COMPARATIVE-SEMANTIC ANALYSIS OF PHRASEOLOGICAL UNITS EXPRESSING GOODNESS AND HONESTY

Babaqulova Oydin Xayrullo qizi
Basic Doctoral Student, Termez State University
oydinbabakulova@tersu.uz

Annotatsiya: *Ushbu maqolada ingliz va o‘zbek tillaridagi yaxshilik, halollik hamda insoniy fazilatlarni ifodalovchi frazeologik birliklarning semantik xususiyatlari qiyosiy tahlil qilingan. Frazeologik birliklarning konseptual mazmuni, ularning asosiy semalari (yaxshilik va yordam, halollik va poklik, mehr-shafqat, saxovat, samimiylik) hamda ko‘p ma’nolilik (polysemiya) xususiyatlari ochib berilgan. Tadqiqot natijalari xalqlarning madaniy merosi, diniy-axloqiy qarashlari va dunyoqarashining til birliklarida aks etishini ko‘rsatadi.*

Kalit so‘zlar: *frazeologik birlik, semantik tahlil, yaxshilik, halollik, sema, qiyosiy lingvistika, ingliz tili, o‘zbek tili.*

Annotation: *This article provides a comparative semantic analysis of phraseological units expressing goodness, honesty, and human virtues in the English and Uzbek languages. It explores the conceptual content of phraseological units, their core semes (such as kindness and assistance, honesty and purity, compassion, generosity, and sincerity), and polysemantic features. The research results demonstrate how the cultural heritage, religious-moral views, and worldviews of different nations are reflected in their linguistic units.*

Keywords: *phraseological unit, semantic analysis, goodness, honesty, seme, comparative linguistics, English language, Uzbek language.*

Аннотация: *В данной статье проводится сопоставительно-семантический анализ фразеологических единиц, выражающих доброту, честность и человеческие добродетели в английском и узбекском языках. Раскрываются концептуальное содержание фразеологизмов, их основные семы (доброта и помощь, честность и чистота, милосердие, щедрость, искренность) и полисемантические свойства. Результаты исследования показывают отражение культурного наследия, религиозно-нравственных взглядов и мировоззрения народов в языковых единицах.*

Ключевые слова: *фразеологическая единица, семантический анализ, доброта, честность, сема, сопоставительная лингвистика, английский язык, узбекский язык.*

Introduction

All phraseological units in world languages not only express a certain meaning, but also actively participate in the speech process, reflecting the speaker's attitude, evaluation, and communicative purpose toward a person or event. Therefore, studying phraseological units that express goodness and honesty requires analyzing their semantic features as an essential task. Phraseological units constitute the figurative layer of any language, manifesting the worldview, cultural heritage, and moral norms of a people. Analyzing phraseological units expressing goodness in English and Uzbek, we witness that the concept of goodness is expressed through various phraseological units reflecting positive human qualities, compassion toward others, sincerity, readiness to help, and other moral norms. Similarly, studying phraseological units from a semantic perspective helps determine their meaning characteristics and communicative functions in speech.

Main Body

First and foremost, when discussing the semantic analysis of phraseological units, such an analysis serves to reveal the basic semes and conceptual content of these units. Because phraseological units expressing goodness (goodness or kindness) and honesty in English and Uzbek are closely connected with the culture, lifestyle, and religious-moral views of these nations, units in both languages express these concepts through unique methods [1]. The core essence of phraseological units expressing “goodness” and “honesty” serves to manifest human feelings such as empathy, tolerance, constant readiness to help, kindness, generosity, righteousness, freedom from fraud, and transparency; these concepts fulfill the functions of internal semes within phraseological units. According to the analysis results, the largest proportion of phraseological units belongs to the “Goodness and Assistance” seme, which includes such phraseological units as hojatini chiqarmoq, mushkulini oson qilmoq, qo‘lidan kelgancha yordam bermoq, yaxshilik qilmoq, ko‘prik bo‘lmoq, boshqalarning yukini yengil qilmoq (to ease someone's burden, make things easier, help as much as one can, do good, be a bridge, etc.) [2]. The next position is occupied by the “Honesty and Purity” seme. This group encompasses units such as *halol mehnat qilmoq, nonini halollab yemoq, vijdoni pok, oq yo‘ldan yurmoq, halol luqma yemoq, rizqini haloldan topmoq, birovning haqiga ko‘z olaytirmaslik (to work honestly, earn one’s bread honestly, have a pure conscience, walk a straight path, eat a halal morsel, earn one’s sustenance honestly, not cast an eye on someone else’s property).*

