

UO‘K (UDC, УДК): 82.09

## CONCEPTUAL AND LINGUOPRAGMATIC ANALYSIS OF THE CONCEPT OF MOUTH\OG‘IZ IN ENGLISH AND UZBEK LANGUAGES<sup>17</sup>

**Otajonov Botirbek Ashuralievich**

*Teacher,*

*Andijan State Institute of Foreign Languages,*

*Andijan, Uzbekistan*

*Email: [brave\\_76@mail.ru](mailto:brave_76@mail.ru)*

*ORCID ID: 0009-0007-0777-9327*

### ABSTRACT

Linguopragmatics aims to explore language within its social and situational context and emphasizes its role as a tool for communication. Contrary to formal linguistics, which primarily concerns language structure, pragmalinguistics centers on language use and investigates the dynamics of communication between speakers and listeners in different contexts. This field delves into the theory of speech acts, examining how language conveys meaning and intention. It includes the analysis of both explicit and implicit speech goals, the speaker's emotional tone or inner state, and the listener's willingness to engage and interpret the message effectively. Pragmalinguistics also investigates various types of communicative behavior, such as speech strategies and tactics used to achieve specific outcomes in communication. The rules of dialogue that facilitate effective communication are another important area of study. Furthermore, this field of study investigates the use of indirect speech acts, in which communicators convey ideas through subtle and often non-literal forms of expression. Techniques such as language games, in which meaning is playfully manipulated or negotiated, are also explored. By understanding these elements, pragmalinguistics seeks to show how language functions as a dynamic, context-dependent tool for interaction.

### KEY WORDS

Linguopragmatics, ethnopsycholinguistics, formal linguistics, anthropology, anthropocentrism, internal attitude, conceptual, pragmalinguistic, isomorphic, allomorphic.

Received: November 26, 2024

Accepted: December 23, 2024

Available online: March 1, 2025

<sup>17</sup> **For citation (Iqtibos keltirish uchun, для цитирования):**

Otajonov B.A. Ingliz va o‘zbek tillaridagi mouth/og‘iz konseptini konseptual va lingvopragmatik tahlili. // Komparativistika (Comparative Studies). — 2025. — Vol.2, № 1. — B. 151-165

## INGLIZ VA O‘ZBEK TILLARIDAGI MOUTH\OG‘IZ KONSEPTINI KONSEPTUAL VA LINGVOPRAGMATIK TAHLILI

*Otajonov Botirbek Ashuralievich*  
*O‘qituvchi,*  
*Andijon davlat chet tillar instituti,*  
*Andijon, O‘zbekiston*  
*Elektron pochta: [brave\\_76@mail.ru](mailto:brave_76@mail.ru)*  
*ORCID ID: 0009-0007-0777-9327*

### ANNOTATSIYA

Lingvopragmatika tilni ijtimoiy va vaziyatli kontekstda o‘rganishga qaratilgan bo‘lib, uning muloqot vositasi sifatidagi ahamiyatini belgilaydi. Asosan til tuzilishini o‘rganadigan rasmiy tilshunoslikdan farqli o‘laroq, pragmalingsvistika til qo‘llanishiga e‘tibor qaratadi va turli muloqot vaziyatlarida so‘zlovchi va tinglovchilarning o‘zaro aloqasini tadqiq qiladi. Bu soha tilning nafaqat ma‘no, balki niyatni qanday yetkazishini o‘rganib, nutqiy harakatlar nazariyasiga kirib boradi. U ochiq va yashirin nutq maqsadlarini, so‘zlovchining hissiy ohangi yoki ichki holatini, shuningdek tinglovchining xabarni samarali idrok etish va tushunishga tayyorligini tahlil qilishni qamrab oladi. Pragmalingsvistika, shuningdek, muloqotda ma‘lum natijalarga erishish uchun qo‘llaniladigan nutq strategiyalari va usullarini ham o‘rganadi. Samarali muloqotni ta‘minlovchi muloqot qoidalari tadqiqotning yana bir muhim yo‘nalishi hisoblanadi. Bundan tashqari, bu fan so‘zlovchilar ma‘noni nozik, ko‘pincha ko‘chma ma‘noli iboralar orqali yetkazadigan bilvosita nutq harakatlaridan foydalanishni, ma‘no o‘ynoqi tarzda boshqariladigan yoki muhokama qilinadigan til o‘yinlari kabi usullar ham tadqiq etiladi. Ushbu jihatlarni tushunish orqali pragmalingsvistika tilning o‘zaro ta‘sirning dinamik, vaziyatga bog‘liq vositasi sifatida qanday ishlashini ochib berishga harakat qiladi.

