

The Role of Winged Expressions in Expressing Personal Characteristics

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Abstract. Winged expressions have a special place in national and world culture, they are the thoughts of famous philosophers, scientists, writers and statesmen in a polished form. They are considered a meaningful linguistic unit that has been passing from language to language for centuries, decorating our speech. In the following article, we will discuss about meaningful and figurative expressions, i.e. winged expressions, which serve to express various characteristics and situations of a person in a concise form. Even though the understanding of man and his study began a long time ago, it has not yet reached its boundary. Because every person is a different world. One person's character traits, dreams, and opportunities may appear completely different from another person. Winged expressions collected for analysis are semantically divided into internal groups, such as phrasal verbs that generally express personal characteristics, positive character traits, negative character traits, and male-female relationships. The fact that these winged expressions, history of which goes back to ancient times, have been passing from language to language for centuries, enriching our speech, and their incomparable role in expressing various characteristics and situations specific to a person in a concise form, in revealing figuratively, will be explained through analysis.

Key words: winged word, winged expression, human, character-property, situation, positive, negative, figurative, meaningful, semantics, analysis.

INTRODUCTION

Winged expressions have a special place in the world culture and in the national culture of each nation, they are the polished thoughts of famous philosophers, scientists, writers and statesmen. Winged expressions are specific individual phrases that are used as figurative quotations in speech. They are widely used in the speech of people who speak various

languages. Winged expressions entered the language as a whole and are used as an expressive description of social, domestic, and spiritual phenomena.

Winged expressions differ in terms of permanence, meaningfulness, specific formation, active use, association with an event, re-perception in the mind, and ownership of an author or source. They are expressions that clearly and figuratively convey deep thoughts in a concise form, briefly clarifying the meaning of complex situations and characters.

Any enlightened person remembers many such winged expressions, which are used in his mother tongue or in other languages. Their use significantly enriches a person's speech, giving brightness and imagery to it. Ignorance of their meaning in the native language or translated literature, in the modern press, leads to various misunderstandings. Therefore, winged expressions are considered an important phenomenon of the language, and should be studied carefully.

MATERIALS AND METHODS

As the object of this research, winged words, winged expressions, found in classical and modern literary texts and colloquial speech were selected as the object of this research. Distributive, description, classification, comparison, and component analysis methods were used to cover this topic.

LITERATURE REVIEW

Winged expressions are phrases that convey deep thoughts clearly and figuratively in a concise form, briefly define the meaning of complex situations and characters, and move from language to language. The scientific study of winged expressions in world linguistics was initiated by the German scientist G.Buchmann [2]. The author's pamphlet "Geflügelte Worte" published in 1866 covered and explained the history of the origin of many winged words and winged expressions in the German language.

"Winged word" does not exist as a term in French linguistics. This concept is used as famous quotations (fr. Les citations célèbres), and under the concept of quote (fr. citation) both a simple quote, that is, a quote, and winged words and expressions are understood [9]. Until now, these concepts have not been distinguished in French linguistics. Among the first works in French in this regard, O.Gerlak's collection entitled "Les citations françaises" [7] should be cited. This collection contains famous passages, well-known words and phrases, as well as historical words that are actively used as quotations in French, with the source and author clearly indicated. This tradition is continued by many French linguists. For example, "Grand livre des citations expliqués" by P.Desalmand and F.Forest, "Dictionnaires des citations de la langue française" by P.Riper, "1000 citations philosophiques" by R.Murray, "Dictionnaires des citations françaises" by J.I.Durnon among them are named collections. Also, in the dictionaries for the explanation of fixed units in the French language, winged words and winged expressions are explained as phraseological units, aphorisms and proverbs.

There are sources created by Russian linguists on the interpretation and use of French winged words [13; 15; 19]. But they also include phraseological units and aphorisms under the term winged word. In his numerous works, A.G.Nazaryan interprets French winged words as phraseological units.

The beginning of the study of winged words in Russian linguistics is connected with the appearance of manuals named "Krylatye slova" by S.V.Maksimov and later "Literaturnye pervoistochniki i prototipi tryokst russkih poslovits i povogrok" by I.E.Timoshenko [20]. Great Russian scientists such as M.I.Mikhelson, S.G.Zaymovsky, V.V.Vinogradov,

N.M.Shansky, A.V.Kunin, A.E.Efimov made a great contribution to the development of the study of winged words. Also, the winged word problem was researched by linguists such as N.S.Ashukin, M.G.Ashukina, M.A.Bulatov, A.M.Babkin, V.P.Berkov, E.M.Solodukho, G.L.Permyakov, V.G.Kostomarov, E.M.Vereshagin, A.P.Koval, and V.V.Koptilov and scientific sources were created on the history and usage of winged words in the Russian language.

In recent years, research conducted by O.V.Berkova, S.G.Shulejkova, A.A.Alekseeva, S.A.Churikov, K.V.Kamenev, Y.G.Karpechenkova, A.S.Makarova, E.D.Goryacheva, L.F.Nguyen shows the expansion of the scope of winged word research.

In Uzbek linguistics, the winged words was not reflected as a term in dictionaries and was not an object of scientific research. But the research conducted on the study of fixed expressions, including phraseologisms, makes it possible to go deep into the study of winged words. In this sense, the research carried out by Uzbek linguistics in recent years on the component analysis of phraseologisms, their semantic, stylistic and functional features, national and cultural aspects is of particular importance.

