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COURSE WORK

ON THE THEME: Translation problems of proverbs

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INTRODUCTION

Nowadays our government is paying more attention to the improvement of education, science and culture. Today the highly qualified specialists who think newly and have modern knowledge are demanded in every field of science. Therefore learning the foreign languages is considered to be very essential. Socio-political progress in the Republic of Uzbekistan and the fundamental changes taking place in all spheres of the country life directly affected the field of the study of foreign language.

Under the implementation of the Resolution of the President of the Republic of Uzbekistan 'On measures to further streamline the foreign language learning system' two programs were approved and are being implemented. One program aims at expansion of the study of foreign languages at all levels of education, and another one envisages the accelerated equipping and upgrade of foreign language classrooms of educational institutions with modern information, communication and learning technologies and facilities in 2013-2016. Much of the scheduled has already been done.

Uzbekistan built a system of provision of students and teachers of general secondary, secondary special and vocational educational institutions with free textbooks, learning and teaching guidelines. The work on the further improvement of textbooks of English, German and French languages is underway.

Experienced psychologists and teachers emphasize that it is better to start the study of foreign languages at an early age. Therefore, as of this year, foreign languages are taught at schools of Uzbekistan not from the fifth, as before, but from the first grade. New educational standards have been approved on this occasion. They envisage specific criteria for assessing the level of knowledge of foreign languages at each stage of learning, and focus on the development of communicative skills.

The innovation has generated the extensive preparatory work at schools. Educational institutions have been provided with teachers. An extensive work has been carried out to advance teachers' skills and train them to work with first-

graders. Learning and teaching guidelines on English, German and French languages have been developed for the first grade in short terms with the participation of foreign experts. They include student textbooks, teachers' guides and multimedia aids.

Teaching of certain subjects in foreign languages in higher education institutions is another this year's innovation. They are mostly technical subjects and international disciplines. Experts believe that this approach will further help the graduates to communicate with foreign colleagues, to read and analyze foreign editions. Ultimately, this should contribute to scientific and technical progress in the country, and quick introduction of innovations.

My coursework is about "Translation peculiarities of proverbs". 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. 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.

Actuality of the research work. In order to improve the training and provide better knowledge of foreign languages we have to accelerate the realization of the National Programmer of Personnel Training in the country. As in many other aspects of life the situation changed in a language policy. That requires creation of new textbooks, dictionaries, manuals. In order to fulfill this goals one must know every field of linguistics. In my opinion the theme of the work is very actual because expressive means is develop a language.

The aims and purposes of the work. Main goal of the work is to compare, analyze and find examples translation peculiarities of proverbs.

The scientific novelty of the work. Translate and compare proverbs and to find suitable meaning in order to contextual meaning.

The tasks of the work. There are two tasks. Firstly study to the all of the materials in order to the theme. Secondly comparing the information and to learn new differences.

The object of the work. The main object of this theme translating peculiarities of proverbs.

The practical value. The practical value of the research is that the material and the results of the given course paper can serve the material for theoretical courses of lexicology, stylistics, typology as well as can be used for practical lessons in translations, home reading ,conversational practice and current events.

The structure of the work. The course paper consists of Introduction, two Chapters, Conclusion which are followed by the list of the literature used in the course of research.

Chapter I

What does a proverb mean?

1.1. Translating of English proverbs

A proverb (from Latin: *proverbium*) is a simple and concrete saying, popularly known and repeated, that expresses a truth based on common sense or the practical experience of humanity. They are often metaphorical. A proverb that describes a basic rule of conduct may also be known as a maxim. Proverbs are often borrowed from similar languages and cultures, and sometimes come down to the present through more than one language [7, p.21]. Both the Bible (including, but not limited to the Book of Proverbs) and medieval Latin (aided by the work of Erasmus) have played a considerable role in distributing proverbs across Europe.

However, almost every culture has examples of its own unique 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 [11, p.28].

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. 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 it tells 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 [17, p.24].

