

How to Cite:

Akhmedovna, I. J., & Sodikovna, G. K. (2021). Problems of linguo-cultural analysis of phraseological units in the French and Uzbek languages. *Linguistics and Culture Review*, 5(S2), 1291-1307. <https://doi.org/10.21744/lingcure.v5nS2.1798>

Problems of Linguo-Cultural Analysis of Phraseological Units in the French and Uzbek Languages

Iroda Juraeva Akhmedovna

National University of Uzbekistan, Tashkent, Uzbekistan

Gulsara Kurbonova Sodikovna

National University of Uzbekistan, Tashkent, Uzbekistan

Abstract---This article is devoted to the study of linguistic and cultural problems of toponymic component phraseologies in French and Uzbek languages. The article pays special attention to the emergence of toponymic component phraseologies on the basis of extra linguistic factors. It examines the national and cultural features of phraseology, their role in enhancing the methodological color of the work of art and the theoretical aspects of the translation of these units, as well as the views of linguists on the linguistic and cultural nature of phraseology. Factors of emergence of toponymic component phraseology in the article 1) phraseology based on socio-historical factors; 2) phraseology, the origin of which is associated with folk art; 3) phraseology related to everyday life, customs and traditions of people; 4) analyzed on the basis of mastered phraseology. Also, a quantitative analysis of the sources of origin of phraseological units with a component of national-cultural toponyms in French and Uzbek languages was conducted. The studied toponymic component phraseologies were studied in their own layer and foreign layer, and their quantitative analysis was carried out. In French and Uzbek, the meaningful objects of phraseological units with a toponymic component are studied separately by linguocultural description.

Keywords---cultural environment, national features, phraseological units, toponymic components, traditional names.

Introduction

In world linguistics, as language is studied in an integral relationship with man and his thinking, worldview, there is a need to study phraseology within the

Linguistics and Culture Review © 2021.

Corresponding author: Akhmedovna, I. J.; Email: irodajuraeva@gmail.com

Manuscript submitted: 27 July 2021, Manuscript revised: 18 Oct 2021, Accepted for publication: 09 Nov 2021

anthropocentric paradigm. Comparative study of the theoretical aspects of semantic-stylistic and linguistic-cultural features of phraseological units with onomastic components on the basis of phraseological material in the language on the basis of French and Uzbek materials representing socio-culturally different Western and Eastern cultures determines the relevance of the topic. Phraseological units with a toponym component play a special role in the study of the language and culture of a particular country. They combine extralinguistic factors such as social, economic, historical, geographical, spiritual. Within such phraseological units we can find examples of all structural-semantic classification of phraseology. For example, in idioms: (*barque à Caron*), figurative phraseologies (*L'abeille de la France*), pairs of compounds (*tomber de Charybde en Scylla*), comparative phraseological units (*Belle Europe; La perfide Albion*), textual phraseologies (*Aller à Versailles*), proverbial phraseologisms (PF): (*menez un âne à la Mecque vous n'en ramènerez jamais qu'un âne*); stable, exclamatory and modal expressions (*C'est Byzance!*) and so on ([Oliinyk, 2021](#); [Talosa et al., 2021](#)).

Literature review

According to A.G. Nazaryan, most of the phraseology has a national basis and is the product of centuries-old intellectual and spiritual activity of the people. Three main cases can be observed in the study of the process of formation of French phraseological units:

- Phraseological unity occurs as a product of thought or under the influence of emotional information;
- As a result of derivation the initial material form of phraseology is formed;
- An extralinguistic situation occurs in the formation of phraseological unity ([Nazaryan, 1981](#)). Phraseologisms are influenced by the above factors in the process of emergence, but their effect on this process may vary depending on the derivation basis. In the first stage of the emergence of phraseologies, words, phrases, and sentences are formed.

The cultural background of non-linguistic situations also contributes to the emergence of phraseology ([Bologne, 2007](#)). Such a cultural background is one of the ways to reflect the cultural information of the people. Toponymic component phraseologies cannot be translated into another language, because these units contain the names and features of geographical places, events and phenomena that belong to this people. That is why such units have a national character. D.G. Maltseva points out that in some cases the meaning of phraseologies with national-cultural semantics can be found only in the alternative, *kalkalar* and description ([Maltseva, 1991](#)).

Questions about the origin of phraseology have long been of interest to linguists. A.G. Nazaryan's etymological research based on the history of French phraseology began the theoretical study of phraseological etymology in world linguistics ([Nazaryan, 1981](#)). As Raima Shirinova noted, when translating phraseological phrases in the translation of works of art, it is necessary to give first of all its available alternative, and then by analogy. In the absence of an alternative and analog of phraseological phrases, the use of annotated

translation in it is the main factor that ensures the adequacy of translation (Shirinova et al., 2020).

Origin of phraseological units with component of national-cultural toponyms in French and Uzbek languages

In most of the phraseological units in French, as in other languages, nationalism is reflected. Their origins date back to different periods. French phraseology is derived from the material, cultural, socio-economic strata of the people's life, in which the history, daily life and culture of the nation, the way of life are figuratively reflected. These phraseological units are a synthesis of the spiritual values of the French people, revealing its customs, traditions and national character, and reflecting its past in bright colors. The toponyms collected in the study were studied in four groups according to the origin of component phraseology:

- Phraseology based on socio-historical factors.
- Phraseology, the origin of which is associated with folk art.
- Phraseology related to everyday life, customs and traditions of people.
- Mastered phraseology.

