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Relation of simple phraseology in the English and Uzbek languages to the literary language norms

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ABSTRACT

The article discusses the specifics of the phraseology in English and Uzbek, the factors of formation, and the relation to literary language norms. It aims to interpret specification of simple verbal phrases, their formation reasons and their relationship to literary language norms. In article is also analyzed the theories of phraseology, using them in practical examples of everyday usage.

Keywords: phraseological unit, phraseological layers, reduced unit, literary norm, stylistic reduction.

1. INTRODUCTION

Phraseology is an integral and especially emphasized component of the language, the most vivid, original, unusual, "individual", culturally significant and nationally specific, able to express in a concentrated way, not only the peculiarities of the given language, but also its speakers, their worldview, mindset, mentality, national character and style of thinking.

The study of problems related to the phraseological units of different languages has a long tradition. The study of the character and peculiarities of phraseological semantics can be referred to as one of the problems around which there are still disputes. However, it is necessary to take into account the fact that the phraseological unit is first of all a semantic phenomenon and the attempt to exclude it will not lead to any positive results.

There is no doubt that phraseology gives the language its brightness, uniqueness and national flavor, which distinguishes languages from each other.

Language of each nation has its unique phraseological units, recorded in dictionaries, and arising under the influence of its history, spirituality, philosophical worldview, spiritual, cultural and material way of life, specific traditions and customs, beliefs, national and mental features, they are preserved and applied within certain norms and standards. If their common features change, the norms and boundaries of phraseological units are violated.

2. THE MAIN PART

Use of phraseological units in generally recognized form and meaning indicates presence of certain norm inherent in them. If their lexical composition is expanded or reduced to achieve certain stylistic goals, this will lead to violation of this norm due to the fact that meaning, lexical and grammatical connection between the components of certain phraseological unit, its traditional structure will change. Language Norms which are Characteristic for Phraseologisms and it consists of three sections. The sections of the chapter highlight problems of norm in phraseological units, as well as the oral and written manifestations of deviations from the phraseological norm.

Any deviation from the phraseological norm is an abnormal use of phraseological expressions and has such occasional, individual manifestations as replacing phraseological components or using them as free words, syntactic and semantic union or isolation of their parts, expanding the structure by adding additional words.

The issue of the norms of phraseological units is one of the main problems that have long attracted the attention of linguists around the world, including Uzbek linguists, and caused a violent discussion. Special interests cause opinions of B.S. Schwarzkopf, Yu.Belchikov, V.A. Iskovkov, A.I. Molotkov.

In Uzbek linguistics A. Mamatov emphasizes this problem, expressing his attitude to the problems of lexical and phraseological norms in the modern Uzbek literary language and, based on the opinion of B. S. Schwarzkopf, gives the following interpretation: “Phraseological norm is traditionally consistent, homogeneous and equivalent use of phraseological units, linguistic phenomenon, accepted and recognized by the linguistic community in a certain period of time as correct and exemplary that are formalized in the speech practice”.

The fact that phraseological units are always present in the language in a finished form, have their place in the language and speech, is passed down from generation to generation, word of mouth, is always transformed into a single, harmonized combination of two or more independent words, as a result of repeated perception by consciousness the separate meaning of the words that compose them disappears, and the aggregate meaning appears, characterized by the diversity of their morphological composition, semantics, methodological and functional features, meaning that they carry certain knowledge, rules and regulations. Our observations show that the norm of phraseological units is defined as follows:

1. **Phraseological and semantic norm.** In accordance with it, it is necessary to take into account the initial, traditional meaning and form of phraseological units and use them in a context consistent with their original meaning and form. Otherwise, this will lead to a violation of the norm relating to the phrase, which means that the original meaning of the phrase will change or disappear. For example, the phrase “an unrighteous couple”, entered in the dictionaries of the Uzbek language, was formed as the antonym of the phrase “a righteous couple” in the Uzbek language, is not yet mentioned in the “Phraseological Dictionary of the Uzbek Language”. These terms mean sharia and married couples. We can observe how Ikbol Mirzo used them in the novel “Bonu”.

