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PHRASEOSEMANTIC FIELD, EXPRESSING A POSITIVE CHARACTERISTIC OF A PERSON

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***Abstract:** This article is about phraseological units that represent the positive characteristics of a person. Directly analyzes phraseological units that reflect positive qualities such as sincerity, fearlessness, courage, intelligence, and so on. As noted above, phraseological units differ from other linguistic units in revealing the phenomena of reality, in describing the appearance, and emotionally revealing the inner world of man. Figurativeness, emotionality occurs through the use of metaphors, metaphors, the symbolization of words and phrases. In this study, approximate values of verbal phraseological units were used, which mainly reflect the positive qualities and characteristics of the person.*

***Key words:** phraseological units, positive qualities, evaluativeness, expressiveness, symbolization of words, emotional charge, semantic structure, somatism, lexico-grammatical group, entire combination of phrases.*

INTRODUCTION

In the modern Uzbek language, a group of phraseological units expresses only positive signs of a person's character. These phraseological units reflect such positive qualities as straightforwardness, sincerity, frankness, fearlessness, courage, intelligence, etc. it was already noted above that phraseological units differ from other linguistic units in that when revealing the phenomena of reality, when describing the external and internal world of a person, they function figuratively, emotionally. Imagery, emotionality arise with figurative use, metaphorization, the symbolization of words and phrases. When analyzing the phraseological units of the Uzbek language, the following phraseological-semantic

fields can be distinguished, expressing a positive characteristic of a person: a) when expressing sincerity; frankness; b) fearlessness; courage; c) honesty, loyalty, devotion; d) mind, reason.

In the modern Uzbek language, several phraseological units express such positive signs of a person as straightforwardness, sincerity, frankness: юрагини очмоқ, юрагини бўшатмоқ, юрагини тўкиб солмоқ, юрагини ёриб гаплашмоқ, дардини солмоқ, очик юз билан, гапнинг пўст калласини айтиб қўя қолмоқ, дали-ғули, одамнинг устида ўлиб бўлмоқ, etc. As can be seen from the examples, many phraseological units of this sphere, according to the lexical and grammatical classification, are verbal. Verbal phraseological units perform the function of an assessment, a qualitative characteristic of a person. In this regard, phraseological units have a qualitatively defined function. Such verb phraseological units, acquiring evaluative meanings, do not lose the features of sonic categories such as type and time. For example, the verbal phraseological unit of юрагини очмоқ expresses the cordiality, the frankness of a person, however, the acquisition of such evaluativeness by him does not lead to the loss of signs of the verb categories of the type and time. In the speech, such phraseological units can be used in the form of юрагини очди, юрагини очади, юрагини очар эди, юрагини очмоқда, юрагингни оч!

MATERIALS AND METHODS

In this work, the estimated values of verbal phraseological units are used, which mainly reflect the quality and property of a person. The only phraseological dictionary of the Uzbek language provides the following variants of the verbal phraseological unit of юрагини очмоқ (open the soul / to whom /, to be frank: кўнглини очмоқ, юрагини ёрмоқ, кўнгил очмоқ, кўнгилнинг очилиши, қалбини очмоқ, кўнглини ёрмоқ, кўнглини ёрмоқ. , which is confirmed by examples: Чуқанов Содикқа суяниб санбатга борар экан, юрагини очди (Шухрат). Элмурод дардини очиб солди, юрагини кимга айтиб бўшатишни билмай турган эди (П.Турсун). У ким биландир юрагини ёриб гаплашишни

истарди (Шухрат). Кимгадир тўкилиб- тўкилиб сўзлагиси, тарс ёрилгудек тўлиб кетган юрагини бўшатишни истар эди (Э. Усманов). As can be seen from the examples, in the modern Uzbek language there is a tendency to constant updating of phraseological units, while the converted phraseological units have meanings close to the original variants. and synonyms. The above variants of the phraseological unit юрагини очмоқ were formed based on units of a different image. Usually, phraseological variants are combined based on one image or close images. These phraseological units are lexical variants since in their composition one of the components of the phraseological unit is updated. For example, in the variants of кўнглини очмоқ, the components юрак (heart) or кўнгил (soul) are replaced; in the phraseological unit қалбини очмоқ the component қалб (soul) is replaced. In some variants of the same phraseological unit, the verb is replaced. For example, instead of the verb очмоқ, ёрмоқ is used. These phraseological units are correlated with each other based on a close image, which makes it possible to express the positive qualities of a person.

When naming positive signs of a person in the Uzbek language, phraseological units are often used, in which somatics is an active component. Some phraseological units of the Uzbek language are formed with the participation of the word-somatic юрак - heart: юраги кенг, юрагида кири йўқ, etc. the phraseological unit юраги кенг (literally, the heart is wide) has variants of юраги дарё, where the word кенг is replaced by the word дарё. In the structure of the phraseological unit of the юраги дарёдай кенг, when the word дарёдай (like a river) is introduced, the meaning of the phraseological unit is enhanced, which makes it possible to more figuratively and emotionally express the positive qualities of a person. Phraseologism, where the active component is the юрак, somatism, юраги тоза (literally, the heart is pure) is sometimes used in the кўнгли тоза variant, where the word yurak is replaced by the synonymous word кўнгил. Replacing components does not significantly change the meaning of the main phraseological unit. Both phraseological units equally characterize the positive

qualities of a person. The presence in the language of the lexico-grammatical group of phraseological units and their variants with the somatism юрак (heart) is explained by the fact that the yurak plays an important role in human life.

