

## LINGUOCULTURAL REPRESENTATION OF APPEARANCE AND CHARACTER TRAITS IN ENGLISH AND UZBEK PHRASEOLOGICAL UNITS

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**Annotation.** This article examines the linguocultural representation of appearance and character traits in English and Uzbek phraseological units. Phraseological units are viewed as culturally marked linguistic signs that preserve collective experience, moral evaluation and figurative perception of human personality. The study focuses on how external appearance, facial expression, body image and inner qualities are conceptualized through stable expressions in two genetically different languages. The analysis shows that English phraseology often represents character through individual behavioral signs, emotional control and socially visible features, while Uzbek phraseology more actively connects personal qualities with moral purity, social respect, hospitality, modesty and collective judgement. Particular attention is paid to somatic components such as face, eye, heart, tongue and hand, which function as culturally significant symbols. The findings indicate that appearance-based phraseological units do not merely describe physical features; they also encode ethical, emotional and social meanings. The comparative approach reveals both universal metaphoric models and nationally specific linguocultural associations in English and Uzbek phraseology.

**Keywords:** phraseology, linguoculture, appearance, character, conceptualization, somatism, metaphor, Uzbek.

**Introduction.** Phraseological units occupy a special place in the linguistic worldview of every nation because they combine stable lexical structure, figurative meaning and cultural memory. Unlike ordinary lexical units, phraseological expressions usually contain condensed social experience and evaluative attitudes. They do not simply name an object, action or quality; they interpret it through a culturally familiar image. For this reason, phraseology is one of the most productive sources for studying how different languages conceptualize human appearance and character. The relationship between external appearance and inner personality has always been important in everyday communication. In many cultures, the face, eyes, hands, heart, tongue and body are interpreted as signs of moral, emotional or social qualities. A person may be described as “two-faced” in English or “*ikki yuzli*” in Uzbek, and both expressions refer not to physical appearance but to hypocrisy. Similarly, English “*heart of gold*” and Uzbek “*ko‘ngli oq*” represent kindness through a positive inner image. Such examples show that phraseological units transform body-related images into cultural symbols.

English and Uzbek phraseology provide rich material for comparative linguocultural analysis. English idioms often reflect individual behavior, emotional restraint, rational judgement and social impression [1]. Uzbek phraseological units, in turn, frequently express character through moral purity, respect, shame, generosity, modesty and social harmony. These differences are not absolute, yet they demonstrate the role of cultural values in shaping figurative language.

The relevance of the topic is determined by the growing interest in comparative phraseology, cognitive linguistics and linguoculturology. Studying phraseological units connected with appearance and character helps reveal how language encodes national mentality, ethical norms and metaphorical thinking. It also has practical importance for translation, intercultural communication and foreign language teaching. Learners often understand the literal meaning of words but fail to interpret the cultural implication of idioms. A comparative study of English and Uzbek phraseological units can therefore clarify both universal and culture-specific ways of representing human qualities.

**Literature review.** The theoretical basis of the study is connected with phraseology, conceptual metaphor theory and linguocultural semantics. Cowie considers phraseology as a field that studies fixed and semi-fixed word combinations functioning as ready-made units in speech [2]. Fernando emphasizes the semantic and functional complexity of idioms, noting that idiomatic meaning often goes beyond the meaning of separate components [3]. Kunin's phraseological theory is also important because it treats phraseological units as stable combinations with transferred meaning and expressive potential [5]. Cognitive linguistics explains why body parts and physical features become sources for abstract meanings. Lakoff and Johnson argue that metaphor is not only a stylistic device but also a mechanism of thought [6]. Kövecses further develops this idea by showing how emotions, personality and social relations are structured through conceptual metaphors [4]. Wierzbicka's linguocultural approach is relevant because it connects lexical meaning with cultural values and national patterns of interpretation [8]. In Uzbek linguistics, Rahmatullayev's phraseological dictionary provides a valuable basis for identifying semantic, stylistic and cultural features of Uzbek phraseological units [7].

