

# CONTRASTIVE ANALYSIS OF PHRASEOLOGICAL UNITS WITH THE COMPONENT EAR IN ENGLISH AND UZBEK LANGUAGES

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## Abstract

Phraseological units are an essential part of any language, reflecting the culture, traditions, and worldviews of the speakers. This study explores the phraseological units containing the component ear in English and Uzbek, analyzing their similarities, differences, and cultural implications.

**Keywords:** Phraseological units, idioms, ear, English, Uzbek, contrastive analysis, cultural linguistics.

## Introduction

Every language owner has language units that express their culture, traditions, values and mentality, and the problem of national language units has been deeply studied by linguists since the beginning of the last century. In linguistics, these units are studied under such terms as phraseologism, phrase, phrase, idiom, paremia [the term parema was first used by the author in the sense of phrase].

In scientific sources, it is noted that the term phraseology <sup>1</sup> was used for the first time by the English philologist Neander in 1558. He had to use this term when translating works. After that, this term began to be used in world philology.

Despite the fact that the term «phraseology» originates from the word Turkic scholar phrase and is used in the meaning of a jumla, gap<sup>2</sup> it is long before the collection of stable compounds in Turkic studies and their specific systematization and study.

Already in the 11<sup>th</sup> century, M.Kashgari included a large part of the wise sayings of the Turkic peoples in his «Devon» and explained in Arabic the meaning and context of their use. More than 300 pieces of poetry and 291 poems related to folk oral works are presented in «Devonu Lugatit Turk<sup>3</sup>».

In the old Uzbek dictionaries created in the 15<sup>th</sup> and 18<sup>th</sup> centuries, some examples of phraseologisms are given. For example, Mahdikhan's Sangloh dictionary, created in 1759-

1 Федулєнкова Т.Н. Английская фразеология. – Архангельск, 2000. – 132 с.

2 Казымбек М.А. Общая грамматика турецко-татарского языка. Выпуск II. – Казань, 1846 – С. 120.

3 Абдурахмонов Ғ. “Девону луғотит турк”асарининг ўрганилиш тарихидан. // Ўзбек тили ва адабиёти. 2009, 6-сон. 49-6.

1760, contains phraseology such as last sleep. At the end of the 18<sup>th</sup> century, at the beginning of the 19<sup>th</sup> century, Starcheski “Спутник русского человека в Средней Азии” (1878), V.I. Nalivkin and M. I. Nalivkina's “Руководство к практическому изучению сартовского языка” and other dictionaries give examples such as мулахиза қылмок, джума намаз<sup>4</sup>.

It is known from the analysis that in these periods, word combinations, including phraseology, were at the disposal of lexicology, they were not yet scientifically researched, but only used practically. Lexicographic works were an effective impetus in the scientific research of word combinations and phraseology.

The theoretical issues of Uzbek phraseology were first discussed by Y.D.Polivanov. He studies the phraseology of Russian and some Eastern languages, and based on this, he makes an opinion on the separation of phraseology as an independent linguistic field<sup>5</sup>. Nowadays, phraseology has been formed as an independent branch of linguistics, and the phraseological layer of the language is a rich source for the study of linguistics, cognitive linguistics, and interdisciplinary studies.

A.V.Kunin, who made a significant contribution to English phraseology, divides phraseological units into 5 groups according to their stability, and says that they are “stable combinations of lexemes with a fully or partially figurative meaning<sup>6</sup>”. However, there are different approaches to the issue of phraseological units from the point of view of each language. For Western scientists, the use of the term idiom<sup>7</sup> in relation to various groups of stable compounds has become widespread. During this period, important works were also carried out by leading scientists from Uzbekistan (Sh. Rakhmatullayev, 1952, Ya.Pinkhasov, 1969, G.Salomov, 1961, 8 etc.). Sh. Rahmatullayev brought the concepts of «phraseology» and «stable compounds» and the basic laws of their analysis to Uzbek linguistics, while I. Pinkhasov introduced the fields of phraseology as a part of lexicology to study the formation, meaning, and level of motivation of phraseological units. researched.

Academician, V.V.Vinogradov «divides phraseological units into phraseological conjunctions, phraseological units and phraseological combinations<sup>9</sup>. His classification is recognized by many world phraseology scientists. Uzbek linguists are divided into three groups in the studies devoted to the study of phraseologisms. These classifications are based on the expressive nature of the relationship between the meaning of the phraseological unit as a whole and the meanings

4 Navola quyidagi manbadan olindi: Mamatov A. Ўзбек тили фразеологияси. Тошкент.: Наврўз нашриёти, 2019. – Б. 26.

5 Поливанов. Е.Д. Введение в языкознание для востоковедных вузов.VI, – Ленинград,1928. – С.60.

