

Associative Characteristics of the Proverb

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Annotation: In the article it is the proverb, as the genre of the discourse: we evaluate the criteria to characterize the status of the genre of the discourse of the proverb; these criteria are clarified by noting the prototypical defining characteristics of the proverbial genre; the proverbial construction and the figures of style that present the theory of the actualization of proverbs are explained.

Keywords: the phenomena of stereotypy and genericity of proverbs, the fundamental characteristics of proverbs.

Research methods: method of observation; comparative method; method of component analysis; descriptive method; experimental method.

Introduction. "The unique scientific and spiritual legacy of our great ancestors must be a permanent programme of action for us. At present, we are building the foundation for a new era of Uzbekistan's development. 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 teachers. We must all pay due attention to these people, who protect this priceless wealth and create the future," declared president Shavkate Mirziyoyev.

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 in the changes in the quality of fundamental content and education.

And in addition: the learning of 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 probably 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 motivation for language learning since they constitute, in a way, the charm and beauty of a language. We have taken one, a proverb, which can represent the way of living, thinking, culture, customs and 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 riches. Through simple images, close to everyday life, they express a very deep meaning. We have seen the illocutory force of proverbs in human communication. A proverb well placed in the verbal exchange can have interesting effects.

Nous believe that knowledge of the proverb reflects an individual's language 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 great diversity of situations, judgments. We were also surprised that such accuracy in the image is accompanied by such flexibility in interpretation. This is a common word, but it must be known to be pronounced at the right time.

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 during the realization of this article.

We wanted to make a comparative study of French and Uzbek proverbs in order to understand the proverbial mechanism of French is 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 are asked what we are working on, our answer arouses the same reflex in the interrogators: "ah, it's interesting but difficult". Why interesting and why difficult? We can make it clear what people think. Interesting because the proverb is a meeting place of language and culture, so the study of the proverb seems conducive to inform us about discursive practices and cultural values. Difficult because the proverb is always an enigma whose meaning is opaque and if one comes from another culture, one must have trouble understanding it. This has given us hope to continue a study that seems difficult for us. It also showed that one can fully rely on the knowledge of the structuring of the proverb to understand a proverb from another language.

In the paremic field, there are many misconceptions. 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 the 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 semanticists. The reason why proverbs are attracting renewed interest among semanticists is due to recent developments concerning the phenomena of stereotypy and genericity. Nevertheless, while all linguists agree on the generic nature of the proverb, they do not always agree on the conception of genericity. Kleiber intends to base a semantic definition of the proverb based on its dual status as a generic name and phrase: "[...] proverbs are generic-level phrastic denominations [...] ». For others, genericity is understood first of all in a schematic, grammatical mode.

According to Uzbek linguists it can be said that "The proverb designates a moral or factual truth expressed in a few words, or a pictorial expression of practical philosophy or a memorable word, or a famous verse or distich passed into a proverb". The proverb is a distinctly struck formula, usually metaphorical in form, by which popular wisdom expresses its life experience.

According to the Treasury of the French Language, a proverb is "a short and pictorial sentence, of common use, which expresses a truth of experience or a council of wisdom and to which the speaker refers. By extension, the proverb can be "a sentence that contains a sentence and expresses a general truth." It expresses advice or lived experience or verified experience. It is a short statement expressing popular advice, a truth of common sense or experience, and which has become of common use.

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

Native speakers, while ignoring the defining criteria of the proverb, can recognize a proverb through their intuition that recognizes some salient defining properties such as rhythm, rhyme, spiritual and moral content, etc. Linguists, not 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 many articles and books that 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 linguo-poetic peculiarities are constructed in the French proverb and in the Uzbek proverb through the process of their actuality.

Nevertheless, taking into account the need for a determination of 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 genre of discourse. Characterizing the proverb as a genre of discourse makes it possible to treat it as a unit of discourse but not of language. We also show the criteria for recognition of the proverb by noting the prototypical defining characteristics of the proverbial genre. The comparison of the two languages, Uzbek and French, reveals clearly the common properties of the proverbial kind of discourse 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 brief maxim that, 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 made clear that not all maxims become popular and therefore not all maxims are proverbs.

Let's look at more definitions regarding the proverb.

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

And for Alain Montandon: "The proverb is given, in its brief, elliptical and pictorial formulation, as a truth of experience, as a advice of practical wisdom common to an entire social group".

The final ouvrage of the dance is Okhounjone Safarov définit le proverbe comme suit: "The articles are an event born of a very inventive, compressive, and figurative expression of the socio-political, spiritual, moral, and philosophical views of the people, which have been tested in their life experiences over the centuries. "

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, unlike 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, under 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 we did on this subject.

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

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