

# Socio-Cultural Memory And Its Reflection In French Phraseology

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## Annotation:

This article allows us to distinguish the national and cultural features of phraseological units, to move away from the concept of "nationality" in phraseological units and to pay attention to the cultural specificity of expressions and their reflection of socio-cultural memory.

Socio-cultural memory includes a wide range of ideas about the origins of one's mother tongue, individuals, such as folk epics, national traditions and customs, the origins of writing, and the moral and social norms established in society. We all know that the phraseological units that reflect the socio-cultural memory express the historical memory, cultural aspects of generations.

**Keywords:** Phraseological unit, memory, socio-cultural memory, phrase, ethno-political, myth, mythology, folklore, figurative meaning, historical memory, phraseology, cultural memory

## INTRODUCTION

It is known for all of us that phraseological units differ from other linguistic units in that they give figurativeness, expressiveness and emotionality to speech which provides information about the worldview of a particular nation, the events of the past, the material, spiritual, social status, level of civilization, traditions, customs of the people. The anthropocentric paradigm of phraseology is taken as the primary basis in linguistics, and it is defined in the linguistic landscape of the world through the worldview and culture of a particular language community.

Culture is a society, a certain level of historical development of human creative power and abilities. People are represented in various aspects of their lives and activities, as well as in the material and spiritual riches they create.

The concept of culture is broad and is studied in all fields, and closely associated with all

processes and sciences. There are many types of culture and its definitions. The importance of culture in linguistics, especially in the study and analysis of phraseological units, is immeasurable. Because it is through culture that we learn about the lifestyles, customs, traditions and values of our contemporaries.

Culture is a universal phenomenon, it belongs to one nation, it cannot a pure culture created by one nation alone. Although the main part of each national culture is created by this nation itself, it will have its share and influence of the universal culture created by the peoples of the world. Culture can never be a class phenomenon. Because it serves everyone equally. For example, masterpieces of art and literature, architectural monuments, statues, scientific achievements, and so on.

Language is the cultural mirror of the people, the means of preserving and transmitting cultural

values from generation to generation. Language and culture cannot exist without each other. They are interconnected, and these two concepts complement, enrich, and evolve. It is clear that language is the semantic basis of speech as one of the preservers of the spiritual value of national culture.

According to Tsivyan, language, on the scale of its existence, accumulates energy that modern culture cannot contain in today's traditions. He said that "language is one of the important features of people, in which the culture of the people who speak it represents the national culture" [6:49].

## MATERIALS AND METHODS

There are many interpretations of the concept of culture in science. For example, one of the American anthropologists, A.S. Kryober computes more than 200 interpretations of the concept of culture. A.P. According to A.P. Sadokhin, "it is difficult to find the most common term that has different meanings not only in the local language, but also in different areas" [8:23].

In scientific terms, culture is generally referred to as "a historically defined level of development of society, the creative power and ability of man, the material and spiritual values created by them, including the ways in which they organize human activity and life."

According to Telia, in linguoculturology, culture is "a part of the world that describes the process of human self-realization, living as a group in the process of historical change, thinking about human natural, social and cultural life, values" [5:18].

The definition given to cultural memory has philosophical significance. According to Benin, "it is the process of old knowledge and skills, which is the basis of a modern level of development that is repetitive but does not fly away, and the use of what is forgotten when necessary" [1:65].

According to linguists dealing with the problems of modern phraseology, phraseological units reflect the truths related to traditions, customs, legends, historical events, literary sources, and the phraseological fund is not only a language, but also a cultural and historical treasure of each nation, a cultural component of the language in action [4:19].

According to V.N.Telia, when studying phraseology in a cultural context, the most important question is to identify phraseological compounds as the most original part of the culturally and linguistically nominative fund,

which allows to identify different extralinguistic conditions in phraseological units and to reflect cultural features in the form of characters related to the identification of tools and methods. In studying the cultural and national specificity of phraseological content, language requires an analysis of three main processes. These include:

1) cultural-nationality in the structure of phraseological units;

2) intertextual connection of phraseological units with a certain cultural code, in which the collective subconscious memory of native speakers is preserved;

3) the representativeness of phraseological signs helps in the process of mutual translation of devices of cultural significance [4:13-14].

