

STRUCTURAL AND SEMANTIC ANALYSIS OF PHRASEOLOGICAL UNITS AND METAPHORICAL IDIOMS IN THE ENGLISH AND UZBEK LANGUAGES

<https://doi.org/10.5281/zenodo.15032122>

Mahmudova Charos Muxsin qizi

Second year student of Master`s degree, UzSWLU

Abstract

A comparative comparison of English and Uzbek idioms reveals important insights into the rich tapestry of language and culture. While investigating their origins, forms, semantic meaning, and cultural relevance, we can have a better understanding of the different ways in which idiomatic set expressions which carry spesific meaning and reflect society norms. This research enables us to promote intercultural understanding, language acquisition, and cultural heritage preservation. Continuing to investigate idioms across languages, we open up the possibility of more cross-cultural understanding and communication in our increasingly interconnected world.

Key words

language, linguistics, idioms, phrases, etymology, semantics, origins, structure, metaphorical idioms

Introduction

Phraseology is one of the most essential topics in modern English, and it seems that this linguistic subject will continue to exist. The results of phraseology study demonstrate that this challenge has yet to be solved. Phraseological units are different by their lexical stability, which means that their composition remains constant. It appears that the word is an important component, but not the only way of nomination in the linguistic system. It appears that "The equivalence of a phraseological unit to a word can be recognized only in terms of their relationship to language and speech: and phraseology and word are the units of language normally used in speech as units of nomination" .

Literature review

There were several researchers that did the research on these phrases differently, and in many situations, they express the same idea. To examine distinct components of phraseology, we should divide them. Let's begin with "Set expression". It is "a unit that consists of two or more stressed words. These words

are semantically full (undivided)" According to Smirnitski, "word equivalent" emphasizes the semantic and functional inalienability of concrete word groups and their importance in speech as separate words .

According to Koonin, "a fixed word-group is described as a completely or partially carried meaning". To differentiate free word groups from phraseological units, we should consider two criteria: 1) semantic criteria and 2) structural criteria. To start, according to the semantic criteria, each meaningful component of free word groupings represents an independent concept, such as "a red flower," "a pretty woman," and so on . Second, phraseological units express merely the concept. Furthermore, phraseological units have varying degrees of semantic change: 1) It is possible that semantic shift affects the entire word-group that is intended as "complete transferred meaning," for example, "to skate on thin ice" means "to take risks," and "to have one's heart in one's boots" means "to be anxious about something." 2) It is conceivable that semantic change impacts only one component of a wordgroup, which is called "partially transferred meaning." For example, "to fall in love" means "to love someone" and "to have a small talk" implies "to have a useless talk".

When we examine structural criteria, we should consider the following two points: 1) A limitation in substitution. The components of such phraseological units may be modified, for example, "The cargo ship/vessel is carrying oil to Liverpool/Manchester." However, with phraseological units, we cannot change or substitute any of the components without losing the basic meaning: "to carry oil to Newcastle; 2) displaying additional components." Various adjustments can be made to free wordgroups without changing the overall meaning, for example, "the big ship is carrying a large barrel of oil to the seaport of Liverpool".

There are a great variety characteristics of phraseological units that cannot be found in free word groups. The characteristics are as follows: -Semantic and structural consistency, -being ready-made, -idiomaticity (lack of motivation), -the most generic system: verb + object, -created through free word unification.

Post-Soviet countries have significantly improved their phraseology. However, several European linguists worked on this subject. The term "Phraseology" was originally used in Sattler's 17th-century book "Teutsche Orthographe und Phraseology." There, the name "phraseology" was recognized and translated as "a collection of synonyms". However, in 1974, Englishman Leonhard Lipka was the first to explore phraseological units as a discipline.

Following his research in this topic, phraseology thrived as a subject of study in all Western European countries. Even current European scientists studying this language topic have founded "the European Society of Phraseology". Koonin's

work led to the approval of phraseology as an autonomous linguistic field. The first scientist to propose this hypothesis was Soviet linguist Koonin. Actually, there are numerous meanings of Phraseology. Henderson's "A Dictionary of English Idioms" does, however, provide a correct explanation of phraseology. Phraseology is defined as a language discipline that analyzes collocations (phraseologies, similes, figurative phrases, idioms, phrasal verbs, and multiwordunits). Various perspectives on the distinction between a word and a phraseological unit.