The first group of toponymic component phraseologies based on socio-historical factors is related to historical events and facts from the distant past. For example, *aller à Canossa* (literally: to go to Canossa) - to admit guilt, to be humiliated. German emperor Henry IV was humiliated in 1077 in Canossa by Pope George VII. (Que reine morte vint Can Canossa mendier le royaume pour son bâtard et tout serait en ordre (Gak, 2005)). This toponym used in the work of E. Bazen is replaced by the verb '*aller*' in the component phraseological unit with the verb '*venir*' - 'All would be well when the late queen came to Canossa and begged her illegitimate son for the kingdom'. In the context, the meaning is not 'to go to Kanossa', but to come and accomplish the goal you have set for yourself (Korry & Suartini, 2019; Pemayun et al., 2019).

Forêt de Bondy - is a place for thieves, a place for pirates. Bondi is an old village near Paris, a former suburban village or township. Not far from this village is a famous ancient forest in French history, and it has been the scene of several unexpectedly devious events. In 675, King Hilderick II of France was killed in this forest; Orbi de Mondide, an official in the palace of Charles VI, was killed by assassins who organized a forest fire in the 15th century. Based on this phrase, another phrase was made: *être volé comme dans une forêt de Bondy* - (literally: plunder in the forest of Bondi) to be plundered; *La société est une vraie forêt de Bondy* - The society is one of the hallmarks of Bondy (Gak, 2005). In this example, it is pointed out that the famous French Bondi forest has historically been a haven for thieves (Alsharif, 2020; Suryasa, 2019).

The Uzbek language has a lot of phraseology related to historical facts. They reveal all the intricacies of the past. The relationship between the rich and the poor is described, describing the relationship that occurs as a result of the difficult social situation of the people, poverty, destitution. For example, *Halimxona* - there, '*zikrxona*' - here. The second group of toponymic component

phraseologies related to folk art is related to the names of characters in folklore and art. Phraseological idioms related to folklore characters: legends, stories, parables, songs, counting (counting lion spoken in children's play), children's games, puns, etc. For example, 'au diable Vauvert' – (to send) on the edge of the world, far away; in the far corner of the world, at the bottom of a bush, far, far away (Subbotina, 2013; Zerkina & Kostina, 2015).

In the Middle Ages, according to superstitious myths, evil forces settled in the castle of Vover, not far from Paris. According to other speculations, in the 13th century, monks who owned property around the castle tried to take possession of this place as well. To this end, they staged a procession of spirits in the palace and tried to convince the godly king Louis IX that the palace should be handed over to them. This phraseological unit serves to increase the methodological color in the works of art. In particular, it is like a "C'est comme ça qu'on va parfois chercher une femme et l'amour au diable Vauvert, quand vous avez votre bonheur à côté de vous (Gak, 2005). The phrase au diable Vauvert, used in Triole's Meeting of Strangers, has a deep philosophical meaning to the context. If the reader does not know the history associated with the Vover Tower, he will not understand the stylistic possibility of this sentence (Andersson, 1999; John et al., 1994). The origin of toponyms in the phraseological unit of the Uzbek language is divided into two types according to how intelligible and abstract it is for modern people:

- Toponym components with clear meaning.
- Meaning abstract toponym components.

The meaning of the toponym component of the second type is revealed through etymological observations. The following toponymic component phraseological units, which are often used in the works of writers, belong to the first type and have been actively used (since ancient times) in the historical stages of socio-economic, cultural life of the people. The meaning of the existing toponym in the phraseological unit of this history is connected *with its location and important economic and cultural character. For example, in Uzbek. In Turkestan, a sheep costs one soum, and then eleven soums. It is said that in Badakhshan it is a ruby mine and in Yemen it is an agate deposit both of them remained in ruby and agate patterns and colors until they suffered (Sodiqova, 1993). "In these sentences of Gulkhani, the words Badakhshan and Yemen are used as the word Turkestan.*

Below we can find toponymic phraseological units related to the history and work of the Uzbek people in dictionaries and in the works of Uzbek writers. For example, in Sh. Rakhmatullaev's "Explanatory phraseological dictionary of the Uzbek language" *to show his mother from Uchkurgan: to threaten, to intimidate. Option: to see his mother from Uchkurgan, to show his aunt from Uchkurgan, to show his mother, I will show (Sh. 1978). His fame went to Dagestan. Option: Very famous. Synonym: name came out - to make a name, dongi came out - to make a name Sh (1978), are given phraseological units with toponymic components such as. The toponymic phraseology of "showing his mother from Uchkurgan" is embedded in the text of G. Gulom's story "Shum bola":*

- What village are you from?
- *From Uchkurgan*, - I said stiffly.
- Tell me, my child, when I did not meet you, you would see your mother in Uchkurgan. Have you ever been to a teacher? In his work "Our Uncle", Erkin Azam used the form of "*His fame went to Dagestan*" as a variant of the phrase to go to the world. The phraseological unit expresses the feelings of the protagonist:
- "It's a low breed. All right." But when the so-and-so's fame says that the shed that went to Dangistan has burned down, he asks whose nephew he is! I said how can I bear this stigma, nephew! (Azam, 1999).

