

COMPARATIVE ANALYSIS OF FRENCH AND UZBEK PROVERBS

Nosirova Dilduza Mustafoyevna

Oripova Kamola Davlatovna

Bukhara State University Pedagogical Institute

Teachers of the Department of foreign languages, Bukhara, Uzbekistan

ANNOTATION

Today, at a time when intensive research on Proverbs is being conducted, the study of various aspects of Proverbs is one of the main tasks of the sphere of comparative analysis. In the course of studying the comparative aspects of Proverbs, we cannot dwell on their analytical aspects.

Key words: culture and specific mentality, languages, interdependence of language and culture

INTRODUCTION

Through this, we will try to show the similar and different sides of the proverbs in the languages we are studying, the culture and specific mentality of the people who are the owners of this language. In this article, we will try to analyze the comparative aspects of Uzbek and French, to describe the interdependence of language and culture, to consider the similar aspects of articles in Uzbek and French in terms of the subject and to take a deeper approach to such issues as the expression of the national character in them.

Language is the most important factor in expressing the culture, values and beliefs of each nation, the peculiarities of the nation as a whole. Hence, Proverbs as one of the most active means of showing people's culture are becoming one of the important themes of the process of linguistic research in linguistics today. It is being developed as the main subject of many studies. Talia-Proverbs completely believe that these are factors that indicate the culture of the people. Each proverb, in his opinion, considers the way of life of the people as a reflection, which can be expressed in a short and laconic way of life in general. The lexeme that exists in the language comes from the way of life of that people, that is, from the language of the people, which directly participates in Proverbs, and through proverbs the culture of the people is reflected. If we translate the article in French: " Ange à legalese et diablo à la mason " into Uzbek – an angel in the Church, which means evil in the House. This is expressed in the Uzbek language by the proverb "Street –khandon, House-dungeon". If we analyze the meaningful content of Proverbs, then in their opinion a person who constantly whistles on the street, becomes kind, will not always remain a good person. Through this proverb, It is expressed that a person who appears to be good and sober, in fact, does not possess any human qualities.

As the famous linguist Dal said the collection of Proverbs is a collection of Proverbs, a complex of proverbs from the people's language, from experience, a healthy mind, the truth that the people have gained in life." Stopping at the proverbs of different languages, we witness that they are the mirror of the historical, spiritual and material culture of the people who are the owners of that language. Therefore, a comparative study of different language articles will help to uncover the specific cultural and national aspects of the nation, in other words, show the mentality of that nation. Although the concept of "Mentalities" has not yet been included in the linguistic paradigm, it is now used in a very wide range.

In a narrow sense, mentality is used in the meaning of "the circle of thinking, the worldview", and in a broad sense «the morality, upbringing and imagination of the people are understood".

In French, phraseological units with the component organic are also encountered: marquis d'argencourt poor, poor baron (literally.). The phrase Marquis de la Bourse Plat (bourse plat – OSH wallet) is also built on a similar vocabulary basis; pivots de Blanchimont – (literally: Blanshimon wine) white wine. Blanchimont-montagne can be woven from the word blanche. The name Pivois-vinon, the reason for its so-called, is similar to the grape bud, in the dialect such a fruit was called buckwheat Bud. In the past, in many coffee shops there was a label hanger with the name of buckwheat porridge. Other researchers believe that pivois was obtained by analogy with the red color of this sallagul, piongul; aller à Dormillon – (literally.: Go to the pharmacy) meaning: lie down to sleep. Dormillon is built on the basis of the word game – dormir (dormitory) from the word geographical name is woven, and hence the word game-making is one of the most characteristic signs for French phraseology. In our opinion, in the French phraseology, the geographical name kalamburu and the word game French are a vivid reflection of the sense of inclination to humor. This National feature of the French people is more pronounced in phraseologisms, built on the basis of modern French-language clamber (word game).

In the Uzbek language, clambertoponins are formed in two ways: 1) by the name of acronyms: the legendary mountain, whose origin is associated with the belief that sheep is difficult to reach. Phraseological units

formed with the participation of this word differ from other toponymal-component phraseologisms, which belong to this group with active application in the living language of the people. When a bad loft says, then says Goff; Gof is a legendary mountain that surrounds the whole earth; the mountain of Turrum means eternity, permanence, stability. It is also possible that it was made from the name of mount Sine of Arabia type. Lying down, the mountain also cannot stand. Variants: lie down and the mountain does not even endure.

MATERIALS AND METHODS

2) anaphora – phraseological units related to real names, formed as a result of the repetition of the same sound in the phonetic style, that is, at the beginning of the word, based on Rhyme and methodical repetition of the melody: if the bad smell says burnt, Samarkand says burnt; otboshi, if the barley is a horse, if the horse is your father, place name. The saddle of a horse is made using an alliteration methodical phenomenon, such as the one in which the punitive is added – the shoulder is called the “captol”). Good horse, adds. This Jizzakh and long words are called Jizzak, uzak, adapting to rhyme and Sheva. Jizzakh became famous from time immemorial with his most noble horses; he does not know the rich of Khankali, the poor of Khiva; hum from the noise; go to Gurlan if you need Kaywani; from the phrase Khankaya do. The peculiarity of phonetic changes in the formation of topocomponets in the composition of the toponymal-component phraseological unit in the Uzbek language manifests the national-cultural characteristics of the language.

