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MAKTABGACHA  
VA MAKTAB  
TA'LIMI VAZIRLIGI



O'zbekiston  
Milliy Pedagogika  
Universiteti



№12  
2025

- 13.00.00 Pedagogika fanlari
- 13.00.01 Pedagogika nazariyasi. Pedagogik ta'limotlar tarixi
- 13.00.02 Ta'lim va tarbiya nazariyasi va metodikasi (sohalar bo'yicha)
- 13.00.03 Maxsus pedagogika
- 13.00.04 Jismoniy tarbiya va sport mashg'ulotlari nazariyasi va metodikasi
- 13.00.05 Kasb-hunar ta'limi nazariyasi va metodikasi
- 13.00.06 Elektron ta'lim nazariyasi va metodikasi (ta'lim sohaları va bosqichlari bo'yicha)
- 13.00.07 Ta'limda menejment
- 13.00.08 Maktabgacha ta'lim va tarbiya nazariyasi va metodikasi
- 13.00.09 Ijtimoiy pedagogika
- 07.00.00 Tarix fanlari
- 19.00.00 Psixologiya fanlari
- 01.00.00 Fizika-matematika fanlari
- 02.00.00 Kimyo fanlari
- 03.00.00 Biologiya fanlari
- 09.00.00 Falsafa fanlari
- 10.00.00 Filologiya fanlari
- 11.00.00 Geografiya fanlari

# M

# AKTABGACHA VA AKTAB TA'LIMI

Pedagogika, psixologiya fanlariga ixtisoslashgan ilmiy jurnal



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# MUNDARIJA

Yangi O'zbekiston sharoitida ayollar ijtimoiy faolligini oshirishda psixologik motivatsiya va o'z-o'zini rivojlantirish strategiyalari .....	26
<i>Xuseynova Abira Amanovna</i>	
Pragmalinguodidactic Principles in Teaching English for Philologist Students and their Application in Intercultural Communication.....	31
<i>Arzieva Bibi-Sanem Aynazarovna</i>	
Metakognitiv ko'nikmalarni rivojlantirishga qaratilgan biologiya o'quv materiallarini loyihalash, joriy etish va samaradorligini baholash.....	35
<i>Abdurasulova Gulrux Habibullayevna</i>	
Oligofreniya holatida neyropsixologik tashxislar qo'llanilishining umumiy masalalari .....	40
<i>Akramov Dostonbek Ikromjon o'g'li, Xojaliyeva Sarvinoz Elyorjon qizi</i>	
Oliy ta'lim muassasalari talabalarida kreativ kompetensiyani rivojlantirish pedagogik muammo sifatida ...	44
<i>Asatova Dildora Aslamovna</i>	
Ingliz tili o'qish ko'nikmalarini takomillashtirishda autentik manbalarning roli.....	49
<i>Bekmuratova Nargiza Arislanbayevna</i>	
Insuldan keyingi nutqni tiklashda logopedik reabilitatsiya va nevrologik muolajalar integratsiyasi .....	52
<i>Boltaboyeva Xurshida Sharofiddinovna</i>	
