

ENRICHMENT OF PHRASEOLOGICAL FOUNDATION WITH NEOLOGICAL PHRASEOLOGICAL UNITS

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Abstract: This article discusses the role and importance of neologisms in the enrichment of phraseological units representing "historical memory" and illustrates them with examples in French and Uzbek.

Keywords: historical memory, neologism, phraseological unity, semantics, historicity.

INTRODUCTION

Polish phraseologist S.Skorupka divides phraseological units into two groups. These are: 1) natural. 2) conditional. Skorupka's view is supported by many linguists, and such a division is continued and developed by Weintraub and Lenes in their work.

The natural phraseological units of the first group have a special meaning, that is, the word natural is derived from Latin and means nature.

MAIN PART

Natural phraseological units include units that appear independently of each other in different languages, they have a common basis, various natural phenomena related to the observation of the environment, the behavior of animals, the evolution of the plant world related to, as well as reflects the general, physical and psychological state of the person. Several linguists have commented on the situation. For example, according to E.M. Many of them are scientifically comparable. For example, we can use many phraseological units in this process. The phraseological unit "less food" is expressed in French as "manger comme un oiseau" or manger comme un moineau, which means "eat like a bird" and the second like a crow. means "to eat." In these phraseological units, the phrase "eat less" is derived from the bird, in fact the bird eats less. In Uzbek, the phrase "less food" is also used as "bird food." Gulsumbibi, for example, came in through the door, carefully carrying a bowl of soup for her sick, anorexic daughter in her backyard. Gulsum is very humble and her appetite is like a bird's.

The phrase "stubborn" is also used differently in French. The French use the phrase stubborn "tetu sotte un mulet / un ane", meaning "stubborn as a mule" in the first phrase and "stubborn as a donkey" in the second. The phrase is also widely used in the Uzbek language, and the Uzbek people also use the word stubborn and stubborn with the word donkey. Even today, the French often use the phrase "stubborn as a donkey" in speech and art. Mais ce Mougeot

étant un paysan tetu comme un ane vous ne tirerez de lui que des “nenni, nenni, nenni” si vous ne pas frappez de prime d’une epouvante.

The phraseological units “sleep hard, sleep a lot” are used in French as “dormir comme des marmotte” or “dormir comme un loir”. In French, marmotte means squirrel in Uzbek. We all know in science that squirrels sleep a lot. This phrase is used in Uzbek as "sleep like a bear" or "sleep soundly". Comment Sylvie! No matter how many moins you have, you will be able to sleep like a marmot.

He doesn't go anywhere after work, he doesn't go far, and when he's free, he sleeps like a bear. Animals used in both languages sleep a lot. For example, the squirrel sleeps 200-210 days a year, and the bear is one of the most sleepy animals. These animals do not feel any movement or noise while sleeping. That's why bears and marmots have been compared to "sleep soundly" and "sleep soundly."

In the course of our research, we have seen that concepts such as geographical location, human habitat, and culture play a key role in the emergence of any natural phraseological units.

According to linguist Cherdantseva, “local conditions and environment play an important role in the development and formation of natural phraseological units. "The word 'donkey' is used less in Italian than in Russian," he said. Indeed, the environment also plays an important role in the formation of such phraseological units. For example, in Persian, one of the highest frequency components is the word "water", which means that water is the most important source of life for the dry and hot countries of the East [6].

V.G., who has done a lot of work in the field of phraseology. In his book *Phraseology, Imagination, and Culture*, Gak discusses areas of significant importance in the lives of people of all ages, as well as some similar areas and “non-historical” domestic animals, natural phenomena, and humans. all the phraseological units that represent a part of the body are natural phraseological units. [3].

The second group is conditional phraseological units, which are also called conventional in linguistics. The word conventional is derived from the Latin word meaning conditional. This group reflects the national and cultural identity of the language, the peculiarities of the historical development of the linguistic group, the processes associated with family conditions, religious beliefs, the peculiarities of representation. Such phraseological units are common in French. For example, if we translate the phrase “imposer les mains sur qqn” literally, it means “to put one's hand”, and the phrase is used as “mubarak”, which means a person who works in a church in Christianity. while the priest

meant the first touch of water at the baptism, in the French it meant that if the king's hand was placed on the head of a sick person, that person would be happy and healed.

The phrase “mettre deux pieds dans un soulier” means “to put both feet into one shoe,” while the phrase means “firmness”. In Uzbek, this phraseology is expressed as follows. Putting both feet on the same shoe, that is, demanding to do what he says, means to insist on that demand. "Either find a building or give us an answer," they said, putting both feet on one shoe.

The phraseological unit “Avoir bon nez” literally means “to have a good nose” and literally means “to know any smell immediately”. In Uzbek, the phrase is used to mean "to smell", "to smell". For example, the smoke disappeared from the house, but the bitter smell immediately hit his nose. Feeling we have 'Run out of gas' emotionally. Those who left during the dam were also around us, carrying odors. [10]

“Mettre la puce a l’oreille” translates as “to put a flea in your ear” and is literally used to mean “to arouse suspicion”. The term is widely used among the French, and has changed its meaning over the centuries. In the thirteenth century, for example, the phrase was used to refer to nobles and the rich who were not afraid of anything for profit, and was later used to mean "arousing feelings of love," that is, expressing love in the ear. . The French writer Jean Fontaine also used the phrase a lot in his fairy tales. For example, in the phrase “Fille qui pense à son amant absent Toute la nuit, dit-on, à la puce à l’oreille” [11], it is clear that Jean Fonten did not use this phrase in a questionable way, but in love. used as a denominator.

