

ANALYSIS OF THE PHRASEOLOGICAL FOUNDATION OF THE ENGLISH LANGUAGE AND THE INFLUENCE OF THE FRENCH LANGUAGE ON ITS DEVELOPMENT

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Abstract

The article describes the features of the functioning of phraseological units in modern English, their frequency of reproduction and assessment from the point of view of the language norm. The study of phraseological units is impossible to imagine outside the philological tradition, cultural and historical features of the language at different stages of its development.

Keywords: language, phraseological unit, mentality, English, French, people, image

The linguoculturological analysis of the human factor in the language, as well as close attention to the process of verbal communication of representatives of different cultures, allows to reveal new possibilities in the study and comprehension of a foreign language and its phraseology. In our opinion, it is the figurative basis of phraseological units that underlies communication and the establishment of mutual understanding in the process of communication. Comparison of phraseological units of the English and French languages with the same type of components and consideration of phraseological units in separate thematic fields allows us to identify the differences between the English and French language

pictures of the world. The phraseological picture of the world of the English and French languages reflects the character of the people, there are specific features peculiar only to the French or the British that make it possible to distinguish them from each other, while many moral principles are similar, which is also reflected in the language. For the formation of phraseological meaning, it is also important to analyze the concept of "phraseological imagery".

The formation of phraseological units usually occurs on a figurative-metaphorical basis, which is why it can be argued that phraseological units are actively involved in the formation of the linguistic picture of the world and national cultures. The analysis of the figurative-motivational foundations helps to reveal the national culture in PU, since phraseological units, as already noted above, reflect the mentality of the people.

As L.I. Roizenon, E.A. Malinovsky, A.D. Khayutin, "in a number of works it is exclusively about the term "phraseology", the terms "idioms", "idioms" are completely absent. It is characteristic that the examples given in these studies indicate that phraseology is understood as both idioms and expressions of a terminological nature, proverbial sayings and even literary cliches and reminiscences" [6; c. 5].

The researchers note that "the distinguishing feature of idioms is the fact that" its value is not equal to the value of its component parts: the meaning of "slack" is not associated with the value of the individual words "later" and "sleeves". And this makes the idiom "the property of only one language (exceptions are the so-called tracing papers" [6; c.18].

Therefore, the consideration of English phraseology should, in our opinion, begin with idiomatic expressions, in which the meaning of the whole is not deduced from its constituent elements. For example: to kill two birds with one stone - to kill two birds with one stone (Russian equivalent - to kill two rabbits with one stone), does not correspond to the original meanings of the words: to kill, bird, stone that are part of this idiom. The meaning of this combination cannot be literally translated into French. But in both French and English, this expression denotes a special way of conveying meaning, namely, "to achieve some goal with small means". Thus, idioms are clearly distinguished from the rest of the set of separately formed semantically global word equivalents and are the most fully studied part of both English and French phraseology. There is also a lot of dictionaries, thesauruses, which not only contains English idioms, but also provides valuable information for understanding how the corresponding expression entered the language, what sphere of human activity was the basis of its origin.

Features of the functioning of proper idioms in modern English speech, their frequency of reproduction and assessment from the point of view of linguistic norms depend on socio-historical factors. The British, who know the literary language, rarely use idioms in their speech, they consider their use a banal stereotypical cliché. And the use of phraseological turns in speech, on the contrary, is assessed by the British as one of the manifestations of grace and liveliness of speech.

As an example, we will cite an excerpt from the novel by S. Maugham "The Razor's Edge". It condemns the hero's addiction to phrases that have long lost their freshness and originality: *Gray's conversation was composed of clichés. However shopworn, he uttered them with an obvious conviction that he was the first person to think of them. He never went to bed, but hit the hay, where he slept the sleep of the just; if it rained, it rained to beat the band and to the very end Paris to him was *Gay Paree* (S. Maugham, The Razor's Edge).*

The text of E. Wilson's story "Mother's sense of fun" confirms our assumption. The hero of this story is a teacher of English literature at Oxford and, therefore, an educated man with a well-developed sense of language, returning home after a long absence, he finds the speech of his mother, a woman of little education, but considers herself a very cultured lady, vulgar. The disapproval of this hero is caused by the habit of his mother to saturate her speech with idioms, to repeat which, in the opinion of an educated Englishman, means to show laziness of mind and an uncreative attitude towards the language:

The words she employed too, were surely specially designed to rob the English language of any pretensions to beauty it might possess...It always «rained cats and dogs», that is if the rain did not look like holding off; Alice Stockfield «was a bit down in the mouth», but then she let things «get on top of her» Roger Grant was «certainly no Adonis», but she had «an awfully soft spot for him» (Angus Wilson, The Wrong Set).