They may also have been put into written form and sayings help us to learn English, because they are good example of English culture and language. In old

times people were learning Latin by using proverbs. Proverbs and sayings - are useful material to show, how could one thought be understood in several different ways. They make speech alive and interesting. English proverbs and sayings have exclusive meaning, every proverb could be used in different situations, they could 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 he will get something strange. 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, for example in Russian.[20,p.18] So the main aim of an interpreter in translating English proverbs into Russian is to find the right method to translate them why my theme is very actual and claimed main aim of my work is find out what proverbs and sayings are, what have they appeared for and how to use them find out what methods of translating ST into TT exist and to search the right method to use analysis "translating" ST into TT and try to use it on practice.

Proverbs are very popular genre of traditional English culture. We can't say where or when proverbs appeared, but this is fact, that proverbs 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 are proverbs are so remarkable. One of these reasons is the rhyme.

(ST) Little strokes fell great oaks

(TT) Малые удары валят большие дубы.

(ST) A stitch in time saves nine

(TT) Один стежок, сделанный вовремя, стоит девяти most useful feature

of remembering proverbs is their simplicity:

(ST) More haste, less speed

(TT) Тише едешь, дальше будешь.

(ST) Easy come, easy go

(TT) Легко пришло, легко ушло.

(ST) Like father, like son

(TT) Как отец, так и сын.is a little part of proverbs, that have more then 5 words, usually proverbs and sayings are very shot.

(ST) Boys will be Boys

(TT) Мальчишки - есть мальчишки.

(ST) Dead man tells no tales

(TT) Мертвец ничего не расскажет.

(ST) Better late, then never

(TT) Лучше поздно, чем никогда.

(ST) Practice makes perfect

1.2. Methods of translating proverbs

Proverbs and sayings are very important part of English speech culture, so why an interpreter needs to be prepared for translating proverbs and sayings. There are some nuances and some kind of problems with translating. There are 4 main methods of translating proverbs and sayings:

1. Using of equivalent:

There is a number of English proverbs and sayings, which meaning and stylistic direction are the same with Russian ones. These Russian proverbs and sayings are English equivalents [22, p.35]. If interpreter needs to translate a proverb, he can find its equivalent in Russian language, if the proverb has it, the interpreter can use it in translation. For example:

(ST) He laughs best, who laughs last

(TT) Смеется тот, кто смеется последним

(ST) Like father, like son

(TT) Каков отец, таков и сын

(ST) Easy come, easy go

(TT) легко пришло, легко ушло.

2. Using of variant:

In most cases an interpreter, when he translates a proverb, has to use Russian variant of English one, this variant has the same meaning, but it is expressed by another words. For example:

(ST) A cock is valiant on his own dunghill.

(TT) На своей улочке храбра и курочка.

(ST) A creaking door hangs long on its hinges.

(TT) Битая посуда два века живет.

3. Calque method:

Sometimes an interpreter needs to translate a proverb, which has no variant or equivalent in Russian language, so he has to use calque method to translate it by words [18, p.23]. This method can be used only if the meaning of a proverb is clear, when it is translated in Russian. For example:

(ST) A fool may ask more questions in an hour than a wise man can answer in seven years.

(TT) Умный семь лет не ответит на вопросы, которые дурак задаст за один час.

4. Method of describing:

If the proverb has no variants or equivalents and the calking method isn't suitable in this case, an interpreter can describe the meaning of this proverb to the listener. For example:

(ST) When Queen Anne was alive

(TT) В то время, когда королева Анна была жива, это еще имело смысл, сейчас это бесполезно.

Conclusion on first chapter

There are many definitions of proverbs and sayings. There is a great number of books, works and other fiction, devoted to this beautiful part of every language. I have said that proverbs and sayings were the great and beautiful part, because they appeared from folks thoughts and minds. They express the whole historical culture of the country, because proverbs and sayings didn't appear in one day, they

were forming during ages and nowadays they are also creating course work is devoted to English proverbs and sayings and how to translate them into Russian language, how not to lose the original meaning of ST and how to express it into Russian [8, p.21]. During my course work I had a great pleasure, because it is very interesting theme to discover, and also it is very actual in interpreters job my work I can say, that there is no language without proverbs and sayings. It is the large part of every language, and it is very interesting work to translate them, because in every language proverbs and sayings have different lexical and grammatical peculiarities.