RESULTS

1. Winged words and expressions have a semantically integrated meaning, which are stable, and can convey an idea in a figurative, impressive and concise form, that are clearly distinguished by the characteristics of re-perception in the mind and association with an event or event, possessing a genetic memory of the author or source.
2. Winged words and expressions expressing various character traits specific to a person in the French language are divided into semantic groups of winged expressions that express character traits in general, express positive character traits, express negative character traits, and express negative relationships between men and women.
3. Many winged expressions in the French language such as compassion, honesty, sacrifice, friendship, loyalty, responsibility, fortitude, vigilance, sincerity, tolerance, patience, courage, endurance, delicacy, shrewdness, decency, loyalty, bravery, heroic kindness, gentleness, perseverance, have concepts of ability. They are popular in their portrayal of positive personality traits.
4. A group of winged expressions in the French language such as treachery, unwillingness, treachery, treachery, hypocrisy, deceit, cunning, instability, greed, greed, ambition, greed, blackness, avarice, vindictiveness, vindictiveness, cruelty, drunkenness, impurity, forgery, has concepts such as cowardice, lack of courage, fakeness, selfishness, self-interest, cunning, cunning, boasting, lying, naivety, not having one's own opinion, are used to vividly describe their negative character traits.
5. Some winged words and expressions are observed in male and female relationships: womanizing, instability, lightness, fluidity, corruption, treachery, cunning, pride, impurity, cunning, jealousy, cruelty, bloodthirstiness, selfishness, disobedience, dishonesty, treachery, treachery. reveals and expresses them figuratively, concisely, succinctly, meaningfully and associated with an event and situation.

DISCUSSIONS

Man is the highest, most complex creature in existence. Therefore, understanding it is a very complicated process. Even though the understanding of man and his study began a long time ago, it has not yet reached its boundaries. Because each person is a separate world. One person's character traits, dreams, and opportunities may appear completely different in another person.

Below, we will analyze the content, figurative expressions, i.e. winged expressions, which serve to express the characteristics of people and situations in a concise form, dividing them into the following internal groups.

1. Winged expressions that express characteristics in a general way.
2. Winged expressions that express positive character traits.
3. Winged expressions that express negative character traits.
4. Winged expressions that express negative relations between men and women.

As a result of observations, it can be said that the topic of the person, thoughts about his character and characteristics have attracted the attention of many people since ancient times. Accordingly, first of all, regarding the understanding of a person, we will focus on winged expressions that characterize his character in a general way. An example of this is the figurative, meaningful units that have remained from representatives of ancient literature and have not lost their value, on the contrary, they are the leaders in the deeper understanding of man.

For example, *L'apparence des choses est trompeuse*, *Apprends à te connaître!*(fr.), *L'Habitude est une seconde nature* (fr.), *L'homme est un loup pour l'homme* (fr.), *Après vous, Messieurs les Anglais* (fr.) are french winged expressions.

One of the prominent representatives of ancient Greek literature is the fable writer Aesop. His thoughts on human understanding are actively used in speech as a winged expression. The winged expression *L'apparence des choses est trompeuse* (fr.) is taken from the author's fable "Le Renard et le Léopard" [23]. You can't judge a man by his look, meaning Appearances are deceiving, this winged expression has become a proverb due to its deep meaning and many observations in life. In fact, judging people based on appearance is often misleading. A person's appearance and behavior cannot fully reflect his true nature. The first "assessment" given to a person can change in our opinion over time or as a result of observations. The coherent thoughts expressed about the understanding of such a person are actively used because they are figurative, meaningful, and comprehensive. The concepts of "cheating", "misleading", "fake", "evaluation" are understood from the meaning of the word with wings.

The expression *Apprends à te connaître!* (fr.), that is, *Get to Know Yourself!*, comes from ancient Greek and belongs to the founder of the Miletus school of philosophy, Thales of Miletus (625-547 years). According to some sources (Plato, Pythagoras) this winged expression is engraved on the facade of the temple of Apollo in Delphi, which was built at that time, it was written by the seven sages of ancient Greece one day when they met in the temple of Apollo in Delphi. This winged expression was a favorite of Socrates. Regarding the interpretation of the expression, in "Tusculan Conversations" by Cicero, *Apprends à te connaître!* it is said that the meaning of "Know your heart" is understood. "Because the body is the container of the soul, whatever your soul does, you do it yourself", explains the author (*Tusculanae disputationes*, 1, 22, 52). The deep philosophical meaning of the expression can be seen from its widespread use in Plutarch's "Party of the Seven Wise Men", later in the works of La Fontaine, and in popular speech. The expression calls people to understand, first of all, their personality, experience, character traits, and the concepts of "understanding" and "comprehension" manifested in it.

L'Habitude est une seconde nature (fr.). This winged expression is also used in the work of Aristotle (*Rhetorika*, I, 11, 1370) and in a source related to Cicero (*O visshem blage i visshem zle*, V, 25, 74), and in Uzbek it sounds like *Odat insonning ikekinchi tabiatidir*.

It is known that a habit is an automatically repeated and sometimes unconscious action [21, vol. 3, 86]. It follows from the meaning of the winged expression that depending on a person's habits, one can have a certain understanding of his behavior and character. There is a proverb: if you want to know a person, eat 1 pound (16 kg) of salt with him. It seems

that if you interact with a person for a certain period of time, rather than what others say about him or her, his true character can be revealed based on his daily habits. This winged expression combines the concepts of “habit”, “characteristic”, and “understanding”.

