

PHRASEOLOGICAL, SEMANTIC AND FUNCTIONAL-STYLISTIC ANALYSIS OF THE CONCEPT OF “WATER” IN ENGLISH AND UZBEK**Numonova Mashxura Qobiljon kizi**

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ABSTRACT: This article analyzes the phraseological, semantic and functional-stylistic features of the concept of “water” in English and Uzbek on the basis of linguocognitive and linguoculturological approaches. The study identifies the imagery of water in language, its national-cultural connotations, metaphorical models and patterns of use in discourse. In English, water appears as a symbol of movement, time and change, whereas in Uzbek it is manifested as a source of blessing, purity and life. The concept of water in the cognitive systems of both nations has been shaped as a symbolic and axiological unit; it is not only a natural element but also a cultural symbol of human values expressed through language. English conceptualizes water through metaphors related to movement, time and flow, while Uzbek associates it with spiritual purification, generosity and blessing. In doing so, the article reveals the social and aesthetic role of the water concept in national worldviews and determines its semantic and stylistic functions within the language system.

Keywords: water concept, phraseology, semantics, linguoculturology, functional-stylistic analysis, metaphor...

INTRODUCTION

Language is the most important means of expressing human thought and culture. The conceptual system of each language embodies a people’s historical experience, spiritual world and social values. From this perspective, the concept of water occupies a special place as a universal model of human cognition. It symbolizes life, purity, peace, renewal and blessing, and sheds light on the worldview of each nation as reflected in its language. The conceptual analysis of water makes it possible to reveal the interrelation between language and thought as well as the semiotic interconnectedness between nature and culture.

In English, water is depicted through images of dynamism, flow and transience. Here water is perceived as a symbol of the continuous stream of life and human experience. In Uzbek, however, water is interpreted as a sign of blessing, generosity, purification and faith. This difference reflects the cognitive models and value systems of the two peoples.

The aim of conceptual analysis is to determine how the image of water is formed at lexical, semantic and stylistic levels and to disclose its role as a cultural code. The present study identifies the mechanisms by which the water concept is expressed in language, its metaphorical and phraseological structure, and its axiological status in the national mindset. Thus, water is examined not only as a natural resource but also as a marker of national memory, culture and human cognition.

METHODOLOGY

The research is based on comparative, cognitive-semantic, componential and structural analysis methods. This methodological approach has made it possible to determine the place of the water concept in the language system and to reveal the intrinsic links between its semantic core and peripheral layers. As research material, proverbs, idioms, literary texts, scientific texts and folklore samples in English and Uzbek were selected. In both languages, the semantic expansion of the water concept, its metaphorical models and its features of use in discourse were analyzed.

The analysis of phraseological units served to uncover the cognitive model of the water concept. In English material, water is expressed through images related to movement, flow and change, while in Uzbek it is described as a source of cleanliness, blessing and life. This contrast highlights the conceptual patterns formed in accordance with the worldview, attitude to nature

and cultural values of each people.

The results of discourse analysis show that water is an active concept in social, aesthetic and axiological respects. English uses water as a logical image in ecological, philosophical and social texts, whereas Uzbek elevates water to the level of a spiritual and artistic means of expression. On this basis, the water concept manifests its cognitive essence as an integrative unity between language, thought and culture [1].

RESULTS

Phraseological units constitute the main layer that forms the cognitive core of the water concept. In English, water is often expressed through metaphors denoting time, process and transience. For example, *water under the bridge* refers to the forgetting or overlooking of past events, while *still waters run deep* expresses the idea of a calm yet profoundly thoughtful inner world. These expressions reveal the conceptual nature of water associated with flow, movement and change.

In Uzbek, such expressions as *suvday tiniq*, *suvni qadrlagan xalq yashar*, *suvdan toza bo'lmoq*, *suv barakasi bilan yer ko'karar* highlight the life-giving, sacred and spiritually purifying properties of water. In the popular consciousness, water has become a symbol of blessing, peace, tolerance and harmony. For this reason, the water concept functions as a semantic center that reflects moral values in the spiritual discourse of the Uzbek language.

The analysis demonstrates that in both languages the water concept exhibits polysemy, associative expansion and metaphorical dynamism. English uses water as a sign of process, flow and time, whereas Uzbek links it with faith, blessing and generosity. From a functional-stylistic perspective, English employs the image of water more in scientific, ecological and social texts, while Uzbek uses it mainly in poetic, religious and aesthetic contexts.

Such comparative analysis helps to identify the linguocognitive universality of the water concept as well as its nationally specific allomorphic features shaped in the mindset of each people. In both languages, the water concept has developed as a stable semantic model expressing the cognitive relationship between language, culture and thought [2].

