

## FUNCTIONAL, SEMANTIC, AND COGNITIVE DESCRIPTION OF THE CATEGORY OF HABITUALITY IN ENGLISH AND UZBEK

*Dilnoza Oblokulova*

*researcher of Samarkand branch of ISFT Institute, Uzbekistan*

*dilnozaoblokulova13@gmail.com*

**Abstract:** This article explores the category of habituality in English and Uzbek from functional, semantic, and cognitive perspectives. Habituality is understood as a linguistic means of expressing regularly repeated actions or states that are characteristic of a subject over a period of time. The study analyzes how habitual meaning is encoded in both languages, focusing on grammatical structures, contextual markers, and cognitive interpretation. A comparative approach reveals that while English relies on syntactic constructions and contextual cues, Uzbek expresses habituality through morphological means and aspectual nuances. The research also highlights the cognitive basis of habituality as a reflection of human experience and routine behavior.

**Keywords:** habituality, aspect, English language, Uzbek language, semantics, cognition, functional linguistics, repetition, tense-aspect system

### Introduction

In modern linguistics, the study of aspectual meanings has gained increasing attention, particularly in relation to how languages encode repeated and habitual actions [11]. Habituality, as a subcategory of aspect, plays a significant role in structuring discourse and conveying temporal regularity. Despite its apparent simplicity, habitual meaning involves a complex interaction of grammatical, semantic, and cognitive factors [12].

English and Uzbek, belonging to different language families and typological systems, provide an interesting ground for comparative analysis. English is an analytic language, while Uzbek is agglutinative, which leads to distinct mechanisms of expressing habitual actions [1]. This article aims to examine these mechanisms in detail, focusing on their functional roles, semantic properties, and cognitive foundations.

### Functional Characteristics of Habituality

From a functional perspective, habituality serves to describe actions that occur repeatedly over time without reference to a specific instance. It is closely related to the imperfective aspect and often overlaps with notions of generalization and regularity [2].

In English, habituality is typically expressed through:

- the **Present Simple tense** (e.g., She reads every day);

- constructions such as used to and would, which refer to past habits [19];
- adverbials like often, always, usually, which reinforce habitual meaning.

These forms are not exclusively grammatical markers of habituality but function in combination with context to convey repetition [3].

In contrast, Uzbek expresses habituality primarily through:

- verbal suffixes such as -ar, -adi;
- aspectual forms indicating repeated or customary actions;
- lexical means, including temporal adverbs (e.g., har kuni, doimo) [13].

The functional difference lies in the fact that Uzbek relies more heavily on morphological marking, whereas English often depends on syntactic and contextual strategies [4].

### **Semantic Features of Habituality**

Semantically, habituality denotes actions that are not tied to a specific moment but are instead viewed as characteristic or typical. It implies a pattern of recurrence and often carries a sense of predictability [14].

In English, the semantic interpretation of habituality is highly context-dependent. For example, the sentence He walks to work can denote either a habitual action or a general truth, depending on context. Thus, habitual meaning is not always explicitly marked but inferred [5].

Uzbek, on the other hand, tends to encode habitual meaning more directly through verbal morphology. The use of specific suffixes often signals repeated action, reducing ambiguity [18]. As a result, the semantic boundary between habitual and non-habitual actions is more clearly defined.

Another important semantic feature is the distinction between [17]:

- **iterative actions** (repeated occurrences)
- **habitual actions** (regular and characteristic behavior).

While these concepts overlap, habituality implies a stable pattern rather than mere repetition [6].

### **Cognitive Interpretation of Habituality**

From a cognitive perspective, habituality reflects how humans conceptualize repeated experiences and routines. Language serves as a tool for structuring these experiences into recognizable patterns [7].

Habitual expressions are linked to:

- memory and repeated experience;
- categorization of actions as typical or expected;
- abstraction from individual events to generalized behavior [15].

In both English and Uzbek, habitual constructions allow speakers to compress multiple events into a single conceptual unit. This process reduces cognitive load and facilitates efficient communication [8].

However, the cognitive representation may differ slightly due to linguistic structure. In English, where habituality often depends on context, the listener plays a more active role in interpreting meaning. In Uzbek, explicit morphological markers guide interpretation more directly, making habitual meaning more transparent [9].

### **Comparative Analysis**

A comparative view highlights several key differences [16]:

- **Form:** English uses auxiliary constructions and context; Uzbek uses suffixes;
- **Clarity:** Uzbek expresses habituality more explicitly; English relies on inference [20];
- **Flexibility:** English allows broader contextual variation; Uzbek provides more structured marking.

Despite these differences, both languages share a common underlying concept of habituality as a reflection of repeated human behavior [10].

