



CENTRAL ASIAN JOURNAL OF LITERATURE, PHILOSOPHY AND CULTURE

eISSN: 2660-6828 | Volume: 03 Issue: 08 Aug 2022
<https://cajipc.centralasianstudies.org>

Cultural Features of Phraseological Units in French and Uzbek Languages

Nazarova Ozoda Shavkatovna

*Teacher, The Uzbek State World Languages University
ozoda5852@gmail.com*

Received 19th Jun 2022, Accepted 15th Jul 2022, Online 5th Aug 2022

ANNOTATION

In this scientific article we try to determine the national-cultural features of phraseological units, the study of their etymology and the study of their dynamic changes in the diachronic aspect are of particular importance. As we know, in phraseology the opposition of synchrony and diachrony is not justified, because "the specificity of the phraseological unit is such that, even when studying this unit in the synchronous plan, we always have before it its genetic source - free or lexically stable (non phraseological) combination, from which it is impossible to completely disengage". A semasiological study of phraseological units requires an indispensable study of their origin, because without appropriate comments on their constituent components, it is difficult to identify their semantics and national-cultural characteristics.

KEYWORDS: phraseological units, cultural features, traditional names, national folklore.

Introduction.

In world linguistics, in recent years, the volume of scientific works aimed at studying the languages of the peoples of the world, their history, lifestyle, customs and traditions, as well as universal and differential manifestations of their national-cultural originality based on phraseological units, has been expanding more and more. The aim of the research work is to identify national-cultural features of phraseological units with anthroponymic components in the French and Uzbek languages and to study their similarities and differences.

Materials and Methods. The object of the research work is national and cultural phraseological units with anthroponymic component in the French [4; 5] and Uzbek [6] languages. Methods used in the article comparative, etymological and component analysis:

Component analysis - a method for studying the plan for the content of significant units of a language, the purpose of which is to decompose the meaning into minimal semantic components. Based on the hypothesis that the meaning of any linguistic unit consists of semantic components (sem) and the vocabulary of the language can be described using a limited number of semantic attributions.

Etymological analysis is a complex of methods in which the main is comparative-historical, methods and techniques of analysis aimed at identifying the origin and primary meaning (etymone) of words in order to study the sources and processes of formation of the vocabulary of the language (languages).

These units were investigated based on examples selected from phraseological dictionaries in French and Uzbek continuous sampling. When the Uzbek scientist Shirinova created a dictionary of Uzbek national dishes in French, the productive use of the comparative historical method greatly facilitated the creation of the dictionary [8].

In world linguistics, in recent years, the volume of scientific works aimed at studying the languages of the peoples of the world, their history, lifestyle, customs and traditions, as well as universal and differential manifestations of their national-cultural originality based on phraseological units, has been expanding more and more.

Analysis of modern phraseological concepts describes scientific concepts in the field of phraseology in world linguistics, various definitions of phraseological units (hereinafter referred to as phraseological units), and the importance and significance of research on the semantics of phraseological units in synchronous and diachronic aspects are noted.

