

**A COMPARATIVE ANALYSIS OF ENGLISH AND UZBEK PHRASEOLOGICAL
UNITS**

Shomurodova Nilufar Alisher qizi

teacher, Denov Specialized School No. 2

shomurodovanilufar@7991.com

Abstract: This paper presents a comparative analysis of English and Uzbek phraseological units, examining their semantic, structural, and cultural characteristics. Phraseology reflects the national worldview and mentality encoded in a language, and idiomatic expressions form a vivid part of linguistic identity. The aim of this study is to identify similarities and differences between the two languages' phraseological systems and determine the extent of cross-cultural correspondence. Through descriptive, comparative, and semantic analysis, the paper demonstrates both universal and culturally bound features of phraseological units, contributing to better understanding in translation, linguistics, and intercultural communication.

Keywords: phraseological units, idioms, comparative linguistics, English, Uzbek, cultural specificity, semantic analysis

1. Introduction

Phraseological units, or idioms, represent a fixed set of words whose overall meaning cannot be derived directly from the meanings of their individual components. They play an essential role in both spoken and written discourse and are deeply rooted in the history, culture, and traditions of their speakers.

In both English and Uzbek languages, phraseological expressions enrich communication, add expressiveness, and reflect the unique worldview of a people. This comparative linguistic study aims to examine phraseological parallels and divergences in these two languages to highlight linguistic universals and culture-specific distinctions.

2. Theoretical Background

The term phraseological unit encompasses idioms, proverbs, sayings, collocations, and fixed expressions. In linguistic studies, Vinogradov (1947), Kunin (1972), and Cowie (1998) contributed significantly to understanding phraseology. In Uzbek linguistics, scholars such as G'ulomov, Rasulov, and Komilov studied idiomatic structures as part of national linguistic heritage.

This research relies on the classification of phraseological units by degree of idiomaticity, semantic transparency, and compositional structure, as well as cross-cultural applicability.

3. Methodology

The study uses:

- **Comparative Analysis:** Examining equivalent or near-equivalent idioms from both languages
- **Semantic Analysis:** Exploring literal vs. figurative meanings
- **Cultural Contextualization:** Identifying idioms with cultural or historical origins
- **Corpus Review:** Drawing from bilingual dictionaries, national corpora, and idiom collections

4. Structural Comparison of Idioms

English and Uzbek phraseological units exhibit several structural similarities and differences:

4.1 Fixed Collocations

English Idiom	Uzbek Equivalent	Literal Meaning
"Spill the beans"	"Og'zidan chiqib ketdi"	To reveal a secret

English Idiom	Uzbek Equivalent	Literal Meaning
“Break the ice”	“Muzni eritmoq”	To initiate communication

While both languages use metaphorical structures, Uzbek idioms often rely on more vivid, culturally resonant images.

4.2 Proverbs

Proverbs in both languages serve as tools for moral teaching:

English Proverb	Uzbek Equivalent	Comment
“Actions speak louder than words”	“Ish harakatdan bilinar”	Near equivalent
“Don’t cry over spilt milk”	“O’tgan ishga salovat”	Cultural adaptation

5. Semantic Analysis

5.1 Similar Metaphors

Certain idioms show universal human experience:

- “Have a heart of stone” – Ko‘ngli tosh
- “Like two peas in a pod” – Tuxumdek o‘xshash
- These illustrate that metaphoric thought can be similar despite cultural differences.

5.2 Culture-Specific Expressions

Some idioms are culturally untranslatable without explanation:

- English: “Kick the bucket” (to die)
- Uzbek: “Tuproqni bag‘riga olmoq” (to be buried)

6. Idioms Reflecting Social and Cultural Context

Phraseology mirrors values:

- **English:** Idioms often reflect industrial or maritime heritage: “To rock the boat,” “To jump on the bandwagon.”
- **Uzbek:** Reflects agrarian and pastoral life: “Suvni ko‘rmasdan etigini yechmoq” (Acting without evidence)

Some idioms reflect Islamic influences in Uzbek:

- “Qo‘shni haqqi – Alloh haqqi” (Respect for neighbors is part of religious duty)

English, on the other hand, reflects Biblical or classical sources:

- “By the skin of one’s teeth” (Book of Job)
- “Achilles’ heel” (Greek mythology)

7. Translation Challenges

Translating phraseological units requires understanding both literal meaning and cultural connotation. Three strategies are commonly used:

1. **Direct Equivalence** – when available (e.g., Like father, like son – Ota ko‘rsa, bola ko‘radi)
2. **Substitution with Target Idiom** – using a culturally appropriate equivalent
3. **Paraphrasing** – when no equivalent exists

Misinterpretation of idioms can lead to major semantic loss in translation and cultural miscommunication.

8. Conclusion

The comparative analysis of English and Uzbek phraseological units shows that while both languages use idioms to convey emotions, judgments, and cultural values, their content and imagery reflect unique worldviews. Understanding phraseology is key to mastering a language and enhancing cross-cultural communication. This research supports the development of better translation strategies and idiom teaching methods in language education.

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