IBORALARNING RUSCHA-O‘ZBEKCHA LUG‘ATLARDA BERILISH XUSUSIYATLARI

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Annotatsiya. *Ushbu tezisda ruscha-o‘zbekcha lug‘atlarda iboralarning berilishi, tarjima usullari hamda ikki tilli lug‘atlarda bunday birliklar qay holda aks etishini tahlil qilinadi.*
Kalit so‘zlar: *ikki tilli lug‘at, frazeologizm, lug‘at maqolasi, stilistik bo‘yoq, semantik bog‘liqlik.*

Аннотация. *В данном тезисе анализируются способы представления фразеологизмов в русско-узбекских словарях, методы их перевода, а также формы отражения подобных единиц в двуязычных словарях.*
Ключевые слова: *двуязычный словарь, фразеологизм, словарная статья, стилистическая окраска, семантическая связь.*

Abstract. *This thesis analyzes the presentation of phraseological units in Russian-Uzbek dictionaries, translation methods, and the ways in which such units are reflected in bilingual dictionaries.*
Keywords: *bilingual dictionary, phraseology, dictionary entry, stylistic coloring, semantic connection.*

Introduction. Phraseology is the richest layer of any language, reflecting its national identity and culture. In the lexicographical traditions between the Russian and Uzbek languages, accurately representing idioms and preserving their semantic and stylistic nuances is one of the most complex processes. Phraseological units occupy a unique place in the semantic system of a language, distinguished by their stability, semantic integrity, and expressiveness. In general bilingual (Russian-Uzbek) dictionaries, idioms are not presented as independent entries but rather in the final section of a dictionary article. Typically, the most important, meaning-bearing word within the idiom (usually a noun or a verb) is used as the basis for the entry.

Literature review. In lexicographical practice, phraseological units are primarily analyzed by dividing them into three main groups according to the classification of Academician V.V. Vinogradov: 1. Phraseological fusions: These are units whose overall meaning is completely detached from the individual meanings of their components, expressing a single, indivisible concept. Translating them requires great skill from the translator to find an adequate equivalent. 2. Phraseological unities: Although their meaning is figurative, a semantic connection between the components is still perceptible. 3. Phraseological collocations: In these, one of the

words is used in its literal sense, while the other is used metaphorically. In modern linguistics, phraseological units are being studied from a linguacultural perspective. The Slavic mentality reflected in Russian idioms (e.g., "биться об заклад" – to make a bet) and the Islamic-Oriental worldview of the Uzbek people (e.g., "sabr kosasi to'lmoq" – for one's bowl of patience to fill up) are differentiated in dictionaries through stylistic labels (e.g., *парен.* [figurative], *разг.* [colloquial], *книжн.* [bookish]). Unlike general dictionaries, specialized phraseological dictionaries (for example, the works of scholars like M. Sodiqova and M. Abdurahimov) illuminate not only the translation of idioms but also their etymology and stylistic boundaries. Sh. Rahmatullayev's "Phraseological Dictionary of the Uzbek Language" (1992) served as a cornerstone in Uzbek phraseography, providing semantic-grammatical explanations for more than a thousand units.

Analysis and results. In Russian-Uzbek dictionaries, expressions (phraseologisms) are presented in two primary ways: as a component of a dictionary entry or in separate, specialized phraseological dictionaries. To illustrate the various semantic nuances of idioms, explanations or examples may be provided in parentheses. This is particularly common for idioms that are difficult to translate or are culturally specific. The methods used to translate idioms in dictionaries are also significant. In Russian-Uzbek dictionaries, the principle of equivalence is paramount when presenting idioms. Scientific analysis has identified the following methods: 1. Full equivalence; 2. Phraseological equivalent (an exact counterpart); 3. Phraseological analogue (a synonymous counterpart); 4. Descriptive (explanatory) translation; 5. Calquing (word-for-word translation). Special abbreviations are used to define the context in which idioms are used, indicating to the user in which situation the idiom should be used: *разг.* (colloquial), as in *в пух и прах* (to smithereens); *бран.* (pejorative/vulgar); *книжн.* (bookish).

