

## Motivation of Phraseological Units Related to French and Uzbek Traditions

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**Abstract:** This article is devoted to phraseology, section of linguistics which examines the motivation of phraseological units representing the customs and traditions of the French and Uzbek peoples.

**Keywords:** Linguistics, motivation, nation, people, tradition, research, linguist.

### Introduction

A complete acquaintance with any culture implies not only the study of the character of the representative of this culture, but also knowledge its historical, geographical and economic situation. In order to try to get into the way of thinking of a foreign nation, it is necessary to look at the world through the eyes of the representatives of that culture and those who speak that language.

Commonality unites people, makes them feel the customs and culture, and instills a sense of respect for that nation and state. The culture and history of any nation is related to its language. Language is a tool of communication and expresses itself in the lexical layer.

Phraseological units are used to increase the colorfulness and imagery of the language. So, the internal meaning in the motivation of phraseological units representing customs and traditions is based on the characteristic of imagery.

As A.E.Mamatov says " phraseology deals with studying phrases that have not been touched by a whole, mastering them by biting their core, especially studying them by comparison ", and put a suitable task in front of researchers of this field.

The figurativeness of phraseology, which reflects the customs, traditions, and national culture of the nation, depends entirely on its semantics and internal form. R.Kh.Khairullina stated: "The genetic connection of phraseologisms can be seen through the initial "structure" of the phrase - the internal form of the phraseological unit, or it can be restored as a result of diachronic analysis of the semantics of the unit." Of course, the semantics of imagery in phraseological units with a national character is formed on the basis of the harmony of the form content of the phrase and the plan of expression.

A.G. Nazaryan shows three different criteria for the motivation of figurative phraseological units:

- 1) the internal form of the phraseological unit acquires a polysemic character, in which only one of the components of the phraseology has a figurative basis;
- 2) the phraseological unit fully preserves the figurative meaning;
- 3) figurative motivation of phraseological units reflects social professional spheres. So, imagery and internal form in phraseologisms are of great importance in the motivation of phraseological units.

Phraseological units representing customs and traditions are mainly expressed in proverbs. In the language of each nation, there is a speech that expresses its nationality, history, religion, traditions, and culture. Phraseological units are used to increase the imagery and color of this language.

We witness the use of phraseologisms, which have appeared on the basis of traditions, with many methodological tools. Meanings based on such phraseological units serve to convey to the listener information about belonging to a certain nation and the place of representation. For example: *Soup de Bourse* - (lit.: Bourse blow) - was one of the hotels belonging to the Bourse Van de Bourse, where bankers, financiers, and merchants gathered in the 16th century. It means "successful stock trading".

*Paris disait-on jadis est le paradis des femmes et l'enfer des chevaux* - They say that Paris was a paradise for women and hell for horses. Since Paris is an old city with a long and ancient history, the phraseological units formed with it are symbols of French traditions and customs.

*Sousin à la mode de Bretagne (de Picardie)*: if added to the same pot, the blood does not boil; about cousins, close relative. Variants: être marié à la mode de Bretagne, nièce, oncle, neveu, tante à la mode de Bretagne. Brittany is considered one of the provinces of France, and according to its traditions, the children of uncles, aunts, and uncles are considered very distant relatives. Phraseologisms like these helped to further refine the expressiveness of the language.

*Conturbie, Brésolletes et Prépotin ne peuvent, à elles trois, nourrir un lapin* - This phraseological unit gives information about the economic situation of a geographical locality. "Conturbi, Brezolet and Prepoten cannot feed a single rabbit." Through this phraseological unit, it is emphasized that the land fertility of the mentioned places is very low.

Such phraseological units, which have become the treasure of the people for centuries, become important because they convey important cultural information to the next generation. In the Uzbek language, we can find many phraseologisms that reflect everyday events related to people's customs and traditions. For example: *Chinozga tayoq bilan borgan kishi toyli bo'lib keladi*; *Damachining qovunini yemabsiz – dunyoga kelmabsiz*. (a person who goes to China with a stick will come with a horse; You haven't eaten Damachi's melon - you haven't been born)

*Mirzaning cho'lga shoti eksang, arava unib chiqadi* (If you sow a shot in Mirza's desert, a chariot will sprout); The socio-economic way of life of the nation is reflected through such phraseological units.

In fact, the analysis of the motivation of phraseological units that reflect customs and traditions allows to have a preliminary idea about the national character of the nation that speaks this language.

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