

STYLISTIC PECULIARITIES OF PROVERBIAL PHRASEOLOGICAL UNITS

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Abstract: The author of the following article will describe the features of the proverbial phraseologies of the French, Uzbek and Russian languages. The subject has not been studied in detail by the Uzbek linguists yet, i.e. it hasn't been compared with the languages that belong to different families. The article will make constructive comments for the terms in three languages comparing and revealing their equivalents, which will be referred as proverbial phraseology.

Keywords: proverbial phraseological unit, semantic feature, component, semantic.

Introduction.

As there is not a unique and complete theory for the phraseological units in the sphere of world linguistics the issue of the essence of the phraseology is always disputable and their peculiarities should be studied thoroughly.

Phraseological units (hereinafter as PhU) are the symbolic expressions and descriptive means of a nation created within centuries and proverbial phraseological units (hereinafter as PPhU) are a certain part of phraseological fund. PPhUs are the result of a nation's creative thinking and they consist of brief and definite attitude of a human being towards the nature and social events, so they serve to strengthen one's speech providing beauty, effectiveness and figurativeness, and will develop communicative competence in learners. Particularly, PPhUs in French, Uzbek and Russian languages will contribute to the development of sociolinguistic competence

in learners of foreign languages by expressing the intercultural peculiarities of these nations.

Main part.

According to some scientists, every person understands about 800 proverbs, sayings and aphorisms in a language¹, and most of them are included in the works by writers and linguists (30,7%) used in order to express the moral. Aristotle, described PhUs as a figurative sense of a word and said the followings “A figurative word does not belong to anything, its meaning is transferred from one gender to another or from one type into another and it is carried out according to the similarities of the objects”². Socrates described the term «proverbe» as a compact, brief and unforgettable word combination³. Even though using PhUs and PPhUs might seem as daily and simple case for a speaker, actually, their linguistic nature are so complicated that they require a thorough research. That is why, contrastive analysis of semantic, stylistic and cultural peculiarities of PPhUs points out the topicality of the current dissertation. The issue of the PPhUs has not been thoroughly investigated in the Uzbek linguistics, their theoretical peculiarities have not been identified according to the lexical fund of the Uzbek language, there was not any research subject in comparison with various structured languages, particularly, with French and Russian. So, the present research is the first one in this sphere of linguistics.

Proverbs, sayings and flickering expressions and other papemilogical genres which belong to folklore express national, everyday skills, behavioral norms and wills of the above mentioned three ethnos briefly and clearly. As long as PPhUs include Proverbs, sayings and flickering expression⁴ according to their linguistic sense it must be pointed out that the disputes on the differences and diffusion peculiarities of these paremic genres in the world linguistics and folklore studies are still going on. A.G.Nazaryan included proverbs and sayings into PhUs and called them «послови́чные фразеологизмы» (word phrases)⁵. And this very term was used in the research by A.I. Liss⁶ too.

Dissertations by L.N. Kovshova and S.O.Kochnova were dedicated to the modern interpretation of PhUs and PPhUs; S.D. Mirzakhanova, S.M.Kravtsov, S.I.Gnedash and Uzbek scholars such as A.E.Mamatov, P.U.Bakirov, G.E.Hakimova and Sh.J.Shomurodova⁷ dealt with the comparative typological investigation of the phraseological units.

One of the tasks of our research is study and analyze the stylistic peculiarities of PPhUS and to investigate their occasional transformations in the compared languages.

Stylistic peculiarities of proverbial phraseological units and one of the stylistic peculiarities of proverbial phraseological units, that is, the occasional transformation of PPhUs in French, Uzbek and Russian were analyzed. S.I.Gnedash writes «The adaptation of old proverbs to the new conditions is called a proverbial transformation»⁸. As a result the sense of the proverb will be saved but its form will slightly change and the proverbs will be renewed in accordance with the modern life requirements. A.E.Mamatov emphasizes, «Structural change of phraseological units is called deformation process and the changes in their meanings are called modification»⁹. Individual authoring phrases appear through the structural changes. This phrases will be frequently used in the speech and then they will be allocated to the literary language. Thus, a language will be enriched with phraseological units. New and contemporary PhUs will appear in the language.

Results.

There is elliptic and pleonastic use of language elements Elliptic use is the omission of a component in PphU pleonastic use is the addition of elements. In most cases PhUs are used in pleonastic way. Changes in the order, addition of words or word combinations into their components and the too much usage of stylistic changes like substituting one of the components of set phrases can be observed in the structures of the set phrases in the literary language.. A.G.Nazaryan pointed out 16 types of occasional transformations in his reseraches. Abdimurod Mamatov identified 12 types of occasional transformations Abdugofir Mamatov was able to show 10 types of Uzbek phraseological units whith individual changes in stylistic purposes¹⁰.