**Research methodology.** The study uses comparative, semantic-cognitive and linguocultural methods. The research material consists of selected English and Uzbek phraseological units denoting external appearance, facial expression, body image and character traits. English examples are selected from idiom dictionaries and phraseological studies, while Uzbek examples are taken from Uzbek phraseological dictionaries and literary language materials. The units are grouped according to semantic domains: appearance, facial expression, kindness, hypocrisy, courage, arrogance, cunning and speech behavior. Each phraseological unit is analyzed according to three parameters: literal image, figurative meaning and cultural implication. The comparative method is used to identify similarities and differences between English and Uzbek expressions. The semantic-cognitive method reveals metaphorical models such as *FACE IS PERSONALITY*, *HEART IS MORAL CENTER* and *TONGUE IS CHARACTER*. The linguocultural method explains how national values influence the evaluation of appearance and personality traits.

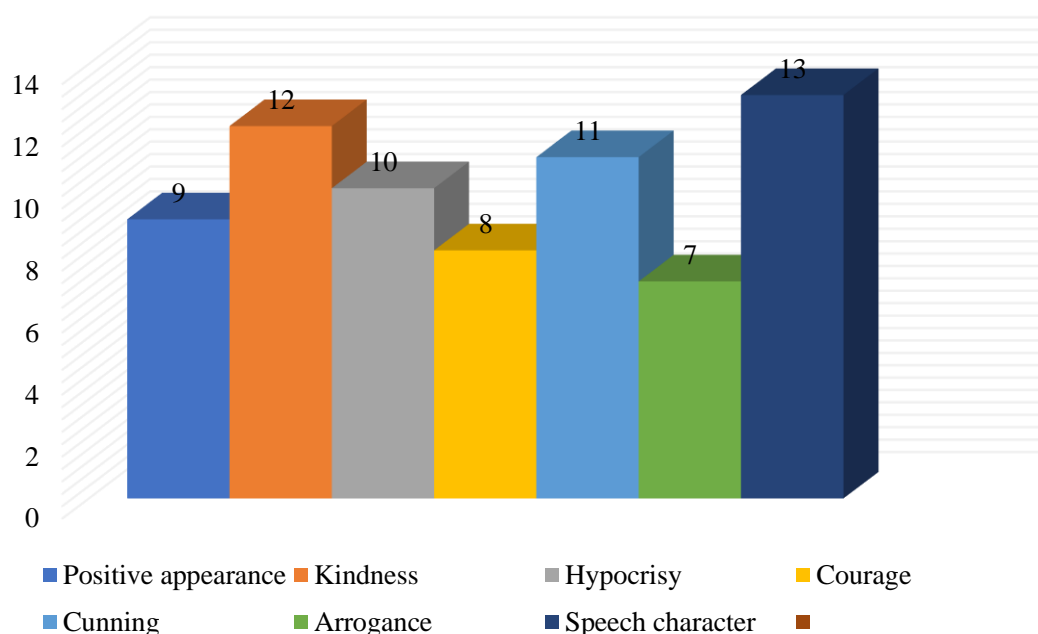
**Analysis.** The analysis shows that phraseological units related to appearance and character are strongly connected with somatic imagery. In both English and Uzbek, face and eyes often represent emotional state, social identity and sincerity. English expressions such as “*a face like thunder*” or “*long-faced*” describe mood through visible facial signs. Uzbek units such as “*qovog‘i soliq*” and “*yuzidan nur yog‘iladi*” also connect appearance with emotional and moral evaluation. The face becomes a culturally readable surface where inner states are displayed. Character traits are frequently conceptualized through the heart, tongue and hand. English “*heart of gold*” and Uzbek “*ko‘ngli oq*” express kindness through inner purity. English “*two-faced*” and Uzbek “*ikki yuzli*” show that hypocrisy is imagined as a divided or false social face. Cunning is represented through

animal imagery, as in “*as sly as a fox*” and “*tulkidek ayyor*”. Uzbek phraseology gives special attention to social morality: “*bag‘ri keng*”, “*burni ko‘tarilgan*”, “*tili zahar*” and “*qo‘li gul*” evaluate a person according to generosity, arrogance, speech and skill. English phraseology more often stresses individual behavior, visible impression and psychological type.

