

MINISTRY OF HIGHER AND SECONDARY SPECIAL
EDUCATION OF THE REPUBLIC OF UZBEKISTAN

TERMEZ STATE UNIVERSITY
FACULTY OF FOREIGN LANGUAGES
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GRADUATE QUALIFICATION WORK

on the theme

*«SOME LINGUISTIC PROBLEMS IN TRANSLATING
ENGLISH PROVERBS»*

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The Qualification paper is preliminary discussed in the English Department.

Protocol No. 10 issued on May 10, 2016.

Termez-2016

CONTENTS

INTRODUCTION.....	3
CHAPTER I. HISTORICAL BACKGROUND AND STRUCTURE OF ENGLISH PROVERBS.....	7
1.1. The Sources and historical development of English proverbs.....	7
1.2. The structural features of English proverbs.....	18
1.3. Semantic classification of English proverbs	29
Summary of the chapter	35
CHAPTER II. TRANSLATING PROCESS OF ENGLISH PROVERBS INTO THE UZBEK LANGUAGE.....	37
2.1. Lexical problems	37
2.2. Semantic equivalence	43
2.3. Phraseological problems	47
2.4. Lingua-cultural issues	53
2.5. Methods and techniques of rendering English proverbs into Uzbek	60
Summary of the chapter	63
CONCLUSION.....	64
THE LIST OF USED LITERATURE.....	66

INTRODUCTION

Teaching and learning foreign languages is one of the most important parts of education for every country that wants to be integrated into the world community. In learning process of foreign languages, it is very important to translate information from source language into target language without any changes. Without knowing grammar and translation ways it is impossible for translators to fulfill translation process.

As our President Islam Karimov once emphasized, “the individual is the main target of the radical transformation. A harmoniously developed generation is the basis for progress in Uzbekistan”.¹ It is believed that setting up a free, prosperous, democratic society is impossible without changing consciousness and those changes can only be made through education. To accomplish this, Radical reforms of the educational system is really important in our modern society. For this reason, much more attention is being paid by our country for education of the youth, especially for their learning foreign languages.

As a proof of these words, The Presidential Decree 18/75 (which was accepted in 2012, December 10) underlines the fact that basic knowledge of English is taught in educational establishments must be renovated, makes us find out methods of teaching suitable for education at schools, lyceums and universities mentioning the level of students.

Learning foreign languages in Uzbekistan has become very important since the first days of the Independence of our country which pays much attention to the rising of education level of people, their intellectual growth. As the President of Uzbekistan Islam A. Karimov said: “Today it is difficult to revalue the importance of knowing foreign languages for our country, as our people see their great prosperous future in the cooperation with foreign partners”².

Therefore, knowing foreign languages has become very important today. Under the notion “knowledge” we understand not only practical but theoretical

¹ Каримов И.А. Гармонично развитое поколение - основа прогресса Узбекистана.- Т., 1997., Р. 4.

² Ibid. P.5.

basis too. Scientists of the Republic carry out fundamental and applied research in many areas of modern science.

And language opens all the doors for the world of science. The language, as it is known is the main tool of human communication which helps to exchange opinions and achieve mutual understanding. The world where we live today is many-sided and various.

Modern world culture includes traditions and peculiarities of more than 250 countries and there are thousands of national languages and dialects in this world. Naturally, it is impossible to learn all of them, but Interlingual communication is considered to be an integral part of the present.

From the very moment of appearance of initial languages and to the present days there are many difficulties connected with the translation, because a translator faces a lot of problems. Besides, delivering a common sense of the original text or speech. It should be emphasized that translation process not only delivers the idea from one language into another, but also it plays a great role in creating a bridge between two different cultures.

Especially, translating proverbs of one nation to the language of the other is one of the most important parts of translation process.

Moreover, translating proverbs across languages and cultures has been troublesome for most translators as proverbs are deeply rooted in culture and “deal directly with social customs that might not translate directly to certain other societies” [15, P. 52]. They reflect the cultural heritage of their people and “contain a vast treasure of information and knowledge on the sociocultural life of their beholders.

Translating words from one language into the other is easy, you can just consult a dictionary to come up with the meaning or meanings of a word. Anybody can use a dictionary to translate separated words; it requires no special talent or gift. But the task gets more complicated as the words line up in sentences and the sentences line up to constitute pages of text. This is because words alone are just words, but when they are put together in a certain context to convey a certain

message, the words gains a distinctive character, a soul, which is derived form the character and the soul of the writer.

The translator has to understand this character, to absorb this soul and to communicate with the text before tries to translate and to communicate with the target audience. This is not easy to do, since the text is a piece of the mind and the soul of the author, even if it was just a news report. The flavor of the text will most certainly differ from one author to another [26, P. 32].

If translating a text written by a single author or even multiple authors is so difficult, what would be the case when we attempt to translate a text written by a whole nation or culture with all its background and historical legacy. These texts are the proverbs. A part from philosophical texts, translating proverbs is a demanding task, since we are not only trying to translate words, but we are also trying to convey the same message, and to construct the translated text in the same form, as the original proverb.

The aim of this final qualification paper is to study the rendering problems of English proverbs into Uzbek, it envisaged both the specificity of the source language (SL) pattern and the possible linguistic problems that could influence the translation.

The subject and the object of this final qualification paper is English proverbs containing their semantic-syntactic structures, their historical, cultural and structural features and their translation into Uzbek language.

The methods applied in order to achieve the research targets are:

- descriptive method (to describe main points of the research work),
- comparative analysis (to compare English proverbs with their equivalents in Uzbek),
- cognitive–conceptual analysis (to investigate associations, background knowledge in English proverbs).

The theoretical significance of the work is evident in the presenting linguistic problems while rendering English proverbs into English, and some translation techniques of rendering proverbs were suggested.

The practical value of the work is determined by the possibility to use the rich material in communication during the speech act with English people, at the lessons of practical English, lectures and seminars on Translation theory and practice, writing scientific articles and course papers on the theme of research, compiling dictionaries of proverbs, while working at literary texts and reading original literature, etc.

The authenticity of the results of the final qualification work can be supported by the scientific interpretation, methods of analyzing of factological material and getting new information about proverbs.

The structure of the final qualification paper. The final qualification paper consists of: Introduction, two chapters, summaries to each chapters, conclusion and containing the list of used scientific literature.

Introduction contains the topicality, aims and main objectives, scientific novelty of the research work, its theoretical significance and practical value, the object and subject, sources of material are pointed out, the theoretical and methodological bases are described as well.

The first chapter deals with historical development, the structural features and semantic classification of English proverbs.

The second chapter deals with the practical aspect of translating English proverbs. There discussed lexical, grammatical and phraseological problems of rendering proverbs. Also, there given some techniques of rendering English proverbs into Uzbek.

The conclusion deals with the results of the research work. The list of used literature includes more than 50 items.

CHAPTER I. HISTORICAL BACKGROUND AND STRUCTURE OF ENGLISH PROVERBS

1.1. Historical development of English proverbs

It would appear that nothing could be easier than writing down the definition of a proverb. Where did a proverb come from? Where can it be used? Proverbs are widely used in the society on the regular basis.

Some scholars and popular writers have claimed repeatedly that proverbial language has passed from usage; however it remains an easily proven fact that proverbs are not "passer" and definitely not dead. This form of language helps to express our thoughts more exactly and vividly. Proverbs contain wisdom, humor, and usually fit many purposes.

"Oxford Dictionary of English Proverbs" defines a proverb as a sentence that has been developed orally and is still used by the people of a region. It has usually come about from experience, and it is a statement that teaches learning within an experience. "The World Book Encyclopedia" gives a different explanation of the word: Proverb is a brief saying that presents a truth of some bit of useful wisdom. It is usually based on common sense or practical experience.

The effect of a proverb is to make the wisdom. Proverbs seem to be self-evident. The same proverb often occurs among several different peoples. True proverbs and sayings that have been passed from generation to generation, primarily by word of mouth. They may also have been put into written form and proverbs help us to learn English, because they are good example of English culture and language.

In ancient times people were learning Latin by using proverbs. Proverbs and sayings are useful material to show, moreover, they can be understood in several different ways. They make speech alive and interesting.

English proverbs and sayings have exclusive meaning, every proverb can be used in different situations, they can be understood mostly by English speaking part of the world, but not by any other people, because if foreigner translate them into his native language word by word, he or she will get something strange.

The word “**proverb**” derives from **Latin** word “*proverbium*”. A proverb is a simple and concrete saying, popularly known and repeated, that expresses a truth based on common sense or experience. They are often metaphorical. Proverbs fall into the category of formulaic language.

Proverbs are often borrowed from similar languages and cultures, and sometimes come down to the present through more than one language. Both the Bible (including, but not limited to the Book of Proverbs) and medieval Latin have played a considerable role in distributing proverbs across Europe.

Mieder has concluded that cultures that treat the Bible as their "major spiritual book contain between three hundred and five hundred proverbs that stem from the Bible"¹.

However, almost every culture has examples of its own unique proverbs. Defining a “proverb” is a difficult task. Proverb scholars often quote Archer Taylor’s classic “The definition of a proverb is too difficult to repay the undertaking... An incommunicable quality tells us this sentence is proverbial and that one is not. Hence no definition will enable us to identify positively a sentence as proverbial”.² Another common definition is from Lord John Russell (c. 1850) “A proverb is the wit of one, and the wisdom of many”.³

More constructively, Mieder has proposed the following definition, “A proverb is a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed, and memorable form and which is handed down from generation to generation”⁴.

Norrick created a table of distinctive features to distinguish proverbs from idioms, clichés, etc. He distinguishes proverbs from some other, closely related types of sayings, “True proverbs must further be distinguished from other types of proverbial speech, e.g. proverbial phrases, Wellerisms, maxims, quotations, and proverbial comparisons.”

Based on Uzbek proverbs, Zolfaghari and Ameri propose the following definition: "A proverb is a short sentence, which is well-known and at times rhythmic, including advice, sage themes and ethnic experiences, comprising simile,

metaphor or irony which is well-known among people for its fluent wording, clarity of expression, simplicity, expansiveness and generality and is used either with or without change"¹

There are many sayings in English that are commonly referred to as “proverbs”, such as weather sayings. Alan Dundes, however, rejects including such sayings among truly proverbs: “Are weather proverbs proverbs? I would say emphatically 'No!'”² The definition of “proverb” has also changed over the years.

In other languages and cultures, the definition of “proverb” also differs from English. In the Chumburung language of Ghana, "*anase* are literal proverb and *akpare* are metaphoric ones.”³

Among the Bini of Nigeria, there are three words that are used to translate "proverb": *ere*, *ivbe*, and *itan*. The first relates to historical events, the second relates to current events, and the third was “linguistic ornamentation in formal discourse”.³ Among the Balochi of Pakistan and Afghanistan, there is a word *batal* for ordinary proverbs and *bassittuks* for "proverbs with background stories" [16, P.55].

All of this makes it difficult to come up with a definition of "proverb" that is universally applicable, which brings us back to Taylor's observation, "An incommunicable quality tells us this sentence is proverbial and that one is not."

Proverbs are used in conversation by adults more than children, partially because adults have learned more proverbs than children. In addition, using proverbs well is a skill that is developed over years.

Additionally, children have not mastered the patterns of metaphorical expression that are invoked in proverb use. Proverbs, because they are indirect, allow a speaker to disagree or give advice in a way that may be less offensive. Studying actual proverb use in conversation, however, is difficult since the researcher must wait for proverbs to happen.

The study of proverbs is called **paremiology** which has a variety of uses in the study of such topics as philosophy, linguistics, and folklore. There are several types and styles of proverbs which are analyzed within Paremiology as is the use

and misuse of familiar expressions which are not strictly 'proverbial' in the dictionary definition of being fixed sentences.

