



Linguistic And Extralinguistic Factors In The Formation Of Phrases In The English And Uzbek Languages

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ABSTRACT

This article discusses the influence of internal and external language factors in the formation of English and Uzbek phrases. In both languages, the influence of habitat, flora, fauna and poultry, national costumes, food, and religious values on the formation of phraseological units is studied. It is argued that each of these phraseological units, which represent the national-cultural feature of different structural languages, can become a separate research topic.

KEYWORDS

Phraseology, phrase, national-cultural features, toponym, zoonyms, religious words.

INTRODUCTION

The formation of phrases of each language and their national and cultural peculiarities are characterized by the linguistic thinking of the speakers of that language, it is explained by the degree of ethno linguistic interpretation of the

perceived world, by the essence and significance of the natural being.

By the way, as a number of different values are used in human life on a daily basis, there is

a need to organize, categorize and verbalize them. In order to meet this vital need, new lexical units are created, words from foreign languages are mastered, and unique phrases of each language are formed.

Our comparative analysis of the English and Uzbek phrasal verbs reveals a number of commonalities in the formation of phrasal verbs, along with the characteristics of these languages.

THE MAIN FINDINGS AND RESULTS

Firstly, the influence of the space available in these languages and secondly, the importance of the national-cultural way of life and national-religious values of the peoples, we will consider such cases separately.

1. Each nation lives in a different place, some in the mountains, some in the deserts, some by the sea, some in the islands in the middle of the ocean, and some in the woods and valleys. It is also true that these environments have their own world and naming system. The participation of toponymic lexicon in the formation of phrases in language not only enriches the semantic reserve of language with new concepts, but also plays an important role as historical information. For example, in English: from China to Peru (literally, from China to Peru) “from one end of the world to the other” [1. p.98]; in the Uzbek language: puf desa Buxoroga uchmoq (if say something suddenly, fly to Bukhara), means “deposit”.

“Other women were placed on porches, in small dirty trays, “puf desa Buxoroga uchadigan” (if say something suddenly, fly to

Bukhara) If the tahir is spread on the left side of the bread, worms, sorghum and teeth, a sticky stalk is pulled, which is difficult to pull out even with a pliers [2.p.133]

In English based on a historical event to meet one’s Waterloo (literally, to meet in Waterloo) The phrase is associated with the defeat of Napoleon Bonaparte in Waterloo, Belgium, and the end of his military rule in Europe “oxirgi mag’lubiyatni boshdan kechirish” (experience the last defeat) phraseological meaning.

“A Communist world will be unified, organized world, armies and navies rendered obsolete will be disbanded. Grim war will meet It’s Waterloo. (W. Foster, “Toward Soviet America” Ch. V) [3.p.134].

In the Uzbek language, in order to show that a place is not far, a fool in the valley is called “ahmoqqa Quva bir tosh” (For foolish Kuva is a stone), In Tashkent, the phrase “ahmoqqa To’ytepa bir tosh” (For fool Toytepa is a stone). Continuing the examples, Asakasi ketadimi? (Will Asaka leave?) in the sense of “what is lost”, onasini Uchqo’rg’ondan ko’rsatmoq”(to show his mother from Uchkurgan) The toponyms Kuva, Toytepa, Asaka, Uchkurgan in the phrase “give up your manners” became the basis for the formation of new phrases in the Uzbek language. Or, in English Sodom and Gomorrah (The city of Sodom near Palestine, covered with the Dead Sea, is associated with biblical mythology, means “bad place” In Uzbek, the phrase “So’rab-so’rab Makkani topmoq” (find Mecca by asking) comes from the toponym Makka, the center of Islam.

The importance of the Roman toponym for the English people can be seen in the following series of phrases:

Fiddle while Rome burnst- (the word the Rome burning of kach), not taking any effective action during a crisis. This phrase refers to the legend that the Roman emperor Nero played the lyre (musical instrument) when Rome burned down.

All roads lead to Rome- (literally, all the way to Rome), all methods give the same result. The perfect road system of the Roman Empire is based on the fact that it spread from the capital like the tubes of a wheel.

It is ill sitting at Rome and striving with the Pope- (Literally, it is bad to sit in Rome and fight with the Pope) to oppose him where there is power.

