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eoconf.com - from 2024



INTERNATIONAL CONFERENCE ON MULTIDISCIPLINARY STUDIES AND EDUCATION: a collection scientific works of the International scientific conference – London, England, 2026. Issue 5

Languages of publication: Uzbek, English, Russian, German, Italian, Spanish

The collection consists of scientific research of scientists, graduate students and students who took part in the International Scientific online conference «**INTERNATIONAL CONFERENCE ON MULTIDISCIPLINARY STUDIES AND EDUCATION**». Which took place in London 2026.

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COMPARING ESSENTIAL ROOTS OF PHRASEOLOGICAL UNITS.

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Annotation: This article discusses phraseological units, which are the object of research of the Department of Phraseology, which is developing as a relatively new branch of linguistics and has a number of urgent problems that are currently awaiting solution. The author attempted to conduct a comparative study of the historical origin of phraseological units in the past and their current use on the basis of the English and Uzbek languages.

Keywords: Phraseological units, idiomatic units, expressions, linguocultural, anthropocentrism, research, dictionary, context, equivalent, English phraseological units, idioms.

It is a fact that as nations and states are formed over a certain period of time, the language belonging to this nation and state is also refined, acquired a new significance, and developed. Like any unit in the structure of the language, phraseological units have their own history of origin, and by deeply understanding it, we can have the opportunity to correctly use the selected phraseological unit in speech by drawing a comprehensive conclusion about the state and reason for the use of this unit.

Also, while analyzing the origin of phraseological units, it is not difficult to understand that sparks of anthropocentric views, which are in the spotlight in all spheres of society, and in particular, have become a topical topic of the Department of Phraseology, which has become a new branch of modern Linguistics today, existed in the past. It is likely that such views arose on the basis of the fact that all actions are carried out by the human factor and at the same time, for its own convenience and the creation of new opportunities. It is worth noting here that over time, that is, due to changes in the system and social life, people's views, the phraseological unit itself, along with the concept it represents, has become obsolete and historicized. As we dwell on the historical formation of phraseological units and the acquisition of meaning, it is appropriate to clarify this issue directly on the basis of a comparative analysis of English and Uzbek phraseological units. These analyses were conducted on the basis of phraseological units in a broad sense, described by linguists L.P. Smith, V.P. Zhukov, V.N. Teliya, N.M. Shansky, etc. In order to understand phraseological units in a broad sense a little deeper, it is enough to recall Sh. Rahmatullayev's statement that "Vocabulary wealth consists





of words and expressions built on the basis of these words.” Based on this idea, phraseological units can be a key helper in increasing vocabulary wealth, while simultaneously learning new words and practicing their use in new contexts. Let’s get acquainted with the history of a number of very interesting English phraseological units: One of them is the phrase "to make a bee line for" - the shortest distance between two places, which is familiar to all of us today under the name of the very famous company "Bee line". In the past, it was thought that bees only think about their work and return to their hive by one route. But it was mistaken that "bees are single minded in their work". The truth is that they move together in swarms, their colonies are ruled by a single queen bee, and each one follows the path taken by the other.²⁹ The context of the speech in which the above phrase is used is "You can make a bee-line for the South of France, or slip into the Low Countries within minutes" (Sally Line brochure, 1991.) - It is unlikely that the chosen method will correspond to the meaning of "the shortest, most effective and, most importantly, the most economical method in terms of time.

Continuing the study of the history of phraseological units in the "narrow sense", which are partly close to stable compounds in Uzbek linguistics, we may come across another very interesting FB: "Black sheep in the family" literally - "Oiladagi qora qoy" (the Uzbek equivalent of the expression is kurum in rice or a tasteless calf in a herd). The history of this expression is described in a wonderful way. It is known from history that in England sheep were considered very valuable for their wool and skin, because expensive clothes were made by tanning their skin. Therefore, shepherds did not like "black sheep" because they were "not liked by the market". Thus, the expression "black sheep" began to function as a negative expression. In a ballad written in 1550, it was sung that "Black sheep are wild creatures", and in 1598, Thomas Bastard accused the poor "black sheep" of savagery. In 1892, Rudyard Kipling, who was not on the side of the above-mentioned masses, in his work "Gentlemen Rankers" not only sang about "black sheep", but also sang the cries of the "common people" in the language of sheep.

