

## Extralinguistic Analysis of Phraseologisms.

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**Annotation.** *In this article, the phraseology of the Uzbek and French peoples, the views of linguists have been studied and, to one degree or another, analyzed and compared. The phrases used to enrich the language used in the speech process were translated into Uzbek and commented on.*

### Keywords:

1. *Qui langue a, à Rome and- The seeker finds Mecca.*

2. *Kohi Qaf - an imaginary place that cannot be reached at all. A legendary mountain that surrounds the earth.*

*La montagne du Calvaire – Mount Calvary is a hill representing the symbolic suffering and execution of Jesus.*

3. *Faire le Jacques - to act foolishly, to make a fool of oneself.*

4. *Grass does not grow where Mahmud has stepped - the phraseology that appeared in the Uzbek language in the 10th-11th centuries expresses the suffering of the people as a result of the military actions of Mahmud Ghaznavi and the hatred of the country towards him.*

5. *When you say Ali, it means Vali.*

*Ali takes the blame, Vali takes the beating. There are also phraseologisms associated with the names Ali, Vali, Eshmat, Toshmat.*

It is important to study the national-cultural specificity of French and Uzbek phraseology by comparing it with their symbols. Because human feelings and emotions, similar situations in life help people of different nationalities to understand each other closely.

Phraseologisms actively participate in the formation of extralinguistic factors, it is a language unit with a complex lexical-grammatical and special semantic structure. For example, in French 1. *Qui langue a, à Rome*, and the alternative in Uzbek is *So'ragan Makkah*. 2. When talking about an imaginary place that cannot be reached at all, in all languages it is possible to cite the mythoponym of Mount Calvary (the mythical mountain that surrounds the whole earth), in French, *La montagne du Calvaire - Mount Calvaire* is a hill that represents the symbolic suffering and execution of Jesus. ; In Uzbek, if you say a word, you say a lot of work.

The nationality of phraseology is manifested in the material and cultural conditions of the socio-economic life of the people. The system of images in FB is related to the formation of a nation's worldview, its material, social or spiritual culture, therefore, they provide information about the national-cultural experience, traditions, and customs of that nation. It is anthroponyms and toponyms that act as a national-cultural component in phraseology as a linguistic and cultural dominant, showing the characteristic features of the linguistic unity of a particular nation. For example: *faire le Jacques - to act foolishly, to make a fool of oneself*;

In the Uzbek language, which appeared in the 10th-11th centuries, where Mahmud's steps were taken, the people's suffering as a result of Mahmud Ghaznavi's military actions and the country's hatred towards him were expressed. Also, in Uzbek language, there are phraseologisms related to traditional names Ali, Vali, Eshmat, Toshmat. For example: if you say Ali, it means Vali, Ali takes the blame, Vali takes the beating.

Thus, phraseologisms and the need to study them are important in comparing the national characteristics of phraseologisms. Because the cultural traces of nations and peoples lie in phraseology, they provide information about their ways of living, mutual cultural and economic relations. Different national-cultural specificity of the environment is clearly manifested in phraseology more than other factors. This is

explained by the partial or complete re-semantic changes of the separate structure and components of FBs. Such semantic structure of phraseologisms is based more on extralinguistic factors. Because people's way of life is more vividly expressed in FBs than a separate semantic word.

Of course, phraseologisms cannot be applied to all languages, except for some FBs in different languages. It is very important to solve the general theoretical issues of phraseology, as well as the comparative analysis of two or more languages.

So, the extralinguistic analysis of phraseologisms can be explained as follows:

1. The images expressed by semantically structured phraseology are close to each other.
2. International phraseology has a different structure.
3. Phraseologisms consist of realities that convey information about the national culture of the nation.
4. Phraseologisms have a specific semantic structure.
5. It is difficult to understand phraseologisms with anthroponymic and toponymic components without etymological comments.
6. The translation of phraseological units into other languages is given using an appellative (similar) noun or an alternative component.

