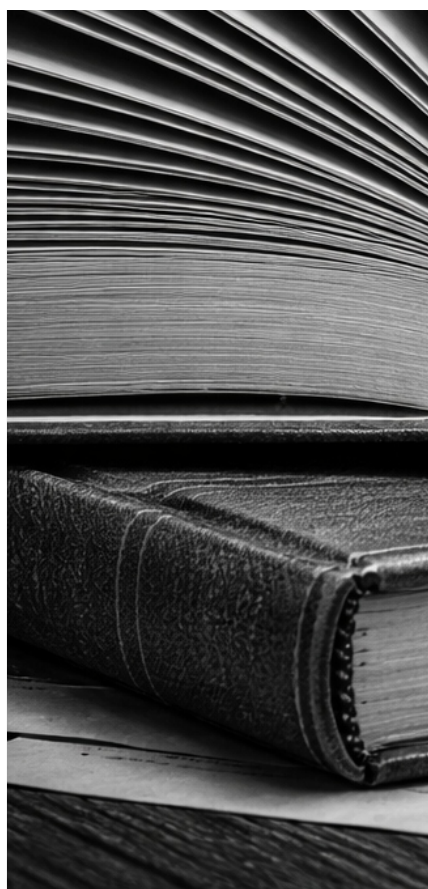




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is born in language, of language,
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– GASTON BACHELARD



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Auditory Phraseological Units in English and Uzbek: Structural Models, Equivalence, and Cultural Asymmetry

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Annotation *This article examines auditory phraseological units in English and Uzbek with attention to structural models, degrees of equivalence, and culturally conditioned asymmetry. The material was selected from A. V. Kunin's English-Russian phraseological dictionary and Sh. Rahmatullayev's dictionary of Uzbek phraseology. The analyzed corpus contains 98 English and 156 Uzbek units associated with hearing, listening, the ear, and the reception of verbal information. Contrastive, componential, structural-semantic, pragmatic, and statistical methods were applied. The study distinguishes close structural-semantic equivalents, functional equivalents with different imagery, partial correspondences, and units without a regular counterpart. English auditory phraseology is represented by nine recurrent structural models, whereas Uzbek material is concentrated in six models, particularly noun-plus-verb constructions. Symmetric units constitute 69 of the 98 English items and 129 of the 156 Uzbek items. The findings demonstrate that phraseological equivalence depends not only on denotative meaning but also on internal image, communicative intention, grammatical form, stylistic coloring, and cultural knowledge.*

Keywords *Auditory phraseology, equivalence, somatic component, symmetry, asymmetry, English and Uzbek*

Ingliz va o'zbek tillarida eshitish frazeologizmlari: struktur modellar, ekvivalentlik va madaniy asimmetriya

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Annotatsiya *Mazkur maqolada ingliz va o'zbek tillaridagi eshitish frazeologik birliklari struktur modellar, ekvivalentlik darajalari va madaniy jihatdan shartlangan asimmetriya nuqtayi nazaridan tahlil qilinadi. Material A.V. Kuninning inglizcha-ruscha frazeologik lug'ati hamda Sh. Rahmatullayevning o'zbek tili frazeologik lug'atidan tanlandi. Korpus eshitish, tinglash, quloq va verbal axborotni qabul qilish bilan bog'liq 98 ta inglizcha hamda 156 ta o'zbekcha birlikni qamrab oladi. Chog'ishtirma, komponent, struktur-semantik, pragmatik va statistik usullardan foydalanildi. Tadqiqotda yaqin struktur-semantik muqobillar, obrazlari farqli funksional ekvivalentlar, qisman mos birliklar va muntazam muqobili mavjud bo'lmagan iboralar ajratildi. Inglizcha materialda to'qqizta, o'zbekcha materialda esa oltita takrorlanuvchi struktur model aniqlandi; o'zbek tilida ot va fe'l komponentli qurilmalar yetakchilik qiladi. Ingliz tilidagi 98 birlikdan 69 tasi, o'zbek tilidagi 156 birlikdan 129 tasi simmetrik guruhga kiritildi. Natijalar frazeologik ekvivalentlik*

denotativ ma'nodan tashqari ichki obraz, kommunikativ maqsad, grammatik shakl, uslubiy bo'yoq va madaniy bilimga ham bog'liqligini ko'rsatadi.