According to the research results, the water concept in English and Uzbek is enriched through different levels of metaphorical images. In English, water expresses signs of movement, process and change in human cognition. This is clearly illustrated by idioms such as *flow like water*, *rising tides lift all boats*, *make waves*, *tread water*, *drip by drip the river forms*. These expressions convey the natural continuity of life processes, patience and consistency. Likewise, the idiom *water finds its level* represents the idea of balance and justice, while *don't muddy the waters* conveys the need for clarity in speech and thought.

New phraseological examples connected with water in Uzbek reveal the cultural, religious and moral layers of popular consciousness. The expression "*Suvdan tiniq so'z chiqadi*" ("Clear water produces clear words") symbolizes truthfulness; "*Suv yurakni tinchlantirar*" ("Water calms the heart") represents spiritual peace; and "*Suvsiz yer quriydi, suvsiz yurak so'nadi*" ("Land without water dries up, a heart without water dies") reflects the idea of vital balance. Proverbs such as "*Suvni qadrlagan el to'q yashar*", "*Suvni to'kma, baraka ketadi*" show the economic and spiritual importance of water.

As a result, the water concept appears in both languages as an inseparable cognitive model of human life. Within the language system, it reflects the symbolism of purity, renewal and balance and is formed as a stable semantic structure expressing ecological and moral awareness in the national mindset.

In Uzbek material, the water concept has an even deeper axiological meaning. Expressions such as "*Suv yurakni tinchlantirar*", "*Suvni qadrlagan xalq to'q yashar*", "*Suvsiz yer quriydi, suvsiz yurak so'nadi*" show the role of water as a source of spiritual peace, tranquility and blessing. This reflects the Uzbek worldview, which is based on harmony with nature. In addition, in Uzbek poetics water has become an aesthetic symbol expressing beauty, sincerity and moral purity.

Consequently, the water concept demonstrates linguocognitive universality in English and Uzbek. In the language systems of both peoples, it functions as a symbol of continuity of life, renewal and the expression of human values. In this respect, the water concept semantically shapes a specific yet mutually close cognitive model of the two national worldviews [3].

DISCUSSION

The water concept in the conceptosphere of English and Uzbek is grounded in a common cognitive basis and operates actively in both languages as a symbol of life, purity and renewal. Nevertheless, national semantic differences are clearly reflected in the cultural worldviews of the two communities. English tends to interpret water primarily as a natural resource and a sign of balance and ecological stability, whereas Uzbek values it as a symbol of moral purity, generosity and divine power.

In the Uzbek worldview the value of water is immeasurable. Proverbs such as “*Suvsiz hayot yo‘q*” (“There is no life without water”), “*Suvni asragan el yashar*” (“A people who conserve water will live in prosperity”), “*Suvdan tiniq so‘z chiqadi*” reveal the social and spiritual essence of water. In these expressions, water is portrayed as the main source of blessing, purity and peace in the national consciousness.

In English, on the other hand, water is interpreted as a symbol of renewal, resilience and the flow of life. Idioms such as *calm waters bring clear skies*, *a drop in the ocean*, *every ripple creates a wave* represent persistence, patience and change in human activity.

In both languages, the water concept has a positive axiological value and functions as a universal semantic unit expressing harmony between humans and nature, ecological responsibility and moral purity. Therefore, the representation of water in language becomes an important indicator of the value system and cognitive models in the national worldview.

CONCLUSION

Final analysis shows that the water concept in the lexico-semantic systems of English and Uzbek is based on a common cognitive foundation and is shaped in both languages as a symbol of life, purity and renewal. In English, the water concept is mainly represented through metaphorical models of process, movement, flow and time, while in Uzbek it turns into an expressive image of moral, religious and social values. Phraseological units reflect the cognitive essence of water in human thought as a process moving from materiality toward spirituality.

The study comparatively analyzes the semantic, stylistic and cultural layers of the water concept and, through language, reveals a people’s attitude to nature and its aesthetic values. In the worldviews of both peoples, water appears as a source of blessing, purity, generosity and vitality. This confirms the linguocognitive universality of the water concept, while at the same time demonstrating that it is expressed in specific allomorphic forms within the national mindset.

The water concept, as a stable cognitive model, has scientific significance in that it illuminates the intrinsic connection between language, thought and culture.

