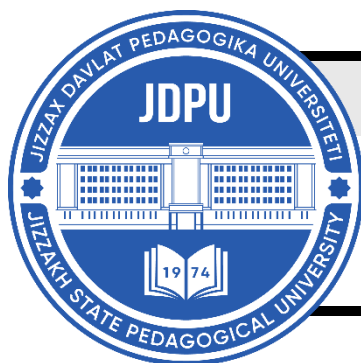


**MENTAL ENLIGHTENMENT SCIENTIFIC –
METHODOLOGICAL JOURNAL****MENTAL ENLIGHTENMENT SCIENTIFIC –
METHODOLOGICAL JOURNAL**<http://mentaljournal-jspu.uz/index.php/mesmj/index>**INTERLINGUAL GROUPS OF PHRASEOLOGICAL
CORRESPONDENCES THAT FORM AN INTERNATIONAL GROUP*****Nargiza Alisherovna Mavlonova****Docent of Samarkand State Institute of Foreign Languages**E-mail: mavlonovanargiza@mail.ru**Uzbekistan, Samarkand***ABOUT ARTICLE**

Key words: Eurocentric approach, authoritative, borrowings, international words, diaphragms, assimilation, biblicalisms, mythologisms, donor language, onomastic, parallelism.

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Abstract: In this case, the views of scientists and linguists on the essence and boundaries of interlingual phraseological correspondences that form an international group are presented. The scope of international phraseology includes catchphrases created on the basis of Greco-Roman mythology, history, literature, phraseological units of biblical origin and phraseological borrowings from the English language in the Russian and Uzbek languages, reflecting the cultural and historical life of the English and American peoples.

A series of phraseological correspondences have been identified, representing biblical expressions, mythologisms, etc. The presence of an international fund in the phraseology of the Uzbek language is due to the influence of the world cultural historical heritage.

Introduction.

There is no consensus among linguists on the nature and boundaries of international elements, although a Eurocentric approach can still be noted; some authors narrow it even further, referring them only to the previously noted and especially authoritative Greco-Latin terminology.

The varieties of borrowings led to the formation of two opposite directions. The first direction includes the works of M.M. Makovsky, Yu.S. Sorokin, I.V. Arnold and many others, and the second direction includes the works of R.A. Budagov, Yu.A. Belchikov, V.V. Akulenko and

others. Representatives of the first direction do not single out internationalisms from the circle of borrowings. Researchers of the second direction oppose the identification of these categories.

V.V. Akulenko, referring international words to the lexical category of synchrony, defines them as follows: "...homologous (similar both in terms of content and in terms of expression) polymorphemes, polylexemes and polyphrasemes, including homologous diamorphemes, dialexemes, diaphrasemes as an embryonic manifestation of the internationality of lexical units." [1]

It is obvious that it is necessary to single out internationalisms from an interlingual position. In such a case, "phraseological internationalisms" are understood as phraseological correspondences that represent borrowings for the receptor language, have lexical-semantic correspondences and a regular character of use in the languages under consideration and are recorded in various languages..

In this study, the following phraseological units are included in the scope of international phraseology:

- a) catchphrases created on the basis of Greco-Roman mythology, history, literature, phraseological units of biblical origin;
- b) Phraseological borrowings from English in Russian and Uzbek languages, reflecting the cultural and historical life of the English and American peoples.

MATERIALS AND METHODS

It seems to us inappropriate to include in the composition of international phraseology parallels that arose on the basis of extralinguistic universals, since the formation of such units for unrelated languages is sporadic. Undoubtedly, the first group of the international phraseological fund is formed by phraseological units created on the basis of Greek and Roman mythology, history, literature, and biblical expressions. This position is true for all European languages and is recognized by all phraseologists. In general, it is precisely such formations that served as the basis for the formation of international phraseological units.

