



REFLECTION OF THE CONCEPT "HOUSE" IN THE ENGLISH, UZBEK AND RUSSIAN LANGUAGES

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Abstract

Comparing phraseological units of English, Uzbek and Russian languages helps to reveal different values characteristic of these nations and plays an important role in the development of one of the main paradigms of today, anthropocentrism. In the article, the concept of "house" in phraseological units of English, Uzbek and Russian languages is comparatively analyzed and studied.

Keywords: Uzbek language, Russian language, English language, phraseology, comparative study, lexical unit, comparative analysis.

To solve any problems of comparative analysis, it is necessary to understand what common and different features are found by the compared objects. Regarding the topic of our research, this means that we are trying to determine the common and different features of phraseological units belonging to the phraseological-semantic field.

Phraseological units, as repeated linguistic units, always act as a structural unit of a combined nature, consisting of words that are different in terms of their morphological characteristics and have different syntactic relations with each other. All phraseological units of the three languages, which are compared in terms of structure, are divided into two groups: phrases and sentences.

In addition, the comparative analysis made it possible to distinguish the main structural types characteristic of the phraseological units of the phraseological-semantic field in these groups. Depending on the categorical affiliation of the main word, we divide the phraseological units of the compared languages into the following:

- 1) Meaningful;
- 2) Oral;
- 3) Communicative;
- 4) Subordinate clause;
- 5) Adjective (available only in English and Russian).





The British have rightly earned a reputation as a popular stay-at-home nation, and the traditional English interior, full of distinctive colors and sweet details, has long been a symbol of comfort.

Concepts HOME/HOUSE in the works of Uzbek and Russian scientists: A. V. Medvedeva compares the semantic content of the concept HOME (hereinafter - HOME) in the Russian, Uzbek and English concept spheres. The scientist identifies the main semantic groups with the keywords house, home, house, highlighting the semes and semes present. The result of the analysis is the conclusion that the Russian concept HOME contains two families, the first of which - HOME₁ - is the main one and is defined as a building, a structure intended for housing, for accommodating various institutions and enterprises.

The second sememe - HOME₂ - has four derivative-nominative meanings:

- 1) Family, people living together: To take someone into your home. Make friends at home;
- 2) The economy of a separate family: Lead a house - do not weave bast shoes. Live in the same house (with whom);
- 3) Clan: House of the Romanovs. This house has been reigning for three centuries. Note that this meaning was formed as a result of metonymic transfer;
- 4) Specific institutions of various kinds.

A. V. Medvedeva notes that in proverbial-phraseological units the lexeme house acquires such connotative meanings as the homeland, native origins, the place where the parents live, and in this case, the house means one's own housing, whether it be a palace, a separate apartment or a room. In a broader sense, a home is a homeland, a settlement, a place of birth of a person. Metonymizing takes place in a sequence of gradually updated semes: home - territory - settlement - country - homeland. So, we are witnessing the expansion of the meaning of the lexical unit, as well as the symbolization of the house.

Anvarkhanova N.P. explores the concept of Home through its reflection in English, Uzbek and Russian proverbs and sayings, the purpose of which is to express "thoughts about the value of the world". Consideration of the concept House in the aspect of Russian, Uzbek and English culture leads the author to the identification of seven groups:

- 1) The motherland, native origins, the place where parents live, for example: Houses and the straw of Edom. At home pan, and in people - blockhead;
- 2) Home, own space, for example: Own corner - own space;
- 3) Something that has a master, for example: Without a master, a courtyard and a sir and widows;





- 4) Mental and mental health, for example: Good at home, but bad at heads;
- 5) A place of physical and spiritual shelter, for example: Houses and walls help;
- 6) Hospitality, meeting guests with honors, for example: The hut is not red with corners, but red with pies;
- 7) An indicator of family property, for example: Nice to someone who has a lot in the house.

The reasoning leads Anvarkhanov N.P. to the conclusion that the model of the Russian house is presented in the form of a hierarchy, where the house of the individual expands to the house of the society, the whole people, the universal house. The house becomes a part of the permanent environment of the carrier of the national linguistic consciousness, the sphere of its existence, a source of practical benefit, a symbol of constancy, reliability, security, belonging to a family or clan. The author focuses on the fact that the symbolic meanings of the Russian lexical unit home are the meanings of the homeland, mental and mental health, something sacred.

Today we will go into the holy of holies of every English, Uzbek and Russian, study English and Russian, Uzbek proverbs about the house and try to understand what place the hearth occupies in the English and Russian, Uzbek picture of the world.

