

## Thematic Classification of Phraseological Units and Proverbs in English and Uzbek Languages

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**Abstract.** *This scientific article devoted to the study of the thematic classification of phraseological units and proverbs in English and Uzbek languages. A Phraseological unit can be defined as a non-motivated word-group that cannot be freely made up in speech, but is reproduced as a ready-made unit. It is a group of words whose meaning cannot be deduced by examining the meaning of the constituent lexemes. Proverbs allows us to join the way of thinking of another people, understand the originality of the national character, the value system of a certain ethnic group.*

**Key words:** *phraseological units, concept, wealth, proverbs, abundance of valuable financial assets, physical possessions, thematic classification.*

Since the concept “wealth” includes not only the material state, but also reflects the spiritual values of a person, we divided all phraseological units of the English and Uzbek languages into 2 groups. The first group included phraseological units and proverbs, representing *wealth* as a reflection of material condition, the second - phraseological units and proverbs, talking about *wealth* in connection with a person’s personal qualities and the value system of society. We divided each of these groups into thematic subgroups.

The group of English and Uzbek phraseological units and proverbs, in which *wealth* acts as a reflection of the material state (classification was carried out according to the principle of the presence/absence of material *wealth*, as well as the methods and laws of acquiring and disposing of *wealth*), included 5 thematic subgroups:

1) be rich/boy bo`lmoq:

to be sitting on a goldmine «be rich»;

to live in the lap of luxury «live in luxury»;

to amass riches «accumulate wealth»;

strike it rich «succeed, attack the gold mine»;

come money «get rich quickly, profit»;

roll in money/pulga ko`milmoq,;

to be in the money/pulga/oltinga cho`milmoq;

2) have no wealth/pulsiz qolmoq:

short of cash «little money»;

to lose a fortune/kasotga uchramoq/bankrot bo`lmoq;

not have two pennies to rub together/bir chaqasi ham yo`q bo`lmoq; chaqasiz qolmoq;

3) manage wealth/boylikni boshqarish:

spend money like water/pulni sovurmoq;

pay a heavy price for smth./qimmatiga to`lamoq;

4) characterization of money by methods of purchasing it:

money for jam/pulni osin topmoq;

easy money/mo`may daromad;

black money/pora;

a pretty penny/chaqa;

pennies from heaven/tekin daromad;

5) «philosophy» wealth/boylik falsafasi:

money likes to be counted/pul hisob-kitobni yaxshi ko`radi;

money doesn't grow on trees/pul daraxtda o`smaydi;

money to spare likes good care/zaxira uchun pul yaxshi parvarish qilishni yaxshi ko`radi.

The second group included phraseological units and proverbs, in which *wealth* is considered in connection with a person's personal qualities and society's value system. The classification was based on the opposition of material *wealth* to spiritual values, characteristic of the English and Uzbek mentality, the positive and negative aspects of wealth, as well as a contradictory attitude towards it.

In both non-related languages, this group is represented by the following subgroups:

1) wealth and love/boylik va sevgi:

love lasts as long as money endures/ sevgi pul bardosh berguncha davom etadi;

money is the news of love as well as of war/ pul - bu sevgi va urush haqidagi xabar;

2) wealth and friendship/boylik va do`stlik:

they are rich who have true friends/ they are rich who have true friends;

lend your money and lose your friend/ pulingizni qarzga bering va do`stingizni yo`qoting;

he that has a full purse never wanted a friend/hamyoni pulga to`la bo`lgan kishiga hech qachon do`st kerak bo`lmaydi;

3) wealth and health/boylik va sog`lik:

good health is above wealth/Sog`lik- tuman boylik;

health is better than wealth/ salomatlik boylikdan yaxshiroq;

wealth is nothing without health/ wealth is nothing without health;

4) wealth and other values/boylik va boshqa qadriyatlar (mind/aql, dignity/qadr-qimmat, happiness/baxt):

a good name is better than good rumor/ boy bo`lib tug`ilgandan, baxtli bo`lib tug`ilgan afzal;

money is not everything/pul bilan hamma narsani hal qilib bo`lmaydi;

5) power of wealth/boylik kuchi:

every man has his price/har bir insonning o`z qadr-qimmatini bor;

a heavy purse makes a light heart/og`ir hamyon engil yurak;

6) wealth is evil/boylik-yomon narsa:

muck and money go together/ pul va jirkanchlik doimo birga bo`ladi;

money often unmakes the men who make it/ pul ko'pincha uni ishlab chiqaradigan odamlarni yo'q qiladi;

an abundance of money ruins youth/ko'p pul yoshlarni buzadi;

7) contradictory assessment of wealth/ boylikni qarama-qarshi baholash:

to have money is a fear not to have it is a grief / pulga ega bo'lish - bu qayg'uga ega bo'lish emas.

Analysis of the conceptualization of wealth in English and Uzbek idiomatics allows us to conclude that in it *wealth* has the following set of parameters:

1) wealth is a human condition that manifests itself in the presence of material values in large quantities;

2) wealth can be given easily, or it can be acquired at the cost of great labor and trials;

3) wealth can be earned by both the honest and dishonest, breaking the law in ways;

4) wealth can be managed in different ways: spend wisely or throw «to the wind»;

5) wealth is capable of bringing happiness and pleasure;

6) wealth not only gives its owner power and authority, but also gives him anxiety and suffering;

7) some things (love, health, happiness, friendship, respect, intelligence) cannot be bought for any wealth.

We see that there are a large number of phraseological units and proverbs that have no analogues in the languages studied. This testifies to the uniqueness of each people, and this uniqueness is reflected in the language. Historical events, different conditions for the existence of peoples, the unique mentality of nations leads to a different understanding of the same concept (in our work this concept is the concept “Wealth”), which is reflected in the proverbs and phraseological units of each language.

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