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SEMANTIC AND STRUCTURAL FEATURES OF IDIOMS IN ENGLISH AND
UZBEK LANGUAGES.

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Abstract. This article explores how English and Uzbek idioms work, comparing both their meanings and their underlying grammar. Because English relies on fixed word order while Uzbek uses a flexible, suffix-based structure, the two languages build and use idioms in very different ways. By comparing everyday examples from both languages, this study looks at how idioms are structured and how clear or hidden their meanings are, and where their imagery comes from. The paper groups these idioms into three translation types such as full matches, partial matches, and culture-specific gaps, offering useful guidelines for translators, language teachers, and dictionary creators.

Keywords: Idioms, English and Uzbek, phraseology, cultural metaphors, translation, comparative linguistics.

Introduction. Comparing English and Uzbek idioms presents a fascinating linguistic study. English language characterized by an analytical structure and relatively fixed word order, relies heavily on prepositions, phrasal combinations, and historical maritime or commercial metaphors. In contrast, Uzbek language with an agglutinative structure, relies on rich suffixation, light-verb combinations, and imagery rooted in Eastern philosophy, agriculture, hospitality, and daily domestic life. In Uzbek language because of the verb naturally falls at the end of the sentence an idiomatic expression can take various case markers (-ni, -ga, -dan) or possessive suffixes (-im, -ing, -i) directly onto its noun component without breaking the sentence structure. English idioms frequently express dynamic action, strategy, or pragmatic resolution.

Discussion. English relies on word order and prepositions, because it is an analytical language, its idioms often depend on specific prepositional phrases or phrasal verbs. Changing a single preposition can completely destroy the idiom's meaning. Example: "To run into someone" means to meet by chance. If to change "into" to "over," the meaning changes entirely. Example: "To pull someone's leg" relies on a strict, unchangeable word order. When it comes to Uzbek language it relies on suffixes and light verbs. As an agglutinative language, Uzbek attaches meaningful endings such as suffixes to base words and combines them with auxiliary "light verbs" like *qilmoq* (to do) or *bermoq* (to give) to create vivid expressions. As an example: "Yuragim orqamga tushib ketdi" -literally means "My heart fell to my back". This uses root words modified by directional and tense suffixes to express sudden, intense fear. Another example is "Kalla qo'yamoq" which literally means "To put one's head". While combining the noun *kalla*



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(head) with the verb *qo'ymoq* creates the idiomatic meaning "to make a foolish blunder." Studying these two languages side-by-side demonstrates that learning idioms isn't just about memorizing vocabulary, it is about shifting cultural perspectives as well. **Analyses.** When translating idioms between English and Uzbek, direct word-for-word substitution rarely works. Translators analyze how closely the source idiom matches the target language in semantic meaning, lexical composition words used, and cultural imagery. Idioms generally fall into three distinct translation categories: full matches, partial matches, and culture-specific gaps non-equivalents and culture-bound idioms. Full matches occur when both languages share the exact same meaning, conceptual imagery, and structural components. These often originate from shared human anatomy, universal psychological experiences, or historical loan concepts such as biblical or classical literature. For example, "*To shed crocodile tears*" in Uzbek can be translated as "*Timsah ko'z yoshlarini to'kmoq*". As it is clear literal Meaning is "To weep crocodile tears" but figurative meaning is To display fake, hypocritical sorrow. Both cultures share the same ideas such as crocodile tears symbolize deceit, manipulate emotions, and serve as a shield for insincerity.

The grammatical structure adapts to Uzbek agglutination (*timsah + ko'z yosh-lar-i-ni + to'k-moq*), but the image remains identical. Partial matches express the exact same underlying message or emotion, but they use different visual imagery, body parts, or cultural symbols due to their unique historical environments. Partial matches represent one of the most intriguing phenomena in translation studies and comparative linguistics. They occur when two languages share the exact same pragmatic goal communicating the same emotion, evaluation, or mental state, but express it through different conceptual metaphors. Because both language communities place high value on genuine emotional authenticity, the image of fake weeping easily crossed cultural boundaries. Whether an English speaker says "*He is just shedding crocodile tears*" or an Uzbek speaker notes "*U shunchaki timsah ko'z yoshlarini to'kmoqda*," the psychological weight and figurative meaning remain entirely intact. While many idioms lose their meaning during literal translation, "crocodile tears" stands as a perfect example of intercultural idiomatic equivalence. It proves that despite geographical and linguistic differences, human perception of hypocritical grief is universal.

Conclusion. In the end, idioms show us how English and Uzbek are both unique and surprisingly different. While the two languages build their phrases differently due to their grammar rules, they often use the exact same pictures and metaphors to express human feelings like honesty, sadness, or fake emotion. Understanding these fixed expressions isn't just about learning, but it's about seeing how people from totally different cultures think, feel, and make sense of the world in the exact same way.

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