

## UZBEK IDIOMS DESCRIBING A PERSON'S CHARACTER

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### ABSTRACT

The topic of this article is the study of Uzbek idioms that express character. It has been thoroughly analyzed how idioms expressing a person's character attributes use emotive evaluation. The study employed Uzbek idioms as its source material. In this research, we examined the semantic interpretations of idioms that describe a person's character.

**Key words:** phraseological units, person's character, emotive evaluative connotations, positive and negative evaluation, Uzbek language, semantic analysis,

### INTRODUCTION

An idiom is described as a collection of cultural references whereby national and cultural characteristics are accumulated (Talia, 2014; Liu, 2017). Without the background knowledge of native speakers, the meaning of idioms cannot be understood because they represent national life (Caldas-Courtyard, van Leuven, 2003). Phraseological units (PU) denote a descriptive circumstance (text), evaluate it, and indicate an attitude toward it. They give to an object the signs that are linked with a worldview. PU and their meanings allude to a person's characteristics and realities. Because of this, anthropocentrism emerges as the defining characteristic of the linguistic worldview that idioms produce (Angelova, 2004; Hollinger, Motschenbacher, 2015; Kecks, 2014; Karsyn, 2002; Kunin, 1989; Perming, 2010; Piirainen, 2014; Stern in, 2006). Phraseological means of language characterize regions with anthropomorphic semantics in general, while lexical means of language express nearly the full conceptual worldview (Semushina, 2010). In order for PU to be formed as a figurative and distinct nationally linguistic unit, emotional realm is crucial to the construction of a shared knowledge and value basis. The PU of emotive semantics and other PU show the intimate connection between linguistic, national, and social issues (Rampton, 1999). It is possible to comprehend a country's internal culture and

traditions through the analysis of idioms that reveal a person's character, as well as to study the language from a linguocultural perspective (Angelova, 2004). The linguistic and logical-psychological foundations that all people share serve as the foundation for the language pictures that are embedded in phraseological systems, which are national modes of world perception. Their explanation assists in understanding the mechanics of visual thinking as well as the inherent rules of language as a system of signs, which govern the internal structure of phraseological systems. Any language is anthropocentric by nature because, on the one hand, it depicts reality through the eyes of a person and, on the other, it includes a wide range of tools for describing individuals (Angelova, 2004; Hellinger, Motschenbacher, 2015; Krasnyh, 2002). The study of human language evaluations and all the variety of its properties is the linguistic area of present interest. As a result, the foundation of our research is the study of a person's character in the language system (in our instance, in phraseology). The national and cultural context is crucial when analyzing the uniqueness of idiomatic expressions describing human character.

### LITERATURE REVIEW.

A literature review shows that past studies are primarily focused on understanding and comparing of phraseological units between two or three languages. It is known that a series of researches on phraseological units in the world linguistics have been conducted. Consequently, the works of L.A.Bulakhovsky [Bulakhovskiy L.A., 1952; 448], A.B.КуНИН [Kunin A.V., 1986; 336], Л.Кулиева [Kuliyeva L., 2004; 24], К.Мусаев [Musayev K., 1988; 24], И.С.Степанова [Stepanova I.S., 1984; 20], Е.Ф.Арсентьева [Bulakhovskiy L.A., 1952; 16], И.Н.Исабеков [Isabekov I.N., 2004; 24] А.В.Уразметова [Urazmetova A.V., 2006; 196] are of great importance in this regard. In the system of different languages E.F.Artsenteva carried out comparative analysis of phraseological units representing human nature; I.Stepanova examined the Russian and English language systems of phraseological units related to flower names. I.Isabekov studied the problems of translation of phraseological units in the Kyrgyz and Russian languages.

In the Uzbek linguistics Sh. Rakhmatullayev compiled an explanatory dictionary of phraseological units [Maxmaraimova Sh., 2018; 406]. A.E. Mamatov monographed the factors of formation of phraseological units in the Uzbek language. [Mamatov A.E., 1999; 316]. B. Reimov conducted his research on the phraseological units representing the emotional state of a man [Reimov B., 2005; 150], G. E. Hakimova studied phraseological units with zoological names [Hakimova G.E., 2008; 24], M. Vafoeva researched the phraseological synonyms in the Uzbek language [Vafoyeva M. Y., 2009; 26], U. Rashidova specifically studied the somatic expressions of the Uzbek

language [Rashidova U.M., 2018; 22]. However, the phraseological units with expressing personal qualities in English and Uzbek languages have not been fully studied.