The group forming the “Compassion and Care” seme includes units like *peshanasini silamoq, yarasiga malham bo‘lmoq, mehr qo‘ymoq, mehribonlik ko‘rsatmoq, ko‘ngliga qaramoq (to stroke someones forehead/care for, be a balm to*

a wound, fall in love/show affection, show kindness, look into someone's heart/cater to someone). The "Generosity and Tolerance" seme covers units such as *qo'li ochiq, yuragi keng, dasturxoni ochiq, bir burda nonini bo'lishmoq (open-handed, big-hearted/generous, open table, share a piece of bread)*. The "Sincerity and Good-heartedness" seme group includes units like *oqko'ngil, ko'ngli toza, yuragi toza, ko'nglida kiri yo'q, yuragida g'ubori yo'q (good-hearted, pure-hearted, clean-hearted, having no dirt in one's heart, having no turbidity in one's heart).* The smallest share corresponds to the "Reputation, Respect, and Noble Name" seme, which includes units like *el duosini olmoq, yaxshi ot qoldirmoq, yuzini yorug' qilmoq (receive people's blessing, leave a good name, brighten one's face/uphold honor).*

During the analysis, it was found that some phraseological units express two or more semantic features simultaneously. For example, the unit qo'li ochiq (open-handed) denotes both generosity and assistance, while peshanasini silamoq signifies both kindness and assistance. However, to avoid duplicate counting in statistical analysis, each phraseological unit was included in a single semantic group based strictly on its leading or dominant seme [3]. Specifically, several such phraseological units can be analyzed as follows:

— *peshana(si)ni silamoq (bosh(i)ni silamoq)* – 1. Seme of care and affection; 2. Seme of easing need. Providing sincere affection and honoring, easing a person's difficult situation, and offering material-spiritual support.

— *qo'li ochiq* – 1. Seme of generosity and liberality; 2. Seme of rendering assistance. Showing material generosity and liberality, as well as always being ready to help others.

— *yuragi keng (ko'ngli keng)* – 1. Seme of tolerance and forgivingness; 2. Seme of generosity and affection. Tolerance that endures people's mistakes and does not hold grudges, combined with a generous and kind disposition.

— *non-tuzini oqlamoq* – 1. Seme of respect for elders; 2. Seme of honesty and reciprocity in goodness. Responding to shown goodness with goodness; on the other hand, justifying the salt eaten and trust placed through honest labor.

— *el og'ziga tushmoq* – 1. Seme of reputation and fame; 2. Seme of popularization and recognition. Gaining respect among the people through good deeds and honesty, becoming recognized and gaining renown from mouth to mouth.

— *ko'prik bo'lmoq* – 1. Seme of reconciliation and mediation; 2. Seme of being a means or cause. Reconciling people whose relations have broken down, acting as a connector (agent) of goodness and kindness between two parties.

— *yuzini yorug‘ qilmoq* – 1. Seme of acquiring reputation; 2. Seme of avoiding disgrace/shame. Being worthy of the names of those around one (parents, teachers) through good deeds or results and making them proud.

— *yaxshi ot (nom) qoldirmoq* – 1. Seme of nobility and memory; 2. Seme of name and reputation. Leaving behind noble and meritorious deeds, leaving a good name and unforgettable memory (people's respect) of oneself in society [4].

