

## JOACHIM DUY BELLAY, FRENCH LANGUAGE PROMOTER

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### Abstract

In this article there is defined about the essence of French writer Duy Bellay's work "Glorifying and protecting the French language", that is, the need to create French literature and culture based on humanistic principles, the aesthetic judgement of the French language more than fiction and poetic art.

**Keywords:** Reformation, humanism, aesthetic judgment, manifesto, civilization, amplification, tract, amulette, mignonette, ode, paraphrase, stratagem.

### Introduction

It is known that the reaction that began in Europe against the Reformation and humanism also had its impact on France. Even in such difficult conditions, French humanism continues to rise to a new stage of development. During this period, a number of poets, who set themselves the goal of reforming the French language and creating a national culture and literature, organize a literary circle called the "Brigade" among the French youth. Later, this circle was called the "Pléiade".

The early days of the circle were led by the ancient Greek and Latin language expert, poet and humanist Pierre Ronsard and Jean Demimande Di Dora, the teacher of Duy Bellay. The members of the circle consisted mainly of seven people: Pierre Ronsard, Joachime du Bellay, Dorat, Baif, Rémi Belleau, Jodelle, Pontius de Tiar. Soon the real leader of the circle was Pierre Ronsard (1524-1585).

The Pleiades set itself the goal of creating a French language, literature and culture based on humanistic principles. In order to implement such tasks, Duy Bellay, a member of the circle, published his treatise (a "work" dedicated to a particular problem) entitled "Glorification and Defense of the French Language" (*Défense et illustration de la langue française*) in 1549. This published manifesto was the literary program of the "Pleiades", and its significance was great. In this work, Duy Bellay also puts forward the issue of the need to create French literature and culture based on humanistic principles, relying on the main task of the "Pleiades", the work talks about the aesthetic consideration of the French language more than fiction and poetry.



The manifesto consists of two parts (2 books), each of which contains 12 chapters. The first part focuses on the struggle for the right of the French language, its improvement as a literary language, while the second part discusses the main duty of literature and the poet.

This work was written in a specific historical context: on the one hand, at that time in France there was a period of development of the absolute monarchy, and on the other hand, there was a dynamic leading to the development of the production method. It is emphasized that the claim of the French language to generalize the language as an infrastructure will serve to elevate France to a new stage of development.

Joachim Duy Bellay emphasizes the need to adopt the best literature of the past in order to raise the level of civilization in the country. Relying on the work ethic inherent in the bourgeoisie, he claims the French style and unites the masses under the banner of culture, supporting a progressive position. Since poets, writers and scientists of that time also used Latin or Greek, these languages played an important role in intellectual production. Therefore, the author defends the idea that it is possible to temporarily use ancient languages (Greek, Latin) in order to completely switch to the native language.

Duy is aware of the essence of the Bellay process, because he does not oppose one language to another. In the first chapters of his work, that is, from the very beginning, he emphasizes the following idea: "... Thus, we should not praise one language and blame the other, because they all come from the same source, from the same place (here he has in mind the Tower of Babel), they were formed by the imagination and the same judgment of these people, because language serves the same purpose". The writer clearly emphasizes the national dimension of language, insisting that its reality is inherently the same everywhere. From the moment a nation is formed, its language develops.

Over time, some languages are regulated and become richer than others: for example, the Italian language of the Romans. It is for this reason that the author, reflecting the demands of the Pleiades poets to whom he belongs, asks everyone to accompany this process. The granting of the status of state language to French by Francis I in 1539 was well received by prominent figures and they switched to French, which had both cultural and civilizational weight. How did Aftar plan to support the emergence and development of the French language? He emphasizes the need to adapt language to the process of development by adopting an action that he calls amplification. "This term is its internal motivation, its ideological orientation, based on the perception of its ongoing growth." Duy Bellay expresses this in his work as follows: "Can we say this about our language, which has not yet begun to bear fruit, or rather, plants and trees have not yet blossomed, but has nevertheless borne fruit? This is certainly not due to the fault of its nature, but rather to those who, like others, were inclined to be born, but who arrested it and did not cultivate it sufficiently, but who cultivated our language as a wild plant, never watering it in the desert where it began to be born.

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