



APPREHENDING THE PERSON THROUGH FIGURATIVE MEANS

Isakova Guzalkhon Ne'matovna,
Doctor of philosophy, docent
Tashkent State Dental Institute (Uzbekistan)

Annotation. Winged words have a great role in the national and the world culture. They are the words of great philosophers, scientists, writers and statesmen. They are the word combinations which make our speech more meaning ful. This article is dedicated to the winged words which help to describe people's character and different situations in our life.

Key words: winged words, trimmed, figurative, richness of content, vide consumption, person, character, condition.

A human is one of the greatest and most complicated existences in the universe. The refore it is considered too difficult to understand and comprehend him. Though studying a human being started from the ancient times this process has not been finished yet. As each person is a separate world. Each person`s characteristic peculiarities, dreams and wishes, and possibilities can appear in a different way in another person.

The present article deals with meaningful, figurative expressions, known as winged words that serve to convey a person`s characteristic features and feelings.

The ancient literature has a great number of those meaningful expressions. For instance, the expression *Qui se ressemble, s`assebmle (French)* is taken from Homer`s "Odyssey". This expression has always been used in the world famous authors` works, along with this it has become a proverb being widely used in the spoken language. For its meaningfulness and ability that can express real life situations this proverb is regarded as the most implementable having various equivalentents in other languages. In the Uzbek language its equivalent is the proverb "O`xshatmaguncha uchratmas" This proverb is mostly used to show the similarity in appearance, background and feelings of a husband and wife, bride and groom.

One of the outstanding ancient Greek literature representatives Aesop`s thoughts on comprehending people are actively being used as winged words in the colloquial language. The expression *Il ne faut pas juger les gens sur l`apparence (French)* is taken from his fable "Le Leopard et le Renard". For its deep meaning "Appearances are deceptive" and widely usage in real life it has become a proverb. Sometimes we are lost in judging a person considering only his or her appearance, because not always a man`s appearance or his actions



can show his real face. The initial assessment for the appearance of the person can change our thoughts as time passes.

Rechauffer un serpent dans son sein (French) was originated from Aesop`s fable “Le laboureur et le Serpent”. This fable is about a story in which a farmer finds a frosted snake in the winter and bringing home, he heats it. After getting warmed, the snake tries to sting its survivor. Therefore the phrase “to keep a snake in one`s soul” is used for ungrateful people who never appreciate other people`s good deeds. It is a pity that it is not impossible to say that there are not people living in the society with this kind of character.

Nosce te ipsum (Latin). The author of the phrase is unknown. It was scribed on the stand of Delphos church built many centuries ago. It was philosopher Socrates`s favorite phrase. The phrase has a deep philosophical significance, so we often meet this phrase in Plutarj`s “Feast of seven wisdoms”, later in La Fonteyn`s works and also in folk speech. In the Uzbek language it is translated as *comprehend yourself* and is used first of all to challenge people to understand their personality, their experiences, and characteristic peculiarities.

Coseutudo est altera nature (Latin) was first used by Cicerone (“About the highest good and the highest evil“, V, 25, 74) and Aristotle (Rhetoric, I, 11. 1370). In Uzbek it sounds like, *a habit is a man`s second nature*. It is well known that a habit is an accustomed action or a prank. (Uzbek–Uzbek dictionary. Volume 3, p.86). Studying a person`s habit it is possible to get to know his nature, characteristic features and conducts.

The Roman comedic writer T.M.Plaut`s *Homo homini lupus est* (Latin) means *a man is a wolf to a man* absorbed into many nations` languages. The author in his work “La Comedie des Anes” (Act II, versus 495) writes, “*Lupus est homo homini, non homo, quom homo, quom quails sit non novit*”, that means, that in case a man doesn`t recognize another one, he becomes a wolf to that man. Here we can see that the only peculiarity that differentiates a man from other animal beings is his human sense, feelings. Sometimes this phrase indicates that very often people forget this sense, thinking only about their benefits purposely harm other people.

There is one more example, which is taken from Goracy`s “Letters”, *Jurare in verba magistri* (Latin). This phrase is used while talking about a person who doesn`t have his own ideas and blindly follows a person who is rich or from a high position.

So, the thoughts and ideas of the ancient Greek and Roman thinkers on studying and comprehending people`s nature have been used as winged words passed from one language to



others through many centuries. These expressions showing people`s different states and characters in a simple and common way they serve to enrich our speech.

If we look into the French Literature it is not difficult to see that there a number of winged words that are used to express people`s different states and characters.

For instance, the expression *Mule de pape* originated from Rabelais`s “Gargantuan and Pantagruel” indicates to a mule that was badly disgraced and is ready to revenge for all hurt he got. Since that the phrase *pape`s mule* taken from the work expresses *a vindictive person*.

A well- known French writer La Fonteyn`s fables have a leading position in the use of winged words written in various genres. His fables were written in an amazing language, and full of novelty and meanings. The phrase *Vive le roi, vive la ligue* (French) is taken from his fable “La Souris et les deux Belettes”. In this fable a bat introduces itself as a mouse to a harvest mouse which likes birds, and as a bird to the other harvest mouse which likes another mouse. Thus he misleads the surroundings around him. Based on this image the phrase expresses “a person who is changed depending on the surroundings around him” and it is used for the people with the characteristic features like that.

