

**Comparative Analysis of National and Cultural Features of Phraseological Units with
Anthroponymic Components
In French and Uzbek Languages**

Kurbonova Gulsara

PhD, docent National University of Uzbekistan

Shirinova Raima Doctor of Science, Professor

National University of Uzbekistan

Axrarova Fotima, PhD National University of Uzbekistan

Mamatov Abdi Eshankulovich

Doctor of Science, Professor National University of Uzbekistan

Department of French Philology

National University of Uzbekistan

Tashkent, Uzbekistan

Annotation

The sources of origin of phraseological units with anthroponymic component in the French and Uzbek languages are determined on the basis of phraseological units associated with traditional names, national folklore, the history of the people, with real historical figures and characters from literary works. It is proved that the national-cultural features of the dominant anthroponymic components that make up the phraseological units in the field of two, belonging to different families of languages, form negative and positive personalities in the phraseological picture of the world.

Key words: phraseological units, national-cultural, anthroponymic components, traditional names, national folklore.

Introduction

In our work, firstly, the linguistic and cultural features of anthroponyms in the French and Uzbek languages are analyzed in comparison; secondly, the sources of the origin of phraseological units with anthroponymic and toponymic components in comparable languages are investigated; thirdly, the degree of connotativity of phraseological units with anthroponymic and toponymic components in the French and Uzbek languages is revealed, and the classification of these units in accordance with the linguistic and cultural characteristics of the French and Uzbek languages is

presented.

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 researchwork is national and cultural phraseological units with anthroponomical component in the French [4; 5] and Uzbek [6] languages.

Methods used in the article comparative, etymological and component analysis:

1. The methods of comparative - in particular, speaking of a comparative method in stylistic studies, V.G. Gack singled out three directions for the implementation of this method: "... a) the study of the characterology of the language, that is, the identification of its specific properties, distinguishing it from languages mapped to it; b) the study of comparative stylistics in connection with the peculiarities of the psychology of a certain people; c) the study of comparative style as foundations for the theory of translation and improvement of language teaching ” [1].

2.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 attribu.

3. 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.

1.1. Linguoculturological features of phraseology.

In world linguistics, a tendency to understand phraseology in a wide and narrow sense is known. According to A.E. Mamatov, "it is incorrect to understand the phraseology" broadly "and" narrowly", it is necessary to take it unambiguously. Regardless of what language units the phraseological units are classified (aphorisms, proverbs or sayings, stable colloquial formulas, "winged phrases"), if they generally correspond to a single description of phraseological units, meet their requirements, that is, they are equal in structure to a phrase or sentence, figurative, convey a generalizing meaning, and their lexical elements express fully or partially figurative meaning, stable lexical-semantic units recorded in dictionaries should be referred to the field of phraseology[2].

In this study, phraseological units will not be commented on in a broad and narrow sense; they will include stable expressions with a figurative meaning, and idioms, proverbs and sayings, that is, proverbial phraseological units. In determining 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. According to A.G. Nazaryan, 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" [3]

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.

A.V. Nazaryan, A.V. Kunin, Yu.P. Solodub, R.Shirinova [7] believe that the basis for highlighting the universal features of phraseology is the proximity of the semantic imagery of phraseological units of different languages. For example, French phraseology *Qui langue a, à Rome va* has an equivalent in Uzbek "so'ragan Makkani topadi" and used in the sense "of he who seeks, he will find the Mecca"; "aller à Crevant" (lit.:go to Crevan) used to die, from the verb *crever*, die formed the false toponym Crevant;"allez chez Malva" (lit.: Malvaga jo'namoq, go to Malva)