The expression *L'homme est un loup pour l'homme* (fr.) – *A man has wings of a wolf*, written by the Roman comedian T.M.Plautus, has been absorbed into the languages of many nations. The author writes in his “La Comédie des Anes” (acte II, verse 495): “Quand on ne le connaît pas, l'homme est un loup pour l'homme”, that is, “Man is a wolf to man when he does not know him”. It can be seen that humanity is the characteristic that distinguishes individuals from all creatures. The expression sometimes refers to the observation of cases where people forget this feeling and deliberately cause harm to other people in pursuit of their own interests, and compares such cases to wolves, which are considered wild animals. The concepts of “hostility” and “barbarity” understood from the winged expression call people to be alert and cautious in their interactions.

Après vous, Messieurs les Anglais (fr.), that is, *After you, Mr. English*. This winged expression refers to a battle between the French and the English in 1745. At the beginning of the battle, both armies greeted each other according to custom. Then the commander of the English army, Lord Hay, took off his hat and said: “Sir, Frenchmen, shoot!” In response, the commander of the French army, Count d'Anterroche, replied: “After you, Mr. English, we will never shoot first”. This inappropriate courtesy cost the French dearly. The first shot of the British killed many warriors. The count himself is hit by seven bullets, and barely survives. Nowadays, this winged expression is used to refer to mild-mannered individuals who cause harm to themselves and others in order to be polite. The concepts of “politeness”, “gentleness”, “simplicity” are observed in the winged expression.

It seems that by means of these winged expressions, importance should be given in order to come to a conclusion about a person, or the need for a person to first understand himself, to understand his own character, to be able to make a conclusion about character based on his usual actions and deeds, or expressions calling for caution in relationships with others are figuratively described. Concepts such as *similarity, compatibility, deception, deception, fakeness, awareness, understanding, habit, characteristic, hostility, brutality, politeness, softness, simplicity*, etc. calls for attention.

Winged words and expressions illustrating positive character traits. When studying a person, first of all, their positive character traits attract attention. When we look at this category of winged words and expressions, we see that their roots go back to very ancient times, namely, Greco-Roman mythology. This shows that the tradition of glorifying the positive characteristics of a person, conveying them to the masses in a figurative way, and setting an example has been in the spotlight since time immemorial. Consider, for example, *Le Triple Cerbère* from Greek mythology and *Saint Roch et son chien* from Roman mythology. *Le Triple Cerbère* (fr.), that is, *the Three-Headed Cerberus*. According to Greek legends [18], Cerberus (lat. Cerberus) is a three-headed, snake-tailed wild dog. They guard the gates of hell. Cerberus does not allow the dead to return to the world of the living, and the living to enter the realm of the dead. Only a few heroes have been able to enter the world of the dead and come back out. For example, Orpheus was able to put Cerberus to sleep with “magical” music and get out of there. The Greeks even put honey cakes in the coffin to call Serber for mercy. Now in French, the expression Three-Headed Cerberus Winged means “strong and vigilant watchman” who is fierce, demanding, and takes his work very seriously, and through this winged expression, the concepts of “responsibility”, “stamina” and “vigilance” are understood.

Also *Saint Roch et son chien* (fr.), meaning *Saint Roch and his dog*. According to legend (Legenda Aurea, XIII century), Saint Rox (1295-1327) was born in the French city of Montpellier in the family of a governor. When he was born, he had a mark in the shape of a red cross on

his chest. At the age of 20, he lost his parents and went to Rome for pilgrimage, giving away all his possessions to the poor. Arriving in Italy, Rox sees that the plague has spread in the country and begins to heal the sick with prayer and the sign of the cross. News of his miracles spread everywhere. One day, Rox himself falls ill with the plague, and he leaves the city for fear of infecting others. He settles in a hut in a distant forest and begins to live waiting for his death. His dog Gotthard finds the starving Rox and brings him bread and saves him from starvation. Soon the saint is cured of the plague, and Gotthard becomes his assistant.

Therefore, *Saint Roch et son chien* (fr.) “inseparable friends” in French clearly shows such qualities as compassion, honesty, selflessness, loyalty, friendship. Because Rox's distribution of his wealth to the poor shows his compassion, generosity, his sincere service to the people by treating the seriously ill, his honesty, and his willingness to die to protect others shows his selflessness. The friendship and loyalty shown by the dog to the owner of such qualities increased the imagery and impressiveness of the unit even more. This winged expression contains the concepts of “compassion”, “honesty”, “sacrifice”, “friendship”, “loyalty”, which are most praised in people.

Figurative expressions of this category are also observed in sacred texts. For example, *Le bon Samaritain* (fr.), *Tendre l'autre joue* (fr.), *Boire le calice* (fr.).

Le bon Samaritain (fr.), meaning *the Good Samaritan*. The expression is taken from the biblical stories that teach the doctrine of the brotherhood of people: A priest and a Levite (religious servant) were walking on the road when they saw a man who had been robbed and left for dead. But they keep bypassing this vulnerable person. Only a Samaritan man walking this way approaches him, binds his wounds and takes him to a shelter. The Samaritan man also gives money to the owner of the house asking them to heal him. Accordingly, the expression Good Samaritan is applied to a person who is compassionate, helpful, sincere, and kind to people regardless of their race, ethnicity, or religion. Concepts such as “compassion”, “sincerity”, “tolerance” understood from the phrase are considered to be features of a positive character.

