



## The Role of Ethnography in the Analysis of Phrases and Units

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### ABSTRACT

This article analyzes French phrases and phraseological units by comparing and learning the opinions of linguists. In the research phrases used in the speech process and to help enrich the language are translated into uzbek and the definition are given.

### Keywords:

tsunami, poverty, Konturbi, Brezolet, Prepoten, rabbit, for feed.

External factors affecting language development are diverse, including geographic, economic, socio-historical, and cultural. The geographic factor corresponds to the uniqueness of the natural object. These can include terrain, climate, flora, fauna, etc. that are far from each other. For example, in French, le mur de l'Atlantique - Atlantic wall, port, high wave built a strong fortress along the Atlantic Ocean from Norway and Denmark to the border of Spain), that is, no matter how high you rise to the sky, you will always come back down to earth.

Among the cultural factors, social, material and spiritual factors indicating the level of development of the society are distinguished. Social factors include historical events, class and ethnic composition of the population. For example, Être de la Champagne pouilleuse (literally: "to be a poor Champagne") - to be poor. Champagne is a historical province of France on the Seine River. Material culture is reflected in the names related to human

production and activities, trade, crafts. For example, ce sont les vignes de Courtille, belle montre, peu de rapport shiny on top, shiny on the inside; raisins de Corinthe - (literally: Corinthian grapes ) small grain raisins. Corinth is a port city of Greece that exports grapes. The factor of spiritual culture is manifested in the name of an idea, a doctrine, the phrase Un coup de Trafalgar - October 21, 1805 resulted from the sea battle between the English squadron under the command of Admiral G. Nelson and the French-Spanish fleet under the command of Admiral P.Sh. Villeneuve. It is appropriate to study the history of the origin of words and phrases, the generalizing power of the people's thinking and ways of enriching the lexicon of the language during the speech process in order to increase and develop the emotional strength of the language.

The increase in emotional-expressiveness of the language occurs mainly in connection with myths and legends, and it is known to science that they are not simply given and are

connected with some event. For example, *cousin à la mode de Bretagne (de Picardie)*: cousin, close relative; if he adds it to a pot, his blood will 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 uncles were considered the most distant relatives. Such phraseological units served to increase the effectiveness of speech. In the sense of a close relative: *Il avait, comme 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*. It means that if it is boiled in a pot, its blood will not be added... *Et d'abord, ta famille avait tiré prétexte de la mort d'un oncle à la mode de Bretagne pour supprimer les fêtes nuptiales*.

Phraseological units created under the influence of folk narratives, legends and traditions are often used with methodological tools such as alliteration, assonance, metaphor, metonymy, comparison, rhyme. conveys important cultural information to the listener about the place. *Conturbie, Brésolettes et Prépotin ne peuvent, à elles trois, nourrir un lapin* *Conturbie, Brésolettes et Prépotin cannot feed a single rabbit*. This phraseological unit indicates that the land of the three local places is barren. *Or coup de Bourse*–(lit.: Stock market blow)–a successful stock market trade. The *Bourse* is an inn owned by the *Van de Bours*, whose origins date back to the 16th century, when it was a meeting place for merchants, bankers, and financial professionals.

Folklore, which is one of the cultural heritages of the Uzbek people, is an extremely ancient and inexhaustible treasure. The folklore created by our people is important because it reflects the social and household life of the people, their occupation, ethnography, etc. Language is a complex, perfect, and magnificent unity. The essence of these beautiful qualities is that a person with all his characteristics lives inside this nature, a people lives, and at the same time, the human child inherits this nature, unquestioningly places in it what he has found and found in the corners of time and space, unites as a whole nation, and

becomes the leader of civilization. it moves forward from its high and low piles. In other words, the unique characteristics of the nation, national mentality, culture, spirituality, spirituality, way of thinking and the principle of imagination, and the discipline of perception are directly embodied in this type. Indeed, it is from this nature that the human child sees, hears and perceives the external world in accordance with its iron law.

Therefore, it is impossible to imagine and study the nature and nature, spirit and mentality of the people without language. In language units, especially figurative words and expressions, the character of the people's mentality is reflected in a certain way. Already, such figurative expressions came into the world as a product of the people's deep worldview, figurative look, perception and thinking.

This article analyzes the following:

1) The Uzbek and French languages are of great ethnopsychological, linguocultural and linguopoetic value as a unique wealth, a unique mirror of the nation's national-cultural imagination and traditions, an inexhaustible source that gives strength to the possibilities of beautiful and effective speech, an extremely important tool that serves to ensure the succession of images between generations. show that you have

2) Wider study of the place of figurative words, phrases, expressions in the Uzbek and French languages that have not yet been described, not studied in depth, in the lexical, ethnographic, phraseological treasury of the Uzbek and French languages.