The Concept of Symbols in Linguoculturology .....	56
<i>Hamraqulova Gulandom Sodiq qizi</i>	
Buyuk ipak yo'li xalqlari o'rtasidagi pedagogik va madaniy aloqalarning vujudga kelishi.....	59
<i>Mirxalilova Nargiza Akbarovna</i>	
Bo'lajak tarbiyachilarni bolalarni nutqini o'stirishga bo'lgan kasbiy-pedagogik tayyorgarligini o'stirish .....	63
<i>Mitaliboyeva Dildora</i>	
Koxlear implantli bolalarning eshituv–nutqiy faolligini oshirishda differensial yondashuv asosida korreksion-pedagogik ish .....	66
<i>Nartayeva Shahoza Yulchibayevna</i>	
Fasilitatsion yondashuv asosida kichik maktabgacha yoshdagi bolalarda adaptiv ko'nikmalarni rivojlantirishning psixologik-pedagogik mexanizmlari.....	71
<i>Normatova Nilufar Komilovna</i>	
Boshlang'ich sinflarda disgrafiyasi bo'lgan o'quvchilarda yozish kompetensiyalarini shakllantirishning ilmiy-nazariy asoslari (XIX–XXI asrlarda).....	76
<i>Qaxxorova Saidaxon, Mamarajabova Zulfiya</i>	
Raqamli texnologiyalar va onlayn platformalar orqali olimpiya ta'limini rivojlantirish: yoshlar orasida axloqiy va jismoniy madaniyatni oshirish .....	80
<i>Qodirov Jurabek Mamatsimonovich</i>	
Boshlang'ich sinf o'quvchilarida sun'iy intellekt bilim va savodxonligini rivojlantiradigan innovatsion jismoniy-interaktiv o'yinlar: pedagogik model.....	83
<i>Quvonova Nodirabegim Shavkat qizi</i>	
“Sab' ai sayyor” asarida qo'llangan onomastik birliklar haqida mulohazalar .....	87
<i>Gadayev Oybek Yaxshiboyevich, Ravshanova Sharbatoy Rahmatilla qizi</i>	
Ijtimoiy tarmoq shifokorlarining masofaviy konsultatsiyalari shaxs psixikasi va salomatligiga ta'siri .....	91
<i>Askarova Nargiza Abdivaliyevna, Ravshanova Zarnigor Daminovna</i>	
Talabalar ilmiy dunyoqarashini rivojlantirishda innovatsion ta'lim texnologiyalari va interfaol metodlardan foydalanish.....	95
<i>Satvoldiyev Faxriddin Akbarali o'g'li</i>	
Innovatsion ta'lim texnologiyalari orqali pedagoglarning kreativligini rivojlantirish .....	99
<i>Saydullayeva Gulasal Umidjon qizi</i>	
Maktabgacha yoshdagi bolalar motorikasini rivojlantirishning standart modeli .....	102
<i>Sirojiddinova Xamidaxon Xasanboy qizi</i>	
Bo'lajak o'qituvchilarning shaxslararo munosabat kompetensiyasini rivojlantirishning pedagogik shart-sharoitlari .....	106
<i>Turg'unova Gulnoza Muhammadjonovna, Xodjiyeva Mahliyo</i>	