Main part. According to the statement of the medieval philosopher Buridan, *if you put a tub of water in front of a donkey and put a bunch of oats, he would rather starve than make a choice*. Among French phraseological units with anthroponymic components, a significant place is occupied by phraseological units associated with the names of real historical figures. For example, on the basis of a legend associated with the name of *Queen Isabelle*, who ruled in Castile in the Middle Ages, the FE *couleur Isabelle* (isabelle) arose – *och sariq rang* (light brown color), this color is more suitable for the horse's suit - *a light bay horse*. 3) phraseological units with anthroponymic components associated with the names of heroes of literary works. For example, the name *Marquis de Carabas* (Marquis de Carabas) has acquired a symbolic meaning and denotes the owner of an extensive property; you cannot go round on a horse. *Carabas* - the hero of Charles Perrault's fairy tale "*Puss in Boots*", the owner of countless wealth. *Fin comme Gribouille qui se met dans l'eau de peur de la pluie* (he's a simpleton, he's got everything upside down, an idiot, a fool, a talker, a stupid person"). The name *Gribuy*, which has become a symbol of simple-minded people in fairy tales, is formed by playing on words from the verb *gribouiller* (scum, scribble). The second group of borrowed phraseological units with anthroponymic components is divided in turn into religious and related to ancient mythology. Religious borrowings in the French language were divided into three types: 1) phraseological units associated with the name of Adam. *Ne connaître qn ni d'Adam ni d'Eve* (dec) (lit.: To know neither Adam nor Eve) - completely do not know anyone, do not see in your eyes; *chute d'Adam* - the fall of Adam. Such phraseological units are international in nature; 2) phraseological units associated with the name of Jesus Christ occupy an important place among borrowed phraseological units. For example, *servant du Christ* (de Jésus Christe) (lit.: serving Christ) - a nun; *adorer comme un Jésus* (lit.: deify as Jesus) - venerate as a deity. 3) phraseological units associated with the names of ministers of the church and other biblical characters. For example, *suer comme une Madeleine* (lit.: Sweat like Magdalene) - sweat (like a penitent Magdalen shed tears).

In biblical parables, the name *Magdalen* acquired a symbolic meaning - a repentant sinner. *Coiffer sainte Catherine* (Sainte-Catherine) - (lit.: combing the hair of St. Catherine) to remain an old maid.

The etymological analysis of phraseological units with anthroponymic components related to ancient mythology is associated with the names of the characters, for example, *fil d'Ariane* (fil d'Aria (d) ne) - (lit.: Ariadne's thread) guiding thread. Ariadne, the daughter of the Cretan king Minos, gives Theseus, who killed the Minotaur, a ball of thread so he can get out of the maze.

Results . This expression means to provide an opportunity to help get out of a difficult situation.

Quantitative analysis of Uzbek phraseological units depending on the source of their origin

p/n				
1.	"Own" layer	a) Phraseological units with traditional names	12	11%
		b) Phraseological units related to folk parables and jokes	50	44%
		c) Phraseological units associated with the names of historical figures	10	10
2.	"Alien" layer	Phraseological units of religious origin	39	35%
3	The total number of Uzbek phraseological units with anthroponymic components:		111	100%

Results and discussion. In the motivation of phraseological units, the internal form and figurativeness of phraseological units are of great importance. Anthroponyms, depending on their motivation as part of phraseological units, are divided into two criteria: 1) the anthroponym retains its semantic integrity and individuality. Three cases are observed here: a) semantic originality conveys the individualization of the anthroponym: for example, in French *un moutons de Panurge* (lit.: Panurge herd) has the equivalent in Uzbek - *ko'r-ko'rona ergashmoq* (blindly follow someone). The hero of the novel F. Rable "Gargantua and Pantagruel" Panurg argued on the ship with Denden, bought from him one ram leading the herd, and threw it into the sea. All the rest of the Denden rams plunged into the water after their leader and drowned in the sea. In the Uzbek language, proper names in the phraseological units retain their animation and individuality; b) in the second case, the anthroponym, subjected to semantic reduction in the composition of phraseological units, retains this animation, but loses its individual significance, most of them, not related to the gender concept, retains the significance of a person. For example, in French, "faire son petit Saint-Jean" (lit.: behave like little Saint Jean), coincides in the Uzbek language with the phraseological phrase "o'zini musichai beozor qilib korsatmoq" (pretend to be an innocent turtledove (baby), pretending to be a simpleton). In the Uzbek language, the following examples of phraseological units can be cited: people who in a certain situation are thoughtlessly scattering their accumulated property are said to be: *borida Khotam, yog'ida Motam* (In abundance, behaves like Khotam (generous), in poverty - grieve); c) in the third situation, within the semantically reduced anthroponymic components of phraseological units, a partial transfer of meaning occurs and the anthroponymic component of phraseological units loses the value of animation and individuality. For example, in French, *miches de Saint-Etienne* - (lit.: loaf of the monk Etienne. According to Christian legend, Saint Stephen was stoned) in the meaning of *confusion of heart, stone on heart*, coincides in meaning with the Uzbek phraseology: *dili hufton bolmoq* (on the heart - night). In the Uzbek language, the PF: *boyagi-boyagi, Xasan buvaning tayog'i*, in the meaning: "everything remains as before, unchanged" loses the value of animation and individuality;

