

**COMPARATIVE STUDY OF THE SEMANTIC FEATURES
LINGUACULTURAL UNITS IN ENGLISH AND UZBEK LANGUAGE**

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ABSTRACT:

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This article is devoted to the comparative study of the semantic features of linguacultural units in English and Uzbek languages. The research investigates the relationship between language and culture and analyzes how national worldview, traditions, mentality, and cultural values are reflected in linguistic units. Special attention is paid to the semantic and cultural characteristics of idioms, phraseological units, proverbs, metaphors, symbols, and culturally marked lexical items.

The study is based on comparative, descriptive, semantic, and linguacultural methods of analysis. Theoretical foundations of the research rely on the scientific views of Wilhelm von Humboldt, Edward Sapir, Benjamin Lee Whorf, Valentina Maslova, George Lakoff, and Uzbek linguists such as Nemat Mahmudov, Shavkat Rahmatullayev, and Bakhodir Mengliyev. The results of the research reveal both similarities and differences between English and Uzbek linguacultural units and demonstrate that semantic meanings are closely connected with national culture and social consciousness.

Introduction. In modern linguistics, the relationship between language and culture has become one of the most important directions of scientific research. Language is not only a means of communication but also a reflection of national mentality, cultural values, traditions, historical experience, and worldview of a people. Every nation expresses its cultural identity through linguistic units that preserve collective memory and social consciousness. Such linguistic phenomena are studied within the field of linguoculturology, which investigates the interaction between language, culture, and human cognition.

The comparative study of English and Uzbek linguacultural units is especially important because both languages represent different linguistic and cultural systems. English linguaculture was formed under the influence of Western individualism, industrialization, and rational thinking, whereas Uzbek linguaculture developed within collectivist traditions emphasizing hospitality, family relations, and respect for elders. These differences are reflected in the semantic structures of phraseological units, idioms, metaphors, and proverbs.

The aim of the research is to investigate the semantic features of linguacultural units in English and Uzbek languages and to identify their similarities and differences from comparative and linguacultural perspectives.

Literature Review. The problem of the relationship between language and culture has been widely studied in modern linguistics, linguoculturology, semantics, and intercultural communication. Many scholars have investigated how national mentality, cultural values, and historical experience are reflected through linguistic units.

Wilhelm von Humboldt considered language as a reflection of national worldview and stated that language shapes human thinking and cultural consciousness¹⁶⁵. Later, Edward Sapir and Benjamin Lee Whorf developed the theory of linguistic relativity, according to which language influences perception and understanding of reality¹⁶⁶.

Valentina Maslova made significant contributions to linguoculturology by studying the semantic and cultural features of linguacultural units¹⁶⁷. George Lakoff and Mark Johnson investigated conceptual metaphor theory and explained that metaphor reflects cognitive and cultural thinking patterns¹⁶⁸. Anna Wierzbicka also contributed greatly to cross-cultural

¹⁶⁵ Wilhelm von Humboldt. On the Diversity of Human Language Structure and its Influence on the Spiritual Development of Mankind. 1836.

¹⁶⁶ Edward Sapir. Language: An Introduction to the Study of Speech. 1921.

Benjamin Lee Whorf. Language, Thought, and Reality. 1956.

¹⁶⁷ Valentin Maslova. Linguaculturology. 2001.

¹⁶⁸ George Lakoff and Mark Johnson. Metaphors we live by. 1980.

semantics and emphasized that many cultural concepts cannot be translated directly because they contain national-cultural meanings¹⁶⁹.

In Uzbek linguistics, important studies were carried out by Nemat Mahmudov, Shavkat Rahmatullayev, Abduaziz Abduazizov, Utkir Yusupov, and Bakhodir Mengliyev. Their research focused on phraseology, semantics, national mentality, and anthropocentric approaches to language analysis.

Despite numerous studies devoted to linguaculture and semantics, comparative analysis of English and Uzbek linguacultural units still remains a. actual issue in modern linguistics, especially in the fields of translation studies and intercultural communication.

