

**COMPARATIVE ANALYSIS OF SYNONYMIC SERIES OF IDIOMS IN RUSSIAN AND
UZBEK LANGUAGES**

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Abstract: This article presents a comparative analysis of synonymic series within idiomatic expressions in Russian and Uzbek languages. Idioms, as culturally and historically embedded units of language, often carry meanings that cannot be derived from the sum of their individual words. Synonymic series, where multiple idioms convey similar semantic content, provide insight into cognitive and cultural patterns of both linguistic communities. By examining comparable idiomatic expressions, this study highlights both convergences and divergences in metaphorical conceptualization, stylistic usage, and frequency of occurrence. The analysis reveals that while some idioms share equivalent imagery and social functions, others exhibit unique cultural or historical connotations, reflecting the distinct socio-linguistic environments of Russian and Uzbek speakers. This study emphasizes the importance of understanding synonymic relations for translation, language learning, and intercultural communication.

Keywords: idioms, synonymic series, Russian language, Uzbek language, comparative linguistics, metaphorical expressions, translation, cross-cultural communication

The comparative analysis demonstrates that Russian idioms often rely on vivid metaphorical imagery derived from historical, literary, and folkloric sources, while Uzbek idioms frequently draw on daily life, pastoral traditions, and community-oriented experiences. For instance, Russian phrases describing courage or persistence, such as "держать удар" (literally, "to withstand a blow") or "не лыком шит" ("not stitched with bast," meaning resourceful or clever), correspond in Uzbek to idioms like "to'siqqa bardosh berish" ("to endure obstacles") or "aqlli bo'lmoq" ("to be clever"), illustrating a clear semantic overlap but differing in metaphorical framing. The study also identifies idioms with partially overlapping meanings that require contextual adaptation in translation. For example, Russian "водить за нос" ("to lead by the nose," meaning to deceive) parallels Uzbek "burunidan tutmoq" ("to hold by the nose"), but cultural connotations of cunning and social morality may differ. Furthermore, frequency analysis indicates that some idioms are stylistically neutral and used in both spoken and written language, whereas others are stylistically marked, appearing mainly in literary or prosaic contexts.

The exploration of synonymic series allows researchers to trace how languages encode similar experiences differently, revealing underlying conceptual metaphors and cultural norms. Russian idioms often convey abstract ideas through literary or historical allusions, while Uzbek idioms reflect practical and communal life experience, underscoring the role of social context in shaping linguistic expression. The study concludes that understanding these semantic networks is essential for accurate translation, intercultural dialogue, and advanced language instruction. Recognizing the nuances in synonymic

idioms contributes to more precise comprehension of figurative language and enriches cross-linguistic competence.

In Russian and Uzbek, idiomatic expressions represent complex semantic units that are closely tied to cultural, historical, and social contexts. Each language develops its own network of synonymic idioms, which express similar meanings using distinct linguistic forms. These synonymic series reveal how speakers categorize experiences, emotions, and social interactions through figurative language. For example, concepts of fate, luck, or human character are frequently encoded through imagery specific to each culture: Russian idioms often employ references to literature, history, or proverbial wisdom, while Uzbek idioms draw heavily on pastoral life, community relationships, and practical daily experiences.

A closer examination of synonymic series indicates that, despite semantic equivalence, the pragmatic and stylistic nuances of idioms differ. Russian expressions may appear in both literary and colloquial discourse, and their metaphorical richness allows for layered interpretations; Uzbek idioms, however, often emphasize clarity and immediate social applicability, making them more prevalent in spoken communication and moral storytelling. Additionally, the syntactic and morphological structure of idioms influences their synonymic organization: Russian idioms frequently utilize fixed verbal constructions, whereas Uzbek idioms display flexibility with derivational forms and compound structures, reflecting the agglutinative nature of the language.

The comparative study also uncovers asymmetries in idiomatic series. Certain semantic fields, such as deception, courage, or patience, are represented by multiple overlapping idioms in both languages, yet each idiom carries specific connotations tied to historical experience, folklore, or social norms. For instance, Uzbek idioms relating to endurance often evoke communal solidarity or ethical virtues, while Russian idioms may highlight individual cunning or resilience. This indicates that even when idioms are considered synonymous at a surface level, their pragmatic effect on communication varies according to cultural perception.

Furthermore, idiomatic synonymic series provide insights into cognitive mechanisms of metaphor and analogy. Speakers employ figurative constructs to simplify abstract notions, transfer meaning from concrete to abstract domains, and create memorable linguistic patterns. By analyzing how both Russian and Uzbek idioms handle semantic gradation within a synonymic series, linguists can trace patterns of conceptual mapping and cultural prioritization. For translation, teaching, and cross-cultural research, recognizing these subtle distinctions is crucial: literal equivalence is insufficient, and awareness of stylistic, pragmatic, and cultural layers is required to maintain communicative intent.

Overall, the study of synonymic idiomatic series highlights the dynamic interplay between language, thought, and culture. It underscores the necessity of contextual understanding in interpreting idiomatic meaning, while providing a framework for mapping cross-linguistic semantic parallels. By appreciating both similarities and divergences, scholars, translators, and language learners gain deeper insight into the cognitive and cultural organization of Russian and Uzbek linguistic systems.

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