



PHRASEOLOGISMS IN THE CONCEPT OF "WOMAN" IN UZBEK AND FRENCH PROVERBS AND THEIR EXPRESSION IN TRANSLATION

Sultonova Inobat

(Karshi State University

Department of French Language and Literature teacher)

Article history:	Abstract:
<p>Received: 8th February 2022 Accepted: 8th March 2022 Published: 25th April 2022</p>	<p>Proverbs and sayings in any language, phraseological expressions are an expression of the mentality of the national consciousness of generations, which has been formed over the years. Phraseological expressions and proverbs are phrases used in everyday speech that express both direct and figurative meaning. Proverbs are unwritten summaries of folk wisdom in the form of complete sentences, often rhyming, instructive.</p> <p>Most of the articles expressing Uzbek national values are phraseological compounds that are part of the concept of a woman, expressing the role of a woman in the family, motherhood, mother-in-law and daughter-in-law, the attitude of men to them.</p>
<p>Keywords: Phraseology, Proverb, Woman, Image, Object, Subject, Concept, Negative, Positive, Meaning, National Value.</p>	

Phraseology and proverbs serve as a unique tool for identifying cultural domains in a language.

A.V. According to Artemova, phraseology and proverbs, as a mirror of national culture, embody a large part of the information about the national culture, customs, traditions and understanding of the world.

In this regard, it is important to study the lexical and semantic level of the concept of "woman", which is widely expressed in the proverbs. [1: 1]

The conceptual phraseology and proverbs of the "woman" serve as an exhortation, as well as an assessment of the various qualities and characteristics of real events, objects and individuals in the form of good-bad, moral-immoral, acceptable, unacceptable.

In assessing the individual elements of the image of a woman, the objective and subjective factors of assessment are taken into account. In this sense, we interpret phraseology and proverbs in terms of whether the object and the subject conform to ethical norms. Subjective assessment evaluates the object positively and negatively through phraseology, while objective assessment assesses the essence of the object and events. In this regard, objective assessment corresponds to the general rules and norms adopted in the language environment. Subjective evaluation, on the other hand, represents a negative, positive, neutral attitude towards an object.

Thus, the phraseology and proverbs that express the concept of "woman" include an objective component that reflects the moral way of life, consciousness of a particular people. Usually in proverbs, the female character, formed in the minds of the people, is ironically expressed in the form of admonition, the attitude at the pole of good and evil. Here we will focus on Uzbek conceptual proverbs in Uzbek and their translation into French.

1. The guardian of a woman is the angel of the household. [ayolning farishtasi-ro'zgorning farishtasi] *Mot á mot: Si la femme est angélique, elle est ange de la famille.* Equivalents of phraséologiques expressions: *a femme de bel esprit, a femme as an ange qui garde sa famille. Le proverbe fait l'éloge une femme fidèle á sa famille.*

2. A widow is attacked by a dog from Bukhara. [beva xotinga bukhorodan it hurar] *Mot á mot: á une veuve les chiens aboient même de Boukhara.* The proverb is true: *une femme veuve est l'objet de l'importunité de tous les hommes même ils se trouvent très loins.*

3. My head is two - my property is two. [My head is two - my property is two]. *Mot á mot: Si la tête est deux, la fortune est deux.* The proverb says: *Si tu es marié, tu va être riche.* "Les deux têtes" signifie a woman, who is a member of the family.

4. A woman who kills and a woman who kills. [A woman who kills and a woman who kills]. *Mot á mot: C'est la femme qui peut faire heureux et qui peut faire mourir en même temps.* The probable sign of the positive and negative signs of the femininity with which the caresses of the sons are the bonds and the faire mourns the sons of the sons. [2: 3]

5. The husband is the companion of the sun, the wife is the companion. [Earth's solar satellite, female life partner]. *Mot á mot: Le mari est corollaire du soleil, la femme est corollaire de la vie.* The design design of the marie

qui mérite la déférence en qualité du chef de la famille, et le lieu de la femme est la compagne du mari dans la vie conjugale.

6. The mother's house has a hole; the father's house has a hole. [The mother's house has a hole, the father's house has a hole]. *Mot á mot: Dans la la maison ou il y a la mère, il y a l'honneur et la conscience, dans la la maison ou il y a le père il y a de l'or (abondance).* It is true that the mother is the most important gardener in the family of l'honneur and the conscience, but sans mari elle ne peut s'assurer l'abondance. *Donc, le proverbe signifie priorité du mari dans la vie conjugale.*

7. Equipment for the house, clothes for the wife. [uyga equipment yarashar, xotinga libos] *Mot á mot: La maison est belle avec outillage, la femme est belle avec la robe.* The most pragmatic sense is proverbial - the devoir of mari: is the essence of the maison and the femme.

