

TRANSFERENCE OF MEANING IN ENGLISH AND UZBEK PHRASEOLOGICAL UNITS

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ABSTRACT

Language is the chief means by which the human personality expresses itself and fulfills its basic need for social interaction with other persons. Frantz Fanon said “to speak a language is to take on a world, a culture” (F. Fanon, 2001). A person who knows a language perfectly uses a thousand and one grammar lexical, phonetic rules when he is speaking. Language skills help us to choose different words and models in our speech. By learning language we can introduce with different people’s tradition, their culture, religious and physiological inner-world. However, no one learns a foreign language as their native one because learning a language proficiently requires cultural proficiency, too. Our research work is closely connected the origin of a large number of culturally specific phraseological units. If we examine them, the dominant subtype of phraseological units, we observe that they involve elements regarded as relevant for various reasons: body parts, because human beings as natural (and cultural) entities are at the centre of language; natural elements, animals, colours, clothing and food, being a good or bad man, because they are salient aspects of everyday life; references to religious and literary works and mythology too, because they are culturally relevant in all societies including English and Uzbek.

Key words: cultural, phenomena, Phraseological units, meaning, metaphor, metonymy

Nowadays a number of scholars turn their attention to the science of phraseology. One of the ideas is connected with the understanding of phraseological units as phenomena of culture, and therefore the functioning of them is investigated in cultural context. Thus phraseology has entered the sphere of sociolinguistics. In this article we’ll investigate some cultural identities of English and Uzbek phraseological units. If we examine them, the dominant subtype of phraseological units, we observe that they involve elements regarded as relevant for various reasons: body parts, because human beings as natural (and cultural) entities are at the centre of language; natural elements, animals, colours, clothing and food, being a good or bad man, because they are salient aspects of everyday life; references to religious and literary works and mythology too, because they are culturally relevant in all societies including English and Uzbek.

One of the best definitions of phraseological units is as follows: it is a stable, coherent combination of words with partially or fully figurative meaning. Phraseological units reflect the wealth of a language displaying cultural paradigms of the speakers of a particular language. They reflect cultural archetypes of an ethno-linguistic community and help to make explicit the peculiarities of its world perception. Phraseological units as the particular units of language came into the focus of linguists’ attention in the beginning of the 20th century. In the second part of the 20th century these word-combinations became the object of scientific investigation.

The field of phraseology (or idiomaticity) in any language is so varied and fascinating that one could spend an entire lifetime considering and analysing it from various viewpoints. A phraseological unit is an established, universal and essential element that, used with care, ornaments and enriches the language. Phraseological units are very rich in transference of meaning. Phraseological transference is a complete or partial change of meaning of an initial word group as a result of which the word group acquires a new meaning and turns into a phraseological unit. In this part of the research we shall discuss the transference of meaning in phrases of some

concepts in English and Uzbek languages. Phraseological transference is mainly based on metaphor, metonymy, simile, etc.:

Transference based on **metaphor** is a likening of one object (phenomenon, «lion) of reality to another, which is associated with it on the basis of real or imaginable resemblance, e.g. *to join the majority* (*chin dunyogaketmoq*) — “to die”, *fat cat* - “a wealthy and powerful person, especially a businessman or politician”. In the given list below we can see English and Uzbek phrases expressed by the concepts “**life and death**”. While analyzing in comparison we can notice that in both English and Uzbek phrases metaphor is primarily used to form phrases with these concepts.

Life	Death
The morning of life; Still life, As large as life, For dear life; Give a new lease of life I Live from hand to mouth; I Live in clover; I Not on your life! Such is life!; 1 Your money or your life!; I Life is not a bed of roses; Art is long, life is short; I When Queen Anne was alive and etc As much as one's life is worth, Dice To lead a fast life,	Dead sleep, Dead sea apple, Dead line The afternoon of life; Dead as a doornail Sick to death; Never say die; Worse than death; Still as death; Pay for a dead horse; Die with laughter; Do or die!; Death is a great leveler; Drop dead!;

Transference based on **metonymy** is based on contiguity of properties, relations, etc. of two objects. The transfer of name is conditioned by close connections between two objects; the idea about one object is integrally linked with the idea about the other object, e.g. *a silk stocking*- “a rich, well-dressed man”. Here we see the replacement of the genuine object (a man) by the article of clothing which was very fashionable and popular among the men in the past. *Oqbilakoyim* - “a lady, who is very capricious”. Here we can see that the genuine object (a woman) is replaced by a part of the body *bilak* (wrist). Previously women of well-off families didn't deal with household, so they were called like that.