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INGLIZ VA O'ZBEK TILLARIDA "SUV" KONSEPTINING FRAZEOLOGIK, SEMANTIK VA FUNKSIONAL-STILISTIK TAHLILI

ANNOTATSIYA

Mazkur maqolada ingliz va o'zbek tillarida "suv" konseptining frazeologik, semantik va funksional-stilistik xususiyatlari lingvokognitiv va lingvokulturologik yondashuv asosida tahlil qilinadi. Tadqiqotda suvning tildagi obrazlilik, milliy-madaniy konnotatsiyalari, metaforik modellari va diskursdagi ishlatilish shakllari aniqlanadi. Ingliz tilida suv harakat, vaqt va o'zgarishning timsoli bo'lsa, o'zbek tilida u baraka, poklik va hayot manbai sifatida namoyon bo'ladi. Shuningdek, suv konsepti ikki xalqning tafakkur tizimida ramziy va aksiologik birlik sifatida shakllangan bo'lib, u nafaqat tabiiy element, balki insoniy qadriyatlarining til orqali ifodalangan madaniy timsolidir. Ingliz tili suvni harakat, vaqt va oqim bilan bog'liq metaforalar orqali tahlil etadi, o'zbek tili esa suvni ruhiy poklanish, saxovat va baraka bilan uyg'unlashtiradi. Shu orqali maqola suv konseptining milliy tafakkurdagi ijtimoiy va estetik o'rnini yoritadi hamda uning til tizimidagi semantik va uslubiy funktsiyalarini aniqlaydi.

Kalit so'zlar: suv konsepti, frazeologiya, semantika, lingvokulturologiya, funksional-stilistik tahlil, metafora...

KIRISH. Til inson tafakkuri va madaniyatining eng muhim ifoda vositasidir. Har bir tildagi konseptual tizim xalqning tarixiy tajribasi, ruhiy dunyosi va ijtimoiy qadriyatlarini o'zida mujassam etadi. Shu nuqtai nazardan, suv konsepti insoniyat tafakkurining universal modeli sifatida alohida o'rin tutadi. U hayot, poklik, tinchlik, yangilanish va baraka ramzi bo'lib, har bir millatning tilda aks etgan dunyoqarashini yoritadi. Suvning konseptual tahlili til va tafakkur o'rtasidagi o'zaro bog'liqlikni, shuningdek, tabiat va madaniyat o'rtasidagi semiotik uzviylikni aniqlash imkonini beradi.

Ingliz tili materiallarida suv dinamiklik, oqim va o'tkinchilik obrazlari orqali tasvirlanadi. Bunda suv hayotning davomiy oqimi va insoniy tajribaning ramzi sifatida idrok etiladi. O'zbek tili esa suvni baraka, saxovat, poklanish va iymon belgisi sifatida talqin etadi. Bu farq ikki xalqning kognitiv modeli va qadriyatlar tizimidan dalolat beradi.

Konseptual tahlilning maqsadi suv obrazining leksik, semantik va uslubiy qatlamlarda qanday shakllanishini aniqlash hamda uning madaniy kod sifatidagi rolini ochishdir. Mazkur tadqiqot suv konseptining tildagi ifodalanish mexanizmlarini, uning metaforik va frazeologik strukturasi hamda xalq tafakkuridagi aksiologik o'rnini belgilaydi. Shu orqali suv nafaqat tabiiy resurs, balki milliy xotira, madaniyat va insoniy tafakkur belgisi sifatida o'rganiladi.

METODOLOGIYA. Tadqiqot chog'ishtirma, kognitiv-semantik, komponent va struktur tahlil metodlariga asoslandi. Ushbu metodologik yondashuv suv konseptining til tizimidagi o'rnini aniqlash, uning semantik yadrosi va periferiya qatlamlari o'rtasidagi uzviy bog'liqlikni ochib berishga imkon berdi. Tadqiqot materiallari sifatida ingliz va o'zbek tillaridagi maqollar, idiomalar, badiiy asarlar, ilmiy matnlar hamda xalq og'zaki ijodi namunalari tanlab olindi. Har ikki tilda suv konseptining semantik kengayishi, metaforik modellari va diskursdagi ishlatilish xususiyatlari tahlil qilindi.

Frazeologik birliklar tahlili suv konseptining kognitiv modelini ochishga xizmat qildi. Ingliz tili materiallarida suv harakat, oqim va o'zgarish bilan bog'liq bo'lgan obrazlar orqali ifodalanadi, o'zbek tili esa suvni tozalik, baraka va hayot manbai sifatida tasvirlaydi. Bu farq har ikki xalqning dunyoqarashi, tabiatga munosabati va madaniy qadriyatlar tizimida shakllangan

konseptual tafakkur modelini yoritadi.