Kalit so'zlar *Eshitish frazeologiyasi, ekvivalentlik, somatik komponent, simmetriya, asimetriya, ingliz va o'zbek tillari*

Взаимодействие гиперболы с другими стилистическими приемами в переводе

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Аннотация *В статье анализируются фразеологические единицы слухового восприятия английского и узбекского языков с точки зрения структурных моделей, степеней эквивалентности и культурно обусловленной асимметрии. Материал отобран из англо-русского фразеологического словаря А. В. Кунина и фразеологического словаря узбекского языка Ш. Рахматуллаева. Корпус включает 98 английских и 156 узбекских единиц, связанных со слухом, слушанием, компонентом «ухо» и получением речевой информации. Применены сопоставительный, компонентный, структурно-семантический, прагматический и статистический методы. Выделяются близкие структурно-семантические эквиваленты, функциональные соответствия с различной образностью, частичные соответствия и единицы без регулярного эквивалента. В английском материале установлено девять повторяющихся структурных моделей, в узбекском – шесть, причём особенно продуктивны конструкции «существительное + глагол». К симметричным отнесены 69 из 98 английских и 129 из 156 узбекских единиц. Результаты показывают, что фразеологическая эквивалентность определяется не только денотативным значением, но и внутренним образом, коммуникативной установкой, грамматической формой, стилистической окраской и культурным знанием.*

Ключевые слова *Фразеология слухового восприятия, эквивалентность, соматический компонент, симметрия, асимметрия, английский и узбекский языки*

Introduction

Phraseological units preserve collective linguistic experience in a form that is simultaneously stable and expressive. Their meanings are not normally reducible to the sum of their components, because the literal image, historical usage, pragmatic function, and evaluative coloring interact within one conventional sign. Auditory phraseology is particularly revealing in cross-linguistic

comparison. Expressions built around hearing, listening, the ear, silence, and verbal reception connect a universal sensory capacity with culturally specific communicative norms.

English and Uzbek possess numerous expressions that describe attentive or inattentive listening, the spread of information, disbelief, silence, obedience, criticism, and the refusal to respond. Some units have close equivalents, while others use different images

to achieve a similar communicative effect. A literal comparison is therefore insufficient. The same denotative situation may be encoded through a pin, grass, a fly, water, a bird, the ear, or a culturally marked animal image. The concepts of symmetry and asymmetry allow these correspondences to be classified systematically.

The aim of this article is to identify the structural-semantic models of auditory phraseological units in English and Uzbek, determine the main degrees of equivalence, and explain the role of cultural imagery and grammatical structure in the formation of asymmetry. The analysis also addresses lexicographic representation, contextual transformation, and the quantitative distribution of symmetric and asymmetric items.

Theoretical Basis: Phraseological Meaning and Equivalence

Phraseological meaning combines nomination with evaluation and imagery. Cognitive approaches to metaphor show that bodily domains regularly structure abstract meanings (Lakoff & Johnson, 2004; Sweetser, 1990). The ear and the act of hearing can therefore represent attention, obedience, information, understanding, or social responsiveness. Metonymy also plays an important role: the organ stands for the capacity, and the sensory act stands for the communicative result.

For the purposes of this study, phraseological symmetry is not treated as formal identity. It is a relationship in which two units preserve the same invariant communicative meaning and can perform comparable pragmatic functions. Asymmetry appears when the internal image differs substantially, when an evaluative or stylistic component is not reproduced, when grammatical behavior is dissimilar, or when no stable phraseological equivalent exists. This approach is consistent with the view that national phraseological systems encode cultural experience and therefore rarely

coincide at every level (Rahmatullayev, 1978; Yoldoshev & Rashidova, 2016).

Four degrees of correspondence are distinguished. The first is close structural-semantic equivalence, where the sensory component, image, and function largely coincide. The second is functional equivalence, where different images express the same situation. The third is partial equivalence, where only the central pragmatic meaning is shared and additional connotations differ. The fourth is zero or highly distant equivalence, which requires descriptive translation, contextual substitution, or explanation.

Material and Method

The English material was selected from A. V. Kunin's English-Russian phraseological dictionary, which contains approximately 20,000 entries in the dissertation's source base. The Uzbek material was selected from Sh. Rahmatullayev's O'zbek tilining frazeologik lug'ati, containing approximately 10,000 units. The auditory sample includes expressions with the components hear, listen, ear, deaf, silence and their semantic associates, as well as Uzbek units built around *eshitmoq*, *tinglamoq*, *quloq*, and related meanings.

