



LEXICAL UNITS REPRESENTING HUMAN CHARACTER IN FRENCH AND UZBEK

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ANNOTATION

The aim of the given article is to determine similarities and differences between English and Uzbek phrasal verbs, the nature of their correlation and translation on the basis of the theme "Color". The names of the colors in different languages are perceived not only literally, they have a symbolic character.

Key words: complex system for learning and teaching, comprehensively developed,

To highlight that a complex system for learning and teaching of foreign languages focused on upbringing of comprehensively developed, educated and intellectual young generation of people, and further integration of the republic with the global community has been established within the frames of the Law on Education and the National Programmer for Personnel Training. However the review of the current foreign languages teaching system proves that educational standards, curricula and textbooks do not fully meet the up-to-date requirements in terms of application of the advanced information and media technologies.

Within the framework of the considered languages, phraseological units have both universal and national-cultural content, thanks to which they reflect similar and different features of the peoples' worldview. The way of life, level of intellectual development, mentality and historical development of peoples with different cultures are closely related to national and cultural characteristics. Despite the universal nature of human thinking, the development of FE with onomastic components occurs in a peculiar way, using the unique means of the existing national cultural environment.

Gender analysis of Uzbek and English phraseological units showed that the negative nature of a woman exceeds the positive one in both languages. We think that the dominance of negative over the positive in language is connected not with the gender factor



but the exception of reality by human being, i.e. negative is considered as non-acceptable norm in society. The analysis of women's and men's nature has proved that courage and bravery is characteristic of men. But this character is described more clearly in Uzbek. The stereotype of "henpecked" is clearly described in English: petticoat government, the gray mare.

The analysis of the physiological character «appearance» has shown that this concept is much more significant for English women: Amman is old as he feels and a woman as old as she looks. Uzbek women appreciate inner beauty rather than outer. Uzbek woman is honored and clearly expressed in the symbol of mother and housewife. Gender analysis of the social, psychological and physiological characteristics of men and women proves the existence of androcentric (dominance of masculinity) in both languages. Hence, there are examples that reduce androcentric. We should note that such examples occurred mostly on English materials: in ass with two pennies, a rose between two thorns, be in petticoats, the gray mare is better horse, a weak sister.

In this case we can assume that the language is conservative, supporting old prejudices. Today, "kelin" is acquiring a different status in Uzbek families. Though, there are always exceptions. Male world picture, as well as male power predominantly prevails in Uzbek proverbs. Above all, it is the power over the woman, dependency of a woman on somebody's will, the desire to have a son rather than a daughter at birth, men have more right to choose than women, the dependence of a wife on her husband.

Peculiarities of colour vision of the world by representatives of different ethno-cultural communities allow us to talk about the existence of ethnic national colour view of the world. Such differences of different peoples in cultural ideas about the colour are most evident in associations, which point to the national and cultural specificity of thinking. This work gives the analysis of the frequency of their use in phraseological units of the English and Uzbek languages and the research reveals differences and similarities of semantic connotations of colour components.

INTRODUCTION. It is difficult to imagine any area or sphere of activity of people where colour and colour designation would nor play a significant role. The view of the world of different cultures is universal, but also nationally specific; therefore, speakers of different



languages can see the world around them a little differently through the prism of their languages. The language reflects the experience of dozens of generations over many millennia. Historically the prototypes of colours have developed in such a way that they have attached their own shades to the meaning of colour designation, which undoubtedly influenced the development of composing the group colour designation in various languages.

In this article, studies of various colors are considered in two ways. On the one hand, individual concepts specific to a given language are analyzed. First of all, these are stereotypes of linguistic and cultural consciousness. On the other hand, specific connotations of non-specific concepts are highlighted, for example, the symbolism of colour meanings. One can give such an example of the difference in cultural associations of a particular colour. For instance, white in the USA means purity, in France — neutrality, in Egypt — joy, in Japan — death, in India and China — death and purity, and red in the United States means danger, in France — aristocracy, in Egypt — death, in India — life and creativity, in Japan — anger and danger, in China — happiness.

White / Oq

White is the color of goodness, truth, loyalty, justice and chastity. It symbolizes spotlessness, virtue, purity and joy. White also means something harmless, beneficial, lucky in both languages. For example, oq ko'ngil — a benevolent, sympathetic person; oq yurak — an open-minded person, oq dasturxon — a hospitably laid table, oqsaqol — the eldest, respected person. Here are some examples of English expressions: white reputation — an impeccable reputation, as white as a ghost / as white as a sheet — pale as a canvas, to raise a white flag — to give up, to whitewash something — to cover, to hide something, to know black from white — to understand what is what, to know which side one's bread is buttered, white lie — an harmless or trivial lie, a noble lie.

Black / Qora

Black, respectively, symbolizes the ills of life, evil and misfortune, it is the colour of evil, fear, death. In a word, the connotations of black are mostly negative both in English and Uzbek. Black has the connotation of something illegal, unlawful, dishonest or secret. The following expressions can be given as examples: qorayurak — a cruel person, qora



bet — a disgraced person, qoraniyat — full of deceit, ichiqora — he/she is guilty, qorasuyak — a low position in a society, someone in an awkward position, things look black — to be in trouble, black and blue — to have bruise, black eye — bruised under the eye, blackout — turning off the light, black sheep — a family disgrace, to blackmail — to make somebody squeal, to blacklist — to put someone in a blacklist, to black out — to lose consciousness, black market — an illegal trade, black art — a black magic, black spot — a dangerous place on the road, black dog — a depressed, gloomy man, black look — a gloomy, menacing look, to blackball (someone) — to reject someone.

Red / Qizil

Red colour plays an important role in human life. It is no coincidence that the words with the adjective “red” are very often used in the speech of all peoples after white and black colours. In Eastern countries, it is traditionally the colour of the sun, power, as well as a symbol of youth and beauty. In particular, in the Uzbek language there are such phrases like: qiziltil — a sharp tongue, wit, qizilqorin — small young children. We can find rare examples of negative connotation in Uzbek: qizilko’z — a harmful person.

Blue / Ko’k

In English, the meaning of blue is dual. On the one hand, the blue colour is a symbol of truth and justice, therefore its connotation is often positive. Usually it is perceived as a colour inalterability and constancy, for example, true blue — truthful, absolutely loyal, blue ribbon — the best, exceptional or blue blooded — of high noble blood. On the other hand, blue can also mean something gloomy, hopeless, depressing, as in the phrasal units feeling blue as an expression of sadness. Other examples: to get the blues — to be upset, to be in a blue funk — to yearn, to make / turn the air blue — to curse, to use foul language, to drink till all’s blue — to drink up to delirium tremens, to blue money — to squander money, to talk a blue streak — to chatter, to talk a mile a minute, blue in the face — to be furious, to lose one’s head. Other phrasal units with a specific translation are also interesting: out of the blue — unexpectedly, without warning, once in a blue moon — almost never, when pigs fly, men / boys in blue — policemen or sailors in blue uniforms, blue-eyed boy — a favourite, blue collars — industrial workers, a working class; bluestocking — a learned and pedantic woman as a symbol of facelessness, lack



of femininity and charm (comes from the name of the 18th century literary circle “Blue stocking Club”).

To sum up, it should be said that when teaching a foreign language, it is extremely important to take into account the specifics of the translation of phraseological units associated with colors because incorrectly understood meanings of these words can significantly change the perception of students. It’s important to remember that a learner of a foreign language automatically attributes to the words of a foreign language the connotations of the native language that are often very different from the original version

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