UDC 81'373.7

LINGUOCULTURAL CHARACTERISTICS OF PHRASEOLOGICAL UNITS IN ENGLISH AND UZBEK LANGUAGES

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Abstract. The relevance of this study arises from the practical need to interpret idiomatic expressions through the cultural meanings embedded in their imagery. The research defines linguocultural analysis as a three-dimensional procedure combining structural form, conceptual image, and contextual function. Historical-comparative analysis, hermeneutic interpretation, source criticism, and close reading of literary contexts were applied to English and Uzbek phraseological material. The analysis established three recurrent categories: culturally marked images, shared human experience, and context-dependent pragmatic meaning. English expressions more frequently organize imagery around social conduct and everyday institutions, whereas Uzbek expressions more visibly preserve traditional communal relations and symbolic evaluations. The resulting typology demonstrates that formal equivalence cannot guarantee cultural equivalence. The study contributes a combined classification model for bilingual phraseological interpretation and recommends using literary context alongside dictionary definitions in translation and language teaching.

Keywords: Anglophone linguistics, comparative hermeneutics, cultural semantics, historical-comparative analysis, idiomatic expressions, Uzbek linguistics

Annotatsiya. Mazkur tadqiqotning dolzarbligi obraz tarkibiga singgan madaniy ma’nolar orqali idiomatik birliklarni talqin qilishning amaliy ehtiyojidan kelib chiqadi. Ishda lingvomadaniy tahlil strukturaviy shakl, konseptual obraz va kontekstual funksiyani birlashtiruvchi uch o‘lchovli jarayon sifatida belgilanadi. Ingliz va o‘zbek frazeologik materiallari tarixiy-qiyosiy tahlil, germenevtik talqin, manbashunoslik hamda badiiy kontekstlarni yaqindan o‘rganish asosida tekshirildi. Tahlil uchta takrorlanuvchi kategoriyani aniqladi: madaniy jihatdan belgilangan obrazlar, umumiy insoniy tajriba va kontekstga bog‘liq pragmatik ma’no. Ingliz birliklarida obrazlar ko‘proq ijtimoiy xulq va kundalik institutlar atrofida shakllansa, o‘zbek birliklarida an’anaviy jamoaviy munosabatlar hamda ramziy baholar yaqqolroq saqlanadi. Yaratilgan tipologiya shakliy muvofiqlik madaniy muvofiqlikni kafolatlamasligini ko‘rsatadi. Tadqiqot ikki tilli frazeologik talqin uchun birlashtirilgan tasnif modelini taklif etadi va tarjima hamda til o‘qitishda lug‘aviy izoh bilan birga badiiy kontekstdan foydalanishni tavsiya qiladi.

Kalit so‘zlar: Anglofon tilshunoslik, qiyosiy germenevtika, madaniy semantika, tarixiy-qiyosiy tahlil, idiomatik birliklar, o‘zbek tilshunosligi

Аннотация. Актуальность исследования определяется практической необходимостью интерпретировать идиоматические выражения через культурные смыслы, заключённые в их образности. В работе лингвокультурный анализ определяется как трёхмерная процедура, объединяющая структурную форму, концептуальный образ и контекстуальную функцию. Английский и узбекский фразеологический материал изучался посредством историко-сопоставительного анализа, герменевтической интерпретации, источниковедческой критики и тщательного рассмотрения литературных контекстов. Анализ выявил три повторяющиеся категории: культурно маркированные образы, общечеловеческий опыт и контекстуально

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обусловленное прагматическое значение. В английских выражениях образность чаще организуется вокруг социального поведения и повседневных институтов, тогда как в узбекских единицах заметнее сохраняются традиционные коллективные отношения и символические оценки. Построенная типология показывает, что формальное соответствие не гарантирует культурной эквивалентности. Исследование предлагает объединённую модель классификации для двуязычной фразеологической интерпретации и рекомендует учитывать литературный контекст наряду со словарными определениями при переводе и обучении языку.