The Uzbek and French languages have a complex and diverse system of word formation tools. For each part of speech, certain methods of word formation unique to it are used. New lexical units are created using all levels of language - phonetic, morphemic, lexical-semantic and syntactic means. Sometimes several different methods are used at the same time.

There are three main types of word formation: phonetic, morphological and semantic. In phonetic word formation, new words are created by onomatopoeia (for example: coucou). Phonetic word formation also serves to create words that express different emotional states. (eg: chut, pst, etc.).

Phonetic word formation is still poorly understood. According to some scientists, they create various noises and natural sounds, for example, the screams of animals, etc., albeit conditionally.

Onomatopoeic words can be primitive, for example: crac- "trach" or derivatives (for example: craquer, craquement). Most of the verbs are derived from the cry of animals: beler "to roar", caqueter "to rattle" in the figurative sense "to rattle", coasser "to roar", ko "chma" in the sense of simile, "vaisamak" and others.

In the same way, in the Uzbek language, we can see the use of words in their own and figurative sense during the formation of phonetic words and compare it with figurative words or phrases in French. let's see: in expressions, artistic tools such as metaphor, animation, simile occupy the main place. For example: if the phrase "his eye is filled with juice" is used in a figurative sense, "the trip ran away" is animation, "fell into water" bun is like bread" is used in a metaphorical sense. It should also be mentioned that the specific meanings of expressions are clearly visible only in speech. For example, if the word "dumbul" is used without context, it can mean unripe fruit that has just tasted good. "Even though Khoji Yusufbek decided not to reveal the past events, that is, Otabek's secrets, because he knew the behavior of his chubby wife well, he found it necessary to inform about the arrival of his bride and godmother from Margilan." the word has a completely different meaning, i.e. simple nature, does not have a grudge in his heart, does not know the meanings of introversion, repulsion, and shame.

In some phrases, puns play a big role, "take measures, but the poor man". The word "" is used in two meanings, "poor" is used in the sense of helpless or poor. In the above phrase, it is mainly used in the sense of poor.

We can see different similes related to this noun in both languages.

To hum, to hum, to make a humming noise, to make such a sound in the imagination, to mutter unpleasantly.

Bukri's situation was so terrible that the commotion suddenly subsided, and the crowd, which was buzzing like bees, became silent as if pouring water (O. Yakubov. Kokhna Dunya). Yul-yulakay began to rob Khairiniso's head buzzing like a bee of dreams (Mirmuhsin. Photo). The director said "Die without whining like a bee" (N. Aminov. Educational hour). Due to the high level of activity, there is no trace of the

heat in the salon anymore, people are freed from fanning themselves and are buzzing with each other like bees trapped in a pumpkin. (T.Polat. Ichkuyov).

Let's pay attention to the explanation of the words and similes used in the Uzbek language through phonetic change:

1. To make a buzzing sound, make a commotion, make a noise.

The audience, which was buzzing like a hive of bees, suddenly became silent as if water had been put on it. (O. Yakubov. Holy). The board was buzzing like a bee's nest from the morning (A. Mukhtar. The era is in my destiny).

2. To feel a sound like humming in the imagination. Human head, in relation to the brain.

His head was buzzing like a bee's nest (A. Abdullayev. Pain). His mind was buzzing like a hive of bees, and his mind was scattered like a cucumber

(A. Abdullayev. Pain). People were seen galloping on horses in the clearing, and the camp was buzzing like a hive of bees. (O. Yakubov. Ulugbek treasure).

3. To move irregularly and tightly in the form of a ball, gang, make a noise, play.

Ne'matjon Soliyevich did not know what to do, and while he was in a daze, the compact building of the customs office buzzed like a bee's nest. (A. Abdullayev. Dard). The whole city boils like a bee's nest (Sh. Boshbekov. The flange of the sky).

Bee translates to Guêpe (nf) in French. In the Uzbek language, similes are taken from a phonetic point of view, but in the French language, we can see a different situation. For example: Une taille de guêpe-hipcha bel morcha miyon. In this example, appearance is important. Writers often use this phrase to describe the figure of women in their works. So, comparing similes in both languages, we can see different changes in word formation.

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