

COMPARING OF EMOTIONAL WORDS IN THE FORMATION OF EXPRESSIONS IN THE ENGLISH AND UZBEK LANGUAGES.**Hayitboyeva Oltinoy Shonazar qizi**

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Abstract: This article focuses on the comparison of emotional words in two different languages: Uzbek and English. Monitoring the replenishment of the Uzbek and English phraseological fund is crucial because idioms are constantly emerging as a result of scientific advancements, the adoption of new technologies, political games, and military conflicts—all of which have a significant impact on the English and Uzbek people.

Keywords: comparison, odorality, phraseological units, "international units", expressive, analogues, approach.

Аннотация: Ушбу мақола ўзбек ва инглиз тилларида эмоционал сўзларни солиштиришга қаратилган. Ўзбек ва инглиз фразеологик фондининг тўлдирилишини мониторинг қилиш жуда муҳим, чунки идиомалар доимий равишда фан ютуқлари, янги технологияларнинг ўзлаштирилиши, сиёсий ўйинлар ва ҳарбий тўқнашувлар натижасида пайдо бўлмоқда — буларнинг барчаси инглиз ва ўзбек халқларига катта таъсир кўрсатмоқда.

Таянч сўзлар: таққослаш, одораллик, фразеологик бирликлар, "халқаро бирликлар", экспрессив, аналоглар, ёндашув.

Uzbek language has developed along history of the Republic of Uzbekistan. During this time, it collected a great number of phraselological units, which people found successful, interesting and still have used them. So, there was a special section of linguisticsphraseology, a set of stable expressions of independent importance. Learning

English is widespread worldwide and nowadays English knowledge and speaking skills is a need of reality. Knowledge of English phraseology makes reading both publicistic and fiction more understandable and extremely easier. The reasonable use of idioms makes speech more expressive. The English phraseological units, which are not translated verbatim, but have same meaning as in Uzbek ones as rethought, strengthens motivation and have greater effect in learning English language . "By idioms, as with the help of various shades of colors, the information aspect of language is supplemented by a sensual-intuitive description of our world, our life" V.A. Kabulianskiy suggested in his book "Concise dictionary of modern English idioms" By learning a foreign language, a person simultaneously interconnects two national cultures: native and foreign one. Good knowledge of the foreign language is impossible without knowledge of its idioms. Phraseology is an integral and richest part of any language. In idioms we see historical signs of language formation, find unique features of culture and education, which significantly influenced the development of language. Idioms have an original character, it is very difficult to find analogues in the language of translation. For example, along with purely national idioms in English and Uzbek phraseology, there are many international idioms that help to find appropriate meaning in translation. The phraseological fund of any language is a complex conglomerate of native and borrowed idioms with a clear dominance of the first ones. Some idioms retain stylistic elements - representatives of previous eras, reflecting the priorities of the time. Phraseological translation involves the use in the translation text of stable units of varying degrees of proximity between a unit of English language and the corresponding unit of Uzbek - from full and absolute equivalent to approximate phraseological correspondence. In order to talk further about this method of translation, we will give a definition of the phraseological equivalent. Phraseological equivalent - it is phraseologism on translation language, by all indicators equal to the translated unit. Generally, regardless of context, it must have the same idea and stylistic meanings, that is, there should be differences between the relative idioms in terms of

meaning content, stylistic relation, metaphoricity and emotional-expressive colour, they should have approximately the same component composition, have a number of the same lexical-grammatical indicators: combination (for example, with regard to the requirement of odorality/inanimity), belonging to the same grammatical category, usage, connection with contextual words-satellites; and another is the lack of national colour. The mere affiliation of idiom with internationalism is not enough to ensure its correct translation. First, not all "international units" included in English are available in Uzbek. Secondly, despite the same path of translation - calculus, there are still minor formal differences between equivalents (phrase - complex word, sentence - non-sentence construction, different suffixation, etc.), and this sometimes makes the translator very difficult to find out analogues. For example, the Uzbek equivalent of "**qo 'yniga qo 'l solmoq**" in English "**to have a finger in every pie**" - a translation of the sentence design (which is much more common in the Uzbek language). Third, although comparatively rare, equivalents may be greater than one and then the translator cannot automatically replace his unit with an equivalent. The word formed in the meaning of a phraseological unit comes from the use of the word in whole or in part. For example, trying to understand someone 's thoughts is like figuring out what it is. As a result, free combinations are combined to express other content that is similar to what is understood, and the device becomes an idiom. Or "having a finger in pie" as idiom phrase can see the same attitude.

The same phraseological unit can be both composite and expressive. This phenomenon is quite common and occurs mainly by changing the proportion of the structure in phraseologism. For example, "**ko'nglini ko'tarmoq**" in English "**cheer**" is a phraseologism with a built-in compound; but this does not happen in English because its meaning has changed radically: She took great care of everything - took care of children From the above-mentioned examples, it is clear that the expression of a phraseological unit should take into account not only the lexemes contained therein, but also the morphemes of their presence as a permanent component of the

phraseological unit. Because morphemes, along with lexemes, are the internal grammatical structure of idiom. Only parts that are added in connection with speech are not part of the plan of expression of the idiom. For example, “**shumliging o’zingning boshingga yetsin**” – “**let your ideas be in your head**” when you say that a phrase should be understood as a structure to express idiom, stylistic expression, lexemes and morphemes; This is added in connection with compound speech in phraseologism as a cross section; Hence it is not included in the structure of expression of idiom.

