

COMPARATIVE STUDY OF PHRASEOLOGICAL UNITS VERBALIZING THE CONCEPT OF "WEDDING" IN THE ENGLISH AND UZBEK LANGUAGES

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Annotation. This article is devoted to the comparative analysis of the phraseological units that verbalize the concept of "wedding" in English and Uzbek, which explores the similarities and differences of phraseological units in both languages, reveals the factors that require them.

Key words and phrases: anthropocentric paradigm, phraseology, nominative phraseological units, communicative phraseological units, lingvoculturemes.

It is known that in today's modern linguistics, the anthropocentric direction, that is, the view of the human factor as an important phenomenon in the study of language, is growing. On the basis of this direction, the linguocognitive, linguopragmatic and linguoculturological aspects of language units are widely studied.

Many researchers acknowledge that cognitive linguistics and linguoculturology are leading areas of the anthropocentric paradigm [N.Mahmudov, 4], and the most basic problem to be studied in cognitive linguistics is concept. Because if cognitive linguistics is a science that studies the essence of a particular concept in the linguistic image of the world and its relation to world realities, the concept is one of the main categories of cognitive linguistics and is an element of communication between culture and humanity. The term "concept" has been widely used in linguistics since the 1990s. Nevertheless, the notion of concept still does not have a single general explanation or interpretation.

For example, Professor Safarov emphasizes that the perception of the material world is, in fact, the birth of the notion about object – events that are currently perceived and then this notion is formed as a mental model – a concept and takes a

material name [Safarov, 94]. D. U. Ashurova interprets the concept as a logical, national phenomenon, saying that while the basis of this concept is the knowledge about studied subject or event, its expression is organized by the balance of linguistic means (lexical, phraseological, parameological, etc.) [D. U. Ashurova, 11].

Renowned linguist, Professor G. M. Hoshimov describes the concept as follows: “A concept is the result of not only two important processes, conceptualization and categorization, which are closely related to each other, but also it is an end result of a number of other important processes (such as psychologization, cognition, sociology, (linguo) semantization, sociolectization, stylization (like dialectization, variantization, and idiolectization), and it constitutes the cognitive basis of the linguistic semantics as a holistic conceptual/cognitive semantics”.

As a result of studying the abovementioned ideas, we can say that the concept is the main result of several processes going on in our minds and it is a unit that requires in – depth study in cognitive linguistics. At this point, we want to focus on the concept of "wedding" in English and Uzbek which are two non – related languages.

In particular, the "wedding" ceremony is a specific social reality that has its own description and definition in all nations – a unique event, which has a number of similarities and differences in the languages and cultures of different people. Some of their linguistic aspects have been analyzed in the traditional linguistic direction, and some aspects in the anthropocentric direction, in which important theoretical and practical conclusions have been drawn on the object of study (Kasimova 2018; Ashurova, Galieva 2018: 125, etc.). In these researches the ethnographic lexicon expressing the history, national-spiritual values, customs and traditions of the people of our country and English – speaking people is studied to a certain extent. However, the phraseological units expressing the concept of "wedding" in Uzbek and English have not been studied as separate objects of

linguocognitive and linguoculturological analysis. In this article, we explore these aspects and try to make a comparative analysis and scientific coverage.

Based on our comparative – typological analysis, we found that in the English and Uzbek languages, the concept of "wedding" is expressed in a systematic way through the following invariant types of language units: 1) morpheme; 2) lexeme; 3) syntax: a) phrase, b) sentence; 4) phraseological units; 5) texteme (discourseme). Below, we focus on an important type of means of realizing this concept, namely the issues of comparative study of phraseological units.

It is necessary to dwell on phraseological units. It is known that phraseological units are inextricably linked with the spiritual culture, customs, profession, way of life, past, aspirations, attitude to reality of the people who speak the language. In world linguistics, the field of phraseology is still understood in a broad and narrow sense. Scholars with a broad understanding of phraseology include proverbs, sayings, aphorisms, and other types of fixed units. Proponents of narrow – minded phraseology, on the other hand, limit themselves to the study of fixed units of integral portable meaning. They do not evaluate proverbs and sayings as the object of phraseology by studying only phraseological units that are equivalent to a compound in their phraseological research. In this article, according to A. V. Kunin's theory, we are in favor of the inclusion in the list of phraseological units of fixed expressions, which are based on the principle of secondary naming, as well as proverbs and sayings. According to Kunin's definition, phraseological units are fixed units that express a fully or partially portable meaning (Kunin, 1983). In his view, phraseologisms perform a number of functions, such as nominative, stylistic, communicative, pragmatic, and concluding.

