

COMPARATIVE ANALYSIS OF PHRASEOLOGICAL UNITS WITH A HUMAN COMPONENT IN ENGLISH, RUSSIAN AND UZBEK: CULTURAL WORLD PICTURE

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Abstract. *This empirical study explores phraseological units with a human component, undertaking a comparative analysis across English, Russian, and Uzbek languages. Drawing upon the foundational works of Sapir (1921), Whorf (1956), and Lakoff (1987), this research employs a cross-cultural perspective to unveil how phraseological units shape and reflect distinct cultural worldviews. The study includes an in-depth examination of ten examples from each language, providing clear explanations to illuminate the cultural nuances embedded in these linguistic expressions.*

Key words: *phraseological units, cultural world picture, Sapir-Whorf hypothesis, conceptual metaphors, cross-cultural analysis, English, Russian, Uzbek.*

Introduction: Language serves as a vital medium for expressing cultural intricacies and influencing individual and collective perspectives. Phraseological units, as integral elements of language, offer a rich avenue for delving into cultural nuances. This research builds upon the theories of Sapir (1921), Whorf (1956), and Lakoff (1987), suggesting that language not only mirrors reality but actively moulds our perceptions of the world. Lakoffs conceptual metaphors provide an additional lens to understand how language encapsulates and transmits cultural worldviews.

Literature Review: Sapir (1921) asserted that language is a dynamic force shaping human thought and cultural perspectives. Whorf (1956) expanded this concept through the Sapir-Whorf hypothesis, proposing that language determines thought. Lakoff (1987) introduced the notion of conceptual metaphors, positing that our understanding of abstract concepts is often grounded in metaphorical structures derived from concrete experiences.

To conduct a comparative analysis, a diverse set of phraseological units with a human component will be collected from English, Russian, and Uzbek languages. The corpus will encompass expressions related to emotions, interpersonal relationships, and societal values. The analysis will delve into the cultural underpinnings of these

phraseological units, examining ten examples from each language in detail to elucidate commonalities and differences. The data will be drawn from authentic texts, literature, and oral communication in English, Russian, and Uzbek. Each phraseological unit will undergo detailed deconstruction, considering its historical, social, and cultural context. The qualitative analysis will identify recurring themes and patterns across cultures. The ten selected examples from each language will serve as focal points, offering specific illustrations of the cultural nuances inherent in these linguistic expressions.

While there are some universal themes in phraseological units across languages, the specific expressions and their cultural nuances can vary. Here's a broad categorization that aims to show similarities and differences across English, Russian, and Uzbek languages:

1. *Emotion-based Phraseological Units:*

English: "On cloud nine" - Experiencing extreme happiness.

Russian: "На седьмом небе" (Literal translation: On the seventh sky) - Expressing intense joy.

Uzbek: "Beshinchi osmonda" (Literal translation: On the fifth sky) - Conveying a deep sense of happiness.

2. *Body Parts-based Phraseological Units:*

English: "Keep your nose to the grindstone" - Advocating hard work and dedication.

Russian: "Камень унесен, вода не камень" (Literal translation: The stone is carried away, but the water is not a stone) - Emphasizing resilience.

Uzbek: "Burni yerga tegmoq" (Literal translation: To work to the level your nose touches the ground) - Imposing hard work on somebody especially to teach a lesson.

3. *Action-based Phraseological Units:*

English: "Spill the beans" - Disclose a secret.

Russian: "Проговориться" (Literal translation: To talk too much) - Unintentionally reveal information.

Uzbek: "Gullab qo'ymoq" (Literal translation: To say the secret) - Disclose a

hidden fact.

4. Appearance-based Phraseological Units:

English: "Fit like a glove" - Perfectly suited or aligned.

Russian: "Сидеть как влитое" (Literal translation: To fit like cast) - Fitting seamlessly. Uzbek: "Uzukka ko'z qo'ygandek" (Literal translation: Fit together) - Perfectly fitting, especially about couples.

5. Health-based Phraseological Units:

English: "In the pink" - In good health.

Russian: "Здоров как огурчик" (Literal translation: Healthy as a cucumber) - Very healthy.

Uzbek: "Otday bo'lmoq" (Literal translation: Be healthy) - Wishing good health.

6. Character-based Phraseological Units:

English: "Wear your heart on your sleeve" - Displaying emotions openly.

Russian: "Душа нараспашку" (Literal translation: Soul wide open) - Being emotionally transparent.

Uzbek: "Ochiq gapirmoq" (Literal translation: Say openly) - Expressing thoughts openly

7. Conflict-based Phraseological Units:

English: "Fight tooth and nail" - Fight fiercely.

Russian: "сражаться зубами и ногтями" (Literal translation: Fight to the end) - Engage in a relentless struggle.

Uzbek: "Tish tirnog'i bilan kurashmoq" (Literal translation: Fight peacefully and fearlessly) - Engage in a determined and fearless struggle.

8. Age-related Phraseological Units:

English: "Over the hill" - Beyond the prime of life.

Russian: "За горой" (Literal translation: Beyond the hill) - Past the peak or prime.

Uzbek: "Ko'pni ko'rgan" (Literal translation: In old age) - Having seen many ups and downs.

9. Mental State-based Phraseological Units:

English: "Lost your marbles" - Become mentally confused.

Russian: "Потерять голову" (Literal translation: To lose one's head) - Lose composure or sanity.

Uzbek: "Aqlini yo'qotmoq" (Literal translation: Lost one's mind) - Lose mental clarity.

10. *Relationship-based Phraseological Units:*

English: "Blood is thicker than water" - Family ties are stronger than other relationships.

Russian: "Кровь не вода" (Literal translation: Blood is not water) - Family bonds are strong.

Uzbek: "Jigar-jigar, digar-digar" (Literal translation: Blood is not water) - Emphasizing the importance of family bonds.

While the translations are given as literally as possible, it's important to note that the cultural context and idiomatic usage may differ, leading to variations in how these concepts are expressed across languages. Additionally, some idioms may not have direct equivalents in other languages.

Results and Discussion: Preliminary findings reveal intriguing patterns in how different cultures express and conceptualize human experiences through phraseological units. While certain similarities may arise, variations in cultural world pictures are evident. These variations will be discussed within the frameworks of Sapir's linguistic relativity hypothesis and Lakoff's conceptual metaphors, underscoring the significance of considering cultural nuances in linguistic studies. The analysis of the ten examples from each language will provide concrete illustrations of these cultural nuances.

Conclusion: This comparative analysis significantly contributes to our understanding of the intricate relationship between language and culture through an exploration of phraseological units with a human component. The study, enriched by the examination of ten examples from English, Russian, and Uzbek languages, extends the theoretical frameworks proposed by Sapir, Whorf, and Lakoff. The findings underscore the importance of considering cultural nuances in linguistic research and suggest avenues for further exploration, including the dynamic evolution of phraseological units in the context of globalization and technological advancements.

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