

## **PHRASEOLOGICAL UNITS IN ENGLISH AND UZBEK: A SEMANTIC AND TYPOLOGICAL ANALYSIS**

### **Scientific supervisor:**

**Kosheva Dilrabo Khudoyorovna**

PhD, associate professor

Uzbek National Pedagogical University

Department of the Theory and Methodology of English

Email: [kosheva.88@inbox.ru](mailto:kosheva.88@inbox.ru)

**Rustamov Firdavs Rafael o'g'li**

Student of Uzbek National Pedagogical University

Email: [rustamovfirdavs588@gmail.com](mailto:rustamovfirdavs588@gmail.com)

**Jumayev Bekzodjon To'ra o'g'li**

Student of Uzbek National Pedagogical University

Email: [bekzodjumayev0000@gmail.com](mailto:bekzodjumayev0000@gmail.com)

**Abstract.** This paper explores the phraseological systems of English and Uzbek, focusing on their semantic organization and typological distinctions. Phraseology — which includes idioms, proverbs, and set expressions — mirrors a nation's worldview, creative thinking, and cultural values. Through a comparative approach, the study uncovers both universal tendencies and culture-specific traits. The results demonstrate that while idioms in both languages share metaphorical and context-dependent qualities, they diverge in imagery, symbolic interpretation, and pragmatic use. The research emphasizes that phraseology plays a crucial role not only in theoretical linguistics but also in translation studies, intercultural communication, and the methodology of foreign language teaching.

**Keywords:** phraseology, idioms, proverbs, semantics, typology, metaphor, cultural linguistics, English, Uzbek, comparative analysis, translation, intercultural interaction, linguistic worldview.

**Annotatsiya.** Mazkur maqolada ingliz va o'zbek tillaridagi frazeologik birliklarning semantik tuzilishi hamda tipologik farqlari o'rganiladi. Frazеologiya — xalq dunyoqarashi, madaniy qadriyatlari va ijodiy tafakkurini ifodalovchi idiomalar, maqollar hamda turg'un birikmalardan tashkil topgan soha sifatida talqin etiladi. Ingliz va o'zbek tillari frazeologiyasining qiyosiy tahlili umumiy qonuniyatlarni ochib berish bilan bir qatorda, har bir tilga xos milliy-madaniy o'ziga xosliklarni ham yoritadi. Tadqiqot natijalari shuni ko'rsatadiki, har ikkala tilda idiomalar ko'pincha metaforik va kontekstga bog'liq bo'lsa-da, ularning tasviriylik, ramziy mazmun va nutqdagi amaliy vazifalari jihatidan farqlari mavjud. Shuningdek, maqolada

frazeologiyaning nafaqat nazariy tilshunoslik, balki tarjimashunoslik, madaniyatlararo muloqot va xorijiy tillarni o'qitishdagi ahamiyati ham ta'kidlanadi. Kalit so'zlar: frazeologiya, idiomalar, maqollar, semantika, tipologiya, metafora, madaniy tilshunoslik, ingliz tili, o'zbek tili, qiyosiy tahlil, tarjima, madaniyatlararo muloqot, til dunyoqarashi.

**Аннотация.** В статье исследуются фразеологические системы английского и узбекского языков, их семантическое устройство и типологические различия. Фразеология, включающая идиомы, пословицы и устойчивые выражения, отражает мировоззрение, культурные ценности и творческое мышление народа. Сравнительный анализ показывает как общие закономерности, так и национально-культурную специфику. Установлено, что в обоих языках идиомы в основном метафоричны и зависят от контекста, однако различаются по образности, символике и прагматической функции. Исследование подчеркивает значимость фразеологии не только в теоретическом языкознании, но и в переводоведении, межкультурной коммуникации и методике преподавания иностранных языков.

**Ключевые слова:** фразеология, идиомы, пословицы, семантика, типология, метафора, культурная лингвистика, английский язык, узбекский язык, сопоставительный анализ, переводоведение, межкультурная коммуникация, языковая картина мира.

## INTRODUCTION

Phraseological expressions represent one of the most vivid and culturally loaded components of any language, encapsulating collective experience, traditions, and imaginative thought. In English linguistics, idioms and proverbs are often regarded as stylistic and expressive means that enhance discourse, enriching it with emotional and figurative depth. In the Uzbek language, phraseological units are closely intertwined with oral folklore, national mentality, and cultural symbolism, serving as carriers of collective wisdom and ethics. In today's globalized world, the study of phraseology from a comparative perspective between English and Uzbek has become increasingly relevant. Many idiomatic expressions resist literal translation, resulting in semantic ambiguity or miscommunication. Therefore, detailed semantic and typological analyses are crucial for revealing the inner mechanisms of figurative meaning and for identifying equivalents across languages. The present research seeks to systematize and classify English and Uzbek phraseological units according to semantic and typological criteria. Particular emphasis is placed on idioms, proverbs, and metaphoric phrases that expose the cultural underpinnings and symbolic thinking inherent in both linguistic traditions. Ultimately, this study aims to contribute to translation studies, intercultural

understanding, and foreign language pedagogy by deepening the comprehension of phraseological meaning.