Having analyzed the factual materials concerning occasional transformations with relevant changes of the phraseological and proverbial phraseological units in French, Uzbek and Russian languages we would like to show the followings.

1. The **enlargement** of the proverbial phraseological units content before, after or in the middle of the phraseological unit's components is observed by the authors. The structural enlargement of the phraseological unit causes not only the mechanic changes but also it enlarges its both expressiveness and meaning.

The phrase *Qui m'aime me suit* used by the French king Phillip VI in 1328 towards his warriors was later changed by F.Rable in his book «Gargantua et Pantagruel» and was said by one of the characters by name St.Jean like *Et frère Jean s'ecria: Je me donne au diable, si les ennemis ne sont pas dans notre clos. Ecoutez messieurs! Vous qui aimez le vin suivez-moi!*.in this extract the structure of the PPhU was enlarged and enriched by adding «le vin» to the phrase *Qui m'aime me suit*.

In the following example from «Father Goriot» by Honore de Balzac the phrase *Ménager la chèvre et le chou* was changed very perfectly. Les filles, qui aimaient peut être toujours leur père ont voulu ménager la chèvre et le chou, le père et le mari: elles ont reçu le Goriot, quand elles n'avaient personne. *Отасини ҳали ҳам яхши кўрувчи қизлари Сих ҳам куймасин, кабоб ҳам, отаси ҳам, эрлари ҳам қабилда иш қиладилар. Яъни уйда ҳеч ким бўлмаган пайтда отаси Гориони уйларига киритадилар. Дочери, ещё любившие, пожалуй, отца, хотели угодить и волкам,и овцам, и отцу и мужьям: они принимали папашу Горио, когда были одни.* In these 3 examples the phrase, Gorio's daughters trying to save the same attitude towards both their husbands and their father in all three languages, expresses a specific national color in each language and occasional transformation, that is, structural enlargement can be noticed.

2. Addition of words and word combinations to the components of the phraseological units not changing the continuity of the PPhUs was named “insertion” by V.Kunin. The insertions can get complicated with some lexical, grammatical and structural changes. The components strengthening the expressiveness of the

phraseological unit mostly have occasional nature. Fabulous contaminations, insertions and transformations were used by the author in the translated extract of the book “My Wife” by Guy de Maupassant into Uzbek (translation by I. Gafurov).

Унинг ич-этини гашлик кемириб борар, назарида қандайдир одат тусига кириб кетган, гайриқонуний, шубҳали ишлар бўлаётганга ўхшар, қўлнинг кирини қўл ювади зайлида, сиздан угина, биздан бугина қилишиб, бир-бирларининг чўнтақларини тўлдиршиб, юришгандир деган ҳаёлга борар, буларнинг баридан қуруқ қолаётган каби ўртанарди.

The component *гашлик* is used in the sense of an insertion in the phrase *ич-этини кемирмоқ*, the phrase *қўл қўлни ювади* was used in the form of *қўлнинг кирини қўл ювади* –and the word *кирини* was added as an insertion, besides, the sentence was much actualized stylistically by adding the proverb *сиздан угина, биздан бугина*. But such kind of occasional changes are not available in the French and Russian extracts.

3. **Contamination** is phraseological units is a formation of a new phrase by two similar interrelated words or phrases. In this case an author puts two phraseological units or their parts together and uses them in one text. So the effectiveness of the meanings and its stylistic opportunities will get better. The meaning of the joint phraseological units is always stronger, more figurative and more effective than ordinary phraseological units. For instance: 2 separate phrases *perdre sa langue* (тилини йўқотмоқ(stop talking) and *donner sa tête à couper* (бошини кундага қўймоқ (to put one’s head onto the stump) in the following extract from the book “Viuvra” by M.Amy in were contaminated by the author*je donnerais ma langue à couper que le cadavre du bouquiniste lorsque l’Assassin a quitté les lieux, était recouvert par la cape module Simoni.*

Two separate phraseological units were used in one context without changing their original structures. For example: *Султон... кулоҳини олиб қўйиб тақир бошини силади. Кичик калит катта эшик очибди. Ширин-ширин сўзла, урсанг эти қотади, сўксанг бети қотади, дерлар. Зора мажнунлиқ феълени ташласа.*

Не қилиб бўлса-да, Қутбиддинни дарбадарлик биёбонидан оздириб, саройда олиб қолмоқ керак (S. Siyoyev).

