



IMPORTANT FEATURES OF SOME WORDS IN ENGLISH AND UZBEK

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Article history:	Abstract:
Received: September 24 th 2022 Accepted: October 24 th 2022 Published: November 28 th 2022	Choosing the concept of "property" as the subject of linguistic research, we could not leave out phraseological units and paremies in English and Uzbek, which are important for creating a holistic image of the object under consideration
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When choosing phraseological units, proverbs and sayings, we took into account the existence of phraseological units that express the concept of "property" not only directly, but also indirectly.

As a result of constant sampling, we divided them into 2 groups. The first group includes phraseological units and paremias that express property as a material state, and the second group includes phraseological units and paremias that describe wealth related to personal qualities and the value system of society. We divided each of these groups into thematic subgroups.

"Property" is a group of phraseological units and paremias that reflect the material state (the classification is based on the principle of the presence or absence of material wealth, as well as the laws and ways of acquiring and disposing of wealth), which includes 5 thematic subgroups.

- 1) To have property;
- 2) To dispose of "property";
- 3) Specific features of owning "property";
- 4) "Property" philosophy, rules of behavior.

"Property" is a group of phraseological units and paremies considered in connection with the personal qualities of people and the system of social values (the classification of material wealth is based on the contrast of spiritual values typical of the English and Uzbek mentality, the positive and negative sides of property, as well as the opposite attitude towards it) are represented by following groups:

- 1) Property and love;
- 2) Property is friendship;
- 3) Property is health;
- 4) "Property" is other values;
- 5) "Property" is power;
- 6) "Property" is oppression;
- 7) Conflicting assessment of "property".

In the analysis of phraseological and paremiological units representing the concept of "property" in English and Uzbek languages, we first divided them into the following groups.

1. To have property: **In English:** *to fall into possession of someone, to wallow in wealth, to have a great abundance of everything, to be sitting on a goldmine, to live in the lap of luxury (Kunin 1984), to make a fortune , to come into fortune, to be in funds, to be in cash, to be in the money (Litvinov 2003), to be a favorite of fortune (Lubenskaya 1997).*

In Uzbek: *farovon yashamoq, pul to'plamoq, boyib ketmoq, boylikni meros qilib olmoq, boy bo'lmoq, pulli bo'lmoq, tasodifan biror narsaning egasiga aylanmoq, puli oshib-toshib ketgan, anqoning urug'idan boshqa hamma narsasi bor, oltin koni ustida o'tirmoq, hashamatda yashamoq, to'satdan pul ishlab topish, pulli bo'lish, taqdir erkatoyi bo'lish, pichog'i moy ustida* and others.

These FUs (hashamatda yashamoq, ko'p pulga egalik qilmoq, pichog'i moy ustida) mean to be possessive. "Property" can be acquired in a variety of ways: by becoming rich (or simply riches), by inheritance, by marriage of convenience, and by acquiring the property of one's spouse.

2. Disposing of "property": FU is divided into 2 directions for this subgroup: a) to waste, b) to spend money correctly.

In English: a) *to be a money spinner, waste money, pour money down the drain, penny wise and pound foolish, pay through the nose, pay the piper, pay a heavy price for smth, pay in a fortune (Kunin 1984), spend money like water, spend/lose money hand over fist (Litvinov 2001);*

In Uzbek language: a) *isrof qilmoq, behuda sarf qilmoq, pulni sovurish, to'qlikka sho'xlik, pullarni havoga sovurmoq, bir so'm qolmaguncha ishlatish, borni qadriga yetmaslik, pulni o'tkazmoq, ortiqcha to'lamoq, qiymatidan ancha ortiq to'lash, o'ta qimmat.*

The phraseological units of this group reveal the meaning of disgust, even hatred towards the person who did it.

b) to spend in the way of virtue: In English: *to get your money's worth, the smart money is on something, to spend money wisely (Longman Idioms),*



money spent, on the brain is never spent in vain (Modestov 2003), to get more bang for the buck - (Litvinov 2001);