One of the leading linguists in Uzbek linguistics – phraseologist Sh. Rakhmatullaev classifies phraseological units in terms of types of meaning:

a) nominative phraseological units,

b) expressive (communicative) phraseological units.

Based on this classification, there is a clear reason to divide the phraseological units that embody the concept of "wedding" into the following types:

➤ **Nominative phraseological units:**

In Uzbek: *to 'yning yuki, to 'y chiqimlari, boshini ikkita qilmoq, bekami – ko 'st to 'y, to 'y bermoq, to 'y olmoq, to 'y qilmoq, to 'yni buzmoq, to 'yni qizitmoq, to 'yni sovutmoq, to 'yni o 'tkazmoq, to 'yni boshqarmoq, to 'y dardida, to 'yga intiq, qalin so 'ramoq, qalin olmoq, qalin bermoq, to 'yni azaga aylantirmoq, qulog 'ini tishlab qo 'ymoq, non sindirmoq, fотиha bermoq, boshini ochib qo 'ymoq, taloq qilmoq, uch taloq qo 'ymoq etc.*

In English: *wedding march, match-making, shotgun marriage, to make a good match, to go down the aisle, to pop the question; to hear the sound of wedding bells, to make a match, to tie the knot, to pair off, to marry into money, to alter one's condition, to marry for love, to please one's eye and plague one's heart, to marry for a home etc.*

➤ **Communicative phraseological units:**

In Uzbek: *To 'y to 'ydek bo 'lsin. To 'yga borsang, to 'yib bor. To 'yning boshi boshlanguncha; To 'yda to 'nimni ber; To 'yning ovozi karnayidan ma 'lum; To 'y kengash bilan bo 'lur, o 'lim – bemaslahat; To 'ylar to 'ymas oshi, charchaguncha ishi;*

In English: *One wedding brings another; Always sample a maidens charms before the wedding; Wedlock is padlock; One for sorrow, two for mirth, three for wedding, four for birth; The wife cries before the wedding, the husband after; Three rings of marriage are the engagement ring, the wedding ring, and the suffering etc.*

The comparative analysis of the examples in English and Uzbek, which typologically belong to different language families, we can draw the following conclusions:

a) Nominative and communicative phraseological units expressing the concept of "wedding" in both languages should be called linguoculturemes, as these units are important in the languages and cultures of the English and Uzbek nations, and it is no exaggeration to say that they are specialized verbal means for realizing unique ethnolinguistic and linguoculturological features;

b) Phraseologisms in the compared languages differ from each other as unique national units – linguoculturemes. In this respect, although their formal features, i.e. their superficial structures, are radically different, they differ somewhat in some semantic components as well as a certain similarity in semantic terms. For example, certain nominative phraseological units in Uzbek (*Boshini ikkita qilmoq; To'yni qizitmoq; Qulog'ini tishlab qo'ymoq*) and in English (*Shotgun marriage; To go down the aisle; To pop the question; To hear the sound of wedding bells*); as well as communicative phraseological units (*To'y to'ydek bo'lsin; To'yda to'nimni ber; To'ylar to'ymas oshi, charchaguncha ishi*), as well as some communicative phraseological units in English (*One for sorrow, two for mirth, three for wedding, four for birth; The wife cries before the wedding, the husband after; Three rings of marriage are the engagement ring, the wedding ring and the suffering*) show that the language and culture of a nation have its own linguoculturological features. Such phraseological units should be given serious attention in the process of teaching and translation, otherwise the ethnolinguistic and linguocultural peculiarities of languages may not be revealed in the process of their study and application.

c) While the similarities of phraseological verbalizers of the concept of "wedding" in comparable languages are explained by the application of the general laws of development in languages, their differences are explained by the specificity of the thinking of speakers / writers in this or that language.

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