These problems in the field of idiomatic phraseology were reflected in its division into two lines of research - linguistic, aimed at solving issues such as the linguistic nature of the idiom phenomenon, and philological, associated with solving problems of a more general plan, namely the nature of cultural, social and other factors. determining the development and features of the functioning of the language at different historical stages. It should be emphasized that these two areas of research do not develop in isolation from each other, but, on the contrary, are closely interconnected with each other, complementing and enriching each of them separately. A fruitful study of idioms proper cannot be imagined outside the philological tradition and cultural and historical features of the language at different stages of its development.

Separating the idioms in which the meaning of the whole is not deducible from the meanings of its constituent components, we proceed to consider other varieties of semantically separately formed language units.

Each generation of the English and French people accumulated observations of the world, social and family relations of people, these observations were reflected in the works of oral folk poetry. It can be argued that in no other genre of folklore the life of the people is reflected so broadly and multifaceted as in paremias, they can be called an encyclopedia of folk life, echoes from many historical events and facts live in them. Paremias reflect family and social life, the worldview of the people with all its strengths and weaknesses, wisdom and historical events, reason and prejudices. Most of the proverbs have a figurative meaning based on a generalization of isolated facts, which often allows for an extended interpretation of proverbs, even with a direct motivation of meaning. Sometimes phraseological units reflect the individual experience of the author, which itself acts as an object of cognition.

Note also that people can communicate with each other only because there is a common language system. Proverbs are a certain part of it. We can say that the universal character and ethnocultural specificity of phraseological units about morality are manifested only in terms of content - when comparing the semantic structures of the units under study and the semantics of the names of the moral and ethical concepts represented in them, as well as when analyzing the features of their imagery. Motivation is understood by us as the conditioning of phraseological meaning by the internal form of phraseological unit. The unifying factor of the semantic and functional features of the phraseological units of the English and French languages is their internal form.

Phraseology of the English language is not a closed system and can be represented as a kind of continuum, at one end of which there are phraseological units, the meaning of which is idiomatically conditioned, and at the other end there are limiting syntagmatic sequences of a non-idiomatic nature.

The functioning of proverbs in modern English is characterized by the same features: there is a tendency to introduce proverbs into speech in a deformed form. In the introduction to the Oxford Dictionary of Current Idiomatic English, it is noted that in modern English the use of proverbs is often accompanied by various transformations. So, as a rule, only a part of the proverb is reproduced, which serves as an indication of the corresponding phrase: *A stick in time, you know* (a stick in time, saves none)

1) *But early to bed, you know, I'm sure I could do with a lot of more wealth (early to bed, early to rise makes a man healthy, wealthy and wise)* (A. Wilson. The Wrong Set)

2) *After all, all work and no play... (all work and no play makes Jack a dull boy)*
(A. Wilson, Late Call).

3) *The sins of the fathers, Fanny... (The sins of the fathers are visited upon the children)* (E. Vaugh, Vile Bodies).

A similar disintegration of a proverb in some cases leads to the fact that its actually functioning part gradually enters the language as an independent unit.

However, it should be noted that the study of phraseology is not a formal division into idioms, phraseological units, etc. The reality of living speech is always more complicated than the most detailed classification, since the language is in constant motion, it is impossible to squeeze it into some kind of framework of various groups and classes.

The history of English and French phraseology depends on the perception of the world by a person of French and English descent. The French are known for their love of luxury, delicate taste and French charm, which is reflected in the phraseological fund of the French language:

arbiter des élégances(or dugoût) (french.) – - trendsetter [1; p. 69].

faire ses délices de qch. (french.) – find the greatest pleasure in anything [1; from. 623].

bouche delicate(French) - gourmet [1; p.192].

avoir le palais fin (or délicat) (French) - have a delicate taste [1; from. 102].

le vert galant – masher [1; from. 1586].

soutenu (or élevé, noble) style – high style [1; from. 1451].

The British are distinguished by their stiffness, puritanical disposition and sometimes rather boring talk about the weather. There are many phraseological units of this kind in the English language:

king'sweather – wonderful weather [2; from 812]

after rain comes fair weather (last) - after bad weather - the sun, after grief - joy.

the rain comes down in torrents – it rains pitchforks

rain or shine – come hell or high water [2; c. 618]

The British, using one or another phraseological unit, give it as much irony as possible, thereby convincing everyone that English humor can manifest itself in very unexpected situations. For example: Partake of His Majesty's hospitality. (ironic colloquial "to enjoy the hospitality of his majesty" - to sit in prison) [2; from. 399].

Borrowings are one of the most common sources of English phraseology replenishment. For our research, borrowings from the French language are of value.

According to A.G. Nazaryan, "... French phraseology was and is still a source of replenishment of the phraseological fund of other languages. Almost in all European languages phraseological units can be found, borrowed at different times from the French language "[4; from. 274].

But the author also notes that the French language itself adopted a lot from Latin and Greek. In this case, it turns out that the cultural heritage of the French people has been enriched by borrowings from other languages. It should be noted that phraseological units borrowed from Greek or Latin languages are in many cases international.