### KALIT SO‘ZLAR

Lingvopragmatika, etnopsixolingvistika, rasmiy tilshunoslik, antropologiya, antropotsentrizm, ichki munosabat, konseptual, pagmalingsvistik, izomorf, allomorf.

## КОНЦЕПТУАЛЬНЫЙ И ЛИНГВОПРАГМАТИЧЕСКИЙ АНАЛИЗ КОНЦЕПТА MOUTH\ROT В АНГЛИЙСКОМ И УЗБЕКСКОМ ЯЗЫКАХ

**Оттажонов Ботирбек Ашуралиевич**

*Преподаватель,*

*Андижанский государственный  
институт иностранных языков,*

*Андижан, Узбекистан*

*Электронная почта: [brave\\_76@mail.ru](mailto:brave_76@mail.ru)*

*ORCID ID: 0009-0007-0777-9327*

---

### АННОТАЦИЯ

Лингвопрагматика нацелена на изучение языка в его социальном и ситуационном контексте, подчеркивая его роль как средства общения. В отличие от формальной лингвистики, которая в первую очередь сосредоточена на структуре языка, прагмалингвистика фокусируется на использовании языка, исследуя, как говорящие и слушающие взаимодействуют в различных коммуникативных ситуациях. Эта область глубоко анализирует теорию речевых актов, изучая, как язык передает не только значение, но и намерение. Она включает в себя анализ как явных, так и скрытых целей речи, эмоционального тона или внутреннего состояния говорящего, а также готовности слушающего воспринять и эффективно интерпретировать сообщение. Прагмалингвистика также исследует различные виды коммуникативного поведения, такие как стратегии и тактики речи, используемые для достижения определенных результатов в общении. Правила диалога, способствующие эффективному общению, являются еще одной важной областью исследования прагмалингвистики. Кроме того, эта дисциплина изучает косвенные речевые акты, когда говорящие транслируют намерение и тонкие оттенки значения не прибегая к буквальному их выражению. Исследуются также такие техники, как языковые игры, в которых значение становится объектом игровой манипуляции или интерпретации. Понимание этих элементов позволяет прагмалингвистике раскрывать, как язык используется в качестве динамичного и зависимого от контекста инструмента взаимодействия.

---

### КЛЮЧЕВЫЕ СЛОВА

Лингвопрагматика,  
этнопсихоллингвистика,  
формальная лингвистика,  
антропология,  
антропоцентризм,  
внутренняя установка,  
концептуальный,  
прагмалингвистический,  
изоморфный,  
алломорфный.

## INTRODUCTION

The goal of linguopragmatics is *to learn language in context* - social, situational, etc., that is, to learn language as a means of communication. Currently, the boundaries of pragmatic theory and practice are still not fully defined and remain blurred, but this reflects the close interaction of linguo-pragmatics with the theory of speech acts, discourse analysis, as well as socio-ethnopsycholinguistics, anthropology, etc. Pragmalinguistics differs from formal linguistics in that it places a greater emphasis on language use rather than language form. This direction relates to language acquisition and the theory of speech acts. In greater depth, the scope of this field encompasses the examination of both explicit and implicit intentions behind speech, the internal disposition of the speaker, and the receptiveness of the listener in taking initiative towards achieving desired meaning. It also involves the study of various forms of communicative behavior such as speech strategies and tactics, dialogue rules for enhancing communication efficiency, utilization of “indirect” speech movements, and diverse methods of language games.

## METHODS

Pragmalinguistics is the opposite of formal linguistics, which is to analyze the explicit and hidden goals of speech, the internal attitude of the speaker, and the types of communicative behavior of the listener to achieve the desired meaning: speech strategies and tactics, dialogue rules aimed at achieving the effectiveness of communication. “Indirectly” is a linguistic subfield that effectively utilizes the concepts of speech acts and various methods of language games.