Shaxsdagi mehnat motivatsiyasi samaradorligini ta'minlashga xizmat qiluvchi korrelyatsion bog'liqliklar tahlili .....	109
<b>Xusanov Samariddin Maxmadaminovich</b>	
Auditoriyadan tashqari musiqiy mashg'ulotlarni art-terapiya yordamida tashkil etish asoslari .....	112
<b>Yarashev Jo'rabek To'rayevich</b>	
Формирование творческого мышления школьников на уроках музыки .....	117
<b>Габдульманова Ильнура Минисламовна</b>	
Теоретико-методологические основы коллаборативного обучения, кооперативных подходов и интерактивных педагогических методов .....	119
<b>Жураева Мафтуна Бахтиёр кизи</b>	
Педагогическое колесо как инструмент формирования цифровой компетентности будущих педагогов дошкольного образования.....	124
<b>Урзова М. Б., Усманова У. Б.</b>	
Особенности гражданского воспитания обучающихся в системе “школа–махалла” в Узбекистане ..	130
<b>Хайдаров Шавкат Шамсиддин угли</b>	
Педагогические условия формирования языковой грамотности у учащихся с тяжелыми нарушениями речи.....	135
<b>Юсупова Зулайхо Бахром кизи</b>	
Valeologik tarbiyada o'yin texnologiyalarining ahamiyati.....	139
<b>Berkinova Charos Islomovna</b>	
O'quvchilarda faol fuqarolik kompetensiyasi tushunchasi, mazmuni va shakllanishi .....	142
<b>Buvorayeva Gulruh Shoikrom qizi</b>	
Boshlang'ich ta'limda STEAM yondashuvi asosida o'qitishning didaktik imkoniyatlari .....	145
<b>Cho'tboyeva Munisxon Eshpo'lat qizi</b>	
Tabiatga muhabbat: maktabgacha ta'limda milliy qadriyatlar va o'yinlar orqali ekologik tarbiya .....	150
<b>Ergasheva Umriniso Komilovna</b>	
Zamonaviy ta'lim – talabalar ijtimoiy intellektini shakllantirish omilidir.....	153
<b>Ermatova Gulnoz Pirimovna</b>	
O'zbekistonning eng yangi tarixi fanini o'qitishda pedagogik texnologiyaning o'rni .....	156
<b>Gazibekova Feruza Hakimovna</b>	
Boshlang'ich sinf o'quvchilarining raqamli texnologiyalar muhitida tanqidiy va mustaqil fikrlashini rivojlantirish metodikasi .....	159
<b>Haydarova Feruza Haydar qizi</b>	
Talabalarda ma'naviy-axloqiy fazilatlar va sifatlarni shakllantirish mexanizmi.....	162
<b>Jumanazarova Dilnoza Umurzaqovna</b>	
Maktabgacha yoshdagi bolalarning kasbga bo'lgan qiziqishlarini shakllantirishda interfaol metodlarni qo'llash texnologiyasi.....	165
<b>Jumayeva Malika Aliyevna</b>	
Bo'lajak boshlang'ich sinf o'qituvchilarda kasbiy-nutq madaniyatini rivojlantirish.....	168
<b>Lutfetdinova Ra'no Xusnetdinovna</b>	
Maktabgacha yoshdagi bolalarda matematik rivojlanishga zamonaviy yondashuvlar va jahon tajribalari ..	172
<b>Masharipova Barno Erkin qizi, Adilbayeva Dilnoza Adilbay qizi</b>	
Boshlang'ich sinf o'quvchilarida til o'yinlari texnologiyalarining nazariy asoslari.....	175
<b>Masharipova Dilfuza Muxammatjon qizi</b>	
Maktabgacha ta'lim tarbiyachisi pedagogik faoliyatining o'ziga xosligi .....	178
<b>Muhammadiyeva Feruza Turakulovna</b>	
Boshlang'ich sinf o'quvchilarini og'zaki va yozma nutqini rivojlantirishda aksiologik yondashuvdan foydalanish metodikasi.....	181
<b>Muhiddinova Munira Xayrullayevna</b>	
Boshlang'ich ta'lim jarayonida matematika fanini o'qitishda raqamli transformatsiya vositalaridan foydalanishning metodik paradigmasi .....	184
<b>Narzullayeva Sevara Omonovna</b>	
O'qituvchining muloqot madaniyatini shakllantirishning pedagogik-psixologik xususiyatlari.....	187
<b>Nizamova Nodira Paxritdinovna</b>	
Integrativ yondashuv asosida o'quvchilarning nutqiy kompetentligini rivojlantirishning mazmuniy izohlanishi .....	191
<b>Oysha Qurbonova, Nodira Abduraimova</b>	
Boshlang'ich ta'limda Finlandiya tajribasi.....	195
<b>Nodira Sherboyeva</b>	