## METHODS AND MATERIALS

As the material of the study, idioms of Uzbek language were used and taken from monolingual and bilingual phraseological dictionaries. The analysis of phraseological units, which describe person's character, has been carried out based on excerpts of idioms from such phraseological dictionaries as Uzbek dictionaries of Uzbek Idioms in this study allows researchers to follow how phraseological units function as a unitary group exhibiting aspects of human traits of character. Proud, tyranny, politeness, cunning, stubbornness, laziness, neglect, and etc. are just a few of the character traits that are expressed by some groups that we received.

The analysis of phraseological corpus showed that phraseological units, which denote negative qualities of person's character are dominant in speech. For a more systematic study, received groups were divided on positive, negative groups and those where the positive-negative characteristic depends on the context.

## RESULTS

There are many different groups of idioms that serve as phraseological units for character identification; each has an own meaning, picture, and expressive system. We have chosen three primary groups of English idioms based on the evaluation connotation of the phraseological meaning: positive evaluation, negative evaluation, and neutral evaluation. This is because to the multiplicity of PU, which presents some issues in analysis. The phraseological microsystems of PU are comparable, as seen by the quantitative distribution of the PU in the categories stated.

1	<b>Dimog'dorlik</b>	<i>katta og'iz - 1)soxta kibr-havoli, maqtanishni yaxshi ko'radigan 2)imtiyozli mavqega ega (kinoya) katta ketdi - imkoniyatiga ortiqcha baho berdi;</i>
2	<b>Zolimlik</b>	<i>nonini tuya qildi – aldab-suldab birovning haqqini o'zlashtirdi;</i>
3	<b>Muloyimlik</b>	<i>qo'y og'zidan cho'p olmagan – nihoyat darajada beozor, mo'min; Misol: To'laganova qo,,y og,,zidan cho,,p olmagan farishta (Tushda kechgan umrlar, 226.).</i>
4	<b>Ayyorlik</b>	<i>bir kesak bilan ikki quyonna urmoq – ayni bir paytda ikki narsani ko'zlab ish tutmoq (amalga oshirmoq); qo'lini sovuq suvga urmaslik – qiyinroq jismoniy mehnatni mutlaqo qilmaslik; aravani quruq olib qochmoq – uddasidan chiqa olmaydigan ish yoki narsa</i>

5	<b>Achchiqlanish, qaysarlik</b>	<i>avzoyi buzilmoq – vajohati yomonlashmoq, achchiqlanmoq; burgaga achchiq qilib, ko'rpa kuydirmoq - arzimagan narsani deb, jahli ustida nojo'ya, zararli ish qilib qo'ymoq; to'nini teskari kiyib oldi – o'chakishgan holda qaysarlik qildi; Jahli burn(i)ning uchida turmoq Sinonimi: jahli tez Ma'nosi: arzimagan narsadan ham tezda tutaqib achchiqlanmoq Misol: - Voy – bo,,, jahlingiz burningizning uchida turadi-ya! (Ikki eshik orasi, 216.)</i>
6	<b>Dangasalik</b>	<i>dunyoni suv bossa, to'pig'iga chiqmaydi – o'taketgan beg'am, haddan tashqari beparvo; qo'lini sovuq suvga urmaslik – qiyinroq jismoniy mehnatni mutlaqo qilmaslik;</i>
7	<b>E'tiborsizlik</b>	<i>u qulog'idan kirib, bu qulog'idan chiqib ketdi – e'tibor bermay, xotirasida tutib qololmadi;</i>

As Table shows, the most common idioms of negative and positive evaluation describe such traits of character as haughtiness, vanity and impudence. These expressions were also used in literature works and enriched by them. For instance,

### 1. Jahli burn(i)ning uchida turmoq

**Synonym:** jahli tez

**Definition:** arzimagan narsadan ham tezda tutaqib achchiqlanmoq

**Example:** - “Voy – bo,,, jahlingiz burningizning uchida turadi-ya!” (Ikki eshik orasi, 216.)

### 2. Qo'y og'zidan cho'p olmagan

**Definition:** nihoyat darajada beozor, mo'min;

**Example:** “To'laganova qo'y og'zidan cho'p olmagan farishta” (Tushda kechgan umrlar, 226.).

## CONCLUSIONS

The emotional environment is crucial for the construction of a shared knowledge and moral code and, as a result, for the development of idioms as a metaphorical and distinctively national linguistic unit. The PU of emotive semantics and other PU show how closely related national, social, and linguistic phenomena are. Thus, among idioms of an emotive evaluative character, English PU with a negative evaluative connotation predominate. Additionally, idioms that describe the personality traits that are most socially stigmatized substantially outnumber other phraseological units. In addition, a comparative study of PU can be carried out as in the sociolinguistic direction, in order to find out similarities and differences in the social living conditions of ethnic groups

reflected in phrasemic signs, as in linguo-culturological direction, in order to describe similar and different cultural characteristics represented in idiomatic concepts and symbols.

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