

Linguistic Study of Phraseological Units Expressing the Character of People in French and Uzbek Languages

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ABSTRACT

In this article, in a comparative aspect, phraseological units expressing the character of a person in French and Uzbek have been studied. In the course of the study, phraseological units expressing the character of a person made it possible to identify linguistic and extralinguistic connections between the two languages. According to the results of studies carried out on two languages, structure and semantics of phraseological units, representing the character of a person, were divided into certain types.

Phraseology of different languages in a comparative aspect the issue of learning has been the focus of attention of many researchers in recent years. G.S. Kurbanova, in her dissertation work on the topic "National-linguistic features of phraseology with onomastic component in French and Uzbek" identified the national-cultural characteristics of phraseology with onomastic component in two languages and researched their similarities and differences. For this purpose, the author identified the sources of origin of phraseological units with anthroponomic component in the target languages, by determining the motivation of phraseological units, he conducted a national-cultural cross-cultural analysis of the dominant anthroponomic components in phraseologies, toponym component phraseology according to linguistic and cultural signs classified and to determine their level of contractiveness achieved [7].

It is the linguistic and cultural aspects of phraseological units with an onomastic component and the problems of their translation that M. A. Radjabova studied in the material of English and Uzbek languages. The author reveals the national-cultural features of the onomastic component expressions that are part of the phraseology in the comparative-typological aspect on the example of the English and Uzbek languages, the semantic and structural analysis of their content, the identification and classification of their etymological sources, their equivalence and a unique system has shown that it is important to strengthen inter-linguistic and inter-cultural relations [5-6].

A. A. Nasirov [3] also made a great contribution to the comparative study of the phraseology of the French and Uzbek languages. In his doctoral dissertation, he studied the semantic-stylistic and national-cultural features of preverbal phraseology in French, Uzbek and Russian languages. In this study, the history of the origin of preverbal phraseology, its sources, the apparatus of terms related to preverbal phraseology was developed, the content of preverbal phraseology

included in the phraseological-semantic group in the compared languages was revealed and their division into phraseological-semantic fields was carried out in the appropriate order. In addition, the author sheds light on the stylistic features of preverbal phraseology and identified the methods of their occasional transformation.

Phraseological units have social and cultural significance and are a language tool that expresses the general image of society, its way of life, and its traditions. In linguistics, phraseology is manifested as a lexical layer that reflects the incomparable richness of the language, its unlimited possibilities, and its specific historical and developmental stages. It is the most freely used level of vocabulary, and its basis goes back to the oldest folk oral works [1].

Phraseologies as a linguistic phenomenon is a unity of language and speech. A linguistic unit formed by the combination of more than one independent lexeme appearance and having a figurative nature is called a phraseology. In the Uzbek language, phraseologies are also referred to by the terms phrase, phraseological unit, stable compound, phraseological compound.

Comparative research of the phraseological layer of languages requires the development of research methods. In comparative research, the semantics of the units being compared takes the main place. In this regard, according to A. D. Reichstein, the main condition for the identification of the peculiarities of different languages, the formal and substantive relations between them, and the restoration of the microsystems and systems that unite them is to understand the interrelationship of language units, forms, categories, groups and other linguistic phenomena to study is to compare by comparison or contrast. Determining the same (integral) and different (differential) signs between the compared linguistic facts is the main element of linguistic comparison [4].

The structural analysis of phraseological units representing character in the French and Uzbek languages showed that the compared languages have units of the following structure: 1. Phraseological units with nouns. 2. Verb phraseological units. 3. Phraseological units based on quality (attitude).

Phraseological combinations with verbs include those whose meaning is action, process, and therefore the main component is a verb. For our research, we have selected compounds that evaluate human behavior and understand human character from their meaning. In the French and Uzbek languages, such combinations express various human actions, feelings, and attitudes towards other people.

The most common type of phraseological combinations is phraseological combinations with verbs. A. G. Nazaryan, who studied the history of the phraseology of the French language, determined that one of the two phraseology corresponds to verb phraseology [3]. This is explained by the fact that the role of the verb in French is very large. After all, in the French language, it is necessary to have a verb in the composition of any sentence. It should be noted that in the course of French speech, many phraseological combinations are formed with the participation of verbs such as *être*, *avoir*, *faire*, *mettre*, *prendre*. At the language level, these verbs remain an integral part of phraseological combinations.

One of the unique features of phraseological combinations with verbs is that they are not subject to conversion. Substantive, adjective, and adverbial phraseological units can move from one lexical-grammatical group to another, but verb phraseological units do not have this feature, that is, they cannot be formed on the basis of other groups, and they themselves can be used for the formation of phraseological units from other groups, they cannot be a basis.

Unlike nominative phraseological combinations of other categories, verb phraseological combinations always contain a verb. The verb takes the first place in phraseological combinations with the verb, and in very rare cases it takes the second place. P. Nishonov, M.

Primova showed the existence of the following structural types of verb-phraseological combinations in the French language: a) single-based phraseologies; b) phraseologies with a subordinate clause and a subordinate and equal clause structure; c) phraseologies with partial predicative [2]. In the course of our research, it was found that phraseological combinations expressing character have the same structure.

One-based phraseologies: Such phraseologies consist of a linking verb and a predicative clause. Our study revealed that the largest part of phraseological combinations expressing character in French is made using verbs such as *être*, *rester*, *demeurer*, *devenir*, *se trouver*, *se faire*, *se tenir* [4].

