

LINGUODIDACTIC FOUNDATIONS OF TEACHING AND TRANSLATING
PHRASEOLOGICAL UNITS EXPRESSING HUMAN APPEARANCE IN ENGLISH
AND UZBEK

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Abstract: This article analyzes the linguodidactic foundations of teaching, interpreting, and translating phraseological units that express human physical appearance in English and Uzbek. The study examines the significance of phraseological units in the educational process, their role in expanding students' lexical competence, their potential in developing intercultural communicative competence, and the challenges that arise during translation. The article substantiates contextual approach, comparative analysis, explanatory translation, dialogic exercises, and text-based teaching as effective methods.

Keywords: phraseological unit, physical appearance, linguodidactics, translation, methodology, English language, Uzbek language, intercultural communication.

Introduction

Phraseological units are among the most figurative and expressive layers of language, playing an important role in conveying not only a person's character but also their physical appearance, state, behavior, and overall image. Phraseologisms expressing human physical appearance carry a stronger aesthetic and emotional impact in speech than simple descriptive expressions. For example, in Uzbek, expressions such as "ko'zlari chaqnadi" (eyes sparkled), "rangi oqarib ketdi" (face turned pale), "qovog'i soliq" (with a furrowed brow), and "yuzidan nur yog'iladi" (radiates light from the face) convey a person's psychological state or personal qualities through their appearance. In English, units such as "to look like a million dollars," "as pale as a ghost," "to have a long face," and "bright-eyed" vividly depict external appearance and inner state.

In the process of teaching a foreign language, instructing students in phraseological units broadens their communicative competence. Mastering a language solely through grammatical rules and individual words is insufficient; in real communication, fixed expressions, idioms, and culturally loaded phrases play an active role. Phraseological units that express human physical appearance are especially important for developing the skills of understanding literary texts, translating them, expressing figurative thoughts in conversation, and describing people.

The relevance of this article lies in the fact that when teaching phraseological units from English and Uzbek, educators often limit themselves to word-for-word translation, rote memorization without context, or simply providing lexical meanings. As a result, students fail to fully grasp the actual communicative function, emotional connotation, and cultural content of these expressions. For this reason, it is necessary to teach phraseological units on the basis of context, comparative analysis, and practical exercises.

The aim of this article is to identify effective methodological foundations for teaching and translating phraseological units expressing human physical appearance in English and Uzbek.

Research Methods

The study employed linguodidactic, comparative, translational, and contextual analysis methods. Linguodidactic analysis served to determine the stages and methods by which phraseological units can be taught in the educational process. The comparative method revealed the semantic similarities and differences between phraseologisms related to physical appearance in English and Uzbek. Translational analysis examined the possibilities of rendering these expressions through equivalent, partial equivalent, and explanatory translation. Contextual analysis helped to establish the actual meaning and stylistic function of phraseological units within texts.

Phraseological units expressing human physical appearance were divided into three main groups: units denoting facial expression and complexion; units expressing body posture and general appearance; and units conveying psychological state through external appearance.

Results

As a result of the research, several effective directions were identified for teaching phraseological units expressing human physical appearance in the educational process.

First, when such phraseologisms are taught according to semantic groups, students comprehend them more quickly and adapt more easily to using them in speech. For example, expressions describing facial expression can be presented as a separate group: in Uzbek — “qovog‘i soliq,” “yuzidan nur yog‘iladi,” “rangi oqarib ketdi”; in English — “to have a long face,” “bright-eyed,” “as pale as a ghost.” This method enables students to perceive the semantic proximity among the expressions.

Second, teaching phraseological units through context is considered effective. For example, when the phrase “as pale as a ghost” is presented in isolation, a student may understand it only literally. However, when given in a text as “He was as pale as a ghost after hearing the news,” the expression is understood to indicate an external state resulting from fear, shock, or emotional distress. Similarly, the Uzbek phrase “rangi oqarib ketdi” can be interpreted differently in context — in relation to fear, illness, or anxiety.

Third, comparative translation exercises are of great importance in deeply internalizing phraseological units. For instance, translating the English phrase “to have a long face” literally is incorrect. This expression is used to mean “to look sad” or “to be in low spirits.” The Uzbek phrase “qovog‘i soliq” is also used precisely as an external sign of an emotional state. Therefore, these two units may be functionally close.

Fourth, teaching through dialogue and role-play brings expressions into active use in speech. When students are given the task of describing a person, expressing a conversation partner’s mood, or characterizing a literary figure, they learn to use phraseological units naturally. Tasks such as “Describe your friend using at least three idioms” or “Depict the appearance and mood of the given character using phraseological units” yield effective results.

Fifth, it is important to determine the degree of equivalence when translating phraseological units. Some units may have full equivalents. For example, “as pale as a ghost” partially corresponds to the Uzbek “arvohdek oqarib ketgan.” Some units, however, require explanatory translation. For instance, the expression “to look like a million dollars” is explained as “to look very beautiful, elegant, and attractive.” In such cases, the translator must preserve the communicative meaning rather than the imagery of the expression.

Discussion

One of the main challenges in teaching phraseological units is that they carry figurative meaning. Students often attempt to translate expressions by breaking them into their component parts, which leads to misunderstanding. For example, “bright-eyed” should be understood not only as “with bright eyes” but also in the sense of “alert, curious, and attentive.” Similarly, the

Uzbek phrase “yuzidan nur yog‘iladi” may convey not only physical beauty but also sincerity, kindness, or a positive emotional state.

A second problem concerns cultural differences. The phraseological system of each language is closely tied to national culture, customs, aesthetic views, and evaluative criteria. In Uzbek, units such as yuz (face), ko‘z (eye), qovoq (eyelid/brow), and rang (color/complexion) are actively used to express a person’s mood and inner state. In English, components such as face, eyes, look, and appearance most frequently convey general state, emotional reactions, or social impressions. For this reason, providing cultural commentary during translation and teaching is essential.

A third problem is related to stylistic register. Some phraseological units belong to colloquial speech, while others are used in literary or journalistic styles. Students must know not only the meaning of an expression but also in which situation it is used. For example, “to look like a million dollars” is an informal expression conveying a positive assessment, whereas “as pale as a ghost” can be used in both literary and everyday speech. The Uzbek expression “qovog‘i soliq” is common in everyday colloquial usage, while “yuzidan nur yog‘iladi” is widely used in literary and positively descriptive contexts.

The following methodological approaches are important for effectively teaching phraseological units: first, presenting expressions in context rather than in isolation; second, showing the difference between literal translation and actual meaning; third, comparing corresponding units in English and Uzbek; fourth, using dialogues, role-play, textual analysis, and translation exercises; and fifth, explaining the cultural and stylistic value of expressions.

Conclusion

In conclusion, phraseological units expressing human physical appearance in English and Uzbek hold significant importance in language teaching and translation practice. They enrich students’ lexical competence, develop figurative thinking, aid in deep text comprehension, and shape intercultural communicative competence.

The research results demonstrate that contextual, comparative, and communicative approaches should be employed for the effective teaching of phraseological units. Rather than merely memorizing such units, it is essential to use them in real communicative situations, translate them, explain them, and analyze them within texts.

Phraseological units related to physical appearance in English and Uzbek reflect national culture and aesthetic values. Therefore, it is important to consider cultural commentary, stylistic appropriateness, and degree of equivalence when teaching them. These approaches develop not only students’ language proficiency but also their cultural literacy and translation competence.

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