

Lexical-Semantic Characteristics of Expressions Made Through Parts of the Human Body (in the example of French and Uzbek languages)

Hojiyeva Gulchehra Salimovna ¹

¹ Associate Professor of the Department of French Philology of BukhSU, Doctor of Philosophy in Philology (PhD)

Olimova Madina Anvar qizi ²

² 4th year student of Bukhara State University

Abstract:

In this article, the role of phraseological units in linguistics, in particular, the unique lexical-semantic and comparative features in the formation of phraseology formed by means of human body parts, is analyzed on the example of two unrelated languages: French and Uzbek.

Keywords: Phraseological unit, phrase, to come face to face, to have a firm hand, stone-hearted person, open-handed, to have one's heart in one's mouth, regarderons le blanc des yeux, montrer patte blanche, avoir bon pied, le bon oeil, avoir la main croche, le coeur blanc, le coeur de tigre, avoir la main heureuse, avoir cent bras.

I. Introduction. It is known that expressions are very important in linguistics, and as the main link of the field, they reflect such features as the nationality, customs and traditions of each people and nation, as well as the development of the history of the language. From this point of view, "at the same time, science and technology are rapidly developing in the world, and the international cooperation of our country is expanding more and more. As a result, many new concepts, words and expressions are entering our life from abroad. In the conditions of globalization, it is an urgent task to preserve the purity of our national language, increase its vocabulary, create an Uzbek alternative to modern terms in various fields, and ensure their uniform use" [5].

It should be noted that expressions - "phraseologisms" are studied in the branch of linguistics called "phraseology".

II. Literature review. The word "phraseology" comes from the Greek word "phrasis", which means expression, norm of speech, "logos" means concept, doctrine. As a linguistic term, it forms a separate branch of linguistics, which studies stable word combinations. In linguistics, they are called phraseologisms or phraseological units and serve to express all the expressions belonging to a language [8].

The vocabulary of a language includes not only words, but also fixed phrases. Phraseologism is considered as a branch of linguistics within the field of lexicology due to the fact that phraseologisms are included in the lexicon of the language [1].

As we know, along with the development of the level of study of phraseological units, its division into different groups and departments is observed. These groups and sections are divided according to various features of expression and structure of phraseological units. In linguistics, the layer of phraseology was considered a small section of lexicology. In the following years, many scientific researches conducted on it and various innovative aspects in them led to the fact that phraseology is considered a large part of linguistics. It is noteworthy that it is very wide both in terms of quantity and meaning in the language [2].

Phraseological Units are called in linguistics by several names, such as phraseologism, phraseological or fixed phrase, phraseological combination and phrase [4].

III. Analysis. In the language, there are many expressions made by means of human body parts. Therefore, within the framework of this research, we decided to cross-analyze the phraseologisms formed using human body parts in French and Uzbek according to their lexical-semantic relations.

1. In French: Ah! Ah! s'est-il écrié, en frappant du poing, il veut s'évader encore comme à Grandpré... mais je ne lui laisserai pas le temps, et cette fois **nous nous regarderons le blanc des yeux** [10].

In Uzbek: Aha, hali shunaqami! — xitob qildi Renar, stolga mushtlab, — u yana Granpredagidek qochishga chogʻlanyapti. Lekin bu safar unga imkon berib boʻpman. Bu safar **unga men bilan yuzma-yuz kelishiga toʻgʻri keladi**. (Aha, is it still like that! — exclaimed Renard, punching the table, — he's trying to escape again, like in Grandpre. But this time I will give him a chance. This time he will come face to face me.) (Translation by the authors).

The meanings understood from phraseology are formed based on the description of specific situations [7]. In this place, the meaning of the phrases in French and Uzbek languages corresponded according to the level of imagery, and from the semantic point of view, the translation was adequate (the only meaning in all phraseological units: "to come face to face"). In this case, it is important that the phraseological unit in the French language is made from the parts of the human body, "eye", and in the Uzbek language, it is made by the verb phrase expressing the state through "face".

The idiom "montrer patte blanche", which is often used in the works of French writers, is translated into Uzbek as a fixed phrase. This expression means "to give a sign", "to indicate (show, tell) the password" [3].

2. In French: José a sonné deux fois, comme il était convenu, pour **montrer patte blanche** [9].

In Uzbek: Oldindan kelishilganidek, **parolni bildirish uchun** Joze eshik qoʻngʻirogʻini ikki marta bosdi. (As agreed upon, Jose rang the doorbell twice to reveal the password.) (Translation by the authors)

Although the phraseological units in these examples are formed in the form of "verb + second-order clauses", according to their function in the sentence, they are not participles, but objective cases (attributive phraseological units), and only the original phrase is expressed by "paw" from human body parts.

IV. Discussion. One of the features common to all language units in linguistics is polysemy, and this aspect is often observed in the noun phraseology we are studying. Phrases are divided into the following types according to their semantic classification:

1. Phraseological meaning
2. Phraseological polysemy
3. Phraseological synonymy
4. Phraseological antonymy
5. Phraseological homonymy [6].

