

**LIFE IN IDIOMS: UNVEILING THE PHRASEOLOGICAL UNITS THAT CAPTURE
THE ESSENCE OF LIVING**

Iskandarova Gulifor Muzaffar kizi
UrSU 2nd year student group 2303
E-mail: gulifor.iskandarova@bk.ru
Tel: +998993478733

Abstract: Idioms are more than just colorful expressions; they are linguistic snapshots that encapsulate cultural wisdom, historical nuances, and the very essence of human experience. These phraseological units, which cannot be understood by simply adding up the meanings of their individual words, offer a unique window into how different societies perceive the world. From the mundane to the profound, idioms permeate our daily conversations, adding depth, humor, and a touch of local flavor.

Keywords: Idioms, Phraseological units, Cultural wisdom, Historical nuances, Human experience, Language, Friendship, Linguistic landscapes, Stylistic variations, Numeric components, Meaning, Communication, Colloquial speech, Proverbs, Fixed expressions, Cultural values, Societal norms, Self-awareness

Introduction. Idioms are more than just colorful expressions; they are linguistic snapshots that encapsulate cultural wisdom, historical nuances, and the very essence of human experience. These phraseological units, which cannot be understood by simply adding up the meanings of their individual words, offer a unique window into how different societies perceive the world. From the mundane to the profound, idioms permeate our daily conversations, adding depth, humor, and a touch of local flavor.

Language is a vibrant tapestry woven with phrases, idioms, and expressions that encapsulate the cultural nuances and social intricacies of human connections. One of the most profound relationships embedded in language is the concept of friendship. Language is a dynamic and multifaceted tool that mirrors the intricacies of human relationships and emotions. Phraseological units, comprising idioms, proverbs, and fixed expressions, play a crucial role in conveying cultural and social meanings. The human desire for meaning finds vivid expression in the stories we tell, diaries we keep, and in our deepest hopes and fears. According to twentieth century Freudian psychoanalyst Bruno Bettelheim, “our greatest need and most difficult achievement is to find meaning in our lives” (Bettelheim 1978: 3). Holocaust survivor and psychiatrist Viktor Frankl said that the human will to meaning comes prior to either our will to pleasure or will to power (Frankl 2006: 99).

Relevance of Work. The systematic differentiation of phraseological units within the framework of phraseology stands as a paramount pursuit pivotal to advancing linguistic sciences. This need for further exploration becomes evident in “style”, which encapsulates identifying usage patterns in speech and writing (Arkan, 2015), encompassing lexical-phraseological, syntactic, morphological, and phonetic systems by individuals or groups unified by shared interests, education, and communication specifics (Solodub & Albrecht, 2002). Humans possess self-awareness, and can take an observational, self-reflective viewpoint on our lives. In this, we are able to shift from mere automatic engagement to observation and evaluation. We do more than simply respond to streams of stimuli. We step back and question who we are and what we do.

Shifting our focus to the widest standpoint—sub specie aeternitatis (literally, from the perspective of eternity; a universal perspective)—we wonder how such infinitesimally small and fleeting creatures like ourselves fit in the grand scheme of things, within vast space and time. We worry about whether a reality of such staggering magnitude, at the deepest level, cares about us (for related discussions, see Fischer 1993; Kahane 2013; Landau 2011; Nagel 1971, 1989; and Seachris 2013).

Purpose. This study focuses on the notion of "friend" in English and Uzbek languages, aiming to unveil the unique phraseological units that encapsulate the essence of friendship in each linguistic landscape. In this article, we embark on a journey through the linguistic landscapes of both English and Uzbek, unraveling the phraseological units that weave the narrative of friendship in these distinct languages.

In this exploration, we embark on a journey to uncover the stylistic characteristics embedded within these fascinating linguistic constructs.

Materials and Methods of Research. Before we delve into the specific phraseological units related to friendship in English and Uzbek, it's crucial to comprehend the concept of phraseological units. These linguistic constructs, encompassing idioms, proverbs, and fixed expressions, often carry meanings that go beyond the literal interpretation of their individual components. They play a crucial role in reflecting cultural values, societal norms, and shared experiences within a linguistic community.

Examining Russian phraseological material incorporating numerical components substantiates Molotkov's (1977) assertion that "phraseological units primarily stem from colloquial speech".