Phraseology is the richest layer of any language, reflecting its national identity and culture. In the lexicographical tradition between the Russian and Uzbek languages, accurately representing idioms while preserving their semantic and stylistic nuances is one of the most complex processes. Among Russian-Uzbek dictionaries, the two-volume "Russian-Uzbek Dictionary" (1983-84), created by scholars S. Akobirov and Z. Ma'rufov, marked the beginning of a new stage in lexicographical analysis. Idioms were distinctly set apart at the end of a dictionary entry, under a special rhombus (♦) symbol. Not only the meanings of the idioms but also their stylistic registers (*e.g., разг., книжн., высок., прост.*) were clearly defined. This allowed translators to preserve the "spirit" of the Russian text in the

Uzbek language. To demonstrate the masterful quality of this dictionary, let us analyze the entry for one of the most polysemous and idiom-rich words in the Russian language: “Голова”(Head). In Akobirov and Ma’rufov’s dictionary, this word is not simply translated as “bosh” (head) but is illuminated as an entire system. The most interesting part comes at the end of the dictionary entry, where the scholars took a remarkably nuanced approach to selecting Uzbek equivalents for Russian idioms. Вскружить голову — The dictionary provides two distinct contexts for this idiom:

1. Es-hushini olmoq (to captivate; to turn someone’s head);
2. Haddidan oshirmoq (to make someone conceited; to cause someone to get a big head).

Как снег на голову is not simply rendered as “suddenly” but its authentic Uzbek equivalent is given: “Gup etib” (all of a sudden) or “Kutilmaganda” (unexpectedly).

С больной головы на здоровую— Its direct Uzbek equivalent is explained as: “Aybingni birovga ag‘darmoq” (to shift one’s blame onto someone else) or “O‘z aybini birovga yuklamoq” (to place one’s own blame on another).

Повесить голову — “Boshi egilmoq” (to hang one's head in sadness) or “Tarvuzi qo‘ltig‘idan tushmoq” (literally, “for one's watermelon to fall from one‘s armpit”; idiomatically, to become disheartened). Here, the emotional state of the idiom is clearly conveyed. The verb Идти (to go/walk) appears in dozens of idioms in the dictionary:

Идти ва-банк — Tavakkal qilmoq / Borini tikmoq (to go for broke / to stake everything).

Идти в ногу со временем — Zamon bilan hamnafas bo‘lmoq (to keep up with the times).

Идти на поводу (у кого-либо) — Birovning chizig‘idan chiqmaslik / Birovning aytganiga yurmoq (to be led by the nose / to do someone's bidding). Similarly, the entry for the verb Ставить (to put/place) provides the following idioms:

Ставить в тупик — Tang ahvolga solib qo‘ymoq / Dovdiratib qo‘ymoq (to put someone in a bind / to stump someone).

Ставить точки над — Masalaga uzil-kesil oydinlik kiritmoq (to dot the it‘s and cross the it‘s; to clarify a matter once and for all).

Ставить на карту — Xatarga qo‘ymoq (borini tikmoq) (to put at stake; to risk everything).

Ставить палки в колёса — G‘ildirakka cho‘p tiqmoq (oyoqdan chalmoq) (to put a spoke in the wheel; to trip someone up).

Conclusion. A study of Russian-Uzbek lexicographical traditions, particularly the fundamental work of S. Akobirov and Z. Ma'rufov, shows that the presentation of idioms in dictionaries is not merely a linguistic transcription but a process of deep cultural and semantic adaptation. The analysis of complex verbs and polysemous words demonstrates that when translating an idiom, the primary element is not its constituent words but the holistic image it represents. The system of stylistic markers and illustrative examples used in dictionaries enables the language learner not only to understand an idiom but also to use it correctly according to the speech situation**.**

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