

## REFLECTION OF FRENCH CULTURE IN PHRASEOLOGICAL UNITS

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**Abstract:** *It is known that through phraseological units we get some information about the customs and traditions of a nation or nation. We can see this situation in phraseological units of almost all languages. The purpose of this article is to reveal the reflection of culture through phraseological units in the French language.*

**Key words:** *proverbs, phraseological expressions, culture, hospitality, nation, French, alternative*

### **Introduction**

Phraseological units and the proverbs and sayings they contain are an integral part of the language. With their help, we make our speech more expressive, meaningful and beautiful. Proverbs and sayings of each people are created based on the history, culture, everyday life, life experience, etc. And they can be expressed through various national and cultural words, expressions. For example, currency, historical dates, holiday names, rules, names of drinks and dishes, etc. Many scientists have conducted scientific research on the linguocultural characteristics of phraseological units. In the process of scientific research, scientists analyzed the linguocultural aspects of phraseological units in different languages. Doctor of Philology, Professor A.A. Nasirov in his doctoral dissertation analyzed and explained proverbial phraseologisms in French, Uzbek and Russian. [2] In the following article, we will analyze phraseological units in French. Of course, in comparison with the Uzbek language. In the development of national customs and unique traditions, the unique way of life and cultural beliefs and consciousness of each nation depend on what they have witnessed throughout history.

### **Main part**

We all know that in our time, even when we hear the name of food or products used in our daily lives, we have an idea of a certain nation. For example, when we hear the name of the Eiffel Tower, famous perfumes or croissants, the French state appears in our eyes. Or when we hear the words "table", "chaikhona", "duppi", the Uzbek people and the national customs of our people immediately come to mind.

“Every language has similar national expressions, both universal and specific to a language. There are expressions in the world that express the uniqueness of many nations. For example, when the French are referred to as “master Frenchman,” when the Germans are mentioned, “German calculation” is recalled, and when the Russians are mentioned, “truthfulness” or high intelligence, restlessness are emphasized as more characteristic of the Japanese.” [1]

Phraseological units in a language are a mirror that reflects the culture of a people. Because phraseological units do not appear by themselves. They arise from the life and lifestyle of that people, therefore, when we hear them, the life and lifestyle of that people are embodied before our eyes. For example, if we analyze the Uzbek proverb “A guest comes from the door, food comes from the hole”, we can learn how hospitable the Uzbek people are in this proverb. The Uzbek people take the guest to the house to see if there is food to put in front of the guest or not, and write down what they have in the house on the tablecloth.

“Le charbonnier est le maître chez soi” Everyone is the master in their own home, the origin of this proverb is taken from the life of the French king Francis I. One day, the king got lost while hunting and then entered the house of the coal miner. The coal miner himself was not at home, the coal miner’s wife met the king and let him into her house. Then the king sat in the place of the coal miner. The coal miner, returning from work, greets the king and asks him to vacate his place, and “everyone says that he is the master in his own house,” the king says yes. After that, this proverb became widely used among the people.

“L’appetit vient en mangeant” Appetite comes while eating, this phraseological expression can be used both in its literal and figurative sense. In 1589,

Annot, the tutor of Henry III, who became king, although he had a great fortune, asked the king for even more wealth. And to hide his greed, he uses this expression. This expression also becomes popular among the people after that.

As can be seen from the above examples, each phraseological unit, proverb, arises from life experience and becomes popular in the vernacular. Alternatives to the above proverbs or phraseological expressions may not exist in other nations.

“L'hôte et le poisson en trois jours (sont) poison” The guest and the fish are poison after 3 days. These phraseologisms appeared in the 13th century and are about hospitality. In Uzbek, the following alternative to this expression can be given, “Mehmoning ham izzata 3 kun”. Of course, this does not mean that the Uzbek people are not hospitable, but this expression is used among the people. Through these two alternative phraseological expressions above, we are demonstrating the national-cultural characteristics of hospitality in the French and Uzbek peoples.

### **Conclusion**

In conclusion, it is worth saying that among the phraseological units of all nations, there are those that are found in other nations and those that are not. Phraseological units that are found in other nations, for example, if a proverb has both Uzbek, French and English versions, are called universal phraseological units, if it is found only in one nation, for example, only in French, and no alternative version can be found, then it is considered the national heritage of only one nation. Whether these expressions are universal or belong to only one nation, we must preserve and pass them on to future generations.

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