There is special methodic, including calque method, method of describing, methods of finding equivalents and variants of ST always thought that translating English proverbs into Russian language is very difficult work, but I was wrong. It isn't very difficult. Everything depends on interpreters knowledge text, not only proverbs and sayings, but any other texts must be carefully looked through, if it is written text. If its oral speech, an interpreter have to be very attentive and carefully listen to the speaker for not to make any mistakes [2, p.26]. When the speaker says a proverb or saying, an interpreter mustn't translate it! He need to find the right method to translate that proverb or saying with in the language, he translates to. If he cant find the right one, he may make an attend to express the meaning of that proverb. But there are many cases, when a proverb doesn't have clear meaning.

That's why an interpreter has to know language he translates into. If he does, there wouldn't be any problems to find the proverb with the same meaning my work I realized many things for myself. For example, I didn't know that there are a number of methods to translate proverbs and sayings with. Also I didn't know that finding an equivalent and finding a variant are two different methods, I thought that they are the same my work I tried to describe where and when proverbs and sayings appeared, why they are needed, what proverb and sayings express, how to work with them, and how to translate them. Also I have made many examples to show everything on practice.

Chapter 2

2.1. Semantic characteristic of English proverbs

Unfortunately, so far only some vague ideas of the functions of proverbs. "Moreover, the proverb lies just somewhere on the borderlands between language and folklore, and shares its functions with both of them, and one cannot say there is a notable agreement between the conceptions of different authors on the functions of language or folklore, neither is there a notable unity in the terminology used by different authors who have written on these matters [13, p.23]. We accept here a more simple and widespread scale, namely the set of three degrees:

Statement → evaluation → prescription

We suppose, however, this scale should fit in with the nature of the proverb, and it has, incidentally, the virtues that it operates with concepts general enough, and allows to consider the set of its sub functions (or functional aspects) as a unified system. The functional aspects mentioned are in certain relationship with grammatical moods of the sentence. Hence the illusion may arise that proverbs can be classified functionally straight on the ground of their "superficial" grammatical moods, so that the proverbs with stating (designative, informative) function were represented with indicative sentences, and those with normative (prescriptive, evocative) function, respectively, with imperative sentences. This illusion, however, would be immediately shattered against two complications:

1. The evaluative, (emotive, expressive) function has no separate or distinct manifestation (or "surface equivalent") in the shape of any grammatical mood;
2. As affirmed by several authorities, every verbal utterance fulfills not only one function, e.g. that corresponding to its grammatical mood, but all its main functions (or at least several different functions) simultaneously; otherwise, a context-free proverb, like any other utterance, is functionally indefinite.

The place of proverbs, sayings and familiar quotations with respect to set expressions is a controversial issue. A proverb is a short familiar epigrammatic saying expressing popular wisdom, a truth or a moral lesson in a concise and,

imaginative way. 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 unities. 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. Amosov 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. 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.[9,p.33] Another reason why proverbs must be taken into consideration together with set expressions is that they often form the basis of set expressions. For example; the last straw breaks the camel's back: the last straw; a drowning man will clutch at a straw: to clutch at a straw; it is useless to lock the stable door when the steed is stolen: to lock the stable door 'take precautions when the accident they are meant to prevent has already happened'. Both set expressions and proverbs are sometimes split and changed for humorous purposes, as in the following quotation where the proverb. All is not gold that glitters combines with an allusion to the 'set expression golden age: It will be an age not perhaps of gold, but at least of glitter.

Taking a familiar group of words: A living dog is better than a dead lion (from Ecclesiastes) and turning it around, a fellow critic once said that Hazlitt was unable to appreciate a writer till he was dead" that Hazlitt thought a dead ass is better than a living lion. A. Huxley is very fond of stylistical, mostly grotesque, effects achieved in this way. So, for example, paraphrasing the set expression

marry into money he says about one of his characters, who prided herself on her conversation, that she had married, into conversation.

