

Position of Proverbs in Communicative Activities in English

Rajabova Zarafshon Davronovna

Teacher of Samarkand State University of Veterinary Medicine, Animal Husbandry and
Biotechnology

Abstract: proverbs are by far the wealthiest man's prominence, since they are both a privilege and a diverse mirror of communication activities. As efficient spoken or written devices transmitting innumerable sensations, they serve the presence of an ongoing mental activity. Intentions, experiences, and goals, for example. The purpose of this paper is to investigate the significance of proverbs at various levels of communication by providing a thorough depiction of the essential characteristics and various possible inherent and intended meanings that they convey. It is primarily concerned with viewing proverbs' communicative value by including them in the conceivable speech acts they wish to trigger and by expounding the many congenial meanings which they indicate when utilized in a communicative scenario. This research precisely demonstrates how proverbs are employed as an internal evaluation of the communication process, highlighting various values of instructional functions, moral considerations, knowledges, wisdoms, and experiences at and for human.

Keywords: proverbs, pragmatics, communicative value, process, functions, context.

Introduction

Proverbs, apparently, are a reflection of the most potent resources made accessible by language whenever people are ready to achieve the highest level of elegance.

Shaping the language in metaphorical and non-literal ways may reach beyond language itself. In reality, proverbs are one of the most essential uses of English, receiving greater attention at the fundamental levels of language comprehension, teaching, and learning. They are, in the broadest sense, the valuable results of human ideas, realities, attitudes, feelings, and beliefs. Because of the breadth of human experience, proverbs have become generally recognized. The current study addresses the many speech actions that they represent implicitly or overtly, and so it is concerned with examining their possible envisioned senses and their meaning when utilized in any communication event. The paper is colored with diverse theme groupings of proverbs on society, justice, weather, and other topics to achieve an efficient believability of the force of proverbs. The purpose of mentioning many types of proverbs is to elaborate and strengthen the validity that proverbs, as an outstanding and commonly used method of expression in language, have communicative meaning and worth when employed in communication. Whiting defines a proverb as “a remark that, owing to its origin among the people, testifies to its origin in form and word”.

It appears to communicate a fundamental truth in a simple language; however, it is typically embellished with alliteration and rhyme (Whiting, 1983). Proverbs are defined as “self-contained, pithy, conventional statements with instructional purpose and set, poetic form” in a broader sense. The term “self-contained” refers to the fact that its grammatical components cannot be substituted by other units, such as the sentence “curiosity killed the cat”, which cannot be replaced by another phrase [5.31p]

Discussion

Unless pragmatics embraces the complete perspective of what, how, why, and where it may be, a proverb is generally blind. This is completely dependable given that pragmatics includes meaning that extends beyond what is conveyed literally. That is, the sort of meaning intended by the speaker when, for example, utilizing a proverb in a certain scenario and inferred by the hearer only from the context in which the proverb is employed. The utterance of a particular proverb may include the performance of two continuous acts (formal and intentional). Stiles claims that “the structural level of language obviously conveys the formal act; the latter is surreptitiously produced by the context”. The most significant performance is the purposeful one since it demonstrates clearly how the speech is understood to be as well as “the sort of meaning intended by the speaker, and the deliberate deed is frequently done by the appropriate employed proverb” [1. 234p]. According to Akmajian et al., it is so obvious that proverbs are not used both literally and directly; they are frequently used both nonlinearly and indirectly because people usually avoid directing their audience and choose proverbs to soften the effect by distancing themselves from the advice or warning [1. 387p]. This clearly demonstrates that proverbs should be read within the context of speech acts. The most important point to consider when discussing the issue of proverbs in terms of speech acts is the belief that using proverbs in a specific situation does not imply uttering the words of that proverb but rather performing linguistic acts for a specific communicative purpose appropriate to the situation in which it is uttered. Finally, proverbs are utterances that serve as actions.

The following are chosen proverbs with their significant use, meaning, interpretation and possible influence. “Rainbow in the morning gives you fair warning.”, under certain appropriate conditions, does not define the weather state but essentially offers the listener or addressee a gentle warning (i.e., fair rain will be approaching).

Three connected actions are engaged in enunciating this proverb: the locutionary, illocutionary, and locutionary acts (which are the major components of a speech act).

According to Verschueren, the locution is the act of saying the phrase “Rainbow in the morning gives you good notice”. This act entails delivering a properly spoken well-formed grammatical and meaningful sentence (i.e., the words intentionally detached from the context of speech).