The sample was analyzed by contrastive, componential, structural-semantic, pragmatic, and statistical methods. Each unit was examined for its literal image, invariant phraseological meaning, evaluative component, grammatical model, stylistic function, and possible equivalent. The classification recognizes that a phrase may change its position on the symmetry-asymmetry scale in a particular context. A dictionary equivalent is therefore treated as a hypothesis that must be checked against actual semantic and pragmatic behavior.

The Auditory Semantic Core and the Ear Component

The invariant center of the field is formed by the concepts HEARING and ATTENTIVE LISTENING. In English, hear generally profiles the reception of sound or information, while listen profiles deliberate attention. Uzbek

eshitmoq and tinglamoq show a comparable opposition, and quloq solmoq adds a somatic image that can mean both listening and accepting advice. This central symmetry provides the basis for more complex phraseological meanings.

The ear component is highly productive because it links physical capacity with communicative behavior. English give one's ear to and Uzbek quloq bermoq conceptualize attention as making the organ available to another person. Listen with half an ear and yarim qulog'i bilan eshitmoq describe incomplete attention through a divided body image. The pattern in one ear and out the other has a close Uzbek counterpart, bir qulog'idan kirib, ikkinchisidan chiqmoq, and represents failure to retain information as movement through a container or channel.

Other ear expressions encode ability or inability. Uzbek qulog'i o'tkir describes acute hearing and may extend to alertness, whereas qulog'i og'ir indicates reduced hearing and can also suggest difficulty in receiving speech. English turn a deaf ear does not primarily denote physiological deafness; it profiles deliberate refusal to respond. A translation based only on the word deaf would therefore miss the volitional and evaluative component. The relevant Uzbek equivalent is contextual and may be expressed by quloq solmaslik, eshitmaganga olmoq, or another construction depending on the communicative situation.

Degrees of Phraseological Equivalence

Close structural-semantic equivalence is found where both languages preserve the sensory organ and a similar grammatical relation. Listen with half an ear - yarim qulog'i bilan eshitmoq and give one's ear to - quloq bermoq belong to this group. The correspondence is not mathematically exact, but the image, semantic focus, and pragmatic use are sufficiently close to support regular substitution.

Functional equivalence with different imagery is represented by expressions of complete silence. English hear a pin drop

describes a situation in which even a very small sound would be audible. Uzbek pashsha uchgani bilinadi uses the imperceptible flight of a fly, while suv quygandek jimjit constructs silence through the image of water poured over a place. The images are not symmetric, but the communicative result is equivalent: an exceptionally quiet environment. Translation should therefore preserve the function rather than the material object of the source image.

Partial equivalence occurs when the common meaning is accompanied by different pragmatic implications. English a little bird told me marks an intentionally concealed or playful source of information. The Uzbek expression teshik quloq eshitadi emphasizes that information spreads and will eventually be heard. Both relate to an unspecified channel of information, but the English unit foregrounds the speaker's source, whereas the Uzbek unit foregrounds the inevitability of circulation. They can correspond only in selected contexts.

Highly asymmetric units are anchored in cultural imagery or proverbial knowledge. Uzbek eshakning qulog'iga tanbur chertmoq presents useless explanation through the culturally meaningful contrast between refined music and an unreceptive animal. Bo'ri qulog'i ovda bo'ladi characterizes constant alertness through the wolf's orientation toward prey. Direct English phraseological equivalents are not stable; descriptive or functional translation is required. Conversely, English deafening silence combines auditory intensity with absence of sound and often requires contextual re-creation rather than word-for-word transfer.

Structural Models in English and Uzbek

The formal comparison reveals greater diversity of recurrent models in the English material. Nine patterns were identified, including noun-plus-noun structures; verb-plus-preposition-plus-noun constructions; combinations containing pronouns; and extended verb phrases with adjective or prepositional components. These models reflect the analytic character of English and the

productivity of prepositional and phrasal-verb constructions.

