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Article



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CONTRASTIVE ANALYSIS OF IDIOMS RELATED TO EDUCATION AND SCIENCE IN ENGLISH AND UZBEK LANGUAGES

Abstract: This article analyzes definitions of lexemes related to education and science in English and Uzbek languages given in explanatory dictionaries are studied, and idioms related to education and science are cross-analyzed. Similarities and differences of meaningful phraseological units of education and science in different systematic languages are analyzed based on examples.

Key words: phraseological unit, educational lexeme, science lexeme, linguistic and cultural aspects of phraseological units, teacher's lexicon.

Language: English

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Introduction

It is difficult to give a detailed definition and description of the concepts of education and science. Therefore, the lexemes of education and science are expressed in different languages based on their lexical fund. In English and Uzbek explanatory dictionaries, the concepts of education and science are explained as follows:

In the two-volume "Explanatory Dictionary of the Uzbek Language" prepared under the editorship of Z.M. Ma'rufov, the lexeme of education is an Arabic word and is explained as follows:

1. The set of knowledge and skills that must be acquired in the fields of science or profession; knowledge Higher education (Our teacher teaches us every day, our mind and strength grow by studying various subjects).

2. Education manners. An uneducated boy (no matter how much Arabboy studied, his mannerisms, speech, and behavior reminded him not of a school-educated person, but of a stroller).

3. Teaching, theory (You broke Ideas in the heat of battle with advanced thinking, created higher education).

In this source, knowledge is Arabic 1. The knowledge acquired by a person through reading,

learning and life experience; knowledge, wisdom (Ibrohimov continued his interrupted speech: - So, brother Urmonjon, my goal is to serve you as much as I can, and then go to Tashkent to study again.). 2 subjects. People of science. (*Ilm – igna bilan quduq qazish.*)[11].

Also, in the "Annotated Dictionary of the Uzbek Language" created under the editorship of A. Madvaliyev, the lexeme of education [is an Arabic word that means to teach, teach, give knowledge; information].

I The process of imparting knowledge and skills is the main means of preparing a person for life and work. Education and upbringing are inseparable twins, and knowledge is their sweet fruit.

II Science is a set of acquired and obtained information and skills in the fields of science or profession; knowledge Primary education. Higher education. Madrasa education. Ilm is an Arabic word meaning knowledge; science; theory.

1. Knowledge gained through study and research, analysis; skill, knowledge. Sharia science. Secular sciences. (Brother Jamalboy, it won't hurt if he reads the modern sciences without losing his religion.)

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2. Work - field of activity related to science; system of knowledge about nature and society; science. Science and craft. Science and enlightenment. Science and art. (Let's open new schools and teach the Qur'an and other subjects, such as geography, history, and mathematics).

3. Knowledge, teaching, skills related to a certain field of work. (Islam barlos is simple, generous, and the father of hunting and bird science.)[10].

Analysis of Subject Matters

Ingliz tilining mashhur "Macmillan English Dictionary" lug'atiga ko'ra education leksemasi lotin tilidagi *educatiō* so'zidan kelib chiqqan bo'lib, a breeding, a bringing up, (ta'lim, tarbiya) ma'nolarini bildirsa, science so'zi the study and knowledge of physical world (dunyoviy bilimlarni o'rganish), a scientific subject such as chemistry, physics (ilmiy fan, kimyo, fizika kabi)[2].

Although the definitions and explanations given in the above dictionaries about education and science are different, it can be seen that they are related to each other in terms of content and essence. Also, despite the fact that the lexemes of education/tealim and science/ilm are used in different forms based on their lexical fund in English and Uzbek languages, the meaning of these terms is consistent.

The vocabulary of any language consists not only of lexical units, but also of stable word combinations. Fixed compounds with a complex composition, or in other words, phraseological units, are also present in the language, which serve to enrich the vocabulary of the language. A separate field that studies phraseology, like other branches of linguistics, is phraseology (from the Greek word "phrases" - "phrase" - "logos" - "ta'limot").

For this reason, the study of phraseological units is considered one of the important sources of enriching the lexical fund of the Uzbek and English languages. Comprehensive in-depth study of phraseological units is of great importance in revealing the undiscovered aspects of language phraseology. In particular, we tried to comprehensively research Uzbek and English phraseology, that is, to study it from the lexical, semantic-structural and linguistic-cultural aspects. Because phraseology has a wide and comprehensive relationship with other branches of linguistics.

Researchers have been dealing with FBs in Russian linguistics since the 18th century. For example, M.V. Lomonosov, while creating a plan for the dictionary of the Russian literary language, emphasized that, along with words, "folk (Russian) proverbs", "phrases" and "idioms" should find their expression. By the 60s and 80s of the 20th century, phraseology grew rapidly in Uzbek linguistics as well as in foreign linguistics.

Thus, the development of phraseology as a separate science has gone through many stages. In

particular, the history of the development of phraseology can be chronologically divided into three periods:

The first period includes the period from the middle of the 18th century to the 30s of the 20th century. Lomonosov, A.A. Potebnya, F.F. Fortunatov, A.A. It is related to the scientific activity of the Shakhmatovs.