The illocution relates to what is meant by uttering this proverb or what sort of speech acts are intended by this proverb. In truth, this adage is often regarded as a valid warning. This obviously indicates that this proverb contains the indirect speech act of warning. “The sun is beaming behind the cloud”. This adage may be spoken in everyday language even if there are no clouds in the sky. Depending on the circumstances (or, more precisely, the social environment), it might be pragmatically construed as expressing the indirect speech act of resisting slavery and how, eventually, individuals must be equal in rights treatment and the like. This adage was quoted by one of the American presidents who advocated social justice (Eisenhower). He appears to have utilized this proverb as a social weapon to advocate for justice, expressing his wishes for the growth of justice and equality. “If you can't stand the heat, get out of the kitchen.” This adage means that if a person cannot handle the demands of a certain position, he or she should leave that environment. This proverb contains an implied indirect speech act of guidance where the use is completely non-literal. Although there is a kitchen picture, it does not pertain to the kitchen but to a completely separate subject. It should always be remembered that proverbs are representations of a given context or circumstance employed in a specific communicative process. “Who refuses to submit to justice must not complain of oppressions”. This proverb uses the direct speaking act of warning in its phrasing.

Anyone who does not adhere to or obey the rules, or who violates them, will be penalized, and he should not complain later. According to the communicative event in which it is appropriate to occur, this proverb is a warning against anybody who thinks of breaching regulations, therefore it is an urge for people not to do so since they will be penalized if they do. What is obvious from the meanings of those many proverbs is that they are to be understood indirectly, since they involve indirect speech acts of warning, advise, or demand for the application of justice. The speech actions of proverbs covered thus far demonstrate that they have a variety of meanings to transmit, such as advise, warning, and so on. But what about the lexical component that allows proverbs to shine?

After all, proverbs are a collection of lexical components (words) that are integrated to produce bigger semantic units that are encoded by the speaker and decoded by the hearer. Leech draws attention to the fact that proverbs have their own conceptual meaning, which is a core component of language recognition and assessment, and that the conceptual meaning of practically every item in any language is the same because conceptual meaning is “a universal attribute of the mind. [2.13p] However, this does not imply that everyone has the same conceptual framework, because disparities in age, education, and so on are significant.

The following adage demonstrates that the logical (or referential or denotative) interpretation of the key word “evils” is the one that no two speakers would disagree on: “Of two evils choose the least.” Other essential qualities of the different interpretations of words that comprise the full conceptual meaning of proverbs are that they are related with notions of human experience, but only when employed in certain communication situations. This is known as 'associative meaning,' and it can take many forms, the most significant of which are connotative, emotive, stylistic, and collocative meanings. The diversity of associated meaning is due to the diversity of individual experience. However, when proverbs are portrayed as literary style, Gairness and Redman show that they typically consist of the connection of concepts owing to collocation.

Collocation can be natural or abnormal. Writers utilize the latter type to create aesthetic effects in order to impress readers. Of course, there are always going to be differences of opinion about what constitutes an appropriate collocation in English or if the semantic function of the collocated words in the proverb can be adequately deduced from the meaning of the individual terms. However, the collocations in the following proverbs are of the typical sort, based mostly on oppositeness of meaning, and no two people would dispute about their validity: “As you sow, so will you reap.” (Gairness, & Redman, 1986).

Results

Regardless of the sort of speech act or the possible meaning that proverbs may have, the main and most crucial point to be mentioned is that they serve certain purposes when utilized in certain communication situations. Proverbs and proverbial sayings, with their communicative importance and worth, have been equally popular with all countries for millennia due to the immense significance and function that they seek to carry, as well as the effect they have produced. Their inspirational value in communication, the teaching they provide, which spans from general truths of guidance, warning, and reflections on human experience, inspire humans to act and behave in specific ways.

When attempting to analyze the functions of proverbs, it is necessary to consider how classic proverbs are still used and operate in the current world. Mieder proves this. Traditional proverbs undoubtedly continue to play an important part in today's discourse, where they are employed to moralize, teach, counsel, and reflect on everyday happenings. Such old and well-known proverbs are frequently employed in novel ways. They are modified in order to be more efficient in

communicating at multiple levels, displaying a range of significant roles in society, such as dialogue, interaction, and so on. While discussing the value of proverbs in terms of their usage in any communication event, an important issue must be raised: why do people employ proverbs at all? What is the purpose of employing proverbs in communication? Taylor explains that proverbs are not typically utilized as simply poetic embellishments of speech, nor are they used to satisfy man's craving for philosophic phrase mongering.

Conclusion

Proverbs are linguistic clusters of words that may be a phrase or a sentence and represent a compact and full notion. They come in numerous forms and cover all aspects of life. Regardless of their variety, they all have various speaking acts that are mostly indirect. The words that make up proverbs have different meanings depending on which proverb is employed in a certain scenario. The most important element of proverbs is that they are employed to perform certain functions in the communication process. Their roles in language are critical because they encourage behaviors, expand understanding, and call attention to facts and truths. Their importance appears to be a critical aspect of human relationships, expressing ideas, stressing meanings, and so on. Knowledge of proverbs, their usage, and their communicative importance are critical components of effective language understanding and, by extension, efficient language use. If studying a language is required to gain knowledge of that language, then studying proverbs is required to grasp what language may communicate, convey, and signify when people of that language use it in different situational settings. Proverbs are not just a reflection of human language; they are also a reflection of human nature.

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