Tendre l'autre joue (fr.), that is, *To turn the other cheek*. In Christians, this winged expression is interpreted as: “To the one who slaps you on the cheek, turn the other cheek, and do not resist the one who takes off your coat from taking off your shirt”, that is, be forgiving towards the enemy, do not oppose evil, love your neighbor as yourself. Jesus teaches his followers that “The world should not be based on violence and evil, but on love and peace”. Accordingly, the winged expression *To turn the other cheek* means “not to resist an opponent, to overcome resentment with patience”.

It is known that patience is one of the most important human qualities. It can be understood from the meaning of the expression that “patience” is invaluable in preventing any negative consequences and disappointments.

We know that life is full of ups and downs. The difficulty of achieving a result without problems and difficulties can also be known from the winged expression *Boire le calice* (fr.), that is, *To drink the cup* (to the end). If a person has courage, he looks for solutions to problems with his intelligence, he can fight with endurance. Accordingly, the concepts of “courage” and “endurance” are considered very important during human life and activity. It can be seen from the following examples that the positive characteristics of the person were paid attention to in antiquity.

Arbitre des élégances (fr.), i.e. *Arbiter of Elegance*. This winged expression was used as a nickname for Petronius and is first observed in Tacitus. This is how Tacitus describes Arbiter Petronius (14-66), the author of the novel *Satyricon*. Petronius attracts the attention of many because of his exemplary behavior, taste, and ability in public affairs, and becomes Nero's personal friend and chief arbiter of taste and behavior. Accordingly, the winged

expression *Arbiter of Elegance* is applied to a person who can be an example to others in matters of taste and good behavior in society. It reflects the concepts of “taste”, “prudence”, “ability”, “decency”.

The winged expression *Oiseau rare* (fr.), i.e. *Rare bird*, was first used in the satires of the Roman poet Juvenal (55-128 years): *Un oiseau plus rare encor qu'un cygne au noir plumage*, i.e. rare bird on earth, like a swan with black feathers [23]. In his works, Juvenal compared faithful women like Lacreze and Penelope to swans with black feathers, that is, the poet used the expression in the sense of a faithful woman. Nowadays, the expression *Rare bird* is used as a figurative description of a special, rare positive characteristic of someone or something. The concept of “uniqueness” and “loyalty” is clearly reflected in the expression. These series can be continued with winged expressions from French literature. For example, based on the character and characteristics of the heroes of the work “*Les Trois mousquetaires*” (1844) [23] by Alexandre Dumas (father) (mousquetaires – horsemen armed with muskets), the expression *Les Trois mousquetaires*, i.e. *The three winged musketeers*, became a symbol of friendship and courage. This winged expression includes such concepts as “friendship”, “courage”, “heroism”, “help”.

One of the characters in *Maître Jacques* Moler's comedy *Avare* [23] is embodied as both a charioteer and a cook in the play. As a result, the winged word *Maitre Jacques* became a synonym for “a kind man who does all the work”. The concepts of “pleasure”, “softness”, “simplicity” are understood from this winged word.

Or the winged word *César* (fr.) from Roman history, can also be included in this category. This winged word, originating from the name of Gaius Julius Caesar (100-44 AD), a state and political figure, general, and writer, who has a special place in the history of France, is actively observed in speech. Based on the character of this historical person, Caesar is used for a resourceful person who can do several things at the same time, and the concepts of “resilience” and “ability” are figuratively manifested in him.

Above, we have tried to clarify the meaning of winged words and expressions that reveal the positive characteristics of a person.

It seems that the winged expressions of this category, originating from mythology, sacred texts, antiquity and French literature and history, include *compassion, honesty, self-sacrifice, friendship, loyalty, responsibility, fortitude, vigilance, sincerity, tolerance, patience, courage, endurance, delicacy, positive qualities are clearly revealed figuratively through concepts such as prudence, decency, loyalty, courage, heroism, kindness, gentleness, perseverance, ability*. These winged expressions are very useful in describing people with similar characteristics in the society in a clear and figurative way.

Winged words and expressions expressing negative character traits. When we look at the winged expressions that express the negative characteristics of a person, they are very diverse. Accordingly, it is appropriate to divide them into certain internal groups.

Betrayal. It is known that this negative trait is the most reprehensible and difficult to forgive. By elucidating the meaning of winged words related to this category, we witness the skillful disclosure of various forms of treason in a concise, succinct and figurative manner. For example, *Barbier de Midas* (fr.), from mythology, that is, *The Barber of Midas*. According to the legends about King Midas, only his barber knew that his ears were like those of a donkey. The barber condemned to keep a terrible secret, otherwise the king will execute him. One day, the barber could not keep this secret and left for the desert. He digs a hole there and quietly says: “*Le roi Midas a des oreilles d'âne*”, that is, *Midas the king's ears are like a donkey's*. After some time reeds grow from this place and a boy makes a flute out of reeds and plays it. When the flute is played, the secret words of the barber are heard. So people will know about this secret. Accordingly, the winged expression of *The barber of*

Midas has become a synonym for “a person who cannot keep a secret” and shows such concepts as “unwillingness” and “treason” observed in some individuals.

Or it can be seen that the character of treachery is clearly depicted in winged expressions taken from sacred texts.