Materials and methods. In the scientific study of idioms, a general method of distribution in linguistics can be used. Structural and semantic features of idioms have been studied in more detail using the method of distribution. In addition, when studying idioms, it is necessary to take into account their semantic and structural peculiarities with regard to the structure of the content of the language and the structure of its expression. When considering the composition of phraseological units, it is necessary to take into account the types of connections between their components, the nature of the connecting words, using the method of similarities. In this work we consider idioms as nominative unit of both languages related to the word in semantic and grammatical way with specific formability, stability and reproducibility. It is a combination of two or more words expressing a single meaningful concept. In any language, phraseological units are distinguished, having one type of semantics - a value of work. These units, on our view we can be characterized as popular and most used ones. The category of work is one of the basic cultural universals, which reflects the picture of each nation as a whole, and the linguistic picture of the national language in particulars. Comparison of language tools reflecting the universals of different languages, will allow to compare language structures, discover similarities and differences. This circumstance that makes relevant the subject of our research work. We analyzed a number of idioms of the Uzbek and English language with the categorical meaning "work", selected from phraseological dictionaries of Uzbek and English.

get/go/set to work (on smth) – ishga kirishmoq

a bad workman quarrels with his tools -yomon kosib bigiz tanlar

out of work - ishsiz, bekor

many hands make light work – ko’pdan quyon qochib kutilmas

no bees, no honey, no work, no money – mashaqqatsiz baxt kelmas, mehnatsiz taxt kelmas

care killed the cat - ish qaritmaydi, balki g’am qaritadi

such carpenters, such chips - mol egasiga o’xshamasa, harom o’ladi

if you agree to carry the calf they’ll make you to carry the cow - yog’oshning bo’shini qurt yer; daraxtning mo’rtini qurt yer

burn the candle at both ends - kuchini bekorga sarflamoq, kuch berib ishlamoq
burn the midnight oil - kechasi bilan uxlamasdan ishlamoq

Thus, if languages go back to one original source with their borrowing, one can talk about the figurative and stylistic similarity of such idioms, which have become so familiar for both Uzbek and English that we do not think about their origin. However, translation from language to language often changes. This is such an interesting phenomenon for English and Uzbek language. So we see the difference of images in the following idioms:

To make a mountain out of a molehill - pashshadan fil yasama

A piece of cake – Oddiy masala

dun’s the Mouse - aha, qo’lga tushding-mi, ajab bo’ldi!

has the cat got your tongue? - nima tilingizni yutib yubordingizmi?

off one’s own bat – nima bolsa bo’lar.

A comparative typological analysis of the phenomenon of idioms in English and Uzbek phrases made it possible to draw the following conclusions:

1. Phraseological units in Uzbek are subdivided into two types: phraseological unity and phraseological merge, in English language are subdivided on phraseological unity and phraseological fusion, phraseological combinations or collocations.

2. In both languages, phraseological units are known to be grouped according to their semantic properties and meanings.

3. In terms of meaning, phraseological units are essentially two types: pronouns and expressive expressions, and they are analyzed in both languages, and they are mostly grammatical or verbal expressions for expressing words and actions.

4. Thus, the phraseological units in each language have their own linguistic features. But in both languages, phraseological units serve as a unique and rich part of language. Multi-valued phrases help enrich vocabulary and language and combine meaning with emotional meaning. Idioms can not seen only as a separate part of a lingusitcs, that can be used, or not used, because they form an essential part of a general dictionary of both languages.

At present, it is very important to monitor the replenishment of the Uzbek and English phraseological fund, because idioms appear at great speed, which is due to the development of branches of science, the introduction of new technologies, political games and military conflicts, the influence of which is also essential for English and Uzbek people. The formation of idioms is important by rethinking stable phrases of a nonidiomatic nature, i.e. terminological combinations from the field of science, technology, sports. Such combinations are easily metaphorizable and as a result of figurative metaphorical use obtain stable meaningful values, gradually acquiring all signs of idioms, adding their structures. So we looked at the main ways and means of translating idioms in English and Uzbek languages. We have seen that related problems are considered differently by different linguists, different methods of translation are recommended, divergent opinions are found. Different approaches may be needed in different situations. But the main role here belongs to the personality of the interpreter itself. The interpreter must feel part of the culture in the language of which a text is translated, must be embedded in it, must make the only possible and at the same time unique version of the translation. To do this, the interpretation needs to integrate into his thinking the vast body of realities of foreign culture, and to present other people 's

thoughts as clearly and freshly as they were expressed, while fulfilling all the power and wealth of the native language.

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