



ACTUAL PROBLEMS OF MODERN SCIENCE, EDUCATION AND TRAINING

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SPECIFIC FEATURES IN THE INTERPRETATION OF THUNDER IN FRENCH AND UZBEK LANGUAGE AND LITERATURE

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Annotasiya: Maqolada fransuz hamda o'zbek tili va adabiyotida momaqaldiraq, chaqmoq, chaqin, yashin singari tabiat hodisalarining badiiy talqiniga xos xususiyatlar haqida so'z yuritilgan. Ular yonish harakatli tabiat hodisalaridan biri ekani, lug'atlarda yaqin va farqli xususiyatlari izohlab berilgani, nutqda sinonimlik, uyadoshlik, omonimlik kasb etishi, denotativ va konotativ ma'nolarda talqin qilinishi ko'rsatilgan. Bu hodisalar bilan bog'liqlikda kelib chiqqan so'z va so'z birikmalari alohida tizimni tashkil qilishi, har biri o'ziga xos semantik, morfologik va stilistik xususiyatlarda namoyon bo'lishi yoritilgan.



Kalit so'zlar: tabiat, tabiiy hodisalar, momaqaldiraq, chaqmoq, chaqin, yashin, she'r, shoir, sinonim, omonim.

Аннотация. В статье рассматриваются особенности художественной интерпретации таких природных явлений, как гром, молния, гроза, грохот во французской и узбекской литературе. Они показывают, что горение является одним из явлений природы, что его близкие и отличительные черты объясняются в словарях, что оно приобретает синонимию, гипонимию, омонимию в речи, а так интерпретируется в денотативном и коннотативном смыслах. Объясняется, что слова и словосочетания, возникающие в связи с этими явлениями, образуют отдельную систему, каждая из которых проявляется в своих смысловых, морфологических и стилистических особенностях.

Ключевые слова: природа, природные явления, гром, молния, гроза, грохот, поэзия, поэт, синоним, омоним.

Abstract. The article deals with the peculiarities of the literary interpretation of natural phenomena such as thunder, lightning, thunderbolt, thunderstorm in French and Uzbek languages and literature. They show that combustion is one of the phenomena of acting nature, that its similarities and differences are explained in dictionaries, that speech acquires synonymy, one-layeredness, homonymy, and that it is interpreted in denotative and connotative senses. It is explained that the words and phrases that occur in connection with these phenomena form a separate system, each of which manifests itself in its own semantic, morphological and stylistic features.

Keywords: nature, natural phenomena, thunder, lightning, thunderbolt, thunderstorm, poetry, poet, synonym, homonym.

Introduction: Thunder is one of the natural phenomena that occurs in the sky under the influence of the collision of thick black clouds and is manifested by the action of combustion in Uzbek, its other names are “chaqmoq, chaqin, yashin, momoguldurak, guldurak, guldurmomo”.

All nations have their own mythological notions about thunder. In particular, the mythological views of thunder have a special place in the system of mythological views of the Uzbek people related to natural phenomena and disasters. Such views were first interpreted in relation to the female and then to the male image. For example, the name “Guldurmomo” is used among our people to describe thunder. In particular, the spring thunder is called so. Its origins go back to the mythical views of our people about the events of spring and autumn. “Guldurmomo” is interpreted as a servant of “Bahoroy”. She is an old woman dressed in a white cloth and is said to live above the clouds in the sky. [1] When “Guldurmomo”, “Bahoroy” wakes up, the sound made when he knocks on his bed and carpets is a thunderstorm, which explains the formation of mushroom (fungus) on the ground.

In the mythology of the Turkic peoples, the thunder is also interpreted in connection with the name of the son-in-law of our Prophet, Hazrat Ali, who is considered to be the owner of the forces of nature. It is said that the sound coming from the wheels of the chariot that joined them as he rode with his racehorses in the sky is said to create thunder.

Interestingly, the mythical interpretations of the phenomena of thunder, lightning, and flash are separate. For example, in world mythology, lightning is

interpreted as the pursuit of evil spirits. It is believed that it is formed by the heavenly god chasing evil spirits on earth and sending fire to the trees where they are hidden. Lightning, on the other hand, was thought to be God's arrows fired at the devils.

