

## **Manifestations of Educational Values in Algerian Oral Folk Proverbs**

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### **Abstract**

Folk proverbs are one of the forms of Algerian popular literary expression. They are simple literary material transmitted orally among members of the popular community, and they carry an inexhaustible cultural and educational reservoir. They play a prominent and effective role in framing the behaviour of individuals and guiding them towards commitment to educational values in an indirect way. This allows these values to settle in their subconscious and to appear spontaneously and naturally in their daily behaviour towards others.

At the oral level, Algerian popular society is rich in this guiding material, which condenses useful ethical and educational values. From this perspective, this article seeks to shed light on some of these oral folk proverbs current in the Algerian popular milieu and to show their role in guiding individual behaviour through purposeful educational values, with the aim of raising awareness, shaping character, and benefiting from the experiences of earlier people, since proverbs are a store of experience.

The questions, then, are: What are these educational values? How have they appeared in Algerian folk proverbs? And to what extent do they remain valid in our contemporary life, which is undergoing remarkable and seemingly limitless development?

**Keywords:** educational values, folk proverbs, oral, Algerian.

### **Concept of Value**

#### **In language**

In *Lisan al-Arab*, the term *value* appears under the root (q-w-m), meaning standing, which is the opposite of sitting. The root includes forms such as *qāma*, *yaqūmu*, and related verbal nouns referring to standing or rising (Ibn Manzur, 1981, p. 3781). It is also said: “To evaluate a thing is to determine its value; the value of a thing is the price equivalent to it; and the value of a human being is his worth.”

*Al-Mu'jam al-Wasit* states that the value of a thing is its worth, the value of goods is their price, and the expression “so-and-so has no value” means that he has no stability or constancy in an affair (Ibrahim Anis et al., n.d.). God says: “A messenger from God reciting purified scriptures, containing upright writings” (Surat al-Bayyinah, verses 2–3). This means that these sacred writings have great value and high status, and that human beings should follow them and act according to the rulings they contain in order to organise their lives.

#### **Terminologically**

Terminologically, value means “everything to which an individual or a social group holds fast.”

Philosophers have tried to justify the existence of values through rational inquiry, and they have also tried to arrange them on the basis of a supreme ideal, thereby creating what they call a hierarchy of values, or what Nietzsche called a table of values. According to this concept, the word *value* refers to everything that approaches the ideal model of good in each philosophical doctrine (Jabbur Abd al-Nur, 1984, p. 217).

The concept of value is originally rooted in the self and influenced by it. It therefore differs according to the diversity of persons and situations, and it is linked to the fulfilment or satisfaction of needs (Jabbur Abd al-Nur, p. 217).

### **Concept of Education**

#### **In language**

Education means growth, increase, and development. It is derived from the word *rabā / yarbū*, meaning to increase and rise (source note: cf. “When We send down water upon it, it quivers and swells,” Surat Fussilat, verse 39). It includes meanings of care, refinement, and the development of the human person’s physical, mental, and moral capacities. Hence expressions such as physical education, sports education, and moral education.

Education therefore refers to caring for others, especially the young, and overseeing their sound upbringing as free from defects as possible.

#### **Terminologically**

Terminologically, education is a comprehensive and intentional process that aims to form the individual and the generation, and to develop their innate dispositions and their mental, physical, moral, and emotional capacities so that they may reach maturity and completion. It does this by refining personality and equipping the individual with the values and skills necessary for social adaptation and for carrying out duties. In this sense, education is the refinement of behaviour and the development of the individual in a way that suits the environment.

#### **Educational values**

Educational values are among the most important foundations on which the life of the individual and society rests. They are the rules that organise human behaviour. They are also the moral principles and standards that guide people’s conduct and on which their personalities are built. They are relatively stable measures accepted by society and serve as the starting point for the educational process in forming upright individuals capable of building a sound and balanced society.

They include elevated values such as honesty, justice, respect, tolerance, and cooperation. They are thus the system of values that protects society from dissolving into other societies, especially under contemporary globalisation, whose strategic project, in the author’s view, is to eliminate inherited human values transmitted from ancestors and forebears. Riyad Muhammad Askar states: “Education has a grave effect on the life of nations and on their future, especially in the modern age, in which deliberate education, not that which comes spontaneously, has become a basic pillar in the life of nations that wish to move in the path of progress” (Riyad Muhammad Askar, 1948, p. 1). In this article, however, the focus is on education that comes spontaneously, because it is the natural result of the influence of the values contained in the body of oral folk proverbs collected from the field.