Lexicology does not deal more fully with the peculiarities of proverbs created in folklore, they are studied by folklorists, but in treating units introduced into the act of communication ready-made we cannot avoid touching upon them too.

As to familiar quotations, they are different from proverbs in their origin. They come from literature but by and by they become part and parcel of the language, so that many people using them do not even know that they are quoting and very few could accurately name the play or passage on which they are drawing even when they are aware of using a quotation from Shakespeare.

For example: Something is rotten in the state of Denmark; Brevity is the soul of wit.

Quotations from classical sources were once a recognized feature of public speech 'times change, and we change with them'; I fear the Greeks, even when bringing gifts'. Now they are even regarded as bad form because they are unintelligible to those without a classical education. So, when a speaker ventures a quotation of that kind he hastens to translate it. A number of classical tags nevertheless survive in educated speech of many countries, in Korean no less than in English. There are the well-known phrases, such as for this special reason'; 'in good faith'.

In giving this review of English set expressions we have paid special attention to the fact that the subject is a highly complex one and that it has been treated by different scholars in very different ways [5, p.26]. Each approach and each classification have their advantages and their drawbacks. The choice one makes depends on the particular problem one has in view and even so there remains much to be studied in the future. It is likely unreasonable to imagine that the proverb could have its say, about the matters which have no social relevance or topicality, or in situations including no alternatives, or that it could state something with entire indifference, or put forward statements which let no strategic

(prescriptive) advices or hints to be derived from them. It also appears to be obvious that a proverb cannot order, interdict, advise anything without qualifying previously as good or bad either the suggestable or forbiddable activity or attitude itself or something linked to this activity or attitude, e.g., its end, means, degree of intensity, speed, time, place, etc.; and if the proverb puts forward appraisals, these appraisals are, in turn, likely to be founded on some cognized truths, laws and regularities (or current opinions, beliefs or at least prejudices).

The problem of defining a proverb appears to be as old as man's interest in them. People who consciously used them or began to collect them in antiquity obviously needed to differentiate proverbs from other gnomic devices such as apothegms, maxims, aphorisms, quotations, etc. Jan Fredrik Kindstrand reviewed some of these early definition attempts in his fascinating paper on "The Greek Concept of Proverbs," and Bartlett Jere Whiting had already in 1932 assembled dozens of definitions from ancient times to the modern age in his remarkable essay on "The Nature of the Proverb." The last fifty years since Whiting's detailed study have* witnessed highly scholarly articles, monographs and even books which all seek to come to terms with universal proverb definition. Scholars around the world continue to find their own so-called "working definitions," of which some of the most recent attempts in the English language are those by Shirley Arora, Nigel

Barley, Otto Blehr, Margaret Bryant, David Cram, Alan Dundes, Galit Hasan-Rokem, George Milner, Peter Seitel, etc. . And yet, despite their erudite and important new definitions based on structural, semiotic or linguistic insights, all must eventually agree with the contention of the old master proverb scholar Archer Taylor that "an incommunicable quality tells us this sentence is proverbial and that one is not." The newer definitions might in fact fit those sentences which we know already to be proverbial, but, again in the words of the insightful Taylor, "no definition will enable us to identify positively a sentence as proverbial." A definition cannot deal with such aspects as currency, tradition and familiarity which certainly are necessary ingredients for a true proverb.

The following tentative typology draws of the material of Korean proverbs. The classification criteria are as follows:

- (1) the "normality" versus the contradictory or "broken" nature of the literal sense of the proverb text;
- (2) the presence versus absence of semantic transformation (trope);
- (3) the totality versus partiality of the semantic transformation.

The classes will represent different combinations of those alternatives. The result is not an exhaustive typology but rather a list of predominant combinations that is bound to get us into a scrape in more complex cases, being unable to decide between competing alternatives while trying to classify certain concrete proverbs.

