

PROVERB DEFINITIONS BY OUTSTANDING SCHOLARS

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Abstract: This article provides the definitions of proverb which were said by famous scholars.

Key words: cultural aspects, truism, paremiology, phrase, expression, common sense, wisdom, stylistic characteristics.

Аннотация: В статье приведены определения пословиц, сказанные известными учеными.

Ключевые слова: культурные аспекты, трюизм, паремиология, словосочетание, выражение, здравый смысл, мудрость, стилистические характеристики.

Introduction. Proverbs are considered to be a wealth of semantic, linguistic, and rhetorical devices, so they should be analyzed before analyzing them according to literary, pragmatic, or linguistic cultural aspects, and for this reason proper definition and clarification is very important. Many authors have tried to give a definition of proverb. There are various definitions of proverb which told and proved by scholars and scientists of different countries. Some of them are similar to each other, while the others are opposite to them.

Main part. Proverbs are a ubiquitous phenomenon and an integral part of reallanguage use. This seems to be especially true of the situations and genres faced by the majority of our language learners, high school and college students. Pop music is rich in proverbs (Mieder, 1989; Lenk, 2001); so are films (Winick, 2003); funny prov-erbs are used as status updates on Facebook, and manipulated proverbs are popular in genres of youth culture (e.g. T-shirt slogans, flyers, false logos). Including proverbs in the curriculum gives learners the opportunity to apply their acquired linguistic knowledge outside the classroom, while teachers use classroom material to develop their core vocabulary, grammatical patterns, and voice rules. You can get used to it. interest. This may be called a basic language debate or a linguistic competence debate. Proverbs are an integral part of the whole language and show an important function in discourse.

The definition of proverb encouraged scholars to work and think over the centuries. From Aristotle to the present, many definition attempts have been made, from philosophical considerations to lexicographic definitions. Bartlett Jere Whiting, an American paremiologist, reviewed many definitions in an important article on "The

Nature of the Proverb," summarizing his findings in a lengthy conglomerate version of his own:

A proverb is an expression that, by virtue of its origin in the people, bears witness to its origin in form and phrase. It expresses what appears to be a fundamental truth, a truism, in simple language, often adorned with alliteration and rhyme. It is usually short, but not always; it is usually true, but not always. Some proverbs have both literal and figurative meanings, and either makes perfect sense; however, most proverbs only have one of the two. A proverb must be venerable; it must bear the mark of antiquity, and, because such marks can be forged, it must be attested in different places at different times. This last requirement is frequently disregarded when dealing with very early literature, where the available material is insufficient [Whiting; 188].

That is a useful summary, but it is not a very precise statement. It is a response to a witty remark made by Whiting's friend Archer Taylor a year earlier at the start of his classic study on *The Proverb*. Taylor begins his 223-page examination of proverbs by claiming that a definitive definition of the genre is impossible. Of course, he then spends the next 200 pages thoroughly explaining what proverbs are all about. His somewhat ironic opening remark has become a frequently quoted paragraph, and his claim that "an incommunicable quality tells us this sentence is proverbial and that is not" has achieved "proverbial" status among paremiologists:

The definition of a proverb is too difficult to repay the effort; and even if we were to combine in a single definition all the essential elements and give each the appropriate emphasis, we would not have a touchstone. An incommunicable quality indicates that this sentence is proverbial while the other is not. As a result, no definition will allow us to positively identify a sentence as proverbial. Those who do not speak a language will never recognize all of its proverbs, and much that is truly proverbial in Elizabethan and older English will also escape us. Let us be content with recognizing that a proverb is a popular saying. At least part of the definition is unarguable [Taylor; 35].

A proverb is a short, widely known folk sentence that contains wisdom, truth, morals, and traditional views in a metaphorical, fixed, and memorable form and is passed down from generation to generation [Mieder; 119].

Proverbs are brief traditional statements of obvious truths that have currency among the population. Proverbs are short, widely known folk sentences that contain wisdom, truths, morals, and traditional views in a metaphorical, fixed, and memorable form and are passed down from generation to generation [Mieder; 597-601].

Proverbs clearly contain a great deal of common sense, experience, wisdom, and truth, and as such they represent ready-made traditional strategies in oral speech acts and writings ranging from high literature to mass media [Hasan-Rokem; 105-116].

