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STUDY OF PARAMEOLOGICAL AND PHRASEOLOGICAL, LINGUOCULTURAL UNITS WITH
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ABOUT ARTICLE

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Abstract: The work is a substantial investigation which aim is to describe the specific language representation of the concept in English and Uzbek paintings of the world as from the language point of view as well as from a cultural one. Together with a wide range of theoretical developments, it is appeared a large number of works, which comprise specific descriptions of certain concepts. The urgency of this work is to show that this concept is in consciousness not only as a living being, but also as the image of the specific characters. It also facilitates the translation activity, as phraseological units are an integral part of speech as among the English speakers as well as among the Uzbek ones.

INTRODUCTION

One of the main purposes while describing the language is the study of linguistic picture of the world. In addition to that the language is seen as a means of design and the implementation of knowledge about the world, both external and internal. The central term in the study of language world is a concept that attracted the attention of many researchers: linguists, culture and philosophers. However, the term "concept" in modern science of language has no monosemantic interpretation: that is to solve the problem of classification of concepts, methods to study the structure of the concept and its place in a number of linguistic terminology. The divisiveness of the status of the concept suggests, first of all, the difficulty of forming a new scientific paradigm. The concept is a process of awareness and an understanding of a concept. The greatest interest in terms of research represents that concepts play an important role in the life of the ethnic group. The purpose of our work is to identify the features of

the use of phraseology from the concept animalism of comparable languages. Also to determine how the use of animalism in comparable languages is caused by lingo cultural and stereotyped view of the world by the British and Uzbek. The aim of our investigation was:

- to conduct a critical review of literature on the problems of the study;
- to explore the concept as a categorical basis of language;
- to identify cultural features of the phenomenon due to the concept;
- to consider the transmission of expressive idioms with the concept.

The goals and the objectives of the investigation are played an important role in the choice of basic research methods, among which were used: a comparative and a descriptive. The concept, which is a part of human consciousness is not just a living being, having the ability to fly, but also through specific ideological character it objectified the abstract ideological values and ideals. The study of practical material of our work is the theoretical position that the substantive aspects of the concepts are only partially objectification in language, in other words, verbalization are the elements that make up the concepts.

Concept is considered as a conceptual picture of the world map which acts as the corresponding fragment of a language picture of the world. Quite a different picture of the bird is in the English symbolism. Phraseological units in English are often the messenger and even cause of death. The concept in European culture is linked with the ideas of freedom and dream which are always trying to achieve their goals and development. In most cases the value of the animalism with the concept matches in comparable languages. This image is used to describe a person who is independent in its actions and behavior. To find out what kind of set values of the concept are inherent in phraseology only in the Uzbek language or in the English language it should be more practical to work with the study of values and with the structure of the phraseology of the concept that appears in the compared languages. In English the concept is marked by a lexeme. Such examples of names in English as: owl, cock, hen, swallow, pigeon, cuckoo, goose, duck, swan, etc. enable us to visualize the image of birds in general. The image of each of these statements is conceptual features as: wish, height, happiness, beauty and intelligence. These signs of consolidation are fasten in such sustained, symbols and associations: the Blue bird (the blue bird of happiness), the Arabian bird (Phoenix), the bird of piece (the dove of peace); to do something like a bird; to sing like a bird (to sing like a lark); nightingales will nor sing in a cage,

etc.. The study of lexical-semantic meaning of the concept in English is based on the collection and idioms with a lexeme bird.

1. In the minds of speakers of English a state or feeling of freedom is associated with the bird: “to get the bird” or “as free as a bird”. In the Uzbek language a man simply called “mustaqil”. There is no differences in the structure, too - “He is as free as a bird” and “U erkin qush”.
2. In English the phrase “to do something like a bird” means “do something willingly”. There is no a relevant phraseological in the Uzbek language. In this sense the concept takes only positive meaning.
3. An interesting example of two phraseological units but with completely opposite meanings: “a bird in the bush” (“something unreal”) and “a bird in the hand” (“something real”). These expressions can be seen in the English proverb: “a bird in the hand is worth two in the bush” and it is an equivalent to Uzbek more homely, than aphorisms, proverbs generally refer to common experience and are often expressed in metaphor, alliteration, or rhyme.
4. “To make a bird (of)” means to hit the target. The Uzbek version is more neutral. Lost animalistic element.
5. Another example of animalism in which this concept has an exclusively negative connotation: “a little bird told me” – “chumchuqlar shivirlab ketdilar”. When animalistic element BIRD changes to the item “chumchuq” an emotion and intensity of expression is not lost. When the concept BIRD is lost in Uzbek version the expression has more vivid meaning.
6. To indicate a person who eats a very small amount of food we use such animalism in the English language: “to eat like a bird”. Uzbeks compare it with the sparrow “cho’qilab yemoq”, “kam miqdorda yemoq” that is a very small amount.
7. When it is understood that two people have identical views, opinions, or his behavior we say “birds of a feather flock together”, it means “bir qushning uyasi” This estimation of Uzbek and British coincides and has the same negative value.
8. “To kill two birds with one stone”. This proverb tells us that people want to have and do everything in time but often left with nothing. The Uzbek equivalent is “Bir o’q bilan ikki quyinni otmoq”. This wisdom clearly and successfully used the famous Uzbek writers.
9. The expression “on the bird” shows that a material is approved for displaying on TV. In addition to a lexeme BIRD in English idioms different species of birds animalisms are used. For example COCK always symbolizes aggressiveness, fight character, leadership, but at the same time impudence and conceit. “To live like a fighting cock” means to thrive. In the minds of British people it is good to life as a “fighting cock”. According to the Uzbek language there was formed stable expression “Qizil xo’rozni qo’yib yuboring- o’t qo’yish, olov yoqish”. GOOSE is always portrayed as irrational, but in

reality it symbolizes wisdom and practicality, happiness and inspiration, courage and loyalty, commitment and communication, teamwork and confidence. A vivid example of the use of this image in English folklore is “Mother Goose”.

CONCLUSION

1. In situations where a person destroys or gets rid of what it was useful English says “to kill the goose that lays the golden egg”. Instead, the concept of Uzbek GOOSE changed to HEN.
2. “One's goose is cooked” means to get into trouble. Perhaps this statement can be considered as a continuation of the previous one. That is, getting rid of something or revealing all the plans, the person finds himself in a desperate situation. In particular the use of certain phraseology affects lingo-cultural factors. The peculiarity of world-view of British and Uzbek influences on language organization and what features of human nature inherent in the form of any animal.

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