Proverbs in traditional Korean society differ from those of western societies, in that they are a cultural heritage of the lower class of society and therefore they are not shared by the upper class, who had for their cultural poetry, the three-lined, forty-five syllabled form of vernacular language. Though there are some proverbs borrowed from Chinese and Korean classics, the majority of Korean proverbs were made by the common people as lessons and guidelines of life for themselves. This explains why the language is vulgar and coarse in most cases. The Korean word for proverb, "sokdam", in fact, means a vulgar saying of the common people.

Proverbs often have scatological and abusive references, reflecting the crude and uncouth pattern of life. The common people used the proverbs to describe the inner « thoughts of their hardship, to warn against the dangers of life, to vent their grievance against the oppressions of the ruling upper class, and to express the joys of life. In short the proverbs disclose most revealingly the realities of lower class life. The proverbs in this sense function as important social documents. What is mirrored in these proverbs show how poor the common people were who these poor vulgar people were, how they struggled to survive in tough circumstances and what their philosophy of life was. These are random selections from Korean proverbs which typically portray the life of the common people. They show a picture of a poor man, who does not like rich men, and who hates the noble, ruling' class. Although he is always victimized, he is secretly longing for the days when

he can have his revenge. Meanwhile he has to be quiet and careful not to make mistakes. All he can do is to help educate his children for a future opportunity.

2.2 Types of proverbs on meanings motivation

What do non-specialists of proverbs think about them and what are proverbs to them? How do they in fact identify a statement as a proverb and what are the characteristic elements that comprise a proverb in their minds? In other words, what is a proverb today to the general public? In order to answer this question let us look at a sample of 55 proverb definitions which I collected from students, friends and acquaintances in the past year or so [11, p.30]. To my knowledge nobody has ever bothered to undertake such a survey, and even though my sample is a relatively small one, it should still be able to give us a basic idea of what people today think a proverb to be. To this I will add an analysis of a number of popular articles on proverbs in magazines and newspapers which have also not been considered by proverb scholars. These essayistic treatments that appeared from 1877 to 1984 in such publications as *The New York Times*, *Saturday Review*, *Atlantic Monthly*, *Time*, *Newsday* and others will certainly help to come to terms with a general definition of the proverb as the "folk," and not the scholar, sees it.

Before starting this discussion, it might be wise to mention here at least some of the English proverbs which in themselves are folk definitions of a sort: "A good maxim is never out of season"; "All the good sense of the world runs into proverb"; "Proverbs are the children of experience"; "Proverbs are the wisdom of the streets"; "Nothing can beat a proverb"; "Proverbs cannot be contradicted"; "Though the old proverb be given up. it is none the less true"; "The old saying cannot be excelled"; "The wisdom of the proverb cannot be surpassed"; "Common proverb seldom lies"; "The old saying, long proved true, shall never be belied"; "Old saws speak truth"; "Every- proverb is truth"; "Old proverbs are the children of truth"; "What everyone says is true"; etc. It appears that to the mind of proverb users, i.e. the general population in all walks of life, the proverb contains a good dose of common sense, experience, wisdom and above all truth. Do such

"definitions" still hold true today, or do modern adults in a technological society see proverbs in a much more critical light? Are proverbs still considered to be solid kernels of wisdom and truth, or are they laughed off as antiquated bits of moral teaching? The following 55 recent definitions of proverbs might include some surprises when one considers that they come from members of a sophisticated and highly educated society. The definitions were collected by merely asking various people to write their definition of a proverb on a piece of paper without any previous discussion of proverbs whatsoever. They represent spontaneous reactions to the simple isolated question "How would you define a proverb?" Here are the fascinating answers in alphabetical order:

1. A proverb consists of a short sentence which contains a general piece of wisdom.
2. A proverb contains wisdom which has been handed down from one generation to the next.
3. A proverb describes situations which happened before and which are repeated again and again.
4. A proverb expresses folk wisdom in formulaic, short and metaphorical language.
5. A proverb has been passed down through many generations. It sums up, in one short phrase, a general principle or common situation, and when you say it, everyone knows exactly what you mean. It is often graphic, symbolic or rhyming, so that it is easily remembered.

