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LINGUOCULTURAL ANALYSIS OF PHRASEOLOGICAL UNITS IN UZBEK AND ITALIAN LANGUAGES

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Abstract

This article examines Uzbek and Italian phraseological units from a linguocultural perspective. Phraseological expressions reflect the culture, traditions, mentality and worldview of a nation. The study analyzes culturally specific phraseological units in both languages and identifies their similarities and differences. The findings show that Uzbek phraseology emphasizes collectivism, hospitality and traditional values, while Italian phraseology highlights emotionality, individuality and culinary culture. The research demonstrates the important role of phraseological units in understanding national identity and intercultural communication.

Keywords: linguoculturology, phraseology, culture, national mentality, Uzbek language, Italian language, intercultural communication.

Introduction

Language is considered one of the most important phenomena for the history, development, and future of every nation. Through language, a nation gains recognition and establishes its identity in different social and cultural contexts. By means of speech, we convey our thoughts and emotions to the addressee, while the addressee interprets and understands the message transmitted by the

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addresser. The addressee is the recipient of the message, whereas the addresser is the sender.

Among the linguistic units actively used in speech, phraseological units occupy a particularly important place. The relationship between linguoculturology and phraseology is extremely strong. Phraseological expressions are not merely linguistic constructions; they also reflect the mentality, customs, worldview, and national culture of a people. In this regard, linguoculturology demonstrates how language and culture are interconnected and how cultural values are encoded within linguistic expressions.

Linguoculturology combines two major disciplines:

- Linguistics – the grammatical and lexical structure of an expression.
- Cultural studies – the cultural meaning and significance embedded in an expression.

Research conducted in the field of linguoculturology indicates that several scholarly schools and approaches have been established to study this discipline. Both Uzbek and Italian languages possess a rich inventory of phraseological units, and their linguocultural analysis reveals a close connection with the culture, mentality, and lifestyle of Uzbekistan and Italy respectively. Such phraseological units exhibit both similarities and differences.

When examining Uzbek phraseological units, the expression “Yuzi yorug’ bo’lmoq” conveys the meaning of “to gain and honor” or “not to be ashamed before society.” In Uzbek culture, honor, dignity, and public opinion are highly valued. The concept of the face (yuz) symbolically represents family reputation, social prestige, and personal dignity. From a linguocultural perspective, this phrase reflects the significance of social evaluation and collective values within Uzbek society. While public opinion may not hold the same level of importance in some Western cultures, Uzbek people traditionally pay considerable attention to the views and judgments of others.

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Another phraseological expression closely connected with Uzbek culture is “Bosh egmoq” meaning “to show respect” or “submit”. Respect toward parents, teachers, and elders occupies a central position in Uzbek ethical norms and cultural traditions. Therefore, “Bosh egmoq” does not merely describe a physical action but also symbolizes respect, upbringing, and moral values. This expression can be directly associated with linguocultural phenomena. Such phraseological units frequently occur in the works of prominent Uzbek writers, particularly in the literary heritage of Abdulla Qahhor, Abdulla Qodiriy, and G’afur G’ulom. The phraseological unit “Non tuzini oqlamoq” is widely used in literature but also in everyday communication. The key cultural component of this expression is the word “non”(bread). Bread is regarded as one of the most sacred blessings in Uzbek culture. If someone offers bread and salt, one is expected to remain loyal and grateful to that person, never forgetting their kindness. In other words, good deeds should be repaid with goodness. The expression “Non tuzini oqlamoq” symbolizes hospitality, gratitude, loyalty, and faithfulness. It clearly illustrates the sacred status of bread in Uzbek culture. From a linguocultural perspective, this phrase reflects the cultural life and values of the Uzbek people.

