

Reflection In The Lexicographic Works Of The Phraseological Foundation Of The Russian And Uzbek Languages

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Abstract – Phraseological fund, vocabulary, semantics, phraseological unit, phraseological turnover, family values.

Keywords – This scientific article describes the national identity of each language, which is reflected in its phraseological fund and the reflection of the phraseological fund in lexicographical works.

The most valuable source of information about the culture of the people's consciousness is the phraseological fund of the language and it contains the people's ideas about morality, customs, rituals, habits, and behavior. A special motive for the development of phraseology is given by the study of how the phraseological component of the language in its images reflects the world outlook of the people.

The vocabulary of the language contains a special shell of vocabulary, called the phraseological fund. Phraseological fund of any language has a vivid national and cultural specificity. All languages have their own specific features.

The national identity of each language is reflected in its phraseological fund. The Russian phraseological fund reflected many facts and events of Russian history.

For example, such as: Bread and salt - (respect) - the custom of the Eastern Slavs to bring guests a loaf and a salt shaker. Shouting at the entire Ivanovskaya - (shouting very loudly) - the announcement of the Tsar's decrees on Ivanovskaya Square in the Kremlin. Free Cossack - (free man) - this was the name of free people in the Moscow state of the 15-17 centuries. Kazan orphan - (a person pretending to be helpless) - in the 16th century, the Kazan princes complained to Ivan the Terrible to get rewards.

Russian phraseological units reflect the world outlook inherent in the Russian people: breaking spears; the cap is on the thief; slipshod; pull the strap; and does not lead an eyebrow; not a penny on a market day; a feast for the whole world; dance to someone else's tune; ring all the bells; wave fists after a fight; give birch porridge; through the stump deck; one like a finger.

Phraseologisms, being one of the genre of oral folk art with a short form, but deep content, were created on the basis of spiritual and cultural experience. It is interesting to analyze the images inherent in the creation of phraseological units, which, being part of the phraseological fund of the language, transmit the national and cultural experience of the people from generation to generation.

Revealing the proper national features of the semantics of phraseological units is possible only on the basis of comparing the stable phrases of different languages. Phraseological units, according to their social, ideological tasks, become the exponent of the worldviews of the broad masses of the people.

The role of phraseology in reflecting the national spirit is considered incomparable. Each expression or phrase used with a figurative meaning is considered a valid phraseological unit.

A special place in the phraseological fund of languages is occupied by phraseological units containing universal values, through which the characteristics of a person's character are described. The need to study the system of moral and ethical values inherent in the phraseological units of the Russian and Uzbek peoples is due to the desire to show the connection between modern principles underlying family values and what has been formulated over many centuries.

Family values are important for every person, therefore, in the Russian language there are a large number of phraseological units that speak about the role of the family: The porridge is thicker in the family; Family consent is the most precious thing; The whole family is together, and the soul is in place; There is no need for treasure, if the family is in good health; Family is the mainstay of happiness; A man without a family is like a tree without fruit. Together closely, but rosy sickening. Family together - the soul is in place; The family is in a heap, and the cloud is not scary.

Respect and love for each other, striving for unity in desires and actions are valued in them: Does not take a willing family and grief; You can't thread a thread between a husband and wife; There is no good in an unfriendly family; Where the needle goes, there is the thread; Without the owner, the yard cries, and without the mistress, the hut; Good children grow up in a good family.

Along with the study of the phraseological fund of the Russian language, already in the middle of the last century, research was undertaken on phraseology and other languages. Among them were many collections of articles on phraseology and phraseological dictionaries.

In Uzbek linguistics, significant work has been done to collect and systematize the phraseological wealth of the Uzbek language. This is undoubtedly evidenced by the publication of a one-volume Uzbek-Russian dictionary and a five-volume Russian-Uzbek dictionary, which included a large number of carefully selected and scientifically tested Russian and Uzbek phraseological phrases.

Much attention was paid to the creation of phraseological dictionaries and vocabularies, which included the richest phraseological composition of the Uzbek language. For example, the following works were created: Sh. Rakhmatullaev "Phraseological Dictionary of the Uzbek Language", M. Sadykov "Concise Russian-Uzbek Dictionary of Set Expressions" (1994), B. Yuldoshev, K. Bozorboev "Phraseological Dictionary of the Uzbek Language" and others.

The work of M. Khalikova examines the views and concepts of modern linguistics associated with such problems as language and thinking, the linguistic picture of the world, the influence of anthropomorphic means on the language. In this work, for the first time, using examples of phraseological units of the Russian and Uzbek languages, the problems of national semantics of phraseological units, the influence of extralinguistic means on the semantics of phraseological units were studied.

When comparing Russian phraseological units with Uzbek phraseological units, the originality of the expressions correlated with them in meaning is clearly visible. Here are some examples: A true friend does not betray; If you are a friend, then stand by your side; Amicably as a whole; The friend judges by the mind, and the foe by the dress; The water is turbid at the source.

These comparisons testify to the originality of the phraseology of each language. In the language, values and ideals of people are reflected and at the same time formed. In modern linguistics, phraseology is distinguished by many linguists as an independent linguistic series, rooted in antiquity and most clearly, vividly and figuratively reflecting culture, mentality, spiritual and moral values.

Phraseology clearly reflects the originality of the linguistic pictures of the world of ethnic languages. At the same time, the grammatical design of phraseological units fully reflects the typological characteristics of a given language and, above all, the features of its grammatical system.

Thus, a comprehensive study of lexicography can be useful in the study of the Russian and Uzbek languages, because knowledge of a language presupposes not only mastering its basic vocabulary fund and grammatical structure, but also a rich culture, a part of which is the culturological component laid down by the phraseological fund of any language.

Summing up all of the above, we can conclude that the phraseological fund of the two languages, in general, is unusually rich and diverse in its composition, has great stylistic possibilities due to its internal properties, which constitute the specifics of phraseological units.

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