It should be noted that in the first period, phraseology served as an object of lexicography, that is, practical lexicology. During this period, special attention was paid to recording in dictionaries, explaining the etymology of their meanings, and interpreting them.

Second period, E.D. Polivanov, V.V. Vinogradov, S.I. Abakumov, G.K. Damilov, A.I. Yefimov, A. Y. Rozhansky, etc., developed in connection with their scientific activities and included the 30s-50s of the 20th century. This period can also be said to be the period of formation of phraseology as an independent linguistic field.

The third period lasts from the 60s of the 20th century to the present day. This period is characterized by the rapid development of the field of phraseology, the use of various methods in phraseology research, and the development of many phraseology specialists.

By the 60s and 80s of the 20th century, interest in the field of phraseology grew rapidly in foreign literature, including English literature. Until that time, there was no separate work dedicated to phraseology in Western and American linguistics. In general, the term "phraseology" was first used by Charles Bally in his work "Precis de stylistique". The first researcher in the field of phraseology is undoubtedly the Swiss-French linguist Charles Balli. In his works "Essay on Stylistics" (1905) and "French Stylistics" (1909), he included special chapters on word combinations and phraseologisms[1].

In the first work, Charles Bally distinguished four types of word combinations:

1) free compounds (les groupements libres) are compounds used in their own sense;

2) the usual compounds (les groupements usuels) are relatively freely connected compounds, and some changes can be made to their composition

3) phraseological series (les series phraseologiques) in which two or more units combine to express a single meaning, but the order of its components can be changed

4) phraseological units (les unites phraseologiques), which includes units that have completely lost their meaning and have a fixed order of components[1].

In his second book, Balli distinguishes only two types of compounds. In his next work, "French Stylistics", he interpreted common combinations and phraseological lines as a component of free combinations and phraseological units. In general, Charles Bally was one of the first linguists who started

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research in the field of phraseology. Later, many successes were achieved in this field.

Phraseological research in Turkic studies began in the 50s of the 20th century, and until today, the recognized scientific views on the field prove that phraseology is more complicated than it seems and is a field that is classified differently by scientists.

The theoretical issues of Uzbek phraseology were first discussed by Ye.D. studied by Polivanov. He studies the phraseology of Russian and some Eastern languages, and based on this, he gives an opinion on the separation of phraseology as an independent linguistic field.

Research Methodology

E.D. According to Polivanov, the field of phraseology, which is not newly formed, should be in the same place as syntax is in relation to morphology, in relation to lexicology. He called this new field phraseology or idiomatics[3].

In the researches of A.E. Mamatov, we witness the introduction of the concept of phraseological norm into Uzbek linguistics. True, some observations on the phraseological norm and opinions expressed along the way existed before. For example, Sh.Rakhmatullayev drew attention to the issue of compliance with the phraseological norm in his candidate's thesis. A.E. Mamatov brought out the theoretical and practical problems of the phraseological norm in his work. According to the scientist's conclusion, "Phraseological norm is the use of phraseologisms that are consolidated in speech practice, traditionally consistent, of the same type and of equal value, accepted as acceptable and correct by the language community at a certain time. It is a language phenomenon that is perceived as exemplary[7]"

In the Uzbek language, based on the archisem *tafakkur, fikr, bilim, did, zakovat, zehn, idrok, ilm, miya, mulohaza, intellekt, muhokama, ong, tamg'a, tasavvur, tushuncha, es, xayol, talqin, mushohada* are combined to form a common paradigmatic system at the lexical level. elements. Sh. Iskandarova devoted a separate chapter of her monograph to the analysis of the semantic properties of some stable units (phrasemes) formed on the basis of lexemes with thought archetypes[6].

In the thesis of A. Isayev, the phrasemes formed on the basis of the somatisms "head" and "eye" in the modern Uzbek literary language were studied structurally and semantically, such somatic phrasemes were compared with their alternatives in the Tatar, Turkmen, and Azerbaijani languages[5].

Sh.Usmonova in Uzbek and Turkish somatic phrases for the compound involving the somatisms of the head, eyes, hands, feet (to take away the eyes, to freeze the head) and to the sentence (if the eyes are open, the head is safe) summarizes lexically-semantically and structurally-grammatically in a comparative aspect[12].

In her research Sh.M. Sultonova studied the origin, semantics and transformation of religious phraseology in the material of Uzbek and Russian languages from a linguistic and cultural point of view[4].

In our view, our great research scientists have conducted intense research on phraseologisms. He made great contributions to the formation of phraseologisms studied in the framework of lexicology as a separate field of linguistics.

The comparative study of the phraseology of different systematic languages seems to be a very important aspect of the anthropocentric paradigm, because it is phraseology that becomes the property of culture, customs, rituals, linguistic consciousness, morality, the uniqueness of the environment, etc. is the most valuable source of information about the stereotypes of the people's mind, which reflect the imagination of a certain nation.