**Concept of the Folk Proverb**

Colloquial or folk proverbs are maxims gathered into expressions marked by brevity, eloquence, and taste, and they enter into all aspects of life (Muhammad al-Marzouqi, 1967, p. 33). They result from social or individual experiences and represent the distilled truths of human civilisation; that is, they are almost universal human truths (Muhammad al-Marzouqi, 1967, p. 33). For this reason, all human societies have their own proverbs: Chinese proverbs, English proverbs, Italian proverbs, French proverbs, and so on. Hence, “every country has taken care to collect its proverbs” (Nabila Ibrahim, 1981, p. 195). Some of those who compiled proverbs also attempted to define the proverb in the introductions to their books or proverb collections.

**Definitions of the folk proverb**

There are many and varied definitions of the folk proverb, including the following.

Among the classical scholars writing in eloquent Arabic, Abu Hilal al-Askari said of proverbs: “When the Arabs knew that proverbs circulate through most forms of speech and enter into the majority of modes of expression, they cast them in concise wording so that their use would be light and their circulation easy. They are among the noblest, finest, most honourable, and best forms of speech, because of the fewness of their words, the abundance of their meanings, the ease of their burden on the speaker, and the greatness of their benefit” (*Jamharat al-Amthal*, pp. 4–5).

Ibn Abd Rabbih said: “The proverb endures more than poetry and is nobler than oratory; nothing has travelled as it has travelled, nor spread as widely as it has spread, until it was said: more current than a proverb” (Ibn Abd Rabbih, p. 3).

Among modern scholars, Ahmad Amin defined the folk proverb as follows: “The folk proverb is a type of literature distinguished by brevity of wording, excellence of meaning, delicacy of comparison, and quality of indirect expression. Hardly any nation is without it, and one of the merits of proverbs is that they spring from all classes of the people” (Ahmad Amin, p. 61). Thus, the proverb is of unknown authorship and is the product of the general public.

Shaykh Muhammad Rida al-Shubaysi, in his introduction to *Baghdadi Proverbs* by Shaykh Jalal al-Hanafi, defines proverbs by saying: “Proverbs among every people are the essence of their experiences and the sum of their expertise. As for meaning, they are sayings that strike the mark and fit the joint exactly; as for form, the proverb differs from other speech by brevity, delicacy of indirect expression, beauty of eloquence, and realistic truths far removed from illusion and fantasy. In this way proverbs differ from poetic utterances” (al-Shaykh Jalal al-Hanafi al-Baghdadi, 1962, p. 3).

Friedrich Seiler, in the introduction to his *Science of German Proverbs*, published in 1922, defined the proverb as: “A saying current on the tongues of the people, marked by an instructive character and a complete literary form rising above ordinary modes of expression” (Nabila Ibrahim, p. 197). In the author’s view, this is the most complete definition because it mentions the most important element in proverbs: that they are a complete literary form, that is, a self-standing folk literary genre to which nothing can be added and from which nothing can be subtracted, even a single letter. It also rises above ordinary daily speech because of its artistic, eloquent, and concise character.

**Conditions and features of proverbs**

A proverb must not be altered. It must circulate on people's tongues as it originally came. It is also connected to a story, an incident, or an event. Its purpose is analogy and resemblance in its application, for it strengthens the event, supports the occurrence, and confirms the possibility that such an event can happen (Hashim Salih Manna, 2005, p. 390).

A proverb is distinguished by four characteristics that set it apart from other speech: "brevity of wording, exactness of meaning, excellence of comparison, and quality of indirect expression; it is the ultimate form of eloquence" (*Majma' al-Amthal*, vol. 1, p. 6).

We began with the classical definitions of eloquent Arabic proverbs and then moved to modern definitions of folk proverbs because these Arabic proverbs developed along with the development of the Arabic language itself. The language began in an eloquent form and ended in a popular or colloquial one (Ahmad Rushdi Salih, 2002, p. 35). This is what happened to Arab society in its language.

**The origin occasion and the application context of the proverb**

Every proverb has an origin occasion and an application context. The first refers to the situation in which the proverb was first uttered, and the second refers to the context in which it was reproduced later. For this reason, some proverbs have stories that explain their original setting. Most proverbs, however, have lost that original background because of the nature of oral transmission, although they have remained alive and current (Abd al-Hamid Bourayou, 2007, p. 59).