2. **Logical-semantic norm.** This norm proves that the place of words connected with each other as part of phraseological units is firmly fixed and always stable. If the words in the phraseological units are changed or replaced by others, a logical error and violation of the norm relating to the phrase will occur. Therefore, one cannot allow the wrong combination of lexical units in the composition of expressions. For example: it is known that the phrase “the case of the holy fool corrected the moth” in Ikbol Mirza’s novel “Bonu” is more commonly used in the form “God’s corrected the work of the holy fool”. Thus, the author inappropriately used the word “parvona” in this context, because in the explanatory dictionary of the Uzbek language there are three meanings of the word “parvona”: 1. **Parvona** (p.-t.) - a moth, a night butterfly. Butterfly revolving around a lamp or light. *The fifth lamp on the shelf blinked, and a large moth circled around it.* A. Kakhkhor, “Pomegranate”. *In the evening, Dilshod was surprised to see the moths surrounding the lamp.* S. Zunnunova, “The Smell of a Child”. 2. Semantic. The totality of relationships such as kindness, love, care. *Day and night, I wrote poetry, listing your virtues and daydreaming about you.* A. Oripov, “The Wind of My Country”. 3. **Be an adherent.** Spin around with care or flattery. *Can anything be said about his dear relatives who today surrounded him with care?* S. Ahmed, “Silence”. 3. **Parvona.** II (p.t. - command of the shakh, order). Decree, label of the emir, khan.

In fact, a moth is a small butterfly that strives for light. Therefore, it cannot be used instead of the word “god”. In addition, he cannot be equated with Alisher in the novel “Bonu” as an image, because according to the plot of the novel Alisher is a brave, courageous, honest, generous person who helped Bonu in the most difficult situation.

In literature, especially in classical gazelles, the use of the image of a moth as a symbol of love has become a kind of tradition. But in the novel “Bonu” only semantic meanings are preserved, such as “kindness”, “care”, how it is used in the explanatory dictionary. There are no semantic meanings related to the totality of such relationships as passion, love, affection, flattery. This indicates that the components of phraseological units can be violated in the semantic aspect.

3. **Lexical and structural-grammatical norms.** Through this norm, it is possible to determine the processes of updating the composition of expressions, changing the form and value, variation. This helps to understand the semantic stability and stability inherent in their nature, because, like a linguistic phenomenon, phraseological units, like other linguistic units, develop, change, enrich and multiply under the influence of public life and changes in society. This shows their dynamic nature. Here you can cite as examples such phrases that have been widely used in our language lately, such as “make a phone call”, “send a dial tone”, “hang up on a computer”, “fail a test” and “freeze plastic”.

As in other languages, phraseological units in the Uzbek language also have the property of variability. Their options are divided into usual and occasional types. Usual phraseological variants are usually used in a form recognized by the folk language, fixed in explanatory dictionaries, within the framework of this norm, in a stable codified form. Occasional phraseological variants arise as a result of the use of altered expressions generally recognized by the masters of fiction, therefore they are an important means of enriching and updating the phraseological stock of the language.

In the story of Ulugbek Khamdam “Loneliness”, the expression “speak” is used in relation to a tree: “When I approached the open window, I saw a lamp shining in the middle of a densely spread out garden, which was not far from my house.” In fact, the expression “speak” is used in everyday life of the people with the meaning of “match someone’s daughter or son.” However, the use of the expression “speak” in the above passage in relation to a tree led to the emergence of diagnostic art and is used to create a shadow for distant objects. This is evidenced by the general meaning of the context and the use of this phraseology with the word “tree”. This means that words in phraseological turns are not combined with each other by chance. Words that are combined in their composition are mainly associated with their linguistic function.

As a result of the expanded use of certain phraseological units in the text, their components are blurred in context. This makes it difficult to understand their meaning; they can be understood only after understanding the general meaning of the context.

The following is an example of an extended use by the writer of the traditional phraseologies “confident”: *“Keep your heart as wide open as a gypsy’s knickers, so the wind can blow in and take you where you need to be.”*¹

The expression “broad soul” is usually applied to people who do not feel depressed or worried. An English translation of the above text was also made: “Keep your heart as wide open as a gypsy’s knickers, so the wind can blow in and take you where you need to be.” It’s a simple philosophy, but it is a good comfort if you’re down in the dumps, isn’t it? In fact, our ears are not only given to us so that we might listen to the din of this transient world!”

