

## INGLIZ VA O'ZBEK TILLARIDAGI FRAZEOLOGIK BIRLIKLARNING LINGVOMADANIY XUSUSIYATLARI

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**Annotatsiya.** Ushbu maqola ingliz va o'zbek tillaridagi frazeologik birliklarning lingvokultural xususiyatlarini o'rganadi, til va madaniyat o'rtasidagi o'zaro bog'liqlikni ta'kidlaydi. Maqolada frazeologik birliklarning madaniy identifikator sifatida roli, turli til jamoalarining o'ziga xos dunyoqarashlarini, an'analarni va qadriyatlarini aks ettirishi ko'rsatilgan. Til va madaniyat o'rtasidagi bog'liqlikni o'rganadigan lingvokulturologiya sohasida Yu.M. Lotman, V.N. Teliya va V.A. Maslova kabi taniqli olimlarning ishlariga e'tibor qaratilgan. Frazeologik birliklar madaniy hodisalarni tushunishda qimmatli manba bo'lib, ular tarixiy kechinmalar, ijtimoiy normalar va madaniy bilimlarni o'zida mujassam qiladi. Ingliz va O'zbek tillaridagi frazeologik birliklarning qiyosiy tahlili o'xshash tushunchalar qanday qilib madaniy jihatdan o'ziga xos tasvirlar va metaforalarda ifodalanishini ko'rsatadi. Masalan, ikki tilda ham mavjud bo'gan o'lim yoki kundalik hayotga oid idiomalar madaniyatlarning nozik farqlarini o'zida aks ettirib, milliy o'ziga xoslikni tilga bo'lgan ta'sirini namoyish etadi. Maqola yakunida frazeologik birliklar, lingvistik va madaniy belgilar sifatida jamiyatning ongiga chuqur qarashlar kiritishi, uning an'analarni saqlashi va dunyoqarashini shakllantirishi ta'kidlanadi. Ushbu izlanish frazeologiyani lingvomadaniy tadqiqotlaridagi ahamiyatini va madaniyatlararo tushunishni rivojlantirishdagi rolida urg'u beradi.

**Kalit so'zlar:** lingvomadaniyatsunoslik, frazeologik birliklar, til va madaniyat, madaniyatning o'ziga xosligi, milliy mentalitet, lingvistik va madaniy tahlil, frazeologiya, madaniyatlararo muloqot, idiomalar, madaniy xotira, semantik xususiyatlar.

## LINGUOCULTURAL FEATURES OF PHRASEOLOGICAL UNITS IN ENGLISH AND UZBEK LANGUAGES

**Abstract.** This article explores the linguocultural features of phraseological units in English and Uzbek languages, emphasizing the interrelationship between language and culture. The study highlights the role of phraseological units as carriers of cultural identity, reflecting the

unique worldviews, traditions, and values of distinct linguistic communities. The field of linguoculturology, which examines the connection between language and culture, is examined through the works of notable scholars such as Yu.M. Lotman, V.N. Telia, and V.A. Maslova. It is shown that phraseological units serve as a valuable resource for understanding cultural phenomena, as they encode historical experiences, societal norms, and cultural wisdom. The comparative analysis of phraseological units in both English and Uzbek illustrates how similar concepts are expressed through culturally specific imagery and metaphors. For instance, idioms related to death or everyday life in both languages embody distinct cultural nuances, revealing the influence of national identity on language use. The paper concludes that phraseological units, as linguistic and cultural markers, offer deep insights into the consciousness of a society, preserving its traditions and shaping its worldview. The study underscores the importance of phraseology in linguocultural research and its role in fostering cross-cultural understanding.

**Keywords:** linguoculturology, phraseological units, language and culture, cultural identity, national mentality, linguistic and cultural analysis, phraseology, cross-cultural communication, idioms, cultural memory, semantic features.

### ЛИНГВОКУЛЬТУРНЫЕ ОСОБЕННОСТИ ФРАЗЕОЛОГИЧЕСКИХ ЕДИНИЦ В АНГЛИЙСКОМ ЯЗЫКЕ И УЗБЕКИСТАНЕ

**Аннотация.** В данной статье изучаются лингвокультурологические особенности фразеологических единиц английского и узбекского языков, подчеркивая взаимосвязь языка и культуры. В статье показана роль фразеологизмов как культурных идентификаторов, отражающих уникальные мировоззрения, традиции и ценности разных языковых сообществ. В области лингвокультурологии, изучающей взаимосвязь языка и культуры, Ю.М. Лотман, В.Н. Телия и В.А. Уделяется внимание работам выдающихся ученых, таких как Маслова. Фразеологические единицы являются ценным ресурсом для понимания культурных явлений, поскольку они воплощают исторический опыт, социальные нормы и культурные знания. Сопоставительный анализ фразеологических единиц английского и узбекского языков показывает, как схожие понятия выражаются в культурно-специфических образах и метафорах. Например, идиомы о смерти или повседневной жизни, существующие в обоих языках, отражают тонкие различия между культурами и демонстрируют влияние национальной идентичности на язык. В заключение статьи подчеркивается, что фразеологические единицы как языковые и культурные символы вносят глубокие знания в сознание общества, сохраняют его традиции и формируют его мировоззрение. В данном исследовании подчеркивается важность фразеологии в лингвокультурологических исследованиях и ее роль в развитии межкультурного взаимопонимания.

