



Comparative Analysis Of Phraseological Units In English And Uzbek Languages

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Annotation: This research is devoted to the comparative study of phraseological units in English and Uzbek languages, with particular attention to their semantic, structural, and cultural characteristics. The study identifies similarities and differences between phraseological expressions in both languages and examines their role in reflecting national culture, traditions, and worldview. Special emphasis is placed on the cognitive-conceptual analysis of phraseological units in the Baburnama through a cluster-based approach, as well as on the investigation of idiomatic expressions found in the works of Jonathan Swift, and Charles Dickens.

Keywords: Uzbek, English, phraseological units, idioms, collocations, proverbs, differences, culture.

СРАВНИТЕЛЬНЫЙ АНАЛИЗ ФРАЗЕОЛОГИЧЕСКИХ ЕДИНИЦ В АНГЛИЙСКОМ И УЗБЕКСКОМ ЯЗЫКАХ

Аннотация: Данное исследование посвящено сопоставительному изучению фразеологических единиц английского и узбекского языков с особым вниманием к их семантическим, структурным и культурным особенностям. В работе выявляются сходства и различия между фразеологическими выражениями двух языков, а также рассматривается их роль в отражении национальной культуры, традиций и мировоззрения народов. Особое внимание уделяется когнитивно-концептуальному анализу фразеологических единиц в произведении «Бабурнама» на основе кластерного подхода, а также исследованию идиоматических выражений, встречающихся в произведениях Свифта и Диккенса.

Ключевые слова: узбекский язык, английский язык, фразеологические единицы, идиомы, коллокации, пословицы, различия, культура.

Phraseology is a branch of linguistics that studies fixed or semi-fixed combinations of words whose meanings are often different from the meanings of their individual components. These combinations are called phraseological units, phrasemes, or set expressions. Phraseology examines how such expressions are formed, how they function in language, and how their meanings become conventionalized in everyday speech and writing. Unlike free word combinations, phraseological units are usually stable and reproducible, meaning speakers use them in a fixed form that is recognized by the language community [1]. To deepen the theoretical foundation, we must look at the classification system popularized by V.V. Vinogradov, which is widely used in English linguistic analysis. He divided PUs into three categories based on the degree of semantic fusion:

Phraseological fusions (Idioms proper): These are the most complex units where the meaning is completely disconnected from the literal words like at sixes and sevens.



Phraseological Unities: These are units where the figurative meaning is based on a clear metaphor. The link between the literal and figurative is still visible (to play second fiddle, to wash one's dirty linen in public).

Phraseological collocations: These are “semi-fixed” expressions where one word is used literally and the other is used in a restricted, figurative sense (to take a look, to decide, heavy smoker) [2]. From my perspective as a researcher, it is essential to emphasize that English phraseology is not a static list of expressions; it is a dynamic system. Modern English is constantly generating new PUs through media, technology, and social changes for example “to go viral”.

The study of Uzbek phraseology is not merely an investigation into vocabulary but an exploration of the Turkic “worldview”. Because Uzbek is an agglutinative language with a rich history of contact with Persian, Arabic, and later Russian, its phraseological system is multi-layered. Defining a PU in Uzbek requires an understanding of how multiple words can merge into a single concept while adhering to the grammatical rules of Turkic word-building and sentence structure.

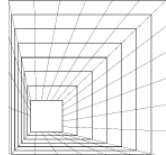
As the founder of the Uzbek phraseological school, Rahmatullayev’s definition is the most widely cited. He defines a PU as “a combination of two or more words that express a single holistic meaning, which is distinct from the literal meanings of its individual components” [3]. He emphasized that the primary criterion for an Uzbek idiom is its semantic transformation. For Rahmatullayev, an idiom is a unit where the individual words lose their independent lexical status to serve a larger, symbolic purpose.

The idioms hide one's head in the sand and play the ostrich, both meaning “to ignore an unpleasant reality or pretend that a problem does not exist,” as well as the expression an ostrich policy, referring to a deliberate refusal to acknowledge reality, reflect the medieval belief that a frightened ostrich hides its head in the sand when confronted with danger. Likewise, the expressions lick into shape, meaning “to shape” “to improve” or “to educate and develop a person” and an unlicked cub, referring to an inexperienced, immature, or unrefined young person, are connected with the medieval belief that bear cubs were born shapeless and acquired their proper form only after being licked by their parents. The emergence of several phraseological units in various countries was also influenced by astrological misconceptions. Astrologers claim that the positions of celestial bodies determine an individual's fate and future. This belief gave rise to numerous idiomatic expressions, including:

- be born under a lucky star – to be born fortunate or destined for success;
- be born under an unlucky (or evil) star – to be born under unfavorable circumstances or destined for misfortune;
- believe in one's star – to trust in one's destiny or good fortune;
- be through with one's star – to experience a decline in fortune or lose one's former success and popularity;

These examples demonstrate how phraseological units preserve traces of historical beliefs, superstitions, and cultural traditions. Consequently, the study of phraseology [4].