Kutubxonachi kutubxona-axborot xizmati jarayonining yetakchi ishtirokchisi sifatida .....	198
<a href="#">O'ktam Nosirov</a>	
Pedagogik ta'lim transformatsiyasida talabalarning tadqiqotchilik kompetensiyalarini rivojlantirish texnologiyasi.....	204
<a href="#">Rustamova Shoxista Omonjonovna</a>	
Globallashuv sharoitida axborot-psixologik xavfsizlikni shakllantirish masalalari.....	208
<a href="#">Raxmatjonov Shoxjahon Dilshodbek o'g'li</a>	
Talabalarga ingliz tilini o'qitishning zamonaviy innovatsion texnologiyalari .....	212
<a href="#">Sa'dullayeva Rushana</a>	
Boshlang'ich sinf matematika darslarida o'quvchilarning mantiqiy fikrlash qobiliyatini rivojlantirish .....	215
<a href="#">Saidova Dilbar Erkinovna</a>	
Pedagog xodimlarda tolerantlik namoyon bo'lishining determinantlari.....	218
<a href="#">Sattorova Maxliyo Dilmurod qizi</a>	
Kreativ metodlar orqali maktabgacha yoshdagi bolalarda kreativ tafakkur va fikrlashni rivojlantirish .....	223
<a href="#">Sultonboyeva Baxriniso Ilhomjon qizi</a>	
Artpedagogika texnologiyalaridan foydalanib maktabgacha yoshdagi bolalarda dialogik nutqni rivojlantirish metodikasi .....	226
<a href="#">Xolmatova Fotima Baxtiyor qizi</a>	
Boshlang'ich ta'limda yashil kompetensiyalarni shakllantirish yo'nalishlari.....	229
<a href="#">Yaqubova Shoira Tog'aymuratovna</a>	
Emotsional intellektni rivojlantirishning nazariy asoslari.....	233
<a href="#">Yarmatov Raxmboy Baxramovich</a>	
Boshlang'ich ta'limda o'quv veb-saytlari orqali til kompetentligini rivojlantirish .....	239
<a href="#">Zokirova Sohiba Muxtoraliyevna, Muxammadjonova Diyorabonu Muzaffarjon qizi</a>	
Языковые изменения в русском языке XXI века: исследование новых слов, сленга, интернет-коммуникации, влияния англицизмов и глобализации на современный русский язык .....	242
<a href="#">Марупова Дилфуза Давроновна</a>	
Oliy ta'limda talabalarning ilmiy-tadqiqot faoliyatining maqsad va vazifalari .....	247
<a href="#">F. R. Xosilova</a>	
Boshlang'ich ta'lim texnologiya darslarida o'quvchilarni tabiiy materiallar bilan ishlashga o'rgatish .....	251
<a href="#">Kambarov Nodirjon Sattarovich, Nasirjanova Feruzaxon Alixon qizi</a>	
Boshlang'ich ta'limda STEAM yondashuvining qo'llanilishi va uning samaradorligi.....	256
<a href="#">Abdulazizova Yulduz Abdujabbor qizi</a>	
Tabiiy fanlarni o'qitishda STEAM yondashuvi asosida kreativlikni rivojlantirish metodikasi .....	259
<a href="#">Abdullayeva Dilrabo Fayzulla qizi</a>	
Umumta'lim maktablarida o'quvchilarda shaxs ma'naviy qiyofasini shakllantirishning zamonaviy pedagogik texnologiyalari.....	262
<a href="#">Aliyeva Zuxra Tursunboyevna</a>	
Yosh avlodni madaniy-tarixiy yondashuv asosida tarbiyalashda madaniy-ma'rifiy muassasalarning o'rni..	265
<a href="#">Aripov Shokirjon Olimovich</a>	
Ta'limda yangi texnologiya: 4K modeli va uni amalga oshirish yo'llari.....	268
<a href="#">Avliyoqulova Nasiba Choriyevna</a>	
Badiiy-tarixiy materiallarni ta'lim jarayoniga integratsiyalashning metodologik asoslari.....	272
<a href="#">Baratov Baxtiyorjon Qodirovich</a>	
Bolaning maktabgacha ta'lim tashkilotiga moslashishida o'yinning roli.....	275
<a href="#">Barno Masharipova Erkin qizi, Zuhrobova Mahliyo Abdulatif qizi</a>	
Boshlang'ich sinf o'qish savodxonligi darslarida integrativ yondoshuvdan foydalanish texnologiyasi .....	278
<a href="#">Ernazarova Laylo Abdusaitovna, Saidahmadova Gulrux Farrux qizi</a>	
Bo'lajak tarbiyachilarda metarefleksiv fikrlashni rivojlantirishning psixologik-pedagogik asoslari .....	284
<a href="#">Ismailova Nilufar Isroildjanovna</a>	
Semantic and Cross-Cultural Features of Food-Based Idioms in Karakalpak and English Languages.....	289
<a href="#">Jiemuratova Gulistan Koshkinbaevna</a>	
Filolog talabalarida mustaqil fikrlash va qaror qabul qilishni rivojlantirishda metakognitiv yondashuvlarning didaktik mexanizmlari.....	292
<a href="#">Jo'rayeva Dilnoza Ro'zimat qizi</a>	
Rivojlantiruvchi sohalar kompetensiyalariga integratsion yondashuv asosida maktabgacha yoshdagi bolalarni ma'naviy-axloqiy tarbiyalash texnologiyasini rivojlantirish .....	296
<a href="#">Jo'rayeva Zilola Sayfiddin qizi</a>	



