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Paper Authors: **Gulzoda Tulkinovna Aliyeva**



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## LINGUOCULTURAL FEATURES OF ONOMASTIC PAREMIOLOGY (IN THE INTERPRETATION OF FRENCH AND UZBEK FOLK PROVERBS).

GULZODA TULKINOVNA ALIYEVA

SAMARKAND, UZBEKISTAN. SAMARKAND STATE INSTITUTE OF FOREIGN LANGUAGES

**Annotation:** This article discusses ways to translate Uzbek folk proverbs into French. In translating Uzbek folk proverbs into French, special attention is paid to the fact that their main content and essence should not lose its purity. It takes into account the fact that Uzbek folk proverbs expressing nationality represent different topics in terms of ideological content, and at the heart of such themes proverbs have their own unique national vocabulary. Consequently, the national vocabulary specific to the proverbs of each nation helps to reveal their whole meaning and content. It is also emphasized the importance of describing the complete expression of an idea specific to the proverbs in the translation process.

In addition, the inability to translate most Uzbek folk proverbs literally, and the use of lexical units that have meaning instead of words that do not have an alternative have been analyzed. At the same time, the need to approach their translation in terms of the national traditions, spirituality and culture, lifestyle of each country was discussed.

**Keywords:** Uzbek folk proverb, national vocabulary, national worldview, rhyme and melody, complete thought, national value.

### INTRODUCTION

The reflection of the cultures and national worlds of different peoples in phraseological units is a kind of figurative, and the use of such expressive units belongs to any nation. This makes it difficult to understand the content of phraseological units in a foreign language. Phraseology expresses figurativeness and vividness in any language, characterizing the national characteristics of the people, embodying a variety of expressive colors, and it has additional meaning under the influence of context. The study of the commonalities and differences between the two languages in phraseology helps to understand the national mentality and worldview of these speaking peoples. According to G.F. Ustin, "The main obstacle in the process of general cultural dialogue depends on the specific national

characteristics of the different cultures involved in the interaction." {1; 76} Phraseology is widely used in the spiritual and educational life of any nation. Initially, proverbs, sayings, and wise sayings were not included in phraseology, narrowing the scope of phraseology to include only the phrase itself. Proponents of other ideas, in addition to phrases, have included both proverbs and aphorisms within the scope of phraseology. G. Salomov, in a sense, defined the boundaries of phraseology with the idea that "the meaning of phraseology (proverbs, sayings and phrases) is revealed in the context" (2.118).

We reveal the communicative nature of phraseology by revealing and describing the place of proverbs in our language, as well as the beauty and splendor of our speech, as well as their linguistic essence. After all, it is difficult to imagine our speech without the proverbs and sayings that exist in the language. Consequently,

proverbs and sayings are the richest and most diverse source of the phraseological system of language. Proverbs are interpreted by A.V. Kunin as a phraseological unit. A.V. Kunin also describes proverbs as phraseological units with a communicative character. Proverbs are the most basic example of the communicative phenomenon inherent in the system of phraseology, as well as a reference point. Learning French proverbs is also important in learning and teaching French. In particular, it can be of great help in the process of reading and understanding literary texts, in translating them, as well as in teaching the language to the reader or students. At the same time, in-depth study of proverbs plays an important role in the development of our oral speech. When we say a proverb, first of all, we see a rare example of the wisdom of the people. They cover various areas of social and domestic life. After all, proverbs artistically express the experiences, socio-political, moral and philosophical views of the people accumulated over the centuries in short lines. In the process of analyzing French articles, we came across articles that cover a number of different topics. In particular, Homeland and patriotism, diligence and greed, honesty and selflessness, righteousness and stealing, good and evil, good word and bad word, friendship and enmity, peace and restlessness, bravery and cowardice, wisdom and ignorance, decency and rudeness, hospitality and hospitality, generosity and greed, beauty and ugliness, humility and pride, happiness and unhappiness, dexterity and impatience, patience and impatience, love and infidelity, greed and greed, hope and insecurity, destiny and life, opportunity and impossibility, caution and carelessness, and so on. It is well known that the term “paremiology” refers to proverbs and sayings, wise sayings, riddles, and quick sayings that are translated in the form of a stable compound, but in contrast to phraseological units, which have a relative

completeness. In monologue, dialogic forms of speech, in the translation of works of art, of course, we have to use such paremiological units. It goes without saying that the interpretation of such linguistic units in translation requires great skill on the part of the translator. Because most of these paremiological units cannot be translated verbatim. The translation of such units also requires a semantically correct approach to them, based on the national traditions, spirituality and culture of each country, and way of life. In particular, in the translation of proverbs in works of art, in our opinion, the literal translation does not give any good results. When translating proverbs from one language to another, it is important to use another proverb that matches the meaning of the given proverb in the language being translated. Learning other language articles will help you get acquainted with the life and culture of that country. They also teach the similarity of thoughts and ideas in different situations in life. Many proverbs are rhyming, figurative, and rhythmic, so they are easily remembered and reflected in all forms of language. At the same time, the variety of articles makes them highly effective for people of any age, at any level of development. The in-depth content of these short ideas not only develops students' thinking, but also has a greater educational value. Proverbs are, of course, a little easier to remember because they give a single general lexical syntactic meaning and almost all of them have their alternatives in another language.