Many noteworthy scholars have worked on studying of proverbs. They are called paremiologists and paremiographers. Some of them are as followings: Claude Buridant, Alan Dundes, Desiderius Erasmus, Galit Hasan-Rokem, Joseph G. Healey, Arvo Krikmann, Matti Kuusi, Dimitrios Loukatos, Juan de Mal Lara, Wolfgang Mieder, Elisabeth Piirainen, Mineke Schipper, Archer Taylor, Edward Zelle and others.

Because many proverbs are both poetic and traditional, they are often passed down in fixed forms. Though spoken language may change, many proverbs are often preserved in conservative, even archaic, form. In English, for example, "betwixt" is not used by many, but a form of it is still heard (or read) in the proverb "There is many a slip 'twixt the cup and the lip." The conservative form preserves the meter and the rhyme.

This conservative nature of proverbs can result in archaic words and grammatical structures being preserved in individual proverbs. In addition, proverbs may still be used in languages which were once more widely known in a society, but are now no longer so widely known. For example, English speakers use some non-English proverbs that are drawn from languages that used to be widely understood by the educated class, E.g. "C'est la vie" from French and "Carpe diem" from Latin. Proverbs are often handed down through generations.

Therefore, "many proverbs refer to old measurements, obscure professions, outdated weapons, unknown plants, animals, names, and various other traditional matters." Therefore, it is common that they preserve words that become less common and archaic in broader society. For example, English has a proverb "The cobbler's children have no shoes".

The word "cobbler", meaning a maker of shoes, is now unknown among many English speakers, but it is preserved in the proverb.

There are often proverbs that contradict each other, such as "Look before you leap" and "He who hesitates is lost." These have been labeled "counter proverbs" or "antonymous proverbs".

When there are such counter proverbs, each can be used in its own appropriate situation, and neither is intended to be a universal truth.

The concept of "counter proverb" is more about pairs of contradictory proverbs than about the use of proverbs to counter each other in an argument. Some proverbs contradict each other, whether they are used in an argument or not. "Counter proverbs" are not the same as a "paradoxical proverb", a proverb that contains a seeming paradox.

Proverbs are often and easily translated and transferred from one language into another. "There is nothing so uncertain as the derivation of proverbs, the same proverb being often found in all nations, and it is impossible to assign its paternity." Proverbs are often borrowed across lines of language, religion, and even time. For example, a proverb of the approximate form "No flies enter a mouth that is shut" is currently found in Spain, France, Ethiopia, and many countries in between. It is embraced as a true local proverb in many places and should not be excluded in any collection of proverbs because it is shared by the neighbors.

However, though it has gone through multiple languages and millennia, the proverb can be traced back to an ancient Babylonian proverb¹ (Pritchard 1958:146).

It is often not possible to trace the direction of borrowing a proverb between languages. This is complicated by the fact that the borrowing may have been through plural languages.

In some cases, it is possible to make a strong case for discerning the direction of the borrowing based on an artistic form of the proverb in one language, but a prosaic form in another language.

Many authors have used proverbs in their writings. Probably the most famous user of proverbs in novels is J. R. R. Tolkien in his "*The Hobbit* and *The Lord of the Rings*" series. E.g. "Not all who wander are lost"

Also, C. S. Lewis created a dozen proverbs in "*The Horse and His Boy*". These books are notable for not only using proverbs as integral to the development of the characters and the story line, but also for creating proverbs.

Among medieval literary texts, Geoffrey Chaucer's "Troilus and Criseyde" plays a special role because Chaucer's usage seems to challenge the true value of proverbs by exposing their epistemological unreliability.

Proverbs (or portions of them) have been the inspiration for titles of books: "*The Bigger they Come*" by Erle Stanley Gardner, and "*Birds of a Feather*" (several books with this title), "*Devil in the Details*" (multiple books with this title). Sometimes a title alludes to a proverb, but does not actually quote it, such as "*The Gift Horse's Mouth*" by Robert Campbell.

Some stories have been written with a proverb overtly as an opening, such as "A stitch in time saves nine" at the beginning of "Kitty's Class Day", one of Louisa May Alcott's *Proverb Stories*. Other times, a proverb appears at the end of a story, summing up a moral to the story, frequently found in Aesop's Fables, such as "Heaven helps those who help themselves" from "*Hercules and the Wagoner*".

Proverbs have also been used strategically by poets. Sometimes proverbs (or portions of them or anti-proverbs) are used for titles, such as "A bird in the bush" by Lord Kennetand his stepson Peter Scott and "The blind leading the blind" by Lisa Mueller.

Sometimes, multiple proverbs are important parts of poems, such as Paul Muldoon's "Symposium", which begins "*You can lead a horse to water but you can't make it hold its nose to the grindstone and hunt with the hounds. Every dog has a stitch in time...*"

The Turkish poet Refiki wrote an entire poem by stringing proverbs together, which has been translated into English poetically yielding such verses as "*Be watchful and be wary, / But seldom grant a boon; / The man who calls the piper / Will also call the tune.*"

Some authors have bent and twisted proverbs, creating anti-proverbs, for a variety of literary effects. For example, in the Harry Potter novels, J. K.

Rowling reshapes a standard English proverb into “It’s no good crying over spilt potion” and Dumbledore advises Harry not to “count your owls before they are delivered” [25. P. 64].

In a slightly different use of reshaping proverbs, in the Aubrey–Maturin series of historical naval novels by Patrick O’Brian, Capt. Jack Aubrey humorously mangles and mis-splices proverbs, such as “Never count the bear’s skin before it is hatched” and “There’s a good deal to be said for making hay while the iron is hot.”

Because proverbs are so much a part of the language and culture, authors have sometimes used proverbs in historical fiction effectively, but anachronistically, before the proverb was actually known.

For example, the novel “*Ramage and the Rebels*”, by Dudley Pope is set in approximately 1800. Captain Ramage reminds his adversary "You are supposed to know that it is dangerous to change horses in midstream" (P. 259), with another allusion to the same proverb three pages later.

However, the proverb about changing horses in midstream is reliably dated to 1864, so the proverb could not have been known or used by a character from that period.

Some authors have used so many proverbs that there have been entire books written cataloging their proverb usage, such as Charles Dickens, Agatha Christie, George Bernard Shaw, and Friedrich Nietzsche.

On the non-fiction side, proverbs have also been used by authors. Some have been used as the basis for book titles, e.g. “*I Shop, Therefore I Am: Compulsive Buying and the Search for Self*” by April Lane Benson. Some proverbs been used as the basis for article titles, "All our eggs in a broken basket: How the Human Terrain System is undermining sustainable military cultural competence." Proverbs have been noted as common in subtitles of articles.

Many authors have cited proverbs as epigrams at the beginning of their articles, e.g. "'If you want to dismantle a hedge, remove one thorn at a time' Somali proverb" in an article on peacemaking in Somalia.

As in any nation, proverbs and sayings are also very popular genre of traditional English culture.

We cannot say where or when proverbs appeared, but this is fact, that proverbs and sayings appeared in far antiquity and since then they have always been on the mouth of their folk through over the history. There are special reasons, why proverbs and sayings are so remarkable. One of these reasons is the rhyme.

e.g. *Better late, then never - Hechdan ko'ra kech.*

Main difference between proverb and saying is that proverb expresses common thinking, and saying expresses only thinking of partial character. By linguists opinion not only proverbs can be full stopped sentence, but sayings too! Saying is the same full stopped sentence like a proverb, but it does not have didactical meaning. You can find sayings like that:

e.g. *When pigs fly - tuyani dumi yerga tekkanda.*

It is very difficult to differ proverb from saying or to separate them from each other. Saying has boards from proverb, but if you add only one word to it, saying could be changed to a proverb, and on the contrary. There are some idioms which look like proverbs, but they aren't proverbs at all.

There are many sources of proverbs and sayings appearing. For to be a proverb, this sentence must be popular and well known among the society. When a sentence starts to be a proverb, it becomes the part of common mind, so when saying a proverb speaker doesn't care who has invented it.

So we can say that proverbs and sayings are invented by folk. Many proverbs, adding the everyday experience, the meaning of words was transforming to the proverb during long time without any announcing of this process. The phrase "Make hay while the sun shines", which takes it is appearing from everyday field-workers practice, is the example of these sort of proverbs.

Every farmer sees the truth in these words, but when hundreds of people understood these words as they wanted, they realized that this sentence has several different meanings and people can use it for their own situations. After long time of

practicing the method of trying and mistakes, this phrase got its own common meaning and became a proverb.

By the same way the phrase “Don’t put all your eggs in one basket” became a proverb from the practical experience of trading dealers. The other side, many proverbs are written by definite people. If the proverb was invented in oral variant, of course the author would be forgotten, but if the clever author invents a proverb and writes it down, we can find (the source of these proverbs) out whom was this proverb written by.

So, we can suppose that the most part of abstract proverbs and sayings were done by this way. The usage of proverbs and sayings began to develop in Shakespeare’s time, and perhaps the most part of proverbs, written by him existed before, but in less remarkable form. It is the same case with the Bible. Wise of its proverbs isn’t original.

Both cases, either folk or fiction are made into one. Because of "written word" someone’s clever words were given to people and if these words are liked by them, gradually these words turned out to be a proverb.

Other important thing is that some English proverbs came from foreign proverbs and sayings. In this case, before they came into English, these proverbs were invented and existed in Latin, Uzbek, French, or Spanish languages.

Proverbs have a long history. English people use proverbs in speech so often, that proverbs will be a valuable help to the advanced people of the language. English proverbs are attractive because they involve a small mass of comparatively accessible material.

Proverbs are, moreover, easy to group and execute. They are so much the common property of all Englishmen that in conversation it is often enough to repeat just the beginning of a proverb; the rest easily supplied by the other collocutor. By studying English proverbs, we can know the history of that country.

We introduce the political, economic, social life of the country. The history of English proverbs traces back through one recession after another to the collection printed in Frankfurt in 1611. This is the main stream.

At the beginning the proverbs were not in alphabetical order. They were mixed. But in 1659 James Howell the first English proverbs in alphabetical order. In Howell's lists of Spanish and Italian proverbs there are borrowings which preserve the original alphabetical order.

In sixteenth and seventeenth centuries the group of scientists collected the main list of proverbs. This collection was popular at that time.

By knowing the history of proverbs we can compare the idea of proverbs some centuries ago and now. There are, furthermore, curious details of cultural history in some proverbial comparison and these must be examined and interpreted.

E.g. *Strike while the iron is hot.*

This old expression comes from the days of blacksmiths (people who work with metal). To shape the metal, the blacksmith would have to beat it with a hammer. Iron is easier to work with when it is hot. This proverb means you should take advantage of the moment. If an opportunity presents itself to you, take it.

Some proverbs are related to some folk practice and customs. For example, "Every cloud has a silver lining". People say this proverb, when things are going badly or when someone is sad. Clouds stand for bad situations. Every bad situation has some good parts to it – you just have to look for them. The proverb is meant to help people feel better and keep going.

In the past the English believed that, nothing was wholly dark or full of unmixed sorrow or gloom. There was some good in every evil. In history, as we know, it was not easy to live, there were a lot of difficulties. In the past English people believed that if the person waked up early, he would be lucky.

In turn English people have got a proverb "*The early bird catches the worm*". They believed that, an early riser is sure to be in luck.

Our Uzbek people also agree with this proverb. They think, the one who is prompt to seize is opportunities achieves success.

Many proverbs summarize knowledge of people's daily life such as "*Too many cooks spoil the broth*".

This is a well-known experience, a lot of people all trying to work in a kitchen around a small table will make a mess and ruin the food. This proverb talks about the trouble of too many people trying to do the same thing at once.

