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## SPECIFIC FEATURES OF PHRASEOLOGICAL UNITS IN ENGLISH AND UZBEK

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### ABSTRACT

The relationship between man and the world is considered the main theme of epistemology. A person strives to know himself, as well as the world around him. He studies the world around him in fragments and perceives it mentally. The sense organs transmit certain information about the outside world to the brain. The brain summarizes and processes this information. A person has the ability to think in his mind, distinguishing between general and particular signs of things and events of the material world.

### KEYWORDS

Cognitive activity, language structure, set of models, cognitive linguistics, communication systems, semiotics, essence of communication.

### INTRODUCTION

According to certain religious doctrines, the concept of divine punishment posits that sinful individuals are cast into the depths of hell as retribution for their transgressions. When a condemned soul is consigned to this infernal realm, they are said to undergo a

process of putrefaction, unable to endure the searing flames of the underworld. Initially, the tormented cries of the damned echo through the hellish domain, but over time, they become acclimated to the unrelenting agony. Folklore has even suggested that the eternally

tormented may eventually become desensitized to their suffering, going so far as to engage in the recreational discharge of hellfire for their own amusement

This evocative legend of the damned in hell has been metaphorically transposed onto the lived experiences and familial dynamics of certain individuals. In the past, some people have endured catastrophic misfortunes that are akin to the torments of the underworld. Initially, when confronted with such calamities, these individuals may react with unrestrained anguish, wailing and grieving profusely. However, over time, they gradually become inured to their difficult circumstances, adapting to the persistent hardships as the eternally tormented souls are said to do in the fires of hell.

Indeed, there are many in the world who have suffered through trials analogous to this hellish narrative. After witnessing such tribulations, the individual in question eventually reconciles themselves to a particular marriage or relationship, uniting with these fellow sufferers and even becoming accustomed to their shared plight. Like the legendary damned, this person then becomes immersed in confronting their "enemy", enduring their oppression without the previous outward displays of distress. Instead, they now retaliate with biting, vitriolic words, having grown hardened to their circumstances.

Observing this transformation, the individual's sympathetic friend laments the mistreatment of the "poor person", to which another responds with a resigned acceptance, stating that "they are used to throwing fire at each other" - evoking the imagery of the hellfire that the damned have grown inured to in the legend.

“Kesakdan olov chiqqandek” lit. Like fire coming out of a lump of clay. This Uzbek phrase can be used in two situations:

For people who do not speak pleasant words in their life:

"Their speech reeks like a dirty old sock, it really caught everyone off guard."

In this case, the metaphor "like fire coming out of a lump of clay" effectively captures the harshness and unexpectedness of their words. Their speech is as unpleasant and surprising as if fire were to suddenly burst forth from a simple lump of clay. For a person whose spontaneous speech is meaningful and impactful:

"When he starts speaking, his spontaneous speech touches something deep within."

Here, the same metaphor can symbolize that this person's words possess an unexpected power and depth. It's as if a bright flame is erupting from what

seems like an ordinary "lump of clay" in his speech, captivating the listeners' souls.

So this vivid Uzbek expression can be applied both to describe coarse and unpleasant speech, as well as to convey the profundity and significance of someone's impromptu remarks. The metaphor effectively captures the surprising and striking nature of the speech in both contexts.

In Uzbek culture and language, phrases and metaphors involving fire and its burning process are frequently employed to represent individuals grappling with various difficult situations. For instance, the expression O'z yog'iga o'zi qovurilgan "It is fried in its own oil" evokes the imagery of someone suffering from their own internal turmoil, akin to meat sizzling in its own rendered fat. Drawing upon this analogy, a person experiencing profound grief, suffering, or severe anxiety may declare, "I will fry myself in my own oil" as a means of expressing their overwhelming emotional anguish.

Similarly, the phrase O't bilan suv orasida qoldi "He remained between the fire and the water" is used to refer to an individual trapped in a state of trouble, tribulation, and hardship.

