

SEMANTIC FEATURES OF PHRASEOLOGICAL UNITS EXPRESSING THE CHARACTER OF A PERSON IN ENGLISH, UZBEK, AND RUSSIAN LANGUAGES

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Abstract: Phraseological units (idioms) are a vibrant and essential component of any language, offering a rich tapestry of cultural and historical insights. They serve as a powerful tool for expressing complex ideas and emotions concisely and figuratively. This article explores the semantic features of phraseological units specifically related to describing a person's character in English, Uzbek, and Russian, highlighting similarities and differences across these languages.

Key words: portray character, conceptualize, categorize, expressing virtues and vices, idioms, cultural domains, historical events, social values, traditional beliefs, folklore, tradition.

Annotatsiya: Frazеologik birliklar (idiomalar) har qanday tilning jonli va muhim tarkibiy qismi bo'lib, madaniy va tarixiy tushunchalarning boy gobelenini taqdim etadi. Ular murakkab fikr va hissiyotlarni ixcham va obrazli ifodalashda kuchli vosita bo'lib xizmat qiladi. Ushbu maqolada ingliz, o'zbek va rus tillarida shaxs xarakterini tavsiflash bilan bog'liq bo'lgan frazeologik birliklarning semantik xususiyatlari o'rganilib, bu tillardagi o'xshashlik va farqlar yoritilgan.

Kalit so'zlar: xarakterni tasvirlash, kontseptsiyalash, turkumlash, fazilatlar va illatlarni ifodalash, idiomalar, madaniy sohalar, tarixiy voqealar, ijtimoiy qadriyatlar, an'anaviy e'tiqodlar, folklor, an'analar.

Introduction

In world linguistics, the priority trend is the desire to show phraseological units, in particular the semantic field of somatic phrasemes, in structural-semantic and communicative-pragmatic senses. It is also necessary to study somatic phraseological units associated with the names of the organs of the human body in semantic-pragmatic and stylistic terms as a separate lexical-semantic group in this direction. This circumstance determines the importance of the subject for modern linguistics. In subsequent years, significant progress was achieved in the study of phraseological units in Uzbek linguistics. At the same time, the study of philosophical and epistemological, national psychological and ethno-cultural aspects of the use of somatic phraseological units in the language, having a holistic, formal-meaningful structure, has become one of the important tasks of Uzbek linguistics[3].

Character description is a fundamental aspect of human communication, and languages have developed intricate systems for expressing personality traits. Phraseological units play a significant role in this process, offering nuanced and

culturally specific ways to portray character. By examining the semantic features of these units, we can gain a deeper understanding of how different cultures conceptualize and categorize personality.

Phraseological meaning is a complex phenomenon that cannot be reduced to a mechanical sum of its components. The semantic structure of a phraseological meaning can be presented as a microsystem, where all elements are closely connected and interdependent. The semantic originality of phraseological expressions lies in the specific combination of semes, which are the minimal units of phraseological semantics and fulfill meaning-determining or meaning-forming functions. When comparing phraseological units, the focus is on selecting minimal semantic components. However, when comparing phraseological subgroups, the phraseo-semantic paradigm is considered[5]. Through this comparison, we can identify the semantic components that determine the peculiarities of the selected phraseological units in Russian, English, and Uzbek languages. Integral and differential semes are used to determine the possibility of including a phraseological unit in a certain phraseo-semantic subgroup and to compare the meanings of the considered phraseological units. Integral and differential semes are used to determine the possibility of including a phraseological unit in a certain phraseo-semantic subgroup and to compare the meanings of the considered phraseological units. Integral semes are general and apply to all phraseological units, while differential semes are specific to a particular phraseo-semantic subgroup.

Phraseological units describing character can be categorized into various semantic fields, representing different aspects of personality. Intellectual capacity includes idioms related to intelligence, wisdom, wit, and foolishness. Examples include "sharp as a tack" (English), "aqli bosh" (Uzbek - "intelligent head"), and "семи пядей во лбу" (Russian - "seven spans in the forehead")[1].

Emotional traits encompasses idioms related to emotions like anger, happiness, sadness, fear, and courage. Examples include "lose one's temper" (English), "jahli chiqmoq" (Uzbek - "anger to come out"), and "выйти из себя" (Russian - "to go out of oneself").

Moral Qualities focuses on idioms expressing virtues and vices like honesty, kindness, greed, and cruelty. Examples include "have a heart of gold" (English), "yuragi oltin" (Uzbek - "heart of gold"), and "золотой человек" (Russian - "golden person").

Social behavior includes idioms describing social skills, introversion/extroversion, and interpersonal relationships. Examples include "a social butterfly" (English), "jonkuyar" (Uzbek - "caring/sociable"), and "душа компании" (Russian - "soul of the company").

Work ethic and determination encompasses idioms related to diligence, laziness, persistence, and ambition. Examples include "work one's fingers to the bone" (English), "tirnoq ostidan kir qidirmoq" (Uzbek - "to look for dirt under

fingernails" – meaning to be very meticulous), and "работать как вол" (Russian - "to work like an ox").