Psixologlar kasbiy komponentlarini rivojlantirishda matematik usullardan foydalanishning o'ziga xos xususiyatlari.....	302
<i>Kuziyeva Dilnura Dilmurotovna</i>	
O'zbekiston metodik maktabida sotsiolingvistik kompetensiyani shakllantirish bo'yicha olib borilgan ilmiy tadqiqotlar tahlili .....	306
<i>Madaminova Gulzira Gulamkadirovna</i>	
Maxsus pedagogika fanlarini o'qitishning nazariy-metodik asoslari .....	313
<i>Maqsudova Nodira Alijonovna</i>	
Maktabgacha yoshdagi bolalarda metakognitiv ko'nikmalarni rivojlantirishda ertakterapiya texnologiyalaridan foydalanish metodikasi .....	317
<i>Muxiddinova Dilfuza Sherdor qizi</i>	
Nutq madaniyatini shakllantirishda o'qituvchi nutqining roli.....	320
<i>N. Q. Olimova</i>	
Boshlang'ich ta'lim jarayonida matematika fanini o'qitishda raqamli transformatsiya vositalaridan foydalanishning metodik paradigmasi .....	323
<i>Narzullayeva Sevara Omonovna</i>	
O'quvchilarda ekologik madaniyatni shakllantirish metodikasi .....	326
<i>Normirzayeva Maftunaxon Ilyosjon qizi</i>	
Boshlang'ich sinf o'quvchilarida tadqiqot faoliyatini rivojlantirishda intensiv ta'lim texnologiyalarining metodik asoslari.....	329
<i>Olloqulova Farzona Umedillayevna</i>	
Maktabgacha ta'lim yoshidagi giperaktiv bolalar bilan ishlashda pedagogik kompetentligini oshirish metodikasi.....	332
<i>Raimqulova Sojida Abdusaid qizi</i>	
Talabalarning tadqiqotchilik kompetensiyalarini shakllantirishning nazariy asoslari .....	335
<i>Rustamova Shoxista Omonjonovna</i>	
Inklyuziv ta'limni tashkil etishning xorijiy pedagogik amaliyotdagi modellari .....	339
<i>Sultonova Zarina Uchqun qizi</i>	
Xalq pedagogikasida ertaklarning tarbiyaviy va ma'naviy-ma'rifiy ahamiyati: ma'naviy begonlashuvga qarshi tarbiyaviy omil sifatida.....	343
<i>To'xtasinova Farida Davlatali qizi</i>	
B1 darajadagi talabalar uchun xorijiy tilni o'qitishda audiovizual texnologiyalar yordamida ta'lim samaradorligini oshirishning metodik asoslari .....	347
<i>Toshpulatova Shaxsanam Xolmurodovna</i>	
Kontekstli ta'lim va uning boshlang'ich ta'lim matematikasidagi ahamiyati haqida .....	350
<i>Umarova Nigora Alisherovna</i>	
Oiladagi psixologik muhitning o'spirinlarda to'liqsizlik kompleksi shakllanishiga ta'siri .....	353
<i>Xalmuratova Dilorom Abdikarimovna</i>	
Ta'limda faktcheking: misinformatsiya va dizinformatsiyaga qarshi kurashishning pedagogik asoslari .....	356
<i>Xidirova Maftuna Ithom qizi</i>	
Maktab o'quvchilarini falsafiy va dunyoqarashga tayyorlash omillari .....	362
<i>Xo'shboqova Farida Komiljon qizi</i>	
Boshlang'ich sinf o'quvchilarida nutq faoliyatini rivojlantirishning lingokognitiv asoslari .....	370
<i>Xusanova Gulruxsor To'lqin qizi, Aliyeva Muhlis Baxodir qizi</i>	
Boshlang'ich sinf o'quvchilarining nutqiy kompetensiyasini oshirish .....	374
<i>Zokirova Sohibaxon Muxtaraliyevna, Erkinova Nazokatxon Anvarjon qizi</i>	
Эффективность занятий кроссфитом в повышении уровня общей физической подготовленности слушателей института повышения квалификации МВД Республики Узбекистан .....	377
<i>Албеков Шокир Адилбекович</i>	
Роль торговых и кочевых маршрутов в формировании лингвокультурных заимствований между Хорезмом и Южной Сибирью.....	381
<i>Сатымова Светлана Сатымовна</i>	
Использование искусственного интеллекта в обучении русскому языку как иностранному: проблемы и решения.....	385
<i>Ташева Дилором Салимовна</i>	
Проблемы использования коммуникативного метода в преподавании русского языка студентам .....	389
<i>Тоджибоева Наргиза Джумабоевна</i>	



