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## ANTHROPOCENTRIC FEATURES IN ENGLISH AND UZBEK PHRASEOLOGY

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G'anixojayeva Arofat Muxtor qizi

The teacher of the department of English teaching methodology №2, Uzbekistan state world languages university, Uzbekistan

### ABSTRACT

This article explores the peculiarity of each language is clearly visible in fixed phrases - phraseology, which are accounted to be an important layer in it. After all, phraseologisms express various relationships between people in a short, concise and effective way. The more phraseologisms are used in a language, the greater the possibilities of that language will be. Phrases that have been created as a result of people's artistic thinking for centuries are passed down from generation to generation. Phraseologisms become more refined over time, deepening in meaning. Fixed phrases in the language can be mentioned to be a special dictionary. Different aspects of personal life and people's thinking are expressed in them. At the same time, phraseological units are very complex in terms of semantics and structure, and require deep and comprehensive study in linguistics.

### KEYWORDS

Phraseology, anthropocentric, comparative-historical, system-structural, anthropocentric paradigms, proverb.

### INTRODUCTION

The following ideas were expressed in the Resolution No. 18/75 "On measures to further improve the system of foreign language learning", adopted on December

10, 2012: "Within the framework of the implementation of the Law of the Republic of Uzbekistan "On Education" and the National Program for Personnel



Training, a comprehensive system of foreign language teaching has been created, that is, a system aimed at the formation of a harmoniously mature, educated, modern-thinking young generation, and the further integration of the Republic into the world community” .

Although the anthropocentric approach to language appeared anew in the late 19th and early 20th centuries, its roots go back to the German scientist W. Von Humboldt. It is emphasized that it goes back to popular ideas. Indeed, his “Language is the outward manifestation of the spirit of the people: the language of the people is its soul, the soul of the people is its language, and it is impossible to imagine anything else that corresponds to each other”; “The diversity of languages is not only due to the differences in sounds and signs, but also due to the differences in the way of seeing the world”; “It can be considered that languages are the organs of original thought and imagination for nations”; “The character of a nation can be known more easily by its language than by its morals, customs, and behavior” , the linguo-anthropological philosophy of the scholar found its open expression.

One of the factors motivating the use of the anthropocentric principle in research is the fact that the human factor is gaining a leading position in linguistics. Since man is the research object of almost all sciences, it is necessary to refer to the conclusions

of sciences such as philosophy and psychology in order to have clear ideas in the process of researching the human factor in terminological studies. After all, the newest directions in linguistics are inextricably linked with its “intersection” at the crossroads of other sciences. In this case, the human factor refers to the general characteristics of a person: his psyche, will, interests, motives. In particular, various psychological categories have been assimilated into linguistics, and they are being researched in harmony with each other.

The reason why we present our thoughts about these three paradigms in linguistics is that the root of the problem we are studying - the “anthropocentric paradigm” - goes back to this third paradigm. The principle of anthropocentrism, which studies the human factor integrally with language, which is in the leading position in modern linguistics (“anthro” - man, “centrum” - the original content of the center) consists of the relationship between “language and person”.

Although there are different opinions about the number of paradigms in today’s linguistics science, it is generally customary to distinguish three paradigms, i.e.

- 1) comparative-historical;
- 2) system-structural;
- 3) anthropocentric paradigms.



Through these three paradigms, scientific research is being conducted in the study of the essence of language in the science of linguistics. Proponents of each paradigm try to justify their opinions without denying each other. The oldest of these is the anthropocentric paradigm. In my opinion, the application of the anthropocentric paradigm to all aspects of the language will serve to shed light on the nature of the laws of language development and to explain in detail the importance of language in the life of society. Better to reign in hell, than serve in heaven. This proverb is a clear proof of the above idea, expressing the fact that English people like to be noticed, respected, and to rule. This has also been proven historically. Because in the 15th-17th centuries, England was a country that ruled a quarter of the world. It is equivalent to the Uzbek proverb “Even if the road is thick, a horse is better than a donkey” or “Be the tail of a sheep until the head of a goat”. Another proverb expressing this meaning is: A civil denial is better than a rude grant. In fact, this proverb also indicates that English people have a very high pride. They prefer a respectful refusal to a rude acceptance. They consider any neglect or rudeness towards them to be a great disrespect. The Uzbek equivalent is “Better a ungrateful child than a grateful gold”.

All that glitters is not gold. (Hamma yaltiragan narsa ham oltin emas). The proverb expresses the need not

to judge by appearance, which is reflected in the Uzbek proverb “Usti yaltiroq-ichi qaltiroq”. In fact, not everything that glitters like gold is gold.

Appearances are deceptive. (Tashqi korinish aldamchidir). We will not be mistaken if we say that it is a synonym for the above proverb. It is said that appearance is deceptive, and in fact, beautiful appearance can hide an ugly inner nature, or, conversely, an incomparably beautiful heart can be hidden inside an unattractive body.

Handsome is as handsome does. (Only a person who does beautiful deeds is beautiful). Indeed, the beauty of a person is determined by his deeds. If a person is beautiful but does bad deeds, he is not beautiful at all.

There is no rose without the thorn. (A rose has thorns) In Uzbek, it expresses the proverb “A flower is not without thorns”. Of course, we would not be wrong if we say that the proverbs “Every flower has a fault” or “The moon has a spot on its face” are also synonymous with this proverb.

Health – sog’liq

An apple a day keeps the doctor away. (Kuniga bitta olma doktorga borishdan asraydi). This is a very famous proverb in English, emphasizing the many health benefits of fruits.

A sound mind in a sound body. (Sog’lom tanda sog’lom aql). The English translation of the Uzbek equivalent is



completely consistent with each other. It has been emphasized since ancient times that if a person is healthy, his mind also works soundly. Therefore, the fundamental meaning of the proverb is that attention to health should be high.

Good health is above wealth. (Health is better than wealth). Unfortunately, many people do not realize that they are losing their health while trying to gain wealth. That is why this proverb emphasizes that wealth is not better than health. In Uzbek, it is expressed by the proverb “If the head is safe, a skull will be found.”

Health is not valued till sickness comes. As they say, “Water flowing in front of you is not valued,” health is not valued until you get sick. For this reason, if you prevent it before you get sick, people will not find themselves in difficult situations.

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