- Oq fotiha bermoq – blessings of elders, parental approval, Islamic values
- Oq yo’l tilamoq – farewell traditions, culture of good wishes
- Duosini olmoq – respect for elders, concept of blessing
- Non tuzini oqlamoq - -hospitality, loyalty, sacredness of bread
- Bir payola choy ustida – tea culture, conversation, and social closeness
- Dasturxon yozmoq – hospitality and family unity
- Boshiga do’ppi kiydirmoq – deceiving someone; cultural significance of the traditional skullcap
- Yuzini yerga qaratmoq – honor, dignity, and social responsibility
- Yuzi yorug’ bo’lmoq – Reputation, prestige, social status
- Yerga urmoq – humiliating someone, damaging dignity
- Ko’nglini olmoq – Reconciliation, kindness, and compassion

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- Ko'ngliga qil sig'maslik – Sincerity and the concept of inner feelings
- Bel bog'lamoq – determination; linked to the traditional belt
- Etagini yig'ishtirmoq – Organizing one's life with traditional women's clothing
- Beshik to'yi qilmoq – family and child- related values
- Qiz uzatmoq – Marriage customs and family traditions
- To'y ko'rmoq – the central role of wedding traditions
- Qo'li ochiq – Generosity and hospitality
- Qo'li qisqa – folk perception of financial limitations
- El og'ziga tushmoq – Community and neighborhood culture
- Elga qo'shilmoq – community and neighborhood culture
- Mahallaning ko'ziga tushmoq – Social role of the mahalla institution
- Qosh- qovog'idan qor yog'moq – Figurative expression of emotions
- Bir yoqadan bosh chiqarmoq – unity and collective cooperation
- Ostonasini hatlamoq – Sacredness of home and family

The examples above clearly demonstrate the connection between phraseological units and the Uzbek way of life, traditions, and national culture. Expressions such as “beshik”, “El og'zi”, “ostona”, “oq yo'l”, and “oq fotiha” vividly reflect the cultural realities of Uzbek society. Uzbek phraseology is often associated with livestock breeding, rural life, national clothing, and traditional food culture.

Italian phraseology, however, differs significantly due to differences in environment, religion, and culture. Italian phraseological expressions frequently involve themes related to the sea, wine, pizza, fashion, and everyday social life. Such culturally significant lexical elements may be considered linguocultural markers.

As noted in linguocultural studies, linguocultural units include words, phraseological expressions, lexical combinations, sentences, proverbs, larger syntactic structures, and texts that represent a particular aspect of culture.

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One notable Italian phraseological expression is “Prendere due piccioni con una fava”. Literally translated, it means “To catch two pigeons with one bean.” Its figurative meaning corresponds to the English expression “to kill two birds with one stone”. Pigeons are commonly observed in Italian cities and public squares, while beans have traditionally been part of Italian cities and public squares, while beans have traditionally been part of Italian cuisine. Therefore, both pigeons and beans function as cultural symbols reflecting aspects of Italian life and environment.

Another widely used expression is “Avere le mani in pasta”. Pasta and bread products constitute essential elements of Italian cuisine. The literal meaning of the phrase is “to have one’s hands in the dough”, while its figurative meaning refers to being actively involved in a task or activity. The phrase reflects the importance of culinary traditions within Italian culture.

The phrase “In bocca a lupo” is one of the most common expressions in Italian. Literally translated as “into the wolf’s mouth”, it is used to wish someone good luck before an examination, interview, or important event. The wolf (lupo) reflects cultural associations with hunting traditions and nature, which have historically influenced Italian society.

- Essere al verde - to be broke
- Acqua in bocca – keep a secret
- Prendere due piccioni con una fava – achieve two results with one action
- Non tutte le ciambelle riescono col buco – not everything turns out perfectly
- Essere com il cacao sui maccheroni – to be perfect match
- Fare una figura da cioccolataio – to embarrass oneself
- Avere un diavolo per capello – to be extremely angry
- Vendere fumo – to make false promises

In conclusion, linguoculturology is directly connected with national culture, religion, and lifestyle. The linguocultural analysis of phraseological units

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Uzbek and Italian reveals significant differences in the representation of family values, attitudes toward work, religious beliefs, national character, food culture, and images of nature and animals.

Uzbek phraseological units predominantly emphasize collectivism, patience, respect for traditions, hospitality, and communal values. In contrast, Italian phraseology often reflects individualism, emotional expressiveness, and the aesthetic aspects of everyday life. These differences illuminate the unique cultural mentality of both nations.

It should also be emphasized that phraseological units are among the most difficult linguistic elements to translate directly. In some cases, equivalent expressions can be found; however, this is not always possible. Phraseological units serve as linguistic manifestations of culture, and their linguocultural analysis enables a deeper understanding of the worldview, traditions, and lifestyle of the people who use them. Consequently, the study of phraseology contributes significantly to intercultural communication and cultural awareness.

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