



## THE ENGLISH AND UZBEK IDIOMS USED IN AUTHENTIC ENGLISH LITERATURE

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**Abstract:** Today the English language is widely spoken throughout the world. It is the language of 21st century the language of informative technologies, so while describing the English language; first of all, it should be underlined that the English language is the mother tongue of the global media. To understand English clearly one should know not only its standard vocabulary but also its different styles, dialects, proverbs, sayings, phrasal verbs and idioms.

**Key words:** idioms, phrases, slang, equivalent, archaic words, symbol.

### HAQIQIY INGLIZ ADABIYOTIDA ISHLATILADIGAN INGLIZ VA O'ZBEK IBORALARI

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**Anotatsiya:** Bugungi kunda ingliz tili butun dunyoda keng tarqalgan. Bu 21-asrning tili informatsion texnologiyalar tili, shuning uchun ingliz tilini tavsiflashda; avvalo, ingliz tili global ommaviy axborot vositalarining ona tili ekanligini ta'kidlash kerak. Ingliz tilini aniq tushunish uchun nafaqat uning standart lug'atini, balki uning

turli uslublari, dialektlari, maqollari, maqollari, iboralari va iboralarini ham bilish kerak.

**Kalit soʻzlar:** iboralar, iboralar, jargon, ekvivalent, arxaik soʻzlar, ramz.

**Аннотация:** Сегодня английский язык широко распространен во всем мире. Это язык 21 века, язык информационных технологий, поэтому, описывая английский язык, прежде всего, следует подчеркнуть, что английский язык является родным языком глобальных СМИ. Чтобы четко понимать английский, нужно знать не только его стандартную лексику, но и различные стили, диалекты, пословицы, поговорки, фразовые глаголы и идиомы.

**Ключевые слова:** идиомы, словосочетания, сленг, эквиваленты, архаичные слова, символы.

As all idioms has deep history appearing in each nation according to its nation's history, geographical condition, social life and customs. Custom and tradition is one of the most important branches the existence of idioms in all languages. The idioms are mostly active in belle-letters, fiction books, novels, short stories and essays. Here are some examples of the usage of idioms in Somerset Maugham's book "Theatre":

1. Julia *with half an ear* listened to the list Margery read out and, though she knew the room so well, idly looked about her – *with half and ear* - without any interest, unwillingly (p. 13). E'tiborsiz, o'zi shu yerda xayoli ko'chada.

2. When some member of the company, momentarily hard up, tried to borrow from him it was in vain. But he refused so frankly, with so much hearti ness, that he did not affront. "My dear old boy, I'd love to lend you a quid, but *I'm absolutely stony*. I don't know how I'm going to pay my rent at the end of the week". (p.35) – *to be absolutely stony* – slang: to have no money, to be in debts (p.35). sariq-chaqasiz qolmoq "Now you mustn't flirt with me, Colonel, "she cried, giving him roguish, delicious glance."Just because I'm an actress you think you can take liberties with me'. 'George, George, 'smiled Mrs Gosselyn. And then to Julia: 'He always was the terrible flirt'. ("Gosh, I'm going to down *like a barrel of oysters*." (p.40) – like a barrel of oysters - being *heavy in weight* itday charchagan,tanam

o'zinga bo'ysunmayapti (p. 42) In a moment the Colonel and Mrs Gosselyn came in. They bore a look of happy expectancy. ("By God, it *was a put-up job*") "Mother, father, were engaged," .... *a put-up job*-forgery, machination, scheme, juggling affair. (p,52) o'zini qo'lga olmoq. Julia was silent. She looked deeply concerned. But her heart was beating with exultation. "I honestly don't care, you know. I don't like America. It's *smack in the eye* of course, it's no good denying that, but the only thing is to grin and bear it. If you only knew the people one has to deal with! Why, compared with some of them, Jimmie Langton's a great gentleman. Even if they had wanted me to say I should have refused." - something that causes great offence, disappointment, or distress. In uzbek- hafsalani pir qilish, kamsitish. Though he *put a brave face on it*, Julia felt that he was deeply mortified. He must have had to put up with a good deal of unpleasantness. She hated to have been made unhappy, but, oh, she was so relieved - *put a good face on* something - put a good (or brave or bold) face on something - act as if something unpleasant or upsetting is not as bad as it really is he tried to put a good face on the financial picture (p.61) – in Uzbek: o'zini xotirjam qo'lga olmoq.