When designating such positive qualities of a person as sincerity, phraseological units are used with the participation of somatism юз (face). For example, очик юз билан, очик юзли, юзи ёруғ. In speech, variants are actively used and очик чехра билан, очик чехрали, чехраси очик, in which the components of the original phraseological unit are replaced. The component юз (face) is replaced by the synonymous word чехра, which is more commonly used in the book-poetic style, standing out for its emotional coloring. The emotionally colored word чехра, being a part of phraseological units, spreads its emotional charge to the entire phraseological unit, therefore, очик чехра билан more emotionally and figuratively express the positive qualities of a person. These phraseological options differ from each other in shades of meaning. Sometimes in speech, a variant of чиройи очик is also used, where the word чирой (person) is used as a replacement, thus, in the modern Uzbek language, in most cases phraseological variation occurs when replacing the components of phraseological units with synonymous words. As a result of such substitutions, the semantics of phraseological units does not change from each other by certain shades of meaning.

To designate such a quality of a person's character as directness, the phraseological unit юзига айтмоқ (say to the face) is used, which expresses the meaning speaks openly, characterizing the positive quality of a person. Сиз ... сиз ёмон киши экансиз ! – деб шартта юзига айтиб, магазиндан чопганидан чикиб кетди (С. Анорбоев). Phraseologism гапнинг пўсткалласини айтмоқ means to speak to the point, to speak directly, openly, frankly. It is more commonly used in colloquial speech: Мактабга янги муаллим келган эканку, - Мохира хола шошганидан гапнинг пўсткалласини айтиб қўя қолди (Э. Усманов).

The semantic structure of PU бир қоп ёнғокдай шалдирамоқ contains the meaning of sincerity, frankness. This phraseological unit distinguishes a person with an open soul, i.e. serves to indicate the nature of an open, sincere person. In speech it can be used in the elliptical form as бир қоп ёнғок: - Ха, Ғани самоворчи эски кадрдоним. Қурғур бир қоп ёнғок: борсам сира зериктирмайди (Х. Гулом).

RESULTS AND DISCUSSION

The study showed that in the modern Uzbek language there are significantly fewer phraseological units with a positive assessment than phraseological units with a negative assessment. VN Devkin rightly notes in this regard: “The obvious predominance of words with negative evaluativeness is apparently connected with the fact that positivity is taken for granted. A person constantly has to deal with overcoming shortcomings, mistakes, bad things. That is why it is for him so significant and so firmly reflected in the language [21; P. 160].

One of the positive qualities of a person is self-control, courage, fearlessness. These qualities of a person in the modern Uzbek language can be figuratively and emotionally revealed. Believe the semantics of such phraseological units as ўлимга тик қарамоқ, кўксини қалқон қилмоқ, ўзини қўлга олмақ, тап тортмаслик, тишини-тишига кўймоқ, жон олиб, жон бермоқ, юрагида ўти бор, кўзида ўт ёнмоқ, жонини жабборга бермоқ, etc. Phraseological units of this group, according to their lexical and grammatical features, are exclusively all verbal. All verb phraseological units in this case primarily perform their main function, that is, they serve to designate an action-movement, while maintaining the signs of verbal categories of type and time and expressing evaluative meaning. For example, ўлимга тик қарамоқ is used as a predicate, semantically denoting an action. When combined with words expressing the meanings of the mode of action, the same phraseological unit acquires a positive emotional assessment of a person. Another example. Phraseologism ўлимга тик қарамоқ (literally, look death in the eyes) expresses the meaning of

fearlessness, courage, contempt for death. This phraseological unit is used mainly in colloquial speech: Неча бор ўлимга тик қараб бирга қон кечган, худди ака-укадек қадрдонлашиб кетган бир дўсти хақида ҳикоя қилиб берди (М. Кориёв).

Phraseologism of the verb character кўксини қалқон қилмоқ serves to designate such a positive quality of a person as courage. As you know, verbal phraseological units, the basic element of which is the verb, in each specific language are created on the basis of the internal resources of this language. An important role in such education is played by the figurative motivation of the entire unit as a whole or its individual components. Verb phraseological units are a kind of secondary and are formed due to the figurative rethinking of the free combination. Here TZ Cheredantseva is able to make a remark, to whom she writes: “As a result of a figurative rethinking of the free combination and changes in the grammatical characteristics of individual words included in a given combination, and of the whole unit as a whole, a new complex sign appears, which has its own inherent semantic in structural features, which rightfully takes its place in the arsenal of linguistic means of expression and, in turn, becomes the source of the formation of new linguistic signs ”[52; с. 165].

