

National-Cultural Specificity of English and Uzbek Lexical Units Expressing of "Human Character"

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Abstract: This article is dedicated to the national-cultural features of translation of lexical units expressing of "human character" in the English and Uzbek languages. Study could help Uzbek learners of English and Uzbek have useful and significant knowledge of national-cultural features of translation of lexical units expressing of "human character" effectively and naturally in their learning process as well as in their daily life.

Key words: national-cultural specifics, phraseological units, interactive learning modern linguistics, extralinguistic factors, the lack of correspondences.

I. INTRODUCTION.

Learning the vocabulary of any language is always an interesting learning process. Learning English vocabulary can be boring or interesting. Just take the words from the dictionary and teach them how a poem alone can be a boring thing, but if you will, learn words in a group with friends, this process will seem very interesting and not very difficult occupation, process. In the context of interactive learning, knowledge takes on different forms. On the one hand, they represent certain information about the world around them. The peculiarity of this information is that the student receives it not in the form of a ready-made system from the teacher, but in the process of their own activity. The teacher must create situations in which the student is active, in which he asks, acts.

A feature of the development of modern linguistics is the increased interest in the content side of linguistic phenomena, which is caused by the understanding of language as a system in which all elements of its structure are interconnected and interdependent. Currently, attempts are being made to study vocabulary and phraseology as a structurally organized level, to identify the main types of their lexical and lexical-semantic relations and relations in the language.

2. MAIN PART.

The national-cultural specifics of phraseological units with animal names are determined by linguistic and extralinguistic factors. The linguistic basis of the national-cultural specificity of phraseological units with animal names is made up of the mismatch or partial coincidence of their figurative structures, which in turn is due to the peculiarities of phrase-forming processes that occur when forming the figurative meaning in phraseological units with animal names, where the source of motivation for the figurative meanings of phraseological units with animal names is the figurative meaning of words with animal names.

The extralinguistic basis of the national-cultural specifics of PUNA are:

- 1.Features of the national economy geographical location and living conditions.
- 2.A variety of life and life, traditions, rituals and customs of each people.
- 3.Features of the national culture, literary and folklore traditions, oral traditions and legends.

Modern linguistics faces the problem of a comprehensive study of the systemic organization of the vocabulary of a language. Part of this problem is the description of individual lexical- semantic groups of words in terms of their composition and structural organization. The description of individual lexico-semantic groups on the basis of the paradigmatic relations included in it can be considered as a stage in the knowledge of the systematic organization of the vocabulary of the language, since the semantic connections of words in the paradigmatic plan obey certain laws, due to which a transition from the description of individual lexico- semantic groups is possible to identify the systemic organization of the entire vocabulary.

3. DISCUSSION.

A comparison of the English and Uzbek phraseological units installed the following mapping between them:

I.Full compliance.

This sub-group consists of phraseological units (PU), based on common words animal names in the two compared languages, the image and semantic - stylistic potential.

A dog's life - it yashash (Hayot) (dog's life)

To fight like a lion - sherdek olismoq (to fight like a lion)

II.Partial matching.

This includes the PU of the same lexical composition, but differ in the semantic and stylistic potential:

ENG: you may take a horse to the water, but you cannot make him drink. (through the power of the horse is not galloping)

UZB: suvga olib borib, sug'ormay kelmoq.

III. *The lack of correspondences.*

Further analysis of phraseological units in English and Uzbek languages reveal substantial differences in the benchmarks from speakers of these languages. These words of reality and the English language: pig (when pigs fly), monkey (as tricky as a monkey), crocodile (crocodile tears).

In the Uzbek language: "*chumchuq*" (*Ovchi chumchuq tutibdi*), "*Bedana*" "*bedananing uyi yo'q, qayoqqa borsa*, "*bit-bildiq*", "*Tuya*" (*Tuyaning dumi erga tekkanda*) , "*Qo'chqor*" (*bir kozonda ikki qo'chqorning boshi qaynamaydi*), "*Zuluk*" (*zalukdek sormoq*) , "*To'tiqush*" (*to'tiqush bo'lib ketmoq*) based on the initial lack of these denotations in these languages. These FU has been recognized in scientific literature as "non-equivalent lexis".

It shows us we can develop students' knowledge through culture of two countries.

Let us consider how structural models of phraseological units representing human character in English and Uzbek languages are connected to each other by the method of contraction.

As a result of our analysis, we can see that PUs representing human character have the following structural models in English:

1) PUs on human character, expressed as A + N1, make up the majority in English. For example,

1. *Old fox – qari tulki, ayèr*

2. *Bad character(egg)– ichi qora, beparvo, beg'am*

2) Among the PUs on human nature in English there are a number of comparative PUs with the construction as -as or as. For example:

1. *as artful as a cart – load of monkeys – o'ta mug'ombir, ustomon*

2. *as bold as brass – behayo, nomussiz, uyatni bilmaydigan*

3) The structural model Gerund + N can also be found in PUs, which reflect different aspects of human character in English:

1. *Astounding card – ziyrak, ajib odam*

—*You're an astounding card*||, *he said staring. —I shall come and hear your sermons if they're as amusing as your manners*|| (*G. Chesterton, —The Pocket Book of Father Brown*||, *The Salad of Colonel Cray*).