3) To study the theoretical research conducted in the linguistic and cultural aspect of ethnography and phraseology.

4) Ethnography of phraseological units and analysis of research sources.

5) To determine the motivation of the mental character of figurative words, phrases, expressions in the French and Uzbek languages;

classification of phraseology according to ethnographic, linguistic-mental signs and determination of their level of emotional-expressive coloring.

The sources of origin of figurative words, phrases, expressions in Uzbek and French languages, folklore, history, heroes of historical and artistic works, exemplary words spoken by them, people's writings, the root of ethnography and phraseology, the basic essence of phraseological units based on two languages belonging to different families, with the help of translation -which sheds light on cultural and mental uniqueness various forms of antithesis - comparison, contrast - are found in expressions. For example: don't tend the garden, eat the grapes; even if he dismounts, he does not dismount; even if his face is smiling, it won't light up when a lamp is turned on, etc. Hypotheses are created that prove that phrases expressing such opposite opinions greatly help to reveal a person's character and behavior.

Phrases not only have a figurative character, but are also very close to its style. In the style of phrases, teaching and giving advice are noticeable. Although such phrases have a figurative meaning, their participle (verb) reflects education and advice. It has been proven that expressions such as "put salt", "don't break the cup of your heart", "don't sprinkle salt on the wound", "be a salve for your pain" express admonitions.

The practical results of the article are as follows:

- the analysis of figurative words, phrases, phraseological units and their ethnography has been proven to serve to determine the uniqueness of the mentality of the Uzbek and French peoples;
- it was determined how important the etymological analysis (figurative word, phrase, phraseological units) plays in both languages; Phrases are a separate genre, like proverbs or other types of folk art. reflects the behavior of some individuals in the society. Phrases express generalized conclusions as in proverbs, that is, conclusions are made regarding the behavior of some individuals to events in life. If it is expressed clearly and clearly, it is also expressed clearly in phrases.

It is impossible to draw a sharp line between a phrase and a proverb. However, there can be a certain difference between these two genres. Not all proverbs are figurative (if

you work, you bite, if you are a farmer, plow, eat, do not ask for loyalty from the oppressor), but almost all expressions are figurative. used: if it falls into the mill, it will come out whole, when you say halwa, you won't open your mouth, etc. These expressions are figurative expressions and do not reflect the ideas discussed in them. They are often used in a figurative sense. For example, when characterizing the great representative of Uzbek literature, Oybek Mirzakarimboy, he expressed his cunning with the phrase, "Mirzakarimboy was a man who licked the oil of a snake", Abdulla Qahhor in the story "Orik" said that the property of the poor who could not pay taxes during the colonial period was confiscated, "Someone's house is a letter". describes it with the phrase "falls".

From the point of view of being figurative expressions, the phrase is closer to language phenomena than proverbs. For example,

The phrase "don't be a curd" means "don't get involved in anything you don't know." arose in connection with a socio-historical event or domestic life.

Uzbek ethnography is expressed in the world-famous architectural monuments of hankhkor, koshinkor, painting, evenness, stonework, embroidery. The following cultural dominants of the concepts that characterize the Uzbek people and represent the Uzbek holiday, wedding, customs and traditions, customs and rituals are distinguished: "happiness", "joy", "holiday", "wedding", "gratitude", "indolence"., "calmness", "thought", "modesty", "shame", "cheerfulness", "kindness", "humour", "hashar". These concepts show that Uzbeks are a people who can find a source of peace, humor and happiness even in the most unhappy moments.

In French ethnography, ritual, tradition, myth, legendary language cultural units, which are the formula of culture, painting was observed relatively less.

Ethnography and language are symbolic controls in the understanding of folk culture, an emotional expression of culture. In addition, it is seen that various aspects of the relationship of thought to reality are important in revealing and evaluating the semantics of sentences,

analyzing and comparing texts. It is a very difficult task to determine the character of the people and its unique characteristics, and the characteristics of the Uzbek and French characters are characteristic of other nations as well. French and Uzbek ethnography is a reflection of national-cultural similarities, expression of differential signs between them through linguistic means, national peculiarities are reflected in language and culture.

In the article, figurative words, phrases, phraseological units and their ethnography are selected in the Uzbek and French languages. Phraseological units in the compared languages and their ethnography were compared, classified, described, synchronistic, ethnolinguistic, systematic analysis, as well as component analysis method, contextual analysis methods were used.

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