Rome was not built in a day (literally, Rome was not built in a day) - it takes a long time to achieve something important [4. p. 152]

In such expressions, phrases involving various place names related to space play an important role in enriching the phraseological “world” of English and Uzbek.

2. Phrases related to the world of plants.

The plants, fruit trees, and various related toponyms in the area inhabited by the English and Uzbek peoples played a major role in their formation. The range of meanings they express is much wider, creating new phraseological meanings in the language. For example, the rose is one of the most popular flowers in England, and it is reflected in the literature. It is first mentioned in Shakespeare's *Romeo and Juliet* A rose by any other name would smell as sweet (Literally, no matter what the rose is called, it retains its pleasant scent) “whoever calls it vanima, its features will not be lost”. Or English rose

(literally, English rose) used to describe a real English woman. Although bananas are also citrus fruits, there are related phrases in English: to drive one's banana- make someone angry, banana republic (literally, banana republic) often used to describe a small country led by a corrupt government [5.]. The phytonims in the phrasema are also used to describe people figuratively. A coach potato (literally, armchair potatoes)- lazy; As cool as cucumber (literally, as quiet as a cucumber)- calm man, shrinking violet (literally, shrinking purple)- gives the meaning of careless, shy.

Note the formation of the Uzbek phrase *Danagidan magzi shirin* (the kernels are sweet from the seeds): on the one hand, a very simple analogy, that is, the hardness of the kernel, the softness and sweetness of the kernel, can only be fully felt by a person belonging to the Uzbek people. Such phrases include the following: *Uzumini yeng-u, bog'ini surishtirmang, toqqa chiqmasang do'lona qayda, qoqi bahosi* (Eat the grapes, don't ask about the garden, if you don't climb the mountain, where is the hawthorn, what is the price) and etc. In the Uzbek language, walnut was the basis for the creation of several phrases. *Bir qop yong'oq* (a bag of walnut) is used for sincere people. An interesting example is the use of this phrase in Oybek's novel “Commemorative blood”:

“That's right, my daughter. You were as big as a sack of walnuts, and your sister was as happy as she was. Here you are, thank God, as clean as sugar wrapped in paper” [2.p.183].

To give more examples, *kimnidir qo'ynini puch yong'oqqa to'ldirmoq* (to fill someone's sheep with empty walnuts) -“to lie”, *kimnidir*

boshida yong'oq chaqmoq(lightning a nut on someone's head).

3. Phrases with a zoonymic component based on the names of animals and birds in the space.

Such phrases can be formed not only by the names of animals living in our region, but also by metaphorical translations of the behavior of animals living in other regions. This has led to similar phrases in a number of nations. For example, in Uzbek "eshakday qaysar" (stubborn as a donkey) the English equivalent of the phrase "as stubborn as a mule", in German "störrisch wie ein Esel", in Russian "упрямый как осёл" formed in the form, in all four languages, phrases of the same form and the same phraseological meaning are formed with the participation of the zoononym "donkey". Used in English to describe cunning as sly as a fox full equivalents of the comparative phrase in the Uzbek language "tulkiday ayyor", in Russian "хитрый как лиса" and in German "Schlau wie Fuchs".

At the same time, there are a number of phrases that are formed in the language to express the worldview, which is formed under the influence of internal and external environment. In English as fat as a pig – fat as a pig, eat like a pig – eat like a pig, squeal like a stuck pig – to shout like a stuck pig. Finding the Uzbek expression of the given comparative phraseological unit is not difficult. However, another English phrase related to pigs, such as sweat like a pig, is not found in Uzbek. This term refers to a person who sweats in the heat or in an uncomfortable situation. It is known that the pig is an animal that lives in muddy, muddy, stinking places, and never sweats as a result of rolling in the mud, but it smells when used.

Sweat-like pig is caused by a pig constantly soaking in mud.

We can see that goats and sheep were raised in Uzbek households, and a number of phrases related to them have emerged: echkiday sakramoq (jump like a goat), paxtadan echki o'tsin (let the goats pass through the cotton), jo'xoridan- tuya(corn, camel,), shaftolidan bog' qilma (do not garden peaches), echkidan-mol(goat-cattle).