Phraseological units with a toponymic component are associated with the characters or quotations of the work of art. For example, *paysan du Danube* is (literally: a Danube farmer) a rude, rude, uneducated, thoughtless person. This compound is derived from the parable of Lafontaine; 'Jardin de la France' (biblical style) French Garden, about the historic province of Toure on the Loire River. Taken from Rable's Pantagruel. His protagonist Panurg called Turen so; "*Ventre de Paris*" - (É. Zola, *Le ventre de Paris*.) - "The interior of Paris" is a place where the power and passions of bourgeois society boil (1840-1902). Taken from E. Zolia's novel. Rugon-Makarlar's "*Inside Paris*" (literally: the belly of Paris) refers to the central market of Paris; 'faire du bruit à Landerneau' (humor) - the rise of noise from something insignificant; to tell a joke about something new that isn't so important, but that makes people very interested. Also 'on en parlera à Landerneau'. The phrase is taken from the one-act comedy *The Heirs* by French writer Alexandre Duvall. This phrase is expressed in the language of one of the characters of the work, the servant Allen. When his relatives, who had heard the news of the naval officer's death, gathered to divide his property, he suddenly appeared, and Allen exclaimed:

'Oh! Le bon toir! Je ne dirai rien, mais cela fera du bruit dans Landerneau'. 'That's a joke!, I'm not going to tell anyone anything, but it's going to be a rumor in Landerno.' The popularity of this phrase is due to two paronyms - the name of the city and the phrase repeated in the recitation of the poem "Landerira". 'Mais enfin il ne faut tout de même pas nous le faire à l'oseille, il est bien certain que les charmantes opinions de monsieur mon neveu peuvent faire assez de bruit dans Landerneau. Proust, *A la recherche du temps perdu*, t. II. p. 239 (French-Russian Dictionary of Modern Slang and Profanity)' Landerno is a small town in Brittany at the confluence of the Elore River in the department of Finister. Phraseological units with a toponymic component in the name of works of art or their characters in the Uzbek language reflect the way of life of the people. For example, 'Ёнида бир пули йўқ, Ғирвонга ҳоким' he has no money but he is the governor of Girvan. The name of the village near Girvan-Namangan. Abdulla Qodiri writes in "Girvonlik Mallavoy aka": "The word sounds a little more interesting for everyone. This interest is due to the simplicity of the Girvanians, and the fact that the actions of most of them, not some of them, are inviolable among Uzbeks" (Sh & Sh, 2018).

Phraseological units with a toponymic component created on behalf of literature in the Uzbek language, especially fiction, are less than anthroponyms. Because toponyms have an ancient history. There is no doubt that each new period

brings new names to the world, but it takes some time for phraseological units, which are formed in speech on the basis of people's life experiences, to be formed on the basis of new toponyms. The third group of phraseological units expresses the life and customs of the nation. Toponymic component phraseologies occur mainly in connection with myths and legends. One always feels that toponyms are not simply given, but are connected with some event.

For example, *cousin à la mode de Bretagne (de Picardie)*: cousin, close relative; When added to a pot, the blood does not boil. Variants: 'oncle, neveu, nièce, tante à la mode de Bretagne, être marié à la mode de Bretagne'. According to the traditions of the French province of Brittany, the children of uncles, aunts and cousins were considered the longest relatives. Such phraseological units have served to increase the effectiveness of speech. In the sense of a close relative: 'Il avait, as on l'a vu ailleurs, marié mesdemoiselles de Pons, ses nièces à la mode de Bretagne: l'une à son frère cadet, tué en duel; l'autre fort belle à Heudicourt (Carrière, 1972). Geneviève de Vaulges est orpheline. Son tuteur l'a retirée du couvent à seize ans et Mademoiselle qui est sa cousine à la mode de Picardie s'est chargée de terminer son éducation (Maurois, 2014).

When boiled in a cauldron, the blood does not add. Et d'abord, ta famille avait tiré prétexte de la mort d'un oncle à la mode de Bretagne pour supprimer les fêtes nuptiales. The lexical exchange of Picardy and British words within phraseological units formed invariants of phraseological polysemy. Phraseological units formed under the influence of folk legends, myths and customs are often used by methodological means such as alliteration, assonance, metaphor, metonymy, comparison, rhyme. The meanings expressed by the components in such phraseologies create realities that are unique to a particular language and convey cultural information that signals to the listener about the place being described. Paris is an ancient city with an ancient history. The phraseological units formed by the toponymic component of Paris are formed in the form of French-specific traditions and customs. For example, *Paris disait-on jadis est le paradis des femmes et l'enfer des chevaux - Paris is said to be a paradise for women, a hell for horses*. Microtoponyms can also provide information about the important economic and geographical conditions of the place: Conturbie, Brésolettes et Prépotin ne peuvent, à elles trois, nourrir un lapin - Conturbie, Brezolet and Prepoten can not feed a single rabbit (Leidner, 2006; Wu et al., 2020).

This phraseological unit indicates that the lands of the three localities are infertile. Or 'coup de Bourse'- (literally: Burs strike) - a successful exchange trade. Burs is a hotel owned by Van de Burs, which dates back to the 16th century, when it was a meeting place for merchants, bankers, and financiers. Toponymic component phraseologies belonging to this group have been a treasure trove of people for centuries and are important in conveying important cultural information. In the Uzbek language, PFs with a toponymic component, reflecting the events of everyday life related to the customs and traditions of people, are more common. For example, a sparrow that ate the tariq of Tashkent returns from Mecca; The bottom of Turkestan is heaven; It is impossible to know the rich of Khanqali, the poor of Khivali; The goods of Khiva in Khiva are like those in Bukhara (Kameda & Nakanishi, 2002; Sperber & Hirschfeld, 2004).

There are also many phraseological units that reflect the socio-economic life of the people. For example, if you sow in Mirza's desert, a cart will sprout; He who goes to China with a stick becomes a bridegroom; You don't eat a drop of melon - you don't come into the world. Damachi is the name of a village in the present-day Zangi ota district near Tashkent. Damachi is famous for its sweet melons and so on. Among the phraseological units with a national-cultural toponym component, the simplicity of the people is lightly ridiculed, the wisdom of the people is encouraged to draw the right conclusions from life experiences. For example, what is the way to the fool Toytepa ?!, to the fool Kuva - a stone (a stone - eight miles away); If you are brave, bray in Eskijova; if talking he is the best, if working find in Samarkand / Find in Alatag / Find in Karatag / Find in Kohi Qof. (very far places, unreachably places). These phrases enhance the stylistic coloring of the text of the work of art. For example, in Ghafur Ghulam's story "Shum bola" the phraseological units with the following toponymic components, which are widely used in live speech, in some cases showed cases of occasionality: We went farther, turned into a ravine, and walked along the water. The old man came out in a soft, very pleasant voice:

- "Why are you wandering in the morning, boy?" What did you lose?
- "I came down from the field, father".
- "Yes, it will, my boy." The sparrow, which had eaten the tariq of Tashkent, flew back from Makkatullo. Do you have parents? (Ghulam, 1983).

