

COMPARATIVE ANALYSIS OF PHRASEOLOGICAL UNITS IN ENGLISH AND UZBEK LANGUAGES

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Abstract

Phraseological units constitute one of the most expressive and culturally significant layers of language. They reflect the historical experience, traditions, values, and worldview of a particular nation. Unlike ordinary lexical units, phraseological expressions possess figurative meanings that cannot always be understood through the meanings of their individual components. As a result, phraseology occupies an important place in linguistic studies, particularly in comparative linguistics, translation studies, and intercultural communication.

Introduction

The comparative study of phraseological units in different languages provides valuable insights into similarities and differences between cultures. English and Uzbek languages belong to different language families and have developed within distinct historical and cultural environments. Nevertheless, both languages contain a rich variety of phraseological expressions used in everyday communication, literature, journalism, and public discourse. Many of these expressions perform similar communicative functions despite differences in their lexical composition.

The increasing importance of intercultural communication and foreign language learning has intensified scholarly interest in comparative phraseology. Language learners frequently encounter difficulties when interpreting idiomatic expressions because literal translation often fails to convey the intended meaning. Therefore, understanding phraseological correspondences and differences between English and Uzbek is essential for effective communication and accurate translation.

This study aims to investigate the similarities and differences between English and Uzbek phraseological units by examining their semantic, structural, cultural, and functional characteristics. Special attention is paid to the role of national culture in the formation of phraseological meanings and the challenges associated with translating idiomatic expressions between the two languages.

Methodology

The research employs comparative, descriptive, and analytical methods to investigate phraseological units in English and Uzbek languages. Various linguistic sources, phraseological dictionaries, academic studies, and literary texts were analyzed to identify



commonly used phraseological expressions in both languages. The selected phraseological units were classified according to their semantic content, structural characteristics, and cultural significance.

Comparative analysis was conducted to determine equivalent and non-equivalent phraseological units. Particular attention was given to identifying expressions that share similar meanings while differing in lexical structure. The study also examined culture-specific phraseological units that reflect unique national traditions and social values.

In addition, examples from English and Uzbek literature, media discourse, and everyday communication were analyzed to evaluate the practical usage of phraseological expressions. The collected data were interpreted from linguistic, cultural, and translational perspectives in order to provide a comprehensive understanding of phraseological correspondence between the two languages.

Results and Findings

The analysis demonstrates that phraseological units occupy an important position in both English and Uzbek linguistic systems. Despite belonging to different language families, both languages employ phraseological expressions to convey figurative meanings, emotional attitudes, and cultural values. Many phraseological units serve similar communicative purposes and express universal human experiences.

One of the major findings is the existence of semantic equivalents between English and Uzbek phraseological units. Although the lexical components may differ, the overall meaning often remains similar. For example, the English phraseological unit “to kill two birds with one stone” corresponds to the Uzbek expression “bir o‘q bilan ikki quyovni urmoq.” Both expressions describe achieving two objectives through a single action. Such examples indicate that different cultures may conceptualize similar situations through different imagery while preserving equivalent meanings.

Another significant finding concerns phraseological units related to human emotions and behavior. Expressions such as “to lose one’s head” and the Uzbek equivalent “es-hushini yo‘qotmoq” illustrate how both languages use figurative language to describe emotional states. These similarities facilitate translation because the communicative intention remains relatively stable across languages.

The study also reveals numerous culture-specific phraseological units that reflect national traditions and social realities. English phraseological expressions frequently contain references to maritime life, sports, and historical events due to Britain’s historical development as a maritime nation. Examples include “to be on a sticky wicket” and “to learn the ropes.” In contrast, Uzbek phraseological units often incorporate images connected with agriculture, family relations, hospitality, and traditional lifestyles. Expressions such as “mehmon otangdan ulug‘” and various idiomatic constructions involving bread, water, and family values reflect the cultural foundations of Uzbek society.

Structural analysis indicates that English phraseological units frequently exhibit fixed grammatical patterns and concise lexical structures. Uzbek phraseological expressions, on the other hand, often contain verbal constructions and may demonstrate greater syntactic



flexibility. Despite these structural differences, both languages maintain stability in phraseological meaning and usage.

The research further demonstrates that translation of phraseological units presents considerable challenges. Literal translation often produces misunderstanding because phraseological meanings are usually non-compositional. For example, the English idiom “kick the bucket” cannot be translated word-for-word into Uzbek without losing its figurative meaning. Instead, translators must identify an equivalent expression that conveys the intended semantic and stylistic effect. Successful translation therefore requires not only linguistic competence but also cultural knowledge.

Another important finding concerns the educational value of comparative phraseological analysis. Language learners who study phraseological correspondences develop greater intercultural awareness and improve their communicative competence. Understanding idiomatic expressions enables learners to interpret authentic texts more accurately and communicate more naturally in foreign language environments.

The study also confirms that phraseological units contribute significantly to the richness and expressiveness of language. Writers, journalists, and speakers frequently employ phraseological expressions to enhance stylistic impact, create vivid imagery, and establish emotional connections with audiences. Consequently, phraseological competence represents an essential component of advanced language proficiency.

Conclusion and Implications

The study confirms that phraseological units represent an important linguistic phenomenon in both English and Uzbek languages. They serve not only as expressive means of communication but also as carriers of cultural knowledge and national identity. Comparative analysis reveals that despite linguistic and cultural differences, many phraseological units in English and Uzbek express similar concepts and communicative intentions.

The research demonstrates that phraseological equivalence may exist at semantic, functional, or pragmatic levels even when lexical structures differ considerably. At the same time, numerous phraseological units remain culture-specific and reflect unique historical experiences, traditions, and social values of each linguistic community.

From a translational perspective, phraseological expressions require special attention because literal translation rarely preserves their intended meaning. Translators must consider semantic equivalence, cultural context, and stylistic appropriateness when rendering phraseological units from one language into another.

The findings also highlight the importance of phraseological competence in foreign language education. Integrating comparative phraseological studies into language teaching can enhance vocabulary development, intercultural awareness, and communicative effectiveness. Learners become better equipped to understand authentic discourse and use language more naturally.

In conclusion, the comparative analysis of English and Uzbek phraseological units contributes to a deeper understanding of language, culture, and communication. The study demonstrates that phraseology serves as a bridge between linguistic structure and cultural identity, making it a valuable field of research in modern linguistics and intercultural studies.



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