

Archaic Phraseological Units as Windows into “Historical Memory” in French and Uzbek Linguistic Traditions

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Abstract: In world linguistics today, the paradigm of anthropocentric humanism, the idea of man having his own thoughts and feelings, is important, and historical consciousness is the highest spiritual value of man. Therefore, the systematic consideration of the phraseological fund of a particular national language and the formation of phrases is of particular importance in a more precise sense - in the reflective function of "historical memory". The identification of archaic phraseological units representing "historical memory" attracted the attention of linguists, especially at the beginning of the century. This problem has been widely studied in foreign linguistics, which has been studied on the basis of different theories, concepts, approaches, positions, directions.

Keywords: historical memory, phraseological unity, archaism, syntactic archaism, historism, mythology, folk etymology, motivation, necrotism, deonymization.

Introduction: It is known that the concept of "historical memory" is one of the theoretical terms of the sciences of psychology, philosophy, history, reflecting the nature of the relationship between the expansion, renewal of historical culture, the meaning and content of history, the theoretical and methodological layer of the humanities. Despite scientific conceptual and terminological differences, theoretical changes in this scientific direction have an important common feature. The main theme of history is not the event of the past, but the memory of it, the image that is reflected in the lives of those who took part in it and contemporaries, and the transmission of them to subsequent generations. The concept of "historical memory" is manifested as an "ideal reality" and has not been studied separately in the structure of phraseological units, as well as in the field of linguistics.

Literature review: According to linguist G. Khazagerova "the nation is a special system similar to the movement for self-preservation, in which the language is involved, not the language, but the archaic information repository, but also the living medium that exists in a changing historical environment" [6].

S.Ulman suggests that in the use or use of the term "folk etymology", in many cases there is no mention of the interference of the "people" in the sociological sense of the word. Responsibility for such language changes lies with medieval writers and Renaissance scribes who misinterpret chalasavod or information" [52].

T. V. Tsivyan says that " it is to mythologize history and on the other hand to show a certain internal similarity between the two processes, such as folk etymology. The importance for the history of the people's consciousness is not the fact of the true events of the past, but how they are preserved in the memory of the people. The mythologization of the past serves to preserve the memory of the Ethnos of their history, and folk etymology establishes a world view that exists in the Daily minds of people in the national language [7].

Research Methodology: Linguist Sh.Bally argues that " when Hecht does not think about the meaning of every element of French phraseological units that are not specifically involved in linguistics, he accepts the general and modern meaning of the phrase. A large number of data testifies to the fact that the connections between the elements of a phraseological phrase are not recognized by the speaker, the meaning of its elements also goes unnoticed, therefore, an important feature of a phraseological circle is the presence of archaism in it [1].

P. According to Giro, "in nature, sustainable expressions need to maintain their motivation, because although the words they are part of form unity, but some meaning retains its independence and they continue to evoke natural images. It is for this reason that phraseological units contain archaisms [31].

Analysis and results: The opposite of the law presented in the language lexicon is the withdrawal, and obsolescence of words. There are several factors that cause this process. The wear and tear of words will be associated with the exclusion, non-applicability of something and phenomena that have a name. In Uzbek, for example, there were such types of taxes as Mushrif, yasak, tribute, but nowadays such words are incomprehensible to many and are part of archaic words. Such words are also very numerous in French. Especially in the composition of phraseological units, archaic words are clearly visible. For example, clouer le bes stands for "nail the muzzle" for modern French speakers, as the word bes is used to mean exactly the muzzle, literally "**to keep silent**". The expression in question is an archaic and dialectal form of the cluer verb clore (closed) [28].

There is a phraseological unit of brave comme un lapin écorché by French linguists, and this phrase was used in the XVII century. The initial meaning of the phrase was "to dress up, to dress up in a new way". The expression Brave comme un lapin is used in modern French to mean "**brave as a rabbit**". But the old meaning of brave – meaning" yasangan " - gives several examples of this situation, brave comme un dimanche-is exactly what the translation means" dressed or made like Sunday " [35].