When I returned to the takya with the bread, Haji Baba was huddled under the already boiling samovar, waiting for me anxiously. "Yes, you bastard, are you going to Toytepa for bread, why are you so late?" Bring it to me! (Sadokhin, 2005). The examples are available in Uzbek. Let us look the elliptical use of phraseological unit *to the foolish Toytepa is four steps*. In this sentence only Toytepa component's reflects content of the entire phrase. French Topon component phraseologists are equipped in three different ways: a) phraseological units lying on the basis of "Bible" characteristics. For example, *chemin (route) de Damas - a way to meet a person's true fate*. Priest Pavel - fully believed in Christianity on the way to religious narratives. *les dix plaies d'Egypte; menez un âne à la Mecque vous n'en ramènerez jamais qu'un âne* -such as; by taking the donkey to Mecca it wouldn't be fresh; stupid stays foolish forever (Nisbett & Miyamoto, 2005; Rodriguez et al., 2011).

Topon Component phraseological units related to antiques. For example, *tomber de Charybde en Scylla* - to stay between two grasses; escape from the grass and flee to lightning, let it get rid of snow and take it to the rain; The rock between the Italian and Stilli, and the hortems are glorified. The beating ships or rocks in the same area can be chilled, or remain in a whirlpool; *se plonger dans le Léthé* (avoir bu de l'eau du Léthé -Leta (in Greek mythology: an underground river); to forget that eternity (completely); boire l'eau du Léthé - to forgotten, forget completely. According to Greek Mythology, the river is completely forgotten in the land of the ground. monter sur le Parnasse - to be poets; Cover the poem, to be poetry. Parnas is a mountainous region of Greece. In Greek mythology, the inspirant plant of poets of this land.

Phraseological units of other European languages are mainly Latin and Italian language: [voir Naples et mourir - I did not have an armhan when seeing Napol - my vedi napoli e brui]; Dieu a créé la mer, les Hollandais ont fait les Pays-Bas - the Dutch created the Netherlands. [DEUS MARE, Batavus Lithe FECIT]. Phraseologisms belonging to Greek Mythology are less than biblicalisms. Phraseologisms self-contained in other European languages make up less percent. Uzbek Distrace Topic Component Frazeeological units are formed in two different ways:

- Origin is related to religious narratives.
- Absorbing other languages.

The phraseological units in the first group are based on religious narrations, for example, *in the right pardon - the highest of the palace at the top of heaven; The stick that comes out of the young is, the flooding limbs running; If you say the bag, you will find a job, find it from the rhym of the rhythm; You can't do it three times three times three times; an attitude to an entertainment is a thousand Mecalities*. The second group includes phraseological units dissolved in other languages. Such phraseologies are the result of mutual socio-economic and cultural ties with other peoples of the Uzbek people. For example, *Rome was not built in a day; Chinese wall; Whether the egg came from Baghdad; Cabbage in Baghdad quietly; In the bag, when you have money, in the backtape, Yalta; Bermuda Triangle; Uncle American; Discover America*.

According to SH.Rakhmatullaev, self-sufficient phraseorological units, first, it is formed on the alternative of another language. For example, *the phrase to discover America*. Second, the change in meaning and form in the development of phraseological units leads to the origin of synonymic phraseologisms. For example, *Mount Olhi, like finds the Macc. Third, the fact that the nation is related to the lifestyle of the nation leads to its rapidly absorption*. Sh.Rahmatullaev said: "Parallel expressions in two languages cannot be denied that one is fully covering the other" (Sh, 1978). We can cite an example of this type of mastery. For example, fr. Quand tu seras à Rome, agis comme les Romains, uzb -like whom you get on the chariot, like you dance (This type of warball phraseology is often often creating phraseological units.

Data analysis

Table 1
Quantitative analysis of the origin of French and Uzbek national cultural toponymic component with phraseological units

Toponym Component Phraseological Units			French		Uzbek	
Total:			104	100%	92	100%
Own layer	phraseological unity formed as a result of long historical facts		18	17%	12	13%
	People belonging to the		22	21%	26	28%
	associated with folklore					
	the creation of Related as the		12	12%	4	4%
	turns unit name of artistic					

	work				
	Related With the daily life, tradition and traditions of the people	24	23%	30	33%
leather layer	Multiplied phraseologisms	28	27%	20	22%

The quantitative analysis of French topic component frazeologists shows that phrasegisms associated with Christian mythology is more percentage. Although the socio-historical terms of the expression have disappeared over time, the previous form of meaning is enriched with a new meaning. Uzbek origin the frazaeologists with the topic component of religion related to religion and folk traditions make up the majority. Because these are more educational value in human life.

Own layer and foreign layer of toponymic component phraseological units in the French and Uzbek languages

The top consignive fraceological units can be divided into two groups:

- Lingomalanese topony in the language studied (own layer). For example, *C'est l'oeuvre de Notre-Dame, qui ne finit jamais* - *The job does not end immediately* (literally :Notre-Damme facility will never end); *Aller à Versailles* - crashing, pouring into the ditch (literally: Verser -ends overturns, walls, and it used in association with the French city of Versal's words.
- The language contained in the learned, but available outside its territory: *L'eau du puits prochain est douce comme l'eau de la Mecque* -*When thirsting, the water around the nearby well seems sweeter than the water of Mecca*; *De France et de Navarre* - now overseer everywhere. Nawarra is a historic region in northern Spain.

