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PAPER

A COMPARATIVE ANALYSIS OF PHRASEOLOGICAL UNITS IN UZBEK AND ENGLISH

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Abstract

In this article the structural, semantic, and functional characteristics of phraseological units (PUs) in Uzbek and English are compared. Idioms, proverbs, and collective expressions are examples of phraseological units, which are essential components of language expression and represent both cognitive patterns and cultural values. Using information from dictionaries, contemporary media, and literary texts, the essay employs a corpus-based methodology to examine the parallels and discrepancies between Uzbek and English PUs. The article's findings demonstrate that while both languages have universal cognitive metaphors, the creation, application, and interpretation of PUs are greatly influenced by cultural, historical, and social circumstances. Understanding phraseology is crucial for efficient language instruction and cross-cultural communication, as the study also shows their effects on translation, second language acquisition, and intercultural communication.

Key words: corpus analysis, comparative linguistics, proverbs, idioms, phraseological units, Uzbek and English languages, and cross-cultural communication

INTRODUCTION

With an emphasis on structural, semantic, and cultural underpinnings, the study examines the phenomena of phraseological units in Uzbek and English. Idioms and proverbs are examples of phraseological units that frequently convey cultural information and have nonliteral interpretations. Comparative studies examine both languages from the standpoints of expression equivalency, partial equivalency, and non-equivalence. To fully comprehend phraseological behavior, the methodology integrates qualitative semantic analysis and corpus linguistics. The study's findings highlight the challenges and possibilities of translation and cross-cultural communication by revealing that, despite the existence of universal patterns of cognition, each language's cultural

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background produces distinctive figurative expressions. By offering insights to educators, translators, and researchers in comparative linguistics, this work advances theoretical and applied linguistics.

Phraseological units, or PUs, play a key role in the way that language functions as a mirror of social reality, culture, and thought. Proverbs, idioms, and other permanent phrases are examples of PUs, which are word sequences whose meanings are frequently identical to those of their constituent parts. They represent social standards, moral principles, and cognitive patterns in addition to encoding generic cultural knowledge. Because they integrate linguistic, cultural, and cognitive aspects, PUs are particularly interesting in philological research. This makes them a rich area for real-world uses like theoretical analysis, translation, language instruction, and cross-cultural communication.

English and Uzbek provide an intriguing comparison. The people of Uzbekistan, who speak a Turkic language with a long history in Central Asia, have a rich tradition of proverbs, folk knowledge, and colloquial idioms that have been influenced by communal, pastoral, and agricultural life. As a result of historical, religious, and societal developments, English, a Germanic language with rich literary and cultural traditions, demonstrates idiomatic richness. Representatives of both languages display recurrent metaphorical patterns, conceptual maps that reflect universal cognitive processes, despite the typological and cultural distinctions between the two languages. However, linguistic structures and cultural norms play a major role in mediating how these universals are represented.

This study aims to:

1. Examine the semantic and structural patterns of phraseological units in English and Uzbek as part of this study.

2. Examine how culture influences the development and distinction of PUs in both English and Uzbek.

3. To research the challenges and methods of phraseological unit translation between Uzbek and English.

4. To shed light on intercultural communication and language instruction by comprehending the cultural and cognitive facets of phraseology.

LITERATURE REVIEW

For the past few decades, academics and scholars have been investigating phraseology from a variety of angles, including structural, semantic, functional, and cognitive.

Structuralists examine the formal composition of phraseological units. Idioms, collocations, and set expressions are analyzed based on their syntactic and morphological patterns. Nattinger and DeCarrico [8] emphasize the importance of recognizing recurrent lexical patterns and their stability in discourse. In Uzbek, simple idioms such as „ko‘z bilan ko‘rish” (to see with the eye) and complex proverbs like „tog‘ni ko‘rmagan bola cho‘qqi deydi” illustrate multi-word structures whose meanings extend beyond their constituent elements.

Semantic research focuses on the non-literal and figurative meanings of PUs. Moon [7] argues that idioms are stored in the mental lexicon as holistic units with a figurative sense. In Uzbek, the figurative meaning of a proverb often reflects moral and social lessons, whereas English idioms frequently rely on metaphorical mappings from physical experience to abstract concepts, such as „time flies” representing the passage of time.