So, English proverbs have very rich and different sources of enlarging which make them brighter and colorful, providing interests to a people's traditions, history and attitudes.

1.2. The structural features of English proverbs

Nothing defines a culture as distinctly as its language, and the element of language that best encapsulates a society's values and beliefs is its proverbs and sayings. If a proverb is distinguished by particularly good phrasing, it may be known as an aphorism.

Proverbs are often borrowed from similar languages and cultures, and sometimes come down to the present through more than one language. Both the Bible (Book of Proverbs) and medieval Latin have played a considerable role in distributing proverbs across Europe, although almost every culture has examples of its own.

Furthermore, proverbs are short sayings that express some traditionally held truth. They are usually metaphorical and often, for the sake of memorability, alliterative. From the perspective of language form, English proverbs and sayings are characterized by religious structure, concise form, deep moral, bold image, unique geography and ethnic characteristics, and from the perspective of cultural backgrounds, they are associated with religious beliefs, habits and customs, fables and myth, and culture and art.

Therefore, it is not an easy job to translate them precisely, because these characteristics make difficulties for us to translate English proverbs and if we want to keep the original proverb's language form and taste.

Moreover, because of the differences of religious beliefs, habits and customs, fables and myth, and culture and art, English proverbs, sayings and Uzbek proverbs and sayings carry on the different national cultural characteristics and information.

If we do not know these cultural backgrounds, we cannot understand the English proverbs and saying's connotation and cannot translate them precisely. To our Uzbek people with a little cultural knowledge about English, it is very difficult for us to understand and translate English proverbs.

So when studying English, we should try to study its culture firstly. Many proverbs have been absorbed into English having been known earlier in other

languages. The list here is specifically of English proverbs and the dates given are those when the proverb first appeared in English.

The place of proverbs and sayings with respect to set expressions is a controversial issue. Proverbs have much in common with set expressions, because their lexical components are also constant, their meaning is traditional and mostly figurative, and they are introduced into speech ready-made.

That is why some scholars following V.V. Vinogradov think proverbs must be studied together with phraseological units. Others like J. Casares and N.N. Amosova think that unless they regularly form parts of other sentences it is erroneous to include them into the system of language, because they are independent units of communication. N.N. Amosova even thinks that there is no more reason to consider them as part of phraseology than, for instance, riddles and children's counts.

This standpoint is hardly acceptable especially if we do not agree with the narrow limits of phraseology offered by this author. Riddles and counts are not as a rule included into utterances in the process of communication, whereas proverbs are. Whether they are included into an utterance as independent sentences or as part of sentences is immaterial.

If we follow that line of reasoning, we shall have to exclude all interjections such as "Hang it (all)!" because they are also syntactically independent. As to the argument that in many proverbs the meaning of component parts does not show any specific changes when compared to the meaning of the same words in free combinations, it must be pointed out that in this respect they do not differ from very many set expressions, especially those which are emotionally neutral.

Another reason why proverbs must be taken into consideration together with set expressions is that they often form the basis of set expressions. E. g. the last straw breaks the camel's back:: the last straw; a drowning man will clutch at a straw: clutch at a straw; it is useless to lock the stable door when the steed is stolen : lock the stable door 'to take precautions when the accident they are meant to prevent has already happened'.

Furthermore, a phraseological unit's semantics are complex entity and there are five aspects of proverb's meaning, which will influence the translator's choice of an equivalent in the target language.

They are the phraseological unit and proverb's figurative meaning, its literal sense, its emotive character, stylistic register and national colouring. The figurative meaning is the basic element of proverbs' semantics.

Proverbs can be presented by declarative, imperative and interrogative sentences. There are no exclamatory sentences among proverbs.

1. Declarative sentences.

a) Simple affirmative sentences. They include only one subject-predicate unit. Such sentences assert something about events, objects, people, their characteristics and interconnections. The proverbs, presented by simple affirmative sentences, constitute the majority of the phraseological material we work with. In most cases the subject is a noun, with an attribute or without it.

E.g. *Good words and ill deeds deceive wise men and fools; Bad luck often brings good luck; Truth hath a good face but bad clothes; Discretion is the better part of valour; The best remedy against an ill man, is much ground between; Bad words make a woman worse; A bad broom leaves a dirty room; A bad day has a good night; A bad excuse is better than none; Bad judges may soon mislead; Bad is the best; Bad money drives out good; Bad news travels fast; A bad padlock invites a picklock; A bad ploughman beats the boy; Bad priests bring the devil into the church; Bad wintering will tame both man and beast; Bad words find bad acceptance; A bad bush is better than no shelter; Attack is the best form of defence; In the deepest water is the best fishing; Men are best love furthest off; Sometimes the best gain is to lose; The best bred have the best portion; The best clothes may have a moth in it; The best fish swim near the bottom;*

In some cases the subject is expressed by the pronoun or the numeral: E.g. Everything is good in its season; One good deed atones for a thousand bad ones.

b) Simple negative sentences. They are structurally similar to simple affirmative sentences but bear the opposite meaning. It should be remembered that not all ways of negation are exploited in English proverbs. For instance, there are no negative questions, the particle not isn't used in its contracted form (doesn't, shan't, etc.)

The selection of proverbs in question is marked with predominant lexical but not grammatical way of expressing negation, that is, the particle not is often replaced by lexical unit, implying negation implicitly. One of the most frequently used items of such a kind is the adverb never. The subject of the proverbs which are simple negative sentences can be expressed by the pronoun or the noun with an attribute or without it.

E.g. *One never loses by doing a good turn; A bad shearer never had a good sickle; A bad thing never dies; The bad worker never yet had a good tool; Busy-bodies never want a bad day; A good archer is not known by his arrows, but his aim; Bare words are no good bargain; A bittern makes no good hawk; A muzzled cat was never good mouser; Good counsel does no harm; Good counsel never comes amiss.*

c) Complex sentences. Such sentences contain two or more subject-predicate units. The relation between the elements of a complex sentence is characterized by asymmetry, that is, inequality of the main and subordinate clauses from grammatical point of view.

Proverbs with the structure of a complex sentence are the most widespread ones in the English language. Their typical trait is that the main clause is conditioned by the subordinate clause: E.g. *He's a good man whom fortune makes better; He is a good orator that convinces himself; He's born in a good hour who gets a good name; There is not always good cheer where the chimney smokes; It is a bad bargain where both are losers; It is a bad cloth that will take no colour; There's but bad choice where the whole stock is bad; When things are at the worst they will mend;*

d) Compound sentences. Such sentences, unlike complex ones, are characterized by grammatical equality of constituting clauses. Among proverbs which are composite sentences there are compound sentences with different

types of connections between their parts: There is one good wife in the country, and every man thinks he has her; Corn in good years is hay, in ill years straw is corn.

2. Imperative sentences.

Such proverbs express a kind of order. Structurally they can be:

- a) simple sentences: Never be weary of well doing; Be not too bold with your betters;
- b) complex sentences without negation: Do good: thou doest it for yourself;
- c) complex sentences with negation: If you can't be good, be careful.

3. Interrogative sentences.

Among English proverbs there are very few interrogative sentences. These sentences, interrogative in form, are declarative in meaning, that is, they are rhetorical questions and need no answer: Why should the devil have all the best tunes? All are good maids, but whence come the bad wives? Who knows who's a good maid? What's worse than ill luck? Who is worse shod than the shoemaker's wife? What good can it do an ass to be called a lion?

The selection of proverbs we work with allows of distinguishing two more structural types.

1. Comparative sentences.

a) Comparative sentences in which a positive degree of an adjective is used. Such proverbs are not numerous, since the construction presupposes that the compared objects possess the equal degree of some quality: As good do nothing as to no purpose; A change is as good as a rest; A change of work is as good as touch-pipe; etc.

b) Much more examples present the proverbs in which a comparative degree is used: Like a collier's sack, bad without but worse within; Better a barn fitted than a bed; Better ride an ass that carries me, than a horse that throws me; A bad custom is like a good cake, better broken than kept; Better be beaten than be in bad company; It is better to be a beggar than a fool; Better a blush in the face, than a spot in the heart; Better a good keeper than a good winner;

2. Sentences of proportional agreement.

They are formed with the help of comparative degrees of adjectives or adverbs: The sooner, the better; The better workman, the worse husband; The proper man, the worse luck; The more knave, the better luck.

The concept of ‘proverbiality’ obliges paremiologists, on one hand, and proverbs’ users, on the other hand, to give a special attention to the analysis of proverbial markers. These markers are not the only elements that can define the proverbial style.

Internal and external devices contribute to an overall understanding of proverbs. Still we can wonder ourselves if in varying degrees poetic devices like parallelism, ellipsis, alliteration or rhyme, combined with semantic devices like metaphor, personification or paradox, do influence the way the speaker wants to convince his/her interlocutor – the hearer, who may have his/her own interpretation of the message.

Whether the proverbs originated more in an oral tradition than in a written one is not unanimously admitted. What is nevertheless agreed on is the fact that the proverb has been a teaching method for those who wanted to convey examples of ‘what is good’ vs ‘what is bad’.

Proverbs are passed down through time with little change in form. Proverbs are often used metaphorically and it is in understanding their metaphorical nature that we can unravel their meaning. While “a stitch in time saves nine,” “don’t count your chickens before they’ve hatched,” and “don’t throw the baby out with the bathwater” are common proverbs, few of us stitch clothes, count chickens, or throw out bathwater.

All this contributes to the features of a proverb’s being penetrating and memorable, for example: “Speak is silver, silence is golden.”, “Great cry and little wool.”, “Be swift to hear, slow to speak.”, and “Faults are thick where love is thin.”.

Parallelism means giving two or more parts of the sentences a similar form so as to give the whole a definite pattern. The function of parallelism is to emphasize repeatedly the meaning of the sentence or to keep the sentence structure well balanced, for example, “More haste, less speed.”, “Once bitten, twice shy.”, “Good

to begin well, better to end well.”, and “Where there is a will, there is a way.”.

Repetition is the repetition of a single word, with no other words in between. Repetition makes a proverb condensed or concise in form, impressive in tone, and emphatic in meaning. In addition, repetition of meaning via synonyms or parasyonyms makes an effective device for coherence of the whole sentence, for example, “Like cures like.”, “Dog does not eat dog.”, “Nothing venture, nothing gain.”, and “Everybody’s business is nobody’s business”.

Regression is change of word orders in a sentence, i.e., repeating the ending of the fore part of a sentence as the beginning of the hind part, in turn, repeating the beginning of the fore part as the ending of the hind.

By recycling word orders, regression makes a proverb more rhythmic and emphatic, for example, “Eat to live and not live to eat.”, “The seed is in the fruit and the fruit in the seed.”, “More know Tom Fool than Tom Fool knows.”, and “Knowing something of everything and everything of something.”.

Anadiplosis is rhetorical repetition at the beginning of a phrase of the word or words with which the previous phrase ended. Anadiplosis is often called a chain-structure, which in the form of a chain makes all the components of a proverbial sentence closely joined to each other, with a continuant tone and a smooth rhyming¹ (FU, 2001), for example, “He that is down, down with him.”, “Love asks faith, and faith asks firmness.”, and “As the touchstone tries gold, so gold tries man”.

Ellipsis is omission of a word or short phrase easily understood in context. Omitting one or several components of a sentence avoid repetitions to keep the sentence more concise, coherent, and emphatic, for example, “Deeds, not words.”, “Easier said than done.”, “First come, first served.”, and “Hope for the best, but prepare for the worst”³.

³ FU, Y. X. (2001). A comparison of English and Chinese proverbs. *Journal of Changde Teachers University (Social Science Edition)*, 3(26), 104-105

A rhetoric question is a figure of speech in the form of a question posed for its persuasive effect without the expectation of a reply. Though with infrequent appearances, a rhetoric question can make a proverb more emphatic and impressive, for example, “What will not money do?” (= “Money can do everything.”).