T.G.Stefanenko said: "Expectory of cultural and historical information helps to explain speeches and will connect the communication between the ethnic team and units of language units,". The concept of national stereotype in social sciences is the image of its own or different ethnic team, which is associated with the formation of a superficial perception of behavioral and psychology. According to A.P. Sadokhin, it is divided into two drivers (describing its ethnic group), geterosiereotypes (depicting ethnic group). Topon In component Frazeological Units: 1) National Geterosteotypes - phraseological units that belong to the behavior of a particular state, but representing the concept associated with another state.

For example, *Bâtir (faire) des châteaux en Espagne* - *to build an imaginary tower*; *Coq d'Inde* is a self-made, arrogant, arrogant man; *Emmener qn en Java* - a) to entertain, entertain someone; b) to give his manners, to correct his surab. 2) assimilated heterostereotypes, the idea expressed in phraseological units that come in the name of other states: *Ceux qui n'ont pas été en Ecosse ne savent pas ce que c'est que s'être sérieux* - *one who is not in Scotland does not know how to be serious*; *La perfide Albion*. A ridiculous, mocking name for England that emerged during the Great French Revolution. Albion is the ancient name of

Great Britain. France to the east, Belgium, Luxembourg, Germany, Switzerland, Italy, Monaco; Spain and Andorra in the south; in the west it is bordered by the United Kingdom by waterway. The toponyms present in these countries are reflected in the second category of French phraseological units. Phraseological units related to the names of these states are given in the appendix.

International phraseologies in French include toponymic bibleisms and mytoponyms. For example: *entasser Pélion sur Ossa* - to do complex work; *Jouer les oies du Capitole* - to report imminent danger. The Capitol is one of the hills where Ancient Rome was located. Its southwest (Tarpey rocks) cast criminals from steep cliffs; le chantre d'Illion The Singer of Troy (about Homer). There are also historical baynalminal phraseologies: fr. passer sous les fourches Caudines - to accept conditions that strike the ground, to pass through the oppression of Kavdin, to be subjected to severe humiliation. / Fourches Caudines - (historical.) Cavdin Canyon - Canyon of the Samnia Mountains near the town of Cavdin (Central Italy). The legions of the Roman army were besieged and surrendered due to the betrayal of Samnia's military leader Poti. Disarmed Roman troops were chased with a yoke around their necks. The phrase Kavind yoke is derived from this historical event, the meaning of the phrase is heavy insult, shame.

Toponymic phraseologies related to Rome make up the majority in French. Because Rome played an important role in world history, including the history of France. For example, *tous les chemins mènent à Rome* - all roads lead to Rome; *il faut vivre à Rome comme à Rome* - you have to be able to adapt to the conditions, you have to howl like a wolf among wolves, *mieux vaut être le premier au village que le second dans Rome* - Be a beggar in your own country instead of being a king in another country, *en jour* - Rome was not built in a day. Also, in addition to phraseologies with an international toponym, only Roman idioms are found in French, for example: *diligence de Rome* - language; *qui langue à, à Rome* and - *inquired and found Mecca*.

Uzbekistan has good trade relations with Central Asia and the Middle East, as well as Europe. The following are examples of original Uzbek toponyms and phraseological expressions made on behalf of foreign topoobjects based on the characteristics of neighboring countries. Examples of toponymic components include precedent names: a sparrow eating *Tashkent's grain comes from Mecca*; *Even if you bring your mother on your shoulders three times to Mecca, you cannot justify her white milk*; *grand master of talking, but when working find in Samarkand, Find in Alatau, Find in Kokhi Qof* (the name of magic mountain). The following phraseologies convey cultural information to the listener through reference toponyms, ie their motivational components. If you plant a stick in the desert named Mirzachul, a stick becomes a green tree. In this phrase, the carriers of cultural information are Mirza, a green tree, cart, that is, the largest assimilated part of the deserts in the territory of Uzbekistan is productive. *The donkey that eats Karshi's barley comes from Samarkand braying*, where the words Karshi, barley, and donkey are a cultural element.

In the Uzbek language, topo-objects that express the characteristic features of other states form a metaphor according to their structural and spiritual features.

For example, *Everyone's home is Egypt for himself. In the past, in the written and oral literature of the East*, Egypt was described as a prosperous, prosperous country; The son of a man saw Shanghai whose father had never seen the city. Shanghai is a developed city in China. *The father is foolish and the son is Farang*. Farang is a form of French, French, adapted to the pronunciation of the French word, which means a skilled craftsman, a master of every portable hand. *If he says plov, he runs to the Payshanba(name of place), if he says dolma(name of meal), he runs to Dushanbe (a capital of Tajikistan)*. Payshanba, Dushanbe - The names of cities in Tajikistan are used as a joke against greedy, greedy people. Option: If a dog dies in Eshanguzar, he will go to eat a meal in its ceremony. Eshonguzar is the name of a large village in southern Kazakhstan.

Elements of "cultural information" in the phraseological unit with a component of this national-cultural toponym contain important local lore information about the geography, historical and economic identity of the people. Their origin is understood from the information expressed. The reason is that part of the history and culture of a nation is undoubtedly made up of geographical names that reflect the realities and uniqueness of that nation. They have been ingrained in our minds and ears since our childhood. This means that most of them do not require etymological analysis.