2.3. Proverbs as the way expressing people's wisdom and literary works

A psychological method of analysis has been developed and will be presented in order to show which psychological mechanisms the proverbs use to reach their goal of giving help for human action regulation and human action organization. Some examples will be given to show which psychological insight there is inside the proverbs. Comer's theory of human action organization (e.g. Dorner, 1990, 1991) is used in this first analysis and compared with a lot of

proverbs taken from Simrock, 1846. It can be shown that the proverbs have a much' differentiated "'knowledge" about human action organization and errors people make while planning and acting; even in complex and uncertain situations. Proverbs are "Guides to Right Behavior". This also means that a lot of psychologists' ideas of action organization are already included in "wisdom", although the proverbs use (of course) a quite different language. Since psychologists have used proverbs mainly for testing and differentiating groups of persons it will be very interesting to have an exchange between paremiologists and psychologists about the psychological significance of the wisdom in the proverbs.

Many people have loved proverbs for the wisdom embedded in them. Others have treasured proverbs for the vividness or earthiness of their imagery. But students of the subject are impressed by still another characteristic of the proverb: its verbal economy. Proverbs are rarely wordy. The usual proverb is spare and austere in expression, and some are marvels of compactness.

"Wisdom" and "shortness" doubtlessly belong to the popular notion of what makes up a proverb. Even when a scholar such as Mario Pei wrote a short piece on "Parallel Proverbs" (1964) for the Saturday Review, he basically adhered to this general view of the proverb in his article dealing with national and international proverbs, their cynicism, philosophy and humor, their obvious misogyny and their contradictor) comments on life's experiences around the world: Proverbs are among the most ancient of human institutions. Criticism of life, in brief and pithy form, is characteristic of proverbs, while their popular philosophy is indeed, proverbial.

"Proverbs are the wisdom of peoples" goes an Italian saying. This is perhaps an exaggeration, but there is no doubt that much of a nation's folk-philosophy gets into proverbs, along with the spice of national customs and, above all, the peculiar flavor of the nation's language and phraseology... Proverbs are generalizations of human experience, condensations of oft-repeated occurrences of the trial-and-error variety. Above all, they are the fruit of observation and inductive reasoning, two of

the great faculties of the human mind... A generalization... caught on, became popular, and was passed from mouth to mouth, from generation to generation.

Ultimately it became an integral part of the folklore, and was repeated whenever the situation it described recurred. Every proverb tells a story and teaches a lesson.

This lengthy discussion of the nature of the proverb by Pei reads almost as an attempt of summarizing the common understanding of proverbs. Many of the 55 definitions stated above are similar to Pei's points, and it is amazing to notice how contents these definitions are to those defining attempts printed in magazines and newspapers [6, p.33]. There certainly is much agreement in the non-scholarly world of what a proverb is even if scholars seem to be unable to agree on a reasonable definition at all.

A proverb is by definition a popular maxim. Proverbs are among the most ancient literary forms, and among the most universal. Enough if it the proverb holds its measure of truth [12, p.24]. Proverbs are anonymous wisdom-literature of the common man in ages past. Matti Kuusi once defined proverbs simply as "monumental humanity", and this is exactly what they are to the general population. Our survey of 55 non-academic definitions has shown that proverbs are thought to express human wisdom and basic truths in a short sentence. Popular articles in magazines and newspapers tend to share this view of the proverb. Altogether proverbs are still seen as useful generalizations about life, even if at times their value of appropriateness in certain situations might be questioned. We can poke fun at proverbs, we can ridicule them or we can parody them, but eventually we are all governed by their insights to some degree [16, p.31]. Proverbs and the wisdom confront us' daily, and modern people seem to have a clear idea of what proverbs are, what they express and what they can do for us. Proverb scholars would do well to pay more attention to the present use of proverbs while obviously also continuing to tackle the frustrating question of whether a universal proverb definition can be found. But in their enduring search for such an erudite definition, they can take solace in the fact that the people using proverbs do know in their

minds what makes a good proverb - an incommunicable quality tells them that a short and repeated statement of wisdom, truth and experience must be a proverb.