Therefore, the conceptual and pragmatic analysis of the English and Uzbek languages is included in the anthropocentric analysis of the language, it requires finding the similarities and dissimilarities of unrelated languages and analyzing them. We also want to make a conceptual and pragmatic analysis of the units expressing the concept of “mouth” in Uzbek and English below.

For example, the expression in Uzbek *og‘zi* (or *tili*) *botir* is used about someone who speaks without fearing anyone or anything. –*Og‘zi botir odam.* –

*Asrora o‘zining sho‘xligi, og‘zi botriligi bilan butun qishloqda nom chiqargan edi.*  
The word *polvon* can be used instead of the word *botir* in this sentence: –*Og‘zi polvon Gulnor opa qudalarini umuman pisandga ilmas, ro‘y–rost qilib gadoylar deb javrardi.* (Said Ahmad, 1976, 269)

There is an English slang ***dragon mouth used*** for a person with bad breath. Referring to the online dictionary Idioms Free Dictionary, we got the following examples: – *I know I tend to have a dragon **mouth** when I wake up, so I usually brush my teeth before I do anything else.* – *My date was attractive and funny, but good Lord, she had a horrible **dragon mouth**.* This phrase can also be used as ***jungle mouth***: – *I know I tend to have a **jungle mouth** when I wake up, so I usually brush my teeth before I do anything else. My date was attractive and funny, but good lord, she had a horrible **jungle mouth**.* (ABBY Lingvo Electronic Dictionary) In the Uzbek language, the phrase ***Og‘zi kuygan*** refers to a person who has experienced or suffered from some work or event. –*Og‘zi kuygan qatiqni puflab ichadi.* Proverb. – *Sut ichib og‘zimiz kuygan, endi qatiqni ham puflab ichmoqchimiz-da,— dedi Nizomjon.* – *Sut ichib, og‘zi kuygan odamsan. Qatiqni ham puflab ichishing kerak.* (Madvaliev A., 2008, 185)

In English, ***take the bread out of (one’s) mouth*** is an idiom that means to steal or deprive people of their main means of livelihood or sustenance. It refers to taking away the source of income or livelihood that someone depends on. – *He takes the bread out of the mouths of our families.* – “*Come off the car, pardner,*” said one of the men in a voice meant to be conciliatory. ‘*You don’t want to take the bread out of another man’s mouth, do you?*’ One thing we can be sure of is that in the novel *The Godfather* by Mario Puzo, famous American author, this phrase is also used in the passive voice: *The bread was taken out of his mouth* for that day. (Mario Puzo, *The Godfather*, 243). There is also a variant of the above phrase in Uzbek, which is ***og‘izdagini*** (or ***og‘izdagi oshni/nonni***) ***oldirmoq*** and it means “to lose something, let someone grab what you have” –*Aqlsiz og‘izdagini oldirar.* Proverb. – ***Og‘zingdagi oshni oldirib qo‘yib, obi diyda qilasan-a.*** (Madvaliev A., 2008, 186)

There is an English idiom ***melt in (one's)/the mouth***, which is often used to describe a delicate, soft and delicious dish. When something *melts in your mouth*, it means it breaks down or dissolves effortlessly when you chew, leaving a pleasant aftertaste in your mouth. This phrase is usually used to describe the quality of delicate and delicious food. – This *decadent chocolate cake positively melts in the mouth*. – I've *never had such a perfect steak in my life! I swear, it melted in my mouth*. First recorded in 1693, the phrase originally referred to the delicacy of certain foods that did not require chewing, but acquired its current meaning around 1850 (ABBYY Lingvo Electronic Dictionary). In the Uzbek language, the expression "*og'izda eriydi\melts in the mouth*" is used mainly for delicious sweets.