Below is a quantitative table of linguistic-cultural description of phraseological units with toponymic components. (See Table 2)

Table 2
Quantitative analysis of toponyms in French and Uzbek in their own layer and foreign layer

Toponymic component phraseological units	French		Uzbek	
Total:	104	100%	92	100%
toponyms in their own layer	74	71%	76	83%
toponyms in the foreign layer	30	29%	16	17%

The table shows that the toponyms of the French and Uzbek languages are outside the territory of the studied language - a natural phenomenon. Therefore, the more important topoobjects are, the "easier" language to assimilate them, as a result of which toponymic objects within the country are created more than topoobjects outside the country. In the following sources we have studied: In French: V.G.Gak, L.A. Muradova "Novy bolshoy frantsuzsko-russkiy frazeologicheskiy slovar", J.C.Bologne "Qui m'aime me suive. Dictionary commentary on allusions of history", Michel Chauvert. "Dictionnaire étimologique", M.Rat "Dictionnaire des expressions et locutions traditionnelles" [Gak \(2005\)](#), and in the works of French writers [Carrière \(1972\)](#); [Maurois \(2014\)](#); [Mauriac \(1932\)](#), analysis of toponymic component phraseology and "Explanatory phraseological dictionary of the Uzbek language" by Sh.H.Berdiyrov, R. Rasulov's "Paremeological Dictionary of the Uzbek Language" [Berdiyrov & Rasulov \(1984\)](#), Sh. Shomaksudov. As a result of the analysis of toponymic component phraseology in the works of the author, the number of topoobjects in the French language is 104 phraseological units - 71%, in the Uzbek language -

98%. It was found that the number of foreign toponymic objects in the compared languages is 104 phraseological units in French - 29%, 92 phraseological units in Uzbek - 17%.

Types of phraseological units with toponymic components according to the type of object name

Toponyms are divided into the following types according to the types of object names:

- Oikonims.
- Choronyms.
- Urbanonyms.
- Hydronyms.
- Oronyms.
- Drimonims.

The structural and semantic features of the lexical component are characterized by the fact that oykonims, which are cultural components, are the most important and most widely used among toponymic names as the name of the place of residence. Man-made settlements are clearly different from the surrounding landscape (geographical name with the same soil, climate, etc.). According to extralinguistic conditionality (compared to other names), oykonims belong to several types of fixed word combinations. The uniqueness of oykonims can be divided into separate groups according to their lexical-grammatical structure, meaning and other features.

The name of the place where the city, village, and all kinds of natives live is important in that it has a clearer expression than other toponyms. The meaning of the components in the oykonim may have a partial or complete connotative meaning. It is also possible to observe a weakening of figurativeness in many okonim component phraseologies. Also, the meaning of phraseological units may not be derived from the meaning of the elements that make it up. The following phrases can be an example of whether or not a phraseological unit in French is less grounded. For example, saucisson de Bologne - (literally: Bologna sausage) a fat little man; avoir des nerfs à Berlin - (literally: to have a nervous system in Berlin) to boil blood, to be angry.

A study of eloquent phraseological units shows that they are methodologically neutral, but of specific origin. Their synonymous use with free word combinations enhances impressive coloring, some of which are characterized by emotional uplift. For example, fr. Homme de Sedan - Sedan hero, about Napoleon III; Such expressive expressions are used in, mockery (in conversation); (also used in more professional or narrow local areas), e.g. il est venu à Paris en sabots - he was poor when he came to Paris, and is now rich; envoyer qn à Pontoise - to send someone to the other side of the world, under a pile, too far away; il a été à Saint-Malo (les chiens lui ont mangé les mollets / les os) (joke.) - (literally: He was in Saint-Malo, the dogs gnawed his seed / bone) 1) he was very thin; 2) his leg is very thin. Although these phraseological units are used in a discriminatory tone, their imagery remains constant.

It is known that toponyms are divided into astionyms (city names) and chorionyms (rural settlements). The scale of the use of astionyms is due to the fact that it has played a major role in the life of the state throughout the history of this city. Chorionyms are rare, this group is 7% in Uzbek, 6 phraseological units, 9% in French, 9 phraseological units. This suggests that astionyms are more associated with cultural life than chorionyms. In order for the name of the chorionyms to pass from the phraseological unit to the phraseological unit that conveys the basic meaning, the village must have somehow gained a name. For example, fr. ahuri (abruti) de Chaillot - uncultured, uneducated idiot (literally: "uneducated from Shayo"). // Shayo is the name of an old village located on the right bank of the Seine. It is located in the immediate vicinity of Paris and has not long been considered its territory. In 1784, during the reign of Louis XVI, Shayo entered the capital. The form of 'folle de Chaillot', based on the poem of the same name by Jana Girod, written in 1945, revived the above phrase (compare: venir de Chaillot; envoyer à Chaillot).

The following names of cities are found in French local astionym component phraseologies: Angoulême, Antibes, Beaune, Bercy, Bourges, Cachan, Cambrai, Corbeil, Grenoble, Lagny, Landerneau, Lyon, Marseille, Meaux, Melun, Nanterre, Niort, Poitiers, Paris, Rueil, Rouen, Sedan, Saint-Malo, Saint-Michel, Toulouse, Versailles, Vatan. From a linguocultural point of view, the study of autostereotype phraseologies on the example of the name of the capital in the studied language is of great interest: Paris (Paris, Tashkent). Paris is widely used in phraseological units. There are more than 15 phraseological units with a toponymic component associated with Paris in French. Here are some of them: Jean de Paris - a prince in disguise, a waste of money; monsieur de Paris - tyrant; Paris vaut bien une messe - Paris is worth praying for! About people who go against their conscience for personal gain. Many historians consider the phrase to refer to Henry VI's friend, Minister Duke Sully; avec un si on mettrait Paris dans une bouteille - if it had, the fungus would have grown in the bottle.