**Table 1. Linguocultural representation of appearance and character in English and Uzbek phraseological units.**

Semantic domain	English phraseological unit	Uzbek phraseological unit	Conceptual meaning	Linguocultural implication
Facial expression	a face like thunder	qovog‘i soliq	Negative emotion is visible on the face	Mood is socially readable
Positive appearance	easy on the eye	ko‘zga yaqin	Beauty is visual pleasantness	Appearance creates positive impression
Kindness	heart of gold	ko‘ngli oq	Inner purity is moral goodness	Kindness is linked with purity
Hypocrisy	two-faced	ikki yuzli	False character has two faces	Sincerity is a moral norm
Courage	lion-hearted	yuragi dov bermoq	Bravery is strength of heart	Courage is inner firmness
Cunning	as sly as a fox	tulkidek ayyor	Cunning is animal-like cleverness	Fox image carries negative evaluation
Arrogance	high and mighty	burni ko‘tarilgan	Pride is upward movement	Social modesty is valued
Speech character	sharp-tongued	tili zahar	Harmful speech is sharp or poisonous	Language reveals personality

The table indicates that English and Uzbek phraseological units share several universal metaphorical patterns. The face reflects emotion, the heart represents inner morality, and the tongue reveals communicative character. At the same time, Uzbek examples show stronger connection with collective moral judgement, especially in expressions involving shame, modesty, generosity and respectful behavior. English units tend to focus on individual impression and psychological characterization. The comparison proves that appearance in phraseology is rarely neutral. It becomes a symbolic code through which culture evaluates personality, social conduct and emotional behavior.



**Figure. Distribution of phraseological units by semantic domain.**

The comparative analysis confirms that phraseological units are not only linguistic constructions but also cultural signs. In English and Uzbek, appearance-related expressions often move from physical description to moral interpretation. A face, eye, heart or tongue becomes a symbolic indicator of sincerity, kindness, arrogance, anger or hypocrisy. This process demonstrates the cognitive mechanism by which concrete bodily experience is used to understand abstract character traits.

The most important similarity between the two languages is the use of somatic metaphors. Both English and Uzbek speakers conceptualize personality through visible or imagined body parts. The difference lies in evaluative emphasis. English idioms frequently describe the individual as a psychological and behavioral type: “*long-faced*”, “*sharp-tongued*”, “*high and mighty*”. Uzbek phraseological units more strongly reflect social judgement and ethical norms: “*ko‘ngli oq*”, “*bag‘ri keng*”, “*burni ko‘tarilgan*”, “*tili zahar*”. These expressions show that character is assessed not only as a personal feature but also as a social value.

For translation studies, these findings are significant. Literal translation may preserve the image but lose the cultural meaning. Functional equivalence should consider both semantic content and cultural evaluation. For language teaching, such units should be presented with context, metaphorical explanation and cultural commentary.

**Conclusion.** The study concludes that English and Uzbek phraseological units conceptualize appearance and character through a complex interaction of bodily imagery, metaphorical thinking and cultural evaluation. External features such as face, eyes, body shape and facial expression are often used to describe inner qualities, emotional states and social behavior. Character traits are mainly represented through somatic and symbolic components, especially heart, tongue, face and hand.

The analysis revealed both universal and nationally specific tendencies. Universal features include the metaphorical use of face as an indicator of emotion, heart as a center of morality, and tongue as a sign of speech behavior. Nationally specific features appear in the evaluative focus of

each language. English phraseology tends to emphasize individual impression, psychological type and behavioral visibility. Uzbek phraseology more actively reflects moral purity, social respect, generosity, shame, modesty and collective judgement.

The results demonstrate that phraseological units serve as linguistic carriers of cultural worldview. They preserve how a community interprets human appearance, evaluates personality and connects visible behavior with inner character. Further research may expand the corpus, include gender-based analysis, compare literary and colloquial usage, and examine translation strategies for culturally marked phraseological units in English and Uzbek.

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