

Associative Characteristics of the Proverb

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Annotation: In the article it is about the proverb, as a kind of the speech: one evaluates the criteria to characterize the statute of the kind of the speech of the proverb; these criteria are clarified by noting the prototypical defining characteristics of the proverbial genre; we explain the proverbial construction and the figures of speech which present the theory of the actualization of proverbs.

Key words: The phenomena of stereotypy, genericity of proverbs, the fundamental characteristics of proverbs.

Research methods :

Observation method; comparative method; component analysis method; descriptive method; experimental method.

Introduction :

"The unique scientific and spiritual heritage of our great ancestors must be a permanent program of action for us. At present, we are building the foundation for a new era of development of Uzbekistan. Our closest assistants in this process are teachers and masters, intellectuals and creators. We all entrust the life and destiny of our children, which is most precious, to teachers and masters. We must all pay due attention to these people, who protect this inestimable wealth and create the future", declared the President of the Republic Shavkate Mirziov.

To respond to the calls made, we, the representatives of the education system, must: put forward new tasks to be implemented in order to improve the quality of education; create new books that encourage reasoning and analytical skills in pupils and students. And with this book presented as follows we believe that we are doing our small part to change the quality of basic content and education.

And in addition: learning foreign languages is a key factor in the education of young people and the integration of a country into the international community. And to master a language well, it is undoubtedly necessary to have the widest possible knowledge of it, which then requires the teaching/learning of all the elements that compose it. Very often, it is these elements that are the basis of the motivation for language learning since they constitute, in a certain way, the charm and the beauty of a language. We took one, proverb, which can represent the way of life, of thinking, the culture, the customs and the habits of a people.

Materials:

Proverbs are present in all languages. But what is the proverb?

The proverbs, we find them impressive by their informative wealth. Through simple images, close to everyday life, they express a very deep meaning. We have seen the illocutionary force of proverbs in human communication. A proverb well placed in the verbal exchange can have interesting effects.

We believe that knowledge of the proverb reflects an individual's linguistic level and experience. Each person enriches his collection of proverbs at the same time as he multiplies his life experiences. Proverbs have always impressed us with their simple forms, but they can echo a wide variety of situations and judgments. We were also surprised that such accuracy in the image is accompanied by such flexibility in the interpretation. This is a common word but it is necessary to know how to pronounce at the favorable moment.

We wanted to understand where this enigmatic force comes from? This desire to discover the proverbial enigma prompted us to choose the proverb as an object of study when writing this article.

We wanted to make a comparative study of French and Uzbek proverbs in order to understand the proverbial mechanism of French is it so different from ours.

Indeed, when we study the proverb from a contrastive perspective, we are faced with a double phenomenon: at the same time, that of resemblance and that of dissimilarity, that of universality and that of cultural specificity, that of proximity and that of distance.

Whenever we're asked what we're working on, our response elicits the same reflex from questioners: "Ah, that's interesting but difficult". Why interesting and why difficult? We can make explicit what people think. Interesting because the proverb is a meeting place of language and culture, so the study of the proverb seems conducive to informing us about discursive practices and cultural values. Difficult because the proverb is always an enigma whose meaning is opaque and if you come from another culture, you must have trouble understanding it. This gave us hope to pursue a study that seems difficult for us. It also showed that one can fully rely on knowledge of proverb structuring to understand a proverb from another language.

In the paremic field, there are many received ideas. We mention some of them: the structure of the proverb is abnormal; the meaning of the proverb is opaque; proverbs are fixed expressions.

In Uzbekistan as in France, proverbs have long been neglected by linguists because they are considered as an object of study of folklore, which is refractory to any linguistic approach. In recent years, the study of proverbs has been considerably renewed, especially among semantics. The reason why proverbs are attracting renewed interest among semanticists is due to recent developments concerning the phenomena of stereotypy and genericity. Nevertheless, if all linguists agree to recognize the generic character of the proverb, they do not always agree on the conception of genericity. Kleiber intends to found a semantic definition of the proverb which is based on its dual status of denomination and generic phrase: "[...] proverbs are sentence denominations at the generic level [...]". For the others, genericity is first understood in a schematic mode, of grammatical invoice.