Baiser de Judas (fr.). One of the twelve disciples of Jesus, Judas betrays. He conspired with the priests and elders for 30 pieces of silver, saying: “*Celui que je baiserais, c'est lui; saisissez-le*”, which means “*The one I'll fuck is him; grab it*” Judas went straight to Jesus, kissed him saying “*Salut Rabbi*”, that is, “*Rejoice, Master*”, and they caught Jesus. Accordingly, the expression “*kissing wings*” of Judas means a lie, a hypocrite, a betrayal, a false display of love, and the expression became a symbol of “*treason*”. It vividly reflects the concepts of “*treason*”, “*hypocrisy*”, “*lying*”.

Samson and Delila (fr.). Samson and Delila are biblical characters. Knowing that Samson's supernatural power resides in his hair, Delilah cuts off Samson's hair while he sleeps and gives it to her compatriots. Samson will be the victim of an unexpected big betrayal. Delilah's name has become a symbol of “*betrayal, treachery*”. Therefore, the expression Samson and Delilah represents the betrayal committed unexpectedly and by one's loved ones. This winged word contains the concepts of “*betrayal*”.

Vendre pour trente deniers (fr.). According to the scriptures, Judas, one of the twelve disciples of Jesus, betrayed him and betrayed his teacher for 30 pieces of silver. *Thirty pieces of silver* is understood as the “*cost of betrayal*”. And the name of Judah is used as a synonym for the word “*traitor*”. Based on this, the winged expression “*to sell for thirty silver coins*” means “*to commit a lowly betrayal*”.

In the sources, the concept of a *traitor* is interpreted as “*one who breaks a covenant, an oath, acts treacherously, a fraudster, a traitor, a traitor*” [21, vol. 4, 404]. The concepts of “*betrayal*” are clearly understood from the content of this winged expression.

Et toi, aussi, Brute (fr.), a winged expression from French history, also reveals a literal treachery. The reason for this becomes clear if we are aware of the history of its origin.

Et toi, aussi, Brute (mon fils)? One of the most capable military leaders of ancient Rome, G.Yu.Caesar becomes a full-fledged dictator towards the end of his life. He intended to transform the Roman Republic into a monarchy. The Republicans plot against him, including even Caesar's best friend Brutus. The dictator, lying wounded by a dagger, sees Brutus among his murderers and says with pain: “*You too, Brutus!*” And *You too, Brut?* In French, the winged expression means “*betrayal, treachery*” by loved ones or friends.

It seems that the above-mentioned winged words and expressions are very useful in figuratively revealing the *betrayal* nature observed in some individuals.

Hypocrisy. We know that many people around us suffer because of this negative trait. Unfortunately, individuals with such characteristics are observed in society. Accordingly, it is important to learn figurative expressions that reveal such an aspect, and to use them appropriately.

For example, *Janus Bifrons (fr.)*. This is the name of the god of time in ancient Rome, who is described as two-faced (past and future) (Macrobe. Saturnales. Livre 1, 7). One of his faces is a young, beardless man looking into the future, and the other is a bearded, old man looking into the past, that is, a two-faced Janus. The name Janus comes from the Latin word *janua*, which means “*door*”, “*beginning*”. The name of the month of January is also derived from this word. This winged word literally means “*hypocrite*”.

It is known that hypocrisy is a negative trait that hurts others and leads to bad results. French also has a lot of winged expressions that can clearly describe this feature. For example, the winged expressions *C'est un Pathelin (fr.)*, *Vive le roi, vive la ligue (fr.)*, *C'est un Tartuffe (fr.)* are among them.

The expression *C'est un Patbelin*, that is, *The real Patelin* with wings, is derived from a comic book about Patelin. According to the play, the main character, lawyer Patelen, was a person who deceives people with beautiful words. Based on his character This is a true Patelain winged phrase used in French to refer to hypocritical and cunning person. From the meaning of the phrase, the concepts of “hypocrisy”, “trickery”, “lying” are understood.

The works of the famous French fairy tale La Fontaine are in the leading position with a wealth of winged words on various topics. His parables are written in a wonderful language, full of innovation and meaning. The expression *Vive le roi, vive la ligue* (fr.), is derived from parable “La Chauves - Souris et les deux Belettes”. In it, one bat shows itself for as mouse, and then to another mouse as a bird. Therefore, this winged expression means “a person who changes his mind depending on the situation”, “hypocrite” and is used to describe such people. Concepts such as “instability”, “hypocrisy”, “deceit” are understood from its content.

The winged word *C'est un Tartuffe* (fr.), taken from Moler’s play “Le Tartuffe ou l'imposteur” (1664), refers to the main character of the work. *Tartuffe* is a man who wears a mask on his face and tries to appear kind in order to carry out his dark intentions, but in reality he is a hypocrite and a depraved person. Due to his character, the winged word *Tartuffe* has become a symbol of “hypocrisy” and serves to express such characteristic individuals that can be observed in life. The concepts of “hypocrisy”, “deceit”, “lie” are observed from this winged word.

Greed, lust for wealth. In describing these negative characteristics, it is appropriate to quote the following winged expressions from the sacred texts.