Most English proverbs are composed of vivid and philosophical expressions, where there exists ubiquity of lexical rhetoric devices as follows: simile, metaphor, metonymy, synecdoche, personification, paradox, allusion, hyperbole, understatement, irony, and so forth.

Simile is a figure of speech that directly compares two different things, usually by employing the words “like” or “as”. Simile is most widely used to describe persons and things, to express one’s feelings, and to support an argument. Via simile, a proverb becomes more vivid, moral, penetrating, and persuasive, for example, “A miss is as good as a mile.”, “Spend money like water.”, and “Living without an aim is like sailing without a compass.”.

Metaphor is a comparison that shows how two things that are not alike in most ways are similar in one important way. Like simile, metaphor also makes a proverb more explicit to understand and easier to learn, for example, “Deeds are fruits, words are leaves.”, “All that glitters is not gold.”, and “Speech is silver, silence is golden.”.

Metonymy is a figure of speech used in rhetoric in which a thing or concept is not called by its own name, but by the name of something intimately associated with that thing or concept. Types of metonymy include: replacing a person with a place related to him/her, an actor with the tool, one’s works with the author, an abstract concept with a concrete matter, etc. Such examples are: “Homer sometimes nods”, “Rome was not built in a day”, “One swallow does not make a summer”, and “The pen is mightier than the sword”.

Synecdoche is a figure of speech, in which a term is used in one of the following ways: part of something referring to the whole thing, a thing (a “whole”) referring to part of it, a specific class of thing referring to a larger, more general class, a general class of thing referring to a smaller, more specific class, a material referring to an object composed of that material, or a container referring to its

contents, for example, “Two heads are better than one.”, “The brains don’t lie in the beard.”, “Many hands make light work.”, and “Great minds think alike.”.

Personification is figure of speech in which inanimate objects or abstractions are endowed with human qualities or are represented as possessing human form. Personification adds to vividness of proverbial expressions, for example, “Facts speak louder than words.”, “Fields have eyes, and woods have ears.”, “Failure is the mother of success.”, and “Make money your servant, not your master.”.

Paradox is use of apparently contradictory ideas to point out some underlying truth. Paradoxical proverbs reflect sophisticated human life and teach the folks a lot, for example, “More haste, less speed.”, “The child is the father to the man.”, “A jack of all trades, master of none.”, and “He dies the first who never was sick.”.

Allusion is a figure of speech that makes a reference to, or representation of, people, places, events, literary work, myths, or works of art, either directly or by implication. Allusion is often used to give hints to people of today by giving examples of yesterday, for example, “When Greek meets Greek, then comes the tug of war.” (from Greek) and “Who is to bell the cat?” (from Greek, i.e., “It’s easy to say, but hard to do.”).

Hyperbole is a figure of speech in which exaggeration is used for emphasis or effect. It may be used to evoke strong feelings or to create a strong impression, but is not meant to be taken literally, for example, “A thousand years cannot repair a moment’s loss of honor.”, “Love makes the world go round.”, “Faith will move mountains.”, and “An unfortunate man would be drowned in a teacup.”.

Irony is a technique that an author or speaker uses to convey to the listener or reader a meaning with the goal of persuading him/her towards considering a topic from a different perspective. Irony is often used to show contempt, but sometimes to show a sense of humor, for example, “Friends are thieves of time.” and “A friar preached against stealing and had a goose in his sleeve.” (to contempt those whose act disagrees with their promises.).¹

As a rule proverbs also have semantic, syntactic, grammatical categories. The semantic sphere of proverbs is very wide and we cannot limit them. The proverbs

describe the every branch of people's life: the economical, psychological, cultural and etc. The fact is that proverbs and sayings are similar in meaning in spite of their diversity in form and language. To prove they said above some examples: E.g. A bird in hand is worth two in the bush.

Лучше синица в руках, чем журавль на небе.

Uzoqdagi quyruqdan yaqindagi o'pka yaxshi.

Even if the form, the word structure and the stylistic structure of these proverbs are different they have the same meaning. The proverbs change their meaning and form very rare, they have long living features. The spreading of any proverb among people is implemented as slow as it is created.

Proverbs are retest by geographic area which is going to admit it only after that the proverb can become its property.

Many scholars tried to do the researches to show the differences between proverbs and sayings in order to point out their border of limit. One of the outstanding Uzbek scholars the author of "dictionary of vivid Uzbek language" and "the proverbs of Uzbek nation" V.I. Dal wrote: "saying is the bud and proverb is the fruit.

So from this point of view we can see that proverbs express the full finite meaning and saying is a phrase which expresses the fugitive meaning. The sayings are considered to be the half part of the proverbs.

We can also add that proverbs and sayings are separate genres which are different from each other. The meaning and explanation of these terms in Turkish language show that the semantically their meanings are various and this fact confirms our above given ideas.

For example in the dictionary "O'zbek tilining izohli lug'ati" there is given two meanings. The first meaning is that it does not express complete meaning and it is emphatic phrase and wise words. This explanation can express the folk saying. Another meaning refers to Arab word "masal" that (in English means fable) was changed phonetically.

The explanation can be used for emphatic phrase and incomplete meanings that is sayings. There are some features that can be helpful in identifying the proverbs from sayings. When there is tow logical counters became complete composition the brief summarizing thought appeared. That explains the lack of spare word or description.

Proverbs serve to express the idea straightly and logically proverbs are characterized by their features. Every proverb values or appreciates any event both positively and negatively. Such kind of features serves to make the proverbs popular among people. Proverbs express wise and complete idea and sayings express the description of something but do not give complete meanings. They consist of one compositional composition.

Proverbs can be used in neutral figurative meaning. These features of proverbs widen the sphere of their usage thematically.

Therefore, proverbs are famous among different nations and people. Sayings are characterized by limited usage in one or two nations who are near to each other geographically and in non-related languages.

In spite of their own specific features proverbs have general sides which also belong to the other types of folklore. One of such features of the proverbs is that they are created in language in a very long time and disappear in a long period. It is connected with the formal feature of the content of the proverb.

To turn some wise thoughts into proverbs some conditions are required. It means that proverbs should describe the economic, social and politic life of the people.

1.3. Semantic classification of English proverbs

A very little part of English proverbs and sayings can be translated and understood by words. In most cases English proverbs have the same meaning as proverbs in other languages. By translation them we can get similarities and differences of proverbs. Here I want notice some differences of proverbs:

1. As you sow, so shall you reap

Как посеешь, так и пожнешь,

Что посеешь, то и пожнешь.

- Нима эксанг шуни ўрасан.

2. Good clothes open all doors.

По одежде встречают.

Хорошая одежда открывает все двери.

Love is stronger than death

Любовь сильнее смерти.

As we mentioned the study of proverbs is called paremiology (from Greek *παροιμία* - paroimna, "proverb") and the great linguist can be dated back as far as Aristotle. According to Kindstrand (1978) & Russo (1983), they were the great scientists who devoted his life to proverb and they said: "the definition of a proverb has caused scholars from many disciplines much chagrin over the centuries.

Many attempts at definition have been made from Aristotle to the present time, ranging from philosophical considerations to cut-and-dry lexicographical definitions".

That is why from the life of Aristotle in society the people use their own proverbs or sayings. Another theorist who has mentioned some characteristics of proverbs is Trench (1853). By the opinion of Trench he states that three things go to the constituting of a proverb, they are: shortness, sense, and salt.

These characteristics are elaborated on briefly. Here is we can illustrate our opinions with facts. [51,201]

1. Shortness (Brevity): According to Trench "a proverb must have shortness; it must be succinct, utterable in a breath". He points out that "it is, indeed, quite certain that a good proverb will be short-as is compatible with full and forcible conveying of that which it intends. He mentioned brevity, "the soul of wit", will be eminently the soul of a proverb's wit. Oftentimes it will consist of two, three, or four, and these sometimes monosyllabic words".

This characteristic is obvious in proverbs such as extremes meet; forewarned, forearmed and a thousand more. Furthermore, he mentions that:

Shortness is only a relative term, and it would perhaps be more accurate to say that a proverb must be concise-cut down, that is, to the fewest possible words; condensed, quintessential wisdom but that, if only it fulfill this condition of being as short as possible, it need not be absolutely very short, there are sufficient examples to prove this. But I think that by shortness the meaning of proverbs cut down. As we know the proverbs have short form, but the meaning is wider than shortness.

2. Sense: Trench states that the sense is sometimes sacrificed to alliteration. But especially by the sense we can feel the inner world of the given proverbs. For example: "Live and learn", "First think then say" i.e. especially by the abstract nouns there can be sensitiveness.

3. Salt: Trench asserts that "a proverb must have salt, that is, besides its good sense it must in its manner and outward. Contrary to some isolated opinions, proverbs have not lost their usefulness in modern society. As we know without salt we cannot eat any food. It will not be delicious for us.

The proverbs are also like this. They serve people well during the oral speech or during the communication and the written word, coming to mind almost automatically as prefabricated verbal units.

While the frequency of their employment might well vary among people and contexts, proverbs are a significant rhetorical force in various modes of communication, from friendly chats, powerful political speeches, and religious sermons to lyrical poetry, best-seller novels, and the influential mass media.

Proverbs are in fact everywhere, and it is exactly their ubiquity that has led scholars from many disciplines to study them from classical times to the modern age.

There is no doubt that the playful alteration of the proverb “If the shoe fits, wear it” to “If the proverb fits, use it” says it all! Form being pointed and pungent, having a sting in it, a barb which shall not suffer it to drop lightly from the memory proverbs."

During the study grammatical structure of proverbs we can differentiate the semantic, syntactic, morphologic sides of the proverbs. It has occurred to me that a comprehensive listing of all grammatical and lexical traits identified in the afforested works would be of value to the scholarly community. A proverb is usually recognized by the fixed, often short form and is therefore quite easy to memories.

Many proverbs also contain metaphors. Proverbs often have multiple meanings and are therefore dependent on context and should be analyzed in whatever context they are found (Mieder, 2004).

Other proverbial features concern style. We can define certain stylistic features that are applicable on proverbs. These include phonic markers such as alliteration, rhyme and meter, e.g. Practice makes perfect; A little pot is soon hot, semantic markers such as parallelism, irony, paradox, e.g. Easy come, easy go;

The longest way around is the shortest way home, and lexical markers like archaic words. The traditional function of proverbs is didactic, as they contain “wisdom, truth, morals and traditional views” [34,45-48].

Proverbs are basically conversational, but occur commonly in both spoken and written communication, e.g. lectures, newspapers, speeches, books, fables and poetry.

Proverbs are used in a wide range of situations and according to there are no limits to the use of the proverb. They can be used to: “strengthen our arguments, express certain generalizations, influence or manipulate other people, rationalize our own shortcomings, question certain behavioral patterns satirize social ills, poke

fun at ridiculous situations” “advise, console, inspire, comment on events, interpret behavior and [34,45-48] foster attitudes, such as optimism, pessimism and humility”

Proverbs are learned easily and repeated with great regularity. Because they are brief (a line or two), their power as a teacher is often overlooked. By the proverbs we can inform about this or that peoples life, language, traditions and culture. These proverbs survive so that each generation learns what a culture deems significant. As Sellers tells you, "proverbs reunite the listener with his or her ancestors".

Samovar et al (2009: 30) also mentions that because all people, regardless of their culture, share common experiences, many of the same proverbs appear throughout the world. For example, in nearly every culture some degree of thrift and hard work is stressed. Hence in Germany the proverb states, " One who does not honor the penny is not worthy of the dollar."

