



Article

Investigation of Phraseological Units With the Component Stones and Metals

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Abstract: In recent years, a number of studies have been focused on the phraseological units carrying cultural information. Yet, there is no researches on exploration of phraseological units including the names of minerals – stone-metal nominations- in their composition comparing two languages: English and Uzbek. The goal of this study is to investigate what is a phraseological unit in linguistics, how phraseological units are viewed in cultural linguistics and study semantic-thematic group of phraseological units with the component of stone-metal nominations related to human character in the Uzbek and English languages. Moreover, the article reveals symbolic and national-cultural features of phraseological units belonging to the stone and metal nuclear group related to human behavior.

Keywords: National-Cultural Information, Extralinguistic Reality, Linguistics, Phraseology, Phraseological Units, Cultural Linguistics, The Names Of Minerals In Their Composition, Stone-Metal Nominations

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1. Introduction

This study investigates phraseological units with stone-metal components in both English and Uzbek languages, exploring their cultural and linguistic significance. Phraseological units, often referred to as idioms in the Western tradition, are multi-word expressions with fixed meanings that cannot be derived from the meanings of their individual words. They are essential linguistic elements reflecting the values, beliefs, and social structures of their respective cultures. The research focuses on understanding the symbolic meanings of minerals specifically stones and metals and how they reflect human characteristics in these two languages. The research aims to bridge the knowledge gap by examining phraseological units containing stone-metal terms, which have not been extensively studied in comparative linguistics. While many studies focus on idioms and their cultural context, there is a lack of comprehensive analysis on the role of stone-metal elements in phraseology across languages[1]. This study uses a cultural-linguistic framework, drawing from the work of scholars such as V.N. Telia and S.G. Ter-Minasova, to analyze the symbolic representations of these minerals in idiomatic expressions. The study compares English and Uzbek phraseological units related to human behavior and character, exploring their somatic, professional, and physical features. The findings reveal significant similarities and differences in how both languages use stone and metal symbolism to express human traits such as resilience, strength, and durability[2]. This study contributes to cultural linguistics by enhancing our understanding of how national identity and human behavior are reflected in language. The results underscore the need for further research on the cultural dimensions of phraseological units, especially in non-

Western languages, to deepen our understanding of linguistic diversity and cultural representation.

2. Materials and Methods

Phraseological units are ready-made expressions used in speech, consisting of two or more components (words), stable in their meaning, composition and structure. A Swiss linguist Charles Bally was the first who introduced the theory of phraseology to lexicology as ‘combinations that have firmly entered to the language. Western scholars prefer to use the term “idiom” rather than “phraseological unit. The author of the “Book of English Idioms” Collins wrote: “In standard spoken and written English today idioms is an established and essential element that, used with care, ornaments and enriches the language” [3]. It was V.V. Vinogradov who introduced the term “phraseological unit” into post-Soviet linguistics. According to him “phraseological units are stable word combinations in which the meaning of the whole is motivated and derived from the meanings of individual components” . Many scientists studied phraseological units. According to A.V. Kunin, phraseological units are “stable combinations of words with complicated semantics, not formed according to the generative structural-semantic models of variable phrases”. V. P. Zhukov defines a phraseological unit as “a stable and reproducible, separately formed unit of language, consisting of components, endowed with a holistic (or – less often – partially holistic) meaning and combined with other words [4]. According to O.S. Akhmanova a phraseological unit is “...a word combination in which semantic solidity (the integrity of the nomination) prevails over the structural separateness of its constituent elements (the identification of the features of an object is subordinated to its integral designation), as a result of which it functions as part of a sentence as the equivalent of a separate word”[5].

