



## Comparative Analysis of Phraseological Units in Russian and Uzbek Languages

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### **Abstract**

It is known that in all languages phraseological units are one of the basic units of the language, carrying national and cultural elements. In the concept and translation, the comparison of phraseological units of the Russian and Uzbek languages helps to identify the different values inherent in these peoples, and plays an important role in the development of anthropocentrism, one of the main paradigms today. The article presents a comparative analysis and study of some phraseological units of the Russian and Uzbek languages. And also, information about phraseological combinations in the Uzbek and Russian languages, their use in a sentence, comparison, gaps in the comparison of phraseological combinations of the Uzbek and Russian languages. In particular, the scientific works of Russian and Uzbek scientists who have contributed in this regard are analyzed.

**Keywords:** *Uzbek; Russian Language; Lexical Unit; Comparative Study; Differentiation; Phraseology*

### **Introduction**

According to the linguist J.Buronov, who has done a lot of theoretical and practical work on the comparative study of English, Russian and Uzbek languages, comparative typology is part of a general linguistic typology, “these are two or more studies of deductive separate systems. specific languages, certain categories in languages, compares linguistic phenomena in language systems with each other and creates general typological rules and laws. In a two-way comparison of two language systems, the claimed material of each compared language system is compared separately. The features of the unity of each layer, the interconnection of units in other layers are considered. [1].

It is well known that the oral tradition of the people is passed down from generation to generation, living, improving, expanding and enriching over the centuries [3,4,5]. All languages are rich in various expressions, proverbs and stable combinations that reflect the history, culture, customs and spirituality of the people. Lexical units consisting of two or more words and expressing one meaning are called phrases or phraseological units or phraseological units. Phrases are considered to be units of the same word (lexeme). True, the units that make up a stable combination, i.e. phrase, basically represent a single meaning, concept, but there are more colors and reliefs than in a lexeme. Therefore, lexical meaning cannot be identified with phraseological meaning. Otherwise, we would not use phrases to express the concept. As in all languages, the lexical composition of the Russian language contains phrases that are used in speech with different meanings. When studying phraseological units in the Uzbek and Russian languages, we encounter gaps.

## ***Materials and Methods, Results and Discussion***

The vocabulary of the Uzbek and Russian languages differs, first of all, in that these languages belong to genetically different families. Although the Uzbek language is typologically included in the Altaic language family by many scholars as an agglutinative language, genetically it belongs to the group of Turkic languages, which form a separate family. The basis of the lexical richness of our language is made up of common Turkic and Uzbek words.

On the other hand, the Russian language belongs to the Slavic group of the Indo-European language family, both typologically and genetically, so it is based on common Slavic and Old Russian words.

The vocabulary of both languages has undergone various events in the course of its historical development, and their lexical structure consists of words borrowed from different languages. For example, Uzbek has many Persian-Tajik and Arabic words, while Russian has many European words.

The vocabulary of the Uzbek language is mainly:

- Common Turkish words (men, biz, bosh, tog' bir, ikki, ona, ota...);
- Uzbek words (ishchi, ishla, tinchlik, yoshlik, jangchi, bilim...);
- Arabic words (axborot, maktab, madaniyat, adabiyot, haqiqat...);
- Persian-Tadjik words (oftob, gul, dastro'mol, dutor, daraxt...);
- consists of layers such as words (samolyot, kompyuter, roman, dizayner, avtobus, trolleybus, drama...).

Lexical layers of the Russian language:

- commonly used Slavic words: дом, город, голова, мать, отец, брат, день...
- ancient Russian words: галка, снегопад, добрый, потолок.
- original Russian words: учитель, водитель, зарплата, раздевалка, зажигалка.
- words learned from other languages: кофточка, хлеб (Poland), арбуз, казна (Turkish), грамота, лавр (Greece), иллюзия, компот (French), вокзал, трамвай (English), опера, дуэт (Spanish)), and etc.

According to the latest statistics, in the modern Uzbek literary language, words borrowed from Russian and other languages through this language make up about 50%. Russian words in the vocabulary of our language are used as active words both in scientific and technical literature and in oral speech. But there are some differences between Russian words and Russian words.

Where a word in one language cannot find an alternative in another, there is always a gap. Lacunae (lat. lacuna - hollow, deep, hollow place) is an empty, omitted place in the text, "white in the semantic map of the language of the spot."

Typology of gaps and methods for their elimination were developed by such Russian scientists as G.V. Bykov, E.M. Vereshchagin, V. G. Kostomarov, I. Yu. Markovina, Z. D. Popova, Yu. A. Sorokin, Yu. .Stepanov, I.A.Sternin, S.G.Ter-Minasova. In their works, one of the most complex fundamental problems of modern linguistics, the relationship between language and thinking, is considered in a new way, and it is concluded that there is no close connection between the concept and its form of expression in the language. Therefore, the study of differences in national linguistic and cultural systems and ways to overcome such differences is a priority in the theory of lacunae. [7].

