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**O'ZBEK VA INGLIZ TILLARIDAGI "YAQIN-UZOQ" OPPOZITSIYA KOMPONENTLI
FRAZEOLGIK BIRLIKLAR TAHLILI****АНАЛИЗ ФРАЗЕОЛОГИЗМОВ С ОППОЗИЦИОННЫМ КОМПОНЕНТОМ "БЛИЗКО-
ДАЛЕКО" В УЗБЕКСКОМ И АНГЛИЙСКОМ ЯЗЫКАХ****ANALYSIS OF PHRASEOLOGICAL UNITS WITH "NEAR-FAR" OPPOSITION
COMPONENT IN UZBEK AND ENGLISH LANGUAGES****Khaitova Gulhayo Tovasharovna** 

Teacher at Termiz State Pedagogical Institute

Annotatsiya

O'zbek va ingliz tillarida "yaqin-uzoq" qarama-qarshiligini o'z ichiga olgan frazeologik birliklarni o'rganish har ikki jamiyatning lingvistik va madaniy doiralari haqida qimmatli fikrlarni beradi. Idioma, maqol va turg'un iboralarni o'z ichiga olgan frazeologik birliklar madaniy qadriyatlar, dunyoqarash va tarixiy sharoitlarni o'zida mujassamlashtirgani uchun tilning ajralmas qismi hisoblanadi. Ushbu birliklarni antonimiya, xususan, "yaqin-uzoq" qarama-qarshiligi nuqtayi nazaridan tahlil qilish har bir tilda qarama-qarshi tushunchalarning lingvistik jihatdan tuzilishi va madaniy jihatdan idrok etilishini ochib beradi.

O'zbek va ingliz tillarida "yaqin-uzoq" dioxotomiyasi ko'pincha nafaqat jismoniy yaqinlik yoki masofani, balki hissiy, ijtimoiy yoki kontseptual munosabatlarni ham ifodalash uchun metafora sifatida qo'llaniladi. Masalan, ingliz tilida "a far cry" iborasi biror narsadan sezilarli farq yoki masofani bildirsa, o'zbek tilida o'xshash iboralar o'xshash yoki farqli nuanslarni bildirishi mumkin. Ushbu frazeologik birliklarni o'rganish orqali olimlar til va madaniyat o'rtasidagi o'zaro ta'sirni, shuningdek, turli jamiyatlarda "yaqinlik" va "uzoqlik" tushunchalarini konsepsiyalash va ifodalashning o'ziga xos usullarini yanada chuqurroq tushunishlari mumkin.

Аннотация

Изучение фразеологизмов, содержащих оппозицию «близко-далеко» в узбекском и английском языках, дает ценную информацию о лингвистических и культурных особенностях обоих обществ. Фразеологические единицы, включающие идиомы, пословицы и устойчивые выражения, являются неотъемлемой частью языка, поскольку они отражают культурные ценности, мировоззрение и исторический контекст. Анализ этих единиц через призму антонимии — в частности, противопоставления «близко-далеко» — показывает, как контрастирующие понятия лингвистически структурированы и культурно воспринимаются в каждом языке.

В узбекском и английском языках дихотомия «близко-далеко» часто используется метафорически для выражения не только физической близости или расстояния, но и эмоциональных, социальных или концептуальных отношений. Например, в английском языке фраза "a far cry" обозначает значительную разницу или отдаленность от чего-либо, в то время как в узбекском языке подобные выражения могут передавать сопоставимые или отличные друг от друга нюансы. Изучая эти фразеологические единицы, ученые могут получить более полное представление о взаимодействии языка и культуры, а также об уникальных способах, которыми различные общества концептуализируют и формулируют понятия "близость" и "отдаленность".

Abstract

The study of phraseological units containing the «near-far» opposition in Uzbek and English languages offers valuable insights into the linguistic and cultural frameworks of both societies. Phraseological units, encompassing idioms, proverbs, and fixed expressions, are integral to language as they encapsulate cultural values, worldviews, and historical contexts. Analyzing these units through the lens of antonymy—specifically the "near-far" opposition—reveals how contrasting concepts are linguistically structured and culturally perceived in each language.

