



A COMPARATIVE ANALYSIS OF PHRASEOLOGICAL UNITS IN ENGLISH AND UZBEK

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Annotation. This article presents a comparative analysis of phraseological units in English and Uzbek, focusing on their semantic, structural, and pragmatic characteristics. The study explores the cultural specificity of idiomatic expressions, their communicative functions, and the challenges encountered in translation. The findings reveal both universal and language-specific features of phraseological units and contribute to the fields of comparative linguistics, translation studies, and linguistic cultural studies.

Keywords: phraseological units, comparative linguistics, semantics, pragmatics, linguoculturology, English, Uzbek, translation.

Annotatsiya. Mazkur maqolada ingliz va o'zbek tillaridagi frazeologik birliklarning semantik, strukturaviy hamda pragmatik xususiyatlari qiyosiy tahlil qilinadi. Tadqiqot davomida frazeologik birliklarning milliy-madaniy mazmuni, ularning nutqdagi vazifalari va tarjima jarayonida uchraydigan muammolar yoritilgan. Tahlil natijalari frazeologizmlarning ikki tilda umumiy va o'ziga xos jihatlarini aniqlashga xizmat qiladi hamda qiyosiy tilshunoslik, tarjimashunoslik va lingvokulturologiya sohalariga ilmiy hissa qo'shadi.

Kalit so'zlar: frazeologik birliklar, qiyosiy tilshunoslik, semantika, pragmatika, lingvokulturologiya, ingliz tili, o'zbek tili, tarjima.

Аннотация. В статье представлен сравнительный анализ фразеологических единиц английского и узбекского языков с учетом их семантических, структурных и прагматических особенностей. Исследование раскрывает национально-культурную специфику фразеологизмов, их коммуникативные функции и трудности перевода. Полученные результаты способствуют более глубокому пониманию сходств и различий двух языков и вносят вклад в сравнительное языкознание, переводоведение и лингвокультурологию.

Ключевые слова: фразеологические единицы, сравнительное языкознание, семантика, прагматика, лингвокультурология, английский язык, узбекский язык, перевод.

INTRODUCTION

Phraseological units constitute one of the most expressive and culturally significant components of every language. They reflect the historical development, traditions, customs, beliefs, and worldview of a particular nation. Unlike free word combinations, phraseological units possess semantic integrity, structural stability, and figurative meaning. Their meanings cannot usually be understood from the meanings of individual lexical components. Therefore,



phraseology has become one of the most important fields of modern linguistics, attracting the attention of scholars in semantics, cognitive linguistics, comparative linguistics, translation studies, and linguocultural studies.

English and Uzbek, despite belonging to different language families, demonstrate numerous similarities and differences in their phraseological systems. English belongs to the Germanic branch of the Indo-European language family, whereas Uzbek is a member of the Turkic language family. Nevertheless, both languages actively employ phraseological expressions to convey emotions, evaluate situations, characterize people, and enrich communication. Comparative analysis of phraseological units reveals not only linguistic correspondences but also cultural values embedded in language.

According to *Vinogradov (1977)*, phraseological units are stable lexical combinations whose meanings cannot be fully explained by the meanings of their individual components. *Kunin (1984)* further argues that phraseological expressions perform nominative, communicative, and expressive functions simultaneously. These theoretical perspectives indicate that phraseological units should be studied as complete semantic entities rather than ordinary word combinations. For example, the English idiom *to kill two birds with one stone* means to achieve two objectives through a single action. Its Uzbek equivalent is *bir o'q bilan ikki quyonni urmoq*. Although the lexical components differ (birds versus quyon), both phraseological units express the same conceptual meaning—accomplishing two goals at once. This example demonstrates that different cultures may conceptualize identical situations through different images while preserving equivalent meanings.

Another example is the English expression *to spill the beans*, which means to reveal a secret unintentionally. In Uzbek, a similar meaning is conveyed by the phraseological unit *sirni oshkor qilmoq* or *og'zidan gullab qo'ymoq*. Here the English expression is based on the metaphor of scattering beans, whereas Uzbek employs expressions associated with revealing hidden information through speech. This illustrates that equivalent meanings do not necessarily correspond to identical lexical imagery.

