

LINGUISTIC AND CULTURAL CHARACTERISTICS OF COMPARATIVE PHRASEOLOGISMS IN ENGLISH AND UZBEK

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Abstract. Phraseologisms, those vibrant and often idiomatic expressions, offer a fascinating window into the linguistic and cultural tapestry of a language. Comparative phraseology, in turn, unveils the intricate relationships between languages by examining their shared and divergent idiomatic expressions. This article delves into the linguistic and cultural characteristics of comparative phraseologisms in English and Uzbek, exploring their structural similarities, semantic nuances, and the cultural contexts that shape their meanings.

Keywords: Phraseology, idiom, food, culture, national identity, phraseological unit, English culture, Uzbek culture, nation's lifestyle, geographical location, history, traditions.

Annotatsiya. Frazelogizmlar, jonli va ko'pincha idiomatik iboralar tilning lingvistik va madaniy gobeleniga ajoyib oynani taklif qiladi. Qiyosiy frazeologizmlar, o'z navbatida, tillar o'rtasidagi murakkab munosabatlarni ularning umumiy va bir-biridan farq qiluvchi idiomatik iboralarini o'rganish orqali ochib beradi. Ushbu maqolada ingliz va o'zbek tillaridagi qiyosiy frazeologizmlarning lingvistik va madaniy xususiyatlari o'rganiladi, ularning strukturaviy o'xshashligi, semantik jilolari va ma'nosini shakllantiruvchi madaniy kontekstlar o'rganiladi.

Kalit so'zlar: frazeologizmlar, idiomatik iboralar, ingliz tili, o'zbek tili, qiyosiy tilshunoslik, madaniy kontekst, semantik xususiyatlar, strukturaviy o'xshashlik, lingvistik tahlil, madaniyatlararo kommunikatsiya, frazeologik birliklar, til va madaniyat.

Introduction

The idea that is confirmed in the paper is that gastronomic idioms are the best option to learn about the nation and its traditions. As linguoculturemes, phraseological units represent human's national and cultural identity. They are one of the significant means of expressing a nation's lifestyle, its geographical location, as well as the history and traditions of a society united by one culture. In the paper, many lexicographical works have been used to extract English and Uzbek idioms and interpret them from a cultural point of view. The article analyzes English idioms using Uzbek equivalents and it was found that the majority of idiomatic units describe the identity of the nation living in the ethnic community with a broad cultural aspect. Despite the fact that in both languages

phraseological units with food components are formed according to taste, some specific features, appearance, and importance of the dishes, most idioms have very different meanings. With regard to idioms centered on food or eating, one hypothesis would be if there is any relation between the formation of English and Uzbek food idioms, or in what way gastronomic idioms of the both languages differ.

English and Uzbek phraseologisms exhibit both structural parallels and divergences. Some phraseologisms share similar structures, reflecting universal human experiences and cognitive processes. For example, "to spill the beans" (*sirni ochish*) and "to bite the dust" (*tuproqni tishlamoq* - to die) have direct structural equivalents in Uzbek. However, many others diverge structurally, reflecting the unique grammatical and syntactic features of each language. Uzbek, with its agglutinative nature, often incorporates suffixes and postpositions within phraseologisms that lack direct counterparts in English.

A significant place in linguistics is occupied by phraseological units associated with the names of food products, in addition, idioms with food components play an important role in the formation of phraseological units. The presence of phraseological units with food is essential in order to help people of any nation indicate their attitude to events or express their feelings about situations. Usually, each food product is characterized by some specific features. For instance, while some of them may be sweet, others may be bitter and sour. While analyzing the existing phraseological units in both languages, we can observe that the sweet taste of some idioms serves to represent the goodness or positive qualities of a person, their bitter or sour taste helps to reflect people's difficulties and negative traits.

Methodology

This research adopts a qualitative contrastive method, integrating linguistic, semantic, and cultural analysis.