# SEMANTIC AND CROSS-CULTURAL FEATURES OF FOOD-BASED IDIOMS IN KARAKALPAK AND ENGLISH LANGUAGES

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**Abstract:** This article explores the fascinating world of food-related idioms found in both Karakalpak and English. By conducting a comparative study of these expressions, we gain deeper insight into the linguistic patterns, cultural traditions, and historical developments that shape the way people use language to communicate. While many food-based idioms share metaphorical meanings and reflect universal human experiences, the specific food items chosen—and the symbolic meanings attached to them—often reveal the unique cultural environments of each language community. This broader analysis demonstrates that language is not merely a tool of communication but also a mirror of cultural identity.

**Key words:** idioms, effect, cultures, cuisine, universal, signs, equivalent, lexical components.

**Annotatsiya:** Ushbu maqolada qoraqalpoq va ingliz tillarida uchraydigan oziq-ovqat bilan bog'liq iboralarning qiziqarli dunyosi haqida so'z boradi. Ushbu iboralarni qiyosiy o'rganish orqali biz odamlarning tildan muloqot qilish usulini shakllantiruvchi lingvistik qonuniyatlar, madaniy an'analar va tarixiy rivojlanishlarni chuqurroq anglashga muvaffaq bo'lamiz. Oziq-ovqatga asoslangan ko'plab iboralar metaforik ma'nolarga ega bo'lib, umuminsoniy tajribalarni aks ettirsa-da, tanlangan maxsus oziq-ovqat mahsulotlari va ularga birlashtirilgan ramziy ma'nolar ko'pincha har bir til jamoasining o'ziga xos madaniy muhitini ochib beradi. Bu kengroq tahlil shuni ko'rsatadiki, til nafaqat muloqot vositasi, balki madaniy o'ziga xoslikning ko'zgusi hamdir.

**Kalit so'zlar:** idiomalar, ta'sir, madaniyatlar, oshxona, universal, belgilar, ekvivalent, leksik komponentlar.

**Аннотация:** В данной статье рассматривается захватывающий мир идиом, связанных с едой, встречающихся как в каракалпакском, так и в английском языках. Проводя сравнительное изучение этих выражений, мы получаем более глубокое представление о языковых закономерностях, культурных традициях и исторических событиях, которые формируют способ общения людей с помощью языка. В то время как многие фразеологизмы, основанные на еде, имеют метафорическое значение и отражают универсальные человеческие переживания, конкретные выбранные продукты питания и связанные с ними символические значения часто раскрывают уникальную культурную среду каждого языкового сообщества. Этот более широкий анализ показывает, что язык – это не просто средство общения, но и зеркало культурной идентичности.

**Ключевые слова:** идиома, эффект, культуры, кухня, универсальный, знаки, эквивалент, лексические компоненты.

## INTRODUCTION

Idioms are fixed expressions that carry meanings different from the literal interpretations of the individual words that compose them. As an integral part of language, idioms not only enrich communication but also encapsulate cultural values and beliefs. By studying food-related idioms, we can better understand how language, culture, and historical experience intertwine to influence the way individuals express emotions, describe situations, and construct meaning in daily life. Knowledge of English phraseology makes reading both publicistic and fictional texts more understandable and considerably easier. The reasonable use of idioms makes speech more expressive. English phraseological units that are not translated verbatim but have the same meaning as their Karakalpak equivalents, when reinterpreted, strengthen motivation and have a greater effect in learning the English language. By learning a foreign language, a person simultaneously connects two national cultures: the native one and the foreign one.

## LITERATURE REVIEW

Good knowledge of a foreign language is impossible without knowledge of its idioms. Phraseology is an integral and rich part of any language. In idioms, we see historical signs of language formation and find unique features of culture and education that significantly influence the development of language. Idioms have an

original character, and it is often difficult to find analogues in the target language. For example, along with purely national idioms in English and Karakalpak phraseology, there are many international idioms that help to find appropriate meanings in translation. In Karakalpak ethnography, food terms play an important role in highlighting the national identity of the people.