It has a more important association for the French in terms of the number and meaning of the phraseologies associated with the name Paris than in the capital of European countries. The French elevate the capital to the skies in phraseology, connecting it with a cultural center and social life. Because the capital is a passionate, touristy, charming ancient, big, lively and active city that can create many opportunities for self-expression. Phraseologisms associated with the name Paris are given in the appendix. For Uzbeks, Samarkand was the center of civilization in the Middle Ages, but today Tashkent is known around the world as the center of Uzbek culture as a city of peace and friendship. The following toponymic component phraseologies are still widely used among the people with the names of Tashkent and Samarkand, and in increasing the methodological color of works of art.

For example, Tashkent is a city of bread; The city where Hizr looked; Where there are six women, the Aloy Bazaar opens; If you say compliment - bag, say money - find it in Samarkand! The peculiarities of the French phraseology of the names of oronyms (phrases with geographical, economic, historical features of the names of large regions), urbanonymic phraseology (the name of the street is

part of the phraseological unit), castles, churches, oronyms are reflected in the examples given in the appendix.

Rivers, lakes, straits, bays, bays and other water bodies, hydronyms are of particular interest to linguists, historians and geographers. It clarifies ethnogenesis (the origin of a nation), ethnic relations, shows the direction of migration of the population, restores the ancient form of the word, which is not recorded in written monuments ([Sadokhin, 2005](#)). The oldest fixed expressions in toponymic materials are hydronymic toponyms. Of course, the stagnation is relative, as time has made a number of changes in the structure and semantics of these animes, but they have undergone little change compared to other famous horses.

With the help of these hydronyms it is possible to determine the modern range of animals and plants. Exact hydronyms have a large information capacity. Water plays an important role in human life and covers many areas of his economic activity. The development of the first civilization began on the banks of rivers and seas. For ancient farmers, the worship of rain was considered a natural phenomenon - ground water and heavenly water. Hence man's ideas about plant and animal cycles, fertility, fertility, and the relationship of these ideas to water (births, weddings, death ceremonies (e.g., French boire le Styx (poetic)) - (literally: from the river Styx) drink) turn a blind eye to life; se plonger dans le Léthé - to be forgotten, to be forgotten forever, to be completely forgotten. In Greek mythology, Leta is a river of oblivion in the underworld. The spirits of the dead drank water to completely forget their previous lives. those who drank water from the river to forget about death/; the purifying and healing function of running water in springs, rivers and streams is understood.

There is only one phraseological unit that reflects the local hydronym in French: créance hypothéquée sur les brouillards de la rivière (de la Seine, de la Garonne, de la Tamise) - (literally: a document compiled in the river district (Sena, Garona, Thames) an unreliable document; an illiterately written, unrecognized document. This phraseological unit is associated with a district that sinks over a river. Rivers and lakes, as a means of communication, ensured the development of trade and the acquisition of various information from far and near. Phraseological units associated with the name of hydronyms in the Uzbek language are rare. Because the geographical location of Turkestan is mainly on land: a thousand of the disasters are in the Syr Darya, one in the mountains. This proverb is about Syrdarya. Fearing flooding, residents spend the summer in the countryside and the winter in their villages. Or: Is a man equal to a man Is Aris equal to Bodom? A small river near Aris-Shimkent is a tributary of the Syrdarya, and Bodom is the name of a river that flows through the city of Shymkent. Option: Is man equal to man, and raw equal to cooked!? ([Sh & Sh, 2018](#)).

In French, there are more phraseological units related to oronyms (mountains, caves) than hydronyms. The mountainous terrain of France is diverse: two-thirds of its territory - the northern, central and western regions - consists of low hills. In both languages studied, the oronyms are often associated with mythology and the Bible, the Koran, for example: la montagne du Calvaire -

Mount Qohi Qof.// In the Bible, Qohi Qof is a hill in northwestern Israel, where Jesus is allegedly crucified; In addition to biblicalism and mythology, there are two local oronymic phraseologies: *crétin des Alpes* - (literally: Alpine fool) stupid, foolish; *vérité en deçà des Pyrénées, erreur au-delà* - (literally: truth on one side of the Pyrenees, error on the other). About the relative character who understands the truth / this phrase belongs to the philosopher Blaise Pascal. In the table below, the presence of motivated objects carrying cultural information in French and Uzbek is marked with a "+", the absence of "-". (See Table 3).

Table 3
Linguocultural description of meaningful objects of phraseological units with toponymic components in French and Uzbek languages

Toponym object phraseology	In french	Uzbek
Oikonyms	+	+
Charonyms	+	+
Urbanonyms	+	+
Hydronyms	+	+
Oronyms	+	+
Drimonyms	+	-

Conclusion

Analyzing the phraseological units of the toponymic component in terms of cultural type, the following conclusions can be drawn:

- In both languages the process of phraseology of toponyms is the same and is based on common cultural types.
- The interdependence of the elements that make up a culture depends not only on the unique cultural principle of the anthroponym and the language that provides information about the general thinking of mankind.
- There are types of toponyms in French: forest massifs and caves, artificial caves, phraseological units associated with the name of underground structures. The absence of these toponyms in the Uzbek language is due to its natural and geographical structure.

References

- Alsharif, H. (2020). Phonology, phonetic and phonological aspects. *Macrolinguistics and Microlinguistics*, 1(1), 52–68. Retrieved from <https://mami.nyc/index.php/journal/article/view/5>
- Andersson, G. B. (1999). Epidemiological features of chronic low-back pain. *The lancet*, 354(9178), 581-585. [https://doi.org/10.1016/S0140-6736\(99\)01312-4](https://doi.org/10.1016/S0140-6736(99)01312-4)
- Azam E. (1999). *Our uncle. Story - Tashkent.*: Teacher.
- Berdiyev, H., & Rasulov, R. (1984). Paremiological dictionary of the Uzbek language. *Tashkent: Teacher*, 237.
- Bologne, J. C. (2007). *Qui m'aime me suive: dictionnaire commenté des allusions historiques*. Le Grand Livre du Mois.
- Carrière J., (1972). *L'épervier de Maheux*. – P.: Littératures.