The phrase “Keep your heart as wide open as a gypsy’s knickers” is translated as “your heart as wide open as a gypsy’s knickers”. The word “multoni” is expressed by the word “gypsy”, the word “pants” - by the word “shalwar”. Although the terms “multoni” and “gypsies” are used as synonyms, the words “pants” and “shalwar” are not always synonyms, since they differ in their formation and appearance.

It is obvious that the meaning of the phraseological unit “to be calm” in the Uzbek language in its original form becomes fully understandable after reading the whole context. The inclusion of the words “like gypsy pants” in this context is an occasional introductory component used primarily to enhance the imagery and artistic impact of this expression. Secondly, this “inclusion”, although it violates the structure of a harmonious, holistic meaning of the expression, serves to clarify and strengthen its meaning. Thirdly, in this case, the components of the phraseological unit, losing the structural norm associated with its original form, are used throughout the context in a fragmented form. Obviously, although such a change in the structure of pure phraseology is stylistically justified, but due to the fact that the original form of stable expression is distorted, this is a deviation from the norm and a violation of phraseology. However, the deviation from the linguistic norm in this case is associated only with idiom, which is a linguistic phenomenon. It should be noted that only the language norm is violated here, and the speech norm is not violated, since the expression in the language is used within the framework of speech.

Violations of the form and meaning of phraseological units as a result of improper combination. For example, in the next sentence we see that synonymous expressions are used together as part of one sentence: “Only this became a favor, Farkhod showed goodwill.”² But in the translation of this text, both phrases are omitted: “Farkhod, gladdened by this unrealistic but generous offer, said”.

In this example, **the synonymous distortion of phraseological units** is obvious, because the term “revulsion” is actually an expression used in relation to dairy animals (cows, sheep, goats), and its use in this context in relation to a person, especially a man (Farkhad) is semantically incorrect, because many words and their meanings in our language are limited in terms of internal semantic and gender

¹ Аъзам, Эркин. Шовкин: роман, қисса, ҳикоялар – Т.: О’zbekiston, 2011. – Б.104.

² Аъзам, Эркин. Шовкин: роман, қисса, ҳикоялар – Т.: О’zbekiston, 2011. – Б.147.

relations in the language system. Therefore, such replacements of lexical units in the structure of expression lead to a violation of the phraseological norm.

You can also witness an **antonymic violation of phraseological units**. For example, “If I drink milk, I will whiten it,” said Turakul with difficulty.

“Drinking the milk of so many goats and cows hasn’t brightened your soul, will you really be worthy of the present?” You don’t want me to become a man. You are malicious.”³

The word “white” is literally the opposite of the word “black”, that is, it is its antonym. Therefore, in the “linguistic memory” of all people, the expression “pure in soul” is captured as the constant antonym of the expression “malicious”.

Sometimes the use of these expressions in speech is observed as transformed, individual, occasional phraseological units: “The blackness of your body has penetrated your soul.”⁴

In the character’s speech, in order to say “you have a black soul”, the above sentence is used, which means that the expression is transformed.

In violation of phraseological units, the effect of contamination is also observed. In linguistics, there are three types of phraseological contamination: a) the contamination of two phraseological units, which are synonyms (“Why did Farkhad feel sorry for this man who rode a horse today?”⁴); b) the contamination of two phraseological units that have common unifying components (“Yes, be picky with your questions. Why do you hurt my soul? Why do you burn my heart? Why do you want to spread my pain?”⁵); c) the contamination of two phraseological units that are not close to each other in the semantic aspect (“Remembering today’s history, I was shocked ...”⁶).

The influence of ellipsis on the violation of phraseological units. Here, any components in the phraseological unit are omitted. As a result, the norm of the phraseological form is violated. For example: there is an expression that “rabid goat destroys a wall. How would my life have changed if the damned fascist had not entered the war? Would my fate be different? Who knows, again ...”⁵ the expression “rabid goat destroys the wall”, given at the beginning of this text is not fully applied. In fact, this expression is widely used in our language as “a rabid goat destroys a wall, and a bad person destroys a wedding.” In this case, in the cited text, the author does not mean the activity of a person who violates the wedding procession, but his attitude towards the fascist who violated the peaceful life of many peoples. But in any case, in both expressions the troublemaker appears in a bad light. Therefore, the parallelism and similarity of their content cannot be denied. Particularly noteworthy here is that the image of the rabid goat is given in parallel with the image of the damned fascists.

