

Character Expressing Phraseological Units In French And Uzbek Languages

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Abstract: In this article, phraseological units expressing character in French and Uzbek languages are analyzed from a theoretical point of view. In most of the studies conducted in the field of linguistics, ideas about the unity of language and culture are leading. In fact, it is more correct to evaluate the communication between people speaking two languages not only as an exchange of information through language, but also as a communication between two people's cultures. It is for this reason that in recent times there has been an increasing interest among scientists to study the function of cultural information exchange of phraseology, that is, the tasks of reflecting the worldview and experiences of several generations in the field of knowledge of the world in the semantic structure of phraseology.

Key words: proverbial phraseology, fixed combination, phraseology, aphorism, anthroponym.

During the years of independence in our country, the science of linguistics, along with other sciences, has been developing more and more. The same can be said about the science of phraseology, which is one of its most important components. Phraseological units have always attracted the attention of linguists as they reflect the characteristics of the language and speech of the people.

The history of the comparative study of the phraseology of different languages began in the 60s of the last century. Early studies were devoted to the study of the problems of translating more phraseological units from one language to another, but later the scope of research expanded. Nowadays, with the increase in the scope of linguistic research in Uzbek linguistics, the interest in the issue of comparative study of phraseology of different languages is increasing more and more.

G.S. Kurbanova, in her dissertation 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 the two languages, as well as researched their similarities and differences. For this purpose, the author identified the sources of origin of phraseological units with anthroponymic component in the target languages, determined the motivation of phraseological units, conducted a national-cultural hybrid analysis of the dominant anthroponymic components of phraseology, classified phraseological units with toponymic component according to their linguistic and cultural signs, and managed to determine the level of their connotativeness.

Linguistic aspects of phraseological units with an onomastic component and the problems of their translation were discussed by M.A. Radjabova studied English, Uzbek and Russian 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, Russian and Uzbek languages, analyzes their semantic and structural content, identifies and classifies their etymological sources, proves their equivalence and is a unique system interlinguistically, showed that it is important in further strengthening of intercultural relations.

Comparative study of French and Uzbek phraseology by A.A. Nasirov also made a great contribution. In his doctoral thesis, he studied the semantic-stylistic and national-cultural features of proverbial phraseology in French, Uzbek and Russian languages. In this study, the history of the origin of proverbial phraseology, its sources, the apparatus of terms related to proverbial phraseology was developed, the content of proverbial 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 proverbial phraseology and identified the methods of their occasional transformation.

In the study, the method of researching the selected material within the semantic field was used, and this method served to reveal the system relationships between the studied phraseological units. Based on this,

the author defines proverbial phraseology as "proverb, proverb, wise word, aphorism, which appears in the speech process, is used in full or partial figurative sense, has the same structure as a sentence, is semantically integrated, can have an independent meaning in the context, expresses an ironic, sarcastic, admonishing idea, introduces stable compounds consisting of proverbs, sayings, and short phrases. [Nasirov, 2016: 14].

The linguistic landscape of the world is created by means of various colors, in particular, expressions, stylistic colors, similes, connotative words, symbols, etc. Any language embodies a system of national, unique features that define the worldview of the language's owner and shape the landscape of the world. Therefore, language serves as one of the main symbols of national culture. Russian linguist G.O. Vinokur writes about the relationship between language and culture: "The history of a nation is not complete without the history of its statehood or law, so it is not complete without the history of language. Thus, the relationship between a nation's history and its language is not as simple as the aphorism that "language is a mirror of history." The language actually reflects the history of the people, but at the same time it is also a part of this history, a product of the people's creativity. Therefore, learning a separate language is not an auxiliary or technical task for a person learning a certain culture, but a direct and immediate task for him. For this reason, any linguist who studies a language, regardless of his will, becomes a researcher of that culture of which the language he chooses is his product. [Vinokur, 1959: 211].

Z.N. Khudoyberganova emphasizes that language is a component of culture and its tool, it is the existence of our soul, the appearance of our culture, and it expresses the unique features of national mentality. [Khudoyberganova, Mamarajabov, 2016: 32].

Phraseology is a component of lexicology, which has become a field of intensive linguistic research in recent years. It is for this reason that phraseology is developing as an independent branch of science with its own research object. The theoretical issues of phraseology in linguistics were first studied by the Swiss scientist Sh.Bally. Sh. For the first time in the history of linguistics, Bally theoretically studied the phenomenon of phraseology and founded the science of phraseology. The term "phraseology" (phraséologie) was introduced to the science by Sh.Bally. In his works entitled "Précis de stylistique française" (Stylistics of the French language, 1905) and "Traité de stylistique" (Essays on stylistics, 1909), he raised the most important theoretical problems of phraseology. Although the scientist's views were later criticized by some other scientists, the issues he raised have not lost their importance even today. The scientist writes: "The degree of interconnection of word combinations can be different. These are: 1) after the formation of a compound, the words forming it are divided again and independently form other compounds; 2) words express exactly one meaning as a result of their constant use in a certain combination, and therefore they completely lose their independence, express meaning as a result of mutual association, and words always require each other within the framework of this meaning. [Bally, 1961: 89-98]. Sh. Balli showed their semantics as the main sign of phraseologisms. According to him, internal construction (semantics) of phraseological units requires more study than external construction (structural features).

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