English	Uzbek
A bear of very little brain; Lion heart; A shoulder to cry on Able bodied; A viper in your bosom; Acid head; Always have your mouth in a book; An eye for an eye, a tooth for a tooth Arm in arm; Legged arse kicker; Atfirst hand; Bang your head against a brick wall; Be it on your head; Bear arms; Bite someone's head off; Bone head; Brain drain; Keep your chin up; Lend an ear;	Qo'lurmoq; Qadamqo 'ymoq; Katta og 'iz; Og 'iroyoq Qo 'li yengil; Qo 'li uzun; Qo 'li kalta; Ochiqqo 'I; Tilishirin; Tiliuzun; Bag 'rikeng; Bag 'riqon; Tishi o 'tkir; Tish qayramoq; Bel bog 'lamoq; Betiqattiq; Bosh bo 'lmoq; Qadambosmoq; Og 'izsolmoq;

Transference based on **simile** is the intensification of some feature of an object (phenomenon, thing) denoted by a phraseological unit by comparing it with another object (phenomenon, thing) belonging to an entirely different class in order to show resemblance, e.g. *as like as two peas, as old as the hills, ikkitomchisuvdeko'xshamoq, tog'dekyuksak*. The best examples in both languages for transference by simile can be phrases of the concept "animals".

English	Uzbek
As stubborn as a mule; As hungry as a wolf; As obstinate as a donkey; As tame as a dog; As persistent as mosquito; As shy as sheep; As sick as a parrot; As faithful as dog; As light as a butterfly; As brave as a lion; As brave as a bear; As sly as a fox; is beautiful as flowers; As fleet as gazelle; as dear as pepper; As hot as pepper; fer bald as an eagle; As fast as dfi eagle and etc	Eshakdekqaysar; Bo 'ridekoch; Eshakdekishlamog; Itdekdaydimog; Chumolidekmehnatkash; Qo 'ydekyuvvosh; Qushdekyengil; Itdekvaforod; Kapalakdeknozok; Arslondekdovoyurak; Buqadekkuchli; Tulkidekayyor; Naqsholmadekchiroyli; Guldeknozok;

As we can see from the above examples transference of meaning in phraseological units is primary feature. Of course the examples don't mean to confirm that one concept is transferred only with one type of transference. We can find loads of samples for all three types of transference in every concept.

Below we analyzed concept of **food** in English from the three types of transference of meaning.

Phraseological unit	Meaning	Type of transference
A dish fit for the gods A la carte	An offering of high quality; On the menu, with each dish separately priced;	metaphor borrowed
A sledgehammer to crack a nut	To use disproportionate force or expense to overcome a minor problem; Time feels longer when you 're waiting;	metonymy
A watched pot never boils	Water;	metaphor
Adam's ale	Tidy and well ordered;	metaphor
Apple pie order	Two identical items or people;	metaphor
As alike as two peas in a pod	Entirely or very brown; Calm and unruffled;	metaphor
As brown as a berry	Two things that, are very different;	simile
As cool as a cucumber	Very easy;	simile
As different as* chalk and cheese	Very enthusiastic;	simile
As easy as pie	A disparaging term for anyone excessively concerned with statistical records;	simile
As keen as mustard	Cuisine serving meat and seafood;	simile
Bean counter	Common or lowly;	simile
Beef and reef	Drinking too much in short time; A set meal provided at a reduced price;	metaphor
Below the salt	An expression of a pessimistic view of life;	metonymy

Binge drinking	To earn money for family;	metaphor
Blue-plate special	Pregnant;	metaphor
Bread always falls buttered side down	Prim and proper, with a cool demeanour;	metonymy
Bring home the bacon	To chat, in aimless manner;	metonymy
Bun in the oven	Sit down to eat;	metaphor
Butter wouldn't melt in his mouth	High quality;	metonymy
	To succeed;	metaphor
Chew the cud		metonymy
Chow down		metaphor
Cordon bleu		metonymy
Cut the mustard		metaphor

As we witness from the examples transference of meaning in phraseological units is one of the primary features. Transference is more commonly formed with the help of metaphor, metonymy and simile in phrases. All the three type of transference are very active in both English and Uzbek languages. One can say that they are the primary approach of forming Phraseological units.

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