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## COMPARATIVE PHYTOMORPH UNITS EXPRESSING HUMAN CHARACTER

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### ABSTRACT

In recent years, in Uzbek linguistics, in particular, in Turkology, the direction of in-depth research of the place of certain linguistic units in the landscape of the world is gaining priority. In this regard, the researches devoted to the border of Uzbek and Karadash Turkic languages are considered important. Because "the history of the Uzbek language, which belongs to the big family of Turkic languages, is closely connected with the centuries-old past of our people, its dreams, sorrows, dreams, triumphs and victories." In this sense, the comparative study of the phytomorphic comparative units expressing human character and characteristics in the Uzbek and Turkish languages shows the general and specific aspects of the reflection of the world view in the two sister languages. creates a wide range of intentions to determine.

### KEYWORDS

Turkic languages, human character, phytomorph, comparative units, landscape, general aspects.

### INTRODUCTION

The analysis of units that describe and describe the appearance and nature of a person has been of interest to linguists for many years. In particular, this issue has

become the object of many linguistic and cultural studies in recent years. There are many approaches to the concept of culture in science. Culture in the



broadest sense is " an object and a set of strictly defined rules, a person 's behavior, actions, acquired knowledge, identity understanding includes the forms of understanding and knowing the symbolic meanings of the world ". In this respect, cultural scholars are paying attention to the same problem.

this direction, significant works have been carried out in Russian, English, French, Turkish, and Uzbek linguistics. In particular, the dissertation of the Russian linguist I. Voloshkina on the topic "Human character - phraseological field (based on the material of the French language)" can be cited. In this study, units related to human character are considered as a stable part of the linguistic representation of the world. Also, an attempt was made to study the concept of "human character" from a linguistic point of view, and it was explained that character is psychologically and intellectually related. According to the work, the character of a person is a mental object that is reflected in the mind of native speakers many times indirectly, by observing the complex complex of actions expressed by the person. The analyzed phraseological materials are gathered around human characteristics, his mental and emotional states, physical actions, relationships with people, etc.

G. Vatletsov, while studying the system of zoomorphic lexical units and its English-Russian equivalence, also pays attention to aspects of zoonyms' use in modern production and professional sphere.

When comparing the lip to the clay, it is compared to the black grape, that is, the black variety of the grape. In Turks, the simile " like a grape " is used in the definition of "a person from a black country", and the meaning of a black grape is activated. Also, a man whose close relatives do not survive, even if it seems like a sad thing, "chöpsüz uzme" is a situation of double-decker bread, especially for rich women. The combination of grapes without dust represents a woman who loves no one. In Turkish, this metaphor, which means " grape " in Turks, means an old person from a " grape ", while in Uzbek, it means that the grapes are dried like " raisins ".

In the Turkish language, the image of a person hanging down on his stomach is expressed through the metaphor of a quince belly. Aiva is a quince, a form of the phytonym of quince, used in Turkish for the image of a person with a hanging belly. In the Uzbek language, quince is not used to describe a person, similes such as "covering the snow" or "swallowing a watermelon" are used. This can be seen as a difference between sister languages.

In the linguistic culture of the Turkish people, olive phytonym occupies a great place. Since zaytun is black, but also useful and tasty, the simile zaytin gibi ("like an olive") is used to describe desirable girls from Karacha.

the Turkish and Uzbek world, units related to flowers are widely used in naming girls. In particular, if Uzbek



girls are given Lola, Raihon, Gunafsha and dozens of names related to the main component flower, Turks call their girls Lale, Gül, Çiçek, Filiz, Nihal, Gonca, Yonca, Nergis, Reyhan. prefer to be called by names like

In the linguistic landscapes of the Turkic and Uzbek world, the concept of reflecting the human image was formed through the names of grasses. Language units related to grass are actively used, especially when embodying a negative image of people. For example, in Turkish, an uneducated, inexperienced, unappreciated person is given by the comparative "at gibi": "There were long horses, yalçın kayalar vârdy" (There were wild grasses and high rocks around us).

the Turkish linguistic culture, an uneducated, worthless person who is not useful to anyone is compared to a useless weed that can be uprooted. Also, in the Turkish language, the noun ot fit is used in the form of ot kafali when it comes with the singular person, referring to "people whose heads don't work". In the Uzbek language, when the noun ot fit takes the form of a verb, it expresses the image of "a person who is easily distracted from his thoughts, who speaks from one source, one source". The phrase o q is used in o.

In Turkish, it is reflected in the comparative help of sarmaşık in relation to "a person who matures to finish a job, a person who does not leave people behind". In the Uzbek language, a person in the same condition is expressed by the phytonym of ivy or ivy. Similar to the

Uzbek term "chermovuk", the combination of kilimov is used to refer to dull, dull, slimy people.

thorn-tongued (thorn-tongued) is used to refer to "a person who speaks bitter words, i.e. a person who does not utter bad words." In addition, the comparative tongue of biber tongue means bitter. This is given using similar tools in both languages. Biber//pepper, because it is spicy, has a tongue like a sapling, and it is used in the sense of "seedling" to refer to "a person who is just entering the big life". In Turks, tall and thin people are also treated with saplings or a combination rich in dalfi. The compound dalfidan baylu means sapling in Turkish, and dal means branch. This combination gives the meaning of a bar in Turkish: Who says that this girl with a tree is the mother of two children. (Who can believe that this young girl has two children). It also corresponds to some Uzbek similes like terak.

In Turkish, both the word fidan and the word filiz (bud) are used for young handsome people. These phytonyms are usually used in the image of a person with a slender and beautiful figure. Green rice grains were one finger long. "Filiz-ince ve güzel vağlu" ("bud"), that is, in Turkish, this word means a bud, and in Uzbek it is used in the sense of a newly released flower.

One of the most common types of trees used to represent human figures in Turkish is the palm tree.



The palm tree, which has existed for about 8000 years, has a very important place in the life of the Turkish people. The palm tree, like a human, is a type of plant that needs water and sunlight. If there is a lack of water and heat for the date palm, it will not produce. If water is well supplied and there is no heat, although it grows well, it will not bear fruit. That is why, in Turks, delicate and always demanding people, especially women, are compared to a palm tree.

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