K. Mambetov notes: "Although Karakalpak cuisine does not have any special differences from the peoples of Central Asia, it has many unique characteristics" [2: 90]. Food-related idioms in both Karakalpak and English open up a rich and fascinating field of linguistic exploration. By examining and comparing these expressions, we gain a deeper understanding of the cultural values, historical experiences, and social practices that have shaped the way speakers of each language communicate. Although many idioms involving food operate on metaphorical levels and often share universal human themes—such as emotions, behaviour, or everyday life—the specific food items chosen, as well as the symbolic meanings attached to them, frequently highlight the unique cultural identities and traditions of each society.

## RESEARCH METHODOLOGY

This study conducts a comparative analysis of English and Karakalpak food-based idioms, focusing on full, partial, and zero equivalence. Full equivalence occurs when idioms correspond completely in meaning, style, and imagery. Partial equivalence refers to idioms sharing meaning but differing in lexical, structural, or metaphorical components. Zero equivalence arises when no idiomatic counterpart exists, requiring descriptive translation. Historical interactions between English-speaking and Karakalpak-speaking communities may also have contributed to the emergence, transmission, and transformation of such idioms. Although the precise origins of many expressions remain difficult to reconstruct, it is evident that various forms of cultural contact have played a significant role in shaping the idiomatic repertoires of both languages. For example, the English idioms "easy as pie" or "a piece of cake" suggest that something is easy or effortless. These expressions reflect English culture's association of cake with indulgence and pleasure.

The Karakalpak equivalent of this idiom is "qamırdan qıl suwırǵanday." In both cases, food items are used to convey the same meaning, but the imagery differs: pie in English and qamır (dough) in Karakalpak. Another English idiom, "cream of the crop," meaning "the best," has a direct equivalent in Karakalpak: "qaymaǵı." For example, the English sentence "These students are the cream of the crop" corresponds to the Karakalpak expression "Bul talabalar topardın' qaymaǵı." In terms of translation, these idioms demonstrate full phraseological equivalence, as both convey the same meaning and stylistic connotations. Full equivalence occurs when idioms in two languages correspond entirely in meaning, stylistic colouring, and metaphorical imagery. In such cases, the phraseological units share not only the same semantic content but also comparable structural and figurative components. This type of equivalence enables translators to substitute one idiom for another with minimal loss of meaning or expressive nuance. Both expressions employ the same metaphorical image of "cream" as the finest or most valuable part, illustrating complete alignment in both form and conceptualisation. Full equivalence is the least problematic for translators, as it allows for direct substitution without requiring additional contextual adaptation.

Partial equivalence of phraseological units arises when idioms in two languages convey similar conceptual meanings but differ in one or more linguistic parameters. These variations may involve differences in lexical composition, grammatical structure, metaphorical imagery, stylistic colouring, or pragmatic usage. For instance, an idiom in English may express the same idea as its Karakalpak counterpart, yet the figurative elements or syntactic patterns may not align fully. In such cases, the units cannot be considered fully equivalent, as they are only partially parallel in meaning and form. A clear example is the English idiom "too many cooks spoil the broth," which has a partially equivalent counterpart in Karakalpak: "qoyshı kóp bolsa pada haram óledi," meaning "too many people ruin the task." Although both idioms convey the same general message, their imagery and lexical components differ. Consequently, translators must evaluate not only the semantic content but also the expressive and cultural nuances embedded in each idiom to select the most appropriate analogue. Partial equivalence therefore highlights the complex interplay between meaning, structure, and cultural imagery in cross-linguistic phraseology.

Zero equivalence, on the other hand, refers to situations in which an idiom in one language has no phraseological counterpart in another. This absence may result from cultural, historical, or linguistic differences that prevent the development of a comparable metaphor or lexical construction. When zero equivalence occurs, translators must rely on alternative strategies such as descriptive translation, paraphrasing, or the use of a non-idiomatic expression to convey the intended meaning. For instance, the English idiom "to bite the bullet," meaning "to force oneself to endure an unpleasant situation," has no idiomatic counterpart in Karakalpak and must therefore be rendered descriptively. The culturally embedded idiom "the elephant in the room," meaning "an obvious but ignored problem," likewise lacks a Karakalpak equivalent. Another example is "to break the



ice,” which does not exist idiomatically in Karakalpak and must instead be translated through paraphrases such as “sáwbetti ashıw” or “jaǵdaydı jumshartıw.” Similarly, “to put the cart before the horse,” though widely used in English, lacks an idiomatic analogue and is translated only descriptively. These cases pose significant challenges, as they require the translator to prioritise conceptual clarity while compensating for the absence of figurative form. Overall, the comparison of English and Karakalpak idioms demonstrates that phraseological equivalence exists along a continuum—ranging from complete correspondence to the total absence of an analogue. Each level of equivalence requires its own translation strategies, and a nuanced approach is essential for maintaining both meaning and stylistic integrity in cross-linguistic communication.