But in the United States people are told, "A penny saved is a penny earned." Because silence is valued in Japan and China, a Japanese proverb says, "The quacking duck is the first to get shot". In addition to numerous universal proverbs, there are also thousands of proverbs that each culture uses to teach lessons that are unique to that particular culture. By these proverbs, phraseological units we can introduce with social life of this or that country, their traditions, habits, superstitions and etc.

Here some examples of proverbs:

"If you can't beat them, join them"-(If you cannot win against someone, it may be easier to join together with them to be stronger.)

"Birds of a feather flock together" (People who are alike tend to stick together.)

"A chain is only as strong as its weakest link" (If one member of a group is weak, then the whole group is weak.)

"The best things in life are free" (The best things in life are love, friendship, and family. We don't have to pay for those things)

"Don't bite the hand that feeds you" (Don't hurt the person or people who take care of you.)

"Familiarity breeds contempt" (We begin to hate those we are closest to. This can also refer to objects.)

"It's a man's world" (The world seems to revolve around men, and it is difficult for women to become successful in a man's world.)

"One good turn deserves another" (If someone does something nice for you, you should do something nice in return.)

"United we stand, divided we fall" (We will be more successful if we work together.)

From ancient times to the modern age, many have attempted to solve the problem of properly defining a proverb. In fact, Archer Taylor's study of *The Proverb* as a whole can be understood as an attempt to define proverbs.

But before these scientists our great ancestors also said meaningful proverbs, for example Aristotel, Socrat, Ptolomey and so on. The same is basically true for Neal R. Norrick's valuable book on *How Proverbs Mean: Semantic Studies in English Proverbs* (Amsterdam: Mouton, 1985).

There are also valuable shorter essays on this important topic, notably Alan Dundes, «On the Structure of-the Proverb». Especially we use in proverbs certain grammatical or syntactical features, metaphor, semantic signs, lexical markers (archaic words), phonic signs (rising tones or falling tones, rhyme, alliteration) or proverbially depends on traditionalism, currency, repetition.

Peter Grzybek and his German and Austrian colleagues have recently argued that paremiologists must work empirically to establish what proverbs in standard collections and in oral speech are known to native speakers today [18,63-69].

This research methodology will also help to establish the provability of the new proverbs of the modern age, as I have argued in my *Proverbs Are Never out of Season: Popular Wisdom in the Modern Age* (New York: Oxford, 1993).

Thus need increased global field research, from highly technological societies to those parts of the world where life continues to be based on traditional and rural life. Such empirical work will, of course, also help to establish "proverbial minima" for many languages and cultures, as I discussed above.

In any case, Grzybek is absolutely correct in claiming that empirical research must be part of modern proverb scholarship. [52,594]

If we pay attention to the grammatical structure of the proverbs, first of all we must know the grammatical structure of the sentences. Now I want explain it by examples. "Hear, increase in, and acquire understanding."

There are some unlike the verses surrounding it; we can notice verse 5 does not join the chorus of statements that declare the purpose. A significant grammatical shift has taken place. By the goal of infinitives verse 5 shifts to imperfects (which may in fact be jussives).

This change leaves the interpreter with a dilemma. If there is careful design in the introduction, one must wrestle with the rationale for the change of structure.

Here is neither style nor parenthesis serves as an adequate explanation or to fill the meaningful steps. By this example we can show the grammatical structure of proverbs, there is certain awkwardness in the construction i.e. the governing verb that normally precedes infinitives, seems to be absent.

There is a sense of incompleteness that may encourage the careless reader to hurry over the verses. Here we can notice the differences of grammatical categories, if one opts for a governing verb, he has two choices.

First, the infinitives may find their completeness in verse 1. This assumes a "to be" verb, which is often omitted in Hebrew. Hence verse 1 might read, "The proverbs of Solomon, the son of David, the king of Israel are for the purpose of».

As you know in history especially the great kings and conquerors wrote or used proverbs. And from this time they pay attention to the grammatical, syntactical rules of proverbs. On the other hand the infinitives may connect with a verb too. .

It is here that all the infinitives connect, where all the appendages find their attachment to the body. If we generalize this proverb we can suggest first identified the material; second, we can declare the objectives; third, he called the hopeful to receptivity; and fourth, we can mentioned the motto of wisdom that aspiring "sages" must never forget.

Proverbs is told the kind of terrain we shall find below, the objectives for his flight, and the guiding compass by which he must ever navigate. From ancient time proverbs are popular among the people. When the people gathered in one place especially they discussed about songs, proverbs, and fairy tales.

In “Alice in wonderland”, “Three brother Grimm’s”, proverbs about love, about country, nature. There are the grammatical structures of proverbs too. Proverbs in various languages are found with a wide variety of grammatical structures. In English we can notice the following structures:

Imperative negative: Do not beat a dead horse

Imperative positive: Look before you leap

Parallel phrase: Garbage in, garbage out

Rhetorical question: Is the Pope Catholic?

Declarative sentence: Birds of a feather flock together

We think we use proverbs during the speech and in literary books as you know by this way the story or speech will be understandable for the reader and listener.

It is no longer enough to define proverbs in one's study at home based on various schemes and structural models must base their studies on demographic research methods utilizing questionnaires and sophisticated statistical analyses in order to establish lists of trios' proverbs which are actually known and continue to be in current use.

Summary of the chapter

Proverbs and sayings are the cultural-determined part of the English language's vocabulary. Some English proverbs have direct equivalents in the Russian and Uzbek languages, and so there is no problem with their understanding by these people. Unfortunately this group of proverbs is rather small. The most of English proverbs (70%) have approximate equivalents in the Russian and Uzbek languages – proverbs with the same meanings but with different ways of its expression.

CHAPTER II. TRANSLATING PROCESS OF ENGLISH PROVERBS INTO THE UZBEK LANGUAGE

2.1. Lexical problems translating English proverbs into Uzbek

Translating words is easy, you can just consult a dictionary to come up with the meaning or meanings of a word. Anybody can use a dictionary to translate separated words; it requires no special talent or gift.

However, the task gets more complicated as the words line up in sentences and the sentences line up to constitute pages of text. This is because words alone are just words, but when they are put together in a certain context to convey a certain message, the words gains a distinctive character, a soul, which is derived from the character and the soul of the writer.

The translator has to understand this character, to absorb this soul and to communicate with the text before tries to translate and to communicate with the target audience.

This is not easy to do, since the text is a piece of the mind and the soul of the author, even if it was just a news report. The flavor of the text will most certainly differ from one author to another. If translating a text written by a single author or even multiple authors is so difficult, what would be the case when we attempt to translate a text written by a whole nation or culture with all its background and historical legacy.

A part from philosophical texts , translating proverbs is a demanding task, since we are not only trying to translate words, but we are also trying to convey the same message, and to construct the translated text in the same form, be it poetic or figurative, as the original proverb.

As it is known there are various ways and models for translating proverb from one language into another. Here given model of translation proposed (Wilson's model) draws on specific conceptualizations of the main components of the concept (**sign**) that the translator must address: message, meanings, context, connotations,

and linguistic structure, as well as certain mapping processes and cognitive behaviors.

The process of translation, as represented by this model, simultaneously treats the whole of the sign, i.e., the proverb in its understood form, with the sum of its parts. In other words, the proverb is neither an indivisible whole nor a set of components, rather it is simultaneously both.

To accommodate this view, the model encompasses both how translation occurs and what occurs, and, with a multidisciplinary viewpoint, relies on the culmination of a critical examination of the most contemporary and most relevant theories, mainly on cognitive science, translation, semiotics, and comparative linguistics (Wilson 2009 *passim*).

To begin with, Wilson's model relies on a fundamental concept of translation, as well as on specific views of message and meaning. The basic premise underpinning translation is that, when translating, the translator undergoes a set of cognitive behaviors (analyze, interpret, reformulate) in which a proverb (the message) transfers from the source language to the target language, as evident in **Figure I**.

The message involves, at the least, the concept and its vehicle, and it exists in terms of Saussure's sign (2004:65), translatable by rules and processes as presented in Holmes' model of translation (1988:83).

Thus, proverbs are treated as signs in this paper; a total concept in the mind, comprising a **signifier** (Richards' vehicle (1965:100); Vinay and Darbelnet's linguistic unit (1995:37) and a **signified**, the concept carried or delivered by the signifier.

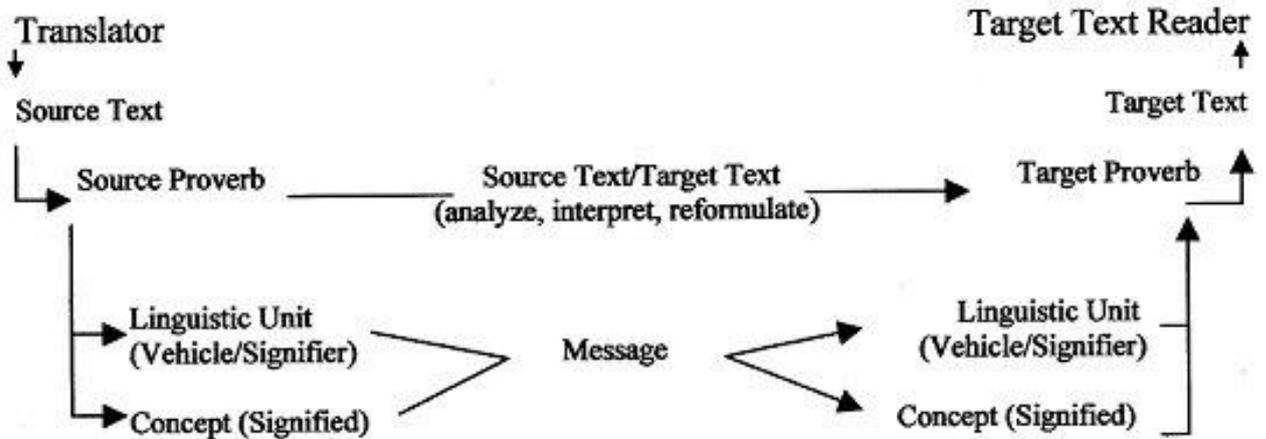


Figure 1. Basic Concept of Translation

The proverb's signifier exists as two entities, linguistic meaning and linguistic structure, in terms of the duality that Eugene Nida specifies for linguistic meaning. Linguistic meaning must be carefully distinguished from other types of meaning, for the linguistic signification of a form does not refer to anything outside of the language itself, as does referential or emotive meaning, but rather to the meaningful relationships which exist within the language.

On the other hand, linguistic meaning is similar to referential and emotive meanings, for all types of meaning are derived essentially from the signaling of a relationship. (Nida 1964:57)

For example, *beggars can't be choosers* has a linguistic structure with nouns, verb, and negation, each of these components having a role and a meaning of its own, and together providing a physical component for the message.

However, this proverb also has a linguistic meaning, 'people who beg do not have choices', which functions as one of the meanings in the message.

The linguistic structure plays a linguistic role and provides a linguistic vehicle for the message while the linguistic meaning contributes a meaning to the message. As each message comprises both linguistic meaning and linguistic structure, the translator must attend to both in translating the message from the source language to the target language.

Furthermore, linguistic meaning is not the only meaning, which contributes to the sign. In the following example, Roland Barthes makes several claims about interpreting a text. His main argument, which serves as an integral element of the thesis supporting Wilson's model, is that a text has multiple components (plurality), and is not distinguishable simply as a singular concept, such as a meaning. He contends that no one component outweighs the whole of the group of components, but neither does the text as a whole, nor the components as a group.