In Uzbek language: b) *pullarni to'g'ri sarflamoq, ilmga sarflamoq, aql bilan sarflamoq, ehson qilmoq, pullarni donolarcha sarflamoq, o'sha pulga ko'proq yoki yaxshiroq sifatni olish, puldan oqilona foydalanish.*

Phraseological units in this subgroup have a positive meaning. They repeatedly emphasize the need to save "property" and encourage them to spend wisely. For example, according to the proverb, money spent on education pays off itself.

3. Features of having "property": In English: *money for jam, money from home, black money, hard-earned money, ill-gotten gains, a pretty sum of money, pennies from heaven (Kunin 1984), hush money, cheap money, easy money (Litvinov 2001);*

In the Uzbek language: *osonlik bilan boylikka erishmoq, tayyoriga-ayyor, noqonuniy ishlab topilgan boylik, mehnat bilan topilgan boylik, halol ishlab topilgan boylik, haromdan topilgan boylik, kutilmagan boylik, pora olmoq.*

The connotations of this group of phraseological units are mixed, there are negative and positive evaluations. "Property" can come easily, but often it takes a lot of effort to find it. In this case, it is possible to talk about honestly found property. Dirty, easily acquired possessions are not possessions.

4. "Property" philosophy, rules of behavior: In English: *money doesn't grow on trees (Kunin 1984), money to spare likes good care (Kuzmin 2001), money has no smell, never spend your money before you have it, take care of the pence and the pounds will take care of themselves, money begets money, waste not, want not (Raydaug, Whitting 1998), money breeds money, money makes money, money likes to be counted (Müller 1997);*

In the Uzbek language: *pul ham Xudoga ham sig'inish, pul sarflash, og'zi qiyshiq mulkdor, pulni pul topadi, ahmoq ketmon chopadi, hisobli do'st ayrilmas, boling ketsa ketsin, qadring ketmasin, boyning bojasi ko'p, boyning moli ardoqli, bandaning moli sadaqa bilan kamaymaydi, puling kuchli bo'lguncha, biliming kuchli bo'lsin, hunarlining hunari murodiga yetkazar, bizning zamonda boylik mo'minning qurolidir.*

Such phraseological and paremiological units in the form of proverbs can be transformed into normative axioms or unwritten rules of behavior that have an educational, instructive character.

These proverbs teach not only saving and increasing wealth, but also hard work and patience. It also provides information on some of the signs that can help you own property.

We divided the phraseological and paremiological units, which represent the concept of

"property", into the following thematic subgroups according to connection with the personal qualities of a person and the system of society's values.

1. Property and love: In English: *love lasts as long as money endures, (Kunin 1984), money is the sinews of love as well as of war, when poverty comes in at the door, love flies out of the window, love does much, money does everything, love doesn't mind a poor hut, if there is a loving heart, who marries for love without money, has good nights and sad days, he that marries for wealth sells his liberty, never marries for money, you can borrow it cheaper, a great dowry is a bed full of brambles (Modestov 2003).*

In Uzbek language: *ko'ngil mulki, mulkdorning sevgisi pul, yurak mulkiga aylanmoq, sadoqatli yor, baxt kulib boqmoq, boylikka uchgan, sevisga arzigulik mulkdor, katta qalin berish, qalb binosi, yuragidan joy olmoq, yuragining egasi, haqiqiy sevgi, muhabbat pulga sotilmaydi, chin sevgining tili bo'lmas, har dilning sevgisi bor, har kallaning xayoli, har dilning sevgisi bor, nafsini tiygan kishi sulton bo'lur.*

The above examples show that if there is no money, love ends quickly, because "sevgi kundalik hayotda urilib tugaydi". However, you should not forget the spiritual side, feelings, you can't marry for wealth, you should marry only for love.

