

LINGUOCULTURAL FEATURES OF FRENCH METEOROLOGICAL PAREMIOLOGICAL UNITS

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Abstract: The article discusses the linguistic and semantic characteristics of paremiological units dedicated to natural phenomena observed in February in the French language. The linguistic and cultural characteristics of proverbs based on natural phenomena in the French language related to February, the artistic means used in them are analyzed, and how the natural phenomena of February are reflected in the French socio-cultural life, traditions and values. In this work, the reflection of the spiritual world and values of French farmers and herders, their specific views, customs and traditions regarding the relationship between man and the environment, in paremiological units related to metonyms of February was analyzed linguistically. In the examples, the artistic means used in paremiological units dedicated to natural phenomena observed in this month and their specific characteristics were analyzed.

Keywords: value, artistic art, paremiological units, metonymy, tradition, linguistic culture, socio-cultural life.

Annotatsiya: Maqolada fransuz tilidagi fevral oyida kuzatiladigan tabiat hodisalariga bag'ishlangan paremiologik birliklarning lingvomadaniy hamda semantik xususiyatlari haqida so'z yuritiladi. Fransuz tilidagi fevral oyiga oid tabiat hodisalari asosli matallarning lingvomadaniy xususiyati, ularda qo'llanilgan badiiy san'atlar tahlil qilinib, fevral oyidagi tabiat hodisalarining fransuz ijtimoiy-madaniy hayotida hamda an'ana va qadriyatlarida qanday aks etganligi tahlil qilingan. Mazkur ishda inson va atrof-muhit o'rtasidagi munosabatlarga tegishli fransuz dehqonlari va chorvadorlarining ma'naviy dunyosi hamda qadriyatlaridagi o'ziga xos qarashlarini, odatlarini va an'analarni fevral oyidagi meteonimlarga oid paremiologik birliklarda aks etganligi lingvomadaniy jihatdan tahlil qilindi. Misollarda mazkur oyda kuzatiladigan tabiat hodisalariga bag'ishlangan paremiologik birliklarda qo'llanilgan badiiy san'atlar va ularning o'ziga xos xususiyatlari tahlil qilindi.

Kalit so'zlar: qadriyat, badiiy san'at, paremiologik birliklar, meteonim, an'ana, lingvomadaniyat, ijtimoiy-madaniy hayot.

Today, linguoculturology is developing rapidly, like other modern branches of linguistics. This field of linguistics studies the relationship between language and culture, as well as the cultural meanings reflected in linguistic units, the cultural worldview of peoples, mentality, values, and traditions. The main objects of linguoculturology include national images, symbols, customs, and stereotypes. In this context, language serves not only as a means of communication but also as a medium for preserving cultures and transmitting them to future generations.

Paremiological units in language reflect the people's life experience, cultural worldview, and empirical knowledge concerning the relationship between humans and nature. In linguocultural studies, paremiological units function as a means of expressing national culture through language.

Indeed, they embody the religious worldview, mentality, values, lifestyle, as well as agrarian and meteorological experience and knowledge of a people.

French proverbs likewise reveal the values, everyday lifestyle, agricultural traditions, and meteorological experience and knowledge of the French people. In many proverbs, human life is expressed through natural phenomena, animals, seasons, and months. In the branch of linguistics known as onomastics, natural phenomena are referred to as meteoronyms. Considerable scientific research has also been conducted on meteoronyms. In Uzbek linguistics, the researcher M.H. Xamidova comparatively examines the functional-stylistic and paradigmatic features of meteorological lexical units in French and Uzbek, analyzing their nomination, semantization, internal form, and associative aspects on the basis of the two languages.¹ In addition, the researcher A. G'. Aliqulov studies the names of wind and precipitation phenomena in the Uzbek language from the perspective of different language levels and addresses their artistic-aesthetic functions as well as the issues related to their lexicographic interpretation.² In Russian linguistics, M.V. Dombrovskaya conducted a study on the concepts of “pluie” and “дождь” in French and Russian. In her research, she experimentally identified the associative relationships between the lexemes pluie and дождь in the linguistic consciousness of French and Russian speakers, and also carried out a lexicographic analysis of the concepts pluie and дождь in both languages.³ In particular, February also holds a special place in French social life; therefore, proverbs related to this month are widely found. In the daily life of the French people, February is perceived as the coldest, harshest, windiest, and most unstable month of the winter season. For this reason, there are many meteoronym-component proverbs (le dicton) in the French language related to February, in which concepts such as le froid (cold), la neige (snow), le vent (wind), and la gelée (frost) frequently occur.