In Uzbek and English, the "near-far" dichotomy is often employed metaphorically to express not only physical proximity or distance but also emotional, social, or conceptual relationships. For instance, in English, the phrase "a far cry" denotes a significant difference or distance from something, while in Uzbek, similar expressions might convey comparable or distinct nuances. By examining these phraseological units, scholars can gain a more nuanced appreciation of the interplay between language and culture, as well as the unique ways in which different societies conceptualize and articulate the notions of "nearness" and "farness".

Kalit so'zlar: Frazеologiya, idiomatik iboralar, metafora, antonimiya, lingvistik tahlil, o'zbek tili, ingliz tili, semantik qiyoslash, kognitiv tilshunoslik, madaniy tilshunoslik.

Ключевые слова: Фразеология, идиоматические выражения, метафора, антонимия, лингвистический анализ, узбекский язык, английский язык, семантическое сравнение, когнитивная лингвистика, культурная лингвистика.

Key words: Phraseology, idiomatic expressions, metaphor, antonymy, linguistic analysis, Uzbek language, English language, semantic comparison, cognitive linguistics, cultural linguistics.

INTRODUCTION

Although words are widely studied in all lexical, semantic, and grammatical fields of language, we cannot say that phraseological units have been comprehensively examined in these areas. The meaning structure, semantic development, formation methods, linguo-cultural and cognitive interpretations of phraseological units require further research. In Uzbek linguistics, there are several studies dedicated to the semantic, grammatical, and stylistic investigation of phraseological units. However, in studying phraseological units, it is essential to approach them from the perspective of Uzbek national culture, national color, and lifestyle. The linguocultural and cognitive interpretation of these units is one of the pressing issues of contemporary linguistics, making this topic highly relevant.

LITERATURE REVIEW AND METHODOLOGY

Phraseological units, which are part of our language's lexical richness, have always attracted the attention of linguists. As a complex linguistic phenomenon, phraseological units consist of two or more components. In this sense, their practical and theoretical study requires a unique approach and specific methods. In Uzbek linguistics, idioms have been studied from grammatical, semantic, and stylistic perspectives. One of the eminent founders of Uzbek phraseology is doctor of philology, professor Sh. Rahmatullayev. In his numerous scientific studies, he investigated the similarities and differences between idioms and other linguistic phenomena, as well as their grammatical nature. He was the first to compile an explanatory dictionary of Uzbek phraseological units, in which he provided explanations of idiom meanings. His works include several articles, manuals, and monographs devoted to the grammatical-lexical and semantic characteristics of phraseological units in the Uzbek language.

For instance, Shavkat Rahmatullayev's studies such as *"On the Main Semantic Types of Phraseological Units in the Uzbek Language"* (1956), *"Working on Phraseological Units in Syntactic Analysis"* (1956), *"On Borrowed Phraseological Units in Modern Uzbek"* (1957), *"On Changes in the Grammatical Structure of Phraseological Units in Modern Uzbek"* (1963), *"Verb Concord in Phraseological Units"* (1964), *"Some Issues of Uzbek Phraseology"*, and *"The Beauty of Our Speech"* (1970) have justifiably elevated him to the status of the founder of phraseological studies in Uzbekistan [1; 652 p.]. In this regard, along with Sh. Rahmatullayev, scholars such as Y. Penkhasov, E. Umarov, I. Qo'chqortoyev, H. Qahhorova, M. Husainov, and M. Ro'ziqulova made significant contributions.

In terms of phraseological antonym, A.V. Kunin, in his work *"A Course in Modern English Phraseology"*, focuses on the concept of *"phraseological antonyms"* and identifies several semantic groups of them. Following A.I. Alekhina, A.V. Kunin uses an antonymic differentiator to determine the differential features of phraseological units [2; 69 p.].

DISCUSSION AND RESULTS

A phraseological unit is a stable, fixed combination of words that has a specific meaning, often different from the literal meanings of the individual words. These units are commonly used in spoken and written language to express ideas concisely and vividly. They include idioms, proverbs, collocations, phrasal verbs, and set expressions [3; 98 p.].