2. Property is friendship: In English: *he that has a full purse never wanted a friend, an empty purse frightens many friends, a friend in court is better than a penny in purse, a friend in the market is better than money in the chest, a good friend is better than wealth, lend your money and lose your friend (Raydaug, Whitting 1998), they are rich who have true friends, when I lent I had a friend when I asked he was unkind (Modestov 2003), prosperity makes friends, and adversity tries them (Litvinov 2001).*

In Uzbek: *Mol do'sti (oldi-berdi qilib do'st bo'lgan), mulkiga jalb qilmoq, omonat mulk, omonat kassa, sadoqatli odam, boylikka almashmaydigan do'st, pulingga oshno, Jon do'sting jonidan kechsa ham, mol do'sting molidan kechmaydi, har kimni do'stim dema, tandagi po'stim dema, xoin xavfli bo'lar.*

According to these examples, wealth can be seen as a source of friends (the rich always have many friends), many of whom often pursue selfish goals. True friends are more valuable than any wealth, because they are there for a person and are ready to help at any moment, regardless of their financial situation.

3. Wealth is health: In English: *health surpasses riches, good health is above wealth, health is better than wealth, wealth is nothing without health (Modestov 2003), good health is a great asset (Mueller 1997).*



In Uzbek: *Aqli sog'lom, sog'u so'li, sog'liging - boyliging, taqvo qilgan banda uchun salomatlik boyligidan ko'ra yaxshiroqdir, sihat tilasang ko'p yema, izzat tilasang ko'p dema, bir anor ming dardga davo, sog' sog'ning qadriga yetmas.*

These examples show that health is more valuable than wealth, health cannot be bought; without health, a person will not need money, gold and other riches.

4. "Property" is other values (good name, virtue, intelligence, luck, happiness, children): In English: *a good name is better than riches, sell no virtue, to purchase wealth, better be born lucky than rich (Modestov 2003), money is not everything, not by money alone, happiness before money (Kunin 1984), riches serve a man, but command a fool (Kuzmin 2001), a fool and his money are soon parted, children are poor men's riches (Raidout, Whitting 1998).*

In Uzbek: *fazilatli joy (odam, kasb), aqldan ortiq boylig yo'q, omadi keldi, baxt qushi boshiga qo'ndi, qanotli odam, oltin yerdan, bilim esa kitoblardan qazib olinadi, pulni ko'p deb sovrurma, yo'q vaqti zor bo'lasan, o'ylamagan o'kinar.*

This group of examples shows the ratio of happiness to wealth, some things (intelligence, dignity, good name, children, happiness) cannot be bought with money.

5. "Property" is power: In English: *money governs the world, money makes the world go round (Litvinov 2003), money answers all things, money makes the mare go (Kunin 1984), money can build roads in the sea, money is better than my lord's letter, every man has his price (Kuzmin 2001), money talks, out of debt out of danger (Modestov 2003), a heavy purse makes a light heart (Kunin 1984), he who pays the piper calls the tune (Modestov 2003).*

In Uzbek language: *xalq mulki, davlat mulki, kuch birlikda, pulning kuchi, maymoq boy, boyga ishonsang, boring ketar, xonga ishonsang - boshing, boy ham boyga, Xudo ham boyga, bek gapirsa, bekniki ma'qul, xon gapirsa - xonniki.*

The above proverbs and sayings show that everything is subordinate to "property". Property appears in the mind as "all-powerful", "medicine for all diseases", a helper in any situation. These parts of folk proverbs and sayings become elements of thinking and are always present in it.

6. "Property" is oppression: In English: *muck and money go together, money burns a hole in the pocket, money often unmakes, the men who make it (Raydaut, Whitting 1998), honor and profit lie hot in one sack, money is the root of all evil (Bukovskaya, Valtseva 1985), where there's muck, there's brass. (Bukovskaya, Valtseva 1985), money is a good servant*

but a bad master (Kuzmin 2001), an abundance of money ruins youth (Modestov 2003).