In the celestial myths of the Turkic peoples of Central Asia, when a little angel, the ruler of the clouds in the thunder and lightning sky, was about to experience a drought, it is said to come from the trail and sound of the whip in his hand as he strikes to gather the clouds together, again from his loud shouts at the devils who are obstructing the path of the clouds, from the sound and fire from the arrows he fires.

Material and methods. In general, it is understood that the view of thunder and lightning as arrows fired at the devil, the wicked, in speech sometimes connects hatred with the word lightning, such as “the lightning of hatred in the eyes”, giving rise to the use of figurative expressions.

If we look at the “Explanatory Dictionary of the Uzbek language”, we can see that they have a similarity in the interpretation of the words *momaqaldiraq*, *yashin*, *chaqmoq*, *chaqin*. Including:

momaqaldiraq – *chaqmoq* *chaqib*, elektr razryadi – *yashin* bilan kuzatiladigan, qisqa vaqt davom etadigan atmosfera hodisasi, portlash to’lqini; [2]

yashin – atmosferada bulutlararo yokii bulutlar bilan yer sirti orasida paydo bo’ladigan juda kuchli oniy elektr uchquni; *chaqmoq*;

chaqmoq – atmosferaviy elektr razryadi, *chaqin*;

chaqin – **o’t, o’t uchquni.**

Based on the presented explanations, the reasons for the inclusion of words that denote the phenomena of *momaqaldiraq*, *yashin*, *chaqmoq*, *chaqin* in a slot can be seen as follows: a) that all are phenomena of a short duration of time; B) possession of an electric charge; C) possession of a fire spark.

It is known that when a thunderstorm occurs, a very loud rumbling sound is heard. For this reason, the phenomenon of thunder is also called “guldurmomo” or “guldurak” in the vernacular. “Thunder” is the name given to the sound of a thunderbolt, which means that it is named after a synecdoche (part of a whole).

The fact that the thunder is also mentioned in the above comment as a “blast wave” is an indication of its soundness. It is on the basis of the words that describe the events of *yashin*, *chaqmoq*, *chaqin* that they create one-layeredness. But the reason they are called by different names, in our opinion, is that they are sometimes observed with or without sound. For example, *momaqaldiraq*, *chaqmoq*, *chaqin* are with sound, and flashing and *yashin* occur without sound, only flashing. That's why it's called a flash of lightning. *Momaqaldiraq*, *chaqmoq*, *chaqin* comes first as a flash, and then the sound is heard.

Lightning and flash phenomena occur very quickly, unexpectedly, in the people's language, adaptive compounds such as “*yashin tezlikda*”, “*chaqmoq tezligida*” are formed, and they express the sign of movement of a fast-moving person and things, serve as a case.

Discussions. The combination of “night lightning” is often used in speech because of the fact that lightning in the night sky is both frightening, attractive, and bright. The French poet Pierre Reverdy (1889-1960) 's poem “Naissance a l'orage” – “The Birth of a Storm” – also speaks of “night lightning”:



Toute la face ronde
Au coin sombre du ciel L'eepe
La mappemonde
Sous les rideaux de l'air
Des paupieres plus longues
Dans la chambre a l'envers
Un nuage s'effondre
La nuit sort d'un éclair.

This poem was translated from French into Uzbek by Azam Obidov as follows:

Zim-ziyo samoning burchi ham
Bori yuz aylanar dam-badam
Bir qilich
Yarim shar kartasi
Ostida Havoning pardasin
Juda ham soliqdir qabog`i
Yorishar xonaning u yog`i
Bir bulut qulaydi nogahon
Chaqmoqdan tun chiqar shu zamon.

In the poem, the sky the “qovog`i soliq” air curtain, the cloud, the word lightning, in the sense of closeness and one-layeriness, created the art of tanosib. Lightning flashes at night and illuminates the surroundings for a while, but as it goes out, the night becomes more dark. In the poem, the poet says that “chaqmoqdan tun chiqar” and refers to this reality, as well as contradicts the concepts of light and darkness, life and death on the basis of internal logic.

