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## LINGUISTIC FEATURES OF CONTRAST IN UZBEK AND FRENCH PROVERBS

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### ABSTRACT

This article discusses language as a means of collecting and storing information. At the same time, phraseological units are the most autonomous, convenient and effective tool. Thanks to the artistic content of proverbs and sayings, which are considered phraseological units, our speech becomes fluent and beautiful. These units contain folk wisdom rooted in the ancient past. Phraseological units are a reflection of the culture and traditions belonging to a particular people, showing us good and evil.

### KEYWORDS

Information collection, information storage, phraseological units, proverb, saying, folk wisdom, good, evil, mirror of culture and traditions.

### INTRODUCTION

In recent years, the interest in determining the place of language units in the communication process on the basis of the criteria of modern linguistics has increased significantly. In this sense, the English word cognitive, which is actively used in cognitive linguistics, which is one of the fields of modern linguistics, means to know,

to understand, to understand. This field is not limited to the theory of knowledge in philosophy, but connects language with thinking (consciousness) and conducts in-depth scientific research on the integral connection of psychological, biological and neurophysiological aspects of its formation with social,

cultural and linguistic phenomena[25]. If we approach the issue from this point of view, we collect information using modern technologies and store it. However, there was a simple way to store and transmit information at a time when writing, which is considered to be the reflection of the existence of language, was not discovered. This language is a simple and convenient tool for everyone. In this case, phraseological units are the most concise, convenient and effective tool. Thanks to the artistic content of proverbs and sayings, which are phraseological units, our speech becomes fluent and beautiful. In these units lies folk wisdom dating back to the ancient past. Phraseological units are a reflection of the culture and traditions of a certain nation, showing us good and bad. We can know how complex these units are in linguistics through the scientific research that has been carried out and is currently being carried out in this field. Phraseological units are the general name of word combinations, semantically related combinations, they are different from syntactic devices similar in form, they do not appear during speech, they have a semantic meaning when expressing an idea the specified ratio of the device and specific lexical-grammatical content is preserved [9].

It is known that the proverb is one of the genres of folk oral creativity with a compact form, but a deep meaning, which was created on the basis of many centuries of life observations, socio-economic, political

and cultural experiences of the people. According to their socio-ideological functions, proverbs mainly represent the worldview of the general public, and in some cases, of certain social classes or groups. For this reason, the thematic scope of proverbs is very wide, and this scope cannot be limited to the sphere of physical reality; All spheres of social existence are reflected in proverbs [7].

It is known that proverbs in every nation reflect the lifestyle, national-spiritual values, culture, tradition, profession, worldview, faith of that nation as a sign of national identity and lexical-semantic it is distinguished by its compactness, breadth of meaning, and is suitable for every period as the cream of life conclusions formed, refined, and polished by ancestors over the centuries. This is especially important today, when our language has gained national independence, our language has been given the status of a State language, and the role of our language in the internal and external life of our country is increasing. Proverbs are the object of study not only in the field of folklore and linguistics, but also in the field of ethnography, which studies problems related to history, folk customs, and values. In our linguistics, the interest in studying proverbs, their lexical-semantic nature, and their specific features, which are examples of folk oral creativity, has significantly increased [10]. Over the past period, considerable work has been done in our linguistics in this regard, in particular, proverbs have

been collected and published, dictionaries have appeared, their meanings have been explained, their use in the works of individual artists and subtleties of meaning have been studied [22]. Especially since the second half of the last century, works dedicated to the study of proverbs, examples of folk oral creativity [2], linguistic status and spiritual-methodical use [5] have appeared.

In linguistics, proverbs are a useful tool for collecting and preserving information from the folk oral creativity, and these units are characteristic of the folk language as they store information about the people's psyche, social life style, culture and spirituality. features are noted. According to linguist G. Salomov, proverbs, sayings, wise words and idioms created in all languages of the world are seasons, caution, names of body parts, parent-child, mother-in-law relations, land, the universe; regularity and chance, quantity and quality, opposition and conflict, regularity and chance, form and content, motion and stillness, fast and slow, union and separation, affirmation and denial, progress and decay; good and bad, white and black, big and small, cheap and expensive, true and false, flower and thorn, self and other, justice and oppression, war and peace, light and darkness, freedom and trouble, gratitude and ingratitude, hospitality and avarice, arrogance and humility; education and upbringing, behavior, language and words, experience and craft, wisdom and ignorance, love and loyalty, bravery and

courage, work and diligence, friend and friendship, homeland and patriotism, human and reflect humanity and many other natural, social and logical things, phenomena and concepts. Each nation has its own characteristics that distinguish it from other nations, as well as universal characteristics. For example, there is universal morality, universal virtue, universal duty and universal obligation. This has led to common phenomena and similarities in the languages of nations [13].