In recent years, peculiar national elements that stand out, that is, do not correspond to other languages, characteristic of various lexical, phraseological systems, as well as the cultures of various peoples, are described in various aspects by J.P. Vine and J. Darbelne, V.L. Muravyov, K .Heil, Yu.S. Stepanov, I.A. Sternin, G.D. Gachev, V. Doroshevsky, S.G. Ter-Minasova and many other researchers.

One of the most complex fundamental problems of modern linguistics is a new perception of the relationship between language and thinking, as well as the lack of a decisive connection between the concept and its form of expression in the language. The concept is always recruited, it can also implicitly exist in the national cultural image of the world, since "it is able to describe the language of all things and phenomena that exist in the world when the world is perceived from the point of view of national concepts." Therefore, the study of discrepancies in national linguistic systems and ways to eliminate such discrepancies is a priority in the theory of gaps.

Uzbek scientists are conducting research to study the problem of classifying lacunae, their socio-cultural and national-cultural characteristics, issues of interlingual communication, etc. Within the framework of such scientific theories, the research carried out by D.U. Khoshimova, A.E. Mamatov, Sh. and others on the theoretical basis of gaps in linguistics, value orientations of the language, intercultural criteria of language, discourse and behavior, the theory of intercultural communication, the formation of intercultural competence of students, etc. testify to this. [5])

In addition to this information, we can include information on the comparison of phraseological combinations in Uzbek and Russian. The structure and composition of phrases in the Uzbek and Russian languages, when compared, reveal the following similarities between them:

- 1) In both languages, phrases consist of two or more words: адабини бермок - показать кузькину мат;
- 2) Phrase or sentence equivalent: Один из сада, а другой с горы. -Один про Фому, друг про Ерёму; (Here are not exact translations of phrases, but Russian equivalents).
- 3) In both languages, phrases are in the form of a single lexical unit and the word in them cannot be changed.
- 4) In both languages, phraseological units can be included in the syntactic task: Он всегда виляет хвостом перед ведущими. - На всегда вертит хвостом перед начальниками.
- 5) In both languages, phrases are not formed in the process of speech, but live in the language as a finished language unit. [6, 8]

When semantic comparison of phraseological units of the Uzbek and Russian languages, the following cases are observed:

Some Uzbek phrases correspond to Russian phrases in both form and meaning:

- Pashshaga ham ozor bermaydi - и мухи не обидит;
- Ko'z qorachig'idek asramoq - беречь как зеницу ока;
- Тера sochi tikka bo'ldi -волосы дыбом.

In Uzbek and Russian, the word that serves as an object in phrases that have the same meaning is different:

- Birovning nog'orasiga unamoq - плясать под чужую дудку;
- Rangida rang yo'q - на нём лица нет;
- Boshi oqqan tomonga - куда глаза глядят.

Although the expressions in both languages are semantically similar, the words they contain are not exactly the same. In such expressions there is a different local and national flavor:

- Eski hammom, eski tos. - Тот же Санька на тех же санках.
- To'rt tomon qibla - скатертью дорога.
- Nozik yeridan ushlamoq - прижать к стенке.
- O'zi yemas, itga bermas. - И сам не ам, и другим не дам.
- Ali Xo'ja-Xo'ja Ali - Что в лоб, что по лбу. Such phrases make up the majority.

The phenomena of formality, ambiguity, semantics and ambiguity are common to all linguistic expressions, like all lexical units. For example, the Russian phrase «пускать петуха» is used both in the sense of "make a subtle sound in the process of singing", and "set fire, scatter ashes in the sky", and these two meanings are "there", - shaping relationships between.

Term «склонять голову» is ambiguous, as it is used to mean "lose, be defeated" and "bend". Phrases «засучив рукава» (закатка рукава) and «в поте лица» (sweating) create semantic relations in Russian, while «с открытой душой» (with open will) and «с камнем за пазухой» (hiding the stone behind the back) creates a spiritual contradiction.

### **Conclusion**

In conclusion, the translator may face a number of problems in the process of translating into Uzbek and Russian. One of them is lacunae. Any researcher who is fully versed in lacunae can easily translate both phraseological units into words and phrases, and given units in various works of art.

In the process of comparing the phraseologies of the Russian and Uzbek languages, it turned out that words rich in irreplaceable vocabulary exist in the languages of both peoples. In the process of translating these phraseological units, it is advisable to convey their meaning, and not their direct translation.

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