It is known that the word “чақмоқ” in the Uzbek language is a homonymous word in terms of form and meaning. It creates homonymy within three word groups:

chaqmoq – noun, the name of a natural phenomenon;

chaqmoq – noun, a fire starting;

chaqmoq – noun, the name of the type of sugar: *chaqmoq qand* (the rectangular shape of each piece);

chaqmoq – verb, name of action: a) biting or beating the seeds of pistachios, almonds, walnuts and similar hard-shelled fruits or some wet fruits; b) to break a solid object, to break it into pieces; to crumble; c) hitting, rubbing and firing on each other; to burn; g) biting, stabbing, stabbing or poisoning (about insects such as snakes, scorpions, bees, ants, fleas, mosquitoes); d) insulting, slandering, gossiping, gossiping about someone;

chaqmoq – adjective, item type feature: *chaqmoq telpak* (precious telpak, sewn from felt-tip velvet, piping of fox fur, otter or beaver fur), *chaqmoq mo`ylov* (*qop-qora, xushbichim mo`ylov*).

When the word “chaqmoq” is used as a verb (action name), it can also have a figurative meaning. For example, “*maqolning mag`zini chaqmoq*” is to understand the essence of what is being said; finding a solution is understood. Also, “*pulga chaqmoq*” means to measure, the value of something or work done with money, “*gap bilan chaqmoq*” means to say bitter things.



The word “*chaqmoq*” was also the basis for word formation. For example, this can be illustrated by the following examples:

Simple word-building:

a) **adjective word-building:** *chaqmoq* + *-day, -dek* / *chaqmoqday qiz, chaqmoqdek gap; chaqmoq* + *i* / *chaqmoqi telpak;*

b) **simple verb word-building:** *chaqmoq* + *la* / *tarvuzni chaqmoqlamoq, toshni chaqmoqlamoq.*

2. *Complex word-building:*

noun+noun word-building: chaqmoqtosh (bir-biriga yoki temir parchasiga urganda o't chiqaradigan qattiq tosh).

In the Uzbek language, the word “*chaqin*” is formed by adding the verb-building suffix *-a* (“*chaqin+a*”) to the formation of many phrases and expressions with the participation of the verb “*chaqna*” and their use in their own and figurative meanings. For example:

a) on its own meaning: *osmonda chaqmoq chaqnadi;*

b) on its figurative meaning: *ko'zlari chaqnamoq* (to rejoice, to marvel); *xona chaqnab ketdi* (room lighting, gives light to the room); *ko'zida nafrat chaqnamoq* (reflection, manifestation, perception of hatred); *chaqnab yurmoq* (to flourish, to bloom, to look young and beautiful); *yuragida o't chaqnamoq* (to be excited); *oyog'idan yoki tuyog'idan o't chaqnamoq* (to be agile, brisk, daredevil).

Results. In written poetry, too, words such as “*momaqaldiroq, chaqmoq, yashin, chaqin, guldurak*” can be seen in various poetic meanings in the poems created by the poets. For example, Ulugbek Hamdam, a well-known representative of modern Uzbek literature, quoted the following lines in his collection of poems “The Old World and the New Me”:

“lablaridan simirarkan jim
baxtsizligim yodimga tushdi
chaqmoq urgan daraxtdek yondim”.

Here: “*chaqmoq urgan daraxtdek yongan*” – it is a symbol of a lover in constant love. Through this expression, it is understood that the lyrical hero is burning to ashes from the inside, that he is suffering from the pain of love.

Eugène Guillevic's (1907-1997) poem “Lightning”, which is part of the collection “French Poets” published in Uzbek in 1984, uses the image of lightning in its original and figurative meaning. This poem was translated into Uzbek by Miraziz Azam.

In original meaning:

Bir sira-bir sira kunlarimizda
Chaqmoq chaqib qolardi ba'zan.
Osmon qiyqimida yilt etar edi

In figurative meaning:

Kelgusida bo'lajak ishlar.
Asta qo'l tekkizib ko'rar edik biz
Istiqbolning quroqlariga.
Qat'iylashib qolardi qittay
Shunda bizning odimlarimiz.