One of such features is the very slow creation and disappearance of proverbs, extremely stable and stable language. This feature is directly explained by the inherent dependence on the formal aspect of the content of the proverb. For example: Let's take a look at the history of the saying *A demain les affaires* [Let's leave things for tomorrow]: "Let's leave things for tomorrow", "That is, let's spend today without thinking about any business. One day, Archia, the governor of Thebes city, was invited to a sumptuous banquet at the house of a wealthy citizen with his chief officials. While he was basking in the pleasures of gaiety, a messenger brought him letters, in which it was stated that the plot in preparation had been exposed. He rejected them and said, "Let's leave the business until tomorrow, and bring the promised women." Instead of these women, the owner of the house let the conspirators into the banquet hall, and the mad governor, who was waiting for caresses, was

killed with a knife. This event, which led to the liberation of the city from the tyrannical governor, gained great fame in Greece, and the phrase "Let's leave things for tomorrow" passed from mouth to mouth gradually became a proverb," it is written in this source [24].

It is known that not every thought can be a lesson, and every lesson cannot be a proverb. Therefore, there are certain specific conditions for an instructive thought to become a proverb. First of all, the proverbial thought must have been tested in many years of socio-economic, political and life experience of the people. At that time, his thoughts become exemplary and he can convince people. Secondly, the thought expressed in the proverb should acquire a universal character, and thirdly, the exemplary thought meeting both conditions should have a compact, perfect, and artistically refined crystal form. Only when these three conditions are completely fulfilled, the instructive thought turns into a paremic unit, that is, a proverb.

At this point, it should also be mentioned that the characteristic of proverbs being created very slowly and falling out of use has a relative character. Because proverbs retain their meaning, often their form, is closely related to the structure of society, the stable or unstable nature of socio-economic, political and cultural life [19]. In connection with the change of social life, the scope of the content expressed in the proverb changes: it either narrows, or expands, or

acquires a completely different essence. This, in turn, is reflected in the second feature of the proverb - its closeness and direct connection with the life of society and people. Therefore, proverbs serve as a unique source for studying the life of the people, their past economic, political and cultural standard of living. This can be seen in the objective, concise and concise reflection of various social relations, moral norms and beliefs of the people, household life and work, love and hatred, aspirations for a free life in proverbs.

Thanks to the artistic content of proverbs and sayings, which are phraseological units, our speech becomes fluent and beautiful. In these units lies folk wisdom dating back to the ancient past. Phraseological units are a reflection of the culture and traditions of a certain nation, showing us good and bad. The fact that folk proverbs are a product of the long past also explains why some examples are not easy to understand today. Sometimes there are such proverbs that it becomes difficult to understand what the general idea is about. For example, let's take the proverb: "I made you cry for a penny, I comforted you for a thousand." The essence of this proverb can only be guessed from the direction of thought in the proverb and the method of opposition. In other words, it is warned that an inappropriate action or event may cause additional anxiety to a person in the end. It is said that you act in such a way that your action does not lead to bad consequences. But why does he cry when he gives one



money, he comforts or comforts him by giving a thousand money. To solve this problem, we turn to history. In ancient times, there were special people who cried during mourning. They were called "ghirandi". In fact, "gyirandi" is derived from "giriandi" and has the same meaning as the verb "to cry". If someone close to him dies in his house, the owner of the corpse calls the girind. He agreed to cry during the mourning period for a certain fee. But the ghirandi could master his art in such a way that the owner of the corpse could not bear these sayings, this shouting, these lamentations. Then he asked Girindi not to cry. Gyirandi deliberately escalated. As a result, he was paid more to stop him from collecting. The proverb describes the case of summoning a mourner for a small fee, but paying a large sum to keep him quiet. Thus, the content of proverbs has a mysterious world as well as their nature [26]. We can know how complex these units are in linguistics through the scientific research that has been carried out and is currently being carried out in this field. Phraseological units are the general name of word combinations, semantically related combinations, they are different from syntactic devices similar in form, they do not appear during speech, they have a semantic meaning when expressing an idea the specified ratio of the device and specific lexical-grammatical content is preserved [9].

