality can express a paragraph and a whole text. Linguoculturema is a complex phenomenon in relation to language unity.

It expresses the expression of the language, the image, as well as the non-linguistic environment (situation, reality, existence. The cultural area) has a cultural meaning in the speech of any person who is fluent in the native language or other foreign language. , we cannot comprehend the content of it. We cannot comprehend the cultural phenomenon in the context of the text. In recent years, great importance has been attached to the study of the phraseological system of language from a linguoculturological, cognitive scientific point of view, as well as cultural enlightenment, national mentality.

Phraseological units are linguistic units that express information about culture, national mentality. The component of the cultural meaning of the phraseological meaning is the assessment of the attitude, which provides information about the national mentality, ethnoculture of a nation. In general, phraseology is a vivid expression of the way of life, culture, enlightenment, national mentality of a nation. Phraseological units are a source of information about the culture of a nation and a bright linguistic unit that expresses the national cultural self-linguoculture. It is well known that the primary meanings of phraseological units are almost lost or interpreted i.e. interpreted.

In this sense, phraseology is considered a secondary linguistic phenomenon. Some scholars consider phraseology to be a semantic phenomenon. Nevertheless, the word components of phraseologies are understood to retain their meanings and the background of linguocultural meaning is preserved. Of course, extralinguistic factors, including history, national values, national-spiritual heritage, customs, specificity of the region, realities, historical processes, etc., are involved in the formation and acquisition of meaning of phraseology. serve as factors. For example, phrases such as "throwing the skull to the sky", "when the camel's tail touches the ground", "the lover has become a cherry" have a higher denotative meaning than a signifier in the structure of meaning. The essence of their content is formed by the representatives of the language on the basis of their national-cultural values and their own system of national values. It should be noted that at the stage of modern development of linguistics it is expedient to study the national-cultural specificity of

phraseology, the expression of culture and values of the people. As recognized by many linguists, the phraseological richness of the language plays an important role in conveying the national-cultural identity of any nation and its expression, serves as a tool, because its content, in essence, is reflected in the national-cultural style. In this sense, the issues of national and cultural specificity of the phraseological system have become the subject of study of many linguists today. LI Roizenzon, a phraseologist from Samarkand, describes phraseology as "the most unique, complex and complex reality in human linguistic activity." VN Telia, on the other hand, is a phraseological structure of the language - a mirror - in which the national-cultural commonality is reflected, the understanding of national identity is manifested. It is phraseologies that encourage language representatives to understand and comprehend the world.

Linguist V.A.Maslova also said that "phraseological units in their semantic structure reflect the long-term process of development of folk culture, pass down, seal and record cultural stereotypes, standards, archetypes from generation to generation. In this sense, in the process of studying phraseology: from the general meanings of most phraseologies or the meanings of their components, the name of the national culture contains traces of its psyche, and it is expedient to study and identify them; 2) national-cultural information is stored in the semantic structure of phraseological units, exists, expresses their images about the world, as well as gives national-cultural color to phraseological units. 3) in the study of the national-cultural process of phraseology it is expedient to study the features of the cultural-national connotation.

In linguistics, the term non-alternative lexicon and its essence are widely used in linguoculturology. Without an alternative, the content of the lexicon cannot be compared with other lexical concepts of the language, nor can they be literally translated into another language. In the context of an alternative lexicon lies a national reality. The content of such lexicons reflects the names of national objects, customs, national costumes, national system, national dishes, national traditions, which do not exist in the culture of other ethnic groups, but are specific to the culture

of this particular nation: For example: English knocker - The word hammer-door hammer represents an element of British way of life, way of life, and Uzbek and Russian national culture, such a reality does not exist in the way of life. There is no Uzbek or Russian alternative to this reality. We call such words a lexicon without an equivalent. The peculiar formation processes of phraseologies distinguish them from ordinary word combinations.

The formation of phraseologies is also associated with linguistic and non-linguistic factors. The emergence and formation of phraseology is inextricably linked with such factors as, firstly, historical processes, social environment, socio-political life, politicalspiritual views, and secondly, linguistic, ie the grammatical rules of language. During the period of formation, phraseology, like lexicon, is subject to the internal laws of language, phonetic, lexical, semantic, grammatical requirements. The phraseological structure of the modern Uzbek literary language is historically and etymologically formed in different ways. Therefore, when talking about phraseological sources, it should be noted that they differ, firstly, from the phraseology formed on the basis of Uzbek reality, and secondly, from related and non-related languages. Since the issues of mastering and hiding phraseology are a topic that requires a broad and separate thinking, in this chapter (in general) we will limit ourselves to the description of phraseologies formed only on the basis of Uzbek reality.

In the scientific literature, such phraseologies are referred to as national phraseologies. Such phraseologies are characterized by the fact of life in Uzbek life and the image that arises from this reality. Many phraseologies are based on the socio-economic, political and spiritual, cultural life, life observations, geographical location, specific concepts of the Uzbek people over the centuries. For example, the phraseology of our language "throwing the skull to the sky" (to be very happy, to rejoice) is formed in connection with the national tradition of the Uzbek people. It is known that the doppi is the national headdress of the Uzbek people. It is on the basis of this nationalism that the phraseologism of "throwing one's skull into the sky" has emerged. When a person is happy, when he is happy with a positive event

or news, there are cases when he involuntarily throws his skull to the sky. This expression arose on the basis of the need to express such an *ottenka* of joy and happiness figuratively.

