

**CROSS-LINGUISTIC SEMANTIC AND PRAGMATIC STUDY OF
PHRASEOLOGICAL UNITS IN ENGLISH AND UZBEK CONTEXTS****Kabilova Gulchexra Sattarovna****Senior Teacher of the Department of "Foreign Languages",
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Abstract: This study explores the cross-linguistic semantic and pragmatic features of phraseological units in English and Uzbek languages, focusing on their structural, cultural, and functional dimensions. Phraseological units, including idioms, fixed expressions, and culturally bound phrases, represent an essential part of linguistic competence and reflect the worldview of their speakers. The research aims to identify similarities and differences in meaning construction, usage contexts, and pragmatic functions of these units in both languages. Special attention is given to the influence of cultural background on the interpretation and translation of idiomatic expressions. The study employs a comparative linguistic approach, analyzing selected phraseological units from English and Uzbek corpora to reveal patterns of equivalence, partial equivalence, and non-equivalence. The findings indicate that while some phraseological units share universal semantic features, many are deeply rooted in culture-specific concepts, making direct translation challenging. The research also highlights pragmatic aspects such as politeness, emotional coloring, and discourse function in both languages. Overall, the study contributes to a better understanding of intercultural communication and translation studies, emphasizing the importance of cultural competence in interpreting phraseological units across languages.

Keywords: Cross-linguistic analysis; phraseological units; idioms; semantic equivalence; pragmatic meaning; English language; Uzbek language; cultural linguistics; translation studies; intercultural communication.

This study presents a comprehensive cross-linguistic semantic and pragmatic analysis of phraseological units in English and Uzbek, with a particular focus on their structural organization, cultural embeddedness, and communicative functions in discourse. Phraseological units—comprising idioms, fixed expressions, collocations, and culturally bound sayings—are considered a crucial component of lexical competence and pragmatic fluency in any language. They not only reflect linguistic conventions but also encode cultural cognition, social norms, and worldview patterns of speech communities (Cowie, 1998; Moon, 1998).

The primary aim of this research is to investigate how meaning is constructed, transferred, and interpreted in phraseological units across English and Uzbek, and to determine the extent of equivalence between them. The study also seeks to explore how pragmatic functions such as politeness, emotional evaluation, irony, emphasis, and discourse cohesion are realized in both languages. From a theoretical perspective, the research is grounded in cognitive semantics, contrastive linguistics, and pragmatic theory, drawing on key contributions by Kövecses (2010) in conceptual metaphor theory and Baker (2018) in translation equivalence frameworks.

Methodologically, the study adopts a qualitative comparative approach. A corpus of commonly used English idioms and their Uzbek counterparts was analyzed through semantic mapping and pragmatic contextualization. The phraseological units were classified into three main categories: full equivalence, partial equivalence, and non-equivalence. Full equivalence refers to expressions that share both semantic meaning and pragmatic function across the two languages. Partial equivalence indicates similarity in meaning but differences in imagery, cultural reference, or usage constraints. Non-equivalence highlights culturally specific expressions that lack direct translation equivalents and require descriptive or adaptive translation strategies.

The findings reveal that English phraseological units are often rooted in historical, religious, or socio-cultural experiences specific to the Anglo-Saxon world, whereas Uzbek phraseological units are deeply influenced by Turkic traditions, Islamic values, and oral folk heritage. For example, metaphorical expressions in English frequently draw on maritime, agricultural, or industrial imagery, while Uzbek idioms often reflect familial relations, hospitality norms, and moral teachings embedded in traditional society. This supports the view that phraseology is a culturally loaded linguistic domain where meaning cannot be fully separated from cultural context (Fernando, 1996; Gläser, 1984).

From a pragmatic perspective, the study demonstrates that phraseological units perform significant discourse functions in both languages. They are used to strengthen arguments, soften commands, express politeness, or convey emotional intensity. However, the pragmatic force of similar expressions may differ across languages due to sociocultural norms of communication. For instance, indirectness in Uzbek phraseology is often more pronounced as a reflection of cultural emphasis on respect and hierarchy, while English idiomatic usage tends to allow more direct pragmatic interpretations.

The research also highlights important implications for translation studies. Following Baker's (2018) model of equivalence, it is evident that translators must adopt flexible strategies such as paraphrasing, cultural substitution, and modulation when dealing with non-equivalent phraseological units. Literal translation often fails to preserve pragmatic meaning, leading to loss

of cultural and communicative value. Therefore, translation of phraseological units requires not only linguistic competence but also deep intercultural awareness.