expresses the meaning of dying, formed from *ça va mal* using a pun, has an equivalent in the Uzbek language *Mag'ribga ketmoq* (go to Maghreb). The second group of universal phraseological units includes international phraseological units with the same structure. For example, in French phraseology "Menez un âne à la Mecque vous n'en ramènerez jamais qu'un âne" (lit.: even if you take the donkey to Mecca, it still will not be cleared, the fool will remain a fool) has its equivalent in the Uzbek language *Eshakni Makkaga olib borganig bilan halol bo'lmaydi, axmoq axmoqligicha qoladi*. Most phraseological units in their internal form reflect socio-cultural identity, especially the living conditions of the people, their historical development. As a part of similar phraseological units, the cultural component is represented by the realities and concepts inherent in the mentality of the people to which this phraseological unit belongs. In French, the personal names Jean, Jacques are customary to use as a symbolic designation of ordinary people, for example: *faire le Jacques* – o'zini ahmoqlikka solmoq, *qo'ydek uyvosh bo'lmoq* (pretend to be a simpleton; be quiet like a sheep). In the Uzbek language, the name *Vali* figuratively means simple-minded, flexible, but strong, and *Ali* – cunning people, for example *Ayibni Ali qiladi, kaltakni Vali eydi* (Ali is guilty, but Vali is beaten).

1.2. National and cultural features of phraseological units with anthroponymic components in French and Uzbek

Phraseological units with anthroponymic components in the French and Uzbek languages are studied in separate sections. The first section examines one's and another's strata of anthroponyms as part of the phraseological units of the French language. These units were investigated based on examples selected from phraseological dictionaries in French continuous sampling. The sources of origin of the collected phraseological units in the French language were divided into three groups: 1) phraseological units associated with traditional names. In French, the names *Jean, Pierre, Martin, Paul, Jacques*, being the most common, have a cultural background, and therefore are equated with communicative FE. For example, *Jean de Paris* – (ext.: *Jean from Paris*) changed his appearance, dressed as a prince; *Prêtre Martin* – about a person who at the same time asks questions and answers to them; 2) phraseological units with anthroponymic components associated with people represented in folk legends, customs, history and with heroes of literary works. Phraseological units with anthroponymic components arise under the influence of folk legends and customs: the French phraseological unit *ne de Buridan* (lit.: *Buridanov donkey*) corresponds to the equivalent in Uzbek *arosatda qolmoq* (stay at a crossroads, in doubt). 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 saint 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.

Table number A .1

Quantitative analysis of French phraseological units with anthroponymic components depending on the source of their origin

п/н				
1	“Own” layer of anthroponyms in the composition of phraseological units	Total:	110	57%
		a) phraseological units associated with traditional names	22	11%
		б) phraseological units associated with national folklore, folk history and real historical figures	54	28%
		в) phraseological units associated with the names of heroes of works of art	34	18%
2	“Alien” layer of anthroponyms in the composition of phraseological units	Total:	82	43%
		Biblical borrowings in French	45	23%
		Phraseological units associated with ancient mythology	37	20%
	Total number of French phraseological units with anthroponymic components:		192	100%

In the second section, when analyzing phraseological units with anthroponymic components in the Uzbek language, phraseological dictionaries by Kh. Berdiyurov, Sh. Rakhmatullaev, Sh. Shomaksudova were used [6]. For example, *Oti bor–Alpomish*(the one who has the horse, the one is Alpomish) in the meaning: the one who has the horse has tremendous power, like Alpomysh; *Laylini ko'rish uchun Majnunning ko'zi kerak* (To make out Leili, one needs Majnun's eyes); c) phraseological units associated with historical figures, for example: *Bo'ji keldi, Bo'ji keldi, Tchingiz bilan Jo'ji keldi* (A scary came, a scary came, along with Genghis Gulgi came). This PF arose as a result of the capture of Central Asia by the Mongols led by Genghis Khan.

