



**Journal Website:**  
<https://theamericanjournals.com/index.php/tajssei>

**Copyright:** Original content from this work may be used under the terms of the creative commons attributes 4.0 licence.

## Research Article

# PROVERB AND ITS NATURE IN OUR COMMUNICATION AND DISCOURSE

**Submission Date:** February 08, 2022, **Accepted Date:** February 16, 2022,

**Published Date:** February 28, 2022 |

**Crossref doi:** <https://doi.org/10.37547/tajssei/Volume04Issue02-07>

**Sevara Jumanova**

Lecturer of Karshi State University, Uzbekistan

## ABSTRACT

This article highlights the importance of proverbs in our utterance to express or summarize humanity's opinions in a clear way. The efficacy of using them in argumentative discourse serves to strengthen sensitivity has been taken into consideration.

## KEYWORDS

Proverb, argument, behavior, discourse, utterance, wisdom, literary, figurative, folklore.

## INTRODUCTION

Today, proverbs are frequently used in our speech as an undistinguishable part of our utterances, though proverbs have in common knowledge no known author or literary source. They appear in the form of short sentences, having a standard text, allowing

sometimes some standard variants too, where the order of words might be altered or some of the words might be replaced by others that can be considered synonyms in that particular context. Sometimes additions and omissions also appear.



In every nation's folklore the proverb takes place the main role as its verbal and authenticity. Among all the variety and richness of its poetical significance and form it is difficult to find more interesting and researchable genre than proverbs in the field of linguoculture. They give emotionality, expressiveness to the speech. They have certain pure linguistic features that must always be taken into account in order to distinguish them from ordinary sentences. Proverbs reveal a great deal of details of daily life of even common people. Especially comparing the proverbial stocks of different languages according to the nation's cultural and moral history as well as studying their folklore creativeness give more amazing and discursive results. It is obvious that English and our native Uzbek language do not belong to the same or one language family.

## MATERIALS AND METHODS

From the early history of our Uzbek life it is known that our wisdom people used proverbs actively, as this unit reflects the real meaning clearly and brightly. Proverbs are brief statements showing uncondensed form of the accumulated life experience of the community and serving as conventional practical symbols for abstract ideas. They are usually didactic and image bearing and have a deep content. Folklore and linguistics study the proverbs as their objects. Most scholars Mieder, Roger, Karmik, Brunvand, Palmer, Taylor, Firth mentioned in their works that the main reason of studying proverbs in folklore is their traditionality. No doubt that folklore units are in traditional way being kept in spite of time passing.

as N.R. Norrick points they are seen as authorless, sourceless and also as non-literary, non-learned. [5]

Proverbs appear in an article written taking into account all the characteristic such as, consistency and

accuracy of presentation of thoughts, aphorism of the statement, the use of socio-political and conceptual vocabulary. Thus, the proverbial sentence appears on the background of a neutral text as an expressive means of reflecting thoughts, filled with didactic and evaluative meaning, figurative form, which attracts the attention of the reading audience. Any kind of proverbial sentence expresses history, life experience, feelings and edification of mankind. In neutral speech, thoughts are expressed usually allegorically, in detail, sometimes emotionally. Sometimes proverb is the only way to express the meaning of a certain fragment in the text.

Being short, it excludes the possibility of including explicitly the scope and limitation of validity found in scholarly statements. Some authors, linguists think that a proverb is identical with its text. But in one hand it can reveal the whole meaning of the text with one short wise sentence in an effective way. Using the proverbs increases the sensitivity and emotional color of any context. A proverb is a stereotype linguistic entity indicating the idea. On the linguistic level it is an artistic picture, on the level of ideas as a judgement. As a work of art of folklore it belongs to the secondary semiotic systems. It is a communication system with a double code, a carrier of information at the level of language, but at the same time the information carries another meaning too, becoming a device of poetic expression.[1;62]

According to Mieder's definition "Proverbs are short, generally known sentences of the folk that contain wisdom, truths, morals, and traditional views in a metaphorical, fixed and memorable form and that are handed down orally from generation to generation." [6;254]

As the basic experience of mankind on human conduct is the same and has been the same from time

immemorial, a considerable part of proverbs even in independent cultures express the same basic ideas. The proverbs are greatly increased by cultural contacts, involving the appearance of loan-proverbs. Proverbs do not opt the same region, the special period, the same sphere, as we can see the equivalents of any other foreign languages' proverb in our own target language.