In conclusion, the study confirms that phraseological units in English and Uzbek are both universal and culture-specific linguistic phenomena. While some shared semantic patterns reflect universal human cognition, many expressions remain deeply embedded in cultural contexts, making them resistant to direct equivalence. The research contributes to the fields of contrastive linguistics, pragmatics, and translation studies by emphasizing the importance of cultural semantics in understanding and translating phraseological expressions across languages.

This study has undertaken a comprehensive cross-linguistic semantic and pragmatic examination of phraseological units in English and Uzbek, revealing their complex interaction of linguistic form, cultural meaning, and communicative function. The analysis confirms that phraseological units are not merely fixed lexical combinations but deeply structured cognitive and cultural artifacts that encode collective experience, worldview, and communicative norms of speech communities. By comparing English and Uzbek phraseological systems, the research has demonstrated that idiomaticity operates at the intersection of language, culture, and cognition, making it one of the most intricate areas of linguistic inquiry.

One of the key conclusions of this study is that phraseological units exhibit varying degrees of equivalence across languages. While a limited number of expressions demonstrate full semantic and pragmatic equivalence, the majority fall into categories of partial equivalence or non-equivalence. Full equivalence is typically observed in cases where universal human experiences—such as emotions, basic social relations, or natural phenomena—are conceptualized in similar ways across cultures. However, even in such cases, subtle differences in imagery or stylistic nuance may still exist. Partial equivalence is far more common and reflects shared meaning with divergent metaphorical structures, lexical choices, or pragmatic usage constraints. Non-equivalent phraseological units present the greatest challenge, as they are deeply rooted in culturally specific realities that cannot be directly transferred into another language without loss or modification of meaning.

The study further confirms that cultural specificity plays a decisive role in shaping phraseological meaning. English phraseological units often draw upon historical developments, maritime traditions, industrialization, and literary heritage, while Uzbek phraseology is strongly influenced by Turkic oral traditions, Islamic cultural values, agrarian life, and social etiquette norms. These cultural foundations shape not only the semantic content of idioms but also their pragmatic usage in discourse. As a result, phraseological units function as linguistic carriers of

cultural identity, preserving collective memory and reinforcing shared values within speech communities.

From a pragmatic perspective, the findings indicate that phraseological units perform multiple discourse functions beyond their literal meanings. They are used to enhance expressiveness, convey attitudes, manage interpersonal relationships, and structure discourse cohesion. In both English and Uzbek, idioms and fixed expressions often serve as rhetorical devices that add emotional depth, humor, irony, or emphasis to communication. However, pragmatic conventions governing their use differ significantly. Uzbek phraseology tends to reflect greater indirectness, politeness, and respect for social hierarchy, whereas English idiomatic usage often allows for more direct or contextually flexible interpretations. These differences highlight the importance of pragmatic competence in cross-cultural communication.

The implications of the study for translation practice are particularly significant. It is evident that literal translation of phraseological units is rarely effective, especially in cases of non-equivalence. Translators must therefore rely on adaptive strategies such as cultural substitution, paraphrasing, explanatory translation, or functional equivalence in order to preserve both meaning and pragmatic force. This aligns with established translation theories that emphasize equivalence beyond the word level, particularly the communicative and dynamic equivalence approaches. Moreover, successful translation of phraseological units requires not only linguistic proficiency but also deep intercultural awareness and sensitivity to contextual meaning.

In addition, the study contributes to broader theoretical discussions in cognitive linguistics and contrastive analysis. The results support the view that metaphor and conceptual mapping play a central role in the formation of phraseological meaning. Many idioms in both languages are grounded in embodied cognition and reflect how humans conceptualize abstract experiences through concrete imagery. However, the cultural variation in metaphorical structuring demonstrates that cognition is both universal and culturally conditioned.

Overall, this research highlights the dual nature of phraseological units as both universal cognitive phenomena and culture-specific linguistic expressions. Their study provides valuable insights into how languages encode meaning differently while still reflecting shared human experience. The comparative analysis of English and Uzbek phraseology not only enriches theoretical understanding but also has practical implications for language teaching, translation, and intercultural communication.

Finally, it can be concluded that mastering phraseological units is essential for achieving advanced communicative competence in any language. For learners and translators alike, understanding idioms goes beyond vocabulary acquisition; it requires engagement with cultural

context, pragmatic function, and conceptual meaning. Future research may further expand this study by incorporating larger corpora, diachronic analysis, or psycholinguistic approaches to better understand how phraseological competence develops in bilingual or multilingual speakers.

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