"Rolland khakida koşik", poem" Alpomish "Ham Geographic Names are selected with the correct skill and are depicted with in the game. For example, France is "dear beautiful" France, the landscapes of nature are composed of the Pyrenees mountains, the battle sinks of the Rantseval gorge are artistic expression with amazing skill. The dynasties are described by the developed Arabian, The city of Mauritania, the city of Zaragoza, the Spanish state, the city of Bard, the Rayis, with a cruel skill. The vocals in the epic "Alpomish" take place mainly in the steppe, mountain and mountain slopes. For example, the mountain of Bobokhon will have to go over this mountain to the Land of Kashal, where all the people moved to Baysin eli, Toychi region, the land of Kalmok (the birthplace of Surkhail old woman and her seven sons). We come across a few melody names. The conditions of the oybarchin take place in the Chilbir desert, on the banks of the Mirror Lake. Fulfillment of these conditions, for example, horse racing: ...

Johnny goes away to buy,
Korajonbek so across karadi.
See a sphere of lightning.
The distant Comrade will go to the horse's kigab.

Five hundred Batman skis in Takimida the unfortunate Elder The Elder the Alpine The Elder so turned and blinded

"Chu" - says yesterday kamchi beats Lightning bop goes away OK.

Shopirib irgiyari nazari chipor" Chu " - that kamchi hit Korajon kaysar Kovib meets the climber on Korajon alp Murodtepa Mountain Range located in the mountain range of ALAT Murodtepa Zil and thus describes the 29 Olatov reached the knob. This, in turn, is a comparative analysis of French and Uzbek articles.

But children's fairy tales are one of the favorite themes of the Uzbek people. Since Uzbeks are people with children, attention should be paid to mother and child:

- Mother and child.
- House – market with children, house-house without children.
- My child is a box of prunes. From articles about mother and child it is possible to bring not only secular,

but also works of writers. As an example, consider the application of the proverb about the mother and child in the work “the fields left by my father” by the famous Uzbek writer Tağay Murad: “here is such a forehead curse.

"Mother's curse does not harm the child." Mother's curse does not hit the child. Fill your mouth with a curse - I will not curse you anyway! As the chickens appeared, Our Mother sprinkled the grains with pieces. - Damn you, not me. "Jin ursin?" Oh, how did I do evil to God? What does God curse? "God, my God, cursed his dear guest that I would find this Uzbek word." The proverb from the article” mother's curse does not touch the child «from the mother how much the child will not suffer, the mother will never curse the child, will not be sincere, even if she sucks. In addition, the last sentence of the passage describes the level of hospitality of the Uzbek people. Therefore, if we talk about the concept of mentalism in Uzbek folk tales, we should not forget about the hospitality, which is absorbed into the blood of our people. Respect and tolerance to the guest is shown in our articles. For example: guest is a separate God. When a guest enters through the door, the food passes through the hole. It would not be a mistake to say that in Uzbek articles such topics as kindness, nobility are more three. After all, such qualities, inherited from our ancestors for centuries, are absorbed in the blood of the Uzbek people. As evidence, we give the following Proverbs: approach to good, lie to evil Do Good, put it in the water, the Fish knows, the fish does not know, the creator knows.

CONCLUSION

Conclusion in a word, Proverbs say that this is the cultural heritage of the people. They reflect all the thoughts, views, lifestyles, views and beliefs of people. Each nation has its own characteristics, which affects their Proverbs.

REFERENCE

1. Khamidovna N. S. On The Use of Infinitive Groups in German and Uzbek Languages //Texas Journal of Multidisciplinary Studies. – 2021. – T. 1. – №. 1. – C. 202-204.
2. Sofiboyeva PhD G. M. DEVELOPING PUPILS' LOGICAL THINKING ABILITY IN THE STUDY OF GEOMETRIC MATERIALS IN MATHEMATICS OF PRIMARY SCHOOLS //Central Asian Journal of Education. – 2021. – T. 6. – №. 1. – C. 1-9.
3. Sofiboyeva G. DEVELOPING IMAGINATION ABOUT SPACE OF PRIMARY SCHOOL STUDENTS IN THE LEARNING PROCESS //International Scientific and Current Research Conferences. – 2021. – C. 4-8.
4. 4.Nazikhovna G. Y. PROGRAMMING AND ROBOTICS BASED IN STEAM LEARNING //American Journal of Interdisciplinary Research and Development. – 2022. – T. 2. – C. 58-87.
5. Yunusova G. N. THE PROGRAM FRONT PAGE-PROGRAM OF MAKING WEB PAGE AND E-BOOK //Scientific Bulletin of Namangan State University. – 2020. – T. 2. – №. 3. – C. 230-233