

Comparison of Synonymous Expressions Formed through Various Components in Idiomatic Phrases

Nurullayeva Oydin Nazirjon qizi

Doctoral candidate at Alisher Navoi State University of Uzbek Language and Literature

Abstract. *This article explores the role of phraseological units in the linguistic system, focusing on the comparison of phraseological expressions in Uzbek and English. It highlights the formation of synonymous expressions through various components, either somatic or other types, in these two languages. Somatic phraseological units serve as the basis for the comparison. Examples are provided to support the argument.*

Key words: *phraseological unit, phraseology, linguistic base, dictionary, somatic phraseology.*

Introduction

The linguistic richness of each nation, including its phraseological units, reflects its history, culture, customs, way of life, mentality, and characteristic features. The same ideas are often expressed differently by various peoples. In terms of expressing national worldviews, the meaning conveyed by phraseological units is of primary importance, while the form of expression is secondary. A key task here is to find equivalent phraseological expressions in the target language that convey the same meaning and maintain the same stylistic nuance as in the source language. Often, when no exact equivalents of a phraseological unit exist in the source or target languages, changes in the structure of the phrase may be necessary while still preserving the core meaning. For example, although the English and Uzbek phrases "a burnt child dreads the fire" (og'zi kuygan, qatiqni ham puflab ichadi) do not share any common components, both convey the same meaning: fear of fire or something that has caused harm. Such variations in structure occur during translation, where semantic equivalence must be maintained despite differences in form.

Literature Review

Most studies in world linguistics focus on the comparative and contrastive aspects of phraseology. Notably, researchers such as G. Gorodetskaya, A. Abramova, T. S. Spirina, M. Farzane, and L. Khomuradova have examined the comparative and contrastive analysis of phraseological units in different languages. In the late 20th century, attention was drawn to the comparative and contrastive study of Uzbek phraseology. Scholars like G. Ergashova, A. Nosirov, G. Adashulloyeva, Sh. Rakhimova, G. Kurbanova, and N. Turapova analyzed various aspects of phraseological units in Uzbek, focusing on typological, lexical-semantic, and linguistic-cultural features. Recently, new studies have emerged that analyze Uzbek phraseology from a modern perspective. Sh. Ganiyeva, for example, analyzed the structural and grammatical aspects of Uzbek phraseological units and explored their integral, axiological features, as well as their gradation, temporal aspects, and quantitative variations. In her study of English and Uzbek phraseological units and paremias, G. Ergashova examined the gender aspect of phraseology, highlighting how these expressions reflect the social, psychological, and physiological characteristics of men and women.

Discussion and Results

In translation, if the source and target languages belong to the same family, their idiomatic expressions typically retain the same components. For example, when there is a close cultural or linguistic relationship between languages, phraseological units may remain unchanged during translation. However, significant differences in grammar and syntax can pose challenges. This is evident in the contrast between English, a member of the Indo-European family, and Uzbek, a member of the Turkic family. These languages have distinct grammatical and syntactic structures, which makes direct equivalence between their phraseological units rare. Additionally, historical, geographical, and migratory factors affect the degree of influence these languages exert on one another. In many cases, phraseological expressions do not have direct equivalents in the other language, and translation involves using a different component or a closer matching expression.

Examples of Phraseological Units:

1. Somatic phraseological units in Uzbek and other components in English:

- *Tomoq hollamoq* – *wet one's whistle* (meaning: to drink a little)
- *Bo'yniga olmoq* – *give hostages to fortune* (meaning: to be responsible for something)
- *Dunyoni suv bossa, to'pigiga chiqmaydi* – *cool as a cucumber* (meaning: extremely calm and indifferent)
- *Og'z(i)ning tanobi qochdi* – *grin like a Cheshire cat* (meaning: to smile broadly from joy)
- *Qulog'iga tanbur chertmoq* – *cast pearls before swine* (meaning: to waste efforts on ungrateful people)

2. Somatic phraseological units in English and other components in Uzbek:

- *See eye to eye* – *gapi gapiga qovushmoq* (meaning: to agree completely)
- *Head in the clouds* – *chuchvarani xom sanamoq* (meaning: to dream aimlessly)
- *Cut off your nose to spite your face* – *o'zini o'tga tashlamoq* (meaning: to harm oneself while trying to harm others)
- *Stick one's neck out* – *yurak betlamoq* (meaning: to take a risk)
- *Take words out of mouth* – *ko'nglidagi gapni gapirmoq* (meaning: to say what someone was about to say)

In some cases, specific idioms are unique to one language and do not have an equivalent in the other. For instance, the phrase "tekin quloq" (free ear), coined by the Uzbek writer Abdullah Kahhor, does not have a direct equivalent in English. The phrase refers to the ability to listen patiently and attentively. This type of phraseology is often unique to particular linguistic and cultural contexts.

Conclusion

The translation of phraseological units requires deep attention to their national and cultural characteristics. These expressions are closely linked to social, historical, mental, and religious factors, and as such, their translation must preserve both the meaning and the stylistic features of the original language. The translation of phraseological units involves various methods, including grammatical, semantic, and stylistic adaptations, as well as the use of equivalents, calques, or descriptive translations. In cases where direct equivalents are unavailable, translators often resort to descriptive methods. Through this approach, the cultural differences and semantic nuances of idiomatic expressions can be effectively conveyed.

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