Conclusion. According to the quantitative analysis, of the 192 phraseological units of the lexical level of the French language, 110 are phraseological units with anthroponymic components associated with the names of historical heroes and characters in fiction; they determined to 57%. Due to the great influence of antiquity on the development of European languages, from the 192 French phraseological units we studied 82 turned out to be phraseological units with anthroponymic components borrowed from ancient literature and Christian religious sources, they accounted for 43%.

In the Uzbek language, a total of 111 phraseological units with anthroponymic components are analyzed, of which 72 phraseological units are associated with the life, folklore, and history of the people and form 65%, and 39 phraseological units associated with religion account for 35%. These phraseological units with anthroponymic components are formed under the influence of the history of eastern culture, and are built on the unique customs and lifestyle of peoples that distinguish it from Western culture. It is noteworthy that in both compared languages, phraseological units of religious origin are represented in almost the same amount.

The motivation of anthroponyms as part of phraseological units was analyzed on the basis of two criteria: 1) the anthroponymy retains its semantic integrity and individuality; 2) the process of phraseological anthroponymy requires an etymological analysis.

Within the framework of the languages under consideration, phraseological units possess both universal and national-cultural content, due to which they reflect similar and different features of the worldview of peoples.

BIBLIOGRAPHY:

1. Gack V.G. Russian in comparison with French: 2nd edition. M.: Vysshaya School 1988. - P. 48 [Гак В.Г. Русский язык в сопоставлении с французским: Издание 2-ое. М.: 1988. - С. 48].
2. Mamatov A.E., 1991. Problems of lexical and phraseological norms in modern Uzbek literary language. - T.: Teacher, p. 212. [Маматов А.Э., 1991. Хозирги узбек адабий тилида лексик ва фразеологик норма муаммолари. – Т.: Ўқитувчи. Б.212].
3. Nazaryan A.G., 1987. Istoriya razvitiya fransuz frazeologii. - M.: Vysshaya School. - p.8. [Назарян А.Г., 1987. История развития французской фразеологии. – М.: Высшая школа, – стр.8].
4. New large French-Russian phraseological dictionary Over 50,000 expressions ed. V.G. Gaka, 2005. M.: Russian language of media. -- 1112 p. [Новый большой французско-русский фразеологический словарь. Более 50 000 выражений. Под ред. В.Г.Гака – М.: Русский язык медиа. – 1112 с].
5. Rat M., 1999. Dictionnaire des expressions et locution traditionnelles.- P.: Larousse – Bordas. – 448 p.
6. Shomaksudov Sh., Shorahmedov Sh., 2001. Means of meaning. - T. : National State Encyclopedia of Uzbekistan. – 448 [Шомаксудов Ш., Ш.Шорахмедов Ш., 2001. Маънолар махзани. – Т.: Узбекистон миллий давлат энциклопедияси. – 448 б].
7. Shirinova R. – Article: Representation of the national picture of the world in literary translation. International Journal of Advanced Science and Technology, 2020, 29(5), стр. 1436-1445
8. Shirinova R. – Article: Means to eliminate cognitive dissonance in literary translation. Journal of Advanced Research in Dynamical and Control Systems, 2020, 12(6), стр. 1163-1172
9. Rakhimova, G. – Article: Stereotypy and poetics of the endemic of recit. Journal of Advanced Research in Dynamical and Control Systems, Vol. 11, Issue-07, 2019, pp. 996-969;
10. Rakhimova, G. – Article: Literary Translation and Stylistic Figures. International Journal of Recent Technology and Engineering (IJRTE). ISSN: 2277-3878, Volume-8 Issue-2S6, July 2019, pp. 435-438.