In Uzbek: *zabtiga olmoq, zarar yetkazmoq, zulm zinodan yomon, boyning oshi - ko'zning yoshi, boy buvaning oshi bor, ichi to'la toshi bor.*

Analyzing phraseologisms in English and Uzbek, in this case, we find that property is the source of oppression. This may be one of the causes of war, "property is a good servant, a bad master". Having a large property, state - causes problems, depression, fear of losing everything.

7. Controversial assessment of "property": In English: *money is welcome though it comes in a dirty clout, to have money is a fear, not to have it is a grief;*

In Uzbek: *baxtsiz boylig, omadsiz mulk, boyning ishi - voy, boyga yollangan molli bo'lmas - molli bo'lsa ham, holli bo'lmas.*

The common understanding of idiom includes three main features: non-word, stable composition of components and idiomatic and idiomatycity; in turn, idiomatycity is characterized, firstly, by the revision of the meaning, and secondly, by its ambiguity, not being deduced from the values of the components (Baranov, Dobrovolskij 1999).

We analyzed 250 Russian idioms taken from the "Phraseological Dictionary of the Russian Language" edited by A.I. Molotkov, "Phraseological Dictionary of the Russian Language" edited by A.I. Fedorov, "Dictionary of Figurative Expressions" edited by V.N. Teliy, "Phraseological synonyms of the Russian language" under the editorship of V.M. Mokienko, "Russian Phraseology" by R.I. Yarantsev, "Russian Thought and Speech" by M.I. Mikhelson, as well as explanatory dictionaries listed in Appendix 1.

We will point out one important feature of the representation of phraseological concepts: the linguistic meaning in the dictionary and phraseology are far from the same thing. As for the vocabulary of the concept, the linguistic meaning actually corresponds to the categorical meaning of the clauses, while the idioms do not correspond to the clauses. In the characteristic linguistic sense we can speak of (thousands) millions, *"yengil pul topmoq, baxtli yashash, "pichog'i yog' ustida (go'yo, shubhasiz), oltinda cho'milmoq"*. The actual meaning and function of the named idioms in speech allows this to be done. When we say that millions work, we mean *"yengil pul topmoq, baxtli yashash, "pichog'i yog' ustida (go'yo, shubhasiz), oltinda cho'milmoq, anqoning urug'i, tovuqlar tilla tuxum qo'ymaydi"* We describe it as having different levels of wealth characteristics, such as duckweed seeds, chickens don't lay golden eggs.

Substantive idioms include: *"telba pul, oltin tog'lar, oltin kon, oltin buzoq, oltin tuxum qo'yuvchi*



tovuq, kosa to'la oltin, oltin yosh, sariq shayton". It should be noted that there are many obsolete idioms in the composition of phraseological units with subject meaning; in particular, the names of banknotes of various denominations; *"oq oqqush, sariq qog'oz, yashil qog'oz, qizil chipta, kamalak qog'oz"*.

Procedural idioms include idioms: *"pul topmoq, soxta pul yasamoq, oltin bilan yuvmoq, pul quymoq, cho'ntak (hamyon), oltin koniga hujum qilmoq"*.

Idioms meaning "sign (action) sign" mean *"uzun oyoq, boy qo'li"* (obsolete words).

Let's consider Russian idioms with the concept of "wealth" from the point of view of the quantitative relationship of linguistic meanings. In the corpus of idioms under analysis, there is approximately the same proportion of units of indicative and objective nature: the total is about 40% of each group. Procedural idioms account for more than half of 17%, and only one phraseological unit has an additional meaning. Thus, despite the equal shares of characteristic and objective meanings, the meaning of the attribute prevails, because it is the most relevant linguistic meaning. And in this regard, the phraseologism of the concept "Wealth" shows the same tendency as its lexicalization.

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