Proverbs are short (sentence-length) entextualized utterances that derive their

wisdom, wit, and authority from explicit and intentional intertextual reference to a tradition of previous similar wisdom utterances. This intertextual reference can take many forms, such as replication (repeating the text from previous contexts), imitation (modeling a new utterance after a previous utterance), or use of features (rhyme, alliteration, meter, attribution to the elders, etc.) associated with previous wisdom sayings. Finally, proverbs strategically address recurring social situations [Winick; 595].

The proverb appears to be a traditional propositional statement that includes at least one descriptive element, a descriptive element that includes a topic and a comment. Proverbs must therefore contain at least two words. Proverbs with a single descriptive element are not antagonistic. Proverbs that contain two or more descriptive elements can be oppositional or non-oppositional [Dundes; 970].

Many proverbs also have stylistic characteristics that help a statement gain and maintain proverbial status [Blehr; 243-246]. Many poetic devices have long been identified by paremiologists, but Shirley Arora summarized them well in her seminal article on "The Perception of Proverbiality." Such stylistic markers include alliteration: "Practice makes perfect," "Forgive and forget," and "Every law has a loophole"; parallelism: "Ill got, ill spent," "Nothing ventured, nothing gained," and "Easy come, easy go"; rhyme: "A little pot is soon hot," "There's many a slip between the cup and the lip," and "When the cat's away, the mice will play"; and ellipsis: "More haste, less speed," "Once bitten, twice shy," and "Deeds, not words." Aside from these external markers, internal features such as hyperbole contribute to the rhetorical effectiveness of proverbs: "All is fair in love and war" , "Faint heart, fair lady"; paradox: "The longest way around is the shortest way home." "The closer you get to the church, the further you get from God," and personification: "Love will find a way." "The best cook is hunger." Not all, but the majority of proverbs include a metaphor, such as "A watched pot never boils," "The squeaky wheel gets the grease," and "Birds of a feather flock together." However, some non-metaphorical proverbs have gained popularity as well, such as "Knowledge is power," "Honesty is the best policy," and "Virtue is its own reward." [Arora; 3-29].

The popularity of metaphorical proverbs stems from their ability to be used figuratively or indirectly. In general, verbal folklore is based on inference, and much can be said or implied by the appropriate use of proverbs such as "Don't look a gift horse in the mouth," "Don't count your chickens before they hatch," "Every cloud has a silver lining," "You can't teach an old dog new tricks," or "All that glitters is not gold." The specific matter is generalized into a common occurrence of life by associating an actual situation with a metaphorical proverb. Instead of directly reprimanding someone for not acting in accordance with the cultural customs of a different social or cultural setting, one could say, "When in Rome, do as the Romans

do." If someone needs to be reminded to be more cautious when it comes to health issues, the proverb "An ounce of prevention is worth a pound of cure" may well serve to add some commonly accepted wisdom to the argument. Alternatively, rather than explaining in great detail why the time has come to act, the proverb "Strike while the iron is hot" expresses the situation in metaphorical but strong language that contains much traditional wisdom. Kenneth Burke explains how to use metaphorical proverbs effectively in the following way: "Proverbs are coping strategies for dealing with difficult situations." People develop names for situations that are common and recurring in a given social structure, as well as strategies for dealing with them. Attitudes could be another name for strategies." [Burke; 256]. Actual proverbs refer to social situations, and it is this social context that gives them meaning [Seitel ; 146]. They function as indicators of human behavior and social contexts, and as such, they must be studied from both structural and semiotic perspectives [Grzybek; 39-85], [Zholkovskii; 309-322].

Obviously, only a specific context will reveal what the proverb is trying to say. Arvo Krikmann, an Estonian paremiologist, has spoken about the "semantic indefiniteness" of proverbs as a result of their hetero- situativity, poly-functionality, and poly-semanticity. Any proverb's meaning must therefore be examined in its specific context, whether social, literary, rhetorical, journalistic, or otherwise [Krikmann; 47-91].

Proverbs, like riddles, jokes, or fairy tales, do not appear out of nowhere, nor are they the product of the folk's mythical soul. Instead, they are always coined by an individual, either intentionally or unintentionally, as Lord John Russell's well-known one-line proverb definition has taken on proverbial status: "A proverb is the wit of one, and the wisdom of many."

Conclusion. Proverbs are the most concise, but not necessarily the simplest, genre of oral folklore (fairy tales, legends, tall tales, jokes, and riddles). Extensive research on proverbs is sufficient evidence that they are not a common problem in human communication. The saying meets the human need to integrate experience and observation into a mass of wisdom that provides pre-existing commentary on personal relationships and social issues.

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