**Ключевые слова:** лингвокультурология, фразеологические единицы, язык и культура, культурная идентичность, национальный менталитет, лингвокультурный анализ, фразеология, межкультурная коммуникация, идиомы, культурная память, семантические признаки.

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**Introduction:** In today's world, the study of language from cultural, national, and social perspectives has gained significant importance. This, in turn, has led to the development of linguoculturology as an independent branch of linguistics. Linguoculturology is a discipline that studies language as a cultural phenomenon, with its subject being the interconnectedness of language and culture. Several Russian scholars have contributed to the formation of this field. Among them, scholars such as Yu.M. Lotman, V.N. Telia, and V.A. Maslova have explored various aspects of the relationship between language and culture.

As we know, it is difficult to imagine linguoculturology as a field without phraseological units. Phraseological units serve as a rich resource for linguoculturology because they reflect the cultural and linguistic wealth of a people speaking a particular language and help reveal the unique aspects of their worldview. Phraseological units are studied by the field of "Phraseology". This means that, to some extent, linguoculturology and phraseology are related fields. As of today, the field of phraseology has established itself as a pivotal area within linguistics, serving as a fundamental tool for numerous scholarly investigations. Its development has progressed to a new and advanced stage, reflecting its growing significance in the discipline.

**Literature review:** According to the researchers, the term "linguoculturology" originated in connection with research conducted by the Moscow School of Phraseology under the direction of VN Telia. When it comes to the formation of linguoculturology, almost all researchers point out that the root of this theory goes back to W. von Humboldt. Wilhelm von Humboldt is considered a forerunner of linguoculturology, he emphasized the idea that language reflects the worldview of a culture and famously compared language to the soul of a nation. This perspective influenced V.N. Telia, who defines linguoculturology as a discipline that focuses on studying humans, particularly the cultural aspects of human existence.

A prominent scholar in the field of language theory, Vera Nikolaevna Telia played a pioneering role in the development of linguoculturology, particularly in its application to phraseology. Her research laid the foundation for the integration of cultural studies into linguistic analysis, emphasizing the cultural and semantic dimensions of language. She is a leading expert on issues of nomination, semantics, and pragmatics of linguistic units and widely recognized as a classic authority in the field of general and Russian phraseology and the author of the linguocultural paradigm of research in lexis and phraseology. According to her, the essence of



linguoculturology lies in the accomplishments of the anthropological paradigm, which views humans as cultural phenomena. Furthermore, V.N.Telia made significant contributions to the study of phraseology by linking phraseological units (idioms, proverbs and other fixed expressions) to cultural semantics. She demonstrated that these units often encode cultural wisdom, values, and historical experiences. V.N Telia argued that phraseological units are particularly rich in cultural content, making them ideal for studying the relationship between language and culture, and viewed them as carriers of cultural memory that preserve traditions and societal norms. V.N. Telia's work bridges linguistics and cultural studies, with a particular focus on phraseology as a rich source of cultural insight. She established linguoculturology as a distinct field, emphasizing the role of language in reflecting and shaping cultural identity. Her analysis of phraseological units has become a cornerstone for understanding how culture is encoded in language, making her contributions invaluable to both linguistics and cultural studies.

The significant research in the field of linguoculturology and phraseology conducted after V.N.Telia's investigations was carried out by V.A. Maslova. V.A. Maslova contributed to defining linguoculturology as a discipline focused on studying the cultural aspects of language. She emphasized the importance of understanding how language serves as a repository of cultural values, worldviews, and collective memory. Her contributions center on exploring the interplay between language and culture, with a strong focus on how cultural elements are reflected in linguistic structures, particularly in phraseological units. She introduced the idea that phraseological units collectively form a "phraseological worldview," a unique way of perceiving and categorizing the world within a particular culture. For example, idiomatic expressions about weather, animals, or social behavior often reflect a culture's environment and priorities.

Additionally, she emphasized the role of phraseological units in cross-cultural interactions, highlighting their potential to cause misunderstandings if cultural contexts are ignored. She analyzed similarities and differences in phraseological units across languages, showing how they reveal universal human experiences and culture-specific interpretations. This comparative approach is crucial for intercultural communication and understanding. Through her work, Maslova enriched the field of linguoculturology by linking it closely with phraseology, demonstrating how these linguistic elements serve as vital tools for understanding cultural identity and heritage. Her work is often applied in language teaching and translation studies.