In other words, the proverb remained a text circulating on people's tongues, while the original story that gave rise to it disappeared. This is unlike eloquent classical proverbs, whose origin occasions are almost all known because they were written down. Folk proverbs, by contrast, remained in oral circulation. Thus proverbs, along with all forms of popular prose such as riddles and legends, remained in the language of oral circulation. Our eloquent proverbs are ancient, produced by the early scholars, and today we scarcely find them except in their known written sources, such as *Jamharat al-Amthal* by Abu Hilal al-Askari, *Majma' al-Amthal* by al-Maydani, and *Amthal al-'Arab* by al-Mufaddal al-Dabbi; see also Ahmad Taymur, *Colloquial Proverbs*, 4th ed., 1406 AH / 1986 CE. It is rare in our contemporary linguistic reality to produce eloquent proverbs at that level. What can be produced instead are popular sayings, such as public calls. Reality is the true test. Most of what we study at school consists of old classical proverbs, whereas most of what circulates in our contemporary, especially academic, context consists of folk or colloquial proverbs (Ahmad Taymur, 1986).

**Manifestations of Educational Values in Folk Proverbs**

Folk proverbs gather the essence of educational values and rules of conduct. The real-life experiences they contain become behavioural rules that society wants its members to embody in a non-coercive form. Unless otherwise indicated, the folk proverbs cited below are identified in the source note as proverbs collected by the researcher in the field.

**The value of work**

Work is necessary in human life, whether worldly work or work for the hereafter. In this context, a saying attributed in the source note to Imam Ali states: “Work for your worldly life as if you will live forever, and work for your afterlife as if you will die tomorrow.”

Human life is bound up with all kinds of work. Folk proverbs did not neglect this aspect of life; rather, they emphasised it repeatedly. In this sense, one proverb says: “Work even for nothing, but do not remain idle.” A person must undertake any lawful work through which to earn a living and should not remain helpless, waiting for someone else to feed and clothe him. A Prophetic hadith also says: “The upper hand is better than the lower hand.” This meaning intersects with another proverb: “The man who works for people is their master.” The proverb attributes distinction and mastery to the man who stands up for others and takes responsibility for them. This is a very high form of honour.

Proverbs also urge the human being to begin carrying out assigned tasks and not postpone today’s work until tomorrow. Thus another proverb warns the person to take initiative and reject incapacity: “Plough early, or go hire yourself out.” This proverb belongs to the agricultural environment and indeed emerges from it. Whoever does not begin ploughing his land early misses the ploughing season and therefore gains nothing from the agricultural cycle. As a result, he must go and work for others as a *khammās* or hired field labourer. This diminishes his social standing and value in the eyes of others. How can someone who owns land work as a share-labourer for others? Such behaviour is socially unacceptable.

Folk proverbs also advise people to learn trades, even if they do not always need them. One proverb says: “A craft in the hands is better than the grandfather’s wealth.” A craft remains, whereas inherited money disappears, no matter how much of it there is. Hence another proverb says: “Every finger should have a craft.” Work is not bound to a particular age. From childhood and the beginning of awareness, a person should follow the path of work and should not stop until death. In this context, a proverb says: “Work in your youth for your old age, and work in your old age for your grave.” Thus, work clearly has a very high value in human life. The Qur’anic verse is sufficient witness: “And say: Work, and God will see your deeds, and so will His Messenger and the believers” (Qur’an, Surat al-Tawbah, verse 105).

**Justice**

Folk proverbs function as rules of social custom. The rule or value of justice is firmly established in both Islamic religion and popular culture. Islam urged the establishment of justice among people because it is one of the basic elements on which life is built and by which societies continue to exist. God says: “Be just; that is nearer to piety” (Qur’an, Surat al-Ma’idah, verse 8). Justice is thus linked to piety, and only a pious person acts justly. This is the required principle among all people.

The folk proverb also addresses the value of justice in society and the obligation to generalise it among all members. It demands equality and says: “Do not starve the wolf and do not make the shepherd weep.” It rejects discrimination among people. All are equal: “There is no superiority of an Arab over a non-Arab except by piety” (Prophetic hadith; part of the Farewell Sermon). Therefore, no one is superior to another except through the good deeds they perform, whether worldly or otherworldly. Another proverb supports this idea: “No one should take another person’s share.” This is the utmost degree of justice among people.