It is well known that the concept of "socio-cultural memory" is the preservation and collection of relevant social and cultural information, means of the past in order to preserve the selected and accumulated social and cultural experience and pass it on to other generations.

M.F.Palevskaya "The national identity of the phraseological composition is determined by the living conditions of native speakers: place, flora, fauna, history, social structure, customs, culture, religion and everyday life of people, historical events, ceremonies, traditions, crafts The descriptions of such phenomena are reflected in the phraseology in a unique way" [9:3].

According to D.O.Dobrovolsky, "there is no doubt that in the phraseology of a particular language there is a basis for determining national-specific features, the components of a number of phraseological units clearly show national-cultural concepts" [2: 251].

In our opinion, national-cultural concepts are not reflected in the structure of all phraseological units. From an intuitive point of view, why national or cultural identity is not seen in expressions such as "оғзи қулоғида", it is difficult to incorporate concepts that do not have operative definitions into the means of scientific description "кўз очиб юмгунча".

V.G.Gak points out that the peculiarities of national-cultural concepts are also found in the composition of more verbs in sentences. According to him, "national identity is evident in the comparison of different languages, that is, there are

two factors - objective and subjective. The objective factor is the natural and cultural realities that are specific to the life of a particular nation and do not exist in the lives of others. The subjective factor, on the other hand, is expressed differently in phraseological units in different languages in words that reflect the same reality" [3:260].

## RESULTS AND DISCUSSION

We can cite many phrasal verbs in French as examples of this process. For example, the phrase pale "comme une endive" means "сачратқи каби оқармоқ", while it literally means "мурдадек оқармоқ"[11:4]. Endive is a French word and is a type of sagebrush plant. This type of plant has been cultivated in Europe since the 15th century, and the food is usually a plant with bleached leaves to improve the taste and eliminate excess bitterness. The performance of this phrase in French depends on a clear objective factor, as the leaves are white and analyzed in relation to the color of the plant. The phrase was used in French as a plant name, while in Uzbek it was used as "dokadek oqarmoq"[12:8].

The phrase "avoir un coeur d'artichaut" in French phraseology means "to have the root of an artichoke" and "to be cheerful, kind, compassionate." The melon plant used in this phrase is used in a kind, cheerful sense because it is precisely soft. In Uzbek, the word compassion is also used with the phrase "кўнгли юмшоқ, юраги юмшоқ"[13:7]. In addition, in the Uzbek language it is a plant "mehrigiyoh", which is used as a pampering among the native speakers in the sense of "kind, sweet word". There is a legend among the people that people love the person who keeps this plant grain next to them. Someone or something that attracts affection in a figurative sense. Хотин битта ўғил туғиб берди-ю, эр-хотин орасига меҳригиё тушди қўйди. [9:688]

There are many such expressions in French that express human character. For example, the phrase "bailler comme une huître" is used in translation to mean "yawning like a shell, opening one's mouth", while the phrase is used as "big mouth." In the Uzbek language, the phrase "big mouth" is used to refer to the rich, that is, "бу замонда ким бой бўлса, унинг оғзи катта, тили узун" [9:98]. In addition, the phrase "big-mouthed" is also used to mean "ignore anyone". Отасининг

давлати, катта оғиз, ҳовлиқма ва такаббур онасининг эркалаши қўшилиб, қизга ортиқча ғурур берган, ҳаракатларига ўзбошимчалик, қилиқларига ноз-қарашма бағишлаган эди [4:198].

In French, there are several phraseological expressions used in the name of the shell, which are used in different senses. For example, the phrase "jouer comme une huître" means "to play like a shell" and literally means "close friend, true friend, loyal". Because we all know that the upper layer of this animal has a special layer that sticks to its body, and the word shell is used in the phrase. In French, the word shell is more of a symbol of "fidelity", "loyalty". In Uzbek, the word dog is used to describe the word loyal.

