

SEMANTIC ANALYSIS OF COLLOCATIONS IN ENGLISH AND UZBEK LANGUAGES

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Abstract

This thesis presents a semantic analysis of collocations in English and Uzbek languages, examining the structural and meaning-based characteristics that distinguish collocation formation in these typologically distinct language systems. Collocations, defined as lexically restricted word combinations with partial semantic transparency, exhibit significant cross-linguistic variation in their compositional patterns, metaphorical extensions, and semantic constraints.

Keywords

collocations, semantic analysis, English language, Uzbek language, lexical semantics, metaphor, contrastive linguistics

Аннотация

В данном тезисе представлен семантический анализ коллокаций в английском и узбекском языках, в котором рассматриваются структурные и смысловые характеристики, отличающие образование коллокаций в этих типологически различных языковых системах. Коллокации, определяемые как лексически ограниченные словосочетания с частичной семантической прозрачностью, демонстрируют значительную межъязыковую вариативность в своих композиционных моделях, метафорических расширениях и семантических ограничениях.

Ключевые слова

коллокации, семантический анализ, английский язык, узбекский язык, лексическая семантика, метафора, контрастивная лингвистика

Annotatsiya

Ushbu tezisdagi ingliz va o'zbek tillaridagi qo'shma gaplarning semantik tahlili taqdim etilgan bo'lib, bu tipologik jihatdan bir-biridan farq qiluvchi lingvistik tizimlarda qo'shma gap shakllanishini ajratib turuvchi strukturaviy va semantik xususiyatlar o'rganilgan. Qisman semantik shaffoflikka ega bo'lgan leksik jihatdan cheklangan iboralar sifatida ta'riflangan birikmalar o'zlarining kompozitsion

qoliplarida, metaforik kengayishlarda va semantik cheklovlarda sezilarli tillararo o‘zgaruvchanlikni namoyon qiladi.

Kalit so‘zlar

birikmalar, semantik tahlil, ingliz, o‘zbek, leksik semantika, metafora, qarama-qarshi tilshunoslik

Introduction. Collocation which refers to the combination of words that can be used together in a language is not only a basic but also a complicated process that is at the intersection of lexicon, semantics, and syntax. Such combinations of words owe their occurrence at least partially to very high frequencies of their use and also to the fact that they are compatible in terms of meaning. The range of meanings goes from fully transparent compositional ones to semi-idiomatic and opaque constructions [1]. English and Uzbek are pairs of languages that can be analyzed for semantic collocation in a matter of the different genetic affiliations, morphology, and the cultural-conceptual framework that they embody. To illustrate, English being an Indo-European language with predominantly analytic morphology and a history of massive lexical borrowing, has collocation patterns that have been influenced by semantic fields derived from various etymological sources [2]. On the other hand, Uzbek, as a Turkic language with agglutinative morphology and a significant Persian-Arabic lexical substrate, shows the influence of different principles of semantic organization and cultural conceptualizations on collocation formation [3]. A lot of the studies on collocation semantics have been dealing with the major European languages or English exclusively, thereby leaving Turkic languages with limited research interest and no systematic comparative semantic analysis of English-Uzbek collocations at all [4].

Methodology and Literature Review. This semantic analysis methodology is constructed through combining corpus-based collocation identification, semantic field analysis, and conceptual metaphor theory, thus relying on cognitive semantics and contrastive lexicology as its foundation. The work is based on the corpus gathered from both languages, the British National Corpus for English, and O'zbek Milliy Korpusi for Uzbek, along with bilingual and specialized phraseological dictionaries [5]. Collocations are identified using the mutual information and t-score statistics as measures prescribed by Church and Hanks, along with semantic criteria for collocation and free combination and idioms distinction [6].

Cruse's lexical semantics approach is the main theoretical foundation, which offers analytical tools for evaluating semantic relations, selectional restrictions, and meaning transparency in word combinations [7]. Moreover, the conceptual metaphor theory of Lakoff and Johnson plays a role in the interpretation of

metaphorical collocations and the mapping of the corresponding conceptual metaphors of both languages becomes a systematic occurrence [8]. In regard to the Uzbek language aspect, the phraseological studies done by Rahmatullaev serve to lay the groundwork for semantic classes and structural types of Uzbek word combinations even though his research predates the application of contemporary corpus linguistic methods [3].

Comparative studies by Wanner have established frameworks for cross-linguistic collocation analysis, emphasizing the importance of examining both formal and semantic equivalence when comparing collocations across languages [9]. The literature reveals that English collocations frequently exploit polysemy and semantic extension, with individual lexical items participating in multiple collocation patterns across different semantic fields, as demonstrated by Hanks in his analysis of verb patterns and semantic preferences [10].

Results and Discussion. The semantic analysis reveals fundamental differences in how English and Uzbek structure collocation meanings, differences that reflect both typological factors and cultural-conceptual divergences between the linguistic communities. English collocations demonstrate considerable semantic flexibility, with individual lexemes frequently participating in multiple collocation patterns across diverse semantic fields through polysemy and metaphorical extension [10]. For instance, the verb "break" enters into numerous semantically distinct collocations including "break silence," "break news," "break habit," and "break heart," each involving different conceptual metaphors and semantic relations between the verb and its collocates. This semantic versatility reflects English's analytical structure and its extensive vocabulary, which permits fine-grained semantic distinctions through collocation rather than through morphological derivation [2].

The analysis identified three primary semantic types of English collocations: compositional collocations where meaning is predictable from components, semi-compositional collocations involving metaphorical extension or semantic specialization, and non-compositional collocations approaching idiomaticity. Metaphorical collocations in English frequently employ systematic conceptual mappings such as ARGUMENT IS WAR ("defend position," "attack argument") or TIME IS MONEY ("spend time," "waste time"), demonstrating productivity across semantic domains [8]. In contrast, Uzbek collocations exhibit stronger semantic compositionality and cultural-conceptual motivation, with meaning construction more directly tied to literal semantic content or to conventional cultural associations [3]. Body-part collocations in Uzbek, such as "ko'ngli ochildi" (heart opened, meaning became happy) or "qo'li yengil" (hand light, meaning generous),

demonstrate systematic semantic patterns where physical attributes metaphorically encode psychological and moral qualities.

These metaphorical patterns differ from English equivalents, reflecting culture-specific conceptualizations of emotion and character. The semantic analysis revealed that Uzbek verb-noun collocations frequently employ semantically "light" verbs such as "qilmoq" (do/make) or "bermoq" (give) combined with action nouns, a pattern reflecting the agglutinative structure where semantic content concentrates in nominal elements [5]. This contrasts with English preference for semantically "heavy" verbs that encode specific actions independently. Semantic restrictions in Uzbek collocations often correlate with cultural and religious concepts, with certain collocational patterns reserved for specific semantic domains such as respect, hospitality, or religious practice, creating semantic fields with limited metaphorical extension to other domains.

Conclusion. This semantic analysis demonstrates that collocations in English and Uzbek exhibit substantial differences in their semantic organization, metaphorical productivity, and compositionality patterns, differences rooted in typological structures and cultural-conceptual systems of the respective linguistic communities. English collocations display greater semantic flexibility and metaphorical extension, with individual lexemes participating in diverse semantic fields through systematic polysemy, while Uzbek collocations show stronger semantic compositionality and cultural-specific motivation, with meaning construction more directly tied to conventional associations and cultural knowledge. These findings have important implications for several areas of applied linguistics.

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