The fact that a sheep is a gentle animal describes simple, carefree people in phrases: qo'yday yuvosh(as gentle as a sheep), qo'y og'zidan cho'p olmagan(the sheep did not bite).

"Such a bride is fat. I will give my son the daughter of the executors.

-Yes, - said Ummatali,- The daughters of the executive committees on the Tashkent side are combing their hair and staring at the road, hoping to touch their the sheep did not bite son"[6.p.30].

In English and Uzbek, the following meanings of animal names, which represent national and cultural identities, have the same meaning but different shapes: a clear proof of our opinion: in English When pigs fly (literally when a pig flies)- never, in Uzbek Tuyaning dumi yerga tekkanda (When the camel's tail touches the ground) – the pigs and camels in the phrases never mean that languages are unique.

Our initial analysis shows that in the lexical reserve of the Uzbek language about a thousand zoo component phrases are actively used in the literary language, in the media and in everyday oral communication. This should be a separate research topic.

4. Phrases related to national and cultural life are formed on the basis of their own cultural worldviews, such as national customs, festivals, national costumes, and national dishes, and such peculiarities of peoples are expressed through phrases formed in their own languages. These cases are a means of proving not only the uniqueness of languages, but also their national uniqueness. The clothing category is the oldest layer of vocabulary in any language and has accompanied a person since he or she entered society. In English, traditional conservatism is historically formed in phrase logical units related to clothing. For example, in English culture, wearing a hat is a characteristic of the upper class, and in history they have almost never come to celebrations without a hat. That's why, Take one's hat off to someone (Literally, to take off one's hat in front of someone) means to respect [7. p. 191] or To talk through one's hat (literally, to speak through someone's hat) to say unnecessary things and to throw one's hat into the ring (literally, throwing one's hat in the ring) accepting to compete with someone. There are many other hypotheses, such as hat words. To continue the example, in the past, women only wore shirts, then wearing them like men wear the trousers (to wear pants) gave rise to the phrase to be the head of the house. Phraseological meaning: a state dominated by women – petticoat government (skirt state) is also expressed by the petticoat women's clothing, the skirt.

If we pay attention to the phrases in the Uzbek language, which are formed only on

the basis of the national costumes of the Uzbek people.

Do'ppisini osmonga otmoq (throwing the doppi into the sky), do'ppisi yarimta (his doppi is half), bosh omon bo'lsa, do'ppi topiladi (if the head survives, the doppi is found), do'ppisini olib kel desa, kallasini olmoq (if he tells you to bring your doppi, take his head) The doppi in the phrases is based on the national hat.

To'nini teskari kiymoq (put the coat upside down) given the etymology of the phrase, As our famous poet Erkin Vahidov wrote: the poor man put on his coat and rode on the horse in a rage, hoping to fight. He wore the cloak upside down so that if it touched the blood or mud, it would touch the lining, if it was torn, the lining would be torn, and if the patch fell, it would fall on the lining. The poor man's coat was not two [8. p. 57].

Bo'zchi belboqqa yolchimas (the spoiler does not wear a belt), belingda belbog'ing bormi (Do you have a belt around your waist?) the belt is a rectangular piece of cloth that holds the trousers, the prayer mat, and the turban on hot days. Since only men's clothes are counted, do you have a belt around your waist - you are a young man.

Burgaga achchiq qilib ko'rpani yoqmoq (burning the bed with fleas), soyasiga ko'rpacha solmoq (put a blanket in the shade) The blanket in his phrases can be seen in every Uzbek home and is placed as a symbol of respect for guests.

5. In English we can see many phrases related to the names of national dishes. As you know, tea is the national drink of the British. Therefore, it is not surprising that different phraseological units with a tea

component are found in English. There is even a custom that the British have tea until 11 in the morning and again from 5 to 6 in the evening. For example, a cup of tea - Something that a person prefers, desires, enjoys, or cares for, another cup of tea - that's another story, husband's tea - liquid tea, a storm in teacup (the storm in the teapot) - anger, worry about some small or insignificant thing. Fish and seafood dishes are common on the British table, and phrases are based on them. For example, a boiled lobster – jokingly refers to British soldiers because their red uniform resembles the color of boiled lobster. Another example: neither fish nor fowl (neither fish nor poultry)- The term originated in 16th-century Europe as a result of the conflict between Protestants and Catholics. Protestants rejected the Catholic fast, which was forbidden to eat meat, and used the phrase “neither one nor the other” for those who did not practice their religion [9. p.98]. When it comes to meat, there are different phrases in English with a meat component: butcher's meat- all chicken, pork and other meats, to bring home the bacon(to bring home pork) - to bring home wages.