We have already commented on the translation of the articles and their alternatives. Let's talk about it in more detail. We know that every nation is different from other nations in its national world. Sometimes we come across proverbs and wise sayings that cannot be translated into another language exactly as they were originally. Because the elements mentioned

there belong only to this nation. Here are some examples of Uzbek folk proverbs.

The mouse's snout, the snout's tail. La souris ne rentre pas son trou, mais elle attache à sa queue un tamis.

Do not close the return lid tightly. Ne claquer pas la porte dans la maison où tu es susceptible de revenir.

Even if the blade is sharp, it will not cut itself. Le couteau bien aiguisé ne doit pas couper son étui.

The whip of rice is tea. This is the cravache of the pilaf.

The horse is great, the supras are dry. Son titre est supérieur, sa table est maigre.

You can't put a sieve in your mouth. On ne peut pas farmer la bouche du peuple avec un tamis.

The above articles are Uzbek national proverbs and the elements mentioned in them may not be found in any folk proverbs. For example, the words galvir, kapka, sop, pilaf, supra, sieve in the proverbs correspond to the Uzbek language and they are words that denote nationality. From proverbs one can learn not only morals but also the customs and culture of this people.

Greater than your guest father. L'invité is more respect than tons of others.

There is a gold mine in the old house. The maison or vivent les vieux possède le trésor.

Osh is big, water is small. Quand on mange c'est le vieillard qui commence,

quand on sert de l'eau c'est le jeune qui commence

If the Ovsin are united, the brothers will not be united. If the Belle-soeurs are not bient, the fries are not battront pas.

Father's word is the eye of the beholder. The paroles of the feathers are the yeux of the spice.

Look at the mother, take the daughter. Avant d'épouser une fille, fais connaissance avec sa mère.

Proverbs, which reflect the mentality of the people, are an integral part of culture and an important layer of language, and are considered to be an invaluable spiritual treasure, have been polished over the centuries and passed down from generation to generation by various means. After all, the scientific and cultural traditions of the Uzbek people have golden pages that reflect the high language culture of the people since ancient times. Proverbs on kinship play an important role in the Uzbek and French proverbs. Articles in this group can be divided into subclasses according to various aspects. One such class is the kinship class. According to it, the following can be distinguished: Parents and children (sons, daughters, brothers):

The majority of articles in Uzbek on the topic of parents and children. This is because proverbs are inextricably linked to parenting. Because upbringing means parents and children for the first time: Avant d'épouser une fille, fais connaissance avec sa mère. (Onasini kör qizini ol), Si les belles-soeurs s'entendent bien, les frères ne se battront pas (Ovsinlar inoq olsa, aganilar chinoq bo'lmas), La belle fille sans mère est obéissante, celle qui a sa mère est indocile. (Onasiz kelin-yuvosh, onali kelin bebosh)

Such proverbs refer to the importance of the parent's upbringing of the child, the proverbs refer to the fact that the child follows in the footsteps of the parents, and the bird does what it sees in its nest.

Hundreds of Uzbek proverbs have been written about the relationship between parents and children.

The relationship between the couple has always been the focus of proverbs and sayings. From parenting to parenting, parent-child relationships are closely intertwined. Even the above Avant d'épouser une fille, fais connaissance avec sa mère. (Take a mother and a blind daughter) can also be added to a couple of proverbs. For example, Si tu achètes une marmite

frappe la bien d'abord, si tu prends une femme regarde la comme il faut d'abord. He stressed that he should choose his wife, with whom he will live together for the rest of his life. This article reflects the fact that a man should think carefully before marriage and be responsible for his wife in every way after marriage. Or, La maison bien propre, c'est la maison des fées, (The house of an angel) is pronounced.

The articles, which are an important part of the language and the invaluable spiritual wealth of the people, clearly reflect the rich historical experience of the people, their work, cultural and everyday life. The correct and appropriate use of proverbs and sayings, which are an important step in the development of language and speech culture, gives clarity, uniqueness and expressiveness to speech.

Many of the folk sayings on kinship focus on the relationship between parents and children.

Everyday speech is a short, stable, melodic sentence, a complete sentence (simple or compound sentence) that reflects the centuries-old life experience of the people.

The experience of the people plays an extremely important role in the creation of spiritual values. "People have experiences because of their memories: the same thing, a series of memories about an object, and finally an experience. And experience is almost the same as science and art. And science and art come from experience.

To distinguish a proverb from other aphoristic units, it is necessary to describe its primitive, specific features.

Populism. The proverb reflects the wisdom of generations tested over the centuries. "No one doubts that you have to go to the people for proverbs and sayings."

"A collection of proverbs is a collection of the experienced wisdom of the people, a collection of proverbs, lamentations, tears, joys and sorrows, sorrows and sorrows; Proverbs

"The color of the people's intelligence, the truth of the people, a special judge that no one can question." It is the populist nature of the proverb that makes it difficult to understand.

The sign of populism distinguishes a proverb from a wise saying. An aphorism (Greek word *aphorismos*) is a generalized, profound thought of an author that is concise, clear, and unexpected. The aphorism does not prove like a proverb, does not show clear evidence, and affects the mind with the original definition. The aphorism contains more than that. An aphorism differs from a proverb in the accuracy and clarity of the author.

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