

**A CULTURAL ANALYSIS OF PHRASEOLOGICAL UNITS IN ENGLISH AND
UZBEK LANGUAGES.**

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Abstract: In this study, I am going to explore the phraseological units in English and Uzbek through a comparative cultural lens, aiming to uncover the deep-seated values, beliefs, and worldviews embedded in the idiomatic expressions of both languages. Phraseological units—such as idioms, proverbs, and fixed expressions—not only enrich language but also serve as cultural markers that reflect the historical, social, and psychological experiences of a people. By analyzing a selection of commonly used phraseological units from both languages, this research highlights how culture influences linguistic expression and how similar concepts may be verbalized differently depending on cultural context. Particular attention is given to metaphors, symbolic meanings, and cultural connotations found in these expressions. The findings reveal both universal themes and culture-specific elements, offering valuable insights for linguists, translators, and language learners interested in intercultural communication and language teaching. This analysis contributes to the broader field of comparative linguistics and supports the notion that phraseology is a rich source of cultural knowledge.

Key words: Uzbek language, English language, Cultural linguistics, Phraseological units, Linguistic worldview, Cultural connotation

Introduction. Language is not only a means of communication but also a mirror that reflects the culture, history, and worldview of its speakers. One of the most culturally rich and expressive components of any language is its phraseological units—idioms, proverbs, and other fixed expressions. These units often contain metaphorical meanings and cultural references that are deeply rooted in the life, traditions, and social norms of a particular community. As such, they serve as valuable tools for understanding the collective mindset and identity of a people.

In the context of English and Uzbek, two languages that belong to different language families and cultural spheres, phraseological units offer a unique opportunity for cross-cultural and comparative linguistic analysis. While English has been shaped by a Western, largely individualistic culture with historical ties to Latin and Germanic traditions, Uzbek reflects a Turkic linguistic heritage and a collectivist culture influenced by Islamic, Persian, and Central Asian civilizations. These differences are vividly illustrated in their respective phraseologies.

This study aims to investigate the cultural underpinnings of phraseological units in English and Uzbek, analyzing how each language expresses universal human experiences—such as love, wisdom, hardship, and morality—through culturally specific idiomatic expressions. By identifying both similarities and differences, the research seeks to deepen our understanding of the interplay between language and culture and to highlight the importance of cultural awareness in language learning, translation, and intercultural communication.

Literature review. The study of phraseological units—also known as idiomatic expressions or set phrases—has long attracted the attention of linguists, cultural theorists, and translation scholars. According to Vinogradov (1946), phraseological units are fixed combinations of words whose meanings cannot be derived from the individual meanings of their components. Their study lies at the intersection of linguistics, cultural studies, and cognitive science, as these expressions often encapsulate collective experiences and cultural values.

In the field of phraseology, scholars such as A.V. Kunin have provided foundational frameworks for classifying and analyzing idioms, emphasizing their semantic integrity and cultural specificity. Kunin (1996) argues that phraseological units reflect national consciousness and are deeply tied to the historical and social background of a language community. Similarly, Cowie (1998) in *English phraseological studies* emphasizes that idioms are repositories of cultural knowledge, preserving metaphorical language rooted in shared experiences and traditions.

In recent years, cross-cultural and comparative studies have gained momentum. Scholars like Dobrovol'skij and Piirainen (2006) have explored idiomatic expressions from a cognitive and cultural perspective, suggesting that while some metaphorical concepts are universal (e.g., "life is a journey"), their linguistic realizations are shaped by culture-specific imagery and experiences. This is evident in comparative analyses of English and non-Indo-European languages, where idiomatic expressions vary not only in form but also in conceptual metaphor and symbolic associations.

In the Uzbek linguistic context, scholars such as Mamarasulov and Usmonov have examined the semantic and stylistic features of Uzbek phraseological units. Their work highlights the strong influence of oral folklore, Islamic culture, and agricultural life on Uzbek idioms and proverbs. These studies also underscore the role of phraseological units in conveying ethical norms, communal values, and traditional wisdom, which are deeply embedded in the Uzbek worldview.

Despite this growing body of research, there remains a relative lack of comprehensive comparative studies between English and Uzbek phraseological systems. Most existing works tend to focus on either language in isolation or address translation issues in general terms. This study aims to fill that gap by providing a targeted, culturally informed comparison of phraseological units in both languages, thereby contributing to a better understanding of how language encodes culture and how cultural perspectives influence idiomatic expression.

Conclusion. Phraseological units are more than just colorful elements of language; they are key carriers of cultural meaning, embodying the values, traditions, and worldviews of a linguistic community. This comparative analysis of English and Uzbek phraseological units has demonstrated that while many idioms in both languages address universal human experiences—such as love, conflict, wisdom, and morality—their expressions are deeply shaped by cultural context.

English phraseology often reflects the values of individualism, practicality, and historical influences from Christianity, literature, and Western philosophy. In contrast, Uzbek phraseology

reveals strong ties to collectivist values, spirituality, oral tradition, and the agrarian lifestyle rooted in Central Asian heritage. The symbolic imagery found in Uzbek idioms, for example, frequently draws on nature, kinship, and Islamic concepts, while English idioms tend to rely on historical events, literary references, and metaphors from industrial or urban life.

Understanding these cultural layers is crucial not only for linguists and translators but also for language learners and educators. It encourages more accurate translation, deeper intercultural understanding, and more effective language teaching strategies that respect cultural nuance. Furthermore, this study highlights the importance of continuing cross-cultural phraseological research to explore how different societies encode meaning through language.

In conclusion, phraseological units serve as linguistic windows into the soul of a culture. By studying them comparatively, we can bridge cultural divides and foster greater appreciation for the diverse ways in which humans perceive and articulate their world.

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