A.G. Nazaryan rightly notes that "phraseological borrowings are the result of mutual influence and mutual enrichment of different languages. They are an important, although not the main source of replenishment of the phraseological stock of the French language. " He also notes that "many borrowed French PUs are international. They are found in most European languages and originate from one source, not always known "[4; from. 274].

The phraseological units borrowed from the Latin and Greek languages are mainly of a book nature. This study provides examples of borrowings from French.

Here are some examples of them:

- 1) *Affair of honor (eng.)* – "Matter of honor", duel;– *Affaire d'honneur (french.)*.
- 2) *Affair of heart (eng.)* – matters of the heart, romance;–*Affair de coeur (french.)*.
- 3) *There's a woman in it (English)* - "look for a woman";– *Chercher la femme (french.)*[72; p. 75]

All the examples listed above are tracing copies from the French language, but there are also phraseological units, in which some changes have been introduced, and often the figurativeness changes during translation. For example:

Buy a pig in a poke (English) -*Acheter chat en poche (french.)*; in this case, the word french has been replaced by the word pig.

The above examples show how the process of enrichment and interweaving of English and French phraseology is going on. This process could not be described without examining the historical heritage of the English and French peoples. It is worth noting that both the British and the French have much more of those qualities that unite them than those that separate them.

It is these differences that were chosen by us in order to show the difference between these peoples, their behavior in society, customs and traditions. All this could not but be reflected in the language fund and in the phraseology of the French and English languages.

Here are some examples of French proverbs that are found in English with minor changes:

- 1) *C'est dans la nécessité que l'on connaît ses vrais amis (French.)/ A friend in need is a friend (english)* [1; p. 53].
- 2) *Chien qui aboie, ne mord pas (French.)/ Barking dogs seldom bite (english)* [1; p. 306].
- 3) *Il n'est pas aussi diable qu'il est noir (French.)/ The devil is not so black as he is painted (english)* [1; p. 494].
- 4) *Il n'y a pas de fumée sans feu (French.)/ There is no smoke without fire (english)* [1; p. 721].
- 5) *La nuit, tous les chats sont gris (French.)/ All cats are grey in the dark (english)* [1; p. 288].
- 6) *Pas â pas on va loin (French.)/ More haste, less speed (english)* [1; p. 1154].
- 7) *L'homme propose, et Dieu dispose (French.)/ Man proposes, God disposes (english)* [1; p. 497].
- 8) *Il n'y a pas de rose sans épines (French.)/ There is no rose without a thorn (english)* [1; p. 1361].
- 9) *Tel bruit, tel écho (French.)/ As you sow, so you reap (English)* [1; p. 228].
- 10) *À qui se lève matin, Dieu aide et prête main (French.)/ God helps those who help themselves (english)*[1; p. 496].
- 11) *La poile ne doit pas chanter avant le coq (French.)/ Don't teach your grandmother to suck eggs (english)* [1; p. 368].
- 12) *Dis – moi qui tu hantes, et je dirai qui tu es (French.)/ A man is known by the company he keeps (english)–* [1; p. 792].
- 13) *Autres temps, autres mœurs (French.)/ Other times, other manners (english)–* [1; p. 1010].
- 14) *Au vol on connaît l'oiseau (French.)/ A bird may be known by its song (english)–* [1; p. 1102].
- 15) *Après la pluie, le beau temps (French.)/ After a storm comes a calm (english)–* [1; p. 1231].
- 16) *Le diable sait beaucoup parce qu'il est vieux (French.)/ The devil knows many things because he is old (english).–* [1; p. 494].

Note that differences in language are not always reflected in differences in behavior, often this happens precisely because when studying a particular language, it is necessary to

study the culture of the country of the target language. Learning a foreign language, communication in it takes place in the context of two different cultures. Thus, each language provides access to the study of the cultural values of a particular people.

The huge similarity of cultures and the commonality of the English and French peoples has been proved, and this, in particular, is clearly manifested in phraseology, which is part of the cultural tradition of peoples reflecting everyday life. Both the English and French PUs call for respect for parents, for raising children correctly, for cherishing friendship, for being attentive to elders, reflecting the lofty notions of honor and moral purity. PU also condemn and ridicule human vices and weaknesses.

Thus, the phraseological fund of the English language was significantly replenished due to borrowing phraseological units from the French language. In view of the fact that the structure of the phraseological picture of the world is formed by phraseological units denoting fragments of the objective world, we have put forward a thematic-ideographic concept as the main principle of classification of phraseological units.

The formation of phraseological units usually occurs on a figurative-metaphorical basis, which is why it can be argued that phraseological units actively replenish and decorate the linguistic picture of the world of the English and French peoples. Analysis of the figurative and motivational foundations of phraseological units helps to reveal in them the national and cultural component, which in turn is a reflection of the worldview of the people.

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