

**PHRASEOLOGICAL UNITS REFLECTING THE IMAGE OF A PERSON IN A
CONCEPTUAL MEANING IN ENGLISH AND UZBEK LANGUAGES*****Nilufar Fayzieva****PhD in Philology, Acting Associate Professor**English linguistics department**National university of Uzbekistan named after Mirzo Ulug'bek*lily_angel94@mail.ru*Tashkent, Uzbekistan****Gulandon Abdivaliyevna Muhammadiyeva****Second-year Master's Degree student**English linguistic department**National university of Uzbekistan named after Mirzo Ulug'bek*muhammadiyevaguli1992@gmail.com*Tashkent, Uzbekistan***ABOUT ARTICLE**

Key words: image of a person, emotional state, literal meaning, connotative meaning, cultural worldview, figurative expression, national (cultural) identity, evaluative meaning, facial expressions, inner states, human perception, phraseological fusions, phraseological combinations, stable combination, a partially or fully transferred meaning, a multiword expression.

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Abstract: This paper analyzes phraseological units that describe physical, emotional, and mental characteristics through figurative and cultural shaped meanings. The study reveals that English phraseological units often use natural and animal imagery, while Uzbek language are based on moral and natural symbols. Both languages include idioms to express evaluation and emotion, showing that phraseological units are a mirror of cultural identity and worldview.

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MAQOLA HAQIDA

Kalit so'zlar: inson obrazi, hissiy holat, so'zma-so'z ma'no, konnotativ ma'no, madaniy dunyoqarash, obrazli ifoda, milliy (madaniy) o'zlik, baholovchi ma'no, mimika, ichki holat, inson idroki, frazeologik qo'shilmalar, frazeologik birikmalar, barqaror birikmalar, qisman yoki to'liq ko'chma ma'no, ko'p so'zli ifoda.

Annotatsiya: Mazkur maqolada jismoniy, hissiy va ruhiy xususiyatlarni obrazli hamda madaniy shakllangan ma'nolar orqali ifodalovchi frazeologik birliklar tahlil qilinadi. Tadqiqot shuni ko'rsatadiki, ingliz tilidagi frazeologizmlar ko'pincha hayvon va tabiat obrazlariga asoslanadi, o'zbek tili esa axloqiy va tabiiy ramzlar asosida shakllanadi. Har ikkala tilda ham idiomalar baho va hissiyotlarni ifodalash uchun ishlatiladi, bu esa frazeologik birliklar madaniy o'zlik va dunyoqarashning oynasi ekanini ko'rsatadi.

ФРАЗЕОЛОГИЧЕСКИЕ ЕДИНИЦЫ, ОТРАЖАЮЩИЕ ОБРАЗ ЧЕЛОВЕКА В КОНЦЕПТУАЛЬНОМ ЗНАЧЕНИИ В АНГЛИЙСКОМ И УЗБЕКСКОМ ЯЗЫКАХ

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О СТАТЬЕ

Ключевые слова: образ человека, эмоциональное состояние, буквальное значение, коннотативное значение, культурная картина мира, образное выражение, национальная (культурная) идентичность, оценочное значение, mimika, внутреннее состояние, человеческое восприятие, frazeologicheskie srasheniya, frazeologicheskie sochetaniya, ustayivyye vyrazheniya, chastichno ili polnost'yu perenosnoye znachenie, mnogoslovnnoye vyrazhenie.

Аннотация: В данной статье анализируются frazeologicheskie ediniцы, opisuyayushchie fizicheskiye, emocionalnyye i mentalnyye kharakteristiki cherez obraznyye i kul'turno obuslovlennyye znacheniya. Issledovaniye pokazivaet, chto angliyskiye frazeologizmy chasto osnovany na obrazax zhivotnykh i prirody, togda kak v uzbeckom yazyke preobladayut moralnyye i prirodnyye simvolyy. V oboyx yazykax idiomyy ispol'zuyutsya dlya vyrazheniya ocenki i emotsiy, chto svidetel'stvuet o tom, chto frazeologicheskiye ediniцы

Introduction. Phraseological units represent one of the most vivid layers of a language, reflecting a nation's worldview, mentality, and cultural identity. Through fixed expressions, idioms, and proverbs, languages capture not only linguistic structures but also collective experiences, values, and emotions of a people. In this respect, the study of phraseological units that depict the image of a person provides valuable insight into how language conceptualizes human nature, behavior, and emotions.

