



ANALYSIS OF UZBEK AND ENGLISH PHRASEOLOGICAL UNITS

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Annotatsiya. *Frazeologiya — tilshunoslikning leksikologiya kabi mustaqil boʻlimlaridan biri. bu tilshunoslikning til birliklari, xususan, barqaror iboralar, idiomalar, maqollar va matallarni oʻrganadigan boʻlimidir. Ingliz va oʻzbek tillarida frazeologizmlarni termin sifatida tilshunoslik va madaniy munosabatlar mavzusi gʻoyat dolzarb. Ya'ni, har bir millatning oʻziga xos urf-odatlar, madaniyati, tarixi va ularning barchasini bir tanaga birlashtiruvchi til bilan birga, bu barcha komponentlar xalqning adabiyotida oʻz aksini topadi.*

Kalit soʻzlar: *Frazeologiya, frazeologik birliklar, ekvivalent tarjima, analog tarjima, izohli tarjima, adaptatsiya.*

Abstract. *Phraseology — is one of the independent and significant branches of linguistics, similar to lexicology. It deals with the study of linguistic units, in particular, stable expressions, idioms, proverbs, and sayings. The study of phraseological units in English and Uzbek languages is a highly relevant topic in the fields of linguistics and intercultural communication. This is because every nation's unique customs, historical experience, and cultural values are reflected in their language, especially in phraseological expressions. Language, in turn, is closely connected with a nation's spiritual values and way of thinking. Therefore, phraseological units are not only an integral part of linguistics but are also an essential element of cultural and literary heritage.*



Keywords: *Phraseology, phraseological units, equivalent translation, analog translation, descriptive translation, adaptation.*

Аннотация. *Фразеология — это одна из самостоятельных и важных отраслей лингвистики наряду с лексикологией. Она занимается изучением языковых единиц, в частности устойчивых выражений, идиом, пословиц и поговорок. Изучение фразеологизмов в английском и узбекском языках является весьма актуальной темой в рамках лингвистики и межкультурной коммуникации. Это связано с тем, что уникальные обычаи, исторический опыт и культурные ценности каждого народа отражаются в его языке, особенно во фразеологических выражениях. Язык, в свою очередь, тесно связан с духовными ценностями и образом мышления народа. Поэтому фразеологические единицы являются не только важной частью лингвистики, но и неотъемлемой составляющей культурного и литературного наследия.*

Ключевые слова: *Фразеология, фразеологические единицы, эквивалентный перевод, аналоговый перевод, описательный перевод, адаптация.*

Introduction. Phraseological units significantly expand the artistic and figurative capacity of a language. They infuse speech with emotional coloring, amplify its expressiveness, and lend it a folkloric character. These units embody deep spiritual and historical connotations, mirroring the worldview and accumulated life wisdom of a nation. For instance, in Uzbek, the phrase “Ko‘r-ko‘rona ergashmoq” conveys the idea of “following someone or something without question,” which in English is expressed as “follow blindly.” The key roles of phraseological units are: enriching speech with vivid imagery and emotional impact; conveying the cultural and national identity of a language; safeguarding



and passing on historical and cultural heritage; and providing a succinct and effective way to express ideas in communication.

Based on their syntactic structure, phraseological units are classified into two main types: phrase-equivalent units (e.g., “katta og‘iz” – big mouth, “ammamning buzog‘i” – my aunt’s calf, “tuyog‘ini shiqillatmoq” – to make hoofs clatter) and sentence-equivalent units (e.g., “yuzi yorug‘ bo‘ldi” – became joyful, “boshi osmonga yetdi” – was overjoyed, “sirkasi suv ko‘tarmaydi” – is irritable). Since the components of a phraseological unit are inseparable, they act as a single syntactic element within a sentence. For instance, in the sentences “Qizga o‘zbek qishlog‘ining sodda hayoti, oq ko‘ngil odamlari yoqdi” (The girl liked the simple life of the Uzbek village and its kind-hearted people) and “Nasimjon boshi ko‘kka yetguday suyundi” (Nasimjon rejoiced as if he touched the sky), the phrase “oq ko‘ngil” (kind-hearted) functions as an attribute, while “boshi ko‘kka yetguday” (overjoyed) acts as an adverbial modifier. As ready-made lexical units that are equivalent to single words, phraseological units also exhibit word-like grammatical and semantic relationships. Therefore, the language contains phenomena such as phraseological homonymy (e.g., “qo‘l ko‘tarmoq” – 1) to hit or attempt to hit, 2) to support), synonymy (e.g., “toqati toq bo‘lmoq” – to lose patience, “sabr kosasi to‘lmoq” – to run out of patience), and antonymy (e.g., “ko‘ngli oq” – kind-hearted, “ichi qora” – malicious; “ko‘kka ko‘tarmoq” – to praise, “yerga urmoq” – to humiliate).