The number of phrases based on the names of national dishes of the Uzbek people is also significant: ataladan suyak chiqdi (a bone came out of the slurry) if the phrase means “an embarrassment has occurred”, six ham kuymasin, kabob ham(neither six nor kebabs) the phrase means “neither should be harmed”.

Find a way. Neither the six nor the kebab - Salimboyvachcha did not answer. His movements were restless ... he bit his fingers

angrily and muttered bitter, sharp words to his father, Yormat and Gulnor[2.p.214].

Og'ziga tolqon solmoq(putting wave in his mouth) The meaning of the phrase is also expressed by the national word “wave”. Or in the more common dialect of moshkhorda, the moshxo'rdaga qatiq qo'shilishi (addition of yoghurt to moshkhor) is used to change the taste of a moshkhor, to disrupt something. There are many phrases with a yoghurt component in Uzbek: og'zida qatiq ivitmoq(yoghurt in the mouth) - not to speak at all [9. p.201], og'zi kuygan, qatiqni ham puflab ichadi(his mouth is burnt and he drinks yogurt cold) - he makes a mistake once and is careful the next; och uyda qatiq uvimas(there will be no yogurt in the poor house)- In the house of the poor there is no yoghurt, it has a phraseological meaning. The following qulog'ining tagida shavla qaynatmoq(boil stew under the ear), holvani hakim yer, kaltakni yetim(the ruler ate the halva, the orphan ate the bitch), arzon go'shtning sho'rvasi ta'timas(cheap meat soup does not taste) phrases such as (shavla, halva, soup) is expressed in words.

6. Let's look at the phrases based on national traditions and celebrations: One of the most widely celebrated holidays in the UK is Christmas: A white Christmas- snowy christmas day, all Christmas have come at once (Christmas comes once) - when good fortune comes from the unseen, like turkeys voting for Christmas(like a turkey voting for early Christmas)- about people who choose or accept situations that are not of interest to them or that directly harm them. Literally, the translation shows that turkeys are cooked according to the Christmas table, and waiting for a turkey on Christmas is like hurting oneself.

Christmas graduate is a student who graduates after the holiday.

Phrases with wedding words: A white wedding- a traditional church wedding and the bride of course wears a white dress; a silver anniversary- a holiday celebrated on the 25th anniversary of marriage or a golden anniversary - a holiday celebrated by those who have been married for 50 years; to get down on one knee (sitting on one leg) - in western countries, girls ask for a hand while boys sit on one leg, wedding cake - he beautifully decorated four are cut at the wedding, and the bride and groom are the first to eat.

Phrases with holiday names: All Fool's Day- the holiday of cheating on someone as a joke, joking with each other in Britain on April 1st; At later Lamas - in a time that never happens. Lamas- the day of the new harvest and the day on which the rent is to be paid. This meant that he would never pay.

“ A treatise ...which will be published probably...in the season of Later Lammas, and Greek Kalends” (Ch.Kingsley, “two years ago chapter VII)[3. B. 433]; trick or treat(cheating or eating)- On Halloween, it is customary for children to ask for sweets and threaten them if they do not want to.

The Uzbek language also has phrases related to national traditions: chillasi chiqdi(chilla came out)- the custom of a newborn or a young couple staying at home for 40 days; Haytdan so'ng xina qo'ymoq(put henna after Eid) - there is no point in correcting what has happened (the custom of putting henna on the hands of women on the day of Eid); bay ochmoq(open bay) - a phrase used by sellers to the first buyer; non tishlatmoq (bite the

bread) - the habit of biting bread to get people back on a long trip faster.

Phrases based on weddings: ota ko'rdi (the father saw)- the day the married girl's first visit to her father's house; kuyov chaqirdi(called the groom); qiz to'y(girl's wedding) yoki sunnat to'y (circumcision wedding);mavlud to'y(party)- Muhammad's (saas) birthday and banquet in his honor; a biography of the prophet read at such a banquet [2.p.33].