As the material shows, a group of similar phraseological internationalisms is also represented in the general English-Russian-Uzbek interlingual phraseological fund. Their insignificance in comparison with the considered layer in the English-Russian interlingual phraseological fund is explained by factors of an extralinguistic nature:

1. There was a certain stage productive for the entry of most such phrases into various languages (time slice), the "peak" of intensive translation work from the originals;

2. In the Uzbek language there was no pressing need for the Bible due to other religious beliefs of the Uzbeks, on the other hand, the “atheism” of the “Soviet period” also played a role”;

3. “ “Cultural substrate” of complexes of various aspects that influence the perception or non-perception of specific cultural information;

4. The emergence of such formations in the Uzbek language through an intermediary language due to the lack of direct language contacts.

There is a direct connection between the above and the assimilation of biblical and mythological words in Uzbek: engl. the Alpha and Omega – rus. альфа и омега (суть, самое существенное) – rus. альфа и омега – uzb. Bosh oyog’i, bir narsaning boshi va oxiri. The specifics of the information components “alpha and omega” are unclear to an Uzbek. Hence the absence of a transliterated form, lexical transformation while maintaining the grammatical structure in the lexeme, literally meaning “beginning and end”. Individual mythologisms do not form any phraseological correspondences at all (in various lexicographic and phraseographic publications only their interpretations are given): engl. apple of discord – rus. яблоко раздора – uzb. Urush janjalga sabab bo’lgan narsa.

RESULT AND DISCUSSION

Significant lexical and semantic rearrangements are not characteristic of phraseological borrowings of this group, since the recipient language is in a kind of subordination to the donor language, which imposes on it a figurative basis, a phraseological plot and the linguistic unit itself.: the Gordian knot – гордиев узел – Gordiyning tuguni, y’ani bir narsaning tuguni (muammosi). Cut the (Gordian) knot – рассечь или разрубить (гордиев) узел – Muammoning, masalaning tugunini topmoq, yechmoq; Promethean fire – прометеев огонь – Prometey o’ti, olovi; Achilles’ heel (also, the heel of Achilles) – ахиллесова пята– Achillesning tavoni, birovning nozik joyi; a Herculean labour (или task; также Herculean labours) – геркулесов труд (исключительно трудное дело) – bajarib bo’lmas ish; labour of Sisyphus– сизифов труд (тяжелый и бесплодный труд) – Sizifning mehnati, juda qiyyin va maqsadsiz ish; the riddle of the Sphinx (также Sphinx’s riddle) – загадка сфинкса (очень трудная загадка) – sfinks jumbog’i, yechimi qiyyin topishmoq; Augean stable(s) –авгиевы конюшни (запущенное, загрязненное место) –Agaviy otxonasi (eski mifologiyalarda podsho Avgiyning qarovsiz qolgan, iflos otxonasi); библеизмы: a sign of the times -знамение времени

(употребляется в значении: общественное явление, типичное для данного времени) – vaqt belgisi; the prodigal son – блудный сын- adashgan o'gil.

The ease of synchronic identification is ensured by the presence of an identified component of the type: Gordian, Promethean, Achilles, etc. Most often, such a component is represented by an onomastic component (in most cases, anthroponymic), which carries certain cultural and historical information.

In general, the relative accessibility of revealing the internal form and identifying interlingual phraseological correspondences is explained by their connection with the cultural and historical heritage.

A separate group is represented by phraseological borrowings from Latin etymology of a later period: Engl. the seven wonders of the world – rus. семь чудес света – uzb. dunyoning yetti mo'jizasi; англ. fish begins to stink at the head – rus. рыба тухнет с головы – uzb. baliq boshidan sasiydi; англ. a sound mind in a sound body – rus. в здоровом теле – здоровый дух – uzb. sog'lom tanada sog' aql.

Cases where fairly common expressions (included in most languages of the world) form significant lexical differences in the Uzbek language are quite rare: the golden mean – золотая середина – birovdan oldin, birovdan keyin bo'lmoq (букв. Лучше одного, хуже другого).