We relied on the views of the above scholars in researching the semantic properties of phraseological combinations that represent human character. It should be noted that phraseological combinations expressing human character have different meanings depending on whether they are based on nouns, verbs or adjectives. In our study, it was found that the meaning is fully manifested in phraseological combinations with nouns and adjectives. When comparing the meanings of such phraseological combinations given in dictionaries, their semantically different vagueness is clearly visible. Phraseological compounds based on adjectives usually express relatively simple information about the character, while noun compounds express a complex meaning on the contrary. The main reason for this is that they serve to express the qualities and characteristics of a person.

A person can be characterized by many characteristics. For example, according to his appearance, according to his character, according to his mental abilities, according to his life experience, etc. We have divided the phraseological combinations expressing the human character into semantic groups as follows:

A. Somatismes.

- In French. *Avoir un poil dans la main* (to have wool on one's hands) - to be lazy; *la main sur le coeur ou la conscience* (his hand on his chest) - from the bottom of his heart; *applaudir des deux mains (à quelque chose)* (applause with both hands) - join in fully, support; *avoir la main donnanter* (the giving hand) — the hand is open; *avoir une grosse tête* (to have a big head) - to be smart; *faire un coup de tête*, *agir sur un coup de tête* (to strike with the head) - to act without thinking.
- In Uzbek. His leg was cut off from the ground; collude; to raise one's head; to kneel; his face is bright; to step on the face; there is no dirt in his heart; conspicuous; his eyes are filled with sap (oil); to know the eye (for example, work); to look hot; lips do not touch; bite the lip; to stretch the throat; to go in one ear and out the other; blow one's nose; let the pit of his shoulder be seen; to raise on the head; to reach the beginning; to split the head; to lie over one's head; stick two fingers in the nose.

B. Zoonimlar.

- In French. *rusé comme un renard* (as cunning as a fox) - as cunning as a fox; *un requin* (shark) - long-armed, big-boned, with a cheekbone; *être une langue de vipère* (to have the tongue of a snake) - the language is bad, rude; *avoir une mémoire d'éléphant* (has the memory of an elephant) - has a strong, amazing memory; *larmes de crocodile* (crocodile tears) - to shed tears.

Appeler un chat un chat (to call a dog a dog) — to call everything by its name; *s'entendre comme chien et chat* (to treat like a dog and a cat) - to be a dog-cat; *Avoir un chat dans la gorge* (a cat in the throat) - speechless; *saractère de cochon* (character of a pig) - character of a pig; *mouton à cinq pattes* (five-legged sheep) - an elusive person or thing, the seed of ango; *doux comme un agneau* (gentle as a lamb) - a gentle person who does not take the straw from the sheep's mouth;

être un mouton (to be a sheep) - to blindly follow others; *être bête comme une oie* (stupid like a goose) - to be stupid like a goose; *rusé comme un renard* (as cunning as a fox) - as cunning as a fox; *un requin* (shark) - long-armed, big-boned, with a cheekbone; *être une langue de vipère* (to have the tongue of a snake) - the language is bad, rude; *avoir une mémoire d'éléphant* (has the memory of an elephant) - has a strong, amazing memory; *larmes de crocodile* (crocodile tears) - to shed tears.

- In Uzbek. Amma's calf; licked the fat of the snake; the sheep did not take the stick out of its mouth; kill two birds with one stone; to be able to move a snake under the ground; to make an elephant out of a fly; until the work is done, until the donkey walks through the mud; the butterfly flew; don't call your cat "push"; not to get off the saddle even if he dismounts; the house of the mouse became a thousand coins.

C. Phraseological units with plant names

- In French. *Pousser comme une mauvaise herbe* - grow fast like a bad weed; *raconter des salades* (telling about salads) - telling lies; *s'occuper de ses oignons* (doing one's own business) - doing one's own business, not prying into other people's business; *avoir un coeur d'artichaut* (artichoke heart) - a light-hearted person, *être rouge comme une tomate* (as red as a tomato) - to blush from shame.

- In Uzbek. Raw barley; the root is strong; to fall from the armpit of a watermelon; to fill one's stomach with empty walnuts.

D. Phraseological units with subject names (inanimate objects).

- In French. *Avoir du pain sur la planche* (bread on the board) - a lot of work, overworked; *ne pas être dans son assiette* (not being on one's plate) - feeling bad physically and mentally; *travailler du chapeau* (his hat works) — not in his right mind; *partir comme une flèche* (to leave as fast as a spear) - to leave very quickly; *tenir table ouverte* (the table is open) — the table is open, welcoming
- In Uzbek. To get out of the mill whole; to press the iron; to drive the cart dry; kindness, no favors; like a rifle bullet; to be a penny; to throw one's hat in the sky; the hat came tight; to straighten the jaw; roll up your sleeves; to dry the pillow; appetite trumpet; the copper came out (its forgery and falsehood were exposed); to make a camel's bread (using one's idleness to embezzle one's salary); to play the drum; he tasted honey from his mouth; to put a blanket in the shadow; drumming before the wedding; dumpling raw.

Thus, the analysis of the selected language materials showed that the phraseological unit is a part of a unique system, which is very complex, manifests itself in different aspects, and its boundaries are difficult to determine. The phraseological composition of the French and Uzbek languages is wide and diverse, and this is evident in the example of phraseological units that express human character. The study of meaningful and expressive changes in their use in speech at the semantic, grammatical and functional levels lays the groundwork for a full study of the phraseological system.

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