There is an expression in the Uzbek language ***Og'zi bilan yuradigan*** that is used to refer to people who spread bad words and gossip. –*Eh-he, og'zi bilan yuradigan odamlar qancha gap chiqarishdi..* A rabid animal, or a rabid dog in general, usually foams from the mouth. In English, when a person becomes violently and uncontrollably angry or angry, he is likened to a rabid animal and figuratively used to refer to him as ***foam at the mouth***: – *I've never seen him so angry. He foamed at the mouth*. (Kunin A.V., 1984, 517)

In English, the idiom ***take the bit in one's mouth*** is related to horse riding. It is an idiom that refers to someone who takes control or responsibility for a situation or decision without consulting or seeking permission from others. It stems from the literal sense of a horse taking control of the bit in its mouth and running off in its own direction. The word *bit* refers to the metal mouthpiece of a horse's bridle that the rider uses to control the horse. When a horse "takes the bit in its mouth," it grabs hold of the bit and tries to take control, ignoring the rider's instructions. So, in the idiom, it means taking control or acting independently. – *You have such potential, Sophie, if you ever just took the bit in your mouth, you'd be one of the top students in this class. Rather than kowtowing to the president's public frustrations, the attorney general has taken the bit in his mouth and pressed on with the criminal investigation*. In English, the phrase ***have (one's) heart in (one's) mouth*** is

commonly used to describe a state of extreme anxiety, fear, or doubt. It refers to a racing heart or a feeling that your heart is about to burst out of your chest due to intense anticipation or nervousness. This phrase is often used when someone is waiting for important news, experiencing anticipation before an important event, or facing a stressful situation: –*I had my heart in my mouth as I waited for the ambulance to arrive. – My heart was in my mouth when I opened the letter.* Sometimes the word *boots* can be used instead of the word *mouth*: **have (one's) heart in (one's) boots**, or **one's heart leaped into one's mouth** ёку throat, **one's heart sank (into one's boots ёки shoes)** – It means *to fear, to be afraid; to scare.* – *In ten years more, the well dried up; and now if you lower the bucket... and let out nearly all the cord, you'll hear it of a sudden clanking and rattling on the ground below, with a sound of being so deep and so far down, that your heart leaps into your mouth, and you start away as if you were falling in.* (Puzo M., 1972, 187)

The Uzbek language also has an alternative to the above expression, in which case the phrase **yuragi og'ziga tiqilmoq** is used, because a person's heart feels as if it is beating in his throat due to strong excitement: – *Talabalar hayajondan yuragi og'ziga tiqilib, qotib qolishdi va hamma gap Allohni va Rasulini sevishda ekanini amalda ko'rib, butun vujudlari bilan his qilishdi.* In English, **open-mouthed** (adjective) is also used for a person who is surprised or amazed: – *The musician assumed a position of open-mouthed wonder, gazing steadily at the visitor* (ABBY Lingvo Electronic Dictionary). (adverb: *open-mouthedly*, noun: *open-mouthedness*). We have seen that there are many synonyms of this word from the *Thesaurus online dictionary* on the Internet: *astounded agog, [anxious](#), [avid](#), [eager](#), [excited](#), [flabbergasted](#), [thunderstruck](#), [with bated breath](#), spellbound, enchanted, fascinated, agape, amazed, bemused, bewildered, bewitched, breathless, captivated, caught up, charmed, enthralled, gripped, held, hooked, mesmerized, open-mouthed, petrified, possessed, rapt, transfixed, transported, under a spell.*

In the Uzbek language, the expression **og'zi ochilib qolmoq** is used when a person is surprised, faints, or becomes confused. – *Chol bu gapdan og'zini*



*ochganicha angrayib qoldi. – Bilasanmi, frontda ko‘rganlarimni aytsam og‘zing ochilib qoladi.* The English phrase *open your mouth* means *og‘iz ochmoq*, *gap ochmoq*, (start speaking): –*Don’t look at me - I never opened my mouth.* –*I don’t know how she heard about it - I never opened my mouth.* The Uzbek equivalent of this phrase is *og‘iz ochmoq*, which means to start speaking or talking about something: –*Do‘stim bo‘lsang, ikkinchi bu to‘g‘rida menga og‘iz ochma.* –*To to‘qaydan chiqichguncha ham ular bir-birlariga churq etib og‘iz ochishmadi.* [Adolat] –*Karim to‘g‘risida g‘iring deb og‘iz ochmaysan.* (Madvaliev A., 2008, 186)