**Cooperation**

Popular literature provides us with many proverbs concerning social dealings, some of which have become customary “legal” rules. Among them is cooperation. God says: “Cooperate in righteousness and piety, and do not cooperate in sin and aggression” (Qur’an, Surat al-Ma’idah, verse 2). This strong religious background forms one of the sources of some of our proverbs. Thus, the proverb says: “Mutual assistance defeats the lion.” In another version, a different wording replaces “assistance,” but both are considered correct in the source. It urges and values this action because “One hand does not clap.” Indeed, a person alone cannot perform all tasks. For this reason, the proverb elevates an act encouraged by religious law and by enlightened reason.

A person often seeks help and turns to others for assistance in difficult work. Hence people say: “What is divided among men becomes light.” The aim is to achieve the common good. Any work shared by two people or more is generally welcome because the self finds ease in it. This points to a social phenomenon that existed in the past, namely *twiza*, which represents the highest degree of cooperation among people. Yet cooperation must remain within reasonable limits. If the work falls entirely on one side, society rejects it. In this sense, people say: “A little from the henna and a little from the softness of the hands,” that is, each side should contribute its share. The best of matters is what is balanced.

**Contentment**

Contentment is one of the praiseworthy qualities of the human being. It is, as the saying goes, “a treasure that does not perish.” When a person is content with the provision allotted to him, he is satisfied and lives in peace. Envy, greed, and jealousy do not enter his heart, and he does not look covetously at the wealth or possessions of others.

Human experience, reflected in folk proverbs, expresses this idea in sayings such as: “Peace of mind is better than wealth.” This means that no comfort equals inner rest. What is the use of possessing many things if their owner is constantly troubled? This proverb is often used between spouses when quarrels occur. The same meaning appears in the saying: “My house covers my nakedness.” A contented person lives with peace of mind and calmness of soul, even if he lives in a hut.

Some people possess everything, yet they remain regretful and complaining, as if they possessed nothing. As the saying goes, “Complaining to anyone other than God is humiliation.” Proverbs call people to contentment and warn them not to run after desires or seek to gather every pleasant thing. Thus one proverb says: “Go to bed without meat and wake without debt.” It is said in praise of contentment and satisfaction with little, which is followed by peace of mind. Borrowing, by contrast, is followed by regret except in cases of extreme necessity. Therefore, “Blessing lies in little.” Whoever is satisfied with little lives rich in spirit and high in dignity, because true wealth is the wealth of the soul. Likewise, the saying “A little herb seeks a livelihood” is applied to the person who accepts little without looking toward what is in another’s hand.

**Trustworthiness**

Trustworthiness is one of the noble educational and ethical values. Owing to its importance, the Qur’an itself draws attention to it: “We offered the trust to the heavens, the earth, and the

mountains, but they refused to bear it and feared it; yet the human being bore it. Indeed, he has been very unjust and very ignorant” (Qur’an, Surat al-Ahzab, verse 72).

The Prophet, peace be upon him, was known for this quality even before his mission, and it was one of the reasons why tribes accepted his judgement. It is therefore a great human quality. Folk proverbs also call for it and raise its status. One form of trust is keeping secrets. Every human being has private matters that concern him and that he does not want others to know. If such a secret is entrusted to someone, the receiver should know the weight and value of the word and should not reveal what has been entrusted.

Here the folk proverb helps us: “Your secret belongs in a well.” A person must preserve the secrets of others and not spread them among people, because a secret is a trust borne by the individual. Hence people say: “Homes have secrets.” A sane and upright person should not reveal what goes on inside people’s homes, because this is among the heaviest trusts. Likewise, a person should not speak about everything he has seen or heard. Another proverb says: “Your tongue is your horse: if you guard it, it guards you; if you neglect it, it disgraces you.” Yet another says: “Leave the well covered,” meaning: keep secrets covered and do not disclose them. In this lies the preservation of the social relations that organise human conduct.

By preserving trust, harmony is achieved among members of society, good spreads among them, love and trust prevail, and society becomes stable at both the psychological and social levels.

### **Patience**

Folk proverbs call people to adopt patience, because it is one of the noble qualities that characterise the human being, especially the believer. God says: “Give glad tidings to the patient” (Qur’an, Surat al-Baqarah, verse 155).

A person must be patient in the face of trials, and they are many in this life. He must also be patient in hardship so that he can confront what happens to him and overcome it. Hence people say: “Be patient and you will be made whole.” The one who does not possess patience collapses psychologically at the first shock of life and gains nothing. Therefore, people also say: “The patient person attains.” He attains either great reward or the thing he seeks.