Diskursiv tahlil natijalari suvning ijtimoiy, estetik va aksiologik jihatdan faol konsept ekanini ko'rsatdi. Ingliz tili suvni ekologik, falsafiy va ijtimoiy matnlarda mantiqiy obraz sifatida qo'llaydi, o'zbek tili esa suvni ma'naviy va badiiy ifoda vositasi darajasiga ko'taradi. Shu asosda suv konsepti til, tafakkur va madaniyat o'rtasidagi integrativ birlik sifatida o'zining kognitiv mohiyatini namoyon etadi.[1].

NATIJARLAR. Frazologik birliklar suv konseptining kognitiv yadrosini shakllantiruvchi asosiy qatlam hisoblanadi. Ingliz tilida suv ko'pincha vaqt, jarayon va o'tkinchilikni ifodalovchi metaforalar orqali ifodalanadi. Masalan, **water under the bridge** iborasi o'tgan voqealarning unutilishini bildiradi, **still waters run deep** esa inson ruhiyatidagi sokin, ammo chuqur tafakkurni ifodalaydi. Ushbu ifodalar suvning oqim, harakat va o'zgarish bilan bog'liq konseptual mohiyatini namoyon etadi.

O'zbek tilida esa suvday tiniq, suvni qadrlagan xalq yashar, suvdan toza bo'lmoq, suv barakasi bilan yer ko'karar kabi iboralar suvning hayotbaxsh, muqaddas va ma'naviy jihatdan tozalovchi xususiyatini yoritadi. **Suv** xalq tafakkurida baraka, tinchlik, bag'rikenglik va hayotiy uyg'unlikning ramziga aylangan. Shu sababli suv konsepti o'zbek tilining ma'naviy diskursida axloqiy qadriyatlarni aks ettiruvchi semantik markaz vazifasini bajaradi.

Tahlil natijalari suv konseptining har ikki tilda polisemiya, assotsiativ kengayish va metaforik dinamikaga ega ekanini ko'rsatdi. Ingliz tili suvni jarayon, oqim va vaqtning belgisi sifatida ishlatadi, o'zbek tili esa uni imon, baraka va saxovat bilan bog'laydi. Funktsional-stilistik jihatdan ingliz tili suv obrazini ilmiy, ekologik va ijtimoiy matnlarda qo'llasa, o'zbek tili uni ko'proq poetik, diniy va estetik kontekstda ishlatadi.

Bunday qiyosiy tahlil suv konseptining lingvokognitiv universalligini, shu bilan birga milliy tafakkurda shakllangan allomorf xususiyatlarini aniqlashga yordam beradi. Har ikkala tilda suv konsepti til, madaniyat va tafakkur o'rtasidagi kognitiv aloqani ifodalovchi barqaror semantik model sifatida shakllangan [2].

Tadqiqot natijalariga ko'ra, suv konsepti ingliz va o'zbek tillarida turli darajadagi metaforik obrazlar orqali boyitilgan. Ingliz tili materiallarida suv inson tafakkuridagi harakat, jarayon va o'zgarish belgilarini ifodalaydi. Buni **flow like water, rising tides lift all boats, make waves, tread water, drip by drip the river forms** kabi iboralar yaqqol ko'rsatadi. Bu ifodalarda suv hayotiy jarayonlarning tabiiy davomiyligini, sabr-toqat va izchillikni bildiradi. Shuningdek, **water finds its level** iborasi muvozanat va adolat g'oyasini, **Don't muddy the waters** esa nutq va tafakkurdagi aniqlik zaruratini ifodalaydi.

O'zbek tilida suv bilan bog'liq yangi frazeologik misollar xalq tafakkurining madaniy, diniy va axloqiy qatlamlarini ochib beradi. "**Suvdan tiniq so'z chiqadi**" iborasi rostg'oylikni, "**Suv yurakni tinchlantirar**" ruhiy osoyishtalikni, "**Suvsiz yer quriydi, suvsiz yurak so'nadi**" esa hayotiy muvozanat g'oyasini ifodalaydi. "Suvni qadrlagan el to'q yashar", "Suvni to'kma, baraka ketadi" kabi maqollar esa suvning iqtisodiy va ma'naviy ahamiyatini ko'rsatadi.