It is known that Allah ordered Muslims to fast during the month of Ramadan, namely, to refrain from eating and drinking during the day from dawn to dusk. In Uzbek language, the expression *og‘zi ochiq* is used for a person who is not fasting. For example, (so‘zlashuvdan) –*Mening og‘zim ochiq (i.e. I am not fasting)* There is also an expression *og‘iz ochmoq*, which means to start eating and drinking something during the evening (iftar), to break one’s fast (about people who are fasting): *Quyosh botishi bilan tezda shom namozidan oldin og‘izni ochmoq. Og‘iz ochishda rivoyati qilingan lafzlar ila duo qilmoq.* (Ukko Sha. 2018)

In English, the phrase *have a plum in (one’s) mouth* means to speak in the style of speech characteristic of people belonging to a high social class. This idiom is mainly used in Great Britain: –*Because he always sounds like he has a plum in his mouth, none of us working-class sods can stand to listen to him.* –*She had elocution lessons as a child and now speaks with a plum in her mouth.* –*He’s like Hugh Grant without the plum in his mouth.* (Puzo M, 1972, 243) In the Uzbek language, when a person is happy about something, when he laughs with joy, the expression *og‘zi qulog‘ida* (or *qulog‘iga yetdi*) is used. –*To‘raning og‘zi qulog‘ida, ko‘ngli nimadandir taskin topgan edi.* –*G‘ulomjon og‘zi qulog‘iga yetib kulardi.* (Madvaliev A., 2008, 187)

In English, *get (pull or take) one’s finger out of one’s mouth* is a slang expression, usually used figuratively to encourage someone to stop hesitating,



procrastinating, or indecisive, to take action or action. It means a person should act or make a decision, instead of thinking idly or procrastinating (usually used in the imperative mood). – One *teacher shouted to Mr. J. Exworthy, a former president and executive*: “*Get your finger out (of your mouth), Exworthy, or resign.*” In some dialects of the Uzbek language, there is a non-literary, humorous phrase “*tandirning og‘zi\mouth of the tandoor*”, which means “*without knowledge, ignorant*”, because the mouth of the tandoor is round in shape, so it is compared to “0” (zero), which means someone’s knowledge is equal to zero: –*O‘qishdan qayerdan kirsin...tandirning og‘zi-ku.* (So‘zlashuvdan). O‘z ma’nosida: – *To‘lanboy qumg‘onda suv keltirib **tandir og‘ziga** qo‘yib ketdi.*

The English phrase *bring smb. ’s heart into his mouth* (or: *make smb. ’s heart leap out of his mouth*) is an idiom that makes someone feel extremely frightened or anxious. It describes a situation where someone experiences a sudden surge of fear or anxiety that feels like their heart is in their mouth. We encountered the following example in Charles Dickens’ *Oliver Twist*: –If he begged at a farmer’s house, ten to one, but they threatened to set the dog on him; and when he showed his nose in a shop, they talked about the beadle—which *brought Oliver’s heart into his mouth*,—very often the only thing he had there, for many hours together. One more example: –...so that *her heart would not leap out of her mouth* as they approached the telegraph office. The Uzbek expression *og‘iz juftlamok* means to be ready to speak, to be ready to act. –*Topgan bahonalari shu qadar asossiz ediki, gapirishga og‘iz juftlashi bilanoq ichida uqalanib ketardi.*– *Ketayotganda eshik oldigacha kelgan xotin nimadir demoqchi bo‘lib og‘zini juftladi-yu, aytmadi..*–*Opa bir-ikki marta gapga og‘iz juftladi-yu, gapirolmadi.* The English expression *gives its mouth* means to speak beautifully, to speak like an orator. –*What I say in respect to the speeches always is, give it mouth.* There is an Uzbek expression *og‘iz ko‘pirtirmok*, which means to exaggerate, magnify, overstate, enlarge and increase: –*Uning xushmuomalaligi, dilkashligi to‘g‘risida og‘iz ko‘pirtirib gapirdi.* Another meaning of this phrase is to brag, to boast. –*Mexanizatsiya tarafdori bo‘lib, majlislarda og‘iz*

ko 'pirtiradigan akamlarni mendan ko 'ra yaxshiroq bilasizlar. (Madvaliev A., 2008, 184)

The English phrase ***gives mouth to smth*** means to express with words, to speak aloud. – *I have an opinion of you, sir, to which it is not easy to **give mouth***. In the Uzbek language, the phrase ***og'iz solmoq*** means to ask someone's daughter to be a bride or son to be a groom. – *Endi kimga **og'iz salsang**, g'iring demay tegishi aniq*. – *To 'g'ri so 'zlab, men gapirdim yuzingga, **Og'iz soldim** uyda turgan qizingga*. (Madvaliev A., 2008, 184)

The English phrase ***have one's mouth made up for smth*** is a colloquial expression that typically means to have a strong desire or expectation for something to happen or be achieved. It can also imply being fully prepared or determined to achieve a certain goal or outcome. It is mainly used in the American variant of English. – *His **mouth was made up for** a chicken salad*.