The content of this paragraph covers analyzes of idioms in English Belles-letters such as "Pride and Prejudice", "Mansfield Park" by Jane Austen, and Uzbek fiction books like: "Yulduzli tunlar", "Humoyun va Akbar" by Primqul Qodirov, "Baxtiqaro Kerri" was written by Teador Drayzer and last one is the most fascinating Uzbek novel is "Mehrobdan chayon" written by Abdulla Qodiriy. This book is full of idiomatic expressions. Most of them are given and analyzed in this paragraph.

The 19th century women writers Charlotte Bronte and Jane Austen used many English idioms in their novels to show women's status more impressively. The following examples are taken from their works: "Fanny must have a horse," was Edmund's reply Mrs. Norris could not see it in the same light. Lady Bertram did; she entirely agreed with her son as to the necessity of it, and as to its being considered necessary by his father; she only pledged against there being any hurry, she only wanted him to wait till Sir Tomas's return, and then Sir Tomas might settle it on all himself." To see something/somebody in the same light - meant to have an equal

reaction to someone or something. To settle it on all- to decide something finally and Uzbek form of it “bir yog’lik qilmoq”. When Elizabeth says about her getting married to Darcy, Mrs Bennet says: “Good gracious! Lord bless me! Only think! Dear me! Mr Darcy! Who would have thought it! And is it really true? Oh, my sweetest Lizzy! How rich and how great you will be! What pin-money, what jewels, what carriages you will have! The sentences “Lord bless me” is used instead of God bless me because at that time people respected the lords as their god. So it was usual for them. The sentence “What pin-money” is irony here, because pin means small amount of money, in the 17 and 18th centuries used this expression for the people who are very rich. Charlotte, who is the closest friend of Elisabeth (the main character of *Pride and Prejudice*), says: “we can all begin freely- a slight preference in natural enough, but there are very few of us who have heart enough to be really in love without encouragement”. To have heart enough means to have enough strength to fall in love somebody. Elizabeth is the cleverest among five daughters in family and her father is the only person who can talk sincerely: “Elizabeth, however, had never been blind to the impropriety of her father’s behavior as a husband.” To be blind to something - means you try not to pay attention to something even you see it. The Uzbek equivalent is “ko‘z yumib ketmoq”.

According to the tradition and culture women’s voice are not listened to when they try to speak out their mind in front of a male audience: “Something stirred in an adjoining chamber; it wouldn’t to be surprised eavesdropping, the second, I thought, from the style and substance, was the language of her own heart.” (Jane Austin “Pigeon” 2000, p.340) Jane Bennett is the eldest daughter who is very naive and generous character, so Elisabeth says: “Oh you are a great deal too apt, you know, to like people in general. You never see a fault in anybody. All the world is good and agreeable in your eyes. I never heard you speak ill o f a human being in your life. “All the world” is used instead of entire the world and meant not the whole world, may be the people there. “Speak ill”- means speak bad things about people or spreading unreliable gossips to others. The author of this novel Jane Austen tried to show openly the life of women at the turn of 19<sup>th</sup> century. She wrote that one false

step of daughter can ruin all the daughters' fortune and poor mother's. Poor Mrs Bennet doesn't know what to do with her other daughters. It is very shameful event for whole family. Elizabeth says: "Unhappy as the event must be for Lydia, we may draw from it this useful lesson; That loss of virtue in a female is irretrievable - that one false step involves her in endless ruin - that her reputation is no less brittle than it is beautiful - and that she can't be too much guarded in her behavior towards the undeserving of the other sex." The whole house is in such confusion. (Jane Austin "Pride and Prejudice" 2000, p.358) The expression "one false step involves her in endless ruin" is considered as an English idiom and means to make bad mistake. This expression means as the same in Uzbek language as "Noto'g'ri qadam" It's also considered as an idiom in Uzbek language. While I was reading those English books there aren't much idiomatic expressions as used in Uzbek fiction books.