The replacement of the components of phraseological units is also considered as a process of their deviation from their characteristic norm. For example: “I’m afraid that someone’s suffering will swallow you and slam the door of your heart. Will you make me a blacklist because your body does not know my pain and does not understand my sadness?”⁶

In this sentence, the writer used the skill of using words, and also used the phrase “to be disappointed”, which is available in our language in the form of the expression “slam the door of the heart” to enhance student’s emotional impact.

The appearance of the phenomenon of antipation in phraseological units. Sometimes it is observed that words in phraseological units with unity and integrity are scattered throughout the text, which leads to a violation of their original form and stable structure. In linguistics, this is regarded as a phenomenon of “antipation”. For example: “You thought you would pass by the black cauldron without staining the white shirt.”⁷

³ Раҳимжонов, Нўмон. Соя / Жимжит жолалар [Матн]: қисса, эсселар, замонавий эртақлар, дилбитиклар, масъул муҳаррир ва сўзбоши муаллифи Х.Дўстмуҳаммад. – Т.: “O’zbekiston” НМИУ, 2016. – Б.47.

⁴ Раҳимжонов, Нўмон. Соя / Жимжит жолалар [Матн]: қисса, эсселар, замонавий эртақлар, дилбитиклар, масъул муҳаррир ва сўзбоши муаллифи Х.Дўстмуҳаммад. – Т.: “O’zbekiston” НМИУ, 2016. – Б.47.

⁵ Раҳимжонов, Нўмон. Эсселар. Синган умр синиклари. Издиҳом комида / Жимжит жолалар [Матн]: қисса, эсселар, замонавий эртақлар, дилбитиклар, масъул муҳаррир ва сўзбоши муаллифи Х.Дўстмуҳаммад. – Т.: “O’zbekiston” НМИУ, 2016. – Б.75.

⁶ Иқбол Мирзо. Бону. Роман. – Т.: “Шарқ” нашриёт-матбаа акциядорлик компанияси бош таҳририяти, 2018. – Б.8.

⁷ Иқбол Мирзо. Бону. Роман. – Т.: “Шарқ” нашриёт-матбаа акциядорлик компанияси бош таҳририяти, 2018. – Б.275.

Despite the fact that the words in the text that make up the popular expression “if you come close to the cauldron, you get dirty with soot” are intentionally scattered, decomposition phraseological unit still conveys the idea of the original phraseological unit. The phenomenon of “antipation” that appears in this case is one of the signs of deviation of phraseological units from the norm.

The second chapter is called “**Factors for the appearance of phraseological units in ordinary speech**” and consists of three sections. In the paragraphs of the chapter, the place and role of mythological representations and concepts in the emergence of phraseological units, the influence of jargon and slang, dialecticism, barbarism and vulgarism on their formation are determined.

Phraseologisms, formed on the basis of religious and mythological representations and concepts associated with myths such as Satan, a demon, a ghost, a plague, mythological names such as heaven, hell, eternity, seven-layer earth, seven layers of heaven, make up a separate system and they attract special attention due to their antiquity and the presence in the mythology of other peoples. Phraseological units formed on the basis of religious and mythological representations are often found in both Uzbek and English. There is even a certain logical affinity. Most of these expressions in the Uzbek language have a strong influence on the consciousness and psychology of people, so their use of folklore at the level of exaltation or curse is striking.

In the language and speech of ancient people, expressions related to their ideas and beliefs about water, fire, air, soil, as important elements that are necessary for human life, animals and plants, and related to the concepts of human fate, fate, destiny, death or transience of life, take their place and are usually used to assess the specific situation or mental state of a person.

The occurrence of phraseological units was also influenced by the language and speech of various social strata or groups in society, including representatives of various professions, people working in the military and legal spheres, entrepreneurs providing services to the population, trade workers, seamstresses, taxi drivers, as well as argo students, jargons, taboos and euphemisms. For example, the rating system, which was introduced in recent years to identify and evaluate students' knowledge, used such types of control as “current control”, “midterm control”, and “final control”. Based on this, in the speech of students and teachers working with them, in relation to exam failure situations, expressions formed using the metonymy method, such as “fail the current”, “fail the milestone”, as well as “fail on the tests”, “fail final”, “close the session”. They were used mainly in simple speech, but did not penetrate the literary language.