In Uzbek linguistics, the field of phraseology began to take shape as an independent field in the 1950s. In addition to Sh. Rahmatullayev, the great merit of such scientists as Y. Penkhasov, E. Umarov, I. Kuchkortoyev, H. Kahhorova, M. Husainov, M. Rozikulova has been greatly appreciated. In particular, phraseological units have been studied by such scientists as I. Kuchkortoyev, Sh. Rahmatullayev, A. Rafiev, Sh. Usmanova, M. Mirzayev, I. Rasulov, A. Gulyomov, A. Mamatov, M. Rasulova and others. In their research, attention is paid to such issues as the specific aspects of phraseology, features of form and meaning, and the possibilities of its use in the composition of a work of art [6].

Currently, research focused on examining phraseological units as carriers of cultural information and representations of cultural values, standards, patterns, and symbols has become highly relevant. It was V.N. Telia who started studying phraseological units through the prism of the cultural linguistics claiming “the phraseological composition of the language - is a “mirror” in which the linguacultural community identifies its national identity”. According to S.G. Ter-Minasova “the phraseological layer of the language, being specific for each nation, stores the values, morals, attitudes to the world phenomena, people and other nations. Idioms, proverbs and sayings manifest the way of life as well as geographical position of a nation, the history and traditions of a nation, the history and traditions of the community united by one culture”. V.A. Maslova states that phraseological units national and cultural values and regards them as the soul of each national language. The scientist defines “phraseological units that reflect in their semantics the long-term process of national cultural development, fix and transfer from generation to generation cultural settings and stereotypes, etalons and archetypes”[7].

Uzbek linguists also studied phraseological units from aspect of the cultural linguistics. M. R. Rasulova states that phraseological units “directly reflecting the culture of the people speaking the language, recording everything that characterizes the lifestyle and national psychology of the people. Therefore, the phraseology of any language acquires a deep national character, and familiarity with it allows for a deeper

understanding of the history and character of the people". D.U. Ashurova and M.R. Galiyeva stress that "phraseological units are culture relevant linguistic units since they reflect people's culture, their history and literature, cultural values, customs and traditions, beliefs and superstitions, they represent, store and transfer cultural knowledge and accumulated experience of generations that a society has been collecting over a long period of time"[8]. According to A. Mamatov the phraseology of different languages has many common aspects, because phraseology reflects universal human concepts and attitudes towards the world; however, many phraseological units of each language are distinguished by their national characteristics. This difference is reflected in the subtleties of the meaning of the phraseologism, its national imagery, and lexical composition. Sh. Usmanova states phraseological units as "... linguistic and cultural units that carry cultural information about the world, objective existence and society. Therefore, phraseological units are a "treasure trove of wisdom" that preserves the mentality and culture of the people, and they are passed down from generation to generation"[9].

Phraseological units were classified by many scientists in the field of cultural linguistics. Interesting classification was given by D.U. Ashurova and M.R. Galiyeva. They divided phraseological units according to a) the semantic point of view: 1) at the level of idiomatic meaning of phraseological units; 2) at the level of a national component of phraseological units; b) the thematic principle: 1) phraseological units, reflecting customs and traditions of the English people; 2) phraseological units associated with superstitions; 3) phraseological units associated with the names of the British and American famous people, scientists, writers, politicians; 4) phraseological units, reflecting the historical facts; c) the etymological principle, i.e. the origin of the phraseological units: 1) phraseological units of the biblical origin; 2) phraseological units borrowed from folk tales and fables; 3) phraseological units based on the legends and myths; 4) phraseological units of literary origin; 5) phraseological units derived from Greek and Roman myths[10].

Among phraseological units, there are those that are distinguished by the fact that they include the names of minerals in their composition. In such phraseological units, some minerals - stone-metal nominations reflecting symbolism - are visible as components. Phraseological units with a mineral component are widely used in English and Uzbek, they clearly reflect the national picture of the world, a unique way of life, folk customs and traditions, and culture. These phraseological units have existed in English and Uzbek for hundreds of years, and they constitute an undervalued but very interesting layer of the two cultures based on historical legends and facts. This layer is also distinguished by its high informativeness[11].