For example: “À Sainte Dorothee, la plus forte neigée” (“The heaviest snowfall occurs on Saint Dorothea’s day”). Such paremias conceptualize this month in the French collective consciousness not merely as an ordinary period of time, but as a test of nature and a transitional seasonal phase. The French celebrate Saint Dorothea’s Day on February 6 each year. According to French belief, Saint Dorothea is the patron saint of gardeners, florists, and newly married couples.

These proverbs reflect the French people’s social life, traditions and customs in agriculture and animal husbandry, as well as empirical knowledge formed over centuries in these fields. From a linguocultural perspective, such paremias represent the meteorological memory of a people regarding human–nature relations. Thus, these proverbs can be considered not only a linguistic phenomenon but also a source of ethnometeorological knowledge of this nation.

In proverbs related to February, values characteristic of the French people such as patience, endurance, harmony with nature, and caution are also manifested. For instance: “Février, de tous les mois, est le pire cent fois” (“February is a hundred times worse than all the other months”). Here, hyperbole is used to emphasize how severe this month is. From a linguocultural perspective, the example also reflects the idea of enduring hardship. The examples related to February

¹ Xamidova M.H. Fransuz hamda o‘zbek tillarida meteorologik leksika tizimi va tarkibi: Filol.fan.dokt. ...diss. avtoref. – Buxoro, 2024. –68 b.

² Aliqulov A.G'. “Yel-yog‘in” lug‘aviy-ma’noviy guruhi (tizimi, qo‘llanilishi va leksikografik talqini): Filol.fan.nomz. ...diss. avtoref. – Toshkent, 2011. –B.12 / – 19 b.

³ Домбровская М. В. Концепт «Дождь» как компонент национальной картины мира (на материале французского и русского языков). Автореф. дисс. ... канд. филол. наук. – Барнаул, 2006. – 20с.

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demonstrate the harmony between humans and nature. In this view, humans are not placed above nature but are expected to exist in harmony with it. It can be observed that many stylistic devices are actively used in these examples, such as personification, metaphor, hyperbole, and antithesis.

For example: “Quand la bise oublie février, elle arrive en mai” (“When the north wind forgets February, it arrives in May”) — in this proverb, the meteoronym wind is personified through human-like verbs such as oublier (to forget) and arriver (to arrive). Or in another example, “Pluie de février emplir les greniers” (“February rain fills the granaries”), personification is created by using the verb emplir (to fill) in relation to the meteoronym la pluie (rain).

In addition, examples of the use of antithesis (l’antithèse) can also be found:

Saint Adolphe, petite pluie abat grand vent. This sentence can be translated into English as:

“Saint Adolf: a light rain calms a strong wind.”

Or, in the following example as well, the use of antithesis can be observed:

Que le ciel de la Chandeleur soit nuageux ou clair, 40 jours nous avons à faire. This sentence can be translated into English as:

“Whether Candlemas is cloudy or clear, we still have forty days ahead.”

In addition, other literary devices can also be observed in the examples:

- “Tonnerre en février, on peut **changer les chais en poulailler**” – hyperbole, ironie;
- “**Par la blanche gelée**, la pluie est présagée” – épithète poétique;
- “Pluie de février vaut jus de fumier” – métaphore agricole;
- “À la Sainte Jacqueline, froid et bruine” – ellipse;
- “Si février ne **févrière** pas, tout mois de l’an, peu ou prou, le fera” – néologisme (févriérer), répétition;
- “Quand Saint Mathias **trouve** de la glace, **il la casse**; quand il n’en **trouve** pas, faut qu’il **en fasse**” – personnification, parallélisme;
- “À la Saint Ignace, l’eau est de glace” – assonance;
- “Février le plus court est le pire de tous” – hyperbole;
- “Mes de Febrié, lou plus petitou, lou plus diablou” – diminutif expressif, rime dialectale;
- “Saint Boniface brise la glace” – image symbolique

The use of such literary devices in the examples reveals the people’s figurative and poetic thinking.

In addition, the presence of geortonyms in February-related examples is frequently observed. For instance: le jour de Saint Valentin, le jour de Saint Ignace, la Chandeleur, le jour de Saint Blaise, le jour de Saint Isidore, le jour de Sainte Véronique, le jour de Sainte Agathe, le jour de Saint Onésime, le jour de Sainte Eugénie, le jour de Saint Boniface, le jour de Sainte Bernadette, le jour de Saint Mathias, among others, with a total of 35 geortonyms appearing in such proverbs. This demonstrates the interconnection of the people’s social life, empirical knowledge of nature, and the integration of traditions and customs related to the relationship between humans and nature with religious beliefs.

The study of French proverbs related to the month of February provides important insights into the ethnocultural experience, meteorological concepts, worldview related to nature and seasons, and national mentality of the French people. Such units can be considered linguocultural elements that reflect the meteorological observations, agricultural experience and knowledge accumulated over centuries, as well as the French people's perception of harmony with nature.

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