

CHARACTER OF THE HUMAN IN ENGLISH AND UZBEK LANGUAGES

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Abstract

The article defines linguistic peculiarities of phraseological units denoting to human character in English and Uzbek languages. There are several examples from literary sources in order to analyze them clearly. Phraseological units play a special role in seeing the world through the use of language tools.

Keywords: linguistic, phraseological units, human character, culture.

Not every culture is stable; It is in constant motion and change, in harmony with the environment. Language serves to collect data, store it and pass it on from generation to generation. Language culturology is one of the most dynamically developing areas of modern linguistics[4]. Translators have been intermediaries in communication between representatives of different language communities since ancient times. This article examines the translator's task of using the translation language to accurately reflect the content of the original text while maintaining the unity of form and content. Currently, research in the field of comparative linguistics is of great importance for the construction of a linguistic theory of translation. Many transformations take place during translation for several reasons, mainly due to the worldview inherent in the language and its speakers[5]. English and Uzbek native speakers can use completely different languages to describe the same situation. English, for example, is characterized by the predominant use of verb forms. In contrast, the Uzbek language is characterized by more frequent use of nouns.

Linguistic has been formed between linguistics and culturology, learning the history of the formation of peoples' cultures and its aspects of language. Linguo-culturology is recognized as a new independent science studying linguistic units reflecting national cultural meaning. According to Ikromov's theory, language is an invaluable treasure of the spirit and culture of the people, the national culture of the people [2, 22]. It involves the relationship between the inner and outer personality, so each language represents the will and vision of the people that it belongs to. In other words, language as the main reflection of national traditions serves as a mirror to see, understand and perceive the nation's world. Taking into consideration the role of the phraseological unit of the language in the formation of consciousness of each society [3], preservation and expression of the national cultural values of the society, we try to look at the

human nature of the English language materials, and thus understand how the language depends on the culture of the nation and its culture[6]. In English, the word "a black sheep" has a very strong negative color, which means "stain of the family". In ancient times, people regarded the black sheep as a symbol of black spot and according to the traditions of a "black sheep" family of females, they were used for children who behave inadequately: ... like her father, she was, she said, the black sheep of the family. She had never been able to believe anything that was appealed to her as reasonably. It is also clear that the "a black sheep" phraseological unit is specific to the English people, and its appearance is also apparent. We know there are always black sheep in every family. And the union is bound to have them. In English, words that refer to different human characters are characterized by animal names[7]. As long as a person lives in a certain environment, his environment is affected by that environment.

Human beings may change in the context of their own characteristic influence in a particular environment, moving towards negative or positive. For example, there are many phrases that describe the human nature of the word "bird". Interestingly, though, the same word "bird" is used, but the meaning of these words varies. They will be examined using illustrations from literature: The gay bird - the brilliant man. She is a gay bird. I have never seen her in a miserable situation. Old bird - Experienced, cautious[8]. But capitalism is a tough old bird and it does not die easily. A downy bird – Cunning. Hilda, you're the downiest bird - I beg your pardon, the cleverest woman I've ever met. In the phraseological units, representing the human nature of the Uzbek language, it also reflects the culture, traditions and lifestyle of the Uzbek people directly. For example, there are several expressions about one of the Uzbek national costumes, which is the main attribute of the Uzbek skullcaps, and these phraseology units are often 30 used in verbal and literary fiction[9-40]. Take the head "(take) his head" ("take his head") against the people who do something rude in the Uzbek language. Get your head off (...) Take the head - Do something that you can do and rude. If you say "take up your fight," you'll get too many. You also have to drive poor children out of their warm holes. We can give you another example with the same word, which is a component of the tattoo. His Infant (s) is half - Shod Aries, anxious, indifferent. The Master's work is large, his bread is all over, and he's wearing ... Moreover, the phrase "narrow cape" in the Uzbek language means a difficult situation. This skullcap in the phraseological unit reflects the Uzbek national culture, since in Uzbeks, especially in men, there is no skullcap, and the significance of this component is reflected in this phraseological unit. As emphasized by N. Amosova, the units of the language are connected with the historical events and the history of that nation [1]. This is the case of the phraseological units representing the human nature. We know that in the history of the khan's period when entering the khan's or the queen, the bourgeoisie was bowed. This is a sign

that they are directly subordinated to their khan or queen, in other words, obedience to them. We have been convinced once again that language and culture are closely interconnected with the above arguments.

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