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COMPARATIVE ANALYSIS OF PHRASEOLOGICAL UNITS EXPRESSING HUMAN CHARACTER IN ENGLISH AND UZBEK

Normurodova Mexruza

Doctoral Student, Termez State University

Abstract

This article provides a comparative analysis of phraseological units expressing human character in English and Uzbek. The study examines the semantic, structural, and cultural features of phraseological expressions denoting positive and negative personality traits. The findings indicate that phraseological units serve as important linguistic tools reflecting a nation's mentality, culture, and worldview. Although many English and Uzbek phraseological units share similar meanings, they differ significantly in their figurative representations and cultural origins.

Keywords: Phraseological unit, comparative linguistics, human character, semantics, linguoculturology, English language, Uzbek language.

Аннотация

В данной статье проводится сравнительный анализ фразеологических единиц английского и узбекского языков, характеризующих человеческий характер. В ходе исследования были изучены семантические, структурные и культурные особенности фразеологизмов, выражающих положительные и отрицательные черты личности. Результаты исследования показали, что фразеологические единицы являются важным средством отражения национального мышления, культуры и мировоззрения народа.



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Несмотря на смысловое сходство многих английских и узбекских фразеологизмов, способы их образного выражения и источники происхождения существенно различаются.

Ключевые слова: фразеологизм, сравнительное языкознание, человеческий характер, семантика, лингвокультурология, английский язык, узбекский язык.

Introduction

Language is an important social phenomenon that reflects the culture, history, and worldview of a nation. Phraseological units constitute one of the most expressive layers of language and embody national and cultural characteristics. Phraseological expressions describing human character reflect the moral values, social views, and life experiences of a particular people.

In modern linguistics, comparative studies of phraseological units have gained considerable importance. In particular, comparing expressions that describe positive and negative character traits across languages provides valuable material for linguistic and linguocultural research. The aim of this article is to identify the semantic and linguocultural features of phraseological units expressing human character in English and Uzbek and to highlight their similarities and differences.

Literature Review

The theoretical foundations of phraseology were established by V.V. Vinogradov in Russian linguistics. The scholar investigated the semantic and structural characteristics of phraseological units and developed principles for their classification.



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Issues related to English phraseology were thoroughly studied by A.V. Kunin. His research extensively discusses the semantic nature and functional features of English fixed expressions.

In Uzbek linguistics, Sh. Rahmatullayev, A. Mamatov, and B. Yuldashev made significant contributions to the development of phraseological theory. Their studies analyze the semantic and stylistic potential of Uzbek phraseological units. In recent years, linguocultural studies have increasingly focused on the national and cultural aspects of phraseological units. Within this framework, phraseological expressions denoting human character are regarded as an independent object of linguistic research.

Analysis and Results

During the study, phraseological units expressing human character in English and Uzbek were comparatively analyzed from a semantic perspective. The results revealed that figurative expressions play a significant role in describing both positive and negative personality traits in both languages.

For example, the English phraseological unit “heart of gold” and the Uzbek expression “oltin yurak” (“golden heart”) both denote kindness and generosity. Similarly, “a man of his word” and “so‘zida turadigan odam” describe a reliable and responsible person. In expressing negative character traits, semantic similarities can also be observed between “two-faced” and “ikkiyuzlamachi” (“hypocritical”), as well as “cold-hearted” and “bag‘ri tosh” (“heartless”).

The comparative analysis showed that English phraseological units more frequently reflect the ideas of individualism and personal responsibility, whereas Uzbek expressions emphasize kindness, mutual support, and collectivist values. Furthermore, most phraseological units in both languages are based on



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metaphorical imagery and reflect the national culture and worldview of their speakers.

Linguocultural Analysis

English phraseological units tend to reflect concepts such as individualism, independence, and personal responsibility, while Uzbek expressions place greater emphasis on collectivism, compassion, and interpersonal relationships.

For instance, the English expression “a man of his word” highlights personal responsibility and trustworthiness, whereas the Uzbek phraseological unit “oltin yurak” emphasizes humanity, kindness, and generosity.

The analysis demonstrated that the majority of phraseological units expressing human character are formed through metaphor, metonymy, and symbolic imagery. At the same time, national and cultural characteristics are clearly reflected in the meanings of these phraseological units.

The linguocultural features of phraseological units become particularly evident in unique figurative expressions. The Uzbek phrase “Anqoning urug‘i” refers to rarity and uniqueness. Here, the image of a mythical bird emphasizes the exceptional nature of a person or phenomenon. In English, a similar meaning is usually conveyed through expressions such as “one of a kind” or “rare bird.”