It should be noted that phraseological units are the wealth of the nation, and its sources are the nature, economic system, history, culture, lifestyle, oral creativity, fiction, art, science, customs of the place where this or that nation lives. is closely related to the habit. Phraseological units are language units that reflect all the features of life. At the same time, almost all phraseological units in the lexicon of the language have a linguistic and cultural character. For example English The phraseological unit *to know the way the wind blows* corresponds to the phraseological unit that *yulduzni benarvon uradigan* in Uzbek language. In the same way that the lexeme *know [bilmoq]* is used in the English idiom, we can observe that the lexeme *know* is not used in the Uzbek phraseology. The lexemes used in this place are used based on the lexical fund of each nation and national views. This is a clear proof that there is a difference in the language and culture of the people. As we know, England is a country with the strongest navy in the world, so the place of water in people's life is incomparable. In general, the geographical location also causes the creation of phraseology. The history of the creation of this above-mentioned phrase is related to sailors, and the importance of wind was considered important when sailors went on sea voyages[13]. That is why the idiom *to know the way the wind blows* was created.

The phraseological unit used in the Uzbek language, *Yulduzni benarvon uradigan* has a negative connotation. For example, the master Farang, who beats the stars and even hits the moon, "Mushtum [OTIL. 1 volume 2020: 228]; Togaboy was a devil who was as tight as a belt, as cunning as a fox, as agile as a wolf, and as fierce as a star [S. Abdukakhor. The beginning of life [Sh. Rahmatullayev. 1978: 267]]. This category of people are such people that no one and nothing can be an obstacle to what they do, and what is possible for them does not happen. It is widely used as a means of speech effect and expressiveness in the style of speech and artistic works.

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Analysis and results

English phrase *teacher's pet* (Disney's Teacher's Pet). *The idiom teacher's pet was first seen in print around 1890, though it's safe to assume that it was an epithet hurled around the schoolyard for many years before entering mainstream English*[14] [ushbu idioma dastlab 1890 yillarda turli xil nashrlarda paydo bo'lgan bo'lsada, u maktablarda bundan oldinroq qo'llanila boshlangan]. Ingliz tilida ushbu idioma o'qituvchining suyuqli o'quvchisi mazmunida qo'llaniladi. Ushbu mazmuni quyidagi misollarda ham kuzatishimiz mumkin:

Examples

1. *You are a teacher's pet all right and your only aim is to stay in his/her good books.* [Siz o'qituvchining suyuqli o'quvchisiz va sizning yagona maqsadingiz uning eng suyuqli o'quvchisi bo'lib qolish.] – (**The Hindu**).

2. *"I loved school," said Renee, a self-described teacher's pet.* [Men maktabni yaxshi ko'rardim", dedi o'zini o'qituvchining suyuqli o'quvchisi deb atagan Rene] – (**The Buffalo News**).

3. *Leaders vie with each other to be teacher's pet*[15][Rahbarlar o'qituvchining suyuqli o'quvchilari bo'lish uchun bir-biri bilan kurashadilar] – (**The Sydney Morning Herald**).

We can find out that in the English linguistic culture, the expression "teacher's pet" expresses the meaning of the teacher's man, which is also expressed in the examples given above. Pet means pet in English. Let's look at the meanings of the lexeme pet given in the explanatory dictionary. According to the famous online dictionary of the English language "Oxford Advanced Learner's Dictionary", 1. *an animal, a bird, etc. that you have at home for pleasure, rather than one that is kept for work or food:*

- Do you have any pets?
- a pet dog/hamster
- a family pet
- exotic pets
- pet food
- Being a responsible pet owner means caring

for your pet.

- a pet shop (= where animals are sold as pets)
- Keeping pigs as pets has become extremely popular.

2. (usually disapproving) a person who is given special attention by somebody, especially in a way that seems unfair to other people (SYNONYM **favourite**);

- She's the **teacher's pet**.

3. British English, informal) used when speaking to somebody to show kind feelings or to be friendly;

- *What's wrong, pet?*

▪ *Be a pet (= be kind) and post this letter for me* [16].

The lexeme *pet* is considered to be a multi-meaning word, based on the analysis of its meanings explained in the above dictionary, the second meaning given in it is male [*erkatay*], favorite [*sevimli*] meaning is used in this teacher's pet idiom. In the English linguistic culture, this idiom comes in the context of the teacher's male student and means that the teacher has a high level of attention and affection for the student. This phrase is popular among the English people, and today many films, songs, and shows have been made about it.

Based on the above, we can conclude that phraseologisms can be called true ethnocultural units. Studying such ethnocultural units and, on this basis, becoming aware of a certain national culture and mentality is one of our main goals arising from the study of phraseologisms in linguistic and cultural studies. Especially, on the basis of studying phraseology in a comparative and comparative aspect, it is easy to determine the peculiarities or, on the contrary, commonalities between peoples and mentalities. Today, there is a large amount of work on this aspect in linguistic and cultural studies.

In general, the study of phraseological units opens up new opportunities for Uzbek linguistics, in particular, the science of linguocultural science, and causes the expansion of the vocabulary of the language.

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