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PROVERB AS A GENRE OF FOLK ART

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Annotation. *This article is devoted to learn proverbs from various angels. Proverbs are succinct, often metaphorical expressions of wisdom and morality, handed down through generations. They encapsulate cultural values, social norms, and collective experiences, making them an integral part of folk art. As a genre, proverbs serve multiple purposes: Cultural reflection, educational tool, oral tradition and communicative function. As a folk art form, proverbs are dynamic, adapting to changing contexts while retaining their core wisdom. Their universal appeal lies in their ability to condense life's complexities into relatable, timeless expressions.*

Key words: *wisdom, morality, cultural values, social norms, folk art, oral tradition.*

Introduction: Proverbs have been considered as a form of the most concise folklore form but not the possibly straightforward among other verbal genres (legends, jokes, fairy tales, riddles and tall tales) for thousand years. A proverb, derived from the Latin term "proverbium," is a widely recognized and frequently repeated saying that conveys a complete thought. Proverbs articulate truths rooted in common sense or the practical experiences of individuals. They have played the primary guidance for people in terms of sharing experience, morality, wisdom in social interactions for centuries around the whole world. One of the vital roles of proverbs is to contain everyday observations and common experiences in formulaic form which can let them be rhetoric in both oral and verbal language or because of their rhetorical form it is super easy to remember them in conversations immediately. Moreover, they are the most effective form to use in daily interactions due to their figurative style. This case has happened since preliterate times, and obviously, our modern technological society cannot deny it either. Without any doubt, analyzing proverbs' origin is difficult as we have no information who transformed this first and how general public used it. Another fact why we are not apparently aware of their origin is that they were used in oral speech first and it appears difficulty to find its source. However, according to the content, analyzing their language and specific object, it might be possible to assume when these proverbs originated (Hrisztova-Gotthardt & Varga, 2015, 32). Various origins of proverbs in European languages, including English, have been found. Among the ancient classical writers, Aristotle was the pioneer in studying proverbs. Additional references to proverbs are identified in the works of Homer, Plato, Aristophanes, and others. Latin proverbs played a significant role in educational settings, particularly in school translation exercises, which facilitated their dissemination into other languages (Mieder, 2014, 13). During the Renaissance, Erasmus of Rotterdam greatly devoted to the proliferation and study of proverbs through his work "Adagia," a collection of proverbs accompanied by explanations and commentary. In Germany, Martin Luther's efforts were instrumental in the spread of proverbs. He translated traditional proverbs and created a lot of original German ancient proverbs, thereby enriching the vernacular wisdom literature.

Literature review: As Mieder claims that scholars have discussed the definition of proverbs from different angles during the centuries. These actions have been taken place from Aristotle to the modern time (Russo 1983, Kindstrand 1978), varying philosophical concerns to contemporary lexicographical considerations. Bartlett Jere Whiting (1904–1995) summarizes in his findings about the definition of proverbs and he affirms that,, A proverb is a saying that originates from the people and reflects its roots in its wording and structure. It conveys a basic truth, often presented in simple language that may include alliteration or rhyme. Proverbs are typically short, though they do not have to be, and while they are usually true, this is not always the case. Some proverbs can be understood both literally and figuratively, but many have only one clear meaning. A proverb should have an air of age and authenticity; it must show signs of being old, and ideally, it should be found in various places and times. However, we may overlook this requirement when examining very early texts, as our available material may be limited”. His friend Archer Taylor has a profound impact on the work of modern paremiologists who learn proverbs and their issues in linguistics extensively. His classical work deals with the issues of proverb definition, its types, metaphorical proverbs, proverbs in different fields: folk literature and narratives, origin of proverbs: biblical or classical, loan translations. Not only he learns how superstitions impact on proverbs, but also he analyzes style and content of various proverb`s themes: medical, political and weather. There is no doubt that Taylor`s book about proverbs is considered the most effective and unique volume among other scholars who work on folk wisdom and still keeps its popularity among paremiologists. Another scholar mentions that proverbs cover a variety of experience, truth, wisdom, common sense and using these people take ready-made traditional techniques in verbal and non-verbal conversations from academic literature to social media (Hasan-Rokem 1990) . However, for other scholars it is not precise to define proverbs. Stuart A. Gallacher states that proverbs are general truth as a form of a brief statement that has, had or will have been used by a lot of people. After all, Mieder summarizes all scholars` attempt to figure out the definition of proverbs and realizes that proverbs are concise form of general truth, wisdom, traditional views, morals in memorizable, stable and figurative way which transform generation to generation to capture this or that nation`s tradition, cultural heritages and uniqueness.

Data analysis: Proverbs in the English language are categorized differently by different academics. The following categories can be used to group the proverbs based on their degree of distribution: Universal proverbs: When comparing proverbs from culturally disparate regions of the world, one discovers that many of them share not only the same fundamental idea but also the same or extremely similar wording. These are essentially straightforward statements of basic observations that have been turned into proverbs in all languages. Regional proverbs: In culturally similar areas, a lot of loan-proverbs can be found in addition to the native ones. A significant portion of them can be linked to the region's classical literature, which includes the Greco-Roman classics in Europe and the Sanskrit and Korean classics in the Far East. Local Proverbs: Within a cultural area, internal variances are common, and classic sources of proverbs, such as the Bible or the Confucian Analects, are not equally valued in all languages. Another collection of widely used local proverbs is likewise influenced by geographic proximity. Several European and Far Eastern languages, including English and Korean, provide examples of these factors.