V.G.Gak argues that the cultural identity of phraseological units is determined by the elements of the material or spiritual culture of a particular society, its history, beliefs, customs, and natural and geographical conditions. [3: 261]. For example, the French often use the phrase "avoir les oreilles dans le sens de la marche" in conversation. The phrase is used to mean "teaching the ear what is needed." Many other similar expressions can have similar meanings to this phraseological unit, for example, "avoir les oreilles face a la route", "avoir les oreilles en feuilles de chou".

In our opinion, toponyms also serve as a national-cultural component in phraseology as a linguistic cultural dominant, reflecting the characteristic features of the linguistic unity of a particular nation, the living conditions, values, customs of the nation. In French, there are many phraseological units with a toponym component, and the expressions are used through place names. For example, "If you want to be one of Bondy, you want to be like Bondy."

In the Uzbek language, too, there are many toponymic phrases among phraseological units. For example, Мирзачўлга таёқ билан борган киши тойли бўлиб келади. The phraseological unit refers to sheep and animals that exist in the desert; The phrase олти хотин бор жойда Олой бозори очилади is used as all the information will be available where there are women

Distinguishing the national and cultural features of phraseological units allows to move

away from the concept of "nationality" in phraseological units and pay attention to the cultural specificity of expressions and their reflection of socio-cultural memory.

Socio-cultural memory includes a wide range of ideas about individuals, the origin of their mother tongue, such as folk epics, national traditions and customs, the origins of writing, and the moral and social norms established in society.

Phraseological units that reflect socio-cultural memory can be divided into the following types. For example,

Phraseological units related to the beliefs of the nation. An example of this type is the phrase "reprendre du poil de la bete". This phraseological unit, in translation, means "to take the hair of an animal," while the phrase refers to "prevention of disease."

"Avoir de la corde dependu dans sa poche" literally translates to "having a rope in your pocket," which literally means "to be lucky, to win".

The phrase "faire un noeud a son mouchoir" refers to "knotting on a handkerchief," literally "to hope." The phraseological unit "Qui tue le goeland, la mort l'attend" means "to wait for death" in translation, which means "whoever kills a fisherman, death awaits him". "Araignee du matin, chagrin; araignee du soir, espoir" means "sorrow to see a spider in the morning and hope in the evening," literally meaning "both hope and sorrow depend on man himself".

Phraseological units related to Christian characters are also the most commonly used linguistic units in French. In French, these phraseological units describe nuns and express emotional feelings. For example, *suer* (transpire) *commeune Madeleine* - to sweat (as the repentant Magdalena drowns in tears); *faire suer la Madeleine* (slang) - Represents an increase in the amount of money bet in the game.

Phraseological units related to rituals, traditions and customs. The following phraseological expressions of this type can be exemplified. For example, the phrase "pendre la cremaillere" translates as "to hang a pot on a hook", and literally "to move into a new house and celebrate". It is well known that in the past, the pot was hung on a hook, and a dish was prepared, and the phrase was based on this event.

"Se plonger dans le Léthe" means to be forgotten, to be forgotten forever. In Greek mythology, Letawas known as the river of forgetfulness, the river of forgetfulness in the

underground kingdom. According to the data, the spirits of the dead drank water from it to completely forget their previous lives, while those who could be reborn drank water from the river to forget about death. At that time, people believed that running water in springs, rivers and streams had a cleansing and healing function.

The phrase "mettresa main au feu" means "to put one's hand on fire" in translation, and literally means "to make sure of statements". The phrase is also based on historical events in France. It is known that in the Middle Ages, innocence was based on certain rules, that is, according to the rules, the suspect could lift a hot stick, walk a few steps in the fire, press hot coals on his body, put his hand in boiling water, put his hand into a red-hot iron glove coming out of the oven had to put, then wrap in cloth, and after three days the burnt marks were not found, the offender was acquitted [14:6].

The phrase "au hasard de la fourchette" is common among the French, and literally translates to "unexpected fork," which literally means "accidental". The phraseological unit "Passer unenuitblanche" in translation means "to spend a white night", literally "sleepless night".

