



COMPARATIVE ANALYSIS OF PHRASEOLOGICAL UNITS IN THE ENGLISH AND UZBEK LANGUAGES DESCRIBING PERSON'S CHARACTER

Maripova Khurshidakhon Muzafarjonovna

**Teacher of the Department of Foreign Languages in the Humanities
Fergana State University**

Abstract

The article emphasizes the role of phraseology in learning English language. It describes grammatical and semantic peculiarities of English and Uzbek phraseological units concerning man's character.

Key words and expressions: phraseology, idioms, character, positive, negative and neutral characteristics, languages, grammatical structure, semantic analysis;

Nowadays the study of pragmatic features of phraseology in research works devoted to fundamental, applied and theoretical aspects of linguistics is of great interest. From linguistic point of view, today it is actual to understand various cultural peculiarities of various nations as we live multicultural society. It is especially important in the period of integration of cultures in our globalized world. Acquiring foreign language means the competence of communicating with other cultures, languages, and religion either. Being competent communicator means to be knowledgeable on phraseology.

Interest in the lifestyle of peoples of other countries has been existed long ago. Specifically, to get acquainted with the worldview of English and Uzbek people and their some similar, but some different views on the surrounding reality is the comparative study of languages, and in this case, phraseological units denoting the character of a person.



The research has explored phraseological units denoting human character. The phraseology of each language makes significant contribution to the formation of a figurative picture of the world. The linguistic images captured in the phraseological system, being national ways of imagining the world, are, however, based on logical-psychological and linguistic foundations that are common to all people.

Their explication helps, on the one hand, to reveal the mechanism of figurative thinking, and on the other hand, those immanent features of language as the system of signs that are responsible for the internal organization of phraseological system. Phraseology is the “treasure of wisdom” of nations, preserving and transferring its mentality, culture from generation to generation. The exploring phraseology allows deeper understanding of the history and character of people. Scientifically, the study of phraseology is important for acquiring the language itself. Phraseology exists in close connection with vocabulary; their study helps to better understand their structure and the use of lexical units in speech. The study of phraseology is important in improving the communicative competence of a person and improving communicative culture. Therefore, it is important to teach students the possibilities and meaning of phraseological units of foreign and native languages, to teach them how to use these stable combinations of words, to understand them correctly.

At the high level of development of phraseology and the growing interest in colloquial vocabulary, which is manifested in the fiction of modern authors, in periodicals and feature films determines the relevance of comparing languages, identifying their similarities and differences in certain aspects.

A comparative study of phraseological systems of various languages is of great importance, both for the development of general theory of phraseology, and for the study of general and distinguishing features of the languages being



studied. The theory and practice of comparative research has shown the real possibility of comparing phraseological units of various, including non-related languages.

A comparative study of the phraseology of unrelated and heterogeneous systems helps to identify similarities and differences in the language and worldview of peoples and represents one of the urgent problems of modern linguistics. This article presents the results of structural-grammatical and semantic analysis of phraseological units, indicating the human character in English and Uzbek. In this study, the following tasks were solved:

- determining the composition of phraseological units denoting the person's character in Uzbek and English.
- structural and grammatical classification of data of phraseological units.
- comparative analysis of phraseological units denoting the person's character in the studied languages at the semantic level.
- the general and national-specific features of Uzbek and English cultures and mentality were determined.

The theoretical basis of our study was the phraseological concept of Professor A.V. Kunin and the method of phraseological identification.

“Stable combinations of words with complicated semantics and not formed by generating structural-semantic models of variable combinations of words” were considered as the phraseological unit, or phraseology. [3]

Phraseological units do not differ from the usual phrase in their structure. Their structural and grammatical construction is based on phrasemodels or sentences that exist in a particular language.

The analysis of the structural and grammatical organization of phraseological units was carried out in the work considering the following features:



1. morphological expression of the main component of phraseological unit. The core component is grammatically autonomous, refers to a specific part of speech and determines the functioning of a given phraseological unit as specific sentence member. In accordance with this sign, substantive, verb, adjective phraseological units are distinguished.

2. the syntagmatic structure of phraseological units, that is, phraseology as a phrase with a different type of syntactic connection (composing or subordinate) or sentence.

3. the nature of the syntactic subordinate relationships of phraseological units. Attributive, object phraseological units are distinguished.

