

Linguocultural Analysis of Phraseological Units Expressing Character in English and Uzbek Languages

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Abstract. This article shows the analysis of phraseology expressing character in English and Uzbek languages from a linguistic and cultural point of view. Phraseologisms in each language have their own meaning from a national cultural point of view. It is difficult to translate without knowing the culture of the two peoples in order to understand them and feel the color. This article compares English and Uzbek character phrases from a linguistic and cultural point of view.

Keywords: culture, linguistic culture, character expressions, customs, cultural code.

Introduction

If we analyze the phraseological units in the English language that help to express a certain character, help to reveal the emotional experiences of a person, in connection with the culture and customs of the nation, we will better illuminate their meaning. One of the main reasons why we introduce the concept of culture in revealing character is the national cultural codes of nations. These may be associated with the names of animals, plants, objects, religious concepts, national clothes, national values or body parts. Phrases containing these types of cultural concepts actually exist in both languages. They can be used to mean different things depending on the understanding of different cultures. Or if not, these concepts may be very similar in both languages. Sometimes it was observed that they give completely different and opposite meanings from each other.

The main part

A person can be characterized based on many signs. For example, according to his appearance, his character, intellectual ability or his life experience. It is formed on the basis of various linguistic and extralinguistic factors in the formation of phraseological units representing the character.

I. Phraseological units expressing character related to national-cultural life.

II. Phraseologisms expressing human character related to animals and birds in that place.

III Phrases revealing human character related to national and religious values.

Most of the expressions related to the national or cultural life have been formed on the basis of the national clothes, food, and cultural worldviews of those peoples. These combinations fully express the uniqueness of that nation. For example, let's pay attention to the expressions describing some human character formed on the basis of the national clothes of the Uzbek people.

In the Uzbek language, the phrase "*to wear the jacket upside down*" is one of the phrases that express the national code. Jacket is not a proper word here, instead *chapar* or *tun* is used as it is actually a symbol of the Uzbek national clothes, there is no equivalent in English, so it may be difficult to understand the phrase. There is a comment on the etymology of the phrase from our famous poet Erkin Vahidov.

Wearing a chapan is now out of fashion, but this winged phrase is still used. The meaning of this goes back to the emotional state of a person, that is, wearing a reverse coat indicates that he has changed his mind or is stubborn. In addition, if we study the meaning of phrases that illuminate the emotional state of several people wearing a hat:

Throwing one's hat to the sky (do'ppisini osmonga otmoq) is part of a phraseological unit that means very happy, its pronunciation and hearing are very sincere, cheerful, and we can see the image of a representative hat. In uzbek , hat is not equivalent to *national duppi*.

In addition to this, the number of phrases formed on the basis of the national dishes of the Uzbek people is quite large. As an example, if we look at the meaning of the phrase *bakovul ready-made soup,(tayyor oshga bakovul)* this expression means a cook who owns a ready-made soup, but its root meaning is a cunning person who takes advantage of a convenient situation.

Here, in this phrase, which includes the word osh, the Uzbek national dish, a completely different meaning is understood. If we analyze this phrase in the following sentences:

"Is there a player other than me who has dried up?" Now, give it to the trainer's nephew, he is always bakovul for ready soup." From these sentences, it is known that bakovul is skillfully used to reveal the character of a cunning and cunning character and brings color to the artistic language.

We can add the following phrases as an example: *to hang a lagman in one's ear –(qulog'iga lag'mon ilmoq)* to deceive someone with dry words.

In addition to these expressions, idioms with a zoonym component are also widely used in both languages to metaphorically reveal a person's character.

For example, it is used in the sense that *a person who doesn't take a stick from out of sheep's mouth , (qo'y og'zidan cho'p olmagan)*. In uzbek it is used to describe very quiet, calm, harmless person. As this zoomorph is mainly used to reveal the character of the Uzbek nation, when translated into English, there may be a misunderstanding among the speakers of this language. Expressions or proverbs with the sheep zoonyims are used in many cases in a positive sense. The combination of a sheep-like person also means weakness and a person who cannot demand his rights.

My father came running into my eyes. My father, who does not take a stick from a sheep's mouth, thinks about spreading enlightenment to people, always dresses neatly, is as polite as a raisin...

Similar to this expression, the expression "No harm to the sparrow" (*chumchuqqa ham ozor bermagan*) is also used in works of art.

Based on our national traditions and holidays, some phrases can describe the nature of a person: *appetite is trumpet (ishtahasi karnay)* is used to describe people who have a strong desire to consume, acquire or use.