4. The chapter dedicated to the synonymic, antonymous changes and neologisms in PphUs covers the issues of substituting one of the lexical components of the phraseological units with another one. Besides, neologisms and new PPhUs coming into the languages by the influence of the development of the society were identified during the research. For example, the Russian proverb *Кто рано встает, тому бог даёт* was changed by the proverb *Кто рано встает - тот далеко от работы живет*. The proverb *Не имей сто процентов, а имей сто клиентов* originated from *Не имей сто рублей, а имей сто друзей*, the proverb *Семь раз об дверь, один раз – об рельс* originated from the proverb *Семь раз отмер, один раз отрежь*, the proverb *Взялся за грудь-скажи что-нибудь* came from *Взялся за гужь, не говори что дужь*, the proverb *Сколько мусорное ведро ни утрамбовывай -выносить все равно придется* originated based on the proverb *Ссор из избы не выносить*. The phrase *На дедмороза надейся, а сам не воплошай* came into being on the basis of the proverb *На бога надейся сам не воплошай*. Such kind of proverbs are being used in their new forms by the Russians having been influenced by occasional transformations and synonymic substitutions of their components.

In addition to the above mentioned facts, nowadays there are a lot of new terms belonging to the ICT, computer, internet systems and they are also reflected in proverbs and saying. In the following examples we are going to show modern **neologism in proverbial phraseological units** getting popular with the young generation. They were also created by component substitutions of a certain proverbs. For instance:

- | | |
|--------------------------------|---------------------------------------|
| Бей своих, чтобы чужие боялись | ➤ Бань своих, чтоб чужие боялись |
| Пришла беда, отворяй ворота | ➤ Пришел эмо-глист, отворяй бан-лист |
| Волков боится, в лес не ходить | ➤ Сроча бояться, в комменты не ходить |

Без меня меня женили	➤ Без меня меня залогинили
Рыбак рыбака видит издалека	➤ Тысячник тысячника видит издалека
У семи нянек дитя без глаз	➤ У семи админов флудер без бана
На людях ангель, дома черт	➤ В юзер-инфо пан, а на людях болван
Словами сыт не будешь	➤ Пингами сыт не будешь
Любовь зла, полюбишь и козла	➤ Накрутка зла, зафрендишь и козла

The French proverb *Le chat parti, les souris ne cliquent plus* appeared based on the proverb *Le chat parti, les souris dansent* (Сулаймон ўлди, девлар қутулди) or the proverb *Au royaume des dindes, les poules sont reines* originated from *Au pays des aveugles les borgnes sont rois* (Булбул йўқ жойда – қарқуноқ булбул), and the use of this proverbs with the component substitution means that proverbial phraseological units are becoming more and more modern. The Uzbek proverb *Мен қиламан ўттиз, тангрим келади тўққиз* is expressed as *Мен қиламан ўттиз, хотиним қилади тўс-тўс* in the dictionary entitled «Маънолар маҳзани» (Pond of Meanings)¹¹.

5. Ellipsis is the omission of speech elements and they can be understood by contextual and semantic analysis or stylistic changes occur in the context. The omitted element can be characterized by quick restoration based on contextual meaning or the situation. For example: in this extract *Il dirait que l'Aurélie était malheureuse, que son homme l'avait tué de travail : Des bêtises pas même pour fouetter un chat.* (Its full version is *Il n'ya pas de quoi fouetter un chat, М.Эмэ*). Or *Tous les métiers sont honorable* (Ҳар ишни қилма орзу...бордир тошу тарозу), in the Uzbek part ellipsis can be noticed. Its Russian equivalent is “*Это не стоит и выеданного яйца*” that is in Uzbek *Арзимаиди галваси, куйдиради шогирдонаси*. And in the Uzbek language it is mostly used in *Арзимаиди галваси* form. Or *Санжар ўртанди ёнди. Алхазар,-дея ўқинди, -бу дунёнинг иморатини вафо устунлари тутиб турар эрмиш, вале томи хиёнатдан ёпилмиш. Начора қўйни ҳам ўз оёғидан осарлар*. Compare: *Қўйни ҳам, эчкини ҳам ўз оёғидан осарлар*

(S.Siyoyev). The omission of language elements does not influence on the meaning, on the contrary, we will be able to get a certain stylistic achievement. It will provide the text with emotive and expressive sense. Most people are not aware of the full form of the Russian phrase *Собака на сене*. Its full version is *Собака на сене лежит, сама не ест и скотине не дает*.

6. One of the effective types of forming irony is secondary actualization of phraseological units, because this method differs from others by its richness in satire and humor. In linguistics pun is being investigated under the event so called: actualization of phraseological units. Usually, the researcher describe adoption and changing the topical set phrases which have been used for centuries by the people as **secondary actualization**.