There is an Uzbek expression ***og'izga (el, yurt, halq, ko'pchilikning og'ziga) tushmoq*** which means *to be frequently mentioned everywhere, to be talked about; to be known, to be famous*. – *Buni qarang-a, sho'x, yerga ura osmonga sapchiydigan, bebosh bolasi bugun **yurtning og'ziga tushibdi***. – *Yo'ldosh to 'xtaho 'jayevo nomidagi zarbdor brigada bir-ikki kundayoq **og'izga tushib qoldi***. – *Nizomjon o 'zi ishi bilan, ahloqi bilan **ko'pchilikning og'ziga tushib qolgandi***. – *O 'zi ham xunuk ish bo 'ldi. **El og'ziga tushsa**, yomon bo 'ladi*. (Madvaliev A., 2008, 18)

The English phrase ***it does not lie in his (her, etc.) mouth to (be or say smth.)*** means that a person has no right or authority to do or say something. It indicates that a person does not have the confidence, authority or permission to express a certain opinion or perform a certain action: – ***It did not lie in his mouth to be curious on the subject***. The Uzbek phrase ***og'izga olmoq*** has several meanings: 1) eat, drink: – *U ichkilik degan narsani hali **og'ziga olgan** bola emasdi*. – *Men ichmayman, akalar. Umrimda ichkilikni **og'izga olgan** bola emasman*. 2) say, utter something; 3) mention, remember. — *Oradan bir necha kun o 'tdi — Muhammadrajab jim, Mirzamuhiddinni **og'ziga ham olmadi***. The following English phrase is more

colloquial: ***open one's mouth too wide***. This expression is used when someone says too high price. –*If you **open your mouth too wide** when trying to sell a second-hand car, people will just laugh at you.* There is an Uzbek phrase ***og‘ziga kuchi yetmagan*** is used for a person who does not hold their tongue and gossips about others. –*Bilgan u dedi, bilmagan bu. Hatto og‘ziga kuchi yetmagan ba’zi birovlar, yuziga bo‘lmasada, orqavoratdan notavon ko‘ngilga qo‘tir jomashov, deb luqma tashlashardi.* S. Siyoev, Rayhon. –*Qo‘ying, xafa bo‘lmang, xola, bunga yo‘rgakda tekkan kasal bu og‘ziga kuchi yetmagan kishi har narsani gapiraveradi.*

The English expression ***out of the mouth(s) of babes and sucklings*** is an idiom derived from a biblical reference in *Psalm 8:2*. It is used to express wisdom or insight that can come unexpectedly from young children or inexperienced people. It highlights the notion that sometimes simple and innocent voices can reveal deeper truths or impart wisdom unexpected over the years. This phrase is commonly used in discussions or situations where young children make unexpected or surprisingly clever observations or statements: –*“You are a spoilsport, Mum.” “**Out of the mouths of babes and sucklings,**” said George, who sometimes quoted the abhorred Bible without realizing it.* There is an Uzbek expression ***og‘ziga siqqanicha*** has the meaning as much as someone pleases. –*Har kim o‘z qahramonligi haqida og‘ziga siqqanicha so‘zlay boshladi. «Latifalar». Og‘zingga siqqanicha/siqqanini ayt, beraman.* (So‘zlashuvdan). In English, when it is very difficult to get something from someone, the expression ***get butter out of dog’s mouth*** is used: –*Hornblower. ...These country folk talk soft sawder, but to get anything from them’s like **getting butter out of a dog’s mouth**.* This corresponds to the Uzbek phrase “itning og‘zidan suyakni olishdek mushkul” - it is as difficult as taking a bone out of a dog’s mouth. The Uzbek expression ***og‘izda*** only means *on the tip of the tongue, just; superficial*. –*Ayniqsa bu kolxozda musobaqa og‘izda, qog‘ozda.* (Madvaliev A., 2008, 188)