Patience is also a remedy for anxiety, which is considered the disease of the age. Hence Dale Carnegie says: “How to Stop Worrying and Start Living” (identified in the source note as the title of a published book). The folk proverb says: “With calmness, wool gets sold.” The impatient person gets nothing. Patience is therefore a lofty educational value that should appear in everyone.

A person should proceed gradually, not skip stages, and move with composure so that results can be obtained after their مقدمات have been arranged in a natural and logical way. In this context, the proverb says: “Whoever grows anxious for his bread eats it as dough.” People also say: “Let him first be born, then we will call him Bouzid.” In another version: “Let her first give birth, then swaddle him and call him Sa’id.” All these refined meanings point toward patience, because patience is the key to relief.

### **Self-respect**

Self-respect is a noble human and educational value. It means preserving human dignity, rising above the trivialities of the world, and rejecting humiliation, injustice, and abasement. Al-Mutanabbi says: “Whoever accepts humiliation finds it easy; the wound does not hurt the dead”

(al-Mutanabbi, n.d., p. 108). Self-respect means rising above everything that diminishes one's worth, without arrogance or vanity. It protects the human person and makes him free, distinguished, and psychologically balanced. It is therefore a balm for mental health.

For this reason, folk proverbs praise it. People say: "Give me your grim face, but do not give me your bread." The practical meaning given by the author is that a sincere smile is better than excellent food presented reluctantly, unwillingly, or with disgust. Another proverb says: "Barley with peace is better than wheat with disgrace." This proverb stresses that a person should be restrained in dealing with people who do not appreciate him and should avoid everything shameful. Better barley with peace and peace of mind than wheat followed by hurtful talk.

As another saying states: "Mix yourself with bran and the chickens will peck you." This is a clear call for the person to preserve his place among people who show him no regard. A human being must preserve his dignity and maintain his standing among others. As Abd al-Rahman al-Majdhub says: "The frequent visitor becomes wearisome, even if his face were a mirror" (Nur al-Din Abd al-Qadir, n.d., p. 54). Another proverb follows the same line: "Do not visit kings too often, lest they grow tired of you."

### **Trust in God**

Trust in God means sincere reliance on God, glory be to Him: "Whoever places his trust in God, He is sufficient for him" (Qur'an, Surat al-Talaq, verse 3). This must be joined to taking the lawful means and to absolute faith that the outcome lies in His hand alone, without partner. Trust in God is a matter of the heart. It combines entrusting matters to God with acting accordingly, and it is among the highest stations of monotheism and worship.

Because of this deep meaning in the souls of believers, people coined folk proverbs such as: "The household provider dies, but the Provider remains." Here the first word refers, in the author's explanation, to the guardian or person responsible for family expenditure, whereas *al-Razzaq* is the Ever-Living Provider, namely God. This is a profound expression of faith. Another proverb says: "The servant plans, and the Lord decrees."

### **Loyalty**

Loyalty is a noble educational value. It means that a person remains committed to promises and covenants made to others, preserves them, and stays firm upon the lofty human principles built by humanity across the years and even across past centuries. It is the opposite of treachery, betrayal, and fraud.

One form of loyalty is loyalty to one's word. Popular literature emphasises this strongly, along with the action that follows from it, because a person's word is his capital. Thus people describe the man who adheres to it as "a man of his word." The folk proverb rebukes the one who disregards it and says: "A horse is controlled by its bridle, and a man is judged by his word." They also say in the same context: "What leaves the mouth becomes a debt." They mean the word uttered by its speaker, because many behaviours in practical reality are built upon it. Therefore they do not mock it, and they even stress: "Believers stand by their words."

If we turn to the homeland, we find that people also give it its due in loyalty. Proverbs say in this regard: "He eats its produce and insults its people." Such a person does not appreciate his homeland or its people and is deviant in the matter of citizenship. They also glorify the homeland by saying: "Let my body burn, but do not separate me from my homeland." They

criticise, and even openly censure, those who left it for work and then settled in the land of exile, saying: “When his children are grown, he should return to his homeland.” All of this springs from love of الوطن because, as the saying goes, “Love of the homeland is part of faith.” They are equally intolerant of the person who prefers other homelands to his own, saying: “My homeland, my homeland, better than sleeping on cotton,” and “My homeland, my homeland, better than a full stomach.”

All this concern for the homeland and loyalty to it did not come by accident. In the author’s view, it arises from the immense sacrifices made by the Algerian people in order to gain their independence. What is stated here is only a small part of a much larger reality.