Human emotions are particularly rich in phraseological representation. The English idiom *to be over the moon* denotes extreme happiness. Uzbek speakers express the same emotional state through *boshi osmonga yetmoq*. Although one language refers to the moon and the other to the sky, both conceptualize happiness as upward movement. Such similarities support cognitive linguistic theories suggesting that many metaphorical concepts are universal despite cultural variation.

Negative emotions also demonstrate interesting cross-linguistic patterns. The English idiom *to lose one's head* refers to losing self-control during stressful situations. Its Uzbek equivalent *o'zini yo'qotmoq* communicates nearly identical meaning. In both cases, emotional instability is conceptualized as the loss of mental control, although different lexical forms are employed.

Animal names frequently occur in phraseological units because they symbolize specific human characteristics. English speakers describe a hardworking person as as busy as a bee,



while Uzbek speakers use *chumoliday mehnatkash*. Although the animals differ, both cultures associate small insects with diligence and continuous work. Conversely, the English idiom *stubborn as a mule* corresponds to the Uzbek expression *eshakday qaysar*.

In this case, both languages associate similar behavioral qualities with different domestic animals.

Color symbolism also differs across languages. The English idiom to see red means to become extremely angry. Uzbek speakers generally express the same idea using *jahli chiqmoq* or *qoni qaynamoq*. The English expression explicitly employs the color red as a symbol of anger, whereas Uzbek relies more frequently on physiological metaphors associated with boiling blood. These differences reveal how cultural traditions influence metaphorical thinking.

Phraseological units present significant challenges in translation because literal translation often distorts meaning. For instance, translating *it's raining cats and dogs* word for word into Uzbek would produce an incomprehensible expression. Instead, translators employ the Uzbek equivalent *chelaklab yomg'ir yog'moqda*, which conveys the same communicative meaning without preserving the original lexical imagery. This example illustrates the importance of semantic equivalence rather than lexical correspondence in translation practice.

Modern comparative linguistics emphasizes that phraseological equivalence exists at several levels. Some idioms demonstrate complete equivalence in both meaning and function, whereas others share only semantic similarity. Still others have no direct equivalents and require descriptive translation. Consequently, successful comparative analysis requires consideration of semantic structure, cultural background, pragmatic function, and communicative context rather than simple lexical comparison.

These examples confirm that phraseological units are not merely decorative elements of language but essential carriers of national culture, collective experience, and conceptual knowledge. Their comparative analysis contributes to a deeper understanding of linguistic universals and cultural specificity, providing valuable insights for language teaching, intercultural communication, lexicography, and translation studies.

CONCLUSION

The comparative analysis of phraseological units in English and Uzbek demonstrates that phraseology represents one of the richest and most culturally significant components of language. Phraseological units preserve historical experience, national traditions, cultural values, and collective ways of thinking. Although English and Uzbek belong to different language families and have developed under different historical and cultural conditions, they share numerous phraseological expressions that convey similar meanings through different lexical and metaphorical images.

The analysis revealed that many English and Uzbek phraseological units are semantically equivalent despite structural and lexical differences. At the same time, a considerable number of idioms are culture-specific and reflect unique aspects of each nation's worldview. The study also confirmed that conceptual metaphors related to emotions, human behavior, body,





parts, animals, and natural phenomena are common sources for the formation of phraseological units in both languages.

Furthermore, the research showed that the successful translation of phraseological units depends on semantic and pragmatic equivalence rather than literal lexical correspondence. Comparative investigation of idioms contributes not only to the development of comparative linguistics but also to translation studies, cognitive linguistics, intercultural communication, and foreign language teaching. Knowledge of phraseological units enables language learners to communicate more naturally and understand the cultural background of native speakers.

In conclusion, phraseological units should be regarded as linguistic and cultural phenomena that reflect both universal cognitive mechanisms and nationally specific conceptualizations. Further research may focus on corpus-based comparative analyses, cognitive modeling of phraseological meaning, and the application of phraseological competence in English language teaching and translation practice.

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