In public life there are also phrases that are formed in the speech of representatives of different professions. One of them is the phrase “blame”, “concealment of a crime”, “blame for the crime”, “justify your guilt” and other phraseologisms that are found in the speech of law enforcement officials, that is, people working in the legal sphere. It is noteworthy that these phrases are also found in the “English-Russian phraseological dictionary” by A.V. Kunin, and legal jargon is designated as – “leg. jarg.”⁸

In the military's speech, the expressions “disable” and “pull out” are used to denote the liquidation of military equipment and render it unusable. For example, “disable a tank” is one such expression.

Since phraseological units are a product of folklore, they also contain adverbs (dialects), abusive words (vulgarisms) and words that entered the national language from other languages, but are not yet included in dictionaries (barbarism and pasta). For example, in folklore there are a number of phraseological units, such as “fed up with a blue donkey”, “ripping off a skullcap”, “losing your head”, “boiling your head”, “decapitating”, which we do not find in explanatory dictionaries of phraseological units.

In some cases, it is observed that phraseological unit is used sequentially as macaronism. For example: “*With great pleasure! I love this man, - he says.*”⁹ (

From these examples, it is clear that macaronism is characteristic only of the original texts. However, in translated texts they cannot be saved and are excluded.

The following example illustrates how macaronism and phraseology are used interchangeably: “Get out of here!” someone shouted in the hall. - “Well, move your hooves!” Hey, insolent, to whom we say, hurry up!”¹⁰.

⁸ Кунин А.В. Англо-русский фразеологический словарь. – М.: Русский язык, 1984. – С.28.

⁹ Аъзам, Эркин. Шовкин: роман, касса, ҳикоялар – Т.: O'zbekiston, 2011. – Б.101.

The expression "hooves" is usually used instead of the imperative verbs "get out, leave." After the translation of this text, as we have already said, neither macaronism nor the expression itself were preserved in it: "Get out of here!" Someone yelled. "Off with you! Go on, get out of here, who the hell do you think you two are?!"

Since the hoof is part of the body of the animal, the expression "moving hooves", formed with the participation of this word and used in relation to humans, has a negative meaning. As a rule, if phrases that contain the names of animals or parts of their bodies, animal habits are used to characterize a person, of course, they will have a negative meaning.

It can be observed that the expressions in the speech of our language are applied to people in accordance with their gender and social status. If some expressions related to the name of individual animals, birds, or parts of their body or habits are used to characterize a personality of human, they most often acquire a negative meaning, the use of these expressions in a figurative sense for swearing and insulting, and also for the same purposes are used certain parts of these expressions with the addition of vulgar words to indicate immorality of parents, relatives of men, children. This is due to the fact that a person cannot tolerate insulting his loved ones, his dignity will be infringed, his anger will increase.

The language also contains expressions used to describe immorality and frivolity, but their content often tends to mitigate vulgarity. To do this, either the vulgar word in the phrase is omitted, or another word is used instead. As a result, the form of the expression changes, but its meaning is preserved.

The third chapter is entitled "**Features of the transfer of phraseological units in simple and artistic speech and translation**", the first paragraph examines the imagery and simple depiction of phraseological units, and the next paragraph examines the norms for their translation.

Due to the fact that phraseological units arose on the basis of customs and traditions, beliefs, philosophical and artistic worldviews and poetic thinking associated with the national-cultural way of life of each people, they have strong national-linguistic features, which cause translation problems from one language to other.

Many phraseological units in English and Uzbek, belonging to different language groups, are strikingly similar in content. In particular, the similarity is reflected in their logical and figurative compatibility.

In phraseological units, images of celestial bodies, natural phenomena, death and life, parts of the human body, animals, birds, insects, household items, and others are often displayed using figurative meaning with the help of metaphor, metonymy, perplexity, cynicism.

Translation of phraseological units from one language to another is an extremely complex process, and it is often observed that translators use a descriptive (free) translation method, tracing paper (literal translation), preservation of meaning with the omission of certain words or a change in form, as well as interpretation. For example, a comparison of the original text of Erkin Azam's novel "Shovqin" and its English translation can serve as proof of our opinion. In the original text, the passage "Vika and Ravshan Akobirov, who had once hurt him so badly, had gradually faded into something akin to a forgotten, now seem like a forgotten dream" nightmare".