Linguist A. Mamatov categorizes Uzbek phraseological units into four major groups based on their origins:

1. Units related to human activity and psychology – these include expressions reflecting emotions, states of mind, and psychological conditions. For example: “ko‘ngli ochiq” (sincere), “hafsalasi pir bo‘lmoq” (to lose hope), “yerga ursa ko‘kka sapchimoq” (very nimble).



2. Units associated with professions – this group comprises phrases linked to trades and crafts. For example: “bo‘zchining mokisidek” (to do something skillfully and beautifully).
3. Phraseological units derived from animal imagery – this group includes expressions that incorporate references to animals. Examples include: “oyog‘i kuygan tovuqday” (restless), “ammamning buzog‘iday” (innocent), and “to‘ygan qo‘zi” (calm, peaceful).
4. Phraseological units connected to religion – these expressions stem from religious beliefs and concepts. For example: “xudo ko‘tarsin” (a good wish or blessing) and “payg‘ambar hassasi bilan turgan singari” (in a miraculous or extraordinary state).

Similar to ordinary words, phraseological units also display such linguistic phenomena as synonymy, antonymy, and homonymy

Synonyms: “Ko‘ngli keng” and “qo‘li ochiq” (both meaning generous or hospitable). “Tilini tishlamoq” and “og‘zini berk tutmoq” (both meaning to keep silent or to keep a secret). “Bosh qotirmoq” and “miya qotirmoq” (both meaning to think hard or to ponder).

Antonyms: “Ko‘ngli ochiq” — “ko‘ngli tor” (generous — stingy). “Tilini tishlamoq” — “og‘zini bo‘sh tutmoq” (to keep silent — to talk too much). “Ko‘kka uchmoq” — “yerga qulamoq” (to succeed — to fail).

Homonyms : “Yelkasiga yuk tushmoq” can mean: 1. To take on a heavy responsibility, 2. To physically carry a heavy load.

“Ko‘nglini ko‘tarmoq” can mean: 1. To lift someone’s spirits, 2. To feel cheerful or be in a good mood.

Phraseological units, present in all languages across the world, including English, form an essential part of a nation’s folklore, encapsulating the wisdom and life experiences of its people. English phraseological units are generally classified into three major groups based on their origins:



1. Units that originated in ancient times within the English language;
2. Expressions borrowed from other languages and incorporated into English;
3. Phraseological units derived from American English.

A considerable number of English phraseological units are deeply rooted in the ancient customs, historical events, and everyday life of the English people. Many of these expressions stem from age-old English traditions and beliefs, often reflecting aspects of English history that are now forgotten or little-known. Moreover, literature has played a key role in shaping English phraseology. Folktales, poetry, cartoons, and the works of renowned authors have all contributed widely used expressions to the language. Among these contributors, William Shakespeare stands out as one of the most influential figures in the enrichment of the English literary language. Numerous phraseological units originating from his plays and writings continue to be used actively today, becoming integral to the expressive power of modern English. In fact, after the Bible, Shakespeare's works are regarded as one of the richest sources of English phraseology. Now, let's explore some well-known phraseological units introduced by Shakespeare:

Cakes and ale - (s.s.) pirojnoye va pivo; tashvishsiz quvonch, hayotdan zavqlanmoq.

- A fool's paradise - hayoldagi baxt, hayolot dunyosi.
- Give the devil his due - dushmanga tan bermoq.
- He green-eyed monster - (k.u.) yashil ko'zli berahm odam; rashkchi.
- Have an itching palm - poraxo'rlik qilmoq; tamagir.
- Lay it on with a trowel – bo'rttirib maqtamoq, haddan tashqari maqtamoq.
- Not to care a fig – hammaga birdek bo'lmoq.
- That's got him – qilmish-qidirmish.
- There is a deer – ziyrak bo'ling!



- I am fed up with it! – jonga tegdi! Yetadi!

Based primarily on the degree of idiomaticity, phraseological units are typically divided into three broad categories: phraseological fusions, phraseological unities, and phraseological collocations.

Phraseological fusions (*frazeologik birikmalar*) are fully non-motivated word combinations. For example: red tape (meaning 'bureaucratic procedures'), heavy father (the role of a serious or solemn character in a play), or kick the bucket (meaning 'to die'). In such cases, the individual words have no logical or direct link to the overall meaning of the entire phrase, at least from a modern perspective. These expressions are characterized by both complete idiomaticity and full stability in terms of their lexical components and grammatical structure.