As a result, phraseological units (idioms) from A.V. Kunin’ book, I found in the works of Jonathan Swift, and Charles Dickens. These expressions are fixed phrases in English that



are often used in a figurative meaning. From Jonathan Swift's works (Gulliver's travel), analysis of idioms such as all in the day's work "something normal or routine", all the world and his wife "a very large number of people", the battle of the books "a scholarly debate", darken somebody's door "to visit someone, often used in negative contexts", the land of Nod "the land of sleep", rain cats and dogs "to rain heavily", and a sight for sore eyes "a very pleasant or welcome sight"[5]. Learning of Charles Dickens' works (Pickwick club and Oliwer Twist), I studied expressions such as anything for a quiet life "doing anything for a peaceful life", an artful Dodger "a clever or cunning thief", Barkis is Willin "an expression of agreement", the Circumlocution Office "a symbol of bureaucracy and red tape", in a Pickwickian sense "in a harmless or joking meaning", King Charles's Head "an obsession or fixed idea", a London particular "a thick London fog", not to put too fine a point upon it "to speak frankly", and prunes and prism "affected or overly refined speech"[6]. Overall, this research helped me better understand English idioms and their meanings in literature [7].

Ilik	Hand
iligi ishga yetmoq	to join the fray
ilgida xamir bo'lmoq	to be a dough in one's hands
iligini iligiga olmoq	to take hold of the cow's shank
ilikka kirmoq (qo'lga o'tmoq)	to fall into one's hands
ilik olishmoq	to get into fracas
iligiga tushmoq (tasarrufiga kirmoq)	to fall into hands
ilikka tushmoq (asir tushmoq)	to be taken prisoners

The study of phraseological units within their conceptual and textual contexts encourages translators to engage in deeper analysis and enhances their awareness of possible equivalents and synonymic variations. The cognitive-conceptual aspects of lexical items in the original text have been examined by identifying lexical fields and phraseological units derived from core lexical concepts. These analyses have subsequently been organized into the form of a thematic dictionary. Indeed, Baburnama contains such a wealth of factual, historical, and cultural information that fully comprehending its vocabulary may present certain difficulties for contemporary readers. Through this analysis of phraseological units, we have concluded that Baburnama contains many phraseological units. By examining their English translations, we found that the meaning and imagery of many phraseological expressions are often preserved in translation. On this basis, we have reached an important conclusion.



The lexical item “ilik” occupies an important place in the phraseological system of the Baburnama. In the source text, it forms a semantic cluster associated with the notions of power, authority, possession, dependence, and control. The phraseological units derived from ilik include “iligi ishga yetmoq” “to join the fray”, “ilgida xamir bo‘lmoq” “to be dough in someone's hands”, “iligini iligiga olmoq” “to take hold of someone's control”, “ilikka kirmoq” “to fall into someone's hands”, “ilik olishmoq” “to get into a conflict”, “iligiga tushmoq” “to come under someone's authority”, and “ilikka tushmoq” “to be taken prisoner”. Among these expressions, the phraseological unit “ilgida xamir bo‘lmoq” is particularly noteworthy. Babur employs this expression when describing the political conflicts among the Timurid princes and nobles. Referring to Badi‘uzzamon Mirza, he writes that the prince was “bularning ilgida xamir edi” “dough in their hands”. The expression metaphorically depicts a ruler who, despite his noble status and political authority, is completely dependent upon and controlled by influential nobles. From a cognitive-conceptual perspective, the image of dough serves as a powerful metaphor for passivity and manipulability. Just as dough can be shaped according to the wishes of the baker, Badi‘uzzamon Mirza is portrayed as someone whose decisions and actions are determined by others. The phrase therefore reflects not only political dependence but also the author's critical attitude toward weak leadership. Through this vivid metaphor, Babur expresses irony and disappointment at the prince's inability to act independently [8].

	Body parts	English	Uzbek
1.	Head	Have a good head for numbers	Boshiga sig‘moq
2.	Heart	Heart of gold	Yuragi tozza
3.	Hand	Give a hand	Qo‘l bermoq
4.	Eye	Turn a blind eye	Ko‘z yummoq
5.	Heart	By heart	Yod olmoq

Overall, this comparative and statistical analysis demonstrates that while certain cognitive mechanisms in metaphorical thinking are universal, culture-specific preferences influence the choice of lexical components in phraseological units. English and Uzbek idioms both function to express emotions, describe character traits, give advice, or communicate social norms, but they do so through distinct cultural and linguistic lenses. This interplay between universality and cultural specificity is a central feature of phraseological expression in both languages.

	Animals	English	Uzbek



1.	Lion	As brave as a lion	Sher yurak
2.	Fox	Sly as a fox	Tulkidek ayyor
3.	Wolf	A wolf in sheep's clothing	Bo'riday jasur
4.	Dog	A man's best friend	Itdek sodiq
5.	Owl	Wise as an owl	Boyqush

Animal symbolism plays an important role in both language and culture because people often use animals to describe human behavior, personality, emotions, and social values. The comparative linguacultural analysis of animal symbolism in English and Uzbek cultures demonstrates how languages reflect the traditions, beliefs, and historical experiences of their societies. Although many symbolic meanings are similar in both cultures due to universal human observation of animals, some symbols differ greatly because of cultural background and worldview. The table comparing ten animals in English and Uzbek cultures clearly shows these similarities and differences.

In conclusion, phraseological units are an essential part of both English and Uzbek languages, reflecting the cultural values, historical experiences, traditions, and worldviews of their speakers. The comparative analysis has shown that while many phraseological expressions in the two languages share similar functions and meanings, they often differ in their lexical structure, imagery, and cultural background. These differences and similarities demonstrate both the universal and culture-specific nature of human thinking and language. Therefore, the comparative study of English and Uzbek phraseological units contributes not only to linguistics but also to translation studies and cultural research, providing a deeper understanding of both languages and their speakers.

LITERATURE REVIEW

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