Conclusion on the second chapter

Attention should be paid to it is a sentence, it must be translated, for example from English to Russian, theoretically if that who translates is not a professional translator it is not necessary to know the types of context, and in general and to professional translator too. During the whole studying a student is taught by teachers to understand the sentence and then to translate it with the context's help. He chooses the necessary meaning intuitively. But the observing context types explains a lot, for example the choice of the necessary meaning. Sometimes you don't know all the meanings of translated word, and you guess by context. Context is the minimal stretch of speech necessary to find out individual meanings. Linguistic contexts comprise lexical and grammatical contexts and are contrasted to extra-linguistic contexts. In extra-linguistic contexts the meaning of the experiment is determined not only by linguistic factor but also by the actual situation in which the word is used most interesting moment is the development of new meanings of polysemantic words, the causes and the process meaning incurs to alter in the course of the historical development of language. Changes of lexical meaning may be viewed by a diachronic semantic analysis of many commonly used English words the origins of semantic altering one may distill on the factors bringing about this change and try to discover why the word altered its meaning. Analysing the nature of semantic change one may search for to clarify the process of this change and describe how diversified changes of meaning were brought about is certainly not an anomaly.

Conclusion

The vocabulary of a language is enriched not only by words but also by phraseological units. Phraseological units are word-groups that cannot be made in the process of speech, they exist in the language as ready-made units.

They are compiled in special dictionaries. The same as words phraseological units express a single notion and are used in a sentence as one part of it. American and British lexicographers call such units «idioms». We can mention such dictionaries as: L.Smith «Words and Idioms», V.Collins «A Book of English Idioms» etc. In these dictionaries we can find words, peculiar in their semantics (idiomatic), side by side with word-groups and sentences. In these dictionaries they are arranged, as a rule, into different semantic groups.

Phraseological units can be classified according to the ways they are formed, according to the degree of the motivation of their meaning, according to their structure and according to their part-of-speech meaning.

A.V. Koonin classified phraseological units according to the way they are formed. He pointed out primary and secondary ways of forming phraseological units.

By the classification of Academician V.Vinogradov phraseological units are divided into three groups: phraseological combinations, phraseological unities and phraseological fusions.

Proverb is a brief saying that presents a truth or 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 it tells seem to be self-evident. The same proverb often occurs among several different peoples. True proverbs are sayings that have been passed from generation to generation primarily by word of language. They may also have been put into written form.

A proverb consists of a short sentence which contains a general piece of wisdom.

A proverb contains wisdom which has been handed down from one generation to the next.

A proverb describes situations which happened before and which are repeated again and again.

Universal proverbs – On comparing proverbs of culturally unrelated parts of the world, one finds several ones having not only the same basic idea but the form of expression, i.e. the wording is also identical or very similar. These are mainly simple expressions of simple observations or simple ethical concepts, but not all expressions of simple observations became proverbs in every language.

Regional proverbs – In culturally related regions - on the pattern of loan-words - many loan-proverbs appear beside the indigenous ones. A considerable part of them can be traced back to the classical literature of the region's past, in Europe the Greco-Roman classics, and in the Far East to the Sanskrit and Korean classics.

Local Proverbs – In a cultural region often internal differences appear, the classics (e.g. the Bible or the Confucian Analects) are not equally regarded as a source of proverbs in every language. Geographical vicinity gives also rise to another set of common local proverbs. These considerations are illustrated in several European and Far-Eastern languages, as English and Korean. Proverbs were the most vivacious and at the same time the most stable part of the national languages, suitable competing with the sayings and aphorisms of outstanding thinkers. In the proverbs and sayings picturesqueness of national thinking was more vivid expressed as well as their features of national character.

Proverbs were always the most vivacious and at the same time the most stable part of the national languages, suitable competing with the sayings and aphorisms of outstanding thinkers. In the proverb and sayings picturesqueness of national thinking was more vivid expressed as well as their features of national character. The proverbs and sayings are the paper of folklore which is short but deep in the meaning. They express the outlook of the amount of people by their social and ideal functions. Proverbs and sayings include themselves the some certain features of historical development and the culture of people.

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