Phraseological unities (*frazeologik birliklar*) are only partially non-motivated because their figurative meaning can usually be grasped through the metaphorical interpretation of the whole unit. For instance, to show one's teeth and to wash one's dirty linen in public may initially suggest a literal meaning, but their figurative sense is clearer: to show one's teeth means 'to adopt a threatening attitude' or 'to show hostility', whereas to wash one's dirty linen in public means 'to expose private disagreements or problems to outsiders'. These unities generally display a relatively high level of lexical stability. Phraseological collocations (*frazeologik qo'shilmalar*) are motivated word groups where the combination of words depends on specific lexical compatibility (valency). While the meaning of the individual components is clear, these collocations exhibit a certain level of semantic unity. For example, bear a grudge can be replaced with bear malice, but not with bear a fancy or bear a liking. Similarly, one may say take a liking or take a fancy, but take a hatred or take a disgust are not acceptable.

These standard collocations function like clichés and display restricted variability, with the meaning of the whole group slightly overshadowing the literal meanings of the individual words. When it comes to translating phraseological



units, the process is complex, as it requires understanding not only the literal meaning but also the cultural and contextual connotations behind the expression. Therefore, several translation strategies are applied when dealing with phraseological units.

1. Direct translation (equivalent translation) — This method involves translating a phraseological unit into the target language using a full equivalent, where both the imagery and meaning align perfectly. In this case, the phrase in both languages conveys the same concept and visual representation. Examples include:

- To spill the beans — to reveal a secret.
- To burn bridges — to eliminate the possibility of returning to a previous situation
- Like two peas in a pod — to be very similar or identical.

2. Partial adaptation (analogous translation) — This approach does not rely on a literal, word-for-word translation. Instead, it replaces the source expression with a similar phrase in the target language that retains the original meaning but may use a different metaphor or image. While the imagery changes, the core idea remains intact. Examples:

- A drop in the bucket — rendered as a drop in the ocean.
- To have a sweet tooth — translated as to love sweets.
- To kill two birds with one stone — expressed as to hit two rabbits with one shot.

3. Descriptive translation — When no direct or analogous equivalent exists in the target language, this method is used. It involves expanding and explaining the meaning of the phraseological unit in a descriptive manner. For instance, white elephant refers to something that is useless, unwanted, or burdensome. In Uzbek, it would be translated as a useless and unnecessary thing, providing the necessary explanation to convey the intended meaning.



Cultural differences significantly influence the translation of phraseological units, as these expressions are deeply rooted in a nation's historical, religious, geographical, and social background. For example, the English idiom "to have skeletons in the closet" (meaning to hide family secrets) can be rendered in Uzbek as "uyining g'alvirini ko'rsatmoq" or simply "to reveal a family secret." Like in many other languages, English idioms function as fixed expressions and cannot be freely altered or replaced with other words. Additionally, English phraseological units, similar to those in other languages, exhibit features such as synonymy, antonymy, and homonymy.

Synonyms: To kick the bucket — to pass away (both meaning "to die" or vafot etmoq). To pull someone's leg — to make fun of someone (meaning "to joke" or hazillashmoq, kulmoq). To hit the sack — to go to bed (meaning "to sleep" or uxlamog).

Antonyms: To be over the moon — to feel blue ("to be very happy" — juda quvonmoq vs. "to feel sad" — g'amgin bo'lmoq). To hit the nail on the head — to miss the point ("to be spot on" — aniq topmoq vs. "to misunderstand" — xato tushunmoq). To bring home the bacon — to lose one's shirt ("to earn a living" — daromad topmoq vs. "to lose everything" — butun boyligini yo'qotmoq).

Homonyms: To break the ice: 1. To ease tension and start a friendly interaction. 2. To physically break a layer of ice.

To have a big head: 1. To be arrogant or self-important. 2. (Humorously) To literally have a large head.

Conclusion. Phraseological units are key components that embody the cultural and national identity of every language. They not only strengthen the emotional and expressive qualities of speech but also convey a people's worldview, traditions, and life experiences. However, translating these units is often complex, as literal translation is usually insufficient. Instead, translators must consider the deeper meaning, imagery, and cultural background behind each expression. For



this reason, strategies such as using direct equivalents, modifying expressions partially, or applying other adaptive techniques are employed in translation. A translator frequently needs to adjust the text to align with the cultural and linguistic norms of the target audience—a process known as cultural adaptation. Additionally, the presence of linguistic features like synonymy, antonymy, and homonymy within the phraseological systems of both English and Uzbek necessitates thorough analysis. Such exploration not only deepens the theoretical and practical understanding of phraseology but also forms a vital methodological foundation for translators.

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