2. *Fighting cock – urishoq, jangari odam*

The little red – headed lad was a fighting cock; he never missed the opportunity of having a scrap. (ARFS)

In both English and Uzbek, the most common phraseological units expressing the negative side of human nature are: 817 - 542 phraseological units of the total amount in English, 66.26%; 350 - 163 phraseological units in the Uzbek language, 57, 5%.

1. The phraseological-semantic group, which represents the next human character, includes phraseological units that mean hypocrisy, cunning:

a downy bird; a double game; window dressing; play a double game; show a false face; make semblance (put on a semblance) of smth; look one way and row another.

qo'ynini puch yong'oq bilan to'ldirmoq; ilonni yog'ini yalagan; pixini yorgan; shaytonga dars bermoq; ilondek avramoq;

He is an old bird and you can't take him in. (A.V.KuninAnglo – russkiy frazeologicheskiy slovar).

2. The following sub-phraseological-semantic group is given as an example of phraseological units that are part of the meaning of arrogance :

holier than thou, in a class of one's own, high and mighties; to be on one's high horse; cock one's nose (hold up one's nose); come captain Stiff over smb.

dimog'i shishgan; dimog'i baland; shishib ketgan; o'ziga yuqori baho bermoq; bosar – tusarini bilmay qolmoq; burnidan narini ko'rmaslik; osmonni ushlamoq; ko'zini shira bosmoq.

3. The semantic group of PUs, which reflects the conflicting aspects of human nature:

a fighting cock; tirnoq orasidan kir qidirmoq; o'pkasi yo'q odamkabilar tashkil qildi.

Fred's a really good chap, can't deny it, even if he's a bit of a fighting cock, and I can't say I hold that against him. (J. Lindsay, —A Local Habitation||, *ch.4)*

Understanding the concept of character is a complex process. Because man is like an infinite ocean that has never been seen before. As long as he is alive, the aspects of his character will be discovered one by one. We will now look at PUs in this paragraph, which reveal the positive aspects of human character. The results of the analysis showed that the amount of PUs expressing the positive side of human character was less than the amount of PUs reflecting the negative side of human character. There were 220 in English and 99 in Uzbek.

1. The structure of a small phrase-semantic group, which includes a relatively large number of PUs, meaning heavy, calm is as follows:

possess one's soul; keep one's balance; man of nerve; carry it off; bat an eyelid; not to bat an eyelid; keep (observe) measure (measures); put a good face on smth.

2. The series of PUs that convey the meaning of kindness are as follows:

the milk of human kindness; nice as pie; good man; ko'ngli yumshoq; mehri daryo; mehri issiq odam.

Sellers said privately that Rossmore was the most extraordinary character he had ever met – a man just made out of the condensed milk of human kindness... (M. Twain, —The American Claimant, ch. XXV).

3.PUs that express cheerfulness, cheerfulness:

gay (jolly) dog; sad dog; a man of glee; gay (lively) bird; like a dog with two tails; bir gapirib o'n kuladi; og'zi qulog'ida. My father suggested, feeling a very gay dog, that we should celebrate the legacy. (C. P. Snow, —Time of Hopel, ch. VII)

4.The group of PUs that represent politeness is as follows:

mild as milk, og'zidan bol tomadigan; tili shirin.

Who is this fellow Chichester, I wonder. He looks mild as milk. But looks are deceptive. (A. Christie, The Man in the Brown Suit, ch. 11)

Ilgari bilmaganini o'rgatar, ko'rsatar edi. So'zlaganda og'zidan bol tomar, yuzlaridan tabassum so'nmas edi. (S. Anorboev, Oqsoy)

Determining the real relationship between the original and the content of the translation allows the translator to draw a line of commonality between the two texts, to ensure the maximum spiritual closeness of the texts in different languages. This is how translation quality is achieved.

4. CONCLUSION.

The different worldviews of different peoples are primarily related to the historical nomination, and only through etymological research can a deeper understanding of its content be achieved. It is determined when, in what language, according to the pattern of word formation, on the basis of which language material such a particular word originated. When naming something, it is important to know which sign of the thing is the basis for the nomination, its importance in the life of the people. In conclusion, it can be said that PUs are important with their serenity. PUs are the cultural heritage of this nation. They reflect all the thoughts, worldviews, lifestyles, attitudes and beliefs of that people. It is in this respect that they serve as the most important factor, the integral part of our speech. We have looked at some of the differences and similarities in PUs that express human appearance in English and Uzbek.

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