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RESULTS

According to linguist T.Z. Cherdansea, "the tendency to create all new combinations from existing words is always characteristic of language owners and is manifested in the early stages of language development." In other words, the history of a language community and the development of communication in that community are inextricably linked and interact with the existence, change, and development of society. However, lexical innovations are more intense and frequent than phraseological innovations in language. As F. Nisshe put it, "there is no way to predict anything that will go down in history" [6]. The process of interaction between historical memory and linguistic memory is reflected in the formation, development, emergence of completely new phraseological expressions, as a combination of internal and extralinguistic factors leads to the emergence of one or more phraseological units in the national language. "The emergence of phraseological units in any language is related to grammatical structure and extralinguistic objects."

"Historical memory" is as selective as memory in general, and there are many phraseological units that express this concept. As a result of our research, we found that the 2007 edition of the Petit Robert Dictionary contained about 500 new words, noted about 700 new values of previously known units, and cited about 400 new phrases. 'tgan. For example, avoir la banane, etre coiffe avec un petard others. It is clear that over time, as society changes and develops, several new expressions appear in the language.

A. Ray and S. Chantro published their dictionaries in 2009, Dictionnaire des expressions et locutions. In this dictionary, the authors add more than 500 new words. For example, new phrases such as "encephalogramme plat" and "donner de l'eczema" have emerged. However, even though the time between one dictionary and another was two years, about 500 new words were developed by the speakers.

There are many opinions in scientific and theoretical works on phraseology that the main sources of the development and emergence of phraseological units are oral and written speech.

According to Palevskaya, "the first material for the formation of phraseological units is a free combination of words, which are living conditions, social events, relationships, various reactions, gestures, and the second is educational materials, ie literary texts. , journalism, orders, various scientific documents "[7]. Several scholars have expressed their views on the emergence and development of phraseological units in linguistics. For example, S. Georgieva states that "professional speech is unanimously recognized as one of the most active resources for replenishing the phraseological fund of different languages" [5]. K. P. Sidorenko writes about the formation of new phraseological units on the basis of terminological expressions, and in his opinion, "the regular use of terminological expressions allows the formation and development of phraseological units," he said in his research. V.P. Solovyov argues that "the process based on the revision of terminological expressions is the emergence of new phraseological units, a constant source of complementation of phraseology" [8].

We believe that as society develops, new words appear in people's oral and written speech, which contributes to the enrichment of the phraseological fund. In addition, dialects have an impact on the formation of new phraseological units. Here are a few examples: A good horse comes from Jizzakh, and a good horse comes from afar. Jizzakh and long words are called Jizzak, far away, in accordance with the rhyme and dialect. History has shown that Jizzakh has long been famous for its thoroughbred horses. "It is impossible to know the rich of Khanqali, the poor of Khivali; Go to Gurlan if you need Kayvo; "Manzirat khanqa" was

developed under the influence of dialects. Examples show that dialects also play an important role in the formation of phraseological units. It is known from this phrase, which is used in the word Kayvoni, that the word is based on Persian-Tajik dialects. Because in other places the word kayvani is used as a tablecloth. There are many phraseological units based on this dialect, which are present in the speech of linguists in each region. For example, the residents of Bukhara region also use the phrase "Suprasi has no wife, the name of the puppy is Marjon" in their oral speech, which means that the word "puppy" is more specific to Bukhara dialect and means "never eat". He has a dog even if he doesn't have anything. " The phrase "You didn't eat Damach's melon - you weren't born" is still widely used by people living around Tashkent region. Damachi is a village in the present-day Zangi ota district near Tashkent, famous for its sweet melons. The phrase "a sparrow that eats the grain of Tashkent returns from Makkah" is also often used in oral speech.

Extralinguistic factors play an important role in the formation of new phraseological expressions. Such factors include various beliefs, superstitions, taboos; the appearance of a person, his main activities, experiences, relationships with others; we can cite symbols related to various animals, war and hunting, games, church and religious beliefs, literature, political and social life, the history of the country, and many other factors.

There are phrases in French that belong to and are used by every professional. For example, in the speech of French journalists, the phraseological unit "combien de divisions" is often used. The phrase translates as "how many divisions there are", and literally means "material weakness of spiritual power", "weakness". The phrase was coined because of certain political and historical events, such as a speech by French Foreign Minister Pierre Laval on May 2, 1935, which was part of Stalin's speech. Pierre Laval appealed to Stalin to be flexible with the Vatican so as not to cause a quarrel with the powerful Pope, and Stalin asked curiously: Pope? How many units does it have? [1].

DISCUSSION

In addition to French, Uzbek also has such phrases. For example, don't play with Arbob, Arbob hits every chapter. In the Bukhara khanate, the head of the mahalla, the head of the village, the head of the village, the head of the mirabboshi, the owner of a large body of water and land were called "Arbob". It is clear from this phrase that Arbob was one of the great rich men, who used very harsh words and words, brutally punished those who opposed him, and through this influence this phraseological unit appeared in the speech of the speakers and is still used today. has been used until.

The one who sows barley gets barley, the one who sows wheat gets wheat, what Abdullah Khan, or Madalikhan, gets. This phraseological unit refers to the oppression of the people by the khan of Bukhara Abdullah. It is known from history that Abdullah was a very tyrannical ruler and collected a large amount of taxes from the population. Phraseological units associated with the names of individuals in history have expressed the negative attitude of the people towards rulers known for their tyranny in the past.

CONCLUSION

This means that the words "historical memory", which are found in the phraseological units that reflect and express historical memory, are not used only in "pure form". They are important in the expression of national-cultural characteristics, processes such as imagery, semantics, history, neologism. In particular, the phraseological expressions that characterize each "historical memory" change and renew with the passage of time. Under the influence of such processes, the phraseological fund is enriched.

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