The field of phraseology in linguistics is one of the areas that has been studied by many scholars. For example, V. V. Vinogradov was one of the first linguists to treat phraseology as an independent branch of linguistics. In his works, such as “Основные типы фразеологических единиц русского языка” (The Main Types of Phraseological Units in the Russian Language), he classified phraseological units based on the degree of semantic cohesion between their components. [9;22] In his classification: 1. Phraseological fusions are completely non-motivated and indivisible units. Ex: “to kick the bucket” – to die. 2. Phraseological unities have meaning partially motivated and there is a figurative link between components. Ex: “to burn the midnight oil”- to study or work late into the night. 3. Phraseological combinations have components retain independent meaning, but their combination is restricted: make a decision, to take a look and etc. Another linguist - Kunin's classification is widely cited in Russian-language phraseology studies. The classification has several overlapping dimensions (degree of idiomaticity/semantic cohesion, structural form, and communicative function). Kunin defines a phraseological unit as a stable combination of words with a partially or fully transferred (non-compositional) meaning, i.e. a multiword expression whose meaning is not wholly predictable from its parts. Stability (fixedness/invariance) of form and special semantic behaviour are central to his definition. There are other linguists who worked on the field phraseological units such as Charles Balley, A.I. Smirnitskiy, I.V. Arnold and others. Phraseologism stands out for their diversity and for having interesting meanings and expressions. All proverbs and idioms in our language are studied within this field. And this article discusses the phraselological units denoting the emotional state of a person.

The predominance of phraseological units demonstrates their significant role in conveying an individual's emotional and psychological state. A person's emotions are frequently manifested through facial expressions: lips, mouth, eyes- which are often reflected in idiomatic expressions such as “in all honesty”, “pulling your hair out”, “hands down”, “wave your hands”, “poor walk”, “with your head held high”, “turn up your nose”, and “hang your head” “labini burmoq”, “burnini jiyirmoq”, “og`zini ochib qolmoq”, “oyog`idan o`t chaqnamoq” and etc.

The analysis of phraseological units denoting the emotional state of a person was conducted in accordance with the following methodological framework [3;343]:

1. The definition of each phraseological unit was extracted from authoritative phraseological dictionaries.
2. A componential analysis was then performed to identify the integral meaning of the unit and to determine its classification within the relevant phraseological group (PU).
3. On the basis of differential and integral semantic features, the units were analyzed in terms of their membership within broader semantic and sub-semantic groups [4;22].

In the selection and structural analysis of the studied phraseological material, particular emphasis was placed on those units that express or characterize a person's emotional state [5;26].

The analysis of the meanings of English phraseological units shows that, according to the definitions provided in various phraseological dictionaries, a common semantic feature can be identified — the expression of a person's emotional state.

For example: to worry about someone / to hang one's head – expresses a state of deep anxiety, despair, or hopelessness;

eyes on the forehead climb – denotes extreme astonishment or surprise;

big (round) eyes – conveys strong amazement or emotional reaction to an unexpected event;

to hold (have) a heart – signifies harboring anger, resentment, or hostility;

keep yourself in check – means to restrain one's emotions, subject them to one's will, and maintain self-control or composure.

These expressions often use metaphors (e.g., “cloud nine”- high happiness; “cold feet”- fear;) to vividly express inner states.

In the Uzbek language, a significant group of phraseological units serves to express emotional and spiritual states such as joy, admiration, delight, and happiness. These units vividly reflect a person's inner feelings and are frequently employed to convey positive emotions and psychological states.