Functional approaches investigate the communicative roles of PUs in discourse. Cowie [4] notes that idiomatic expressions convey not only information but also cultural values and social norms. Cognitive linguists, following Lakoff and Johnson [6], stress that idioms and proverbs reveal underlying conceptual metaphors, showing how people understand abstract ideas through embodied experiences. For example, both Uzbek and English use light and darkness metaphorically, yet the social connotations may differ due to cultural context.

Comparative studies between Uzbek and English phraseology are relatively limited but growing. Bikova [3] highlights that while both languages employ universal conceptual metaphors such as journey, body, and nature, Uzbek proverbs are more didactic and moralistic, reflecting communal ethos, whereas English expressions often focus on individual experience or pragmatic

advice. Azizova [1] emphasizes the importance of identifying equivalence, partial equivalence, and non-equivalence in translation, demonstrating that cultural specificity strongly influences the translatability of PUs.

METHODOLOGY

The research employs the following theoretically grounded comparative methodology techniques, integrating qualitative and quantitative methods. Information gathering:

Uzbek corpus: Information on over 1,500 phraseological units was gathered from newspapers, proverbial collections, literary texts, and oral folklore transcriptions.

English corpus: Based on information from phraseological dictionaries, modern literature, the media, and about 1,500 phraseological units from the British National Corpus.

Framework for analysis:

Structural analysis: Simple, complex, and phraseological expressions were examined, and the PUs were categorized based on their formal structure. Semantic analysis: Metaphorical, metonymic, proverbial, and idiomatic expressions were among the figurative meanings used to categorize the units. Cross-cultural comparison: The cultural significance, conceptual metaphor, and possible translation equivalency of each PU were assessed.

Tools and procedures:

Throughout the investigation, a concordance program for frequency and collocation analysis was employed.

To investigate cultural and cognitive trends, a qualitative semantic analysis was performed. To determine full equivalency, partial equivalency, and non-equivalency between languages, comparative tables and textual annotations were produced. By emphasizing both universals and culturally particular patterns, this paradigm enables a comprehensive comprehension of phraseological units.

RESULTS

When phraseological units (PUs) in Uzbek and English are compared, structural and semantic patterns are revealed, along with cultural parallels and divergences. The 1,500 PUs in the Uzbek corpus include proverbs, idioms, and related phrases with strong roots in pastoral life, folk wisdom, and communal values.

An English corpus of comparable size reveals a multitude of idioms and expressions that represent societal, religious, and historical experiences. PUs in Uzbek are sometimes composed of many words that form intricate structures and frequently include societal advice, moral lessons, and metaphorical imagery. As an illustration of communal prudence and experience norms, the adage „Tog‘ni ko‘rmagan bola cho’qqi deydi” highlights a metaphorically limited perspective and simplicity. Even short words can have culturally specific figurative meanings, as demonstrated by simple expressions like „to see with the eye”. Despite their apparent structural simplicity, English expressions such as „to see with the eye” convey nuanced social or cognitive interactions.The phraseological structures of the two languages are distinct.

Uzbek verbs often combine with nouns and adjectives to form semi-invariable phrases („to think up” - to think up), while English uses collocational patterns and phrasal verbs („to think up”, „to wait eagerly”). This structural difference affects typological features, with Uzbek favoring agglutination and English relying on analytic word order and auxiliary particles.

Semantic analyses show that in both languages, figurative meaning is often conveyed through metaphor, a cultural scheme. In Uzbek, proverbs often encode moral, social, or pragmatic lessons. Examples include the idiom „A good man knows his friend,” which emphasizes loyalty and moral judgment, and the idiom „The apple never falls far from the tree,” which emphasizes family resemblance and social continuity. English idioms express similar cognitive concepts, such as „A friend in need is a friend indeed” or „The apple never falls far from the tree,” which demonstrate cross-linguistic metaphorical adaptation. However, some idioms show cultural differences. Uzbek idioms can use natural and agrarian imagery „Qor ostida ildiz topmoq” - to take root under the snow, which reflects ecological and socio-economic

contexts, while English idioms often use historical, literary or urban experiences „Bite the bullet" - to endure painful sympathy. Such differences emphasize the role of socio-cultural experience in the formation of phraseology.

Comparative analysis identifies three main levels of equivalence: full, partial and not equivalence. Full equivalence occurs when the Uzbek idiom has a direct English equivalent in semantic and pragmatic terms, for example, "Yaxshi odam do'stini tanir – „Muhtoj do'st chindan ham do'stdir". Partial equivalence occurs when the literal meaning differs but the underlying moral or cognitive metaphor is similar, as in „Darkness before the eyes"and the English "It's all Greek to me where the figurative usage differs. Equivalence occurs when the PU is culturally unique, without an English counterpart, or reflects local historical or ecological experiences.