Phrases with stone and metal components have a high informative value in English and Uzbek culture. However, the issue of categorization of such phrases has not been well studied in linguistics. In this article, we will categorize phraseological units belonging to the stone and metal nuclear group related to human behavior and reveal their symbolic and national-cultural characteristics[12].

3. Results and Discussion

Semantic-thematic group of phraseological units related to human character

Eng: stony-hearted, stony-faced, a rolling stone, a rough diamond, gold brick, gold-digger, have a heart of gold, golden hearted, iron fist/hand in a velvet glove, silvertongue, heavy metal, good as gold, bold as brass, hard as iron, cold as steel, true as steel, brass neck/nerve, of steel, nerves of steel (great courage), steely (strong, hard and unfriendly), Iron Lady, a man of iron will, a will of iron, cold as marble/stone, pearl, a diamond of the first water, an enemy (foe/foeman) worthy of somebody's steel, one is pure gold, have kissed the blarney stone, drop/ weep millstones (one's eyes drop millstones), see (look) through a brick wall/millstone[13].

Uzb: gapga temirchi, otang temirchi o'tmagan edi-ku?! (... o'tganmi?), holvachining teshasiday, bag'ri tosh – tosh bag'ir, mehri tosh, tosh ko'ngil, tosh ko'ngilli, tosh ko'ngil (ekan)ligi, tosh yurak – yuragi tosh, boshi toshdan, oltin bosh, oltin/tilla odam, qo'li oltin.

While examining phraseological units with a stone-metal component related to human character, we found the following features:

Somatic feature: eng: stony-hearted, stony-faced, have a heart of gold, golden hearted, iron fist/hand in a velvet glove, silvertongue, brass neck/nerve, nerves of steel, a man of iron will, silver tongue;

Uzb: bag'ri tosh – tosh bag'ir, tosh yurak – yuragi tosh, boshi toshdan, oltin bosh, oltin/tilla odam, qo'li oltin.

Professional feature: eng: drop/ weep millstones;

Uzb: gapga temirchi, otang temirchi o'tmagan edi-ku?! (... o'tganmi?), holvachining teshasiday

An analysis of phraseological units with a stone-metal component related to human character showed that they have two features unique to the English language:

Feature related to nature: eng: cold as steel, cold as marble/stone, a diamond of the first water.

Feature related to physics: eng: a rough diamond, heavy metal, hard as iron[14].

The above-mentioned phraseological units about human character are characterized by a symbolic nature. The hardness of stones has influenced the phraseological units stony-hearted, stony-faced, drop/weep millstones, a rough diamond in English; bag'ri tosh – tosh bag'ir, mehri tosh, tosh ko'ngil, tosh ko'ngilli, tosh ko'ngil (ekan)ligi, tosh yurak – yuragi tosh, boshi toshdan in Uzbek. Similarly, the hardness of metals (iron fist/hand in a velvet glove, hard as iron, of steel, steely), the coldness associated with their natural coldness (cold as steel), weight (heavy metal); and the characteristics of resilience and unchangeability (bold as brass, true as steel, brass neck/nerve, nerves of steel, a man of iron will, a will of iron) are reflected in idioms in English. It should be noted that in the Uzbek language, the expression "temir matonat" is used among the people. This expression is associated with the symbols of iron, hardness, endurance, and durability, and means something as hard and very strong as iron, endurance, perseverance, and determination[15].