While the semantic fields mentioned above are generally applicable across languages, the specific phraseological units used to express these concepts often differ. Some similarities can be observed due to shared cultural influences or universal human experiences. For example, the concept of kindness is often associated with the heart in both English and Uzbek ("heart of gold"). However, differences are more prevalent, reflecting unique cultural perspectives and linguistic structures[2].

In modern linguistics study of phraseological units formation in lingua cultural aspect shows the relation between language and culture as fixed expressions are closely related to the life of the people more than other linguistic unions of the language. They are formed on the basis of centuries-old life experiences, traditions and rituals which continue to at present. Thus, mental qualities are clearly noticed. Especially, when there are onomastic components in the structure of the phraseological units, this feature becomes even more radiant. The reason is that onomastic units have become the bridge between nation's past and present life. Therefore, special study of phraseological units in various structural languages, their etymology, structure, semantics, and creating their classification is one of the important tasks of linguistics[5].

Idioms often rely on metaphors drawn from different cultural domains. For example, English idioms frequently use animal imagery ("stubborn as a mule"), while Uzbek idioms may draw on nature or everyday objects ("tosh yurak" - "stone heart"). Russian idioms often incorporate elements of folklore and tradition. Even when similar concepts are expressed, the cultural connotations can vary. For example, the English idiom "speak one's mind" is generally viewed positively, while a similar idiom in another language might carry a negative connotation of rudeness or insensitivity. The grammatical structure of idioms can differ significantly across languages. This can make direct translation challenging and often requires finding equivalent expressions that convey the same meaning within the target language's grammatical framework[6].

Linguo-culturology has been formed between linguistics and culturology, learning the history of the formation of peoples' cultures and its aspects of language. Linguo-culturology is recognized as a new independent science studying linguistic units reflecting national cultural meaning.

According to Ikromov's theory, language is an invaluable treasure of the spirit and culture of the people, the national culture of the people [2]. It involves the relationship between the inner and outer personality, so each language represents the will and vision of the people that it belongs to. In other words, language as the main reflection of national traditions serves as a mirror to see, understand and perceive the nation's world.

Taking into consideration the role of the phraseological unit of the language in the formation of consciousness of each society [3], preservation and

expression of the national cultural values of the society, we try to look at the human nature of the English language materials, and thus understand how the language depends on the culture of the nation and its culture.

In English, the word "a black sheep" has a very strong negative color, which means "stain of the family". In ancient times, people regarded the black sheep as a symbol of black spot and according to the traditions of a "black sheep" family of females, they were used for children who behave inadequately: ... like her father, she was, she said, the black sheep of the family. She had never been able to believe anything that was appealed to her as reasonably. It is also clear that the "a black sheep" phraseological unit is specific to the English people, and its appearance is also apparent.

We know there are always black sheep in every family. And the union is bound to have them. In English, words that refer to different human characters are characterized by animal names. As long as a person lives in a certain environment, his environment is affected by that environment. Human beings may change in the context of their own characteristic influence in a particular environment, moving towards negative or positive. For example, there are many phrases that describe the human nature of the word "bird". Interestingly, though, the same word "bird" is used, but the meaning of these words varies. They will be examined using illustrations from literature: The gay bird - the brilliant man. She is a gay bird. I have never seen her in a miserable situation. Old bird - Experienced, cautious[3].

In the phraseological units, representing the human nature of the Uzbek language, it also reflects the culture, traditions and lifestyle of the Uzbek people directly. For example, there are several expressions about one of the Uzbek national costumes, which is the main attribute of the Uzbek skullcaps, and these phraseology units are often used in verbal and literary fiction. Take the head "(take) his head" ("take his head") against the people who do something rude in the Uzbek language. Get your head off (...) Take the head - Do something that you can do and rude. If you say "take up your fight," you'll get too many. You also have to drive poor children out of their warm holes[7].

We can give you another example with the same word, which is a component of the tattoo. His Infant (s) is half - Shod Aries, anxious, indifferent. The Master's work is large, his bread is all over, and he's wearing ...

Moreover, the phrase "narrow cape" in the Uzbek language means a difficult situation. This skullcap in the phraseological unit reflects the Uzbek national culture, since in Uzbeks, especially in men, there is no skullcap, and the significance of this component is reflected in this phraseological unit.

Phraseological units are deeply intertwined with culture and history. They often reflect historical events, social values, and traditional beliefs. Understanding the cultural context is essential for interpreting the meaning and nuances of these expressions. For instance, an idiom related to a specific

historical figure or event might be easily understood within one culture but completely opaque to someone from a different background.

Conclusion

The study of phraseological units expressing character offers a fascinating glimpse into the linguistic and cultural diversity of the world. By examining the semantic features of these idioms, we can gain valuable insights into how different cultures perceive and categorize personality traits. While cross-linguistic similarities exist, the unique cultural and historical contexts of each language shape the specific idioms used, resulting in a rich and varied tapestry of expressions for describing the human character. Further research in this area can contribute to a deeper understanding of cross-cultural communication and the complexities of human personality.

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