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## **The classification and basic features of phraseological units: expressing “wealth” in English and Russian languages .**

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**Abstract:** One of the topical issues of modern linguistics is the study of certain concepts. The result of this language experience are also paremias, which are an important element of folk culture. Folk culture in its turn has a linguistic expression. Interest in studying this issue is due to the fact that modern scholars have recently repeatedly turned to the question of the connection between the language, thinking and spiritual culture of a person. The concept of "wealth" is one of the key concepts of understanding the world of peoples. Since in our time it is a certain measure of happiness. In this regard, this article analyzes the concept of "wealth" in the proverbial picture of the world of the English and Russian people. It is the proverbial picture of the world that is the basis of linguistic consciousness. Since with the help of proverbs it is possible to determine common and different traits in comprehending the world by different peoples, to show the representation of this world in proverbs, and to compare the manifested mentality of the people in proverbs.

**Keywords:** phraseological unit; phraseology; classification phraseological units; linguocognitive , linguocultural.;

### **Introduction**

Phraseology (Greek Phrasis - “expression”, logos - “teaching”) is a branch of linguistics that studies stable combinations in language. Phraseology is also called a set of stable combinations in the language as a whole, in the language of a particular writer, in the language of a separate work of art, etc.

The term “wealth” is a hot topic in our century. Due to the fact that the material world becomes for many real value. Proverbs play a huge role in the description of the people. Proverbs are a “treasury of folk wisdom.”

Through proverbs we can determine character and mentality of a particular people. That is why they are of particular interest to researchers.

In this regard, various schools and approaches to solving this issue. The most popular are linguocognitive and linguocultural. From the point of view of linguoculturology, a concept is like a clot of culture in the consciousness of a person, that in the form of which culture enters the mental world of a person. And, with on the other hand, a concept is something through which a person himself enters into culture, and in some cases it affects it.

Linguistic and cognitive research has a typological focus and are focused on identifying general patterns in the formation of mental representations. In tendency

they are focused on the semasiological vector: from meaning (concept) to language (means its verbalization).

Linguocultural studies the relationship between language and culture, manifested in the ways of linguistic expression of ethnic mentality. Thus, the interest of linguoculturologists is focused on the study of what is specific in the composition of mental units and is aimed at accumulative and systematizing description of the distinctive semantic features of specific cultural concepts.

The tasks of phraseology as a linguistic discipline include a comprehensive study of the phraseological fund of a particular language. Important aspects of the study of this science are: the stability of phraseological units, the systematic nature of phraseology and the semantic structure of phraseological units, their origin and main functions. A particularly complex branch of phraseology is the translation of phraseological units, which requires considerable experience in the field of research in this discipline. Phraseology develops the principles of identifying phraseological units, methods of studying them, classification and phraseography -descriptions in dictionaries. Phraseology uses various research methods, for example, component analysis of meaning. On the basis of existing research methods in linguistics, "proper phraseological techniques of analysis and description" are being developed.

1. Identification method - establishing the identities of words and syntactic structures that form phraseological units with their free analogues;

2. The application method, which is a type of identification method, is a method limited in the choice of variables, establishing different structural and semantic organizations of phraseological units from combinations formed in accordance with regular patterns of choice and combination, etc.

### **Author`s preview**

Charles Bally (1865 – 1947) – a Swiss linguist of French origin, introduced the term "phraseologie" in the meaning of "a branch of stylistics that studies related phrases" , but this term was not accepted by Western European and American linguists and was used in three other meanings in his works : 1. Choice of words, form of expression, wording; 2. Language, syllable, style; 3. Expressions, phrases.

S. Bally is considered the founder of the theory of phraseology, because first systematized combinations of words in his book "French Stylistics," in which he included a chapter on phraseology. In his writings, he identified "four types of phrases" : 1. Free phrases, i.e. combinations lacking stability, disintegrating after their formation; 2. Habitual combinations, i.e. phrases with a relatively loose connection of components, allowing some changes; 3. Phraseological series, i.e. groups of words in which two adjacent concepts merge almost into one. The stability of these phrases is secured by primary word usage. 4. Phraseological unities, i.e. combinations in which words have lost their meaning and express a single indecomposable concept. Such combinations do not allow rearrangement of components. Thus, "...the concept of Sh. Bally is based on the difference in word combinations according to the degree of stability: combinations in which there is freedom to group components, and combinations deprived of such freedom".

## **Classification of phraseological units with the “money” component in modern English.**

An integral component of the linguistic representation of the world are phraseological units, the specificity of which for each language is beyond doubt. Having chosen the concept of MONEY as an integral part of the general English linguistic picture of the world as the subject of linguistic research, we could not leave aside phraseological expressions that are important for compiling a holistic image of the entity in question.