4. a way of expressing syntactic relations, that is, consonance. A way of expressing syntactic relations: coordination, control, adjacency.

It is necessary to highlight the main infrastructural features of the English and Uzbek languages, which leave their mark on the structural-grammatical organization of the phraseological unit:

- the sentence structure in English language consists of two parts, the use of verb is obligatory, the composition of verb forms;
 - the presence of indefinite or definite article in phraseological unit as a grammatical category inherent in the English language.;
 - the absence of gender category in nouns in English and Uzbek languages;
 - the frequent use in English phraseological units of the “one’s” component, which in the context is replaced by the required situation with personal pronoun in the object case, and its full conformity with the Uzbek reflexive pronoun “own”, which does not change its meaning in the context;
 - the use of prepositions before verbs in English language;
 - the presence of degrees of adjectives in English, German and Uzbek languages, the existence of definite signs in their forms.
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The most wide spread phraseological units in these languages is the class of substantive phraseological units denoting the human character: a bad (biting, bitter, dangerous, venomous, wicked, shrewd) tongue; a kind (soft, sympathetic, warm) heart; a wolf in sheep's clothing, a crow in peacock feathers.

In general, comparison of phraseological units denoting the character of a person in the Uzbek and English languages at the structural-grammatical level allows us to conclude that they are significantly similar. Despite the different structure of languages, and therefore, the different ways of expressing syntactic relations between the components of phraseological units, the correspondences of structural subclasses of substantive, adjective, and verbal phraseological units are revealed. In turn, this makes it possible to find equivalent and similar correspondences of phraseological units in the languages under study.

Studying the semantics of phraseological units also provides abundant material for identifying isomorphism at the phraseological level.

The phraseological units belonging to this thematic group comprise rather numerous, often common and typical for the studied languages series of phraseological units and distinguished by developed system of meanings, images and means of expression.

Phraseological units were analyzed in accordance with the evaluative component of phraseological meaning. We believe that the estimated component, i.e. the approving and disapproving assessment, contained in the meaning of phraseological units. The assessment is the main in the connotative meaning of phraseological units due to its sociolinguistic nature. Accordingly, phraseological units denoting the human character were divided into three main groups in comparable languages: positive, negative and neutral. The quantitative distribution of phraseological units in the revealed groups indicates



the presence of common features, similarities reflecting the human character in Uzbek and English.

The detailed classification of phraseological units according to the semantic aspect revealed the following phraseological units expressing negative traits of a person's character: duplicity, hypocrisy, meanness, arrogance, cruelty, ruthlessness, callousness, talkativeness, boastfulness, insolence, shamelessness, cunning, flattering, shyness, rudeness, temperance, temper, tartness, gossip tendency, frivolity, indecision, a double game, play a double game, show a false face, sail (fight) under (hang out) false colours, holier-than-thou, mount (be on, ride, get on) the night horse, proud (vain) as a peacock, hard heart, cold as charity, cool as cucumber, stony heart, hard as iron, hot-air artist (merchant); big mouth, a loose (long) tongue, to have a loose (long) tongue, greedy as a wolf, tight fist, cheap skate; blush like a black (blue) dog; cool beggar (card, customer, fish, hand), dead to shame, artful as a art load of monkeys, old fox, sly fox, an oily tongue, tricky as a monkey, cold feet, white liver, yellow dog, get (have) cold feet, fly (mount, show) the white feather, (as) timid as a hare, to have cold feet, a yellow belly, gruff as a bear; hairy about (at, in) the heel (the fetlocks), surly beggar (dog), short temper, rough and tough, rough and tumble, common scold, wild and woolly, a hot head, evil tongues, sharp tongue, soft as butter, to have sticky fingers, to have light fingers, silent as the grave, dumb/mute as a fish, tight as a clam;

The analysis of phraseological units, denoting negative traits of a person's character, indicates significant similarity of phraseological units of the English and Uzbek languages, often on both sides, both quantitative and qualitative. However, comparing the volume of phraseology of some subgroups, a certain unevenness is revealed. For example, the preponderance of English



phraseological units is observed in relation to the subgroups “rudeness”, “cruelty”, “impudence”, “stiffness”, “meanness”, “arrogance”.

