



INVESTIGATION OF PHRASEOLOGICAL UNITS IN ENGLISH AND UZBEK LINGUISTICS

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Abstract. This article examines the study of phraseological units in English and Uzbek linguistics, focusing on their structure, semantics, and cultural significance. The comparative analysis highlights the similarities and differences in phraseological expressions in these languages, emphasizing their role in reflecting national identity, worldview, and linguistic heritage.

Keywords: phraseological units, English linguistics, Uzbek linguistics, cultural significance, comparative analysis

Phraseological units are an integral part of any language, reflecting the culture, traditions, and worldview of its speakers. In English and Uzbek linguistics, these units often serve as a means of expressing complex ideas, emotions, and cultural norms succinctly. This study aims to compare the characteristics of phraseological units in these two languages, shedding light on their structural, semantic, and cultural peculiarities.

Phraseological units, also known as idioms, are stable combinations of words with figurative meanings that cannot be deduced from the meanings of their individual components.

A.V. Kunin, who made a significant contribution to the study of the phraseology of the English language, divided Phraseological units into 5 groups in terms of stability, and called them "stable combinations of lexemes with a fully or partially figurative meaning¹". However, there are different approaches to the issue of phraseological units from the point of view of each language.

B. Yoldoshev analyzed the specificity of meaning colors in phraseological units belonging to separate semantic groups, contextual laws of synonymy with lexical content or word meaning. Foreign linguists call phraseological units idioms and treat them as "a semantic combination of words, often as a separate unit with syntactic limitations²". Such a view and the use of the term "idiom" are also present in Russian linguistics³. We can observe that phraseological units are used in the form of idioms in the works of G. Salomov in Uzbek linguistics⁴.

¹ Кунин А.В. Фразеология современного английского языка. – Москва, Международные отношения. – 1972. – С. 8.

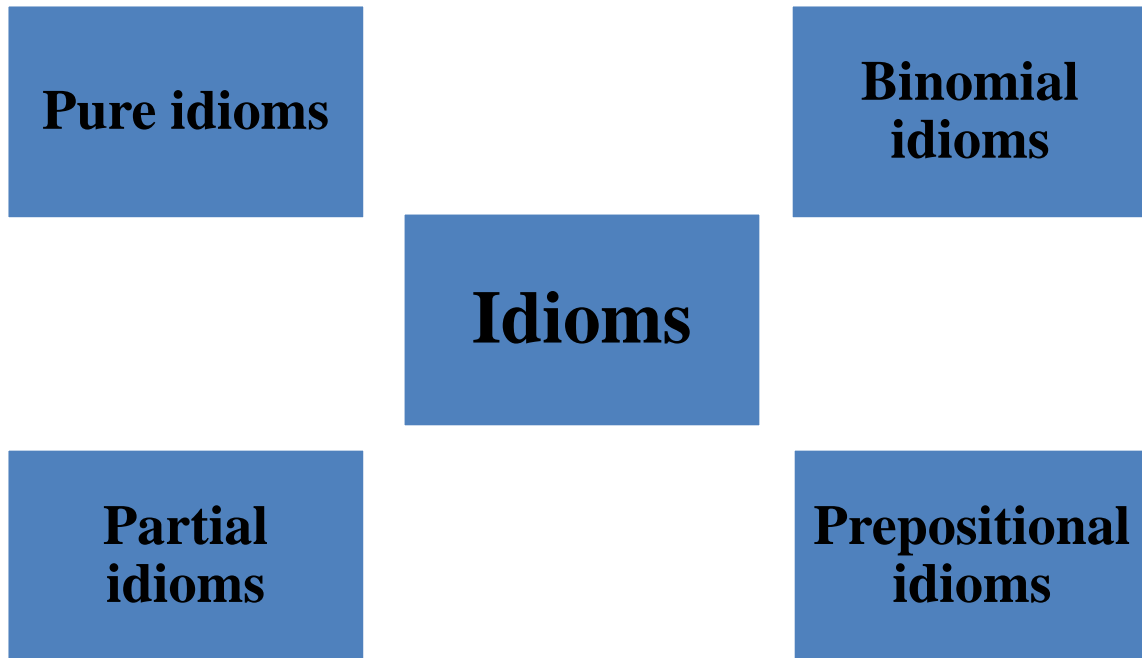
² Crystal David. Linguistics. Second edition. – UK: Penguin books. – 1990. – 276 p.

³ Широков О.С. Языковедение. Введение в науку о языках. «Studia Academica». – Москва: Добросвет, 2003. – 734 с.

⁴ Саломов Ф. Рус тилидан ўзбекчага мақол, матал ва идиомаларни таржима қилиш масаласига доир. – Тошкент: Фанлар академияси. 1961. – 159 б.

English researcher F.R. Palmer divides idioms into pure idioms and partial idioms. According to him, the use of idioms in speech is related to various grammatical and syntactic restrictions⁵. Other scientific sources show other types of this classification.

Qarang.1.2 rasm



Qarang.1.2 rasm. Ingliz tilida idioma turlari.