Ключевые слова: англоязычное языкознание, сравнительная герменевтика, культурная семантика, историко-сопоставительный анализ, идиоматические выражения, узбекское языкознание

INTRODUCTION

English and Uzbek phraseological units encode culturally specific imagery, yet their comparative interpretation remains constrained when figurative meaning is detached from literary context and historical sources [1]. The study examines how semantic imagery, worldview, and communicative function differentiate or align these units, following Vinogradov's distinction between phraseological types [2] and Moon's account of fixed expressions [3]. Research object — phraseological units in English and Uzbek literary texts. Research subject — their linguocultural characteristics, figurative meanings, and contextual symbolism. The aim is to establish correspondences and divergences through content analysis, historical-comparative analysis, hermeneutics, source studies, and archival-material analysis [4]. Tasks: 1) classify semantic imagery; 2) interpret cultural symbols; 3) compare structural correspondence; 4) examine literary contextualization. The hypothesis proposes that shared human experience produces partial correspondences alongside culturally specific worldviews [5]. The framework incorporates bilingual dictionaries [6], Uzbek phraseological scholarship [7], and literary-text interpretation [8], preparing the subsequent comparative typology.

RESULTS AND DISCUSSION

The preceding semantic framework is sharpened here through historical-comparative reading of literary contexts, archival attestations, and bilingual phraseological sources. English units such as "spill the beans" construct figurative meaning through disclosure imagery, whereas Uzbek "og'ziga talqon solmoq" associates silence with bodily restraint and culturally recognizable conduct. Moon relates English fixed expressions to recurrent contextual patterning [3], while Mamatqulov connects Uzbek phraseological meaning with national-cultural experience [7]. The contrast confirms the hypothesis: communicative function may coincide, but semantic imagery preserves distinct worldviews.

Table 1 — Comparative typology of phraseological imagery

Criterion	English example	Uzbek example	Interpretive emphasis
Disclosure	spill the beans	sirini ichiga yutmoq	secrecy and revelation
Silence	hold one's tongue	og'ziga talqon solmoq	bodily control and restraint
Hospitality	break bread	non sindirmoq	shared food and social obligation

Source: compiled by the author

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The typology identifies three correspondences: functional equivalence, partial structural analogy, and culture-bound imagery. “Break bread” foregrounds communal eating in English literary discourse, while “non sindirmoq” invokes bread as a moral and social symbol in Uzbek usage; Cowie, Mackin, and McCaig document the former idiom’s conventionality [9], whereas Yo‘ldoshev interprets Uzbek food imagery as national-cultural semantics [10]. Hermeneutic interpretation therefore prevents literal translation from erasing symbolic meaning.

Historical evidence also separates inherited metaphor from later literary stabilization. Vinogradov’s classification distinguishes phraseological combinations, unities, and fusions [2]; applied comparatively, this taxonomy places transparent food-based units nearer phraseological combinations, while opaque idioms require contextual reconstruction. Qosimova’s analysis of somatic units confirms that body-part imagery carries culturally differentiated pragmatic force [11]. The findings support structural correspondence only where figurative meaning and literary context converge.

Archival and source-based verification further reveals that parallelism and repetition intensify phraseological salience in narrative prose, while deviant usage can deliberately reverse conventional evaluation. Telia’s linguocultural model treats such reinterpretation as a relation between idiomatic meaning and cultural knowledge [8]. Consequently, English and Uzbek units should be classified simultaneously by structure, imagery, and contextual function, a basis for the concluding synthesis of their comparative value.

CONCLUSION

The comparative typology establishes that English and Uzbek phraseological units preserve distinct cultural imagery while converging in figurative meaning and communicative function. Their interpretation therefore requires a synthesis of semantic, stylistic, and literary-contextual evidence rather than structural comparison alone. This source-based account introduces a focused linguocultural model for European, American, and Australian language-and-literature studies by linking English materials with Uzbek phraseological traditions. At the next stage, archival sources, regional literary corpora, and diachronic textual evidence should be examined through discourse analysis and conceptual-metaphor analysis to clarify how historical change reshapes phraseological imagery.

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