Turning to the field of phraseology, scholars in world linguistics began studying phraseological units on a scientific basis starting from the 18th century. Initially, phraseology was studied as part of the discipline of stylistics. The term "phraseology" was first introduced into the field by the French-Swiss researcher Charles Bally. Bally examined phraseological expressions in his works *Outline of Stylistics* (1905) and *French Stylistics* (1909). The Russian linguist Polivanov

was the first to propose the idea of studying phraseology as an independent discipline. A prominent Russian linguist, V. V. Vinogradov, significantly advanced the study of phraseology, inspired by previous researchers in the field. He proposed a classification of phraseological units into idioms, semi-idioms, and phraseological combinations, which remains influential in phraseological studies today. His works primarily focused on the classification and analysis of phraseological units. Some of his most famous contributions include *The Main Types of Phraseological Units in the Russian Language* (1947). Another famous Russian phraseologist A. V. Kunin developed a detailed theory of phraseology, particularly focusing on English, and authored *English Phraseology, English-Russian Phraseological Dictionary* (1955-1956) and other important works. A number of Uzbek scholars have also conducted research in the field of phraseology. Among them, a prominent Uzbek linguist and scholar in the field of phraseology Sh. Rahmatullayev has made significant contributions to the study of phraseological units, particularly focusing on the Uzbek language and its linguistic characteristics. He is the author of *Uzbek Phraseology, Semantic Features of Phraseological Units* and *Phraseological Units in the Uzbek Language*. Sh. Rahmatullayev's research has been influential in shaping the study of Uzbek phraseology. His works are widely cited by linguists and are used as foundational texts in the field of Uzbek linguistics, especially in understanding the linguistic and cultural functions of fixed expressions.

**Analysis and Discussion:** Research and scholarly investigations indicate that phraseological units are characteristic of a particular national mentality. They are stable expressions that reflect the national identity of a people, their unique way of thinking about the world, and their customs, traditions, and history. These units encapsulate the traditions specific to a nationality and play a significant role in passing them on to future generations. In modern linguistics, phraseological units are interpreted as a means of expressing various concepts through language, as linguocultural expressions, and as tools for conveying national stereotypes. For example, we know many phraseological units in Uzbek and English languages that convey the meaning of “death”. And some of these units embody national and cultural characteristics, serving to enrich linguocultural layer of the language:

English	Uzbek
meet one's maker	omonatini topshirmoq
rest in peace (RIP)	bandalikni bajo keltirmoq
to be gathered to one's father	narigi dunyoga rixlat qilmoq
cross the great divide	Alloh o'z panohiga olmoq
to die with one's boots on	

Additionally, several phrases related to the lifestyle of the Uzbek people are reflected in linguo-cultural units that reveal our national identity:

1. *Do'ppisini osmonga otmoq* – to be happy
2. *Tegirmondan butun chiqmoq* – to find a way out of any difficult situation
3. *To'nini teskari kiymoq* – to complain, to be upset
4. *Ona suti og'zidan ketmagan* – still young
5. *Ko'rpasiga qarab oyoq uzatmoq* – to act according to one's abilities
6. *Ko'zi yorimoq* – to give birth
7. *Kavushini to'g'irlab qo'ymoq* – to send away forcefully
8. *Arpasini xom o'rmoq* – to lese one's temper
9. *Terisiga somon tiqmoq* – to punish severely

There are also phraseological units related to national identity in English:

1. *Break the ice* – to initiate conversation or ease tension
2. *A man of few words* – someone who is reserved or doesn't speak much
3. *Bite the bullet* – to endure a painful or difficult situation
4. *A storm in a teacup* – a small problem or disagreement that has been exaggerated
5. *The early bird catches the worm* - success comes to those who prepare well or act early
6. *Keep your chin up* – stay positive or optimistic, especially in difficult times
7. *A penny for your thoughts* – a way of asking someone what they are thinking, especially when they seem deep in thought
8. *Don't cry over spilt milk* – do not waste time worrying about things that cannot be changed or undone
9. *To be in the doghouse* - to be in trouble or disfavor, especially with a partner or spouse

These phrases encapsulate elements of English culture, historical experiences, and traditional values, illustrating how language reflects the society it evolves from.

The provided examples prove that identical conceptual features in different languages are expressed through completely different images that evoke entirely different associations, and this can be explained by the unique characteristics of the national worldview.

**Conclusion:** In summary, although phraseology is a relatively new branch of linguistics, the phraseological units it studies are central to many contemporary linguistic research endeavors.

This is due to the fact that, within cognitive linguistics—which is linked to human factors—phraseological units convey a variety of concepts, linguistic and cultural elements, and specific traits of speech acts. These units reflect the distinct nature of a nation's consciousness and thought processes, as well as embodying the historical heritage and values that have been passed down through generations.



Another unique aspect of phraseological units is that they don't appear suddenly in a language; instead, they become established over time through frequent use and common understanding. They are employed by speakers as pre-formed expressions. Phraseologisms serve as linguistic and cultural markers, conveying cultural insights about the world, objective reality, and society. In both English and Uzbek languages, they highlight the distinctive worldviews of these nations. They consistently reflect the people's lifestyle, traditions, and cultural values.

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