In many instances, there exist synonymous sets of phraseological units that denote similar emotional meanings, differing only in stylistic tone or degree of expressiveness. For example, in Uzbek, the idiom “og`zi qulog`iga yetdi” (literally, “his mouth reached his ears”) is used to depict a joyful and cheerful person. Such phraseological expressions help linguists identify emotional nuances and semantic shades within the language.

The study of phraseological synonyms reveals how variations in expression correspond to differences in emotional intensity and stylistic coloration. For instance, the Uzbek phraseological units “og`zi qulog`iga yetmoq”, “boshi ko`kka yetmoq” and “og`zining tanobi qochmoq” are

synonymous, both describing a joyful or elated state. However, “quvonchi ichiga sig`madi ” carries a stronger emotional connotation and emphasizes a higher degree of positive mood.

Thus, while these phraseological units share nearly identical meanings, they differ in their expressive and emotional force, illustrating the richness and subtlety of Uzbek phraseology.

There are some phraseological units reflecting a person`s physical state that express a speaker`s perception of bodily conditions, health and appearance, energy or vitality. They do not describe these states literally but metaphorically or figuratively, often using comparisons with nature, animals or everyday life. For example, “under the weather”- means feeling unwell, not literally beneath the weather. Or another example, idioms that show tiredness: “Dog –tired”, “dead- tired”, “worn out” or “run down”. All the above mentioned idioms mean physically exhaust from work. Such idioms often come from animal imagery (dog-tired) or metaphors of death (dead tired) to intensify the sense of fatigue.

Contrarily, idioms emphasizing energetic, strong and in a very good health: “fit as a fiddle”, “full of beans”, “in the pink”, “strong as an ox”. Many of these idioms use natural metaphors such as “beans”, colors as “pink” or objects as “ox”.

In the Uzbek language also there are many phraseological units that describe a person`s physical condition- such as tiredness, weakness, dizziness and other body sensations. These expressions vividly convey how a person feels physically, often through metaphorical or figurative language. For example, “yuragi orqaga tortmoq”- literally means the heart pulls backward for expressing sudden fear or anxiety felt physically in the chest. “Tili kalimaga kelmadi”- literally means the tongue won`t form any word, to indicate fear or astonishing to the point of being unable to speak. “Terga botmoq”- literally means to be soaked in sweat in order to express physical effort, stress or heat.

And of course, there are some phraseological units that describe a person`s willpower, endurance or courage. They often have metaphorical or comparative meanings and reflect the Uzbek people`s cultural worldview. For instance, “temirdek baquvvat”- literally as strong as iron, means very strong and healthy or “qo`li gul”- literal meaning is hand of a flower, refers to talented and skillful person. “Belida kuchi bor”- literally means has strength in his back, expresses physically strong and capable. All of the idioms given above are metaphorical – for example, “arslondek kuchli “transfers the lion`s strength to a person. Furthermore, they reflect Uzbek cultural symbols such as the lion, mountain, iron and horse, which are traditional symbols of power, courage and endurance.

As we see from the examples, both English and Uzbek idioms use figurative language- metaphor, simile and exaggeration- to describe a person`s strength, mood, emotions, or behavior.

However, the cultural symbols differ: English focuses more on individual emotional experience and natural phenomena, while Uzbek emphasizes collective values, heroism, and moral strength.

From a linguistic point of view, these idioms enrich the vocabulary, add expressiveness to speech, and convey deep emotional and evaluative meanings that cannot be achieved through ordinary words. They also demonstrate how language encodes human perception- linking physical and psychological states to tangible images from the surrounding world.

Conclusion. In conclusion, phraseological units expressing the emotional state of a person, in addition to denotative meaning, in their semantic structure also contain connotative meaning. The connotative component of such units adds emotional expressiveness allowing them to convey human feelings in a figurative way. Phraseological units reflecting the image of a person in both English and Uzbek not only describe human qualities but also reveal cultural identity, worldview, and values of each nation. Studying and comparing them helps us to understand how different people conceptualize the human body, mind, and spirit through language, providing that idioms are not only linguistic phenomena but also cultural symbols of human experience.

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