Adorer le veau d'or (fr.), that is, *to Worship the Golden Calf*. According to the Bible (Bible. Livre de l'Exode 32: 1-14.), the Jews, returning home from the Egyptian captivity, wandered in the desert for a long time. They completely lost confidence in getting out of trouble. Then Aaron the priest gathered all the gold ornaments of the Jews and ordered them to be melted down and made into a golden statue of a calf. The Jews began to worship this calf with sacrifices in the hope that it will return home and say: *C'est notre Dieu, qui nous a fait sortir du pays Egypte*, that is, “Here is our God who brought us out of Egypt”. But Moses stopped them, explained that it was wrong and prayed for them. Accordingly, *the Golden Calf* is a symbol of wealth, and the winged expression “*Worship of the Golden Calf*” means “to amass gold and wealth”. Envyng wealth means that the person is greedy. From the meaning of the expression, one can understand the concepts of “lust for wealth”, “greed”, and “instability”.

Serve Dieu et Mammon (fr.) that is, *You can't serve god and mammon*. According to the holy texts (Évangile de Jésus), Mammon was considered the god of wealth for ancient Jews, and Satan for Christians. Therefore, it warns the believers: “No one can serve two masters, either because he hates the one or loves the other, or obeys the one and despises the other”. “You cannot serve mammon”, it is said. The pursuit of wealth has always been considered a great sin for a person. The main goal of a person who sincerely serves God is not to gain wealth, he cannot commit such a sin. Accordingly, the winged expression of *You can't serve god and mammon* refers to the act of a self-professed godly person secretly doing it to the other side, and literally means “to serve both sides”. Such people are only interested in their own interests, they are constantly pushing themselves in every direction in the pursuit of profit, and the characteristic of “greed” prevails. Concepts of “greed” and “instability” are revealed from the phrase.

Ambition. We know that leaders like Caesar and Napoleon occupied an important place in the history of France. Famous for its many positive features, the French use the phrase *Il est mieux d'être le premier dans le village que le seconde dans la ville*, i.e., *It is better to be second in the city than first in the village*. According to the ancient Greek historian Plutarch in his work

“Words of Kings and Generals” about the Roman Emperor Julius Caesar, Caesar said this while passing through a small village at the foot of the Alps, when his friends asked him, “Would you rather live in Rome or here?” he said in response to the question [21]. Currently, the winged expression of *It is better to be second in the city than first in the village*, means “ambitious”, “honorable” is applied to person’s character.

Or, based on Napoleon's character, his name, that is, *Napoleon* (fr.), is used to refer to ambitious people who put their personality above everyone else.

There are also a number of winged expressions that expand the perception of negative characteristics observed in humans. For example, *Rechauffer un serpent dans son sein* (fr.), that is, *To keep a snake in one's bosom*. The winged expression is taken from Aesop's fable “Le Laboureur et le Serpent” [21]. In it, it is said that a farmer warms a frozen snake in winter. When the snake warms up, it tries to bite its savior. Accordingly, the expression *To keep a snake in one's bosom* is applied to people who respond to good deeds with evil and do not appreciate good. Such people are described as mean-spirited and miserly. They cannot give up these negative traits that have been formed in them, and they respond to the goodness of others with evil. Unfortunately, we cannot say that there are no such characteristic individuals in the society. The concepts of “blackness of heart” and “stinginess” are understood through this winged expression.

Or the *Mule du Pape* (fr.), that is, *Pop's mule* – winged expression, given in a source attributed to A.Dode. According to Alphonse Daudet's tale “La mule du Pape” from the collection “Lettres de mon moulin” (1869), the sculptor's son Tiste Védène (fr. Tistet Védène) sneaks into the Pope's presence. His main task is to look after the mule, which is valuable for pop. But Tiste had a bad attitude towards the mule. Humiliated, the mule thinks about revenge for the blows he received. In the meantime, the pope sends Tiste to Naples to study with the queen. 7 years later, Tiste returns and appoints him as the pop mustard. During the ceremony, the mule takes a moment to pay for his previous pains and gives Tista a vicious blow and gets his revenge. Based on this, now *Pop's mule* winged expression means “a person who keeps a cake”, and the expression “keep a cake”, “blackness of heart”, “revenge” is understood by the phrase.

Les chevaux de Diomède (fr.), meaning the winged expression *Horses of Diomedes*. According to Greek mythology, King Diomedes had very strong and incomparably beautiful horses. They were kept in chains and Diomedes fed these horses with human flesh. This cruelty was stopped by Heracles. Eurystheus, king of Mycenae, orders Heracles to bring Diomedes' magnificent, majestic, wild horses. Heracles manages to saddle the horses and lead them to his ship. But on the shore he encounters Diomedes and his warriors. He fights hard with them and wins. When Heracles brings the horses to Eurystheus, the king sets the horses free. They flee to the mountains, and these cruel horses, accustomed to eating only human flesh, fall prey to wild animals. Based on this, “cruelty” is understood by the *Horses of Diomedes*.

Suppôt de Bacchus (fr.), i.e. *the Hechman of Bacchus*. According to mythology, Bacchus, the son of Jupiter, was the god of winemaking and all plants that grow wine. Most often, he is depicted riding a panther controlled by two lions. His naked body is covered with deer skin. According to legends, he can transform himself into the form of a lion, panther, lynx or tiger. Therefore, *Suppôt de Bacchus* now used in French to mean drunkards. From the meaning of the expression, the concept of “drinker” is understood.

