

QUANTITATIVE PHRASEOLOGICAL UNITS OF THE FRENCH LANGUAGE¹Yuldashev Nizomjon Aktamovich, ²Khayrullaeva AzizaTeacher of Samarkand state institute of foreign languages¹, Student of Samarkand state institute of foreign languages²yuldashev.nizom89@gmail.com**ABSTRACT**

This article discusses in detail the quantitative phraseologies that are part of the world of phraseological units of the French language and the peculiarities of their expression. However, a number of theoretical concepts about the phraseology department are also covered.

Keywords: *Phraseology, national signs, universal and ethno-cultural values, linguistic cultures, linguocultural specificity.*

INTRODUCTION

Phraseology is an integral part of the language picture of the world of any linguistic cultures. According to the degree of development of phraseology, one can correctly judge not only about the linguistic potential of individuals, but also about the development of society, of which these individuals are a part. At the same time, phraseological the language system is the most important component of figurative vision people, which reflects both deeply national and universal signs of human existence.

In the course of their life, as well as everyday communication people always experience a certain need for bright, emotional figurative expressions that enrich language and communication, often the most accurate and unique exponents of this or that content, intentions, relationships that are not always able to express "ordinary" words. Thus, variable combinations of words undergo a process phraseologization and due to the rethinking of the meaning and multiple repetitions become characteristic of a phraseological unit sustainability. Phraseological units in various languages are studied many linguists for over two centuries. But only in the last time, namely, since the end of the twentieth century, stable expressions become the object of intense study. It can be said that from this time in both domestic and foreign linguistics begins phraseological boom. On the way of its development, phraseology is considered from various positions in relation to the requirements of successive research paradigms that define the main directions activities in a given area of linguistics at a particular stage of development language.

Initially, phraseology belongs to one of the sections of lexicology and are not singled out as an independent linguistic discipline. Other words, the expediency of separating phraseology into a separate area linguistic research is not always and not everyone seems obvious. This mainly concerns Western European and Western linguistics. Gradually, the situation is changing and more and more scientists in our country and abroad comes to the conclusion that phraseology is recognized as an independent language knowledge section.

Phraseology as part of the language picture of the world and one of the tools for representing national signs of communication and discourse has been studied quite deeply. At the same time, despite the large number of works by researchers in the field of phraseology, interest in the latter has not faded to this day. The study of phraseology allows you to better understand the history and character of the people. Phraseology to some extent reflects historical events, expresses the attitude of the nation to these events, to universal and ethno-cultural values, human virtues and shortcomings. Highlighting the national-cultural component of a phraseological unit, the marker of which is a toponym, makes it possible to study phraseological units from the point of view of detection in their semantics of information about national culture, discourse and communication. In our study, an attempt

is made to identify common and idioethnic features of the functioning of toponymic phraseological units in the concept sphere of Russian and French linguistic cultures. Identification of idioethnic features through linguistic means is an urgent task not only for culturologists, philosophers, psychologists, sociologists, but also for linguists. In the process of development of culture and society, different peoples have formed their own characteristics of perception and use of numerals. The number is one of the basic concepts that reflects the same cognitive process for all people. Since ancient times, numbers have been closely connected with the daily life of people. Even now they are increasingly in the spotlight. Different connotations of certain numerals reflect the wisdom and art of peoples, therefore numerals are an important component in the picture of the world, since each language has a certain number of idioms with names of numbers. At the same time, nationally specific symbolic meanings of the number are observed, which are manifested with particular brightness in phraseological units. Phraseology, being a microsystem, is included in the general system of the language and is rightfully considered the most valuable heritage of linguistics, where the worldview and national culture of society are reflected. It accumulates a collective experience passed down from generation to generation, which allows us to explore the distant past of not only the language, but also the historical culture of its speakers, gives grounds to put forward hypotheses about the cultural and national reflection of the subject. A.V. Kunin defines phraseology as a treasury of language, since folk history, culture and way of life of the nation is reflected in PU. Numerals in languages of different structures are abstract indicators of the number of objects of the same type expressed in numbers, the so-called peculiar defining words. The numeral as a special verbal sign is the most important unit of communication, which plays an extremely important role in the life of society. When phraseologizing, the numeral, as a component, undergoes qualitative changes, acquiring new features that are unusual for him, namely, the expression is not actually a numerical, but an improper, non-numerical value, cognitively conditioned, that is, a person's experience and his knowledge determine the use of certain numerals in specific idioms expressing certain meanings. The specificity of phraseological units is one of the most urgent problems of modern research. In the works of V.N. Teliya clearly reads the idea that "the cultural and national specificity of idioms is seen in the fact that their semantics can be interpreted in terms of a culture that is recognized as national in essence." National culture in phraseology can also be seen because the meanings of phraseological units are interpreted from the position of value attitudes, inherent in the mentality of a particular people. Some phraseological units also refer to the phenomena of the past and present of our country, which have no direct analogues in foreign national cultures. Wed: fr. *encore un que les Anglais n'auront pas* (The Lord nourished, no one saw, and whoever saw did not offend); Russian to see two arshins into the ground, the seventh water on jelly, etc. This article examines the national cultural peculiarity and historical roots of quantitative phraseological units with the numeral "four". The sacredness of the number "four" in French is confirmed by the frequency of occurrence of this seme in phraseological units. In this study, we analyze the following phraseological units: *arriver en trois (or quatre) bateaux, ne pas (y) aller par quatre chemins, faire le diable a quatre, etre tire a quatre epingles, les q ^ tre mendicants*, without which it is difficult to imagine, for example, English, French or Russian culture. At the same time, nationally specific symbolic meanings of the number are observed, which are manifested with particular brightness in phraseological units. Phraseology remains a means of acting thought, in which the idea of the world is realized. Phraseological units, reflecting in their semantics a long process of development of the culture of the people, fix and transmit from generation to generation cultural attitudes and stereotypes, standards and archetypes. That is why all phraseological units have linguocultural specificity. The cultural component is inherent in any element of the language, but the phraseological part of the language deserves special attention.

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