



CHARACTERISTICS OF USE OF ANTHROPNYM IN PHRASEOLOGICAL UNITS (IN FRENCH MATERIAL)

Sindarov F.X.

(Teacher of the Samarkand State Institute of Foreign Languages)

+998937224822

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Annotation. This article presents comments on the origin, meanings and application of anthroponyms used in French phraseological units. The use of anthroponyms in such phraseological units, which appeared under the influence of historical, literary, and religious factors, helps to reveal their unique national character, the values of that nation, as well as their historical foundations.

Key words : phraseological units, proper nouns, anthroponyms, figurative meaning.

Introduction. It is known that when we say phraseological units, we mean linguistic units or lexical units that are ready-made in the language and are brought into speech as such, similar in form to a phrase or sentence, and whose content is based on figurative meaning.

Phraseological units are formed both in terms of content and expression before they are introduced into a specific speech and are thus accepted. About this, F. de Saussure also said in his work "General Linguistics Course" that "... there are ready-made combinations in the language whose usual character is derived from their meaning and syntactic properties... such combinations are used ready-made according to tradition." was [F. de Saussure. p. 157].

Materials. The following comments of A.E. Mamatov clarify the essence of the matter: "... it is wrong to understand phraseology in the "broad" and "narrow" sense, it should be understood in one sense. Regardless of how they are classified as linguistic units, whether they are aphorisms, proverbs or proverbs, fixed colloquial formulas, "winged words", in short, if they meet the definition of phraseologism that we have given, then they fulfill the requirements of it. olsa, i.e., any word that is equivalent to a phrase or sentence in terms of structure, has figurative, generalized meaning, lexical elements have partial or full figurative meaning, recorded in dictionaries what stable lexical-semantic units must be included in the circle of phraseological units". [Mamatov A.E. -B.212].

What prevents us from calling phraseological units consisting of the addition of several words as speech units? In what situation and when did these words come together in the form of a phrase outside of speech? It turns out that they have undergone a process of syntactic interaction until they become stagnant in the language and express a certain meaning and become understandable for language users. It is self-evident that this combination takes place only in speech. Stabilization and speech as a language element, and ready participation is considered the second stage in the life of these units. So, they had the function of participating in the speech process even before they came to this state, that is, before they became a language phenomenon.

Discutions.Phraseological units are a tool that ensures the effectiveness, imagery and attractiveness of human speech, and they are manifested in each language in its own way. It is known that nouns can also be part of Phraseological units. Names given to certain

persons or objects are proper nouns. There are such types as names given to people, geographical names, names of organizations, institutions. The feature of becoming a component of French FBs is mainly the names given to people and geographical names. For example: la perfide **Albion** – hiylagar Albion;

amis de Job- friends of Job, unfaithful friends;

le bran de Judas- freckle;

ne connaitre ni d'Adam ni d'Eve- not knowing anyone;

en costume d'Adam - as if born from a mother;

le cadet de Normandie - the little boy or the hungry man;

le démon de Socrate is the inner voice

le mariage d'Afrique - illegal marriage;

C'est l'oeuvre de Notre-Dame, qui ne finit jamais- do the work slowly.

In these examples, Albion, Normandie, Afrique are geographical place names, while Job, Judas, Adam, Eve, Socrates are personal names, and Notre-Dame is the name of a historical monument. It seems that words in FBs are connected to each other using prepositions. Prepositions serve to connect words in a sentence and show their mutual relationship. A preposition plays a key role in connecting the components of FBs with nouns. Prepositions de are widely used in such FBs. For example:

le bran de Judas- freckle;

le démon de Socrate – the inner voice;

le mariage d'Afrique - illegal marriage.

The question arises as to how the proper nouns in phraseological units are stabilized. It is noticeable that the names of the hero of a famous work or the name of a place, or the names of the heroes of a myth, are stagnated in the structure of phraseological units. For example:

faire des cris de Mélusine- to scream terribly;

agé comme le Pont-Neuf - very old;

batir des chateaux en Espagne- to build high castles;

coup de Jarnac - an unexpected blow;

moutons de Panurge - washing people.

The name Mélusine in these examples is the name of a mythical angel, and this phraseological unit is based on the sigh she smoked for the death of Mr. Lizunyana. It is known that le Pont-Neuf is the oldest stone bridge in Paris, and the FB above was formed based on its sign of antiquity. The history of the third FB dates back to the Middle Ages, that is, the Spanish knights, who are the heroes of the famous "Chansons de Geste", built high castles, and FB was formed on this basis. The next FB is based on the exploits of a folk legend named Jarnac. The famous horse Panurge in the last phrase is related to the name of the herdsman in French folklore.

In the process of analyzing our examples, we can witness that the names (anthroponyms) assigned to a person from proper nouns occupy an important place in the structure of French phraseological units:

s'en moquer comme de Jean de Werth - not to count on anyone or anything; ignore anything;

penser à la mort de Louis XVI - not to think about anything;

marier Justine- get the job done quickly.

Anthroponymics is a branch of onomastics. He studies the names of people, their distribution, origin, practical use in society, and also the structure and development of anthroponymic systems. [National encyclopedia of Uzbekistan. The first volume. Tashkent, 2000]

True, names are the most receptive part of the language, and they react to all historical and cultural events faster than other elements.

In this regard, personal nouns are also widely used in phraseological units.

In the process of studying the historical origin of proper names in French phraseological units, we witnessed that the names used in them include names of historical figures, names of famous fictional characters, religious names and nicknames:

discorde est au camp d'**Agrament** – fratricidal dispute. It is said in case of serious disagreements among people belonging to the same camp, party (lit.: discord in the camp of Agraman). The expression goes back to the poem by the Italian poet Ariosto (1474-1533) "The Furious Roland." It tells that Saint Michael sowed confusion among the Saracens, that is, the Muslims who were besieging Paris on the orders of Agraman. (character, poem)

maître **André**, faites des perruques – about people who claim to be knowledgeable in some area in which they are in fact completely ignorant. It is believed that a barber from the city of Langres, named Charles Andre, wrote a play in verse called "Earthquake in Lisbon" and sent it to Voltaire along with a message in which he called the great writer his "colleague". Voltaire responded to the hairdresser with a four-page letter, which consisted of only one phrase, repeated a hundred times: "Master Andre, make wigs!" (historical figure.)

coiffer sainte **Catherine** – to remain an old maid (lit.: to put a headdress on the statue of Katherine). This phraseological unit is based on the ancient custom that existed in some Catholic countries of putting hats on statues of saints in churches. Since St. Catherine was the patroness of virgins, so the girls were entrusted with dressing her. (the Saints)

Conclusion. Names serve not only as a means of naming a person, but also as a carrier of information. If this information is widespread throughout the language community, then the information about this topic is a part of the linguistic meaning of the corresponding name, and integrated names are carriers of information about the historical and cultural development of the society. It is of particular interest to consider the cultural and ethno-cultural space of the name, because the name is an element of the consciousness of the ethnic group and allows to determine the features of the spiritual culture of the people and their value system.

Phraseological units with anthroponyms can be included among the widely used phraseological units in the French language, they are distinguished by their own characteristics and are the main means of increasing the attractiveness and effectiveness of speech. helps to reveal the nature of nationality, the values of that nation, as well as its historical foundations.

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