As it turns out, the phrase "striking to the heart" used in the original, used to characterize Wiki's personality, is not saved in the translation text. Consequently, the translator, having failed to translate it, was forced to omit this expression. It is not easy to translate persistent expressions. If the translator has difficulty in the translation process, a common occurrence in the translation is the use of this method of omitting expressions. Another excerpt from this work: "Who knows, they say that the daughter was marked with a red mark on her forehead and was converted to another religion. Yes, it is amazing how fatherlessness forces one to abandon one's faith" was translated as "Who knows, they say that the daughter of the People's Artist put a red mark on her forehead and converted to another religion. Yes, it's amazing how easily fatherless children can renounce their faith"¹¹. This sentence uses the expressions "to be converted to religion", "to abandon faith". In the explanatory dictionary of the Uzbek language, the expressions "abandon the faith" are mentioned in two meanings: (1) ignore religion; to be an atheist. If you give up religion, do not give up the people. Proverb: "With a good word, a snake crawls out of the

¹⁰ Аъзам, Эркин. Шовқин: роман, қисса, ҳикоялар – Т.: O'zbekiston, 2011. – Б.135.

¹¹ Аъзам, Эркин. Шовқин: роман, қисса, ҳикоялар – Т.: O'zbekiston, 2011. – Б.8.

hole, and with a bad word, a Muslim refuses religion.” Example: "To revert to the religion of the erring, renounced his faith - a holy cause." P. Kadyrov, *Starry Nights*; 2) changes religion to another. Get out of Christianity and convert to Islam¹².

It should be noted that the translator here translated two separate expressions “convert to religion” and “renounce religion” with one English phrase “convert to another religion”.

We have already mentioned that most phrases are formed by metonymy or metaphor. The following example can serve as confirmation of this: “If only Gulya had not let this slip! Just what we needed - out of the frying pan into the fire! Yes, by the way, where Deniska is stuck - the son of this caring mother ”?¹³

The expression "let slip", meaning "involuntarily speak out as well as the phrase “Just what we needed” «out of the frying pan into the fire»¹⁴, formed by a metaphor, in a translation they appear not in the form of an expression, but in a literal translation: “He was afraid Diana would tell Gulya everything. That was something he would never want”.

Therefore, instead of the original phrase “reveal”, the translation uses the verb “speak out”, which means “She was afraid that Diana would tell everything to Gulya”.

Identification of similar variants of phraseological units of English and Uzbek languages belonging to different language groups helps to facilitate translation work. With this in mind, it is useful to identify similarities by comparing the semantic types of phraseological units in English and Uzbek, as well as their methodological and functional tasks.

3. CONCLUSION

Phraseologisms appeared under the influence of various social and psychological factors of the people’s language, being unambiguously and popularly recognized and possessing a traditional form, stability, integral semantic unity; from the point of view of their application in a figurative sense they could imagine that they have a certain norm. Phrases occupy a special place among lexical units. They are used as a linguistic phenomenon in speech methodological problems and manifest as a holistic system. The complex nature, the unity of meanings or contradictions between them, the differences between historical, etymological meanings and modern meanings require a good knowledge of the phraseological norm and a full understanding of their essence.

The study and translation of phraseological units creates certain difficulties, because they are unique in their stability, integrity, and imagery and methodological large-scale. Phraseological unit or idiom in accordance with the semantic properties of phraseology; idiofraseomatic unit (conceptual, that is, terminological expression); although they are divided into three types, but in accordance with the fact that these phraseological units are present in the language in finished form, have logical completeness, have a stable integrity, that is, words in their composition cannot be changed or omitted, have morphological and syntactic features, that is, they can take additions, be part of a sentence, form synonyms, antonyms, homonyms with the words, these types are interconnected.

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¹² **Ўзбек тилининг изоҳли луғати.** – Т.:“Ўзбекистон миллий энциклопедияси” Давлат илмий нашриёти, 2006. – Б.739.

¹³ Аъзам, Эркин. Шовқин: роман, қисса, ҳикоялар – Т.: О’zbekiston, 2011. – Б.132.

¹⁴ **Ўзбек тилининг изоҳли луғати. Беш жилдлик. 1-жилд.** – Т.:“Ўзбекистон миллий энциклопедияси” Давлат илмий нашриёти, 2006. – Б.668.

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