In Kipury's view (1983), proverbs are typically articulated as maxims, epigrams, aphorisms, or sometimes as poetic expressions. She explains that the distinguishing factor between proverbs and other oral literature forms is their usage: while riddles can be presented sequentially

in specific contexts, and songs are performed at events, proverbs do not follow this pattern. Kipury highlights that the skillful use of an appropriate aphorism in speech signifies a refined eloquence. She also categorizes proverbs into different forms, with the first being those commonly derived from everyday experiences. Examples in English: Don't bite the hand that feeds you (Bir kun tuz ichgan joyingga qirq kun salom ber) or Better late than never (hechdan ko`ra kech). Second one is to inform mere statement in proverbs: Two wrongs do not make a right (yomonlikni yomonlik bilan qaytarma). Third type of proverbs metaphor used situations: A rolling stone gathers no moss (ko`chgan toshni mox bosmaydi). Forth is a type of proverbs that take its form from already existing folk tales and they are called quotation proverbs. For example, Actions speak louder than words (natijalar gapirsin).

They have their own characteristics to suit in the current situation, hence we can use them in a range of manners and they are listed below:

1. Proverbs are usually accepted and perceived as general truth;
2. They are often used in personal contexts;
3. Nearly most of them are context-dependent, except from biblical proverbs that have didactic features;
4. Norms and acceptable codes are the centre of proverbs;
5. They are based on the facts from people`s experience, human relationship with nature, daily speech;
6. They are based on the wisdom;
7. They reflect people`s social values;
8. They fulfill socially desired goals;
9. They are figurative and marked by a concise brief context;
10. They express true experience.

Conclusion: To conclude, proverbs, as a genre of folk art, encapsulate the collective wisdom, cultural values, and social norms of various communities. Their role in preserving and transmitting cultural heritage through generations cannot be understated. Proverbs provide insight into the everyday lives, beliefs, and moral principles of a society, offering a window into the past while remaining relevant in contemporary discourse. The analysis of proverbs reveals their multidimensional nature, where linguistic simplicity coexists with profound metaphorical meanings. This duality allows proverbs to convey complex ideas succinctly, making them powerful tools for communication and education. Through imagery and metaphor, proverbs create vivid mental pictures that resonate with individuals, fostering a deeper understanding of cultural nuances.

The study of proverbs as a genre of folk art underscores their significance in oral tradition and their contribution to the richness of cultural heritage. As society evolves, proverbs continue to adapt, remaining an integral part of language and communication. Future research should explore underrepresented cultural contexts and further investigate the interplay between proverbs and other forms of folk art.

By understanding and appreciating proverbs, we not only honor the wisdom of our ancestors but also enrich our own lives with timeless lessons and insights.

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RUS PAREMIOLOGIYALÍQ IZERTLEWLARI HAQQÍNDÁ QÍSQAŞHA

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Paremiyalogiya – tildin óz aldına bir tarawı bolıp, onda naqıl-maqallar arawlı túrde úyreniledi. Rus til biliminde paremiologiyalıq izertlewler dúnyanın basqa tillerine salıstırmalı túrde ádewir tereń izertlengen. Biz bul maqalamızda olardıń ayırımlarına toqtalıp ótemiz.

Rus til bilimindegi paremiologiyalıq izertlewler haqqında sóz barǵanda birinshilerden bolıp Permyakovtıń atın tilge alıw orınlı. Grigoriy Permyakov – belgili rus alımı, paremiolog, folklorshı, semiolog. Kóplegen dúnya xalıqları naqıl-maqalları toplamları tayarlanıwında úles qosqan ilimpaz. Onıń redaktorlıǵı astında “Shıǵıs xalıqlarınıń naqıl hám maqalları” miyneti baspa júzin kórgen. Permyakov “Paremiologiyalıq toplam”, “Paremiologiyalıq izertlewler” sıyaqlı birqatar kollektivlik monografiyalardıń dúziwshisi boldı. Sonday-aq, ilimpaz “Strukturalıq paremiologiya tiykarları”, “Naqıldan ertekke shekem” sıyaqlı miynetlerin dóretti. Alımınń miynetleri paremiologiyada salmaqlı orınǵa iye bolıp, olardıń basım kópshiligi shet tillerge awdarmalanǵan. Permyakov turaqlı túrde Xelsinkide basılıp shıǵatuǵın “Proverbium” xalıqaralıq paremiologiyalıq jurnalında óziniń izlenisleriniń nátiyjelerin, alǵan ilimiy juwmaqların járiyalap turǵan. Bul jurnalın 1981-jılǵı 2-sanı Permyakovtıń húrmetine baǵıshlanǵan. Bulardan kórinip turǵanıday, ilimpaz paremiologiyada iz qaldırǵan, óz ornına, pikirine iye, salmaqlı miynetlerdin avtorı sıpatında tariyxta qaldı. Sol sebepten rus paremiologiyalıq izertlewleri haqqında sóz barǵanda onıń miynetlerine ayrıqsha toqtalıp ótiw zárúr. Ilimpazdın “Strukturalıq paremiologiya tiykarları” kitabı Moskvada, 1988-jılı basıladı [4]. Kitapta naqıllardıń logikalıq