## ANALYSIS AND RESULTS

The phraseological fund of any language is a complex conglomerate of native and borrowed idioms with a clear dominance of the first ones. Some idioms retain stylistic elements characteristic of previous eras, reflecting the priorities of the time. Phraseological translation involves the use, in the translated text, of stable units of varying degrees of proximity between a unit of the English language and the corresponding units—from full and absolute equivalents to approximate phraseological correspondences. To explore this translation method more deeply, it is necessary to define the concept of a phraseological equivalent. A phraseological equivalent is a phraseological unit in the target language that fully corresponds to the original idiom in all essential aspects. In general, such an equivalent should convey the same meaning and stylistic value regardless of context. In other words, there should be no differences between the two idioms in terms of semantic content, stylistic colouring, metaphorical structure, or emotional-expressive tone. Ideally, they should also be similar in their component structure and share comparable lexical-grammatical features such as combinability (e.g., restrictions relating to animacy or inanimacy), grammatical category, patterns of usage, and compatibility with the same accompanying contextual words. Another important requirement is the absence of specific national-cultural colouring.

Third, although not very frequent, some idioms may have more than one possible equivalent, and in such cases the translator cannot simply substitute the original unit with any given equivalent. A single phraseological unit may also vary in its structure or expressiveness; this is a common phenomenon and usually occurs as a result of changes in structural proportion. For instance, the Uzbek idiom ko'nglini ko'tarmoq corresponds to the English verb cheer, which functions as a shorter, built-in phraseological unit; however, the English version does not retain the full structural meaning of the Uzbek expression because its semantic development has differed. Depending on the power of expressiveness, authors use phraseology to give different stylistic colouring in their works of fiction. However, we must not forget that phraseological units cannot be equivalent to individual words. They are tools of artistic expression that add supplementary value to the overall meaning of individual lexical items. [3:59]

## CONCLUSION

From the examples above, it becomes clear that the expression of a phraseological unit must take into account not only the lexemes within the idiom but also the morphemes that serve as permanent components of its structure. Morphemes, alongside lexemes, form the internal grammatical framework of an idiom. Elements added only in specific speech situations do not belong to the idiom's inherent expressive structure. For example, in the expression “sumlig'in' o'z basin'a jetti” and its English rendering “let your ideas be in your head,” the core idiomatic expression is determined by its stylistic value, lexemes, and morphemes. Additional material inserted for communicative purposes belongs to the situational context rather than to the idiom's structural expression [1:48–52].

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- 13.00.00 Pedagogika fanlari
  - 13.00.01 Pedagogika nazariyasi. Pedagogik ta'limotlar tarixi
  - 13.00.02 Ta'lim va tarbiya nazariyasi va metodikasi (sohalar bo'yicha)
  - 13.00.03 Maxsus pedagogika
  - 13.00.04 Jismoniy tarbiya va sport mashg'ulotlari nazariyasi va metodikasi
  - 13.00.05 Kasb-hunar ta'limi nazariyasi va metodikasi
  - 13.00.06 Elektron ta'lim nazariyasi va metodikasi (ta'lim sohaları va bosqichlari bo'yicha)
  - 13.00.07 Ta'limda menejment
  - 13.00.08 Maktabgacha ta'lim va tarbiya nazariyasi va metodikasi
  - 13.00.09 Ijtimoiy pedagogika
  - 07.00.00 Tarix fanlari
  - 19.00.00 Psixologiya fanlari
  - 01.00.00 Fizika-matematika fanlari
  - 02.00.00 Kimyo fanlari
  - 03.00.00 Biologiya fanlari
  - 09.00.00 Falsafa fanlari
  - 10.00.00 Filologiya fanlari
  - 11.00.00 Geografiya fanlari



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