The English-Russian phraseological dictionary by A.V. Kupin gives about 100 expressions, and the Oxford Dictionary of English Proverbs - more than 50 proverbs with the “money” component. Thanks to these and other sources, the total number of phraseological units in which money is mentioned was about 200 units.

Proverbs are a kind of tool for measuring cultural dominants in a language. They reflect the specifics of the perception of the world and can be measured in cross-linguistic comparison using cultural concepts. Value preferences expressed in the content of proverbs create a specific picture of the world in the culture of any ethnic group. The topic of wealth and money is presented in a large amount of material due to its significance for human existence. A characteristic feature of proverbs is their unambiguity. This is explained by the high degree of generalization of their meaning. As the research material shows, many proverbs are built on the basis of contrast. They can be represented by a logical formula like: “teaching - reaction.” For example:

*Money is a good servant, but a bad master* (pul yahshi xizmatkor lekin yamon xo`jayin).

*He that has money in his purse, cannot want a head for his shoulders.* (hamyonida puli bor odamga yelkadagi boshni keragi yok).

*He that has no money needs no purse* (puli yok insonga hamyoning keragi yok).

*A penny saved is a penny gained* (bir tanga sarlamaganing pul ishlab topding degani).

*A light purse is a heavy curse* (hamyoning bo`sh bo`lsa ko`ngling xira degani).

*Money spent on the brain is never spent in vain* (ta`limga sarflangan puling albatta qaytib keladi).

*Take care of the pence, and the pounds will take care of themselves* (Tangani tejasang qilsang, pul o`zini o`zi tejaydi).

These normative judgments in the form of proverbs can be reduced to standard axioms of behavior, or unwritten sets of rules of behavior that have a predominantly moral character. In proverbs, an unflattering assessment is given to the rich, which can be seen in examples 1 and 2. Proverbs teach frugality and hard work (examples 5 and 7).

Culturally significant landmarks captured in proverbs are sometimes even contradictory. For example, the attitude of the English ethnic group towards money is far from ambiguous:

*Money is the root of all evil* (pul yamonlikning ildizidir).

*Money is welcome though it comes in a dirty clout* (kir lattaga o`ralgan pul ham keraklidir).

*That have money is a fear, not to have it is a grief* (puling borida ko`ngling hotirjam, puling yog`ida esa kalbinda g`am).

The “spirit of the people,” even in its contradictory manifestations, is fixed in the language as in the cultural memory of the people. The above examples show that the mirror of phraseology reflects directly opposite views on money, characteristic of the everyday mentality of various groups representing nationalities.

Proverbs indicate that money is, first of all, a force to which everything is subject:

1) *things are obedient to money ;*

2) *What will not money do?*

3) *Money answers all things .*

4) *Money will do more than my lord's letter.*

*Others clarify what money can do:*

1) *Money makes a man free (recommends a man) everywhere;*

2) *Money makes the man;*

3) *Money makes the mare go;*

4) *Money makes the marriage (the match).*

Thus, money appears in the mind as “*something omnipotent*” - “*a cure for all diseases*”, help in any situation. These pieces of folk wisdom become elements of the assessment and are present in it subconsciously.

We extract from phraseology the knowledge that money is the engine:

*Money is the sinews of (love as well as of) war;*

Money is something that a person strives to have and is sad if he does not have it. However, possessing them in large quantities can contribute to a lack of peace of mind and fear of losing them: *That have money is a fear, not to have it a grief.*

It is well known that money is a quickly depleted resource and usually does not stay in your pocket:

*Your money burns (a hole) in your pocket;*

*Money is round and rolls away.*

Very often money is equated to life: *Your money or your life!*

In another phraseological unit, money is presented as something most precious to a person, along with love:

*Not for love or money!*

Everything related to money is attractive to a person:

*Money never comes out of season.* Therefore, people usually have great difficulty parting with them:

*His money comes from him like drops of blood.*

English proverbs repeatedly emphasize the need to save money: *A penny more buys the whistle: Penny and penny laid up will be many*. Waste of money is condemned. The proverb says that the money spent on education pays off: *Money spent on the brain is never spent in vain*.

Using proverbial linguistic material, it is possible to structure the linguistic picture of the world of the English linguistic personality. Different cultures are based on systems of value orientations, which are reflected in proverbs, and their linguistic analysis can help to objectively establish the value priorities of the culture. The perception and understanding of money is very contradictory. For Americans who live in a “money-oriented” society, this is the main trump card in life, if used skillfully: *Money is that which art hat turned up trump , which skill made a trump card*.

The idea of wastefulness is expressed in English phraseology as follows: spend money like it is going out of fashion or spend money like water; make the money fly; play ducks and drakes with money; throw money down the drain; have more money than sense.