### **Literature Review**

The study of phraseology has attracted considerable attention within various linguistic traditions. The foundational framework for modern phraseological theory was established by Vinogradov (1977), who categorized word combinations into free combinations, phraseological units, and idioms. Building upon this, Kunin (1996) and Cowie (1998) advanced English phraseological studies by examining idioms in terms of their semantic transparency — distinguishing between transparent, semi-transparent, and opaque forms. Within Uzbek linguistics, the works of G‘ulomov (1990) and Madrahimov (2002) played a significant role in identifying the folkloric origins and educational value of phraseological expressions, highlighting their deep-rooted connection to national culture and worldview. Similarly, Moon (1998) emphasized that English idioms function as cultural codes, conveying metaphoric patterns that vary from one language to another. Comparative investigations (Kunin, 1996; Moon, 1998) have revealed that while figurative language demonstrates universal mechanisms of metaphorization, cultural differences often complicate direct translation. English idioms tend to originate from religious, literary, and maritime traditions, whereas Uzbek phraseology is largely influenced by agriculture, pastoral life, and folk wisdom. This contrast reflects the historical experiences and sociocultural evolution of each linguistic community.

### **Semantic Characteristics of Phraseological Units**

#### **1. Metaphorical Idioms.**

In both English and Uzbek, metaphor serves as a central cognitive and linguistic mechanism that allows speakers to convey abstract or emotional meanings through vivid and imaginative imagery.

**English examples:** Break the ice (to initiate a conversation), Kick the bucket (to die).

**Uzbek examples:** Yuzini yorug‘ qilish (to bring honor), Ko‘ngli tog‘dek (to be generous).

While English idioms often rely on irony, everyday experiences, or symbolic references to common objects, Uzbek idioms are more frequently drawn from natural elements, moral values, and emotional states. This variation mirrors broader cultural distinctions — English phraseology tends to reflect an individualistic and pragmatic worldview, whereas Uzbek expressions are rooted in collectivism and nature-oriented perspectives.

## 2. Proverbs as Cultural Codes.

Proverbs encapsulate centuries of wisdom and serve as condensed reflections of moral and cultural norms within each linguistic community.

**English examples:** A stitch in time saves nine; Don't count your chickens before they hatch.

**Uzbek examples:** Mehnat qilgan odam to'yadi ("He who works will be satisfied"); Oltin topilsa ham, or topilmaydi ("Gold may be found, but honor cannot").

English proverbs usually emphasize rationality, foresight, and practical behavior, while Uzbek proverbs prioritize ethical values such as honor, diligence, and respect. This contrast reveals the differing historical, social, and moral foundations underlying the two languages.

## 3. Semantic Transparency and Opacity

Idioms vary in their degree of transparency — that is, how easily their figurative meaning can be inferred from their literal form.

**Transparent examples:** See the light (to understand) / Ko'zini ochmoq (to realize).

**Opaque examples:** Spill the beans (to reveal a secret) / Osh pishdi, qozon qaynadi (the matter is settled). Transparent idioms preserve a recognizable link between literal and figurative meanings, whereas opaque idioms require prior cultural or contextual knowledge. For linguists, translators, and language learners, understanding this difference is key to accurate interpretation and communication.

## Typological Features of Phraseological Units Findings and Discussion

The comparative investigation highlights both shared linguistic mechanisms and culturally distinct elements in the phraseological systems of English and Uzbek. Metaphorical reasoning — a universal aspect of human cognition — manifests in both languages, yet the imagery and associative meanings differ according to cultural background. English idioms commonly originate from urban life, religion, and literature, whereas Uzbek idioms are rooted in agrarian traditions, kinship relations, and ethical values. From a pedagogical and practical perspective, the study underscores the value of phraseological analysis in translation and language teaching. Literal interpretation of idioms often leads to semantic distortions and communicative failures. For instance, translating Kick the bucket into Uzbek word-for-word produces no meaningful equivalent. Therefore, adopting a contrastive approach in language education helps learners comprehend idioms contextually and culturally, facilitating more accurate and natural language use. Typologically, English idioms tend to be shorter, colloquial, and syntactically flexible, while Uzbek idioms are more elaborate, stylistically elevated, and frequently contain moral or didactic undertones. This structural and functional contrast reflects the communicative orientation of each

culture: English emphasizes practicality and expressiveness, whereas Uzbek favors artistry, morality, and collective wisdom. The findings further affirm that phraseological meanings are shaped by historical experience, cultural symbolism, and social consciousness. Thus, understanding idioms extends beyond linguistic competence — it requires familiarity with the cultural and cognitive worldview of each speech community. Mastering idiomatic language, therefore, is a bridge not only to linguistic proficiency but also to intercultural awareness and empathy.

### **Conclusion**

Phraseological expressions in both English and Uzbek encapsulate the national mindset, value system, and artistic creativity of their speakers. While metaphor, symbolism, and exaggeration are shared linguistic mechanisms, the imagery and conceptual basis of these idioms are molded by each culture's unique historical and social evolution. The comparative findings reveal that a full understanding of idiomatic meaning demands not only lexical and grammatical knowledge but also cultural insight and contextual awareness. For translators and educators, it is vital to consider semantic transparency, cultural origin, and pragmatic function when dealing with phraseological units. In practical terms, the study contributes to translation studies, intercultural communication, and foreign language teaching by emphasizing how culturally informed phraseological competence enhances comprehension and communication. Future research may further investigate idiomatic equivalence in translation practice, the cognitive processing of idioms in bilingual learners, and the systematic documentation of idiomatic parallels in bilingual dictionaries.

### **References**

1. Cowie, A. P. (1998). *Phraseology: Theory, analysis, and applications*. Oxford: Oxford University Press.
2. G'ulomov, A. (1990). *O'zbek tilining frazeologiyasi*. Toshkent: Fan.
3. Kunin, A. V. (1996). *Course in Phraseology of English*. Moscow: Vysshaya Shkola.
4. Madrahimov, N. (2002). *Frazeologik birliklarning semantik va stilistik xususiyatlari*. Toshkent.
5. Moon, R. (1998). *Fixed Expressions and Idioms in English*. Oxford: Oxford University Press.
6. Vinogradov, V. V. (1977). *Lexicology and Lexicography*. Moscow: Nauka.