The English phrase ***from your mouth to God’s ears*** is an idiomatic expression that originated in Jewish culture and is often used as a response or wish when someone says something positive or hopeful, meaning that if these words reach God,

they means it will be done. This phrase reflects the belief in the power of prayer or the intervention of a higher power. – “*If I can, I will. Thanks for the history. Hope the head stops exploding soon.*” – “*From your mouth to God’s ears. Don’t slam the door on your way out.*”. The Uzbek expression **Og‘izdan og‘izga ko‘chmoq** (or **o‘tmoq**) has two meanings: 1) to pass orally from one generation to another. – *O‘zbek xalq ertaklari og‘izdan og‘izga o‘tib, asrlar bo‘yi saqlanib kelmoqda. Qimmatbaho toshlar haqida qadim zamonlarda to‘qilgan g‘aroyib afsonalar hamon og‘izdan og‘izga o‘tib keladi.* «Fan va turmush»; 2) to be spread among people, to be talked about. – *Yo‘ldosh ota kelayotibdilar, degan gap og‘izdan og‘izga o‘tdi.* – *Oqsoqolning qanday ajoyib tomoshalarini ko‘rgani, qanday mehmonxonaga tushgani to‘g‘risidagi gaplari quloqdan quloqqa, og‘izdan og‘izga o‘tdi.*

English also has an alternative to the above phrase: *from mouth to mouth* has the same meaning: – *Rumours of various natures went still from mouth to mouth.* – *The rumours flew from mouth to mouth.*

Here, it should be noted that there are also (non-verbal) meanings expressed through various actions or situations of the **mouth** (lips, tongue), and they are important as an important component of oral communication: **mouth shrug, down-mouth expression, upper lip biting, mouth stretching, mouth wide open, one side of mouth raised.** – *Here, all eyes were turned upon Brittles, who fixed his upon the speaker, and stared at him, with his **mouth wide open**, and his face expressive of the most unmitigated horror.*

Paralinguistics refers to the non-verbal elements of communication, such as tone of voice, facial expressions, body language, and gestures. In paralinguistics, the role of “*mouth*” is undoubtedly great. As an important component of non-verbal communication, “*mouth*” plays an important role in conveying emotions, intentions and attitudes. As a paralinguistic device, “*mouth*” can express happiness, sadness, anger, or surprise through various actions, such as smiling, frowning, or opening and closing. In addition, “*mouth*” plays an important role in the production of paralinguistic features such as tone, pitch, and stress. The way we move our lips,

tongue, and teeth can affect the perceived meaning and intent behind spoken words. With its ability to emphasize or modify verbal messages, “*mouth*” is a powerful tool in facilitating effective interpersonal communication. ***Mouth shrug*** is basically a reverse smile that nonverbally means, “*I have nothing to say about that.*” In some cases, this gesture can be used by itself and has the same meaning as shrugging. It means “*I don’t know*”, “*It has nothing to do with me*” or “*I don’t understand*”. Another meaning of turning the two corners of the lips down is that people can show they are unhappy, hopeless, depressed, angry or stressed. ***Upper lip biting*** can indicate nervousness or anxiety. ***Mouth stretching***: We open the bottom row of our teeth, and the corners of the mouth extend down and to the sides. We do this behavior when we feel fear or realize that we have made a mistake. It is often seen when someone forgets to bring something important, such as when someone forgets to bring the power cable of their dead laptop for an important presentation. ***Mouth wide open***: when we are surprised or in pain, our lips form a large oval shape like the letter “O”. This behavior is universal in all cultures, and probably used when they are anxious. ***One side of the mouth raised***: bu nafrat ma’nosini ko’rsatishi mumkin. –***One corner of her mouth lifted***. “*You’re just saying that, so I’ll give you my turn*”. –***One side of her mouth lifted***. “*All right. But she’s been hurt before. Don’t hurt her.*” (Farlex Dictionary of Idioms. 2006)