Methodology. This research employs comparative and descriptive methods to investigate the semantic features of linguacultural units in English and Uzbek languages. The study focuses on phraseological units, idioms, proverbs, metaphors, symbols, and culturally marked lexical items that reflect national worldview, traditions, and cultural values.

The analysis is based on semantic, linguacultural, and cognitive approaches. Various linguacultural units from English and Uzbek languages are comparatively analyzed in order to identify similarities and differences in their meanings, cultural connotations, and communicative functions. Special attention is paid to the influence of national mentality, historical development, religion, and social traditions on semantic structures.

The research materials include examples selected from English and Uzbek phraseology, folklore, literary sources, dictionaries, and scientific works related to linguoculturology and semantics. The study also relies on the theoretical views of prominent scholars such as Wilhelm von Humboldt, Edward Sapir, Benjamin Lee Whorf, Valentina Maslova, George Lakoff, Anna Wierzbicka, and Uzbek linguists including Nemat Mahmudov, Shavkat Rahmatullayev, and Bakhodir Mengliyev.

Results. The results of the research demonstrate that linguacultural units in English and Uzbek languages reflect both universal human values and culture-specific semantic features. Comparative analysis shows that idioms, phraseological units, proverbs, metaphors, and culturally marked lexical items preserve national mentality, historical experience, and cultural worldview through language.

The study revealed that English linguacultural units frequently emphasize individuality, practicality, punctuality, and personal independence. In contrast, Uzbek linguacultural units

¹⁶⁹ Anna Wierzbicka. *Semantics, Culture and Cognition*. 1992.

mainly reflect collectivism, hospitality, respect for elders, morality, and family unity. These cultural differences are clearly visible in semantic structures and figurative meanings.

The analysis of proverbs and idioms also showed that similar human concepts are expressed through different cultural images. For example, the English proverb “Time is money” and the Uzbek proverb “Vaqt oltindan qimmat” both emphasize the value of time, although they represent different cultural perspectives. Likewise, many English idioms are connected with trade, sports, and economic activity, while Uzbek idioms are closely related to agriculture, family traditions, and emotional relationships.

The findings confirm that comparative semantic analysis of linguacultural units plays an important role in intercultural communication, translation studies, and foreign language learning.

Discussion. The results of the study demonstrate that linguacultural units serve as important carriers of cultural and semantic information. Comparative analysis of English and Uzbek linguistic materials showed that language reflects national mentality, historical experience, and social values. Although both languages contain universal human concepts such as honesty, kindness, respect, and hard work, their semantic representation differs according to cultural worldview and traditions.

The research also revealed that English linguaculture is more closely connected with individualism, rationality, and practicality, whereas Uzbek linguaculture emphasizes collectivism, hospitality, morality, and interpersonal relationships. These differences are especially visible in idioms, proverbs, metaphors, and culturally marked lexical units.

Furthermore, the study confirms the ideas of scholars such as Humboldt, Sapir, Whorf, and Maslova that language and thought are deeply interconnected. The findings also prove that semantic analysis of linguacultural units is highly important in intercultural communication, translation studies, and foreign language teaching because literal translation often fails to preserve cultural meaning and emotional connotations.

Conclusion. In conclusion, the comparative study of linguacultural units in English and Uzbek languages demonstrates the strong relationship between language, culture, and human thinking. Linguacultural units such as idioms, phraseological expressions, proverbs, metaphors, and culturally marked lexical items preserve national worldview, historical memory, traditions, and social values through semantic meaning.

The research revealed both similarities and differences between English and Uzbek linguacultural systems. English linguaculture mainly reflects individualism, practicality, and rational thinking, while Uzbek linguaculture emphasizes collectivism, hospitality, morality,

and emotional closeness. These cultural distinctions are clearly expressed in semantic structures and figurative meanings.

Overall, the findings of the research confirm that language functions not only as a means of communication but also as a carrier of cultural identity and national consciousness.

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