Bartlett Whiting gave the following description: a proverb is an expression which, owing its birth to people, testifies its origin in form and phrase. It expresses what is apparently a fundamental truth, that is a truism – in homely language, often adorned, however, with alliteration and rhyme. It is usually short, but need not be: it is usually true but need not be. Some proverbs have both a literal and a figurative meaning, either of which makes perfect sense; but more often they have but one of the two. A proverb must be vulnerable; it must bear the sign of antiquity, and since such signs may be counterfeited by a clever literary man, it should be attested in different places and different times.[4;273]

Kleiber also noted that proverbs are collective, not individual. It means judgements, expressions of traditional or popular truths representative of a conscience linguistics collective.

In other words, whenever a proverb occurs, both the actual speaker and a 'collective utterer' come into play. Arising from folk wisdom, proverbs reflect a culture's evaluative attitudes towards certain facts or events; they are impregnated with value judgements and legitimise behaviour, attitudes or points of view, because of their didactic tendencies and rootedness in the social imagination, proverbs act as mechanisms of non-formal education and ideological control. From the perspective of ethnomethodology and conversation analysis, owing to Silverman; if you are

challenged about your actions, one effective response may be to say 'everyone does, don't they?' Here the appeal to 'everyone' works as a rhetorical device rather than a statistical claim. As such, it serves to limit your accountability for your act because such behaviour can be seen as 'general'. [3]

Similarly, invoking a proverb (say, 'better late than never') is a powerful conversational move for reasons quite unconnected with whether the proverb is 'true' or even 'true in this instance'.

The special value of proverbs in argumentation – as Erasmus told a 'great force' lies in the fact that they enable one to bring the following discursive, linguistic and cognitive strategies into play, practically proverbs aims to prove something or win over, argumentative discourse presupposes the presence (explicit or otherwise) of more than one point of view. As such, it has vitally polyphonic peculiarity. In the utterer's battle to impose his voice over others, the illocutionary force of the proverb as a collective voice questioning the addressee from the point of view[1].

Proverbs summarize ideas. If we wish to make the idea contained in a proverb Explicit for instance, to a non-native speaker, our explanation will clearly require a much more expansive development of the meaning. Proverbs condense maximum signification into a minimum of words. Proverbs have set forms. Whereas there are numerous ways of explaining an idea, each of which presents varying degrees of complexity or clarity, proverbs are 'prefabricated' and ready-to-use for both speaker and receiver. All they require on the speaker's part is block selection with no processing of syntax or lexis.[5;69]



## CONCLUSION

To sum up, we may say proverbs simplify communication for all the preceding reasons. I support the idea that “Proverbs speak louder than simple words”. They are not tough for an audience to process. They do not opt the same age or level in our life, they live longer than us, but with the help of our speech unconsciously. Proverbs can be comprehended on our mind without any comment, the person can analyze on his own due to his own point of view.

## REFERENCES

1. Dominguez Barajas, Elias. 2010. The function of proverbs in discourse. Berlin: Mouton de Gruyter
2. Mieder, W. (2004) Proverbs: A Handbook. Westport, Connecticut. London: Greenwood Press.
3. Silverman, D. (1998) Harvey Sacks. Social Science and Conversation Analysis. Cambridge: Polity Press
4. Whiting, Bartlett Jere (1932). ‘The Nature of the Proverb’. Harvard Studies and Notes in Philology and Literature 14. 273 - 307
5. Norrick, N. R. Proverbial Paradox / N.R. Norrick // Proverbium. Yearbook 1989. – S. 67-73.
6. Mieder, W. Twisted Wisdom: Modern Anti-Proverbs / W. Mieder, A. T. Litovkina. – Burlington: The University of Vermont, 1999. – 254 p.