The Uzbek material is concentrated in six principal models. The most productive are noun plus verb, as in *quloq solmoq* and *gap eshitmoq*; noun plus adjective plus verb; noun plus noun plus verb; and constructions containing participial forms. The agglutinative morphology of Uzbek permits case, possessive, tense, person, and participial meanings to be expressed within a compact phraseological template. Thus, fewer abstract models do not imply lower phraseological richness. They indicate a different distribution of grammatical information.

The contrast between English SVO and Uzbek SOV order contributes to the preferred arrangement of verbal components, but word order alone does not explain the data. Phraseological conventionalization, valency, possessive marking, and the semantic prominence of the somatic noun also shape the patterns. English frequently places the verbal operator before a prepositional complement, whereas Uzbek often presents the nominal component before the verb and marks its syntactic relation morphologically.

Lexicographic Form and Contextual Variation

A practical difficulty concerns the citation form of verbal phraseological units. In the Uzbek dictionary, an expression such as *quloq eshitmagan* may appear in a finite form resembling the past tense. In actual discourse, however, verbal idioms can occur in different tense, person, voice, and mood forms. For comparative and bilingual lexicography, it is more consistent to provide an infinitival or grammatically neutral form and then illustrate its regular variants.

Context also determines whether a unit realizes a symmetric or asymmetric meaning. *Gap eshitmoq* can denote receiving words, but in many contexts it means being criticized or scolded. *Qulog'iga yetmoq* refers literally to information reaching the ear, yet pragmatically it means that news has become known to

someone. Such extensions are not accidental additions; they are conventional developments from the sensory image to social communication.

Phraseological units may undergo creative structural-semantic transformation through component substitution, expansion, or interaction with a free word combination. They may also undergo semantic transformation while preserving their outward form. The internal image can be reactivated for irony, wordplay, antithesis, or intensified evaluation. English *turn a deaf ear* can be opposed to active listening, while Uzbek *eshitib qolmoq* and *eshitmay qolmoq* may be placed in contrast to strengthen the pragmatic effect. These transformations demonstrate that phraseological stability coexists with contextual flexibility.

Quantitative Results

The English dictionary base yielded 98 auditory phraseological units, or approximately 0.49 percent of the 20,000-entry source. Sixty-nine units were classified as symmetric and twenty-nine as asymmetric, corresponding to 70.4 and 29.6 percent of the auditory sample. The Uzbek dictionary base yielded 156 units, or approximately 1.56 percent of the 10,000-entry source. Of these, 129 were symmetric and 27 asymmetric, corresponding to 82.7 and 17.3 percent.

Discussion and Translation Implications

The quantitative difference shows that auditory phraseology occupies a more visible share of the Uzbek dictionary sample. This result should not be interpreted as a simple measure of lexical richness. Dictionary size, selection principles, headword organization, and the treatment of variants influence the totals. The more significant typological finding is that Uzbek combines a larger auditory sample and a higher proportion of symmetric units with a smaller number of abstract structural models.

Phraseological translation must preserve a hierarchy of features. The first priority is the communicative function: silence, attention,

refusal, rumor, disbelief, criticism, or alertness. The second is evaluative and stylistic effect. The third is internal imagery, which should be retained when it is comprehensible and culturally functional in the target language. Literal transfer is justified only when these levels remain compatible. Otherwise, a functional idiom or descriptive construction is preferable.

The analysis also shows that somatic similarity does not guarantee semantic equivalence. English and Uzbek may both contain an ear component, but one unit can describe physiological ability while the other expresses social obedience, attention, or intentional disregard. Conversely, different images can be functionally equivalent, as in the expressions for complete silence. Reliable comparison therefore requires the combined analysis of image, invariant meaning, grammatical form, pragmatic intention, and discourse context.

Conclusion

Auditory phraseological units in English and Uzbek form structured systems around the invariant concepts of hearing, attentive listening, verbal reception, and communicative response. Symmetry is strongest in expressions that preserve a common somatic image and pragmatic function. Asymmetry increases when the languages use different cultural images, distribute meanings across different grammatical constructions, or attach distinct evaluative and stylistic components.

The identification of nine English and six Uzbek structural models, together with the quantitative distribution of symmetric and asymmetric units, demonstrates the value of integrating structural, semantic, pragmatic, and statistical analysis. The results can support bilingual phraseography, translation practice, comparative linguistics, and the teaching of phraseological competence. Most importantly, they show that equivalence is a graded relation rather than a binary match between dictionary forms.

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