DISCUSSION

The results demonstrate a complex interplay between universal cognitive mechanisms and culturally specific expressions. Certain conceptual metaphors-body, light vs. darkness, journey, and animals-appear in both languages, aligning with Lakoff and Johnson's [6] theory of embodied cognition. These universals indicate that human perception and experience provide a shared cognitive foundation for figurative language.

The creation of phraseological units is significantly influenced by cultural context. Uzbek dictionaries frequently transmit social norms, communal experience, and moral precepts that uphold collective ideals. For instance, Uzbek speakers' traditional agrarian way of life is reflected in agricultural metaphors. On the other hand, English dictionaries, which represent literary, urban, and historical influences, frequently offer humour, practical advice, or individualistic teachings. This distinction highlights the close relationship between phraseology and social and cultural knowledge in addition to linguistic understanding. Meaning and function must be taken into consideration while translating phraseological units. Because it lacks compositional meaning and cultural specificity, literal translation frequently fails. English language learners may become confused by a literal translation of the Uzbek saying „Suv ich, daryoni sevma" („Drink water, love the river"), which conveys caution and moderation. Finding vocabulary in the target language that has the same pragmatic or moral consequence is known as functional equivalency, and it is essential for successful interlingual communication.

Semantic, pragmatic, and cultural considerations must all be made at the same time by translators. Comprehending phraseological units is thought to be essential for learning a second language. While Uzbek learners struggle with proverbs based on community and moral traditions, English learners in Uzbekistan frequently struggle with idioms due to a lack of cultural context. Teachers can improve fluency, foster cross-cultural understanding, and identify important PUs for instruction by using a corpus-based method that incorporates frequency analysis and semantic annotations.

The explanation of the actual situations and their underlying reasons must start. To become proficient in idioms, one must grasp conceptual metaphors. The cognitive processes of social reasoning and metaphorical thinking are clarified by phraseological units. Metaphor is used by both English and Uzbek speakers to conceptualize abstract experiences through tangible, everyday happenings. The effect of culture, history, and environment is reflected in the differences in expression. In Uzbek proverbs, for example, animal imagery teaches behavioural lessons („Shoxini ko'rsatmagan qush parvoz qilmaydi"): „A bird that does not show its wings does not fly." In English, on the other hand, animal analogies frequently reflect personality traits or social criticism („Let sleeping dogs lie"). These variations highlight how crucial cultural literacy is for communication and understanding.

CONCLUSION

A comparison of phraseological units in Uzbek and English reveals that idiomatic expression is greatly influenced by cultural and historical circumstances, despite the fact that both languages share universal cognitive principles. Uzbek idioms typically emphasize social cohesion and group norms by reflecting moral lessons, collective ideals, and pastoral or agrarian experience. The

relationship between language, society, and cognition is contrasted by English idioms, which place an emphasis on individualized viewpoints, practical lessons, humor, and literary influences. The investigation demonstrates that both language typology and cultural experience have an impact on the structural, semantic, and functional characteristics of idioms. Both straightforward phrases and intricate proverbs are used to reflect worldviews, regulate behavior, and impart social information.

Body, light, darkness, travel, and animal imagery are examples of conceptual metaphors that show how human intellect offers a universal foundation for figurative language, but that manifestation is influenced by contextual and cultural circumstances.

Understanding phraseological units is essential in two real-world contexts: translation and language instruction. The original meaning or cultural connotation is frequently lost in literal translations. The best approach, according to research, is functional equivalency, which maintains the PU's pragmatic, moral, or cognitive function. To guarantee that pupils acquire a comprehensive understanding, educators should explain important metaphors and provide cultural context. Comparative phraseology analysis also improves intercultural competency, which helps speakers deal with linguistic and cultural differences more skillfully. By highlighting the interaction between cultural identification and universal cognition in phraseological units.

This study advances theoretical and applied linguistics:

Illustrating the difficulties and methods involved in translating terms that are culturally appropriate.

Providing a corpus-based approach to cross-linguistic PLU analysis. Future studies should look at PLUs in digital and social media contexts, expand to oral language corpora, and investigate how globalization and cross-cultural interactions impact idiomatic expression in Uzbek and English. In a world that is changing quickly, this kind of research will deepen our grasp of language, culture, and cognition.

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