The exact translation of the phrase" Plein comme un barrique "means" drunk as a bochkad", and is erroneous through folk etymology , i.e., there are cases of disruption. Because the plein comme un bourrique must be, the French bourrique represents the meaning of the ass. [28]. And this phrase is used in the oral speech of the Uzbek people's nation in the manner of "drinking like a mole". For example, did you still drink cattle today? Interestingly, zoosemisms are often used as substitutes for folk-etymological distortions, especially since this process is clearly visible in French. For example, the phrase" noir comme jais "represents the translation" black like gagat", but the phrase" noir comme geai "is black like Soyka or" amis comme cochons "represents"friend like pigs", in which cochon (pig) replaced old French sogon (friend).

The currently used variant of the phrase "I'll take my left, blinded "is used in the style of" I'll do one job and let out the other."However, the ancient variant "bat" is the one that arose through the disease of eye pain, which Aries from a dirt. In the past, a person with this disease would have to show it to a helpless healer. The physician, on the other hand, blinded the eye instead of treating it with medicines that would not be, and through this process this expression came into being. The phrase "**Avoir un chat dans la gorge** "represents" there is a cat in the throat "in the translation, while literally"speaking in a hoarse, hoarse voice". In the past, the word cat was used with a maton. The word" Maton", in turn, meant" burnt milk "or" various substances and clots", while over time the chat was replaced by the word maton ({maton -- matou – chat) [8].

The phraseological unit “**Avoir des yeux de lynx** “signifies” he has silovsin-like eyes“, as a phrase meaning “ he also loves long distance“, meaning that lynx represents a misinterpretation of the name of the ship guide” Argo”, who is distinguished by the sharpness of his extraordinary eye in himself and can see far through the clouds Lyncee (Greek. Lungeos). Silovsin really represents the eye socket because this animal has the ability to see through the wall as well. In some state symbols as well, especially in herbalism, silovsin represents completeness and sharpness of vision. Silovsin, for example, is depicted on the coat of arms of Pskov. Silovsin is a constellation that was named by astronomer Jan Gevelius in the 17th century, meaning that the constellation represents a chain of dim stars, which history States can only be seen by people with sharp vision, such as silovsin [28].

There are also a lot of phraseological phrases in Uzbek linguistics that reflect the “historical memory”, which is made up of archaic words. For example, “drowned in the dust and remained in that soul ” [31]. When a criminal’s case is opened, the offender sometimes masterfully places his guilt on a non-criminal. He gets rid of it. At such a time, a phraseological unit was applied to an innocent person “immersed in his dust and remained in that person’s soul.” This phraseological unit also saw changes caused by phonetic distortion by linguists, with the word “chicken” actually being used in the form of “swamp”. The phrase originated in ancient times as “drowned and remained in that man’s barracks ” and appeared in a different form as a result of breakdowns. However, nowadays, a different variant of it is used in oral speech, that is, “to pay money to an unaccompanied somsa”.

From our research, it can be seen that phonetic closeness of words plays an important role in these examples, which serves as the basis for lexical reinterpretation of a particular unit in the phraseological unit, but the role and importance of etymology is necessary in the analysis of archaic words used by linguists.

The term folk etymology is used in science by the German linguist E. Introduced by forstemann, it makes it possible to modernize the past experience in phraseology, giving expression a special expressiveness.

The expression “**Fier orgueilleux comme un pou**” is taken in the translation process to mean “proud like a bit”, but the word pou originated from the old French word poul or pol, which antecedents the meaning “Young Rooster”. [28]. This phraseological unit is actually the equivalent of the proud expression “fier comme un coq ” - cocky. Because in the French, even in the Uzbeks, the Rooster represents a sign of pride. Especially for the French nation, the Rooster has become a symbol of the state, expressing a positive meaning. It is important to note that there are several phraseological phrases in French through un pou Cozi. For example, the phrase “**moche / laid comme un pou**” in translation means “ugly like a bit“, “sale comme un pou “means” dirty like a bit“, “vexe comme un pou “means” itchy like a bit“, “**rousputer comme un pou**” means “bitter like a bit” in translation. As we can see from our studies, the meanings of the phrase have changed due to the mispronunciation of the word Rooster in all of the phrases.

In the past, the term “Ant eganmisan” was used in Uzbek, and this phrase appeared on the basis of certain events. If you chew *jizzali*, greasy bread without the knowledge of an ant, then your mouth is neither salty nor pure chuchmal taste has appeared. This taste of ants, sandworms was used in a sense of flavor. Some people say, their words are chuchmal, be’maza. Looking at this person, the phrase “did you eat an ant” was used in history. Nowadays, the phraseological unit “there is salt in the sentence” is used.