Natijada, suv konsepti har ikki tilda ham inson hayotining ajralmas kognitiv modeli sifatida namoyon bo'ladi. U til tizimida poklik, yangilanish va muvozanat ramzini aks ettiradi hamda xalq tafakkuridagi ekologik va axloqiy ongni ifodalovchi barqaror semantik struktura sifatida shakllanadi

O'zbek tili materiallarida suv konsepti yanada chuqurroq aksiologik mazmunga ega. "Suv yurakni tinchlantirar", "Suvni qadrlagan xalq to'q yashar", "Suvsiz yer quriydi, suvsiz yurak so'nadi" kabi iboralar suvning ruhiy osoyishtalik, tinchlik va baraka manbai sifatidagi rolini namoyon etadi. Bu holat o'zbek xalq tafakkurining tabiat bilan uyg'unlikka asoslangan dunyoqarashidan dalolat beradi. Shuningdek, suv o'zbek poetikasida go'zallik, samimiyat va axloqiy tozalikni ifodalovchi estetik ramzga aylangan.

Natijada suv konsepti ingliz va o'zbek tillarida lingvokognitiv universallikni namoyon etadi. U har ikki til tizimida hayotning davomiyligi, yangilanishi va insoniy qadriyatlarining tildagi ifodasi sifatida faol ishlaydi. Shu jihatdan suv konsepti semantik jihatdan har ikki xalq

tafakkurining o'ziga xos, ammo o'zaro yaqin kognitiv modelini yaratadi [3].

MUHOKAMA. Suv konsepti ingliz va o'zbek tillarining konseptosferasida umumiy kognitiv asosga ega bo'lib, hayot, poklik va yangilanish ramzi sifatida har ikkala tilda faol ishlatiladi. Shunga qaramay, milliy semantik tafovutlar ularning madaniy dunyoqarashida yaqqol namoyon bo'ladi. Ingliz tili suvni ko'proq tabiiy resurs, muvozanat va ekologik barqarorlik belgisi sifatida talqin etadi, o'zbek tili esa uni axloqiy tozalik, saxovat va ilohiy quvvat ramzi sifatida qadrlaydi.

O'zbek xalq tafakkurida suvning qadri beqiyosdir. **“Suvsiz hayot yo‘q”, “Suvni asragan el yashar”, “Suvdan tiniq so‘z chiqadi”** kabi maqollar suvning ijtimoiy va ma'naviy mohiyatini ochib beradi. Bu iboralarda suv xalq tafakkuridagi baraka, poklik va tinchlik g'oyalarining asosiy manbai sifatida tasvirlanadi. Ingliz tilida esa suv yangilanish, bardoshlilik va hayot oqimining timsoli sifatida talqin etiladi. **Calm waters bring clear skies, a drop in the ocean, every ripple creates a wave** kabi iboralar inson faoliyatidagi izchillik, sabr-toqat va o'zgarish ramzini ifodalaydi.

Suv konsepti har ikkala tilda ham ijobiy aksiologik bahoga ega bo'lib, u inson va tabiat o'rtasidagi uyg'unlik, ekologik mas'uliyat va ma'naviy tozalikni ifodalovchi universal semantik birlikdir. Shu bois suv obrazining tildagi namoyoni milliy tafakkurdagi qadriyatlar tizimi va kognitiv modellarning muhim ko'rsatkichiga aylanadi.

XULOSA: Yakuniy tahlillar shuni ko'rsatadiki, suv konsepti ingliz va o'zbek tillarining leksik-semantik tizimida umumiy kognitiv asosga ega bo'lib, har ikkala tilda ham hayot, tozalik va yangilanish ramzi sifatida shakllanadi. Ingliz tilida suv konsepti asosan jarayon, harakat, oqim va vaqtning metaforik modelida ifodalanadi, o'zbek tilida esa u axloqiy, diniy va ijtimoiy qadriyatlarning tildagi obrazli ifodasiga aylanadi. Frazologik birliklar suvning inson tafakkuridagi kognitiv mohiyatini, ya'ni moddiylikdan ma'naviyat sari o'tuvchi jarayon sifatida aks ettiradi.

Tadqiqot suv konseptining semantik, uslubiy va madaniy qatlamlarini qiyosiy tahlil qilib, til orqali xalqning tabiatga munosabatini va estetik qadriyatlarini yoritdi. Suv har ikkala xalqning dunyoqarashida baraka, poklik, saxovat va hayotbaxshlik manbai sifatida namoyon bo'ladi. Bu holat suv konseptining lingvokognitiv universalligini tasdiqlaydi, shu bilan birga milliy tafakkurda u o'ziga xos allomorf ko'rinishlarda ifodalanadi. Suv konsepti til, tafakkur va madaniyat o'rtasidagi uzviy bog'liqlikni yorituvchi barqaror kognitiv model sifatida ilmiy ahamiyat kasb etadi

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