According to Uzbek linguists we can say that "The proverb designates a moral or factual truth expressed in a few words, either a pictorial expression of practical philosophy or a memorable word, or even a verse or a famous couplet passed in proverb". The proverb is a clearly struck formula, generally metaphorical in form, by which popular wisdom expresses its life experience.

According to the *Trésor de la Langue Française*, a proverb is "a short and colorful sentence, in common use, which expresses a truth of experience or advice of wisdom and to which the speaker refers. By extension, the proverb can be "a sentence which contains a sentence and which expresses a general truth". It expresses advice or a lived experience or a verified experience. It is a short statement expressing popular advice, a truth of common sense or experience, and which has come into common usage.

From the above definitions, it can be concluded that the basic characteristics of proverbs can be followed as: rhythmic, clear, lively, moral, and other genres.

Native speakers, while ignoring the defining criteria of the proverb, can recognize a proverb through their intuition which recognizes a few salient defining properties such as rhythm, rhyme, spiritual and moral content, etc. Linguists, without being content with this intuition, seek to define the proverb by studying its characteristics, its semantic, syntactic and argumentative mode of operation. The proverb is the subject of a number of articles and works which aim to position it as a linguistic unit. The problem of the definition of the proverb is not at the center of our scientific concern because our main objective in this thesis work is to show how the linguistic-poetic particularities are constructed in the French proverb and in the Uzbek proverb by the process of their news.

Nevertheless, taking into account the need to determine the object of study, we devote this introductory part to defining the status and properties of the proverb. First, we seek to determine the linguistic status of the proverb as a discourse genre. Characterizing the proverb as a genre of discourse allows it to be treated as a unit of discourse but not of language. We also show the recognition criteria of the proverb by noting the prototypical defining characteristics of the proverbial genre. Comparing the two languages, Uzbek and French, clearly shows the common properties of the proverbial discourse genre on the one hand and the characteristics specific to each language on the other.

Definitions of proverb:

In the Larousse dictionary we can read that the proverb is a brief maxim that has become popular. By simply telling us that a proverb is a short maxim which, after a while, has become popular. While it is

true that a proverb is the result of a brief maxim that has become popular, it should be noted that not all maxims become popular and therefore not all maxims are proverbs.

Let's see some other definitions of the proverb.

In the dictionary Petit Robert 1 we find the proverb defined as a "Truth of experience, or advice of practical and popular wisdom common to a whole social group, expressed in an elliptical formula generally pictorial and figurative".

Et pour Alain Montandon: «Le proverbe se donne, dans sa formulation brève, elliptique et imagée, comme une vérité d'expérience, comme un conseil de sagesse pratique commun à tout un unu social group».

Dans son ouvrage «Uzbek folk oral creation» Okhounjone Safarov defines the proverb as follows: «Proverbs are very concise, lo ' It is a phenomenon born of compression and figurative expression.

This proverb: "Who lends to the friend loses twice" ("Do'stingga qarz berib, do'stingdan ham, pulingdan ham ayrilasan" or "Qarz bersang, do'st ko'payar, Talab qilsang – dushman"), can be an example of advice or warning. He warns us, and without saying it clearly, he warns that when we lend something to a friend, we will lose the thing lent and the friend at the same time. Certainly, we already know this reality even if we have not experienced it ourselves.

Between the definitions of the proverb, we must note that the last three, contrary to the first, have common features and can be more complex, concerning the notion of proverb. On the other hand, they do not specify, as the first does, in what circumstances a maxim can become a proverb. By saying that the last three definitions are more complex than the first, we relied on research and analysis that we have done in relation to this subject.

Conclusion:

we can say that the proverb as an observation, a truth of experience, an advice of practical wisdom, must be common to an entire social group by often presenting itself in a brief form, and subject to analysis. To these characteristics must be added the notion of community and popularity.

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