To interpret a text is not to give it a (more or less justified, more or less free) meaning, but on the contrary, to appreciate what *plural* constitutes it. ... this text is a galaxy of signifiers, not a structure of signifieds, it has no beginning; it is reversible; we gain access to it by several entrances, none of which can be authoritatively declared to be the main one; the codes it mobilizes extend *as far as the eye can reach* ... the systems of meaning can take over this absolutely plural text, but their numbers are never closed, based as it is on the infinity of language ... the text must simultaneously be distinguished from its exterior and from its totality.

All of which comes down to saying that for the plural text, there cannot be a narrative structure, a grammar, or a logic; thus, if one or another of these are sometimes permitted to come forward, it is *inproportion* (giving this expression its full quantitative value) as we are dealing with incompletely plural texts, texts whose plural is more or less parsimonious. (Barthes 1974:5-6)

Just as the translator attends to both linguistic meaning and linguistic structure, he or she must also ensure that the plurality of the meanings for a given signified is maintained.

Examine the proverb *you can't be in two places at once*. Several meanings are evident: you have to make a choice. Being in one place means not being in another place, and you want both options, in addition to the linguistic meaning (you cannot be in two places at once).

All of these meanings are relevant to the translation of this proverb. Other factors, such as context and connotations, affect these meanings and, in turn, contribute to the signified as well.

In other words, a text evokes more entities than the message and meaning(s), none of which entities exists in isolation from the others and must be accounted for in the target-language text.

With set concepts of translation, message, and meaning(s) in place, other relevant components of Wilson's model, specifically connotations and context, fall into place. Connotative values are those that reflect human factors.

Due to the proverb's reliance on axiological values, connotations are a prevalent element in the translation of proverbs; therefore, the model treats connotation as one of the important components of translation, one which must be accounted for separately, although connotations would generally fall under the umbrella of context.

The value of connotations rests on the particular nature of the signified, namely:

- its belonging to a specific level of language or type of discourse;
- its affective value;
- its axiological value;
- the associated image;

Certain additional semantic values become manifested through diverse associative mechanisms (effects of polysemy, collocations, allusion, etc.) Connotations vary in type and intensity and, lie in the attributes of the specific signified. Language is designated according to levels or types of discourse, such as slang (*yeah!*) versus formal (*yes, Sir!*).

Such distinctions convey human values like respect for authority, or conversely, lack of it. Affective values convey emotion, such as disappointment or anger. Compare the difference between *the news upset him*, *the news devastated him*, and *the news reached him*.

Each of these statements conveys the fact that someone received news, but the diversity in word choice communicates different emotions, even the absence of emotion, as in the neutral verb *reached*, as well as various levels of intensity, as in *upset* versus *devastated*.

Similarly, axiological values, or value judgements such as *good*, *bad*, etc., convey the speaker's value system.

Connotations add to linguistic meaning; however, many factors affect the connotations of a linguistic unit, such as culture and other human capabilities, i.e., logic and creativity, and these aspects themselves, in turn, affect the makeup of the proverb and its metaphor.

A key factor in understanding proverbs and their subsequent translation lies in understanding the balance that exists between and within individual proverbs regarding connotations, as well as the other components of the message. Connotations generally map from the source language to the target language directly.

Thus, for example, *greed* in the source language would reveal itself as *greed* in the target language.

2.2. Semantic problems

Proverbs have been translated and borrowed between language and cultures for millennia. Even the ancient Latin proverb “Asinus ad lyram” - ‘A donkey with a lyre’, meaning “something futile”, can be traced back to a Sumerian source, more than 2,000 before the Romans (Taylor, 1996).

But translating proverbs well is never easy. Translating proverbs is unusually complex: to find the meaning of proverbs is challenging and then finding or creating appropriate artistic forms in the receptor language is a special problem.

Proverbs are often the shortest poems in a language, so translators who translate proverbs should think of their task as translating poetry.

Unlike most narrative and hortatory passages, in proverbs the form of a proverb is an integral part of the meaning. If the hearer/reader does not understand and feel that a passage is a proverb, they will miss some of the meaning.

There are two main aims in teaching foreign languages to students of linguistic departments of higher educational establishments: formation and development of phonetically, grammatically and lexically correct speech and adoption of the foreign language culture.

Thus, the process of learning a foreign language should not be only pragmatic, but also spiritual. An effective way of getting acquainted with the latter one is using phraseological units, idiomatic expressions, proverbs and sayings in the process of teaching, which reflect the social experience, traditions, customs, ways of behavior of people, for whom the language under study is native.

When speaking about the systems of English and Uzbek proverbs, it becomes clear that they are essentially distinct, because they developed under different historical, social and economic conditions.

Therefore, we can say that they differ in the same way as the circumstances of development of the two countries: from their geographical position and climate to the differences in their national characters, tempers, mentality and the languages themselves, in which these discrepancies are reflected.

As it is known the translation has a lot of method of translation as word-for-word translation, literal translation, faithful, semantic, descriptive, idiomatic, communicative, analogues way of translation, explicatory and the last one calque. We can use each of them in the process of translation of proverbs, sayings and phraseological units.

For instance, when we translated this proverb “Speak of the devil and he is sure to appear” we used analogues method of translation, because we have such analogue in Uzbek language as **“Bo'rini yo'qlasang, qulog'i ko'rinadi”** and also by translating this proverb **“Mother thinks of children , children – about games”** we used analogues method, too. It has analogue in Uzbek language as **“Онанинг кўнгли болада, боланинг кўнгли далада”**.

In other cases we have used descriptive method and calque. For instance, **“If you have an ugly mug do not be offended at mirror”** – **“Basharang qiyshiq bo'lsa, oynadan o'pkalama”**, there were used the method of translation calque, cause translating this proverb we transferred the structure of the word from source language to the target language.

And we come to conclusion that the most difficult method of translation is analogues because it is not easy to find the same analogue of the proverb, and the easiest is calque cause there we just transfer the structure of the proverb into target language.

We should note that many English and Uzbek proverbs and sayings are polysemantic, which makes them very difficult for interpretation, explanation and comparison.

When choosing the best Uzbek equivalent for an English proverb or saying we should be guided by such a criterion as correspondence at least in the main meaning of the unit. There are a number of proverbs and sayings, which are easily translated into the Uzbek language and can be called their full equivalents.

E.g. Strike while the iron is hot – temirni qizig'ida bos

However, others need explanation, as, on the contrary, they have nothing in common with the Uzbek variants. For instance, the English proverb between the

“devil and deep blue sea” is translated into Uzbek as «ikki o't orasida». If to use the literal translation we will have the following: «shayton va chuqur dengiz orasida», which doesn't need special explanation.

Nevertheless, it's important to remember that in Uzbek and English proverbs and sayings different images are used for denoting one similar (or the same) thing or idea; these images reflect different social standards and modes of life of the two nations. For example, the proverb “After rain comes sunshine” is literally translated as “Yomg'irdan keyin quyosh charaqlaydi”.

But there isn't no such a proverb in the Uzbek language. Partially it corresponds semantically to the Uzbek saying “Oyning o'n beshi qorong'u bo'lsa, o'n beshi yorug' bo'ladi”.

As well one has to remember that in every language there are proverbs and expressions which cannot be perceived literally, even if one understands the semantic and grammatical meaning of every word. The idea of this proverb or saying seems obscure and strange. The attempts to translate these expressions word for word can lead to an unexpected and often very odd result.

E.g. As you make your bed, so must you lie in it.

If we it is translated word by word, “Ko'rpangni soldingmi, endi yotishing kerak”. However, it will be very awkward and inadequate. Therefore, it is changed with its Uzbek equivalent: “O'zing pishirgan oshni o'zing ichasan”. If we give this proverb in this way, it will be very easy for Uzbek people to understand it.

When choosing an equivalent to English proverbs and sayings we should try to find some grammatical or semantic correspondence in both expressions, for instance to correlate some familiar parts of speech (nouns, verbs, adjectives): or to search for similar syntactic structures:

E.g. As a man sows, so shall he reap – “Nima eksang, shuni o'rasan”;

Translating a proverb is not an easy matter as it depends on several factors. Besides, a large number of phraseological units have a stylistic – expressive component in meaning, which usually has a specific national feature. The afore-cited determines

the necessary to get acquainted with the main principles of the general theory of phraseology.

A proverb that is highly alliterative in the SL may very well be translated into a form that uses rhyme in the TL. In such a case, the translator is preserving the meaning and artistic form, but not using the same artistic form as in the SL. Not surprisingly it is easier to approximate the SL grammatical form of a proverb in the TL than it is to preserve any particular sound-based artistic form in the RL.

Proverbs often make use of grammatical and rhetorical devices that help make them memorable, including alliteration, rhyme, parallel structure, repetition of key words or phrases, and strong imagery.

When referring to the difficulties of defining a proverb, everybody (paremiologists, as well as people who are not inclined towards the study of proverbs but use them quite often) admits some of the qualities a proverb should have: brevity, symmetry, intelligibility, intuitively, convincing formulations, a clear message.

Syntactically speaking, most English proverbial sentences are composed of symmetrical simple or coordinate sentences, in which the commonly rhetorical devices are as follows: contrast, parallelism, repetition, regression, anadiplosis, ellipsis, rhetoric question, and the like.

Contrast refers to a difference, especially a strong dissimilarity between entities or objects compared. Contrast is also called antithesis, which is the juxtaposition of contrasting words or ideas (often, although not always, in parallel structure). Contrast makes a proverb symmetrical in form, rhythmic in sound, and condensed in meaning, which helps to express a sense of humor, hyperbole, satire, irony, or other philosophical thoughts.

2.3. Phraseological problems

While translating English proverbs into Uzbek, we can come across some linguistic problems. Because, English and Uzbek differ from each other, as well as, they are not cognate. Both English and Uzbek have their own specific cultural heritage and there are some more differences rather than similarities.

For this reason, in translating English proverbs into Uzbek, A translator should be aware of both nation's history, geographical place, their culture, traditions, backgrounds, habits, and etc. Therefore, translating a proverb is considered as a very complex process and all the factors above must be taken into consideration in the process.

There are other examples which show the connotative differences in proverbial elements, however, the proverb "Cats have nine lives." in English language is the same as in Uzbek language "Cats have nine lives." This cultural and proverbial similarity can be illustrated as follows:

English proverb: Cats have nine lives.

Uzbek proverb: Cats have nine lives.

Uzbek equivalent: "Mushukning to'qqizta joni bor"

In Uzbek culture it is believed that "Cats have nine lives". In English culture, also, "they have nine lives". Therefore, both concepts in SL/TL are the same regarding Cats as die hard creatures and the numbers of their lives are also the same. These equivalents show that the Uzbek collocational elements of Cats and nine lives are completely the same as the English collocations of Cats and Nine lives. The employment of these proverbial collocations in both languages gives aesthetic effects to these proverbs. Generally speaking, proverbs are metaphorical sayings in the form of stereotyped and prefabricated patterns in a language which convey cultural concepts.

They are also related to the background heritage of a nation and have been formed and used among the people throughout years. They are deeply rooted in people's beliefs and thoughts which cannot be denotatively understood through their

lexical or grammatical meanings. The translators should deal with proverbial concepts and their pragmatic meanings based on SL and TL socio-cultural similarities and differences of the two languages. Conceptual translation may be workable in this domain (Gorjian & Molonia, 1999).

Any type of proverb can be presented as a definite micro- system. In the process of translating proverbs functional adequate linguistic units are selected / by comparing two specific linguistic principles. These principles reveal elements of likeness and distinction. Certain parts of these systems may correspond in form and content (completely or partially) or have no adequacy.