Here the trumpet (*karnay*) is actually a long, wide-mouthed (conical), blown, loud musical instrument made of copper (usually played at weddings and large celebrations).. *to beat the drum before the wedding (to'ydan avval nog'ora chalmoq)* - gives the meaning of hastily talking about something that is not certain to come true ahead of time. We use it to describe people who are rude, and the national musical instrument drum is involved here. Or if not, the expression that the shovel did not touch the ground is also of linguistic and cultural importance and is used in relation to the brave wrestlers of our nation.

These phrases are typical of the speech style, very rich in sarcasm and sarcasm, revealing emotional coloring and enriching speech. They are used not only in living language, but also in artistic works, the author uses it from the language of the hero. , they are taken from the lifestyle and culture of our people.

In English, their etymological origin is of great importance in understanding the meaning of some phraseological units. This is because they cannot be understood verbatim or according to context. Their appearance can be due to various extralinguistic factors. There are a lot of idioms in the English

language, whose origins are related to the appearance of the animal world, their positive and negative actions, and their value for humans, in most cases through metaphorical transfer. For example, *like a dog with two tails* describes the state of people who are very happy.

The child behaved like a dog with two tails after his mother gave him ice cream. The boy was very happy after his mother brought him ice cream. Or idioms with a pig component also metaphorically describe character and situation. *happy as a pig in mud* means very happy.

Ali was happy as a pig when he learned that he had passed the exam. (Ali was very happy when he found out that he passed the exam.)

In addition to such phrases, we can also quote those based on the national dishes of the English people: nutty as a fruitcake *as cool as a cucumber*- (s.s: cool as a cucumber)- is used in the image of a person who can hold his own in any situation. *Sour as a vinegar*- (s.s: sour as a grape) - is used to describe the character of a person who is unpleasant and cannot get along with others. Although there are many examples of such phrases, for now we will give them as an example.

In the way of life of every nation, the headdress is a symbol of their morals, and its shape shows the uniqueness of that nation. For this reason, phrases with the "hat" component also originated. *Bad hat*- (s.s. bad hat) - describes a person who always causes various disappointments. In more informal language. *Mad as a hatter* - used to describe a stupid, stupid person. *Hat in had*- (s.s: hat in hand) - is used for very respectable people. In addition, we can identify some phrases through the word "wig". *Blow one's wig*- (s.s: to throw someone's wig) - is used to describe a person who is very angry. Linguistic analysis of phrases expressing many characters can be caused by several linguistic factors.

We can say some phrases that come with the names of historical figures. *Admirable Crichton* (s.s: enviable Crichton) - we can say a person who has achieved success in all works or fields. James Crichton was a Scottish nobleman known for his great intelligence; game as Ned Kelly (s.s: to play as Ned Kelly) - very brave. A famous pirate in Australia; *a bloody mary* (s.s: khor mary) is now the name of a cocktail, formerly a nickname given to Tudor Mary for her brutality. To such units

Jack of all trades, master of none. It is often used to describe someone who can do a variety of things but is not an expert in any one area. The phrase originated in the 16th century, when it was used to describe a person who was capable of performing a variety of tasks but was not proficient in any of them.

The phrase was first published in 1592 in The Englishmans Dictionary by John Florio. Florio defined this expression as "one who can turn his hand to anything, but he is master of nothing." In fact, the very long list of terms containing "Jack" exceeds that of any other name in the English language, and it is used to describe people in general, as a derivative of the common name "John", meaning simply "Jack". Jack is a simple man; lad is commonly used to describe a poor or rude ignorant person.

My elder brother is an engineer by profession, but he can drive a heavy truck, fix all types of engines, and also own several shops. You can call him a jack of all trades. My older brother is an engineer, but he can drive a heavy truck, repair all kinds of engines, and also owns several shops. You can call him an all-rounder. Therefore, since the original basis of several expressions in the English language certainly goes back to the values and cultural heritage of this nation. It is difficult to understand them without deep analysis of linguistic and cultural research.

Conclusion

To sum up, the contribution of phraseological units in revealing a person's character is very large. They reach the interlocutor's heart quickly because they are more restrained than ordinary words. For this reason, these expressions are very popular in the vocabulary of both nations. However, knowing the culture and customs of the two peoples is of great importance in understanding, analyzing, and applying these expressions correctly in the context. Above, we presented the opinion of several linguists about the importance of Lincoculturalology in linguistics. The most famous of them were Telia's thoughts in this direction. Our goal was actually to give examples of some phraseological units by emphasizing that each nation has its own cultural code. Since the human character is mainly

formed from the metaphorical migration of those cultural units, we have studied these branches of linguistics a little.

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