English, Russians and Uzbeks' attitude to home affairs is directly reflected in the language: "dom" in Russian and "uy" in Uzbek, as well as "home" in English and "house" are synonyms, but within them the English words "home" and "house" can have separate meanings, depending on the meaning of the sentence: A house is not a home.

For English speakers, "home" is a physical shell and a real building, while "home" is a special atmosphere that has been born inside it over the years and must be constantly maintained. The British place the responsibility for comfort at home on the shoulders of women: "Men make houses, women make homes".

Literal translation: "Erkaklar binolar quradilar va ayollar ularni uyga aylantiradilar"
Analogue in Russian: "Hozyaykoyu dom stoit (housewife is a woman)".

According to the Russian concept, the inhabitants of the house give it a sense of comfort and fill it with a feeling of "living": "Ne krasna izba uglami, a krasna pirogami".

Uzbek and English analogues: "The house is a fine house when good folks are inside" and "O'z uyim o'lan to'shagim" or "Har qush o'z uyasiga qarab uchadi".

The British even approach the issue of choosing a house with a sober mind and understand that even the most luxurious palace will not be cozy if it does not have a special cozy atmosphere and "at home" feeling, which appears only in conditions of



prosperity: " Grace your house, and do not let that grace you"; "The owner should bring honor to the house, not the house to the owner."

Analogue in Uzbek and Russian languages: "Ne dom hozyaina krasit, a hozyain dom"; "Bez hozyaina dvor i sir i dovov"; " O'z uyim o'lan to'shagim"; " Uyning ziynati – insondi".

So, be careful about the safety of your home, keep the comfort in your home, and every time you cross the threshold of your home, leave the house often and remember that there is no place like home ("There is no place like home"; "Luchshe doma mesta net") make sure. However, the number of phraseological units varies significantly, which is due to the large number of phraseological units synonymous with the meaning of "movement" in English, which, in turn, does not exist in Uzbek and Russian, as a phrase determined by the event. For example: Get home – come home. Do home - come home. Hit home - come home. Strike home - come home (to hit a target, to hit a spot, to hit an eye, not an eyebrow; to hit a nerve, to hurt someone; to find an answer from someone's soul; to touch someone, to reach someone's mind; to be affected by someone; to understand).

The thematic groups in the three languages are different, but similarities can be found in several points. "House, family" "State institutions" groups in English can be compared with "Family, people living together" "House - building, structure, institution" groups in Russian and Uzbek languages.

Also, based on the peculiarities of languages, it should be noted that in English it is much easier to find examples of one group, because in most cases they are synonymous, while in Russian the meaning of each phraseological unit is very different from the other, which and when translated into Uzbek, it makes their grouping much more complicated.

As you can see, studying the phraseology of English, Uzbek and Russian languages, their comparative analysis is an extremely interesting and exciting activity. The understanding of the language increases with the help of phraseological expressions, which are not translated literally, but are re-perceived, similar to images in Russian, Uzbek and English languages. Studying phraseology is a necessary part of mastering the language and improving speech culture. Correct and appropriate use of mobile speech gives it originality, expressiveness and clarity. The study of phraseological units helps to understand the culture and life of peoples in many ways, and to master a foreign language. On the example of the considered units, one can clearly imagine how colorful and expressive the phraseological units of the modern Uzbek, English and Russian languages are, how similar and different they are to each other.





Common and unique features of Uzbek, Russian and English mobile devices will help you see the similarities and differences between language units and understand why Uzbek, English and Russian languages are so rich and unique, figurative expressions that cannot be translated are also found and are the influence of linguism and culture. However, at the same time, they also have a lot in common in terms of expressiveness and figurativeness, including similar phraseological units.

Thus, it can be said that the concept of "home" is an important part of human mentality in Uzbekistan, Russia, and England, and as a cultural-linguistic unit expressed in different languages, it reflects the characteristics of the national culture. Analyzing the materials of the phraseological dictionaries of Russian, English and Uzbek languages, it can be noted that the concept of "Home" in Russian, English and Uzbek culture has its own national-cultural characteristics. The obtained information increases the effectiveness of intercultural communication, and therefore it seems promising, useful and helps to adequately form for us the study of phraseological units of Russian and English languages, especially in relation to the Uzbek language. level of linguistic and cultural competence of students studying Russian and English languages.

In conclusion, we can say that in the process of comparing the phraseologisms of English, Russian and Uzbek languages, it became clear that there are words rich in vocabulary that cannot be replaced in the three national languages. In the process of translating these phraseological units, it is desirable to convey their meaning rather than their direct translation.

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