3) Phraseological units related to holidays and related ceremonies. Phraseological units belonging to this type may contain the names of church holidays, as most religious holidays in modern society have socio-cultural significance. We have observed that among the religious assimilations, the clergy constitute the majority of the phraseological units associated with the name of the clergy, church ceremonies, and other Christian festivals. For example, we can give the following phraseological units of this type. The phrase "Trouver la feve au gateau" means "to find a bean out of a cake" in translation, and the phrase means "to be lucky". This phrase is associated with the religious holiday of Epiphany, celebrated in France, where peas and beans are put into a baked cake, and if a piece of cake comes out of a piece of bean, it is considered lucky. This holiday is still widely celebrated in France, and this tradition continues.

The phrase "Rouge setteip oeuf de Paque" is also based on the customs of Easter in France, and this phraseological unit translates as "red as an Easter egg", literally meaning "extraordinary red".

The phraseological unit "faire (avaler) un poisson d'avril" is based on the events of April 1, celebrated in France, which translates to "make April Fool's Day or swallow April Fool's Day". It

is known from history that this holiday has been celebrated in France since 1564. This holiday was celebrated on January 1 during the reign of Charles IX, and small gifts were exchanged for “laughter” and “humor” congratulations, and they were hung on people's clothes, on the utensils they used, without drawing a picture of various fish. Now, the holiday is celebrated on April 1, as the fishing season opens in France from that day on. According to some reports, the gift of fish has become a tradition in France, where fish has expressed passion.

Different games, phraseological units related to entertainment. Phraseological expressions of this type are very common in French. For example, the phrase “la femelle vaut mieux que le male” in translation means “a real woman is stronger than a man”, literally means “a woman's strength, superiority”. It is well known that in French history, women were highly valued and thought to be stronger and smarter than men, so when French men married a woman older than her age, the process is still preserved in France. The origin of the phrase was due to historical events, i.e. they had an ancient kottok game in which women and men played in two groups. This phraseological unit emerged on the basis that women always won the game.

The phraseological unit “Jeu de raume” in translation means “game of palms”, literally meaning “death or serious injury, falling, failing an exam or not being admitted to a position”.

Phraseological units related to works of art, popular movies, songs, as well as images of folklore and fiction. In this type of French we can cite the following phraseological expressions. For example, “cultiver son jardin” means “to take care of your garden” in translation, while the phrase is used to refer to a person who is “carefree, carefree, quiet life, not interested in what is going on around him”. The phrase was used by the writer Voltaire.

The phraseological unit “Cueillez les roses de la vie” means “offer roses in your life” in translation, which literally means “fill your life with pleasure and compassion”.

The Uzbek language also has several phraseological units of this type, which are still used by native speakers. For example, “Ражаб “тулки” қоровул бўлди, хотини эровул бўлди”. “Ўзинг бўлсанг молдор, сўзинг бўлар зулфиқор”, the sword of Hazrat Ali cuts forty people in one fell swoop. This proverb means that

if you are rich, your words will be sharp and you will speak everywhere.

The phrase “Pousser des sris de Melusine” also belongs to this genre, and in translation means “Scream of Melyuzin”, which literally means “loud, thick”.

Phraseological units related to mythology. Examples of phrases related to this type are mainly ancient legends. For example, the phrase “boire l’eau du Lethé” in translation means “to drink from the water of Lete” and literally means “to forget”. In ancient Greek mythology, a person who drank the water of the river of forgetfulness, i.e. Lete, forgot the past forever, and his water was considered miraculous.

Myth-based expressions are also very common in Uzbek phraseology. For example, the proverb “кўпда Хизр бор” is widely used by linguists in oral speech, that is, this article refers to the legendary prophecy of Hizr, because it is based on the idea that deeds done in harmony will always be blessed. In addition, the phrase “Хизр оғзига туфлаган” is also popular among the people, according to legends, Hizr - a person who drank the water of life will live forever, or was an immortal sacred legendary hero. It is pointed out that this phraseological unit is literally talking about a speaker, a rhetorician, a scientist. It is known from history that the personality of Khoja Nasriddin is very popular among the Uzbek people, and there are various legends that this man led many people out of difficult situations. Even today, there are videos and cartoons about his name and work. His riding donkey is very popular among the people, and there are a few expressions about it. For example, “Хўжа Насриддиннинг куши”, “Хўжа Насриддиннинг эшаги” - both phraseological units are based on legends and are used in a way that gives people confidence and hope. Because it was Hodja Nasriddin who was considered a promising donkey among the people because he did all the good deeds with his beloved donkey.