The English phrase ***make a mouth*** is an action often performed by young children, in which a child turns or contorts their face or mouth when trying to laugh at someone or make a joke. – *She observed it, “made a mouth” at him and gave him the back of her head for a minute.*

## RESULTS.

The comparative analysis of idiomatic and non-verbal expressions related to the concept of “mouth” in English and Uzbek illustrates the rich diversity and cultural nuances of language. While English expressions such as “have one’s mouth made up for something” and “out of the mouths of babes” convey specific meanings

related to desire and unexpected wisdom, their Uzbek counterparts like “*og‘izga tushmoq*” and “*og‘izga siqqanicha*” highlight distinct cultural concepts and practices. Furthermore, paralinguistic uses of the mouth demonstrate universal and culture-specific ways emotions and intentions are conveyed. This exploration underscores the integral role of linguistic and non-verbal expressions in communication.

The results of this study contribute to a deeper understanding of the language learning challenges specific to Uzbek learners. The methods used, especially in the context of overcoming the interference of the mother tongue, have proved effective in addressing several key obstacles faced by students. The results suggest that carefully structured intervention strategies, focusing on both linguistic and cognitive factors, play a crucial role in minimizing interference and promoting better language acquisition. However, it is important to note that the intervention methods showed promise, but the level of success varied between different learning groups. This variability may be attributed to factors such as age, prior knowledge of the target language and individual learning styles. Some participants demonstrated significant improvements in comprehension and fluency, while others showed slower progress, indicating the need for more personalized approaches to language instruction. Furthermore, the study underscores the importance of continuous support and reinforcement in the language learning process. The use of multimedia tools and interactive exercises, as seen in the methodology, appeared to enhance engagement and retention. Nevertheless, additional research is needed to explore the long-term effects of these interventions and their adaptability to different learner contexts.

## CONCLUSION.

The analysis above reveals that in examining the conceptual and pragmatic aspects of the concept of “mouth” both Uzbek and English exhibit alternative means of expression that reflect their unique linguistic systems. These variations manifest in how each language encodes and uses the concept, highlighting both universal and language-specific features. It is not uncommon for imbalances to exist in the usage

of these two languages, as they can be considered allomorphs, sharing certain structural and typological characteristics while differing in others. As a result, these differences can be attributed to the isomorphic elements inherent in each language. These isomorphic features act as a bridge that connects shared linguistic tendencies, while also accommodating divergences that arise from the distinct cultural and historical contexts of Uzbek and English. This interaction between similarity and variation provides rich insights into the broader dynamics of language and thought.

## REFERENCES

1. ABBYY Lingvo Electronic Dictionary. (2000). *Windows-based online dictionary and translation tool*. Boston Language Institute.
2. Madvaliev, A. (2008) *O‘zbek tilining izohli lug‘ati*. O‘zbekiston Respublikasi Fanlar Akademiyasi A. Navoiy nomidagi Til va adabiyot instituti.
3. Puzo M, (1972) *The Godfather, March 24*, (United States), p. 243
4. Ashrabhujaeva, M. Sh. (2022). Lingvopragmatics as a basis for studying the relationship between language and its use. *Science and Education*.
5. Kunin, A. V. (1984). *Big English-Russian Phraseological Dictionary* (4th ed., corrected and expanded, p. 517). Moscow: Russian Language.
6. Ahmad, S. (1976). *UFQ, Trilogy*. Literary and Art Publishing House named after Gafur Ghulam.
7. Cambridge Dictionary. (n.d.). Open mouth. Retrieved from <https://dictionary.cambridge.org/dictionary/english/open-mouth>
8. Farlex Dictionary of Idioms. (n.d.). Dragon mouth; jungle mouth. Retrieved from <https://idioms.thefreedictionary.com/dragon+mouth>; <https://idioms.thefreedictionary.com/jungle+mouth>
9. Ped Recheved. (n.d.). *Лингвистическая прагматика*. Retrieved from [https://ped\\_recheved.academic.ru/106/Лингвистическая\\_прагматика](https://ped_recheved.academic.ru/106/Лингвистическая_прагматика)
10. Ukko Sha. (2018). *Rozaga doir masalalar (2-maqola)*. Retrieved from <https://ukkosha.shosh.uz/2018/06/09/rozaga-doir-masalalar-2-maqola/>