In the Uzbek language, a huge number of phraseological units of the subgroups are “causticity”, “talkativeness”, “flattering”. It is necessary to emphasize the fact that in the Uzbek language the predominance of phraseological units with negative value manifested itself most clearly. This can be explained by the fact that the mentality of the Uzbek people to a greater extent than English is characterized by the tendency towards estimating the person’s character.

Phraseological units expressing positive character traits of a person is significantly less than the number of phraseological units of the negative assessment. Let us consider separately some subgroups of phraseological units of positive evaluation. The most numerous of them are: courage: high blood, be free of one’s flesh, die game, put on a bold front, make the best of a bad job, a strong man, stout heart, bold (brave) as a lion, make the best of a bad bargain (business), make the best of it, as bold as brass, red blood; restraint, calm: a cool heart; mental ballast; put a good face on smth; in one’s sober senses; sober as a judge; clear (hard) grit; hard as nails; level head; good man; sincerity: single heart (mind); as open as the day; plain dealer; make a clean breast of smith; he is an open look; to be open-hearted; honesty: play a straight bat; treat smb white; (as) straight as a die; as honest a man as ever broke bread (as ever lived by bread; as honest a man as ever trod on earth, shoe leather; honest, as honest as the skin between his brows); the clean thing; clean hands; straight goods; straight dealing fair play; kind (honest, simple) soul; clean liver; fair play; decisiveness, strong character, reliability: stout heart; a strong man; firm (steady) as a rock; a hard nut to crack; a tough nut; diligence: a willing horse; (as) busy as a bee (busy as a beehive; as a beaver, as a hen with one chicken;



busy as a cockroach on a hot stove; as a one-armed paperhanger); work double tides; work at high pressure;nobility: a big heart; a high mind; good as gold; good sport (sort; egg, onion); good as pie; good nature; cheerfulness: merry as a cricket (grig; a marriage bell, as maids); playful as a kitten; light heart; free liver; cheerful (gay) as a lark; fresh as a daisy (a rose; as paint, as new paint; flowers in may); free and easy; see through rose-coloured glasses; kindness, warmth: a kind (honest, simple) soul; kind (soft, warm) heart; big heart.

The comparison of phraseological units denoting the positive personality traits of a person in the Uzbek and English languages revealed some patterns and features of phraseology. The subgroups “decisiveness, strong character”, “kindness”, “nobility”, “courage” are equally rich. The interesting fact is that, in the English language there are much more phraseological units of the subgroups “cheerfulness”, “honesty”, “hard work”, and while in the Uzbek language there are phraseological units meaning “generosity”.

In the Uzbek language, the subgroup "hospitality, affability" is numerous. Probably, this fact can be explained by the quantitative and qualitative reflection in the phraseology of the national character traits of these peoples.

The neutral assessment of a person's character includes phraseological units with neutral subjective-evaluative component of phraseological meaning, i.e. phraseological units in the meaning of approval or condemnation. It is the smallest of the identified three groups of phraseological units in comparable languages. The phraseological units of this group can have a neutral value, which does not depend on the surrounding context, for example: negative virtue - “passive” virtue (about people who do no harm, but also do not want good); easy game (prey, meat) - a gullible person; by simplicity of soul (heart) - someone is naive, trusting; build castles in the air.



The other phraseological units of the neutral assessment, on the contrary, depend on the context. Depending on it, their value can take on different shades of positive or negative assessment. For example, a queer bird (card, cove, duck) - a strange person, an eccentric; gentle (meek) as a lamb; as mild as a dove (lamb, as May, milk) - meek as a lamb (sheep); careful, scared crow; the naive soul. Quieter than water, lower than grass.

The study revealed the dominance of phraseological units expressing negative traits of a person's character over phraseological units with positive or neutral expression in both English and Uzbek languages. This fact can be explained by more acute differentiated emotional and verbal-mental reaction of people to negative phenomena. A qualitative analysis of phraseological units denoting the person's character also revealed common features of the phraseology of the languages studied at the semantic level. Most phraseological and semantic subgroups are equally rich.

Thus, the comparative analysis of phraseological units denoting the character of a person in English and Uzbek languages revealed both general features and the national peculiarity of phraseology, which in turn reflects the realities of life, culture and history of the English and Uzbek peoples.

The research results of the structural-grammatical and semantic features of these phraseological units indicate the predominance of isomorphic phenomena over allomorphic ones, which can be explained by the commonality of the world around us, the selective reflective ability of human thinking, the similarity of human behavior in the same conditions.



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