Of these, we found it necessary to dwell on phraseological synonymy and phraseological antonymy within the scope of the topic:

Phraseological synonymy is one of the semantic microsystems between language units, and it is worth noting that it is also among phrases among other language units. In order for two phrases to be synonymous, they must mean the same thing. It is impossible to talk about Synonymy without it. The same meaning is not the same meaning, of course. Each synonym can have its own edge of meaning, in addition to the common meaning for this line of synonymy. In general, phraseological synonyms have very diverse meanings and require a concrete approach to interpretation. When defining phraseological synonyms, their underlying image is also taken into account. Synonymy is a phenomenon determined on the basis of meaning. If a polysemantic phrase is involved in a synonymous relationship, it is necessary to think not from the phrase, but from the concrete phraseological meaning. Because each phraseological meaning may or may not have its own synonym. The number of phrases joining a synonymous line is also different: most synonymous lines have two synonyms; three synonymous lines are also quite; there is also a line connecting four expressions... There are many such expressions in the language, and it is necessary to correctly understand their meaning and use each one in its place [6].

At the same time, phraseological synonymy is also very common among expressions in the French language. For example:

1. avoir bon pied, bon oeil (to be more healthy, fresher) = avoir bonne chaire (to be healthy);
2. avoir la main croche (have a tight hand) = avoir la serve bonne (to be stingy);
3. avoir six aunes de boyaux vides (to be on an empty stomach) = avoir l'estomac creux (to be dying of hunger);
4. à bras raccourci (s) (to the best of one's ability) = à bride abattue (with full devotion);
5. coeur blanc (kind-hearted person) = coeur humilie (truly faithful person);
6. coeur de marbre (stone-hearted person) = coeur de tigre (ruthless person).

Determining antonymy, on the one hand, leads to a deeper understanding of the lexical meaning of phrases, on the other hand, it helps to distinguish between the meanings of one phrase in polysemy, and thirdly, on the other hand, it is also useful in defining synonyms. A phrase defined as an antonym in a synonymous line is also an antonym for other synonyms in the same line. It is possible to check that the synonymy is defined correctly by citing the same phrase as an antonym for each synonym [6].

Phraseological antonymy is also very common among expressions in the French language. For example:

1. avoir la main heureuse (fortune smiles upon (someone)) ≠ avoir la main malheureuse (fortune turns its back on (someone));
2. avoir la bourse large (to be open-handed) ≠ avoir la main croche (to be tight-fisted);
3. avoir une bouche comme le mètre (to be on cloud nine) ≠ avoir une épine dans le coeur (to have one's heart in one's mouth);
4. coeur humilie (truly faithful person) ≠ coeur de tigre (ruthless person), coeur de marbre (stone-hearted person).

In the above examples, it is worth noting that although the French language phrases are mainly formed with the help of human body parts, the phraseological units in the phrases are also expressed with appropriate translations based on the characteristics of the national language.

Dictionaries were also consulted as part of the research [3]:

1. Armé à blanc - armed to the teeth;
2. Arracher (ôter, fait tomber) le bandeau (le voile) des yeux de qn - to open someone's eyes;
3. Avaler de l'eau – to hold one's tongue;
4. Avoir cent bras - to be multi-talented;
5. Avoir dans l'oeil – to estimate by eye;
6. Avoir de l'esprit au bout des doigts – to have skilled hands;
7. Avoir des (de belles) couleurs – to have a healthy glow;
8. Avoir des yeux lynx – to have eagle eyes;
9. N'avoir d'yeux que pour qn – to have eyes only for ...;
10. Avoir la bourse large – to be open-handed;
11. Avoir la main croche – to be stingy.

Based on the characteristics of the two unrelated languages, the phrases analyzed above can be seen, sometimes both, sometimes only in the original, and sometimes only in twists, expressions formed with human body parts. However, in all places, we can witness that phraseologisms express the unique national language characteristics and mentality of French and Uzbek languages. Moreover, these analyses have shown that in French, idiomatic expressions are predominantly formed using terms related to human body parts such as “les yeux” (eyes), “les pattes (paws), “le pied” (foot), la main (hand), “le coeur” (heart), “l'oeil” (eye), and “le bras” (arm), while in Uzbek, they are commonly created with words like yuz (face), yurak (heart), qo'l (hand), og'iz (mouth), quloq (ear), tish (tooth), and tirnoq (nail).

V. Conclusion. In a word, phraseology is a stable combination of two or more words. Despite the fact that several words are included in the structure of a phraseological unit, they combine into a single common meaning and represent an emotional-expressive meaning. If free phrases are created during speech, fixed phrases, that is, phrases, are not created during speech, but are used ready-made. They can sometimes represent a word, a phrase, and sometimes a whole sentence. The analysis of the examples showed that in the translation of phraseological units, sometimes phraseological units from French languages are close to each other in terms of imagery, sometimes phrases from French and Uzbek languages are variant, and in some cases they are reflected through

completely different images. On this basis, it can be said that expressions specific to each language reflect the way of thinking of that nation based on the mentality and language norms of that nation.

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