O'tsiz o'rtanib, o'tinsiz tutab yotibdi. For the deeply despondent individual who has endured an arduous and traumatic ordeal, the Uzbek idiom "without fire, tortured, without firewood, smoldering" evokes a

profoundly sorrowful state of being. This evocative linguistic device paints a vivid portrait of a person whose emotional reserves have been utterly depleted, leaving them in a state of utter destitution and inner turmoil.

O'choqning kulini tort "pull the ashes of the hearth" carries a dual meaning. Utilized both literally and figuratively, this phrase can denote the act of salvaging one's livelihood, as a husband might implore his wife to "pull the ashes of the hearth" in order to preserve their family's wellbeing.

Through these vivid linguistic representations of fire and its associated processes, Uzbek speakers are able to evocatively convey the emotional and experiential dimensions of navigating life's most challenging circumstances. The prevalence of such metaphorical expressions underscores the cultural significance of fire imagery in Uzbek discourse surrounding personal hardship and resilience.

Phrases containing the word "fire" in English encompass various themes. The phrase "dangerous" is conveyed through expressions incorporating the word "fire." For instance, "You are playing with fire" signifies engaging in a risky activity. There is a proverb in Uzbek that advises "Don't play with fire." The phrase "fire in the belly" denotes strong determination and motivation. In this context, the word "fire" is used in a positive sense. Likewise, in Uzbek, there is an

expression "fire burned inside" or "fire went inside." The expression "light a fire under someone" means motivating or urging someone to act quickly.

The phrase "where there's smoke, there's fire" implies that rumors or signs often indicate the presence of truth or a basis for them. Where there's smoke, there's fire. Suggesting that if there are rumors or signs of a problem, there's likely some truth to it.

The English phrase "fight fire with fire" conveys the idea of responding to an attack or challenge with a similar level of force or intensity. There are some parallels of this phrase with the Uzbek expressions, such as "life to life, blood to blood." Both linguistic frameworks suggest a tit-for-tat approach, where one matches the intensity or nature of the initial provocation.

However, the Uzbek phrases also introduce an additional layer of nuance and wisdom. Expressions like "answer ignorance with knowledge, ignorance with patience, immorality with silence" suggest a more measured, thoughtful response to difficult situations.

Rather than simply meeting force with force, these Uzbek idioms advocate for a more strategic, principled approach. The implication is that responding to ignorance with knowledge, or to immorality with silence, can be a more effective and morally grounded way of addressing challenges.

This reflects a cultural emphasis on restraint, wisdom and moral fortitude - a perspective that contrasts somewhat with the more visceral, retaliatory nature of "fighting fire with fire." The Uzbek phrases counsel a more contemplative, disciplined approach to conflict resolution.

The Uzbek expressions point to a more sophisticated, multi-faceted understanding of how to navigate adversity - one that balances strength with wisdom, and refuses to be drawn into a cycle of escalating hostility.

Draw (or take) fire. Attract attention or criticism. When a person is angry, he burns like a fire, the fact is that in this case he cannot focus and, as a result, cannot criticize properly.

Hold someone's feet to the fire. Putting pressure on someone to fulfill their promises or obligations.

Walking on hot coals. Facing a challenging or difficult situation. As difficult and painful as it is to walk on hot coals, the same is true for difficult situations.

A baptism of fire. A challenging initiation or introduction to a new experience. In this phrase, fire represents newness (and newness is always difficult to accept). So, phrases with the fire component are used in a positive sense.

In the phraseological units with the naturogen technonym components, the phrases with the primary

elements of the world, water, air, earth, fire, are used in positive and negative meanings, and each of them creates its own associations.

Phrases with a water component include the sign of water's solubility, the sign of water's non-infectivity, the sign of water's clarity, the state of water (hot and cold), the sign of water's fluidity; in phrases with a earth component, such as size sign, trace sign, security sign; in phrases with the sky component, praise, a sign of suspension, a sign of newness, a sign of refreshment, etc.; Phrases with a fire component are marked as a sign of hell, a sign of difficulty, a sign of danger, a sign of pressure, a sign of difficulty.

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