When it comes to the color “black” within the framework of the phraseological unit of language, we can witness the existence of fundamentally different views in the West and the East: in Western countries, based on religious views, “black” is used in relation to the devil, hell, and all negative events and material things. In the East during the period of the Turkish Khaganate, “black” was considered a symbol of greatness, power, and even now “black” is used in Turkish instead of the word “great”. Also, “black ram” is highly valued among Turkic peoples as a source of strength. For example: “Black ram grew up eating pilaf from its fat...” is synonymous with the adjective “strong” in Uzbeks. The above idea can be somewhat revived with the Uzbek proverb "A white sheep is one for a butcher, a black sheep is one." Currently, the negative characteristics of

²⁹ Dictionary of Idioms and Their Origins, Linda and Roger Flavell, London 1994, page 28.





"black" are expressed in the form of "black market", "black labor", "black worker". It has also migrated to the Uzbek language through intercultural contacts and is widely used to express illegal actions and low status. Another noteworthy historical phraseological unit, "blue blooded", is "blue-blooded". If we look at its origin, this expression came directly from the Spanish language and expressed a concept synonymous with "born in a noble family, noble class", and the phraseological unit "born with a silver spoon in one's mouth", which also appeared in England and is still in use today. There is information that the Spanish nobility had blue blood vessels that were visible through their beautiful white skin.³⁰

Blue stocking an erudite woman - literally translated as "blue stocking"³¹ which means an educated woman, comes from the name of a society organized by intellectual women and men in Venice in 1400. It is known that in Italy, tight tights were a symbol of culture and upbringing, nobility. This movement was successfully organized in Paris and London to promote women's education. This expression is still sometimes used today as a mockery of men." Bluestocking is now a man's term of abuse when faced with the ugly possibility that a woman may be cleverer than he is "Blue-eyed boy – "blue-eyed" is a symbol of "innocence, innocence" while Blue-eyed girl is a symbol of beauty. In Uzbek views, blue – "blue eyes" have become a stereotype, sometimes loaded with the meanings of foreignness, sometimes with the meanings of deceit. Example: Rating standards differ from manager to manager in a single company. There is also the "blue eyed" syndrome. If a manager likes you, you are well paid. All phraseological units have their own peculiar point in semantic-structural and pragmatic meaning. Among them the idiomatic expression "Top banana" means "the most important and first-rate person in a certain activity". This term (idiom) was a special word used for theater performances. Some idiomatic expressions have also been given abbreviations because they were very popular in their time. One such abbreviation is AWOL (acronym for Absent without leave). When compared with the Uzbek language, this expression can be synonymous with the modern expression "Quyoni bo'lish" or "Quyoni rasmini chizish",³² but the equivalent in the Uzbek language is somewhat more modern, and the English version appeared during the American Civil War and the First World War.

In conclusion, it should be noted that phraseological units are also a reflection of the linguacultural characteristics of this language in harmony with the spirit of the era. Also, phraseological units do not convey the message itself in the form of information, but give them an expression of speech coloring. It also

³⁰ Dictionary of Idioms and Their Origins, Linda and Roger Flavell, London 1994. page 35.

³¹ Cambridge Dictionary.org. English UK. 22. April, 2026.

³² <https://uzbaza.uz>





conveys the meaning to the reader, which in turn increases the effectiveness of the speech, thereby increasing the possibility and speed of achieving the intended goal. The speaker is tasked with directing the phraseological unit to the right listener or reader at the right time, and achieving this requires a special skill.

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