As a result of statistical analysis, it can be stated that the absolute “Honesty and Transparency” seme includes the largest number of units, notably above board, on the level, out in the open, honest penny, as straight as a die, a square shooter, to keep one’s hands clean, fair and square, to make a clean breast of something, an honest penny / an honest buck, to play by the rules; the “Natural Sincerity and Purity” seme includes *a breath of fresh air, the salt of the earth, to have one’s heart in the right place, pure-hearted, to speak from the heart, to put it on the line, a heart of oak, open-hearted, to wear one’s heart on one’s sleeve, to pour out one’s heart, to act with a pure heart*; the “Unselfish Generosity and Dedication” seme includes *heart of gold, A good Samaritan, to do a good turn, to go the extra mile, to give the shirt off one’s back, to take someone under one’s wing*; the “Patience, Gratitude, and Moral Philosophy” seme includes *honesty is the best policy, to count one’s blessings, to act on principle, to tell the truth and shame the devil, to stand for what is right*; and the “Mercy and Non-infliction of Harm” seme includes units such as *to wouldn’t hurt a fly, kill someone with kindness, to keep one’s chin up, to have a soft spot for someone.*

The analysis results showed that in English, these idioms can also belong to two or more semes:

— *heart of gold* – 1. Generosity and liberality; 2. Gentleness and mercy; 3. Selflessness. Showing material and spiritual generosity, being soft-hearted to the extent of not harming anyone, and doing so without expecting anything in return.

— *A Good Samaritan* – 1. Practical help; 2. Selflessness; 3. Inclusiveness (not distinguishing strangers). Unselfishly helping someone in a difficult situation, making no selfish demands in return for help, and accepting people equally regardless of nationality, origin, or acquaintanceship.

— *to go the extra mile* – 1. Zeal beyond standard measures; 2. Dedication; 3. Responsibility and earnest approach. In helping someone, not merely fulfilling one's duty, but voluntarily showing more goodness than expected and approaching the work with dedication.

— *as straight as a die* – 1. Absolute honesty; 2. Reliability; 3. Truthfulness. Being completely remote from dishonesty and fraud, always telling the truth without abusing someone’s trust, and keeping one’s word.

— *to wear one's heart on one's sleeve* – 1. Sincerity, lack of mask; 2. Honesty (unity of inner and outer self); 3. Vulnerability and risk-taking. Not hiding feelings and intentions, maintaining completely honest and sincere relations with people, and not fearing to openly display one's sincerity.

— *to tell the truth and shame the devil* – 1. Absolute truthfulness; 2. Moral courage; 3. Victory of goodness. Never lying, even in any difficult, inconvenient, or dangerous situation, and putting evil and falsehood to shame by standing fearlessly on the side of truth.

— *to give the shirt off one's back* – 1. Infinite generosity; 2. Self-sacrifice and self-forgetfulness; 3. Sympathy and empathy. Being extremely merciful, ready to give even one's last possession for a needy and destitute person, and living with someone else's pain.

— *fair and square* – 1. Compliance with rules; 2. Transparency; 3. Indisputable victory. Acting fairly without any hidden trick or deceit in work or play, and achieving an honest victory that others cannot dispute [5].

In conclusion, phraseological units expressing goodness and honesty in English and Uzbek constitute an important linguistic layer embodying national-cultural features. Semantic analysis showed that in both languages, such units possess multifaceted meanings, revealing not only a specific action but also a person's moral profile, their place in society, and their attitude toward others. The obtained results are of significant theoretical and practical importance in the fields of comparative phraseology and translation studies.

References

1. Rahmatullayev Sh. O‘zbek tilining izohli frazeologik lug‘ati. – Toshkent: O‘qituvchi, 1978.
2. Yo‘ldoshev B. Hozirgi o‘zbek tilining frazeologiyasi. – Samarqand: Zarafshon, 1992.
3. Kunin A. V. Kurs frazeologii sovremennogo angliyskogo yazyka. – Moskva: Vysshaya shkola, 1996.
4. Mamatov A. O‘zbek tilida frazeologizmlarning shakllanishi masalalari. – Toshkent: Akademnashr, 2010.
5. Oxford Dictionary of Idioms. – Oxford University Press, 2010.