The culture in which a person lives is reflected in his vocabulary and speech. Culture and humanity are inextricably linked. In each culture, words that describe human nature are compared with substances, objects, and concepts existing in that culture, and their meaning is transferred. In English and Uzbek culture, stones and metals have historically been necessary objects and substances for everyday life. For this reason, there are many cases in these languages when phraseological units are used in the component state to describe human nature. In Uzbek, the comparison in phraseology with iron, stone and gold/gold; in English, the words stone, diamond, iron, silver, gold, metal, brass, steel, marble, pearl, millstone appear as components in phraseology, indicating that these stones and metals played an important role in the formation of the two cultures and are "reflected in the semantics of a unique, national view of the world". Former Prime Minister Margaret Thatcher, known in British history as "The Iron Lady" and her decisive leadership skills are the basis for the current use of the phrase "iron lady" to describe women in strong-willed leadership positions. The phraseology has moved from a narrow to a broad meaning. In Uzbek, it is synonymous with the word strong will – determination. I. Jamoliddinova also emphasized that determination in Uzbek culture is associated with the concepts of iron, steel, and metin giving examples of phrases such as *metindek matonat*, *metindek iroda*, *metindek bardosh*, *po'latdek iroda*, *qilichdek keskir*. We propose to add the phrase *temir-matonat* to this list. After all, in Uzbek culture, mainly boys are raised using the phrase "temir-matonatli bo'lsin" (let them be iron-strong), and in Uzbek culture, it is

meant that the boy should be firm and resilient. So, although in both cultures the word *temir* is similar in that it is used as a component in phrases in which the person possesses the qualities of strong will, determination, and resilience, in English culture it is used in relation to women from the gender perspective and in Uzbek culture it is used in relation to men.

In English and Uzbek culture, the similarity is reflected in phrases such as good as gold, one is pure gold, and *tilla odam/oltin inson*. In both cultures, the high value of gold/gold was the basis for its use in relation to very good people. It should also be noted that in Uzbek, the expression *oltin qo'l/ qo'li oltin* is used in relation to a person who is skilled in any task. These phrases have a positive connotation. However, since gold is a symbol of money in English, women who are hungry for money and wealth can be described with the expression "gold-digger". When this expression is used in relation to women, it gives an extremely negative meaning, giving the idea of a woman who uses her beauty to get money from men. Such a meaning is not recorded as a component in Uzbek phraseological units.

In English culture, flattery and eloquence are of particular importance. The phrase "Have kissed the blarney stone" is associated with a stone located in Blarney Castle in Ireland. According to legend, whoever kisses this stone will acquire the ability to speak eloquently, persuade, and skillfully, speak beautifully. The meaning of the phrase is a flatterer, a person who skillfully uses words for his own benefit, and this phrase has a negative connotation. Unlike the phrase "have kissed the blarney stone", the phrase "silver-tongue" is distinguished by its positive connotation. This phrase indicates the important role of silver in the aristocracy in English culture. Silver items were in large quantities in the homes of English nobles as a symbol of wealth, purity, and aristocracy. The English nobility placed great emphasis on good education, deep knowledge, and mastery of the art of oratory. The expression "silver-tongue" was used to describe speakers who were intelligent and persuasive.

In Uzbek culture, the influence of a person's profession and the tools used in this profession on a person's personality is expressed by the words *temirchi*, *holvachi*, *tesha* used in phrases such as *gapga temirchi, otang temirchi o'tmagan edi-ku?! (... o'tganmi?)*. In these phrases, "*gapga temirchi, otang temirchi o'tmagan qilishi edi-ku?! (... o'tganmi?)*" is related to garrulity and is presented in the form of irony. In Uzbek culture, the phrases have an associative significance with the long elongation of iron when melted.

4. Conclusion

In conclusion, phraseological units are ready-made expressions used in speech, which have two or more components and permanent in their meaning, composition and structure. Cultural linguistics sees phraseological units as a carrier of cultural information, storage of people's wisdom and beliefs exhibiting traditional values. We studied underestimated semantic-thematic group of phraseological units related to human character. When studying the human characteristics of phraseological units with stone-metal components in English and Uzbek, it was found that both languages have somatic and professional characteristics, while natural and physical characteristics were found to be unique to English. The transfer of meaning in the emergence of the mentioned phraseological units with human characteristics is certainly related to the symbolic nature, and they are expressed by symbols of hardness, natural states of stones and metals (cold, heavy), endurance, and durability. Also, the cultures of the two languages were illuminated through the human characteristics of phraseological units with stone-metal components, and similarities and differences were found.

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