The idioms are more used in literary books rather than scientific novels. "Yulduzli tunlar" and "Humoyun va Akbar" are scientific novels which are about Zahiriddin Muhammad Bobur and his generation. The events are relying on historical facts and event that happened in that period. Several idioms are given using some archaic words, but the most interesting thing is that they are existed and still in use as an Uzbek idiom.

The following idiomatic expressions are taken from the "Yulduzli tunlar" and "Humoyun va Akbar". Xonzoda begim says to Kamron: "Shunday ko'rguliklar taqdirda bor ekan-da, Komronjon. Humoyun o'zini-o'zi ayblab, ich-etini yeb o'ltiribdir". (Pirimqul Qodirov 2003, p.509) The sentence "ich-etini yeb o'ltiribdir" is an idiom which means warring about something very much or regretting what you have done before. This idiom is very active in use. The English equivalent can be "cry over spilled milk". "Ulusning sho'ri qursun!" dedi Tohir. Kasofat podsholar urushmay turolmasa. Biridan qochsang boshqasiga tutilsang. Undan ko'ra qochmaymiz! Tavakkal. Peshonaga bitilgani bo'lur". (Pirimqul Qodirov "Yulduzli tunlar" 1981, p.500). The sentences are given in bold are Uzbek idioms that can express the Islam religion in it. Here is also commonly used Uzbek idiom with English equivalent: "Musofirlikda ham o'z yurt doshlarining tirnog'i tagidan kir

kovlaydigan odamlar Humoyunning shoh Tahmaspga bog 'liq bo'lgan mushkul ishlarini yanada murakkablashtirdi.” (Pirimqul Qodirov “Humoyun va Akbar”2013, p.510) The used idiom is “Tirnoq ichidan kir kovlamoq”, the English version is “Arguing for the sake of argument”. There is an Uzbek idiom “boshiga chiqib olmoq/tepamga chiqib olasan” when you speak to somebody only good and are't be strict they'll be spoilt and go to your head. The English idiom for that is “head and shoulders above somebody”- means clearly superior to somebody: Ex “John stands head and shoulders above Bob”. The Uzbek version is used in “Humoyun va Akbar” such as: “Aslzodalarga xos nazokat bilan tarbiya ko'rib o'sgan Komron “avomga o'zingni teng tutsang, darhol tepangga chiqqay”, degan etiqodda edi”.

As we talked above there are many idioms using animal names in both English and Uzbek languages. Here the Uzbek one using the animal snake (ilon) as a negative association: “Ilonning yog'ini yalagan Sharafiddin Mirzoning tahovatlikdan ham xabari bor edi, fillarga yoqadigan so'zlarni bilar edi.” This idiom is used for whom speaks very bad things and can't be polite and pleasant with somebody. So, their speech is also as poisonous as the snake. Here are given the list of idioms used in the best Uzbek novel “Mehrobdan chayon” by Abdulla Qodiriy. With help of these idioms author tried to show the social life of people in that period. As it is known for us the life was very difficult at that time.

Using the idioms correctly provided the quality and essentiality of the novel. The author used various idioms to describe each character and situations cleverly. If we analyze the title of the novel, the title is itself a metaphor by using the word “chayon” as it's scorpion in English. The writer described the bad characters by using this animal; “Mehrob” is a place where the bride and bridegroom go to announce them as one family. The plot of the novel is devoted to the pure love between the main characters Anvar and Ra'no. Here is given the line to show the happiness of Ra'no when she sees Anvar: “Ra'noning egasi borligini so 'zlar, Ra'no ersa “egasi” ning kim ekanligini yaxshi bilgani va uni qanot qoqib qarshi olgani uchun jodu ko'zida rizosizlik emas, surur manolari o'ynardi”(Abdulla Qodiriy



“Mehrobdan chayon”2010, p.8) It means to welcome somebody with an open heart and happiness.