Actualization of phraseological units happens in the speech rather than in a language. For example: *Quand Paris se sent morveux, c'est la France tout entière qui se touche* (*Когда у Парижа насморк, вся Франция сморкается*). French phrase «*Qui se sent morveux se touche*» was actualized. Its equivalents in the Russian language are *Знает кошка, чьё мясо съела* or *У вора шапка горит* and in the Uzbek language is *Ўғри мушукнинг думи қийшиқ бўлади*.

Russian comic writers I.Ilif and Ye.Petrov often use pun in their works. Phraseological units were actualized in the following examples. *Надо решительно отказаться от такого рода мерок в литературе - на голову выше, на голову ниже, на полкорпуса впереди, идут ноздря в ноздрю. Это товарищи, беговые жеребьячи термины и они неприемлемы к искусству*. In this sentence the phrase *на голову выше яъни бир калла юқори* was actualized by adding the word combinations such as *на голову ниже, на полкорпуса впереди*.

-Э-ҳа. – даврадаги кекса усталардан бири ҳафсаласи пир бўлгандай қўл силтади, - Туянинг думи ерга текканда тайёр бўлар эканда, а? - Причем здесь туянинг думи? – дўриллади Еременко соддалик билан. - Ҳа, и...е. Туянинг думи шунақаям причемки. – тароқлаш машинасига суянган жиккакина оқсоқол уста қизишиб кетиб дастгоҳни шапатиллади (И.Ильф, Е.Петров). as you can see the

phrase *туянинг думи ерга текканда* was understood by personage Yeremenko as free word combination. And this made the master angry. And his anger was expressed in his reply: *туянинг думи шунақаям причемки* (what is the tail of a camel doing here?). And this provided comic shade to the personages' speeches.

7. **Phraseological convergence** is a method which occurs by joining two or more phraseological methods in one text. For example, the phrase *Бой бойга боқар, сув сойга оқар* becomes *Бой-бойга, сув сойга оқар* and this is called convergence. In order to make Forestie Durua happy a character in the book “My Wife” by Guy de Maupassant calls the people working with him at magazine “The French Life” in Paris as *Tous les hommes sont bêtes comme des oies et ignorants comme des carpes*. *Одамларнинг ҳаммаси – гурт оми ва ахмоқ, ҳеч бирининг тўнкадан фарқи йўқ*. This is one of the national phrases used in XIX century by Balzak and in XX century by R.Rolan and others. This PPhUs were originated based on the fish carpe in the French language which has got round and sharp eyes and its mouth is always open. The author used 2 phraseological units *bêtes comme des oies* – (stupid as a goose) *ғоздек ахмоқ* and *ignorants comme des carpes* (ignorant as a carpe) *карпдек оми* in one sentence and managed to used contamination and phraseological convergence in one single context.

8. **Allusion** is the method of using the phraseological units as “a part” and expressing the sense of a traditional nationwide phraseological unit. In speech a certain part of some phraseological units is used like metonymy.

For example: let's analyze the PhU *acheter le chat dans un sac*. In most case it is used in the form *le chat dans un sac* and it means the whole PhU without «acheter». As in this example *Султоннинг ўпкаси тўлди. Гуриллаб самога ўрлаётган гулханни аста-секин кавлар экан, кўксидан, совуқ фарёд отилиб чиқди: Воҳ, номард бола-я, номардгина бола! Матал борким, хашаки отни емга ўргатсанг, тўрбонинг тагини тешар эмиш. Тўрботешар, сен бўлдинг, нонкўр! У дунё, бу дунё берган тузимга рози эмасман...* (S.Siyoyev). Allusion can be used by the characters of books in the Uzbek language: - *Хўрликда ош егандан кўра, муштлаб*

қон ютган ҳам маъқулми,- деб қўйдим-да, деди Намозбой отахонга эътироз билдириб» (Н.Тукhtaбойев). In this text the character uses some free word combinations which are close in meaning and structure to give the sense of the proverb *эгилиб яшагандан кўра, тик туриб ўлган яхши*. Complete examples for all above mentioned methods in 3 languages are available in the dissertation.

Conclusion.

In conclusion - the transformation of proverbial phraseological units, the occasional changes made by nationwide proverbial phraseological units of the compared languages in a literary text while the study of their stylistic peculiarities, the use of these phraseological units by the masters and their stylistic achievements were proven.

Based on the investigated materials the occasional transformations of the phraseological units: a) structural enlargement of the phraseological units; b) Insertions; c) contamination of the phraseological units; d) synonymic, antonymous and situational substitutions and neologisms; e) Ellipsis; f) Secondary actualization; g) phraseological convergence; h) Allusion were available in all three language.

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