### **Conclusion**

The category of habituality represents a complex interplay of functional, semantic, and cognitive factors. In English and Uzbek, it is realized through different linguistic mechanisms but serves a similar communicative purpose: to express regularity and predictability in human actions. The analysis shows that while English tends to encode habituality through context and syntactic constructions, Uzbek relies more on morphological markers, resulting in clearer semantic distinctions. From a cognitive standpoint, habituality reflects the human tendency to organize experience into patterns and routines. Understanding these differences is essential for comparative linguistics, language teaching, and translation studies, as it sheds light on how languages structure time and experience in diverse ways.

### **References:**

1. Hotamovna, U. G., & Abdusalamovna, H. M. (2022). Poetic Interpretation Of Gender Theory In Literary Criticism. *Journal of Positive School Psychology*, 6(9).
2. Hotamovna, U. G., & Abdusalamovna, K. M. (2020). New Voices in the 20th Century Uzbek Poetry. *International Journal of Management*, 11(9).
3. Hotamovna, U. G., Abdusalamovna, K. M., & Mukhtarovna, K. D. (2021). NEW INTERPRETATION OF THE POETRY. *International Journal of Management*, 12(2).
4. Ismailov A. R. The problem of the formation of pedagogical culture in modern methodics of teaching foreign languages //Актуальные научные исследования в современном мире. – 2021. – №. 4-8. – С. 46-49.
5. Ismailov, A. R. "Pragmatics of phraseology and its textual actualization (based on occasional transformations of phraseological units of the English language). Author's abstract. Diss. Cand. philol." Sciences. -Tashkent (2006): 28.
6. Kobiljonovna, K. M. (2023). PROJECT ACTIVITIES IN RUSSIAN LANGUAGE CLASSES. *INTERNATIONAL JOURNAL OF SOCIAL*

SCIENCE & INTERDISCIPLINARY RESEARCH ISSN: 2277-3630 Impact factor: 8.036, 12(12), 70-74.

7. Komilova, M. K., & Erkin o'gli, M. U. (2025). ONLAYN TA'LIMNING AFZALLIKLARI VA KAMCHILIKLARI. INNOVATIONS IN TECHNOLOGY AND SCIENCE EDUCATION, 3(31), 6-8.
8. Komilova, M. Q. (2025). RAQAMLI MARKETINGNING ZAMONAVIY BIZNESDAGI O'RNINI. INNOVATIONS IN TECHNOLOGY AND SCIENCE EDUCATION, 3(31), 9-11.
9. Komilova, M. Q. (2025). RAQAMLI MARKETINGNING ZAMONAVIY BIZNESDAGI O'RNINI. INNOVATIONS IN TECHNOLOGY AND SCIENCE EDUCATION, 3(31), 9-11.
10. Mukhtarovna, K. D. (2022). Yesenin-A Poet Who Rose to The Heights Of His Skill From The Depths Of Folk Life. World Bulletin of Management And Law, 16, 122-124.
11. Mukhtarovna, K. D. (2023). A Cycle of Integrated Lessons of Literature and World Art Culture Dedicated to The Work of SA Yesenin. Periodica Journal of Modern Philosophy, Social Sciences and Humanities, 18, 106-108.
12. Mukhtarovna, K. D. (2023). Information And Communication Technologies in The Russian Language Lessons. Conferencea, 39-41.
13. Qobiljonova, K. M. (2025). BLOKCHEYN TEXNOLOGIYASI VA UNDA FOYDALANISH YO'LLARI. TADQIQOTLAR, 76(4), 137-144.
14. Rustamovich D. I. A. et al. The role of verbal and non-verbal communication in learning foreign language //World Bulletin of Social Sciences. – 2022. – T. 9. – C. 10-11.
15. Rustamovich, I. A., & Qizi, K. N. A. (2025). INGLIZ VA O'ZBEK HIKOYALARIDAGI FRAZEMALARNING INTERTEKSTUAL HUSUSIYATLARI VA EKSPRESSIV FUNKSIYALARI. Eurasian Journal of Academic Research, 5(8), 56-59.
16. Tasheva, D. S., & Kubaeva, N. A. (2022). Modern educational technologies in the aspect of a student-centered approach in teaching foreign languages. Eurasian Journal of Learning and Academic Teaching, 12, 35.
17. Tasheva, D., Kubayeva, N., & Djanzakova, M. (2025). TILSHUNOSLIKDA LINGVISTIK TADQIQOTLAR MUHITINI O'RGANISH TAHLILLARI. JOURNAL OF NEW CENTURY INNOVATIONS, 90(1), 71-73.
18. Tasheva, D., Kubayeva, N., & Djanzakova, M. (2026). LINGUODIDACTICS-THEORY AND PRACTICE OF LANGUAGE ACQUISITION IN LANGUAGE LEARNING CONDITIONS. GLOBAL TRENDS IN SCIENCE AND INNOVATION, 3(1), 113-119.
19. Umurova, G. H. (2019). DESCRIPTION OF FAMILIAR FEELINGS. Scientific reports of Bukhara State University, 2(2), 132-135.
20. УМУРОВА, Г. Х. (2019). The Concept of Motives in the Work by Zulfiya. Иностраные языки в Узбекистане, (2), 113-123.