The main types of phraseological conformities are as follows:

- I. Complete conformities
- II. Partial conformities
- III. Absence of conformities

Thus, we may come to the conclusion that when comparing Uzbek and English proverbs and sayings we can divide them into several categories according to the concept given by Pishchulina:

1. Full equivalents when English proverbs and sayings correspond completely to their Uzbek variants. It is called complete conformities (As clear as day – “Kundek ravshan”; All is not gold that glitters – “yaltiragan har narsa ham oltin bo’lavermaydi”; After dinner comes the reckoning – yemoqning qusmog’i bor”.
2. Partial equivalents when English proverbs and sayings are a bit different in their meaning from Uzbek ones (Better an egg today than a hen tomorrow – “Uzoqdagi quyruqdan yaqindagi o’pka yaxshi”; When it rains it rains on all alike – “O’rmonga o’t ketsa ho’l aralash quruq yonadi”); If you wish good advice, consult an old man. – “Qari bilganni pari bilmas”
3. English proverbs and sayings which do not have corresponding variants in the Uzbek language and need some special search and explanation.

Translating a few proverbs will quickly show translators that this is a different genre than narrative. When translating proverbs, translators may feel less

constrained by the usual tendency to unthinkingly and mechanically transfer the Source Language form into the Target Language.

In translating proverbs, there is no general requirement for the translator to preserve the particular technique or rhetorical device used in the SL (Source Language) when translating into the TL (Target Language). Rather, it is more important to seek an appropriate aesthetic technique in the TL, (while striving to keep the meaning, of course).

The above example shows that English and Uzbek languages share conceptual properties concerned with proverbs. However, the lexical and semantic features are not exactly appeared in these two languages.

The main reason which helps the translator to render the type of moderate version of the proverbs is the shared concepts between SL and TL.

In analyzing the shared concept of the above example, the translator may focus on the element of "abundance" which is the same concept in English and Uzbek languages. If the translator maps these two proverbs onto each other, he/she can find the shared elements in SL/TL corresponded proverbs as follows:

1. English proverb: Don't make a mountain out of an anthill.
2. Uzbek equivalent: Pashshadan fil yasama

In English version, there is given "anthill" as an unimportant small problem, whereas in Uzbek version it is "a fly" (pashsha). Both of them are regarded as a small thing. For a big thing, in English version, the word "mountain" is given, while in Uzbek version, it is an "elephant" (fil). However, they both symbolize a huge thing or greatness.

3. Strong version: there is an exact TL equivalent which is matched with the proverb in the SL. In other words, there are shared lexical, semantic and conceptual properties existed in both source language (SL) and target language(TL). This one-to-one correspondence between the two equivalents can be achieved if the mentioned three-fold strategy in rendering figurative language can be fulfilled by the translator. For example:

1. English proverb: The wolf in sheep's clothing.

2. English interpretation: The people who are savage but appear kindly in public situations.

3. Uzbek conceptual equivalents: “Qo’y terisini yopinggan bo’ri”

There is an exact one-to-one correspondence of the proverbs in SL/TL. This proverb refers to people who mask their savage character and tries to deceive others with their appearance and show themselves as kind and helpful people in both languages.

The main concern in using such a model is the translator's dominancy of the SL/TL background knowledge concerned with proverbial expressions. These three versions of translating proverbs may provide the translators with a three-dimensional model through which appropriate equivalents in the TL can be achieved.

This model is also workable in other domains of translation activities such as the translation of literature (i.e., prose and verse), words, phrases, sentences and any text. This model may be beneficial in rendering metaphorical expressions such as ironies, similes, idioms, maxims, quotations, sayings and slogans.

The translators who work on such a model should be aware of the hierarchical way of using each version and they also should start from the strong version of the three-dimensional model. If the exact equivalent in TL is not achieved, then they may deal with the moderate and for the last resort try the weak version.

According to this model, all the SL/TL proverbs can be categorized and translated correspondingly.

There are also useful implications for developing translation training syllabuses at the academic level. This model is very flexible and can be used among different languages and cultures. The implication of this study for translation is that the translators may use moderate and weak versions for rendering literary texts and use the strong version for translating non-literary texts.

Following this three-dimensional model in translating proverbs, we translate several popular English proverbs into Uzbek as follows:

1. Weak version:

English proverb (SL)
Rome wasn't built in a day
An apple a day keeps the doctor away

While in Rome do as Romans do

Uzbek equivalents (TL)
Rim bir kunda qurilmagan
Kuniga bitta olma kasal
kasal bo'lishdan asraydi
Qo'shning ko'r bo'lsa,
ko'zingni qisib o't

2. Moderate version:

English proverb (SL)
“Ifs” and “buts” butter no bread.
A rolling stone gathers no moss
Ignorance is bliss
Wolf does not eat wolf.

Uzbek equivalents (TL)
Quruq qoshiq og'iz yirtar
Yurgan daryo, o'tirgan bo'ya
Ko'p bilgan tez qariydi
Qarg'a qarg'ani ko'zini cho'qimaydi

3. Strong version:

English proverb (SL)
Money begets money.
Time is money.
Guests and fish in three days got stale.

Uzbek equivalents (TL)
Pul pulni chaqiradi
Vaqting ketdi, naqding ketdi
Mehmonning otini asl derlar,
Uch kundan so'ng sasir derlar.¹

The examples show that, most of proverbs are phraseological units. So while translating some English proverbs into Uzbek we face some problems. In this case we use descriptive translation.

2.5. Linguocultural issues

According to Robinson (1997), the study of translation is an integral part of intercultural relations. And from all the examples that have been illustrated, we can say that a translator needs to know SL and TL cultures and its relations to their religion, customs, languages, geographical and historical places, and all aspects of cultural background of both languages.

Generally speaking, all these components should be taking into consideration in rendering proverbial expressions from the SL into the TL.

Before we can establish the legitimacy of the translation process, we must identify the goal of translation which is to transfer the meaning of a text from one language to another language. It has been clarified that if the translator does not master the English cultural backgrounds, he/she will not be able to understand the proverbs' true meanings and connotations.

Therefore, according to the different characteristics of proverbs in both languages, three translation methods are to be adopted.

This proverb means when you are a visitor somewhere away from home, you should act like everyone else. It could keep you from getting into trouble. This proverb is from the ancient days of the Roman Empire when the capital city had visitors from all over the world.

Cultures were very different between cities in those times. But while in Rome, one would behave like a Roman, no matter where you came from. This proverb is known only to English people and if we translate it into Uzbek word by word, it will be like “Rimga borganingda o’zingni Rimliklardek tut”.

However, the deep meaning of the proverb will not be fully understandable to the Uzbek people. Therefore, in translating, we will look the equivalent of this proverb which can give the same meaning like the English one:

Another example of the proverb is “It takes two to tango”. This proverb is often said during a fight in which one person is putting all of the blame on the other person, when both people were actually responsible.

Just as one person cannot tango alone, two people are responsible for some situations, so you cannot just blame one person. To express this meaning, it is not appropriate its exact translation. Because, it is not suitable for the Uzbek culture. Nevertheless, Uzbek people have another proverb which is similar to this one: “Qars ikki qo’ldan chiqadi”.

According to Robinson (1997: 128), 'culture will always be more productive and effective than a focus on abstract linguistic structures or cultural conventions'. Nord (1991: 7), on the other hand, believes in 'cultural-bound linguistic signs' and notes that 'both the source and target texts are determined by the communicative situation in which they serve to convey a message':

There is a comparative analysis between English and Uzbek proverbs, which leads us to conclude that they are a conceptual universal phenomenon, with high communicative and instructive power.

Even more, they constitute an interesting and informative source of folk knowledge and by this knowledge we can introduce with other peoples' culture, tradition, language too.

The study of proverbs has been approached from many different points of view: personal, formal, religious, cultural, cognitive, etc. Here I shall try to adopt a cognitive, a social and a pragmatic view.

On the one hand, the cognitive view permits to access the universal principles that underlie the cognition of proverbs. There are differences cognitive and pragmatic proverbs.

On the other, the social and pragmatic view allows us to look beyond the linguistic structure of proverbs in order to explore the reach amount of background knowledge and cultural beliefs they portray. But you see cognitively, proverbs are mentally economical, since from one particular situation presented in them we can understand many others.

Besides, we can make a whole scene about a certain event in our minds just through the allusion to a relevant fact or moment of this one. For instance, in the proverb “Blind blames the ditch” and here we can guess that the person who

cannot see anything have a whole scenario in which a blind person has fallen into a ditch and so he is blaming it for that fact, without realizing that his condition is what prevented him from not falling.

The proverb takes us to the moment when the blind has already fallen, but we can imagine the whole event, starting from the moment in which the blind was walking and had not still arrived to the ditch.

Going further, this can be applied to any situation in which someone blames others for their restrictions pragmatically, proverbs are used for communicative purposes and we need in pragma linguistical reasoning in order to understand them. That is, they are used with a certain communicative aim that transcends their linguistic form and meaning.

Besides this, they reflect an implicit typology of patterns of reasoning or argument. For this and other reasons, proverbs are interesting to study, since through them we can extract many ideas on how we think, how we conceptualize and categories the world, and how we transmit traditional folk knowledge from ancestors to generation.

After the comparison linguistic meaning must be carefully distinguished from other types of meaning, for the linguistic signification of a form does not refer to anything outside of the language itself, and they mean the emotive sensory as does referential or emotive meaning, but rather to the meaningful relationships which exist within the language.

On the other hand, linguistic meaning is similar to referential and emotive meanings, for all types of meaning are derived essentially from the signaling of a relationship [29,283].

The proverb “beggars can't be choosers” (Kambag'al tanlab o'tirmaydi) has a linguistic structure with nouns, verb, and negation, as we know each of these components having a role and a meaning of its own, and together providing a physical component for the message.

But, this proverb also has a linguistic meaning, 'people who beg do not have choices', which functions as one of the meanings in the message.

Here the linguistic structure plays a linguistic role and provides a linguistic vehicle for the message while the linguistic meaning contributes a meaning to the message.

In cognitive linguistic especially we pay attention to humanity. Furthermore, linguistic meaning is not the only meaning which contributes to the sign. But meaning is not enough for us, in the following excerpt; Roland Barthes makes several claims about interpreting a text. His main argument, which serves as an integral element of the thesis supporting Wilson's model, here he was mentioned that a text has multiple components (plurality), and is not distinguishable simply as a singular concept, such as a meaning. He contends that no one component outweighs the whole of the group of components, but neither does the text as a whole, nor the components as a group.

If we analyze a text is not to give it more or less justified, more or less free meaning, but on the contrary to appreciate what plural constitutes it.

This or that text is a galaxy of signifiers, not a structure of signified, it has no beginning; it is reversible; we gain access to it by several entrances, none of which can be authoritatively declared to be the main one; the codes it mobilizes extend "as far as the eye can reach", the systems of meaning can take over this absolutely plural text, but their numbers are never closed, based as it is on the infinity of language, the text must simultaneously be distinguished from its exterior and from its totality.

In stand of to be whole the cognitive expression of which comes down to saying that for the plural text, there cannot be a narrative structure, a grammar, or a logic; thus, if one or another of these are sometimes permitted to come forward, it is in proportion.

Especially the main idea of proverbs can be in plural form and just as the translator attends to both linguistic meaning and linguistic structure, he or she must also ensure that the plurality of the meanings for a given signified is maintained. Examine the proverb "you can't be in two places at once, East or West home is best".

Several meanings are evident: you have to make a choice. Being in one place means not being in another place, and you want both options, in addition to the linguistic meaning (you cannot be in two places at once or both of the places we liked very much).

All of these meanings are relevant to the translation of this proverb. Other factors, such as context and connotations, affect these meanings and, in turn, contribute to the signified as well. In other words, a text evokes more entities than the message and meaning(s), none of which entities exists in isolation from the others and must be accounted for in the target-language text.

With set concepts of translation, message, and meaning(s) in place, other relevant components, specifically connotations and context, fall into place. Connotative values are those that reflect human factors and they devoted on feelings of people.