The following idiom shows the real Uzbek women’s life in that period: “Xotin kishining boshi uy ichining og’ir toshi emish. Hozir o’zi qirq yoshga kirgan bo’lsa, yigirma besh yildan beri shu sumsuk er bilan tiriklik qilib keladur.” Here, the writer compares the women’s patience with a stone. Here is also an idiom which shows the pure Uzbek women’s patience and the ability to addict all difficulties easily: “Ayolning joni qirqta”. This idiom is related only Uzbek women as they are the symbol of the labor. During this time, they had to manage everything besides bringing up 8-10 children. “Ko’p ozor chekkan Solih Maxdum nihoyat qarindosh-urug’ va mahalla kishilarining kengashlari bilan o’z uyiga maktab ochdi, mahalladan besh-o’nta bola yig’di va yeng shimarib maktabdorliqqa boshladi.”

The idiom “yeng shimarib” means to start doing something addictively and with whole energy. The Russian equivalent is “Работать засучив рукава”. Uzbek people are considered as doing much hard work than other countries. Before and during the Second World War the life condition was very poor, less food and not enough cloth for children. As a result, many children were died of missiles or flu.

There is one Uzbek idiom to emphasize the poor people situation: “Kambag’alning og’zi oshga yetganda burni qonaydi.” It means that when poor people eventually get to good life, something bad will happen. This idiom is also used in the novel as “Maxdum fikricha, zamon yomon, buzuqilar benihoyat; mumkinki, Anvarni o’zidan aynitib og’zi oshga yetkanda, boshini toshga tegdirlasalar...., Ra’noni Anvarga nikohlab boshini bog’lab q o’yaman deb o’yladi.” There is also one idiom is given in the above as “boshini bog’lab qo’yimoq”- means to get engaged the two couples.

The following Uzbek idiom is often in use in oral speech and literary books too. It was used in this novel too as: “Yani demoqchimanki, bu vazifatama’ida o’n, yigirma, va balki o’ttiz yillab ko’zini to’rt qilib kelgan munshiylar, mufti va shoirlar bor.” (Abdulla Qodiriy “Mehrobdan chayon” 2010, p, 300) The idiom means to wait or longing for something or somebody very much. The Uzbek expression

“bo’yicho’zilib qolmoq” is used for girls and means become old enough to get married. It’s more common in literary books rather than the version “Bo’yiyetib qoldi” is more used in Conversational style. Ex: “Nodiraning bo’yi cho’zilib qolg’an, har nachuk bir joyini topib ketar, ammo uchta yosh b olaning ishi qiyin edi.”

A great majority of idioms, in all languages, have cultural associations which make them peculiar. Also, with those peculiar associations they are different from each other. Moreover, idioms show the cultural richness of the language; therefore, it always keeps great demand of learning it. Idioms are combination of words which meaning can’t be deducted from the meaning of the individual parts. They are culture-loaded phrases and sentences which is usually highly specialized in meaning and closely tied to distinctive cultural features and attitudes. All idioms are interrelated with its culture and history. They support how language and culture correspond among themselves, how the ideology and culture are reflected in the language and their creativeness of a word’s picturesque. An idiom often reflects the national specificity of the people. It has strong figurative interpretation of reality and emotional type of communication. Idioms are, highly interactive, the easiest way of keeping the interesting conversation with somebody and also the best way of understanding the people. Idioms became one of the most important parts of the whole cultures. However, the main difficulty is whether an idiom to translate in the given context when a non-native speaker hears a particular idiom. Using idiomatic expressions provides the fluency of foreign language; therefore, it’s an important of their communicative competence. Cultural national idioms are analyzed by comparison and contrasting method with two languages English and Uzbek. The peculiarities and similarities are given; the interpretations are clearly shown in all English and Uzbek idioms that are active in those countries. Most of the idioms are taken from English Ballet letters and Uzbek fiction books. Also, the most active English idioms using other countries names are analyzed with examples.

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