8. Woman's neck, husband's head [wife's neck, husband's head]. *Mot á mot: The woman is the wife, the wife is the father.* It is now, in the presence of the female doit soutenir son mari as his son who is a troupe in the house of his chef. *Donc, le proverbe signifie le priorité du mari dans la vie conjugale.* But it is very convenient to import the concordance of ephex.

9. A housewife with a wife is a flower and a house without a wife is a desert. [A house with a wife is a flower, a house without a wife is a desert]. *Mot á mot: La famille (maison) ave fem feme pareille a parterre, sans elle - au dessert. Dans le proverbe est souligné le role principale de la femme dans le ménage.*

10. The beauty of a woman is from the ground [the beauty of a woman is from the ground]. *Mot á mot: La beauté des femmes dépende de leurs maris. Si le mari est aimable, plein de soin attentif, sa femme sera toujours belle.* [3:34]O'zbek maqollariga nisbatan fransuz maqollarida xotin qizlarga nisbatan salbiy munosabat, kinoya va bepisandlik ko'proq o'z aksini topgan.

1. In the article "Ce que femme veut, Dieu le veut" - "A woman's wish is Allah's wish" - a woman is capable of any nonsense like God. Such a negative connotation of the proverb can be explained by the following example from the work of the French writer T. Gauthier "Mademoiselle Mopen":

2. Le proverbe «Ce que femme veut, Dieu le veut» - there is no more vrais quetout autres proverbs, ce qui veut dire, qu'il ne l'est guère.-

"The saying, 'A woman's wish is God's will,' is as true as any other proverb, but it is absolutely wrong."

The responsibility of a woman for household chores, the naturalness of their shortcomings, is sometimes compared to that of a pet in French. For example,

3. "Des femmes et des chevaux il n'en est point sans défaut" - the proverb literally means "The nature of women is not as perfect as that of horses." The pragmatic meaning can be interpreted as "a husband should restrain his wife like a horse."

This can be a functional alternative to the Uzbek proverbs "A woman's hair is long, her mind is short", "If you get a bride, ask for seven pink ones". .

Comparing the image of a woman through the phenomena of nature to a pand-amihati conclusion sometimes also represents a neutral attitude:

The following article describes a positive attitude towards women:

4. «Il faut être compagne de sa femme et maître de son cheval».

The proverb can be translated into Uzbek literally: "Even if you look at your wife's heart, hold on to the reins of your horse." The connotation at the heart of the proverb can be interpreted as a pragmatic meaning that "a husband should restrain his wife like a horse."

The pragmatic meaning of the proverb is, "Otherwise, both the horse and your wife can get you into trouble."

It should be noted that in French, the image of a woman is more of a subjective negative assessment than a positive one in gender phraseologies. For example:

Comparing the Uzbek and French proverbs that express the national values included in the concept of women, we came to the following conclusions:

Proverbs included in the concept of "woman" serve as advice, admonition, and also evaluate the various qualities and characteristics of real events, objects and individuals in the form of good-bad, moral-immoral, acceptable, unacceptable.

Lexical units included in the concept of "woman" can be used in both Uzbek and French in their own sense and in the sense of excerpts. In many cases, Uzbek proverbs can be translated only by means of explanatory translation. The reason is that such articles expressing national values are not specific to the French nation.

In assessing the individual elements of the image of a woman, the objective and subjective factors of assessment are taken into account. In this sense, we interpret phraseology and proverbs in terms of whether the object and the subject conform to ethical norms. In this sense, an objective assessment is in line with the general rules and norms adopted in the language environment. Subjective evaluation, on the other hand, represents a negative, positive, neutral attitude towards an object. Thus, articles expressing the concept of woman involve objective and subjective components that reflect the moral consciousness of a particular nation.

REFERENCES

1. Artemova, A. V. (2000). Emotive-Evaluative Objectification of the Concept Woman in Semantics of Phraseological Units (Based on the Material of English and Russian Phraseology). Pyatigorsk, 16.

2. Sylvie Moy « 100 proverbes français (les plus courants) et leurs significations » France, 2012
3. Xosiyatxon Suvonqulova « O'zbek xalq maqollari » Toshkent,2014
4. O'zbek tilining izohli lug'ati. O'zbekiston milliy ensiklopediyasi davlat ilmiy nashryoti, Toshkent, 2021