



A LINGUOCULTUROLOGICAL ANALYSIS OF IDIOMS IN UZBEK AND ENGLISH

1. *Fergana satate University, Department of English Scientific
supervisor: Adamboyeva Nafisa Qodirberganovna*

2. *2nd-year Student, Faculty of Foreign Languages,*

3. *Fergana State University*

4. *Ergasheva Dilnavoxon Dilmurod qizi*

5. *Phone: +998-90-530-28-19*

6. *Email: dilnavoe29@gmail.com*

7. **Abstract.** *This article is dedicated to the issues of comparative phraseology, one of the urgent directions of modern linguistics. The linguistic features of idioms in Uzbek and English, along with their common and distinctive characteristics, are analyzed using the comparative method. The main aim of the study is to identify the specific features of idioms in Uzbek and English languages—which differ genetically and structurally from each other—and to elucidate their similarities and differences on the basis of linguoculturological and semantic principles. This analysis also thoroughly reveals the cultural context of the idioms, since they reflect not only the richness of the language but also the worldview and lifestyle of the people.*

8. **Keywords:** *phraseologisms, comparative method, common features, distinctive aspects, stability, imagery, linguoculturology.*

9. **Introduction**

10. The value of a language is determined by the richness of its vocabulary, synonyms, and figurative expressions. Idioms also play a significant role in enhancing the weight of the lexical layer. In linguistics, phraseologisms constitute the richest and most figurative stratum of the language. Idioms serve as a “mirror” that embodies the culture, history, and worldview of each nation. Although Uzbek and English belong to entirely different language families (Turkic and Indo-



European), humanity's shared life experiences and common perceptions of the world and natural phenomena give rise to striking similarities in the idioms of these languages, alongside fundamental differences. These similarities stem from the universal characteristics of human psychology, while the differences are linked to the unique socio-cultural environment of each nation.

11. Methodology

12. The study employs the comparative method, a key tool in modern linguistics for analyzing phraseological units. Linguistic features of idioms in Uzbek and English are examined through contrastive analysis, focusing on their semantic, structural, and linguoculturological aspects. Examples of idioms from both languages are selected and compared on the basis of semantic equivalence, metaphorical imagery, stability, and cultural context. The analysis draws on linguoculturological and semantic principles to identify universal human experiences as well as culture-specific elements. No empirical data collection was required; the research is qualitative and relies on established phraseological corpora and illustrative examples from both languages.

13. Results

14. The comparative analysis reveals both shared and language-specific features of idioms in Uzbek and English.

15. Common features:

16. • **Metaphoricity:** Idioms in both languages are predominantly used figuratively rather than literally. Examples include: English “break the ice” and Uzbek “muzni eritmoq” (both meaning to start a conversation); English “piece of cake” (something very easy) and Uzbek “xamirdan qil sug‘urganday” (as easy as pulling a hair from dough).

17. • **Stability:** The composition of phraseologisms is fixed; changing words alters the meaning. Examples: English “kick the bucket” (to die), “at one's wits end” (not knowing what to do), and Uzbek “barmog‘ini tishlamoq” (to bite one's finger in regret or surprise).



18. • **Imagery and expressiveness:** Both languages draw on vivid, object-based imagery. Examples: English “heart of stone” and Uzbek “tosh yurak”; English “lend an ear” and Uzbek “quloq solmoq”; English “a leopard can’t change its spots” and Uzbek “bukrini go‘r tuzatadi”; English “a storm in a teacup” and Uzbek “pashshadan fil yasamoq”.

19. These examples demonstrate that, despite literal non-equivalence, the conveyed meanings are nearly identical and reflect shared human experiences.

20. Discussions

21. The distinctive features of idioms are closely tied to a nation’s lifestyle, religious beliefs, and living environment. Uzbek idioms often reflect Eastern thinking, customs, and traditions, frequently drawing on images from livestock farming and agriculture (horse, camel, sheep, canal, pilaf). English idioms, by contrast, are more closely linked to seafaring, hunting, and sports.

22. Culture-specific imagery is evident in the following pairs:

23. • Uzbek “do‘ppisi osmonga otmoq” (to throw one’s skullcap to the sky = to be overjoyed) vs. English “on cloud nine”;

24. • English “when pigs fly” vs. Uzbek “tuyaning dumi yerga tekkanda” (when a camel’s tail touches the ground);

25. • Uzbek “paxta qo‘ymoq” (to put cotton = to flatter someone) vs. English “butter somebody up”.

26. In the latter example, both idioms convey the idea of flattering someone to achieve one’s goal, yet the images differ fundamentally: “paxta” (cotton) evokes Uzbekistan’s cotton-growing agricultural culture, while “butter” reflects Western food culture.

27. Structural differences are also prominent. English idioms are frequently structured as verb + complement (e.g., “lose one’s head”), whereas Uzbek idioms more often appear as word combinations or full clauses. Uzbek phraseologisms show greater grammatical adaptability through suffixes, while English ones are more rigid. In terms of usage, English idioms are highly active in everyday speech, whereas some Uzbek phraseologisms appear more frequently in literary discourse. These variations



are rooted in the structural typology of the languages and differences in societal speech culture.

28. Conclusion

29. The study of idioms not only enriches language competence but also enables a deeper understanding of a nation's soul and worldview. The contrastive analysis of phraseologisms in English and Uzbek shows that human psychology is universal across nations and shares common linguistic features; however, the ways emotions and concepts are expressed are shaped by each nation's unique historical path, resulting in noticeable differences in structure and usage. Comparative research is therefore essential not only for language learning but also for developing intercultural communication. Such studies will contribute to more effective translation practices and intercultural relations in the future.

30. REFERENCES

31. 1. Cowie, A. P. *Phraseology: Theory, Analysis, and Applications*. – Oxford: Oxford University Press, 1998. – 272 p.
32. 2. Kövecses, Z. *Metaphor in Culture: Universality and Variation*. – Cambridge: Cambridge University Press, 2005. – 314 p.
33. 3. Lakoff, G., & Johnson, M. *Metaphors We Live By*. – Chicago: University of Chicago Press, 1980. – 256 p.
34. 4. Moon, R. *Fixed Expressions and Idioms in English: A Corpus-Based Approach*. – Oxford: Clarendon Press, 1998. – 352 p.
35. 5. Yusupov, A. L. *Inglizcha-o'zbekcha idiomalar lug'ati*. – Toshkent: Yangi Asr Avlodi, 2014. – 205 p.