In English and Russian, the existence of this linguistic unit is associated with the Latin etymology of aurea mediocritas (about those who avoid extremes in judgments and actions, prefer moderation). Along with this, the English language is noted for the presence of phraseological parallels that arose independently of the borrowing processes. Uzbek phraseological correspondence recorded in lexicographic and phraseographic sources “birovdan oldin, birovdan keyin bo'lmoq” (букв., лучше одного, хуже другого. Жить не лучше и не хуже кого-либо) [2] constitutes significant discrepancies in the imagery of the compared interlingual phraseological correspondences and represents a phraseological gap in the English-Russian opposition of borrowed phraseological units from a Latin source.

The tendency of formation of phraseological internationalisms in the Uzbek language is largely determined by the influence of the world cultural and historical heritage. A much larger layer of international phraseological units is presented in the Russian and English languages.

A significant gap in Uzbek is made up of biblical expressions recorded in the English-Russian phraseological fund, individual mythologisms, Latinisms and other diverse types of phraseological units that have become the property of many languages and borrowed from various source languages.

The clearly expressed parallelism of the lexical composition is due to the inertial development of phraseological internationalisms of the type under consideration, the desire for interlingual rapprochement.

The attribution of some phraseological units to the international corpus in the absence of an “identifiable component” is quite problematic (especially for those phraseological units whose intensive borrowing is due to recent cultural and historical contacts). To establish such formations as international expressions, their fixation in various languages, primarily world languages, and the regular nature of their use are taken into account. For example, the phraseological unit “холодная война”, which has not lost its foreign language characteristics, is an attribute of the corpus under consideration based on the fact that this linguistic unit is included in various languages (German, Russian, Uzbek, Kazakh, Kyrgyz, etc.). According to this principle, phraseological units of the type are classified as international: engl. White House – рус. Белый Дом – uzb. oq uy; engl. the corridors of power – рус. “коридоры власти” – uzb. “hokimiyat yo’laklari”, англ. the wind of change – рус. “ветер перемен” – uzb. “o’zgarishlar shamoli”; англ. the third countries – рус. третьи страны – uzb. “uchinchi mamlakatlar” etc.

In the case of loss of foreign language, an essential stage in isolating internationalisms is etymologization. Establishing the etymological source and result of borrowing, fixation in different languages of a given linguistic unit, and the regular nature of use are the basis for classifying the unit under consideration as a phraseological internationalism.

CONCLUSION

Undoubtedly, phraseological units functioning in a foreign language form also belong to the international fund. This position is held by A.M. Babkin, L.A. Ponomarenko [3]. In this study, such an approach is conditioned by the principles of classifying units as international phraseological units, based on regularity and the facts of their fixation in various languages. For example, phraseological units of the type: nota bene, votum separatum. Similar principles are used to consider various transliterated types of phraseological units as internationalisms, for example: English know-how – Russian, Uzbek nou-khau, English Intelligence Service – Russian, Uzbek Intelligence service, etc.

In terms of structure, phraseological internationalisms include phraseological calques, semi-calques and transliterated phraseologisms.

The presence of formal features and etymologization are additional criteria when establishing international formations. Formal ones include the presence of an identified component for phraseological semi-cripples, phonographic similarity and coincidence of

meanings for phraseological units in a foreign language form, and lexical-semantic coincidence for phraseological cripples.

A significant gap in the Uzbek language is made up of biblical expressions recorded in the English-Russian phraseological fund, individual mythologisms, Latinisms and other diverse types of phraseological units that have become the property of many languages and borrowed from various source languages, which is largely explained by factors of an extralinguistic nature.

A series of phraseological correspondences have been identified, representing biblical expressions, mythologisms, etc. The presence of an international fund in the phraseology of the Uzbek language is due, first of all, to the influence of the world cultural historical heritage.

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