The second group consists of Uzbek language phraseological units with anthroponymic components associated with religious concepts. These phraseological units were divided into three groups: a) phraseological units containing the name of Allah, for example, *Yaxshilik qil daryoga ot*,

baliq bilar, baliq bilmasa Xoliq bilar (Do a good deed - throw it into the river, the fish will know. If the fish does not know - Kholik (Allah) will know); *Davogaring podshoh bo'lsa, arzingni Olloh eshitsin* (If the aspirant is padish, let Allah listen to your complaint); b) phraseological units associated with the names of the prophets, for example, *Sulaymon o'ldi, devlar qutildi* (Suleiman died - divas are freed). It is used in a situation when a person who kept order all the time suddenly leaves his place, and for those who were under his command, an opportunity appears to do what he pleases; c) phraseological units associated with characters from stories included in the text of the Koran. This group is associated with the names of Avliye (saint), Shaiton (devil), Azroil (Azrael) and religious concepts. For example, *Avliyoga tosh tegdimi?* (someone threw a stone at a saint?) Is used in relation to spoiled people; (One of the guises of Azrael is a wolf) Azrael - an angel who takes souls at the time of death, is compared with a wild wolf.

Table number A. 2

Quantitative analysis of Uzbek phraseological units with anthroponymic components 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'ronaergashmoq* (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;

2) the meaning of the anthroponyms that formed phraseological units can be understood only through etymological analysis. In French: *vache à Colas* (col. Cow of Cola) - Protestant, conveys the meaning of being in a shy position. The etymology of this phraseological unit: A cow of a Catholic who worked in viticulture, Cola Panier wandered into a Protestant church, and local Protestants slaughtered her and divided the meat among themselves. As a result, the court forced the Protestants to give Catholics a fee for a cow. In the Uzbek language, in the phraseology *Kizil, Khizrni Aynatur* (Red will knock Khizr out of the way) the word *Kizil* conveys the meaning gold, gold coin; the phraseology of *Jonini Jabborga berib ishlamoq* (selfless work) is formed in the phonetic style based on alliteration - the consonance of consonants, conveys the meaning - to work at full strength.

The comparative analysis of national and cultural features of dominant anthroponyms in the phraseological units of the French and Uzbek languages is devoted to the study of the formation of the human ideal associated with national character.

The formation of the ideal of a person depicted in the phraseological unit with anthroponymic components in the French and Uzbek languages was investigated with their division into three main groups: 1) attitude to religion; 2) social relations; 3) attitude to society.

A comparative analysis of universal and specifically national features of phraseological units with anthroponymic components in the French and Uzbek languages revealed positive and negative features of the image of a person in the phraseological picture of the world.

The formation of the image of a person in the phraseological unit with anthroponymic components in the French language was manifested through religious concepts, the naming of money by the names of people; the relationship of the FE with the names of kings and ministers; expression of attitude to the use of wine as a result of the spread of winemaking. The image of a person embodied in phraseological units with anthroponymic components in the Uzbek language reflected religious concepts, a penchant for community, negative traits of rivalry and boasting, positive signs of empathy, family, and kinship.

Conclusion

As a result of studying the national-cultural features of phraseological units with onomastic components in the French and Uzbek languages, the following conclusions were drawn:

1. Phraseologisms with onomastic components in the French and Uzbek languages have lexical and grammatical stability, semantic integrity, a complex idiomatic structure and semantic originality, an anthroponym or toponym in the phraseological unit becomes a common noun.

2. The linguistic memory of the people preserves the cultural code of phraseological units and their intertextual connection, which is important for transmitting from generation to generation the cultural information embedded in the onomastic components that make up the phraseological unit.

3. The study of anthroponymy was carried out with their division into two groups depending on the process of phraseologization:

- traditional names, names of folk legends, customs, names of historical figures, literary characters, as well as characters arising from the stories contained in myths, the Bible and the Qur'an form a figurative meaning;

- the anthroponymic component undergoes a change before it forms a phraseological unit, and bears a symbolic meaning in the composition of the phraseological unit.

4. 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.

5. 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.

Peoples with different cultures have a lifestyle, level of intellectual development; mentality and historical development are closely related to national and cultural features. Despite the universal nature of mankind's thinking, the development of phraseological units with onomastic components occurs in a peculiar way, using the unique means of the existing national cultural environment.

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