Proverbs are a means of showing people's culture. "In addition to communication between people, the role of communication with objects in reality is also important in the formation of culture. It is known that language plays the role of a special link and intermediary in the relationship between a person and reality. Language reflects reality, and culture is an integral part of this reality. Reality itself can be called national, and this nationalism is reflected in the language as a result of a unique "view" of the world, its perception" [14]. The linguist scientist Sh. Safarov, while thinking about the directions of sociocultural and cognitive pragmalinguistics, pays special attention to the role of culture. The scientist says that when it comes to culture, attention is focused on the structure, and communication is a process in this structure. If culture is conceived as a system of general abilities, its rules of activation take place from a set of norms that control the participation of certain team members in a "team game". During the game, the participants are obliged to follow the rules that arise based on certain patterns. But it is difficult to believe that a person can fully master this or that culture, all its parts without any flaws. Culture does not consist of a simple collection of symbols, it consists of a system of knowledge and information that is collected and organized in the human mind [15]. The history of the emergence of Uzbek folk proverbs can be traced back to Orhun-Enasoy writings, Kaikovus' (1021-1082) "Kabusnoma", Yusuf Khos Hajib's "Kutadgu bilig" ("Knowledge that

leads to happiness" written in 1069-1070) ), Mahmud Kashgari's work "Devonu lug'otit turk" (Dictionary of Turkish words), works of representatives of classical literature Alisher Navoi, Zahiriddin Muhammad Babur, Gulkhani and Ogahi. In Mahmud Kashgari's work "Devonu lugotit turk" there are about 400 proverbs and proverbs that are widely used among Turkic peoples with different attitudes, most of them are successfully used in our language even today with some changes [27]. Muhammad Sharif Gulkhani's work "Zarbulmasal" contains more than 300 proverbs. Or Sulaimanqul Raji in his work "Zarbulmasal" put more than 400 proverbs into poetic weight [21]. The work of organizing Uzbek folk proverbs, including them in collections and chronologies, and creating special collections from them began in the second half of the 19th century. For example, in 1867, Hungarian scientist H. Vambery's "Chigatoy Language Lessons" dictionary included 112 proverbs among some examples of Uzbek folklore and literature, and their translation into German was given [19]. To this day, a number of works dedicated to the study of folk proverbs have been created in Uzbek linguistics. Proverbs have been partially studied lexically [12], syntactically [3]. The linguist scientist B. Joraeva made scientific observations on determining the place of proverbs in the language/speech division, their spiritual and stylistic features [6]. M. Hakimov, trying to determine the place of proverbs in artistic texts, studied the features of the use of proverbs, proverbs and

aphorisms in the works of Uzbek writers [20]. Later, the scientist summarized his observations in this regard and created his monograph called "Writer and People's Language" [23]. In the researches of H. Sharafiddinov, rhyme and its functional and stylistic features in Uzbek folk proverbs are revealed [17]. F. Rayhonov also specially studied the art of rhyme in Uzbek folklore, including proverbs [11]. B. Soatov studied the genre nature and poetic features of proverbs as folklore works [16]. And H. Abdullayev researched the role of folk proverbs in the poetics of "Kutadgu Bilig" and their artistic and aesthetic functions, and created a scientific treatise and candidate's dissertation on this basis [1]. A. Boboyeva's treatise "About Newspaper Language", A. Abdusaidov's bibliographic index "Use of proverbs in Newspaper Language", and the guide "Newspaper Headline" also discuss the features of using proverbs in journalistic texts [4].

The characteristic features of proverbs, their important role in the realization of the speaker's or writer's goal, are mainly evident in literary texts. "Artistic text is an extremely complex whole that expresses the content of an artistic work, is functionally complete, is formed on the basis of the image capabilities of the language, can freely combine various styles at the discretion of the author, and has the ability to give people aesthetic pleasure. . In the literary text, as in the texts of other styles, laws such as

strict logic, simplicity, comprehensibility, normativity are not fully followed. It effectively uses artistic image tools. Effectiveness comes to the fore [8].

When a person uses language units in the process of speaking or writing, it is intended not only to convey certain information to the listener or reader, but also to influence the person to whom the speech is directed by means of this selected language unit. Based on this, in the book "Uzbek Language Stylistics" it is noted that artistic-aesthetic expressiveness plays an important role in the use of language units: "The range of sources depicted in literary literature is very wide. Literature not only describes the emotions of people of various professions and categories, but also reflects their inner world and practice in society. Therefore, in this style, speech and language tools are used in a different - specific character: if other functional styles of speech serve only to communicate the content of this or that event, artistic speech, in addition, gives the reader or listener an aesthetic and emotional effect. also aims to influence. So, the function of aesthetic impact is a unique feature of artistic speech. The principles of selection and use of language tools in a literary work are fully subordinated to this basic and unique function of fiction" [18].

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