### **Moral rectitude**

Moral rectitude is one of the noble educational values required both religiously and socially. Islamic religion and members of popular society alike praise it because it indicates the soundness of the human being and of the actions that proceed from him. It also means adhering to the right path, remaining firm upon it, and committing oneself to the major principles of religion, namely those values that make the human being truly human, such as justice and truthfulness.

If a person holds to these values, then in the eyes of others he is upright. This is a comprehensive word that includes actions, sayings, and even intentions. “Actions are judged by intentions” (Prophetic hadith narrated by Umar ibn al-Khattab; first in al-Arba‘in al-Nawawiyyah).

Folk proverbs also justify the call to rectitude. In the domain of fear, and the idea that fear should be for God alone, people say: “I fear only my Lord.” Whoever fears God, the servants of God will fear him. They also advise the person whose worldly affairs become confused: “If religions conflict, hold fast to your religion.” Hold to it and accept no substitute for it.

Popular society dislikes evasiveness and circling around the point. It loves honesty in actions and frankness in speech. Through such clear conduct, relationships among people are built and endure. As for ambiguous and unsound behaviour, it is criticised in order to warn people against it. Thus they say: “Go to your Lord naked, and He will clothe you,” and “They accompanied the liar only to the door,” with another version reading “up to the door.” They also rebuke the one who tries openly to conceal facts by saying: “Do not cover the sun with a sieve.” These folk proverbs function as implicit or hidden educational rules that guide people toward the highest human ideals, the ideals that preserve the being of societies from dangerous deviations.

### **Respect**

Respect is an elevated educational value. It means appreciating oneself and others, acknowledging what one owes them, and staying away from belittlement and offence. It means dealing with them carefully and politely. This is what the folk proverb recommends: “If someone stands up for you from his place, stand up for him twice.” The source note explains *al-buq‘a* here as “place” or “seat.” If someone honours you by rising from his place in the middle of a gathering, then you should rise for him twice over. This contains an implicit acknowledgment of respect for the other.

A person should not exceed his proper measure or overstep his limits, otherwise he falls in the eyes of others. The folk proverb warns him in this regard: “I call you ‘sir’; you must know your own worth.” Respect here should be mutual so that relationships among people may continue.

This is expressed in the proverb: “Let us enter our house and lower our curtain.” When a person enters his own house or the house of another, he respects those inside so that affection and dignity may prevail among people.

### **Truthfulness**

Truthfulness is an educational value worthy of praise. It is the conformity of words and actions to truth and reality. It is one of the virtues enjoined by the true religion, as God says: “O you who believe, fear God and be with the truthful” (Qur’an, Surat al-Tawbah, verse 119).

Truthfulness is therefore a quality of praise, commendation, and honour. It guarantees trust between people and is thus regarded as one of the foundations on which society is built. Among the folk examples that celebrate truthfulness is the proverb: “Truth reaches its destination, while falsehood gets caught.” Truth brings its bearer to safety because a person speaks the truth even against himself, and by that he is written with God among the truthful. Falsehood is the complete opposite. It traps its صاحب and turns him into a liar. People then no longer trust him, and he falls in their eyes. He becomes known by the title “the liar.” In old times they said “Musaylimah the Liar,” while they said of the Prophet, peace be upon him, “the Truthful, the Trustworthy.”

Members of popular society also repeat the saying: “Whoever adds to his dream adds to his torment.” Truthfulness should exist even in narrating dreams. A person should not add anything to them, even though the dream is personal. Society does not favour addition or subtraction in such a matter; rather, it should be narrated exactly as it was. Truthfulness is honour, nobility, and high aspiration, and whoever possesses it has indeed achieved a great success.

### **Conclusion**

As the foregoing discussion has shown, folk proverbs perform an educational and awareness-raising role in society even before a person undergoes any life experience. When someone is about to undertake an action, proverbs remind him, warn him, alert him to negligence, and awaken him from heedlessness so that he may act with clarity and insight.

In this way, proverbs have performed their role, or fulfilled their obligation, in the sense that their owners have offered their experiences to later people so that they may benefit from them and not repeat the same experiences. Proverbs are truly a popular school for the generations, from which each generation may draw as it wishes, provided that it preserves them, embodies them, and transmits them to later generations. Earlier generations preserved them and so they reached us. In our turn, we preserve them so that we may pass them on to later generations. In this way, communication between generations becomes smooth instead of turning into a clash whose consequences are not praiseworthy.

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