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LINGUOCULTURAL IMPORTANCE OF PHRASEOLOGICAL UNITS IN UZBEK AND ENGLISH THAT REPRESENT THE IDEAS OF TIME AND SPACE

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Abstract

This article explores the comparative linguocultural characteristics of phraseological units (PUs) that embody the fundamental categories of Time and Space in English and Uzbek. By examining the metaphorical and metonymic foundations of these idioms, the study highlights how historical, geographical, and social factors shape the linguistic worldview of each culture. The research identifies both universal cognitive patterns and language-specific nuances that reflect the unique cultural code of English and Uzbek speakers.

Keywords: Phraseology, linguoculturology, concept, time, space, English, Uzbek, comparative Linguistics.

Introduction

Time and space are the primary coordinates of human existence. In linguistics, these concepts are not merely physical dimensions but are perceived through the prism of culture. Phraseological units are particularly rich in cultural memory, acting as vessels for a nation's history and values. While English and Uzbek belong to different language families (Germanic and Turkic, respectively), they both utilize idiomatic expressions to navigate the complexities of chronology and

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topography. This study aims to analyze how these two cultures linguistically domesticate the abstract notions of time and space.

Methods

The research employs a comparative-typological method and linguocultural analysis. Data was gathered from authoritative phraseological dictionaries of both languages. The study focuses on:

- ✓ Identifying PUs containing temporal and spatial components.
- ✓ Classifying them based on their semantic fields such as short duration, distant space.
- ✓ Analyzing the cultural myths or historical events underlying the idioms.

Results

The analysis reveals distinct cognitive models for both concepts:

- The concept of time – in English, Time is often conceptualized as a commodity or a moving object. The Protestant work ethic is reflected in PUs like “*Time is money*” or “*To kill time*” Linear progression is dominant. In Uzbek, Time is frequently associated with natural cycles and destiny. PUs such as “*G‘animat damlar*” (fleeting moments to be cherished) reflect a philosophical, sometimes fatalistic, view of time rooted in Eastern traditions.
- The Concept of space – in English, Space is often related to maritime history or individual boundaries. Expressions like “*Between the devil and the deep blue sea*” or “*To keep someone at arm’s length*” highlight a historical connection to the sea and a cultural value on personal space. In Uzbek, space is deeply tied to hospitality, the hearth, and the Silk Road. PUs like “*Oshig‘i olchi*” (meaning someone is lucky, derived from the game of knucklebones) or “*Yetti iqlim*” (seven climates/corners of the world) reflect a nomadic heritage and a vast geographical outlook.

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Discussion

The linguocultural significance of these concepts is rooted in a profound structural and conceptual asymmetry. While both languages bridge the gap between physical reality and abstract thought, they do so through diverging cultural lenses – one prioritizing precision and linearity, the other emphasizing social hierarchy and spiritual continuity.

In English, the conceptualization of space is frequently mathematical and modular. The language often treats space as a resource to be measured, partitioned, or navigated through a grid-like logic. According to the English Approach, phrases like “*starting from square one*” or “*finding a middle ground*” reflect a Cartesian worldview where progress is mapped onto a geometric plane. According to the Uzbek Approach, conversely, Uzbek spatial concepts are often deeply relational and qualitative. Space is not just a void to be filled, but a social map.

The Concept of “To‘r” is perhaps the most striking example. It refers to the place of honor within a room, typically the furthest point from the entrance. The significance of “To‘r” is not defined by its square footage, but by the social status of the person occupying it. Space, therefore, serves as a physical manifestation of respect and hospitality.

The linguistic treatment of time reveals a fundamental split between western industrial momentum and eastern philosophical traditions. English phraseology and grammatical structures often reflect a linear, forward-moving trajectory. Time is “spent,” “saved,” or “invested,” treating it as a finite commodity moving toward a future goal. Uzbek time-perception is heavily influenced by Islamic eschatology and the rhythms of agricultural life. Time is frequently viewed as cyclical or eternal. Phrases often highlight the recurring nature of seasons or the permanence of the spiritual realm over the fleeting nature of the present moment, fostering a more patient, “long-view” perspective of human existence. According to the metaphorical convergence, it expresses from physical space to

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psychological state. Despite these differences, both languages share a common cognitive mechanism: spatial metaphor for emotional distress. Both cultures use the concept of restriction to describe psychological or situational pressure.

Language	Idiom	Literal meaning	Psychological Context
English	“To be in a tight spot”	Physical confinement	A difficult or precarious situation with limited options.
Uzbek	“Boshi berk ko‘chaga kirib qolmoq”	Entering a dead-end street	A state of mental impasse or a crisis with no apparent resolution.

Conclusion

The comparative analysis of English and Uzbek phraseology demonstrates that, although the human brain interprets time and space through universal cognitive frameworks, the linguistic realization of these concepts is profoundly shaped by each culture’s worldview and historical experience. In English, phraseological units (PUs) often mirror a pragmatic outlook, reflecting a focus on action, progress, and linear movement through time and space. This tendency aligns with the analytical nature of English thought, where precision, order, and directness dominate expression.

In contrast, Uzbek phraseology reveals a worldview rooted in metaphorical depth, spiritual reflection, and respect for social hierarchy. Uzbek PUs frequently convey wisdom, moral values, and collective identity, using rich imagery to express relationships between people, nature, and fate. Such expressions suggest a more circular or contemplative sense of time and space, where harmony, tradition, and emotional nuance take precedence over strict linearity.

Recognizing these distinctions is essential not only for effective cross-cultural communication but also for advancing translation theory. Translators and linguists must look beyond surface meanings to capture the underlying cultural

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and cognitive nuances that shape idiomatic expressions. By understanding how each language encodes perception and experience, intercultural dialogue becomes more accurate, empathetic, and insightful.

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