The theory of the equivalence of the phraseological unit to the word stems from Ch. Bally's concept of identifying expressive facts, which stated that "the most common sign of phraseological turnover is the possibility or impossibility of substituting one simple word for this combination". Charles Bally referred to this term as "the word-identifier". Bally considers the occurrence of this synonym to be an internal indicator of phraseological unit integrity. Most linguists disagreed with this concept, including V.P. Zhukov, A.V. Koonin, A.I. Smirnitsky, and others. "The semantic integrity of phraseology cannot be established in this way," argues Zhukov in his work on phraseology, "since the word combination variables can also have synonyms".

For example, to look fixedly is to stare; mental or physical agony. Indeed, phraseological units are similar to words; yet, the sign of equivalence between the meaning of phraseological units and the meaning of the words with which they are associated cannot always be the same. The evaluation of the concept expressed by it, its specific modality, is an important component of phraseology semantics, whereas the element of evaluation is less distinctive of word semantic structure.

In most cases, phraseological units and words associated to them have different style colorings, and when it comes to individual words, phraseological units serve primarily as stylistic rather than ideographic synonyms. It should also be noted that some representatives of phraseology, such as proverbs and sayings, have a sentence structure and can only be identified using sentences, for example, "birds of a feather flock together - people who have the same interests, ideas, etc. are attracted to each other and stay close together; the blind". Some authors, such as V.V. Vinogradov, V.L. Archangel, A.V. Koonin, and V.N. Telia, use sentences duplicated in speech as part of their phraseology.

Another set of linguists, such as A. Smirnitsky, does not deny the possibility of entering "sentences" into the system of language and accords them an appropriate place in his categorization, derived from phraseology. The third group of linguists, for example, N.N. Amosova, defines phraseology as sentences that have a holistic meaning, constitute a permanent context, and enter into the composition of

a variable sentence without transforming it into a complex one, acting as nomination units rather than communications.

The semantic integrity of a phraseological unit can be determined by comparing its meaning to the meaning of its constituent parts as separate words, as well as recognizing the characteristics of its use in context. Some proponents of the theory of perfect equivalence (N.N. Amosova, A.I. Smirnitsky, and others) regard phraseological units as lexical units that do not require any special view or classification and should be classified in the same way as words are classified. A.I. Smirnitsky, for example, considers phraseology while composing lexicology .

As a result, the overall specificity of phraseological units is lost. The word, no matter how complex its semantic structure is, does not belong in the sphere of phraseology; rather, it is an object of lexicography and lexicology. Words and phraseological units are introduced into speech in their ready-made form. This fact is used to support the hypothesis of perfect equivalence. The components of phraseological turnover are not free to connect; their range of compatibility with other words is limited.

Proverbs and sayings are pragmatic phraseological units, including their characteristics and functions. When we explore folklore from the ancient time, we are likely to come across proverbs and sayings

that are concise, significant, and full of admonitions that have been developed over many years as a result of numerous situations. A saying is also a succinct, smart phrase that mostly includes advice and, on occasion, recommendations for invertible reality. Today, we may still come across these sayings in our daily lives. They are idioms that were once unknown but have been passed down from previous generations to us.

The bulk of sayings in English came from other languages, and vice versa. Maxim, motto, epigram, and aphorism are all regarded sorts of sayings. However, distinguishing between them presents a significant challenge. Let us separate them into pieces. Proverb is a short but significant and creative phrase. For example, "A stitch in time saves nine" . Adage: is a classic, archaic statement that has been around for a long time, such as "Where there is smoke, there is fire" .

Proverbs that are essential and related to modern-day concerns are commonly utilized, whilst proverbs that have nothing to do with them are rejected by people and soon become obsolete. Second, proverbs should address global issues so that they can be used by people all around the world. There are some similarities between proverbs and set expression. Because both of their lexical components are stable, their meanings are metaphorical and traditional, and they are utilized in speech in a ready-made format.

Due to all of these characteristics, some researchers, such as V.V. Vinogradov, believed that proverbs should be researched using phraseological units. However, other linguists, such as J.Casares and N.N.Amosova, believe that proverbs are independent units that can make up parts of other sentences, and hence should not be included in the linguistic system. Even N.N. Amosova believes that proverbs should not be considered part of phraseology. However, other data contradict her viewpoint.

Research method and process

Idioms are fascinating linguistic phenomena that reveal the cultural and social structure of a language. This research study investigates the similarities and contrasts between English and Uzbek idioms, offering light on the distinct ways in which both languages express cultural ideas. We use a comparative study to investigate the origins, structure, and semantic nuances of idiomatic idioms in both languages. The findings not only help us understand language diversity, but also promote intercultural communication and appreciation.