“**O’qurug’ tushmagan**” the term was used in a broad sense in ancient times, and the word O’shurugh was used among the yilikites. While they always wanted to catch a horse that had not been grazed, the yil’qis had thrown an arrow at it. A rope is tied to the end of a stalk made of wool and a trap is made to catch a runaway horse. The yilqis say “O’shurugh”. The phraseological unit “unburdened” is now used in a different variant, in the sense that it is used in a portable sense, in the manner of “Unbreakable”, “not to taste the bittersweet of life”.

“Sourd comme un pot” the phrase literally means “deaf”, if in the process of translation it means “*deaf like a tuvak*”. In this phrase, the word pot itself represents a distorted form of the Old post-poteau - column word, that is, the initial form of the comparison, the phraseological unit “sourd comme un poteau”, meant “deaf like a column” in translation.

In Uzbek, “*korchalonning*” is a phraseological unit, used in the past, and the word “*korchalon*” is derived from the word “*chalon*”. Through some mispronunciation by linguists, the word “Chalon” was exchanged for “*corchalon*”. Nowadays, oral speech has been one of the variants of the phrase “you’re going to be a dry adult without doing anything”.

“Écrire comme un ange” the phrase means “to write like an angel” in the translation, and literally “the owner of a beautiful hospice”. The phraseological unit in question is associated with the famous calligrapher Anja Verjesa (Ange Vergece), who came to Paris from Greece in 1540. His Hussite was so beautiful that it even served as a model for engravings of Greek letters, under which Louvre editions were printed under Francis I in the 16th century. There are also grounds that the initial form of this expression was *ecrire comme Ange*. [30]. Later, as a result of mixing the name “Ange” and the word “ange”, such an original image was created that it became widespread in French, that is, it began to be used in the meanings of “like an angel”, “beautiful, perfect”.

In archaic phraseological units representing “historical memory”, the process of deonymization also plays an important role. For example, when the spelling of an initial word disappears, the meaning of the phrase acquires a completely different meaning. For example, if the phraseological unit “*se mettre en rang d’oignon(s)*” “represents in translation” “to stand in the line of the circle”, it literally means “to line up in a row”, “to take a place next to the uninvited others”. In the opinion of Abbot Thue, the connection of the word oignon (onion) to the family of dwarfs is transmitted by Hecht [28]. It was originally capitalized and was the name of a master of royal ceremonies who, starting with Henry II, carried out his duties at the court of the four French kingdoms and gained fame for his hard hand in following his rules.

The phrase **“s’en moquer comme de l’an quarante”**, used in the past, means “to laugh like in the fortieth year” “in translation, while in the phrase style it means” “to count with absolutely no one”, 1790, takes in its composition the expression *l’an quarante*, considered a corrupted variant of *alcoran*, which is part of the 14th-century French lexicon and used in the phrase: *N’y comprendre non plus qu’a de l’algebre ou bien a l’alcoran*. [28].

G. Nazarian believes that “the inefficient aspect of archaic phraseologisms is that they are to some extent incomprehensible to speakers of phrases in modern language,” [4].

In the Belgian version of French, archaisms recommend frequently used variants of phraseological units to show phraseological activity and use instead of French French lexemes, in order to support the local language tradition by reflecting the desire of the language community. For example, instead of the phrase “*bouter le feu*”, the phraseological unit “*mettre / foutre le feu*” is used. But the meaning of both phrases in translation is the same, i.e. “to set fire” or “to set up”, and the *bouter* – to-set verb is an archaic verb not recorded in phraseological dictionaries.

A.G. Nazarian argues that in many cases phraseologisms involving archaisms are partially or completely reinterpreted, and that many of them develop new meanings that in some cases copy old ones [31].

Conclusion: Within the framework of phraseological units, linguistic and historical processes themselves constantly interact, generating and implementing certain changes. The mythologization of history, the loss of the ability to reconstruct historical events as units of “historical memory” based on phrases, means the direction of influence of language memory. The archiving of lexical units that have lost their original or previous use, the preservation of their original meanings and forms, the preservation of old grammatical models and syntactic

structures are the result of the activity of the mechanism of “historical memory” of the colloquial ethnic group.

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