Animal-based phraseological units are also widely found in both languages. To describe stubbornness, English uses the expression “as stubborn as a mule,” while Uzbek employs “echkining shoxidek qaysar.” These expressions originate from observations related to livestock and traditional ways of life, demonstrating the close connection between phraseology, culture, and historical experience.

Cultural differences can also be observed in expressions denoting inexperience. The English phraseological unit “wet behind the ears” is based on the image of a



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newborn animal, whereas the Uzbek expression “ona suti og‘zidan ketmagan” (“mother’s milk has not yet dried from one’s lips”) reflects the sacred relationship between mother and child. This indicates the important role of family values, affection, and respect in Uzbek culture.

Conclusion and Recommendations

The findings of the study allow the following conclusions to be drawn:

Phraseological units expressing human character in English and Uzbek share many common semantic features.

In both languages, figurative imagery plays a significant role in conveying positive and negative personality traits.

Phraseological units function as linguocultural elements reflecting the culture, mentality, and historical experience of a nation.

The differences between English and Uzbek phraseological units are mainly determined by national worldviews and cultural values.

The results of this research may be applied in comparative linguistics, translation studies, and linguoculturology. Future studies may focus on the pragmatic and cognitive aspects of phraseological units expressing human character.

The linguocultural characteristics of phraseological units are particularly evident in unique figurative images. The Uzbek expression “Anqoning urug‘i” denotes rarity and uniqueness. Through the image of a mythical bird, it emphasizes the exceptional nature of a person or phenomenon. In English, a similar meaning is commonly expressed through such phrases as “one of a kind” or “rare bird.”

Phraseological units based on animal imagery are also widespread in both languages. To describe stubbornness, English uses the expression “as stubborn as a mule,” while Uzbek employs “echkining shoxidek qaysar.” These expressions



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are products of observations rooted in pastoral culture. This demonstrates the close connection between phraseology, people's lifestyles, and historical experience.

Cultural differences can also be observed in expressions denoting inexperience. The English phraseological unit "wet behind the ears" is based on the image of a newborn animal, whereas the Uzbek expression "ona suti og'zidan ketmagan" reflects the sacred relationship between mother and child. This indicates that family values, affection, and compassion occupy an important place in Uzbek culture.

Phraseological units expressing character in English and Uzbek serve as vivid and expressive means of portraying human nature. Their similarities arise from universal patterns of human thinking, while their differences are shaped by the national mentality, lifestyle, and cultural values of each people. Therefore, a comparative linguocultural study of phraseological units provides deeper insight into the close relationship between language and culture.

Phraseological units describing human character are among the most important linguistic means reflecting a nation's worldview, lifestyle, and cultural values. Although English and Uzbek belong to different language families, both languages demonstrate similar semantic patterns in describing human psychology, inner world, and moral qualities. At the same time, the figurative foundations and linguocultural characteristics of phraseological units reveal the unique worldview of each nation.

In Uzbek, character traits are often expressed through somatic components such as "ko'ngil" (soul), "yurak" (heart), "bag'ir" (bosom/heart), "yuz" (face), and "ko'z" (eye). Expressions such as "oq ko'ngil," "ko'ngli toza," "sof dil," and "yuragi pok" describe sincerity, selflessness, and purity of intention. In English,



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a similar meaning is conveyed by the phraseological unit “a heart of gold.” In both languages, the image of the heart functions as a central symbol of a person’s spiritual world and inner purity.

Similar metaphorical devices are used to express negative character traits. Uzbek expressions such as “bag‘ri tosh,” “ko‘ngli qattiq,” and “mehri tosh” describe a cruel and heartless person. In English, the equivalent meaning is expressed through “a heart of stone.” The use of the “stone” component in both languages as a symbol of emotional coldness and lack of compassion demonstrates the universality of metaphorical thinking.

Another example is the Uzbek expression “diydası qattiq,” which refers to a person who does not easily show emotion or sympathy. A similar meaning in English is conveyed through “hard-hearted.”

In Uzbek phraseology, social relations and moral values play an important role in evaluating human character. For example, the expression “betga chopar” describes a person who speaks bluntly without considering others’ feelings or social conventions. In English, similar meanings are conveyed through “straight-talker” or “to speak bluntly.” However, the Uzbek expression carries a stronger negative connotation because politeness, tact, and respect for others are highly valued in Uzbek culture.

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