Due to the proverb's reliance on axiological values, connotations are a prevalent element in the translation of proverbs; therefore, the model treats connotation as one of the important components of translation, one which must be accounted for separately, although connotations would generally fall under the umbrella of context.

During the speech if the proverb brings together two or more objects, it is easy to imagine that each of the objects could belong to a different input space. Because they are joined together by the proverb (together with an evaluative statement) there must be a relationship between the two. This relationship especially happens between two or more people and their culture.

It is generally accepted that this relationship is predominantly based on analogy. The main objects being opposed or equated in proverbs are often linked by "and".

It is not secret for us, when the poet A.R. Ammons writes that "A poem is a walk, he employs metaphor to tell us what a poem is (i.e., a poem is a leisurely, perhaps unpredictable, purposeful journey of the mind and imagination)". Many readers familiar with poems may have never thought of poetry in quite this way, and

their future experiences reading poems may be transformed as a result of understanding and appreciating Ammons' words.

Other readers, however, may immediately recognize how they have already experienced poems as kinds of walks, and enjoyed Ammons' words precisely because they tap into a rich set of deeply ingrained beliefs.

Below I want to illustrate it with examples: *important is big* (e.g., *tomorrow is a big day*) *more is up* (e.g., *prices are high*) *help is support* (e.g., *support your local charities*) *states are locations* (e.g., *I'm close to being in a depression*) *change is motion* (e.g., *my car has gone from bad to worse*) *purposes are destinations* (e.g., *he'll be successful, but isn't there yet*) *understanding is grasping* (e.g., *I've never been able to grasp transfinite numbers*).

Finally, the cognitive paradigm, even with its topical approach, has overlooked the primacy that the book of Proverbs has assigned to the role of discourse and speech. At the heart of sagacity is the ability to use words effectively. The topical approach can catalog various subjects that are addressed in Proverbs. But it has no real interest in discovering which ones are more significant. Proverbs is a concern for the proper training in and use of speech.

Here are given some examples of cognitive proverbs:

“Once bitten, twice shy” – it means from experience, we learn to avoid situation causing trouble.

E.g. “It’s three years since she divorced her husband. Everyone is forcing her to re-marry but she doesn’t want to. Once bitten, twice shy is the situation she is in”.

“In the country of the blind, the one eyed man is king” – The person with a little ability in a group of those with absolutely no ability is at an advantage.

E.g. “In the whole group, Marie is the only one who knows the basics of coding. She is like that one eyed man who is a king in the country of blind”.

“You can’t make bricks without straws” – You can’t accomplish something without the right material.

E.g. Of course, you need to study hard to win a gold medal. You can’t make bricks without straws.

“ A dry March, a wet April and a cool May fill barn and cellar and bring much hay “ - Harvest predictions are made according to the weather.

By these proverbs we can differentiate some sides of nationality, i.e. we can learn their traditions, culture, superstitions and economical and social life of country.

The twenty first century is the developing of lingua –culture, cognitive linguistics. Then, the novel writers also have paid attention to cognitive linguistic and their features.

A complex, we meet in cognitive linguistic intriguing, and important verbal entity, the proverb has been the subject of a vast number of opinions, studies, and analyses.

To accommodate the assorted possible audiences, this volume outlines seven views of the proverb - personal, formal, religious, literary, practical, cultural, and cognitive.

Because the author's goal is to provide a scientific understanding of proverb comprehension and production, he draws largely on scholarship stemming from the formal, cultural, and cognitive views. Proverbs is taught in paremiology.

It may happen of course that an analyzed text comprises proverbs in their modified standard – canonical – forms and no other proverbs are found in less obvious paremic loci.

Such kind of version we can meet in Rushdie’s novels They do not fall into this category and therefore, they are a valuable source of information concerning the ways in which proverbs may manifest their presence in literary texts.

As might be expected, examples of paremic loci which can be matched with proverbs are found in his novels, for example: E.g. Easier said than done; Patience is a virtue; Every cloud has a silver lining; If the cap fits, wear it; Practice makes perfect;

Especially, in these proverbs are used in the respective novels in their unaltered forms. It may happen of ours that within one literary corpus (all Rushdie’s novels, for example), a proverb is used in more ways than one and its

manifestations need to be described and classified differently. It is interesting to note at this point that in the analyzed corpus about 70% of the proverbs are modified and only 30% are used by the novelist in their unaltered forms.

We can notice by the same token, the writer may refer to familiarity as a feature of all fixed expressions, for example: “Where there’s a will, etc., I couldn’t help thinking” and “don’t look a gift horse and so forth”, with the markers of familiarity serving to activate the mental lexicon and steer our attention towards the stock of memorized items.

Even in “Because a cat may look at a queen” the subordinator serves as a marker of familiarity as it refers to proverbs since a reservoir of familiar arguments.

These different references to the genre of proverb structure employed help to classify paremias easily even if a given proverb itself is not used in its canonical form(s).

Indeed, it seems that by signaling their status among other expressions a writer is no longer interested in playing with their form and semantics, so the unmistakable evocation of the proverbs in the reader’s mind.

2.5. Methods and techniques of rendering English proverbs into Uzbek

Literal Translation Method : The goal of a literal translation is to reproduce the form of the source text as much as possible into the target text since no translation is 'ever too literal or too close to the original' (Newmark, 1988: 137).

In other words, the translator stays with one-to-one correspondence until it is necessary to alter this for the sake of meaning (Strauss, 2005: 156). Some English and Arabic proverbs have the same meaning and do not have a specific cultural reference. That is why they can be rendered literally:

E.g. A bird in the hand worthies two in the bush – “Uzoqdagi quyruqdan, yaqindagi o’pka yaxshi”;

- Out of sight, out of mind – “O’zi yo’qning ko’zi yo’q”;
- Love is blind – “Sevgining ko’zi ko’r”;
- No smoke without fire – “Shamol bo’lmasa, daraxtning uchi qimirlamaydi”;
- Don’t let your right hand know, what your left hand is doing – “O’ng qo’ling bersin, chap qo’ling bilmasin”.

This method retains the original image of the proverb by adding the appropriate translation in a way that does not give the reader an error in receiving the message of the proverb.

Literary (Free) Translation Method: Landers (2001: 55) states that the goal behind translation is not to render what the source language author writes but what he/she meant.

Some proverbs cannot be rendered literally because they tend to have a figurative image meaning and in order to render it literary, the translator must understand this figurative meaning:

E.g. Patience is virtue – “Sabr yaxshilik” (Literal). But, it must be given the equivalent of this proverb in the Uzbek language:

“Sabrning tagi sariq oltin” (Literary)

E.g.

- A good enemy is better than a false friend – “Soxta do’stdan dushman afzalroq” (literal)
- Anger is a short madness – “Jahl chiqsa, aql ketadi”
- Two heads are better than one – “Bir kalladan ikkita kalla afzal”;
- Let bygones be bygones – “O’tgan ishga salovat”;
- A burnt child dreads the fire – “Og’zi kuygan qatiqni ham puflab ichadi;
- Between two stools you fall to the ground – “Ikki kemanding boshini tutgan g’arq bo’ladi”
- Burn not your house to fright the mouse away – “Burgaga acchiq qilib, ko’rpangni yoqma”. In this proverb, the word “mouse” is changed with “an insect” and the word “house” is changed with “bed”. But their meaning is the same.
 - The evils we bring on ourselves are the hardest to bear – “O’zimdan chiqqan baloga, qayga boray davoga”
 - “Do as you would be done by – “Pichoqni oldin o’zingga ur, og’rimasa, birovga”
 - Actions speak louder than words – “Quruq gap qorin to’ydirmas”

The best method to be used for such proverbs is this method because it seizes the meaning of the proverb and recreate another figurative image and hence help readers to better understand the original proverb.

Substitution (Equivalence) Translation Method: This method can be considered a subdivision of the free translation method. It is frequently adopted when the content of the proverb is related to a source language cultural or lexical reference and has no equivalent in another language yet can be substituted with a cultural or lexical items that have, as close as possible, the same meaning as that found in the source proverb.

According to Catford (1965), when the lexical substitutes are unavailable in the TL, equivalence is not achieved at all.

When the translator comes across such a problem of not finding a corresponding TL equivalent to the source proverb, the best method to be followed is to resort to a non-corresponding equivalent function in the TL culture:

E.g. When in Rome, do as the Romans do – Ҳамсоянг кўр бўлса, кўзингни қисиб ўт.

Summary of the chapter

Proverbs, as a prominent scholar once said the mirror of a nation and the living fossil of a language, do play an important role in different languages and cultures. In the words of Francis Bacon, the Genius, wit and spirit of a nation are discovered in its proverbs." There are a variety of proverbs almost all English speakers are familiar with. They regard these words of wisdom with respect.

To sum up, the major sources of English proverbs are the experience of the common people, literary works, religious scripture, mythology, translated loans, and history.

So we can gain some basic knowledge of English culture through learning English proverbs, which plays an important role in cross-cultural communication. Because of using rhetorical devices and rhythmical ways, English proverbs are filled with image and vividness, which can catch the attention of the readers and make the idea impressed deeply on the readers.

They also reveal a universal truth from a particular point in order to enlighten people.

So, proverbs give people advice or warnings in dealing with everyday issues, and point out the path to knowledge and self- cultivation.

CONCLUSION

Some points emerge from the analysis. First, the largest group of expressions is constituted by phraseological unit and proverbs having the structure of noun phrases, they come with proper names.

Secondly, the personal and place names involved in phraseology are historically, socially or culturally prominent in British culture. By this way we shall introduce with the social and cultural life of that country. Among them, there is a predominance of personal over place names, and within the former, a predominance of male over female names, and first names over family names, with a number of hypocorisms.

Thirdly, many units express evaluation (often disapproval or criticism). With regard to the corpus search, the collected units result to be not common in discourse, even if they are widely known by users. The expressions examined constitute a rich repertoire of resources potentially available to users, who can select the most appropriate expression according to their communicative needs: for example, to add humor, to emphasize an idea, to express a negative evaluation indirectly.

As to distribution across registers, the search has shown that only 9 occur in all registers; most expressions are more commonly used in written registers, in particular, in fiction, journalism and miscellaneous texts.

The present study has provided a starting point, and further research can make the picture of phraseology involving PNs more accurate and complete. For example, future studies can use other corpora to verify the extent to which the tendencies and distributions observed in the BNC are borne out, or to explore cultural differences between national varieties of English.

By this way we can understand how we may connect the grammatical and lexical features in the proverbs.

In conclusion I want to say the differences between grammatical and lexical category. In grammatical category we pay attention to grammatical structure of the proverbs, i.e. from which tense, voice are there. In lexical we notice the meaning

of the sentences in the proverbs. Different types of phraseological units with various leaning strategies can be taught at different levels.

The main goal of language teaching must be to create opportunities to acquire more and more language. We need to know more new words with more fixed collocations increasing their collocation competence with words which they already know. It is lexis and collocations competence which allows us to read more widely, understand more quickly and speak more fluently. Proverbs are the outcome of language. They come from people and are used by people.

We see several phraseological units and proverbs from our study. Similar to a previous study, our study made it clear that the phraseological units and proverbs comprehension deficit in speech is not restricted to the “classical” symptom named concretism that claims a tendency towards the literal interpretations in linguistic. Instead, the error pattern also includes difficulties in disentangling the opposite direction, as a significant proportion of errors made by patients with phraseological units and proverbs are in misjudging the intention of meaningless and literal statements as ironic.

In future we shall try to work harder on phraseological research in the fields of pragmatic language comprehension and research on (mis)interpretation of the intention of others is warranted. In our pilot study, we cannot, due to the small sample size, disentangle which psychopathology dimensions are interrelated with this deficit.

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