The main character in Moliere`s satiric comedy “Don Juan” is described as a noble fellow of his time, but within the development of the work all his defects are revealed. The comedy protagonist Don Juan is ready to marry any woman; he always falls in love with any girl or a woman; leads senseless and inconstant life; at any moment he leaves a wife he is married to. The refore even at present a man who is very good at flirtation is called Don Juan.

The next phrase *C`est un Tartuffe* (French) from Moliere`s play “Tartuffe” points to the main character of the play. He is described as a person who in order to realize his black ideas puts a mask on his face presenting himself as a priest; in reality he is a hypocrite and vile person. Based on his characteristic feature the phrase becomes as s symbol of “duplicity”. And in real life it is implemented in describing the people of that kind.

One more phrase *Il y a fagots et fagots* (French) taken from Moliere`s comedy “Le médecin malgré lui” expresses the idea that everything differs from everything or any person differs from another one, that means not all fingers are of the same size.

Maitre Jacques is one of comedy characters “Avare” by Moliere`s In play he is shown as s carter and a cook. Since that image is used as a synonym for a man who is goodhearted and can do any kind of work.



Sh.Pierro is famous for his fairy tales that end well. The main character of his “Raoul chevalier de la Barbe Bleu” is *Barbe Bleu*. It is the story about a bloodthirsty, tyrant husband who kills his six wives. Only the sixth wife can escape from with the help of her brothers. Therefore the phrase *Barbe Bleu* began to be used a synonym to *a cruel and jealous man*.

The title of the “Tartarin de Tarascon” by the famous writer Alphonse Daudet has been used as a winged word for many years. The name of the main character is given to the work as a title. Due to the characteristic peculiarities of the hero the phrase *Tartarin de Tarascon* is used for the people who are talker, bouncer and cheater.

Chercher la femme! (French). For the first time this phrase was noted in James Gallatin’s diary, an American, who lived in France in 1816-1827s. The phrase has a connection with Berinsky’s death. Through this phrase Gallatin wanted to say that a woman’s hands were involved in the attack. But later the phrase was popularized thanks to A.Dumas’s (senior) “Mohicans de Paris” (1864). Nowadays the phrase is allegorically used for a man who never gets tired of flattering any woman.

Dame aux Camélias (French). The main character of the book with the same title is a young light-minded woman. Her favorite flower is camellia, so the given phrase is pointed to a frivolous woman.

Alphonse is one of A.Dumas’s (younger) heroes. The word is used for men living at the expense of their beloved.

The phrase *Chevalier à la triste figure* taken from the great Spain writer Cervantes’s (1547-1616) “Don Quixote” has a transitive meaning. This phrase describes an image of a sad knight, who is the main hero of the book. In transitive meaning it is used for dreamer and sad people.

While studying the winged words that describe people’s characteristic features and states it is possible to say that most part of them concern the history. As we know The French history is rich in various events and has passed through many battles. Kings, emperors, different statesmen have a significant place in the history of the country. Therefore most winged words automatically remind us of them and make us be shaped by their images. But we will not be wrong if we say that this concerns to a particular type of people, not to all of them.

The phrase *L’Etat c’est moi* (French) belongs to Ludovic XIV (1638-1715). This phrase means *the state is me*. He used these words at the parliamentary assembly in 1655. The phrase is the symbol of monarchy. That’s why this phrase is mostly used for people who doesn’t take



into consideration other people`s opinion, manage people only with his worldview, act on behalf of others.

Après moi (nous) le deluge (French). According to the historians the phrase belongs to Ludovik XV (1710-1774), but some historians think that it belongs to his beloved marquise Pompadour. It means *why we care if the sea floods the whole world; only we were good let only we all turned out well* or *think only of you, why to care of others* and are used for people who never take care of others.

Après vous, Messieurs les Anglais (French). This phrase points to the war happened between France and England, 1745. At the very beginning of the battle each sides greeted each other. At that moment the leader of the English troop Lord Hay takes off his cap and says: "French gentlemen, shoot". In reply to him the French commander Graph d`Anterroch says: "Only after you, British gentlemen. We never shoot first". This inappropriate courteousness cost too expensive for the French army. The first British army`s bullets killed a great number of the French. Even the graph getting seven bullets hardly stays alive. Nowadays the phrase is used for people who try to show themselves as well mannered and polite, but in the result of which can hurt their surroundings.

In the History of France the names Ceaser, Napoleon and other famous people have a special place. These names are actively used as winded words in the spoken language. Based on their characteristic peculiarities, Ceaser is mostly used for people who are able to do several works at the same time, Napoleon – for people who put themselves above all, conceited people.

As we can see winged words passing through many centuries, passing from languages to languages not only enrich our vocabulary, but they serve to decorate our spoken world. And their place is incomparable in figuratively describing people`s characteristic peculiarities in a very simple and common way.

References:

1. O`zbek tilining izohli lug`ati. 1-5 jildlar. "O`zbekiston milliy ensiklopediyasi" Davlat ilmiy nashriyoti. -Toshkent, 2006-2008.
2. Timeskova I.N. Krilatiye slova, ix znachenije i proisxojdenije. -Leningrad, 1974.
3. Ovruskiy N.O. Krilatiye latinskiye izrecheniya v literature. -Kiyev, 1962.
4. Le Petit Larousse. Dictionnaire encyclopédique. -Paris, 1993.
5. Alimammedov A. Antik adabiyot taraxi. -Toshkent, 1975.