7) Phraseological expressions related to ethno-political reality. Examples of this type are phrases related to dishes, drinks, dances. For example, the phraseological unit “avoir les abdos-kro” means “Kronenburg has a stomach” in translation, which literally means “big belly, big appetite”. Kronenburg is reportedly famous for its beer, which attracts visitors from all over the world no matter how much they drink. The phrase originated from this incident. Today, the term is

synonymous with French, meaning "abdominaux Kronenbour".

"S'est plus fort que du / le Roquefort" translates to "this is stronger, sharper in Rockefeller", which literally means "very tasty". This phraseological unit is associated with the cheese of the famous French, even in France, and even in the world, the name of the rocker cheese is a green thing that looks like a mold on which it is made from sheep's milk. The name of the cheese comes from the name of the village of Rockefeller, according to sources, in 1411, Charles VI ordered only the inhabitants of this village to make this cheese. Today, rocker cheese is one of the most delicious and expensive types of cheese and is known and popular all over the world.

The phrase "Faire le guignol" refers to "acting like Gignol," while the phrase "fool." The Mazur phrase is associated with the name of the historical figure Gignol, i.e., the mask was used in 1808 to embody the cheerful hero personality of the French puppet theater given to the French people. This image was created by the director of the Lyon Puppet Theater L. Created by Murg. However, this game is still played by French children.

8) Phraseological units expressing symbolism. This type includes phrases that reflect more phytonym (plant), colonyms. For example, such phraseological units are common in French and Uzbek. "Il vaut mieux être murier qu'amandier" is related to the name of the plant, which translates as "it is better to be a mulberry than an almond tree", literally "it is better to be wiser than the mind". For the French nation, the almond tree is a symbol of indifference because its flowering often coincides with the spring cold, while the mulberry tree blooms and bears fruit after the cold weather has passed, so the mulberry is also a symbol of caution.

The phraseological unit "Il faut, pour triompher, la force du lion et la ruse du renard" means "strength and cunning of the lion and the cunning of the fox" in translation, which literally means "strength and cunning". Among the French people, the fox is the master of cunning, and there are phraseological units that express several "historical memories" under the name of the fox. In French fairy tales, legends, and fiction, the image of the fox was considered a symbol of cunning. There are several examples of this process in French. For example, if we translate the phrase "agir en renard" literally, it means "to act like a fox," which literally means "stupid". In Uzbek linguistics, the fox is also a symbol of cunning. For example,

Айёр бой. Айёр тулки. Тулкини алдаб соғурлар, Турфа айёрдир тўрам [7:55]

We all know that for a long time the term "barbe" in French was associated with the concept of "wisdom". In the symbols of the past and present, beard is a universally recognized word and is celebrated as a symbol of dignity, independence, wisdom and courage. There are several phraseological units used with the term lubrication in French. For example, "s' est la barbe et les cheveux" in translation means "this beard and hair", while the phrase means "boredom".

Phraseological units represented by letters. The phraseological fund of the French language is very rich. There are even phraseological expressions that are used with letters. For example, "les jambes en X" literally means "x-shaped legs," which literally means "drunk, sheer fun". But no one knows exactly why it is so named as a phrase in the sources. In our opinion, when a drunk person walks or steps, his legs do not obey him, so the phrase was used in the form of "drunk".

## CONCLUSIONS

As a result of our research, we found that in the history of any society, the alphabet is not only a system of written symbols, but also a cultural code, a storehouse of religious, spiritual information. And the alphabet is not just a means of writing. This process is available not only in French but also in other languages.

The French philosopher, historian Patrick Savidan, noted that the specificity of the French humanities was so strong in France that the process would be reflected in the science of history. This peculiarity is also reflected in the French language, especially in phraseology [6: 48-49].

Thus, the phraseological units that reflect the socio-cultural memory express the historical memory, cultural aspects of generations. This process, in turn, makes it possible to describe French phraseology as a memory of socio-cultural environment and a space of socio-cultural memory. There are many phraseological units in French phraseology that express socio-historical memory and can even be found in religious stories, religious books.

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