Pure idioms express sayings where the words have no literal resemblance to the phrase in its overall meaning⁶(sof idiomalar so‘zlarning umumiy ma‘nosi bo‘yicha iboraga to‘g‘ridan-to‘g‘ri o‘xshash bo‘lmagan gaplarni ifodalaydi. For example, **Down to the wire** – a situation whose outcome is not known until the last moment [natijasi oxirgi daqiqagacha ma‘lum bo‘lmagan vaziyat]. Masalan, *The count for who will win the general election is down to the wire.*

Binomial idioms This particular group of idioms may be used to express either a disconnect and opposition or a link between two words⁷[binomial idiomalar maxsus idiomalar guruhi ikkita so‘z orasidagi uzilish va qarama-qarshilikni yoki bog‘lanishni ifodalash uchun ishlatilishi mumkin]. Ularga ko‘pincha va bog‘lovchisi qo‘shiladi. For example, **Live and learn** – used when someone learns something from a particularly unpleasant and surprising experience [har bir narsadan ilm olishga odatlanmoq]. Masalan, *I thought I could trust them, but you live and learn.*

⁵ Palmer F.R. Semantics. – Cambridge University Press,1981. – P.75-82.

⁶ <https://englishwithlucy.com/lesson/what-is-an-idiom/#pure-idioms>

⁷ <https://englishwithlucy.com/lesson/what-is-an-idiom/#binomial-idioms>

Partial idioms that are so well integrated into the language by native speakers and learners that they become shortened, usually by mentioning the first two words⁸(etalon til egalari tomonidan tilga shu qadar yaxshi integratsiyalashgan qisman idiomalar, odatda, dastlabki ikki soʻz qisqartiriladi).

Prepositional idioms. *Prepositional idioms are phrases in which the preposition used changes the meaning of the phrase in a way that is not intuitive*⁹[predlogli idiomalar – qoʻllanilgan predlog iboraning maʼnosini intuitiv boʻlmagan tarzda oʻzgartiradigan iboralar]. For example, **Report on – to provide information. Masalan, I report on sports for Channel 4 News.**

*The well-known English lexicologist and lexicographer Mike McCarthy defines **opaque idioms** – tushunarsiz, noaniq idioma; **semi-opaque idioms** – yarim tushunarsiz, yarim noaniq; **transparent idioms**¹⁰ - divided into types such as transparent idioms.*

In the studies devoted to the study of phraseologisms in Uzbek linguistics, they are divided into three groups. These classifications are based on the expressive nature of the relationship between the meaning of the phraseological unit as a whole and the meanings of the lexical units contained in it¹¹. Including:

1. Phraseological compound "stable phrases, whose meaning consists of primary or artificial meanings of lexemes, are called phraseological compound." Example: Raise your hand, as if you are hungry;
 2. Phraseological association "stable expressions used in a figurative sense, in addition to the original meaning arising from the meanings of the lexemes in its composition." Example: It looks like copper is sticking out of the end of the dough;
 3. Phraseological confusion is "stable phrases in which the semantic relations of the words in their composition are forgotten both in relation to each other and to the general meaning
- Among Western scientists, R. Glazer applies the term phraseological unit to all types of stable compounds in his research. According to him, "stable combinations consisting of at least two or more words, with syntactic and semantic stability, are phraseological units¹²".

According to, research analysis shows that there are different approaches to the issue of phraseological units from the point of view of each language. These differences can also be observed in the analyzed examples

Somatic phraseological units that include body parts such as the head, heart, hands, or legs. They often carry figurative meanings derived from human experience and cultural perceptions.

⁸ <https://englishwithlucy.com/lesson/what-is-an-idiom/#partial-idioms>

⁹ <https://englishwithlucy.com/lesson/what-is-an-idiom/#prepositional-idioms>

¹⁰ McCarthy M. Vocabulary. Oxford University Press, 1990. – 173 p.

¹¹ Раҳматуллаев Ш. Фразеологик бирликларнинг асосий маъно турлари. Тошкент. 1955. – 27 б.; Мирзаев М., Усмонов С., Расулова И. Ўзбек тили. Тошкент. 1978. – Б. 44-45.; Маматов А.Э. Ўзбек тили фразеологияси. – Тошкент: Наврўз нашриёти 2019. – Б. 24.; Усмонов С. Умумий тилшунослик. – Тошкент: Ўқитувчи, 1972. – 208 б.

¹² Gläser, Rosemarie. The Stylistic potential of phraselological units in the light of genre analysis // Phrasology. Oxford: Clarendon Press, 1998. – P. 25.



English: "Break a leg" (to wish someone good luck).

Uzbek: Qo'lini sovuq suvga urmaslik (to avoid work or effort, literally "not dipping one's hand in cold water").

Both English and Uzbek somatic phrases frequently involve the following body parts:

Head: "Keep a cool head" (to stay calm).

Uzbek: Boshini ikki qo'liga olish (to regret, literally "to take one's head in both hands").

Heart: "To have a heart of gold" (to be kind and generous).

Uzbek: Yuragi tog'dek (to have a big heart, literally "a heart like a mountain").

Hands: "Wash one's hands of something" (to disassociate from responsibility).

Uzbek: Qo'li ochiq bo'lish (to be generous, literally "to have open hands").

To sum up, the study of phraseological units in English and Uzbek linguistics reveals the richness of both languages and their cultural values. While both share the common purpose of enriching language, their unique structures and semantics underline the diversity of human thought and expression. Further research can explore the integration of phraseological units in teaching English and Uzbek as foreign languages.

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