Results and Discussion. One of the most fascinating aspects of idioms is their ability to convey complex ideas in a concise and memorable way. For example, the idiom "to break the ice" instantly communicates the act of easing tension or awkwardness in a social situation. Similarly, "to bite off more than you can chew" vividly describes the folly of taking on a task that exceeds one's capabilities. These expressions paint a mental picture, making communication more engaging and relatable.

Idioms also serve as cultural markers, reflecting the values, beliefs, and historical experiences of a particular community. The English idiom "to be born with a silver spoon in one's mouth" speaks to a society's awareness of inherited privilege. In contrast, an idiom like "to weather the storm" highlights the importance of resilience and perseverance in the face of adversity. By studying idioms, we gain insights into the cultural priorities and collective mindset of different groups of people.

Indeed, within the studied corpus, colloquial phraseological units featuring numerical elements overwhelmingly dominate: from idiomatic expressions like "the first person you meet" denoting any individual, to phrases such as "from the first nail" signifying the inception of something, or idioms like "at least with one little eye" conveying a fleeting or cursory glance. These examples underscore the prevalence of conversational phraseological units within the material under scrutiny, underscoring their significance within colloquial discourse (Hockett, 1978).

The systematic differentiation of phraseological units within the framework of phraseology stands as a paramount pursuit pivotal to advancing linguistic sciences. This need for further exploration becomes evident in "style", which encapsulates identifying usage patterns in speech and writing (Arikan, 2015), encompassing lexical-phraseological, syntactic, morphological, and phonetic systems by individuals or groups unified by shared interests, education, and communication specifics (Solodub & Albrecht, 2002). While communication serves as the fundamental function of language, its manifestation can assume more specialized forms: verbal

communication involving information exchange or dialogue, the delivery of messages in oral or written formats, and the emotional or aesthetic impact on listeners or readers during information transmission (Ismajli & Krasniqi, 2022; Matabane & Machaba, 2023; Tamba & Iancu, 2023). These varied forms of speech activity delineate two functional styles in modern Russian literary language: colloquial and bookish.

The distinction in stylistic affiliation and expressive nuances among phraseological units arises from the unique linguistic tools and techniques embedded within each language style. Speakers draw from the reservoir of national linguistic resources to articulate specific content, thereby attributing certain phraseological units with greater prominence within distinct stylistic domains. Examining Russian phraseological material incorporating numerical components substantiates Molotkov's (1977) assertion that "phraseological units primarily stem from colloquial speech". Indeed, within the studied corpus, colloquial phraseological units featuring numerical elements overwhelmingly dominate: from idiomatic expressions like "the first person you meet" denoting any individual, to phrases such as "from the first nail" signifying the inception of something, or idioms like "at least with one little eye" conveying a fleeting or cursory glance. These examples underscore the prevalence of conversational phraseological units within the material under scrutiny, underscoring their significance within colloquial discourse (Hockett, 1978).

Conclusion. In summation, idioms are far more than mere linguistic curiosities or stylistic embellishments; they are, in essence, vital and indispensable components of language that serve as profound reflections of the multifaceted human experience. They offer a unique and invaluable glimpse into the intricate tapestry of values, deeply held beliefs, and the rich, often complex, history of a culture, thereby rendering communication not only more colorful and engaging but also significantly more meaningful and resonant. While the inherent complexities of idioms may indeed present notable challenges, particularly for those engaged in the often-arduous process of language learning, the dedicated effort required to fully understand and effectively utilize these linguistic treasures is, without a doubt, a worthwhile investment. This is because mastering idioms unlocks a significantly deeper and more nuanced appreciation for the inherent richness and remarkable diversity that characterizes human expression across cultures and languages.

Moreover, the study of phraseological units, including idioms, proverbs, and fixed expressions, allows us to understand how language shapes our perceptions of relationships, such as friendship, and how these perceptions are manifested differently across linguistic landscapes, as evidenced by the comparison between English and Uzbek. The exploration of stylistic characteristics within these units, particularly those infused with numeric components, further enriches our understanding of the intricate interplay between language, culture, and cognition.

Therefore, the next time you encounter an unfamiliar idiom, I encourage you to pause and take a moment to meticulously unravel its underlying meaning, to truly savor the cultural wisdom that it encapsulates, and to consider the historical context from which it emerged. In doing so, you might very well discover that it offers an entirely new and potentially transformative perspective, not only on the nuances of language itself but also on the very essence of life and the myriad ways in which we, as humans, make sense of the world around us. The journey into the world of idioms is a journey into the heart of human culture and understanding, a journey that promises to enrich our lives in countless ways.

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