- Gak, V. G. (2005). Novyy bol'shoy frantsuzsko-russkiy frazeologicheskiy slovar'. [New big French-russian phraseological dictionary]. Moscow: Russkiy yazyk Media Publ.
- Ghulam, G. Shum bola. T.: Gulom Publishing House of Literature and Art, 1983.-133 p.
- John, G. H., Kohavi, R., & Pfleger, K. (1994). Irrelevant features and the subset selection problem. In *Machine learning proceedings 1994* (pp. 121-129). Morgan Kaufmann. <https://doi.org/10.1016/B978-1-55860-335-6.50023-4>
- Kameda, T., & Nakanishi, D. (2002). Cost-benefit analysis of social/cultural learning in a nonstationary uncertain environment: An evolutionary simulation and an experiment with human subjects. *Evolution and Human Behavior*, 23(5), 373-393. [https://doi.org/10.1016/S1090-5138\(02\)00101-0](https://doi.org/10.1016/S1090-5138(02)00101-0)
- Korry, P. D. P., & Suartini, N. W. (2019). Hedonism and culture toward impact of shopping behavior: Case study in small medium enterprises in Bali. *International Journal of Social Sciences and Humanities*, 3(1), 125-133. <https://doi.org/10.29332/ijssh.v3n1.260>
- Leidner, J. L. (2006). An evaluation dataset for the toponym resolution task. *Computers, Environment and Urban Systems*, 30(4), 400-417. <https://doi.org/10.1016/j.compenvurbsys.2005.07.003>
- Maltseva D. G. (1991). Country geography through phraseological units. German language manual. - M.: Higher school.
- Mauriac F. (1932). Le Nœud de vipères P.: Littératures.
- Maurois, A. (2014). *Aspects de la biographie*. Grasset.
- Nazarian, A. G. (1987). Phraseology of the modern French language. M.: Higher school, 288.
- Nazaryan, A. G. (1981). History of the development of French phraseology.
- Nisbett, R. E., & Miyamoto, Y. (2005). The influence of culture: holistic versus analytic perception. *Trends in cognitive sciences*, 9(10), 467-473. <https://doi.org/10.1016/j.tics.2005.08.004>
- Oliinyk, V. (2021). A graphic novel as a popular genre of book publishing in the context of modern design. *Linguistics and Culture Review*, 5(S4), 942-954. <https://doi.org/10.21744/lingcure.v5nS4.1742>
- Pemayun, A. A. G. P., Suryanata, I. G. N. P., Nurchita, I. K., & Yunita, P. I. (2019). Economic, social and cultural changes in society due to sustainable tourism development. *International Journal of Social Sciences and Humanities*, 3(3), 117-127. <https://doi.org/10.29332/ijssh.v3n3.359>
- Rodríguez, J., Burjachs, F., Cuenca-Bescós, G., García, N., Van der Made, J., González, A. P., ... & Carbonell, E. (2011). One million years of cultural evolution in a stable environment at Atapuerca (Burgos, Spain). *Quaternary Science Reviews*, 30(11-12), 1396-1412. <https://doi.org/10.1016/j.quascirev.2010.02.021>
- Sadokhin A. P. (2005). *Ethnology*. - M.: Gardariki.
- Sh, R. (1978). Explanatory dictionary of Uzbek language.
- Sh, S., & Sh, S. (2018). Meaning of meanings. T.: National State Encyclopedia of Uzbekistan, 2001.-448. p, 33.
- Shirinova, R., Kuldashova, M., Rakhimova, G., Shamuratova, G., & Eshmatov, I. (2020). Representation of the national picture of the world in literary translation. *International Journal of Advanced Science and Technology*, 29(5), 1446.

- Sodiqova, M. (1993). A short Uzbek-Russian dictionary of proverbs. *Tashkent: Teacher*.
- Sperber, D., & Hirschfeld, L. A. (2004). The cognitive foundations of cultural stability and diversity. *Trends in cognitive sciences*, 8(1), 40-46.
<https://doi.org/10.1016/j.tics.2003.11.002>
- Subbotina, V. (2013). Challenges of translating phraseological units. *Procedia-Social and Behavioral Sciences*, 70, 1487-1492.
<https://doi.org/10.1016/j.sbspro.2013.01.216>
- Suryasa, W. (2019). Historical Religion Dynamics: Phenomenon in Bali Island. *Journal of Advanced Research in Dynamical and Control Systems*, 11(6), 1679-1685.
- Talosa, A. D., Javier, B. S., & Dirain, E. L. (2021). The flexible-learning journey: phenomenological investigation of self-efficacy influencing factors among higher education students. *Linguistics and Culture Review*, 5(S3), 422-434.
<https://doi.org/10.21744/lingcure.v5nS3.1590>
- Wu, J., Feng, Z., Zhang, X., Xu, Y., & Peng, J. (2020). Delineating urban hinterland boundaries in the Pearl River Delta: An approach integrating toponym co-occurrence with field strength model. *Cities*, 96, 102457.
<https://doi.org/10.1016/j.cities.2019.102457>
- Zerkina, N., & Kostina, N. (2015). English phraseology in teaching: Interrelation of theory and practice. *Procedia-Social and Behavioral Sciences*, 199, 143-148.
<https://doi.org/10.1016/j.sbspro.2015.07.498>