Qulashimiz lozim bo'lgan joy
Orqaroqqa surilardi sal.
Faqat siyrak edi chaqmoqlar, afsus.

The poet has created a unique metaphor, like a flash of dreams about the future, which is suddenly flashing in the brain. Rare lightning is weak, and the example of rapid extinction emphasizes that if the desire is also weak, the beiz will go away. The poet was able to raise the art of parallelism to the level of the artistic compositional basis of the poem by logically linking the human mental state with a natural phenomenon.

In his poems, the French poet Eluard Paul (Paul Éluard; real name Eugene Emile Paul Grendel, 1895-1952), who sang more ideas of brotherhood, hard work, patriotism, peace and freedom, portrayed a man who died in a thunderstorm. This poem was translated into Uzbek by M. Salih.

U endi yo'q bunda
Deraza raxida o'tirib
Momaqaldironi qo'riqlar etak bog`lab olgan bir ayol
Bulutlar shoshadi chalib yiqitmoqda biri-birini...
Unutolmayman ammo
U shu yerda yashagan edi
Bog`ni sayrga olib chiqardi shunda,
U kulganda kulguning qori
Loy uzra harirday yoyilar edi.

The poem depicts the mental torture of a lonely woman sitting on a window sill, longing for her late husband, at a time when lightning and thunder are occurring. The woman is saddened by the early fading of the light of life of her lightning-fast wound. In creative life, people who have often lived a short life, but who have left a great mark, an immortal name, are like lightning. The term “so'nmas chaqmoqlar” based on oxymoron is also applied to them.

The poem “Drops” from the lyrical collection “Nilufar” by Uzbek poetess Saida Zunnunova talks about the spring thunder and its power:

Bahor kezidagi momaqaldiror
Erning qa'rigacha yoritgan chaqmoq.

In fact, the phenomenon of thunder (to lighten) is named through such adjoining word combinations as the season, that is, *the spring thunder, the autumn thunder, the summer thunder*, depending on its association with the seasons.

Thunder or lightning is also characterized by time names such as day (*tungi chaqmoq, tonggi chaqmoq*), power (*qattiq momaqaldiror, kuchli momaqaldiror, qo'rqinchli momaqaldiror*), appearance (*yalt-yult chaqmoq*), sound (*gumburlagan momaqaldiror, gumbur-gumbur momaqaldiror*), depending on the color (*zarhal chaqmoq, ko'k chaqmoq*). For example, Arthur Rambo's poem “From a Drunk Ship” translated by Gulbahor Sattorova expresses many features of lightning. It looks like a “*taram-taram bir parda*” its power is stronger than alcohol, its voice resonates with music, the sky, whirlwinds and hurricanes chatter, the evening lightning pierces the night sky and makes room for the early morning lightning, that is, its duration. Including:



Chaqmoqning chaqinida, taram-taram bir parda,
Ichkilikdan kuchli, musiqadan jarangdor bu
Orzu, achchiq va qizil, ko'pirar dengizlarda!
Ko'rdim chaqmoq zarbidan chatnagan osmonlarni,
Girdoblar, quyunlarni mendan so'rang oqshomni,
Kaptar galasi kabi to'zg'igan erta tongni.

The following verses from the poem "The Black Woman" by the poet and politician Leopold Sédar Senghor draw attention to the color of lightning:

Va sening go'zalliging olov chaqin yanglig' yaralaydi
mening naq ko'ksimni.

O, yalang'och ayol, qo'l etmas vujud!
Ko'ktirg'oqlar uning moviy nigohlariga shavq-la
sho'ng'ir, ko'k chaqmoq yanglig'.

This poem was translated into Uzbek by Mirpolat Mirzo through Russian.

Conclusion. In the French and Uzbek languages, words and phrases formed in connection with the phenomena of thunder, lightning, thunderbolt, thunderstorm, which are a kind of combustible natural phenomena, form a separate system. Each of them is distinguished by its own semantic, morphological and stylistic features.

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