Thus, the verbal phraseological units ўлимга тик қарамоқ, кўксини қалқон қилмоқ, in addition to their main function, are attached to the verb, that is, to characterize the action-movement, express such an assessment, showing the positive qualities of a person. As a result of such a figurative rethinking, these complex verbs also acquire phraseological meaning.

The verbal phraseological unit of жонини жабборга бермоқ, when characterizing a person's action, reveals the meaning “to be zealous, to try with all your might”. Thanks to the rethinking of the entire combination as a whole, the phraseological unit acquires an evaluative value. In a sentence, this phraseological unit acquires an estimated value. In a sentence, this phraseological unit can act as a

predicate: Ахир, уларни йўлга қўйиш учун қанчалар қон ютган, қанчалар жонингни жабборга берган эдинг (Х. Султонов).

In the context, you can find several verb combinations that, as a result of rethinking, acquire emotional and evaluative meanings, denoting the positive qualities of a person. These verbal phraseological units are used in the function of the predicate. For example, Мана шу пэмка ҳам сенга учта фарзандинг қатори азиз бўлиб қолган эди. Сен уни оқ ювиб, оқ тарадинг, ўсиб-униши учун кўлингдан не келса, барини қилдинг, хориган-толиганингга, ўлган-тирилганингга қарамадинг (Х. Султонов).

The verbal phraseological unit кўзида ўт ёнмоқ expresses the meanings of courage and fearlessness, like the phraseological unit of юрагида ўти бор. These phraseological units are used to characterize only a positive person: Ажойиб йигит эди, юрагида ўти бор йигит эди, - деди-ю, Элмуроднинг ўзи ҳам йиғлаб юборди (Шухрат).

It should be noted that the range of verbs that form phraseological units in the Uzbek language is quite wide. This should include, first of all, verbs of general meaning, the subject of which is a person. Most phraseological units expressing the emotional state of a person are verbal. This is due to the fact that the emotional state is associated with the action, the movement of a person, indicated by the verb. In addition, these phraseological units indicate the speaker's attitude to the nominated object, evaluate objects from their positive side. As mentioned above, evaluativeness is a component of connotation, which is fixed in the meaning of a phraseological unit and expresses a positive or negative attitude towards the designated object or phenomenon. Evaluation is closely related to emotiveness. In many cases, it is difficult to distinguish between these two concepts, therefore we call them the emotional-evaluative characteristics of phraseological units. Emotional assessment is associated with the speaker's attitude to the nominated object, but it differs in the degree of manifestation of a person's emotionality. So, for example, the above FE ўлимга тик қарамоқ, кўзида ўт ёнмоқ, юрагида ўти

бор, etc. mean not just “brave”, “fearless”, but “too brave”, “too fearless”. Thanks to such phraseological units, the speaker conveys his emotional attitude to the nominated object.

In the Uzbek language there are phraseological units that express such a positive quality of a person as self-control. For example, the verbal phraseological units uzini kulga olmok means “pull yourself together, show self-control, restrain yourself, keep cool”. Used as a predicate. In the semantic structure of this phraseological unit, the share of emotional assessment is insignificant: Шунинг учун ҳам мажлисга солаяпманда! – деди Сайлихон ўзини кўлга олиб (С. Анорбоев). Кечирасиз, Камар Шарипович, - дединг ўзингни кўлга олиб, - балки Мавлонкулов чиндан ҳам одамохун йигитдир, мен билмайман, лекин кўли эгри экан (Х. Султонов). Йигитлик ор номуси қаёқда колди! Кўлга ол ўзингни! (С. Анорбоев).

Phraseologism ўзини босмок expresses the meaning of “restrain yourself, restrain yourself”, being used as a predicate: Йўк, йук, ўзингни бос, ҳовлиқма, ортиқча ҳаяжон сен учун кони зарар! (Х. Султонов). Phraseologism хушини йиғмок with the meaning “to be collected, cold-blooded” characterizes the actions of a person from the positive side: “Бўроновга?! – Ҳайратдан қотиб қолдинг, сўнг бирдан хушингни йиғдинг. – Майли, қачон боради?... (Х. Султонов)

From the narrative it is clear that the phraseological units of this semantic field are mainly related to the verbal ones. Verb phraseological units with a rethought meaning acquire evaluative features that reflect the positive qualities of an object, a phenomenon (in our case, a person). In terms of structure, these phraseological units in most cases consist of three components and are built according to the “noun + noun + verb” model: кўзида + ўт + ёнмок, кўксини + қалқон + қилмок. Two-component phraseological units “noun + verb” are relatively rare in this field: хушини + йиғмок, ўзини босмок.

CONCLUSION

Thus, in the modern Uzbek language, EOFs are widely used, expressing such qualitative characteristics of a person as honesty, loyalty, devotion, harmlessness. In the language of fiction, they are used to characterize the external or moral appearance of characters, their character and behavior, social status and attitudes towards other characters.

The analysis of the phraseological units of this group showed that in accordance with the requirements of the structural and grammatical classification, they are classified as adjective. The starting word in such phraseological units is adjectives.

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