The research process consists of the following steps:

- 1.The descriptive method is used to explain the study's major findings.
2. Comparative analysis is used to investigate the similarities and differences between English and Uzbek sentences.
3. Lingua-cultural analysis is utilized to make the content more understandable. Studying how people speak and the phrases they use, as well as how they relate to their culture and origins.

Result and discussions

Language reflects a society's ideals, beliefs, and customs. Idioms, in particular, capture the essence of a culture, frequently referencing historical events, geographical elements, and social traditions. This article dives into the unique characteristics of English and Uzbek idioms, demonstrating their variety and complexity. Metaphorical idiom analysis reveals a language's cultural and mental contexts. This article will look at the contrasts and similarities between metaphorical idioms and mentality aspects in English and Uzbek.

Similarities:

1. Cultural Reflection: Both English and Uzbek metaphorical idioms express cultural values, beliefs, and society conventions. They frequently express common experiences and universal topics like love, death, and achievement.

- For example, both languages use nature-related idioms, which represent the importance of the natural world in cultural identity.

2. Use of Imagery: - Metaphorical idioms in both languages use vivid imagery to explain complicated topics effectively. This imagery frequently draws on everyday life, animals, and natural phenomena.

- For example, the English idiom "raining cats and dogs" and the Uzbek idiom "toshdek yomg'ir" (rain like stones) both use metaphors to describe severe rain.

3. Expressing Emotions: - Both languages use idiomatic terms to convey emotions. They can embody sensations like joy, rage, or melancholy in a culturally relevant manner.

Example: The English idiom "a heart of stone" and the Uzbek "tosh yurak" both describe someone who is emotionally cold or unfeeling.

Differences

1. Cultural Specificity:

- English idioms may reflect Western values and experiences, while Uzbek idioms are grounded in Central Asian culture and traditions. This can lead to idioms with similar meanings but different imagery or references.

- Example: The English idiom "the grass is always greener on the other side" reflects a specific Western perspective on desire and comparison, while an Uzbek equivalent may focus on local cultural experiences.

2. Elements of Nature:

- The metaphors used in idioms often differ due to the environments and landscapes familiar to each culture. English idioms may use references to animals and plants commonly found in Western settings, while Uzbek idioms may draw from local flora and fauna.

- Example: English might refer to "a wolf in sheep's clothing," while Uzbek might use a local animal like the "fox" in a similar context.

3. Societal Values:

- Idioms can reflect different societal values and norms. English idioms may emphasize individualism and personal achievement, while Uzbek idioms often reflect community, family, and collective values.

- Example: An English idiom like "pull yourself up by your bootstraps" emphasizes self-reliance, while an Uzbek equivalent may focus on communal support.

Below are some expressions typical of the national character of the English people. Let's look at the linguistic and cultural research:

1. "Break the ice"

- Meaning: To initiate conversation in a social setting, especially among strangers, to relieve tension or awkwardness.

2. "Bite the bullet"

- Meaning: To face a difficult or unpleasant situation with courage and determination.

3. "Burn the midnight oil"

- Meaning: To work late into the night or early morning, typically in order to complete a task or project.

4. "Hit the nail on the head"

- Meaning: To describe exactly what is causing a situation or problem; to be precisely correct.

5. "Under the weather"

- Meaning: Feeling ill or unwell, often used to describe a mild illness.

6. "A blessing in disguise"

- Meaning: Something that seems bad at first but results in something good or positive.

7. "The ball is in your court"

- Meaning: It is now your responsibility to make a decision or take action.

Conclusion

Metaphorical idioms in English and Uzbek indicate both similarities and differences in terms of cultural thought. While these idioms use imagery and emotional expression in similar ways, the specific allusions and societal norms inherent within them reflect the distinct cultural settings from which they develop.

They play an important role in both English and Uzbek communication, representing cultural identity, enriching expressiveness, and influencing cognitive processes. Furthermore, they improve comprehension, promote social ties, and are essential for successful language learning. Understanding the value of these idioms can lead to a greater appreciation for the languages and cultures they represent.

REFERENCE:

1. 1.Кунин А.В. Курс фразеологии современного английского языка.–М. 1986.
2. Narimonova Z. Frazelogik iboralarning tarjimasi haqida.-T.:O'zMU to'plami. 2007.
3. Oxford dictionary of idioms Published in the United States by Oxford University Press Inc., New York © Oxford University Press 1999, 2004
4. Raxmatullayev Sh. O'zbek tilining frazeologik lug'ati.- T.: Qomuslar bosh tahririyati. 1982.