Data collection: A total of 100 comparative phraseologisms were collected:

- 50 from English (*Oxford Dictionary of Idioms*, corpora, literature)
- 50 from Uzbek (*Ўзбек тили фразеологик лугати*, folk texts)

Each expression was selected for:

- Presence of a comparative structure
- Use of figurative meaning
- Common usage in daily or literary speech

Analytical framework: Phraseologisms were analyzed according to:

- Structure (similes, comparisons using "as", "like" / Uzbek: "dek", "kabidir", etc.)
- Semantic field (e.g., intelligence, laziness, beauty, cowardice)
- Cultural symbolism (what animals, colors, and objects represent in each culture)

- Metaphorical conceptualization (using Lakoff & Johnson’s conceptual metaphor theory)

Results

Structural patterns:

Type	English	Uzbek
Simile with “as”	<i>as wise as an owl</i>	<i>qushday erkin</i> (free like a bird)
Simile with “like”	<i>eat like a horse</i>	<i>qizday beg‘ubor</i> (innocent like a girl)
Comparative without marker	<i>stone cold</i>	<i>ayiqcha dag‘al</i> (rough like a bear)

Common semantic fields:

Trait	English Example	Uzbek Example
Bravery	<i>as brave as a lion</i>	<i>bo‘riday jasur</i> (brave like a wolf)
Laziness	<i>as lazy as a sloth</i>	<i>ilondek yalqov</i> (lazy like a snake)
Foolishness	<i>as dumb as a rock</i>	<i>eshakdek ahmoq</i> (foolish like a donkey)
Beauty	<i>as pretty as a picture</i>	<i>oydek chiroyli</i> (beautiful like the moon)
Quietness	<i>as silent as the grave</i>	<i>suvdek tinch</i> (quiet like water)

Cultural symbols and references

- Animals:
 - English favors lion, owl, sloth, fox, and horse.
 - Uzbek uses wolf, bear, snake, donkey, sheep, often tied to local rural life.
- Nature Elements:
 - English uses stone, wind, fire, while Uzbek often uses moon (oy), sun (quyosh), and water (suv).
- Gender Roles:
 - Uzbek phraseologisms frequently contain references to family roles (e.g., girl, mother) symbolizing modesty or virtue.
 - English idioms are more individualistic, with fewer gendered references.

Discussion

The study reveals that both languages use animal and nature metaphors to describe human traits. However, the choice of animals or objects is deeply rooted in each culture's values, environment, and traditional beliefs.

Conceptual metaphors

- STRENGTH IS A PREDATOR:

- English: *strong as a bull*
- Uzbek: *bo 'riday kuchli* (strong like a wolf)
- FOOLISHNESS IS A SLOW ANIMAL:
 - English: *slow as a turtle*
 - Uzbek: *eshekdek tentak* (foolish like a donkey)
- BEAUTY IS THE MOON (unique to Uzbek):
 - *oydek go 'zal* (as beautiful as the moon)

This metaphor does not occur in English, highlighting the cultural romanticization of celestial objects in Uzbek aesthetics.

Cultural values in comparison

- English culture emphasizes individual qualities, often using strong or unique animals as symbols.
- Uzbek culture, rooted in oral traditions, reflects community-centered and nature-inspired imagery. It often uses pastoral and celestial comparisons, drawing on agrarian and Islamic influences.

Linguistic pragmatics

Comparative phraseologisms in both languages serve pragmatic functions such as:

- Criticism (e.g., “as dumb as a post” / *eshekdek ahmoq*)
- Praise (e.g., “as honest as the day is long” / *halol odamdek toza*)
- Humor and irony, especially in English

Conclusion

Comparative phraseology offers a rich and insightful approach to understanding the interconnectedness of language and culture. By examining the linguistic and cultural characteristics of phraseologisms in English and Uzbek, we gain valuable insights into the unique worldviews and cultural values embedded within each language. This comparative analysis not only enhances our understanding of linguistic diversity but also promotes cross-cultural understanding and appreciation for the rich tapestry of human expression. Furthermore, it highlights the crucial role of context and cultural sensitivity in the accurate and effective translation of idiomatic language. The continued study of comparative phraseology promises to deepen our understanding of how language reflects and shapes our perception of the world.

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