Phrases related to the names of musical instruments played at Uzbek weddings: to'ydan oldin nog'ora chalmoq(to play the drums before the wedding) - to voice something that does not exist, nog'orasiga o'ynatmoq(to play the drums) - cheat on someone, ishni qilgan karnaychi, baloga qolgan surnaychi(the trumpet player who did the work, the piper player who was in trouble)- unjustly accused, karnaychidan bir puf (say a from the trumpet) -easy, ishtahasi karnay(appetite is like a trumpet) and etc.

7. Phrases arising from religious values.

Religion plays a significant role in the worldview of the peoples of Europe, which indirectly influences the formation of verbal phraseological units on the basis of basic religious concepts in national religions. For example, Saint Martin's summer- a few hot November days (literally, St. Martin's Summer); on saint Thomas the Divine kills all turkeys, geese and swine- literally, on St. Thomas' Day, all turkey, goose, and pork are sacrificed to the divine (since the holy apostle Thomas is traditionally celebrated in the West on December 21, this proverb reminds farmers of their final preparations for Christmas); be living in the fool's paradise- living in a ghost (literally, living in a paradise for fools).

It should be noted that the number of phrases in English related to Greek mythology is significant: Achilles Heel- someone's delicate spot; to have a Midas touch - to be able to easily make a big profit. In Greek mythology, King Midas was able to turn his handicrafts into gold; To open Pandora's box- is used to describe an action, an event, an object, or a person freed from bondage. (Poor Pandora lives with her family in unnatural happiness, but she opens the box, which clearly tells her not to touch it. When he opens the box, corruption enters the world: death, disintegration, entropy, murder, war - but Pandora closes the box before everyone is saved).

CONCLUSION

The sin lexeme, which occurs in both languages (sin: in English), has the same meaning in the phrases: In English: The seven deadly sins - seven evil sins, in Uzbek: gunohi A`zim- great sin.

It should be noted that religious phrases in the Uzbek language are different from other phrases. First, most religious phrases are based on lexical units learned from Arabic and Persian, and are used as a complete unit in the phraseological resources of modern Uzbek, both orally and in writing. For example, sohibi karomat (owner prophecy)- prophecy holder; farzi ayn -actions that everyone should perform (prayer, fasting, zakat); farzi kifoya- if one of the obligatory groups performs a certain deed, the others will be absent, for example, the funeral prayer [10. p.146].

A number of such phrases, as mentioned above, form a general phraseological meaning, which is the result of a combination of Arabic and Persian languages and Uzbek lexicon, that is, it is not a matter of simple

lexical meanings, but of the phraseological meanings they have copied and created together.

Second, religious concepts should be divided into two groups according to their use in oral and written speech.

1. Phrases commonly used in the vernacular and in oral speech on the basis of religious concepts: qiyomat qar(doomsday debt), shukr qilmoq (to give thanks), dargohida qabul qilsin (let him receive), oq fotixa (white duo), shak keltirmoq (to doubt), Havzi Kavsarni orzu qilmoq (to dream of a pool of Kawsar), taqdirga tan bermoq (get used to destiny), peshonasiga yozilganini ko'rmo (to see it written on his forehead), and etc.
2. Phrases used in the religious genre of the Uzbek language, ie in religious literature, pamphlets and magazines, in the language of the majority of people dealing with religious issues: vallohi a'lam (by God), ahli solih(the righteous), yo Razzoq(ohh Razzak), riyo qilmoq (to behave), hatm qilmoq(do hatm), qazo namozi (missed prayer) and etc.

The etymology of the origin of such stable expressions and the feelings they express are so diverse that, in our opinion, their linguistic features, national and cultural significance may be the subject of special research in the future. We have limited ourselves to the analysis of some features of the analyzed phrases as a unit of language.

In the course of our research, it became clear that a number of phrases were created to express the unique way of life of the English and Uzbek peoples with their semantic

essence, their scope of application is so wide that by dividing these phrases into separate groups, requires wrapping. These features of phrases once again highlight their unique status in the language system.

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