La main gauche ignore ce que fait la main droite (fr.), meaning the left hand should not know what the right hand is doing. It is said in the holy texts (Évangile, chapitre 6, 3): “When you give alms, let your left hand not know what your right hand is doing, that is, let your kindness be hidden”. The meaning of the phrase is that if you do good deeds, you should not be proud of them, showing them off is not done for good, but to look good. Right

now, the left hand doesn't know what the right hand is doing. We know that impurity is a negative trait that leads a person to darkness and deprives him of happiness. The concept of “impurity” in the figurative meaning understood from the expression explained as “one who does not care about anything, does not refrain from dirty deeds”. [21, vol. 3, 59]

Or *Amis de Job* (fr.), meaning *Job's friends*. Ayyub, known for his piety, was the richest and most powerful person in the country. However, Satan accuses God of Job's righteousness and godliness. In response, God subjects Job to all the sufferings of life. Job is stripped of his wealth, servants, and children, and even this could not break down his spirit, and was afflicted with leprosy. Due to illness, he was expelled from the city. Everyone turned away from him. His close friends Eliphaz, Bildad and Zophar found out about Ayyub's death and saddened in their own way. They comfort Job by telling him that God is just, that these sufferings are happened because of some sin on his part, and they tried to find fault with him. Job said that he had not sinned and that he was only tormented by the thoughts of his friends. God then rewarded Job for his patience. Soon he was healed, became richer and had children. He lived happily for 140 years and died of old age as a symbol of patience. Accordingly, the winged expression of *Ayyub's friends* expresses the meaning of “false friends” by combining the concepts of “fake”, “lie”.

The following winged phrases belonging to French literature, characterized by their active use, are also very popular in terms of figuratively describing the negative characteristics of a person.

L'Âne vêtu de la peau de lion (fr.), meaning *The Donkey dressed in lion skin*. La Fontaine's fable “L'Âne vêtu de la peau de lion” (1668) tells of a donkey who wears the skin of a lion in an attempt to pass himself off as a hero. Accordingly, the winged expression *The Donkey dressed in lion skin* means “cowardice”, “dauntlessness”, “falsehood” and is applied to people who are found among people, that is, they try to appear brave and courageous, but in fact they are cowardly and fearless.

The winged expression *Ils sont trop verts* (fr.) refers to Aesop's fable “Le Renard et les Raisins”. Its plot was reworked in La Fontaine's fable of the same name, and it was through La Fontaine's fable that it became widely known. It says that no matter how hard he tries, the fox cannot reach the ripening grapes above, and stopped his efforts because of his helplessness. The fox comforted himself by saying that he does not need the grapes, they are not yet ripe. Accordingly, the expression “*They are too green*” represents situations in which people show that they are unnecessary and unimportant to them, without admitting that they have not achieved any success. The expression includes the concepts of “falsehood”, “trickery”, “failure”, “bad luck”.

Vous êtes orfèvre, monsieur Josse (fr.) winged expression comes from Moler's “L'amour médecin” (1665). In the play, when Sganarel asks his friends how to pamper his daughter, Josse, the jeweler, tells him: “If I were you, I would buy her beautiful jewelry made of diamonds, rubies, or emeralds”. Sganarel replied: “You are a jeweler, Mr. Josse, and your advice is only for people who want to move their goods faster”. Hence, in French *Vous êtes orfèvre, monsieur Josse* winged expression is applied to a self-interested person. The concepts of “selfishness”, “interestedness”, and “cunning” are understood from this winged expression.

Tartarin de Tarascon (fr.). Tartarin, the hero of “Tartarin de Tarascon” (1872) by Alphonse Daudet, is depicted as a man who is extremely boastful, falsely polite to women, and gets into ridiculous situations because of his deceit. Accordingly, the Tartaren from Tarascon, the winged expression, means “boisterous”, “boastful”, “liar” based on the character of the hero and is applied to such characters.

Vendre la peau de l'ours (fr.). The expression is taken from Aesop's fable “Les voyageurs et l'ours”. The parable tells about the fantasy of selling the skin of a bear that has not yet died.

Accordingly, the winged phrase to sell a bear skin gives the meaning of boasting before achieving any success, i.e. “crazy”. The trait of pessimism shows that a person is wrapped up in his own theories and is far from practice. Such individuals can do things in their imagination, but doing them in practice becomes a longer process. The fact that he is satisfied with his thoughts and brags in advance shows the weakness of his thinking ability, the lack of skills, that is, he is not intellectual. At this point, the concept of “craziness” fully reflects the meaning of this winged expression.

The expression *Jurer sur les paroles du maître (fr.)*, from Horace's “Epistles”, that is, to swear by the Master's words, is applied to persons who blindly follow an authority figure without any opinion of their own. It is known that the fact that a person does not have his own opinion, follows the opinion of others, shows his inability to make independent decisions and solve problems. Such individuals face various difficulties and negative results during their life and activities, because the life of individuals who do not have their own way is meaningless like an unplanned job.

It can be seen from the analysis that with the help of the above-mentioned winged words and expressions such as *treason, unwillingness, betrayal, hypocrisy, lying, cunning, instability, greed, greed for wealth, ambition, in honor, blackness of heart, miserliness, cake, vindictiveness, cruelty, drunkenness, alcoholism, impurity, fake, cowardice, impudence, lack of courage, bad luck, failure, selfishness, self-interest, good fortune, boasting, naivety, not having a mind of one's own opinion* are vividly described.

Winged words and expressions that express a negative relationship between man and woman. Winged expressions with a negative meaning, expressing the relationship between man and woman, occupy an important place in French. First of all, let's pay attention to the winged expressions with a negative meaning, which are used against men of this category.

