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THE LEXICAL-SEMANTIC CLASSIFICATION OF ENGLISH AND UZBEK PHRASEOLOGICAL UNITS

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Abstract: This article examines the lexical-semantic characteristics of English and Uzbek phraseological units, focusing on their classification, figurative meanings, and cultural associations. It explores how phraseological expressions represent emotions, human characteristics, and social experiences. The comparison reveals both shared semantic patterns and language-specific features, highlighting the importance of lexical meaning, context, and cultural background in understanding phraseology.

Keywords: phraseological units, lexical semantics, semantic classification, English, Uzbek, idiomatic meaning, connotation, cultural associations.

Phraseological units occupy an important place in the lexical systems of English and Uzbek because they express complex ideas through relatively stable word combinations. Their meanings frequently extend beyond the literal interpretation of individual components, reflecting figurative thinking, cultural experience, and established patterns of communication [1]. Studying these expressions from a lexical-semantic perspective helps explain how languages represent similar experiences through different linguistic forms.

One of the principal characteristics of phraseological units is their semantic unity. For example, the English expression “spill the beans” means to reveal a secret, while the Uzbek expression “og‘zi qulog‘ida” describes someone who is extremely happy [2]. In both cases, the intended meaning cannot be fully understood through literal interpretation alone. Such expressions demonstrate that phraseological meaning develops through conventional usage and shared linguistic knowledge.

From a semantic perspective, phraseological units can be grouped according to the concepts they express [3]. Common categories include emotions, human character, behaviour, interpersonal relationships, and work-related experiences. For instance, “be over the moon” and “boshi osmonga yetmoq” both express great happiness, although their figurative images differ. Similarly, the English idiom “burn the midnight oil” refers to working late into the night, whereas the Uzbek expression “ter to‘kmoq” emphasizes hard work and effort [4]. These examples illustrate how phraseological units can share a broad semantic field without being exact equivalents.

The lexical components of phraseological units also provide a useful basis for classification [5]. Expressions containing body-part terms, animal names, and other familiar concepts frequently acquire figurative meanings associated with human experiences and characteristics. For example, “keep an eye on someone” means to watch someone carefully, while the Uzbek expression “ko‘z-quloq bo‘lmoq” refers to looking after or keeping watch over someone or something. Their meanings overlap, although their usage may vary according to context [6].

Another important feature is connotation, which allows phraseological units to communicate emotional attitudes and evaluations. The English expression “a heart of gold” describes a kind and generous person, conveying a positive evaluation [7]. Other expressions may communicate criticism, irony, or disapproval. Therefore, phraseological classification should consider not only the basic meaning of an expression but also its emotional colouring, stylistic function, and communicative purpose [8].

The comparison of English and Uzbek phraseology reveals different degrees of semantic correspondence. Some expressions share both a similar meaning and a comparable figurative image [9]. For example, “strike while the iron is hot” and “temirni qizig‘ida bosmoq” express the importance of acting at the right moment and employ a closely corresponding image. Other expressions convey similar ideas through different imagery or depend on culture-specific associations. As research into comparative phraseology demonstrates, these differences make contextual and cultural interpretation essential for accurate translation [10].

Ultimately, the lexical-semantic classification of English and Uzbek phraseological units provides insight into how languages organize and express human experience. Classification according to semantic fields, lexical components, connotations, and figurative meanings reveals both common patterns and distinctive linguistic features. Understanding these relationships contributes to comparative linguistics, phraseological research, translation, and intercultural communication.

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