6 Кунин А.В. Фразеология современного английского языка. – Москва, Международные отношения, 1972. – С. 8.

7 Crystal David. Linguistics.Second edition. Penguin books. – 1990. – 276 p

8 Рахматуллаев Ш. Основные грамматические особенности образных глагольных фразеологических единиц современного узбекского языка. АҚД. - Москва: Высшая школа, 1952. – 211 с., Пинхасов Я.Д. Ҳозирги ўзбек адабий тили. Лексикология ва фразеология. – Тошкент, 1969. – 247 б., Саломов Ғ. Мақол ва идиомалар таржимаси. – Тошкент, 1961. – 162 б.

9 Виноградов В.В. Об основных типах фразеологических единиц в русском языке. Избранные труды. – Москва, 1977. – С. 140-161.

represented by the lexicons contained in it<sup>10</sup>. In particular, Phraseological compound, Phraseological combination, Phraseological confusion.

In English, the English researcher F.R. Palmer divides idioms into **Binomial idioms**, pure idioms and partial idioms. According to him, the use of idioms in speech is related to various grammatical and syntactic restrictions<sup>11</sup>. Other scientific sources show other types of this classification.

It is no secret that there is a tendency to understand the concept of phraseologism in a broad and narrow sense in linguistics. A number of linguists understand this language unit in a broad sense, and it is often emphasized that its object is covered by many units. As there are contradictions in every field, scientists have different opinions about these language units. Researchers such as N.N.Amosova, Y.D.Pinkhasov, A.M.Babkin understand the object of phraseology in a narrow scope, and in their works, they argue that such units are word combinations by their nature, and in their turn, they exclude proverbs, proverbs, and aphorisms from phraseology<sup>12</sup>. Scientists such as V.V.Vinogradov, A.V.Kunin<sup>13</sup> understand phraseology in a broad sense and include such units as proverbs and proverbs in phraseological units. As in Russian linguistics, the narrow and broad understanding of the scope of phraseology in Turkic studies continues. In particular, according to Academician S.K.Kenesboyev, phraseology in a broad sense includes all fixed combinations (proverbs, proverbs, idiomatic combinations, non-idiomatic, fixed phraseological groups of words and pairs of words). The common feature that unites them is stability and a ready presence in the language<sup>14</sup>. English researcher G. Stephen: “a phraseologism to be the co-occurrence of a form o a lemma of lexical item and any other kind of linguistic elements<sup>15</sup>”

At the same time, in recent years in linguistics, research in the framework of studying proverbial phraseological units as part of phraseological units has become more extensive. A.A. Nosirov also studies proverbial units, i.e. proverbial phraseologisms within phraseological units, without interpreting phraseological units in a broad or narrow sense<sup>16</sup>. Researcher Adams, Owen, Arvo Krykmann describe proverbial phraseology as follows. “A proverbial

10 Раҳматуллаев Ш. Фразеологик бирликларнинг асосий маъно турлари. Тошкент. 1955; Мирзаев М., Усмонов С., Расулова И. Ўзбек тили. Тошкент 1978, Б. 44-45; А.Э.Маматов. Ўзбек тили фразеологияси. – Тошкент.: Наврўз нашриёти 2019. – Б. 24.

11 Palmer F.R. Semantics. – Cambridge University Press, 1981. – P.75-82.

12 Амосова Н.И. Основы английской фразеологии. – Ленинград. Издательство ленинградского университета, 1963. – 227 с.; Пинхасов Я.Д. Хозирги ўзбек адабий тили. – Лексикология ва фразеология. – Тошкент, 1969. – 145 б.; Бабкин А. М. Русская фразеология, её развитие и источники. – Ленинград. Наука, 1970. – 264 с.

13 Виноградов В.В., Кунин А.В. Фразеология современного английского языка. – М.: Издательский центр «Феникс», 1972. – 206 б.