For example, the expression *Être amoureux des onze mille vierges (fr.)*, that is, *To fall in love with eleven thousand virgins*, from ancient legends, is used in French for men who never tire of flattering women, that is, men who do not have a bone for women. The characteristics of weakness, lightness, and treachery prevail in men who cannot control their emotions. From the content of the expression, one can understand the concepts of “instability”, “lightness”, “fluidity”, “corruption”, “treachery”.

Don Juan (fr.). The main character of Moler's satirical comedy “Don Juan” is depicted as an aristocratic young man of his time, and all his flaws are exposed during the play. The hero of the play, *Don Juan*, is a person who is ready to marry any woman, who expresses his love for all wives or daughters, leads an unstable and absurd life, marries and then leaves his wife at every step. Accordingly, even now, the name *Don Juan* is used for men who are good at seducing girls and women as well as love romantic adventures. The concepts of “instability”, “womanizing”, and “insidiousness” are understood from this winged word.

The expression *Cherchez la femme! (fr.)* was first recorded in the diary of James Gallatin, an American who lived in France in 1816-1827. In connection with Beriysky's death, Gallatin used the phrase “*Look for the Woman*” to mean “a woman involved in this crime”. But the popularization of the expression is connected with the work “*Les Mohicans de Paris*” (1854) by A.Dumas. This phrase is repeated many times in the play, and it seems to be a favorite phrase of one of the characters, a police officer. He believes that almost all crimes are caused by men's attitudes towards women and that women are at the center of crime. Nowadays, this winged expression is used figuratively to refer to “a man who never tires of flattering women”. From the expression it is possible to understand the concepts of “instability”, “flattering”, “fluidity”, “corruption”.

Alphonse A.Dumas (son) is the hero of “*Monsieur Alphonse*” (1873). Alphonse is a man who takes wealthy women in love with him and then lives off of them. Based on his

character, the winged word *Alphonse* means a man who makes a living at the expense of his mistresses. It contains the concepts of “pride”, “uncleanness”, “cunning”.

The winged expression *Barbe Bleu* (fr.) by Ch.Perrault, famous for his tales where good always triumphs, is taken from the tale “La Barbe Bleu” (1697) included in his collection “Les Contes de ma mère l'Oye”. The tale tells about a bloodthirsty, tyrannical husband with a blue beard who killed his six wives. Only his seventh wife is saved with the help of her brothers. Accordingly, the expression “bluebeard with wings” means “jealous”, “tyrant”, “bloodthirsty”, “selfish” and became a synonym for “jealous and cruel man”.

Among the winged expressions with a negative meaning applied to women that are also observed such as *Femme de Loth* (fr.), *Dame aux Camélias* (fr.), *Delila* (fr.).

Femme de Loth (fr.). According to biblical legends, God gives the lone family of Lot, who showed hospitality to the angels while burning the cities of Sodom and Gomorrah for their immoral habits, to leave the city on the condition that they do not return to see what happened to the city. Lot's wife abused this prohibition without listening to her husband's explanations and becomes a statue made of salt. Accordingly, the winged expression of *Lot's wife* is applied to “a woman punished for her curiosity” and the concepts of “disobedience” and “stupidity” are manifested in it.

Dame aux Camélias (fr.). The heroine of the work “La Dame aux Camélias” (1848) by A.Dumas (son) was a light woman who loved the camellia flower very much. Due to the character of the heroine, the winged expression *Lady of the Camellia* is used in French in the sense of “light woman”. From the meaning of the winged expression, the concepts of “lightness”, “fluidity”, “depravity” are understood.

The winged word *Dalila* (fr.) from the Bible, also became a symbol of “betrayal”, “treachery” because she betrayed her husband by cutting his hair.

Based on the results of the analysis, it can be said that winged words and expressions of the negative characteristics observed in the relationship between men and women in a figurative, concise, concise, meaningful way, as well as in connection with an event. Concepts such as *womanizing*, *instability*, *lightness*, *liquid feet*, *disorder*, *treason*, *cunning*, *lack of pride*, *impurity*, *cunning*, *jealousy*, *oppression*, *bloodlust*, *selfishness*, *disobedience*, *dishonesty*, *betrayal*, etc., arising from the above-mentioned examples, providing a broad explanation of the meanings of winged expressions and gives the opportunity to choose them for appropriate use.

CONCLUSIONS

Winged expressions expressing personal characteristics are semantically divided into semantic groups of winged expressions expressing character-features in general, positive and negative character-features, and winged expressions expressing negative attitudes between men and women. Concepts understood from winged words that generally express character-characteristics invite to describe, evaluate, understand a person in a general way, to know the real character-characteristics and to be careful about the character of the person. Winged expressions expressing positive character traits appear to be derived mainly from mythology, sacred texts, antiquity, French literature, and history. Through the concepts that are understood from them, it clearly reveals the positive qualities of a person in a figurative way. With the help of winged phrases expressing negative character traits, the vices that are considered important in negativity are highlighted, and it is very useful to describe people with similar character traits in the society in a clear and figurative way. Also, winged expressions have the ability to express the negative characteristics observed in the relationship between men and women figuratively, concisely, succinctly, meaningfully, and also in connection with an event. So, over the centuries, passing from

language to language and decorating our speech, expressive and figurative expressions have a special place in our speech. Their role is incomparable in expressing various character traits and situations characteristic of a person in a concrete form, in revealing figuratively.

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