When deprived of money, native English speakers tend to say: Good-bye that money; You can kiss your money good-bye; You can whistle for your money, Your money went west.

### **Classification of phraseological units with the “money” component in Russian.**

In Russian that wealth is constantly worth thus, increasing wealth for the Russian-speaking community will never there are many and there is no specific maximum size for it. However, despite this, there are proverbs in the language that have an antonymous meaning. For example: *Больше денег — больше хлопот; лишние деньги — лишние заботы*. extra money means extra worries. That is, wealth subjugates a person, deprives him freedom, imposes certain limits, preventing you from performing certain actions. Moreover, the more wealth, the more dependence on him and subordination. This is proved by the lexeme big, huge.

Adjectives are necessary elements creating a generalized meaning. With them When eliminated, the judgment loses its meaning. The main thing is the quality subject, and not the subject itself: (rich, happy, better, horned, light, heavy, healthy person, happy, well-fed, lucky, luxurious).

*Чем богаты, тем и рады; знание лучше богатства; мужик богатый — как бык рогаты; здоровый человек — богатый человек; легкий кошелек — тяжелое проклятие; лучше родиться счастливым, чем богатым; богатый не знает трудностей бедного, сытый — мучений голодного; удачливый в гору ползет, а неудачливый и под гору не катится; на минимальную зарплату можно позволить себе роскошную голодовку*.

The concept of “wealth” accumulates their aesthetic meanings within

subject-conceptual layer at the lexicomorphological level. We can see the semantic core of the concept through the semantics of verbs becomes richer, flows, gets it, wins, you work hard, live, earn, love, lie,

will accumulate, I'm afraid, you'll buy it out, I'll live, afraid, dies. For example: *Счастье не в воздухе вьётся, а руками достаётся; смелый побеждает, трус погибает; не потрудишься — счастья не узнаешь; богатому не спится: богатый вора боится; не с деньгами жить, а с добрыми людьми; кто зарабатывает лишь на хлеб, сыт не будет; чтоб богато жить, надо труд любить; где есть труд, там и счастье будет; деньги копил, да нелегкого и купил; при сытости помни голод, а при богатстве – убожеств; деньгами души не выкупишь; о чем тому тужить, кому есть чем жить; богатый хоть врет, и то впрок идет; без денег проживу, без хлеба не проживу; куда деньга пошла, там и скопится;*

Being wealthy is perceived by the Russian people, for example, as a guarantee of good physical health: *Здоровье зависит от богатства; здоровый человек – богатый человек; кто беден, тот и болен.* Health depends on wealth; a healthy person is a rich person; whoever is poor is sick. The one who attracts attention The fact is that in Russian proverbs the interpretation of the attitude towards wealth, as well as the opposition of wealth and poverty, is clearly in favor of wealth. For example: *Благочестиво лишь одно богатство; богатые люди всегда как дома; богатство прячут в кошелек, бедность – в пепле; бедный гонит лису, богатый ходит в мехах.*

What is relevant for the Russian linguistic consciousness is that wealth gives freedom and independence opens up a range of opportunities and correlates with success. Thus, the proverbial picture world is of great importance in linguistic consciousness of the bearer of any culture. Since proverbs exist and have existed for more than one decade, it means that they contain knowledge that is important for a given people, and reflect the mentality traits that have been characteristic of this people for a long time.

## Conclusion

The world of phraseology of modern English and Russian is large and diverse, and every aspect of its study certainly deserves due attention. Basic concepts of this work: Phraseology is a branch of linguistics that studies the phraseological composition of a language in its current state and historical development. A phraseological unit is a stable combination of words, which is characterized by a constant lexical composition, grammatical structure and a meaning known to native speakers of a given language (in most cases, figurative) that cannot be deduced from the meaning of the components that make up the phraseological unit.

This meaning is reproduced in speech in accordance with historically established norms of use.

For fluency in a business language, knowledge of just the vocabulary, syntax and style of business English and Russian is not enough. Competent execution of business correspondence, as well as direct communication with a foreign partner,



require an adequate understanding of phraseological units are stable combinations of words with a completely or partially rethought meaning. Therefore, it is necessary to teach students the basics of business language phraseology.

The concept of MONEY was an extremely fertile ground for understanding it using phraseology. Everything related to money is relevant to a person. It is quite clear that due to such relevance, money attracts a lot of phraseological units. The phraseological fund of the English language is so large that its complete study would not fit into the scope of this work. Nevertheless, using the example of the considered phraseological units, one can clearly imagine how diverse in their semantics and expressiveness phraseological units with the concept of “money” are in the modern English and Russian languages.

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