14 Кенесбаев С.К. О некоторых особенностях фразеологических единиц в казахском языке // Известия АН Каз.ССР, серия филологии и искусствоведения. Выпуск 1-П. - Алма-Ата, 1954. – С. 9

15 Stefen Th.G. Phraseology and linguistic theory. University of California, Santa Barbara. 2008. – P.5.

16 Носиров А.А. Француз, ўзбек ва рус тилларидаги провэрбиал фразеологизмларнинг семантик-стилистик ва миллий-маданий хусусиятлари: Филол. фан. докт. дисс. автореф. – Тошкент: ЎзДЖТУ, 2016. – Б. 14.

phrase or expression is a type of conventional saying similar to a proverb and transmitted by oral tradition. The difference is that a proverb is a fixed expression, while a proverbial phrase permits alterations to fit the grammar of the context<sup>17</sup>

From the definitions of phraseological units, it is known that their main feature is their portable meaning, ready appearance in the human mind. Of course, other studies have touched on the theoretical foundations of phraseologisms, we analyze the definitions given to them and offer the following definition in our research with a new approach to them: consisting of two or more language units, the components of which are arranged in a single chain, complete or is a combination of words used in a figurative sense, acting as a part of a sentence. At the same time, the stable combinations of the concepts of education and science with the characteristics of emotionality in the English and Uzbek languages, having acquired a fully or partially mobile meaning, are found in the language and are in the center of our study object.

In English, several idioms include the word 'ear,' often conveying meanings related to perception, judgment, and responsiveness. Some common examples include:

Lend an ear – To listen attentively.

Music to one's ears – Something pleasant to hear.

In one ear and out the other – Not retaining information.

Have a sharp ear – To be very attentive.

Play by ear – To act spontaneously without prior planning.

Turn a deaf ear – To ignore someone's words or pleas.

Similarly, Uzbek has a variety of idiomatic expressions incorporating the word quloq (ear), often reflecting cultural values and traditional wisdom. Some examples include:

Quloq solmoq – To listen carefully.

Quloqni qoqmoq – To give a stern warning.

Qulog'i ochiq bo'lish – To be well-informed or aware.

Quloqdan chiqarmoq – To forget something.

Ikki qulog'i bitta gapni eshitmaslik – To ignore advice or words of others.

Quloq tutmoq – To pay close attention.

Uzbek has idioms with stronger cultural connotations, such as Quloqni qoqmoq (giving a stern warning), which reflects traditional disciplinary customs.

English idioms tend to use 'ear' metaphorically in musical or perceptual contexts (e.g., 'Music to one's ears'), whereas Uzbek idioms often reflect social and hierarchical relations.

English idioms emphasize individual perception and spontaneous action, reflecting a more independent cultural approach.

Uzbek idioms often highlight obedience, awareness, and social responsibility, indicative of a collectivist cultural mindset.

Qulog'ini tishlab qo'ymoq. This expression reflects a national tradition specific to our people, namely the custom of beshiketdi. To give a four-five-year-old boy to a girl who is still in the cradle and have him bite the ear of the "holva". This custom has existed among the Turkic and

17 Adams, Owen S. (17 September 2023). "Proverbial Phrases from California". *Western Folklore*. 8 (2): 95–116. doi:10.2307/1497581. JSTOR 1497581.; Arvo Krikmann "the Great Chain Metaphor: An Open Sesame for Proverb Semantics?", *Proverbium: Yearbook of International Scholarship*, 11 (1994), pp. 117–124.

Uzbek peoples for a long time. When it comes to "biting the ear", it means that a matter or issue has been agreed upon and resolved in advance. In the sense of having the matter cooked up.

Quloqqa azon aytmoq. In Islam, when a child is born and his little head is uncovered, a mullah is called and the call to prayer is recited in his ear. When the call to prayer is recited, the child's ears are opened. This expression also expresses the religious belief that is unique to our people. Quloq qoqmoq It reflects touching the thumbs to the bottom of the ears after making the intention to pray. Also, the Uzbek idioms "open mouth" which describes a person who is not fasting, "closed mouth" which describes a person who is fasting, "to open mouth" which means to break one's fast by eating something in the evening, "to confess to fate" which is used in the context of sufganamam kurdim, "to donate from your head" which means to donate, and "to give charity from your head" which means to donate are also phraseologisms related to the religious beliefs of our people.

To sum up, the phraseological units with the concept 'ear' in English and Uzbek show both linguistic universality and cultural specificity. While some idioms have direct counterparts, others are deeply rooted in the cultural norms and traditions of their respective societies. The findings of this study underscore the role of phraseological expressions in understanding cross-cultural communication and linguistic relativity.

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