A number of phraseologies such as "sleeping with the *doppi* on the floor", "there is a person under the *doppi*", "halving the *doppi*", "narrowing the *doppi*", "*doppisi* in the temple", "*doppisi* *chambarak*" were also formed with the participation of the *doppi* lexeme. Let's talk about some of them: The phraseology that there is a man at the bottom of the *doppia* is ambiguous. It is not difficult to see from it that it means "one who conveys one's words in one way or another," "lightning," "one who speaks." That is why this phraseology means "to be careful", "not to speak everywhere". The phraseology of thinking with the *dope* on the ground means "thinking long and quietly," "thinking long and hard." In this case, the situation of putting the *dope* on the ground is associated with such a concept as "long thought, not in a hurry." The phraseologism of "putting the *dope* upside down", which has a negative connotation, is associated with the notion that the phenomenon of putting the *dope* upside down does not resemble the original of the thing. Therefore, this phraseology refers to a negative phenomenon in the form of "interpretation of one sentence from the original to another." When he says take the *dope*, the phraseologism of taking the head is used in a negative sense, expressing the phenomenon of "excessive", "excessive" work.

The nationality of such phraseologies is that they are associated with national concepts and objects. The lexemes that make up the phraseology are in fact Uzbek (all-Turkic). "The complexity of phraseology as a linguistic unit, the contradiction between its spiritual integrity and its separately formed form, inconsistency, inconsistency of actual and etymological meanings in a phrase make them difficult to use in speech." Hence, the formation of phraseologies takes place in different ways. Language possessors form figurative expressions based on the transfer of things similar to human character in order to express this or that action and situation. In the Uzbek language, a number of phraseologies of national character appear on the basis of local things and subjects. For example, the lexeme "car", which has long

been a means of transport of the Uzbek people, serves as a semantic base component in the formation of a number of phraseologies. Of these, the phraseologism of “pulling the cart evenly” means “equal, equal performance”. Usually the car has two strokes and only when both are pulled together does the car move straight, light and smooth. This is a proven case based on life experiences. This situation is likened to the activities of people, and it is pointed out that if everyone works equally and works equally, the result will be fair and positive.

Hence, the meaning of this phraseology is related to the same concept. The phraseology of “gray patch on satin shirt” is associated with the notion that it is not expedient to carry out such a process. Atlas is the most iconic of the national costumes, and gray is its reflection. The inconsistency between these two items, the inconsistency, is the basis for the emergence of the meaning of this phraseology, "a trivial defect spoils a good thing." Some national phraseologies are the product of a certain period, which reflects the socio-political, historical, geographical life of that period. For example, the emergence of Plato’s brain phraseology is associated with the name of the great Greek philosopher Plato (known in the east as Plato). He was a smart, wise, knowledgeable man. Based on this feature, intelligent, wise people are called the brain of Plato.

Some phraseologies are associated with geographical names. For example, the phraseology “left over from Afrosiab” is associated with the toponym Afrosiab, the oldest city in Central Asia. The feature of antiquity is taken as the basis for expressing the meaning of "the greatness of the age of men." The phraseology of our language "borrowing a bone from a dog" and living on a poor man's camel is a product of the time and life. According to B. Yuldashev, in the 70-80s of the century, the spirit of the time did not pass the number, to put on the agenda. , to open the gates of transparency, to put an end to astrology, to form a series of phraseologies such as the whole surface, the smoke inside.

Therefore, the first basis for the emergence of phraseologies are the need for life, socio-historical period, life experiences. Phraseologisms have not been studied in Uzbek linguistics in the field of modern linguistics, such as linguoculturology and

cognitive linguistics. Phrases are a multifaceted and multi-layered mental structure that reflects the psychological, cognitive-semantic and lingvoculturological aspects. The essence of phrases is the content that is socially or subjectively understood, reflects the important material, mental, spiritual side of human life, reflects the life experience of a nation with historical roots. Phrasemas are figurative, emotionally expressive linguistic units.

Phrases vividly express the spiritual-educational, socioeconomic, lifestyle and identity of the people. The study of the mechanisms of formation and use of phrases reveals the features of verbal thinking of language representatives, because it is in phraseology that a person's perception of things and events express a person's emotional-landscape. Accordingly, it is necessary to conduct a complex, conceptual-cognitive and lingvoculturological analysis of phraseological units, to determine the lingvoculturological essence of phraseological units, to study the issues of determining the national-cultural features of phraseological units. These studies include complex methods, including: component analysis method to determine the linguo-cultural meaning of the component lexeme in the semantic structure of phrases, comparativetypological method to determine their isomorphic and allomorphic features, crosscultural (cultural) analysis methods to determine the national-cultural features of phrases It is advisable to do so when used.

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