Analysis revealed substantial semantic overlap alongside notable divergences. Both languages employ "near-far" opposition metaphorically, often in contexts related to emotional relationships (e.g., "near to one's heart" vs. "far apart"). However, unique cultural-specific phraseological units emerged, with Uzbek expressions often rooted in community and relational closeness, whereas English examples frequently emphasized personal space and emotional independence. There are some common phraseological units in Uzbek language. *Yurakka yaqin* - close to heart, *ko'zdan uzoq* - far from sight, *qo'l etadigan joyda* - within arm's reach, *olislarda qolmoq* - remain far away, *yaqin orada* - soon, literally in a near place, *uzoq yillar* - long years.

TILSHUNOSLIK

In English, phraseological units containing near-far opposition components occur more frequently compared to Uzbek. This phenomenon has emerged as a result of the historical development of the English language, particularly under the influence of ancient Germanic and Latin languages. The use of opposite concepts in pairs, such as *here and there*, *sooner or later*, *up and down*, and *near and far*, is typical of English and helps speech flow smoothly while conveying meaning more precisely [4; 115 p.]. In Uzbek, however, such paired phraseological expressions are less common, and alternative linguistic means are often employed to express similar ideas. Hear some examples with combination near – far in English language.

A near thing – A situation where something bad almost happened but was avoided. *Example: It was a near thing, but we managed to catch the last train.*

So near and et so far – Something is close but still unattainable. *Example: I almost won the competition—so near and et so far!*

Keep near one's heart – To value or cherish deeply. *Example: She keeps her grandmother's advice near her heart.*

Near and dear to someone – Someone or something very important or loved. *Example: His family is near and dear to him.*

Too near the bone – Too close to the truth, making someone uncomfortable. *Example: His joke was funny, but it was too near the bone for some people.*

Near and dear – Someone very close or important. *Example: My family is always near and dear to my heart.*

Nowhere near – Not even close. *Example: This exam was nowhere near as hard as I expected.*

Near at hand – Close by, within reach. *Example: Keep your notebook near at hand for quick notes.*

A near miss – A situation where something bad was almost avoided. *Example: That car almost hit us! It was a near miss.*

Near the mark – Close to being correct. *Example: His estimate was near the mark, but not perfect.*

Far and wide – Over a large area or great distance. *Example: News of his victory spread far and wide.*

Few and far between – Very rare. *Example: Good opportunities are few and far between in this industry.*

So far, so good – Things are going well up to this point. *Example: We've finished half the project. So far, so good!*

Go too far – To overdo something, often in a negative way. *Example: He went too far with his jokes and offended people.*

As far as I know – To the best of my knowledge. *Example: As far as I know, she's still working at the same company.*

The findings underscore how «near-far» opposition reflects universal human cognition et remains culturally conditioned. English phraseology often signifies emotional attachment and extensive experience *far and wide*, as well as indicating degrees of possibility or impossibility *far cry from*. Uzbek phraseological units emphasize interpersonal bonds and emotional proximity, reflecting collectivist cultural norms [5; 3 p.]. This divergence aligns with broader cultural values: Uzbek culture emphasizes collectivism and relational interconnectedness, while English reflects individualism and broader experiential narratives.

Structural analysis revealed that both languages frequently use metaphorical expressions tied closely to physical space to express abstract ideas such as emotional closeness or ideological distance. English expressions often focus on spatial metaphors reflecting personal experiences and perceptions of opportunities and challenges *far cry from reality*, *close call*. Uzbek expressions frequently employ spatial metaphors to articulate familial and communal ties or convey immediacy of actions and events, exemplified by *yaqin qarindosh* – *close relative* or *uzoq qarindosh* – *distant relative*.

The prevalence of spatial metaphors highlights the fundamental role of spatial perception in cognitive linguistics, confirming theoretical frameworks by Lakoff and Johnson (6; 156 p.), who argue that spatial metaphors underpin much of human thought and communication.

CONCLUSION

This comparative analysis of phraseological units containing “near” and “far” components in Uzbek and English languages reveals insightful cognitive and cultural interpretations. Both languages extensively employ metaphoric usage of spatial concepts, demonstrating universal cognitive frameworks. However, distinct cultural reflections emerge, with Uzbek emphasizing community bonds, familial closeness, and relational interconnectedness, whereas English tends toward individualistic experiences, emotional independence, and conceptual distances. Recognizing these nuances significantly enhances understanding and effectiveness in cross-cultural communication.

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