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**THEME: COMPARATIVE STUDY OF ENGLISH AND UZBEK PROVERBS  
AND SAYINGS**

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## INTRODUCTION

Paying attention to the importance and value of the teaching foreign languages in the country, President of the Republic of Uzbekistan Islam Karimov signed a decree “On measures to further improve foreign language learning system”. According to the decree, starting from 2013/2014 school year foreign languages, mainly English, gradually throughout the country will be taught from the first year of schooling in the form of lesson-games and speaking games, continuing to learning the alphabet, reading and spelling in the second grade. Also it is envisaged that university modules, especially in technical and international areas, will be offered in English and other foreign languages at higher education [1.12].

A person who knows a language perfectly uses a thousand and one grammar lexical, phonetic rules when he is speaking. Language skills help us to choose different words and models in our speech. By learning language we can introduce with different people’s tradition, their culture, religious and physiological inner-world. However, no one knows exactly how people learn languages although a great deal of research has been done into the subject. Many methods have been proposed for the teaching of foreign language. And they have met with varying degrees of success and failure. Some have had their heyday and have fallen into relative obscurity; others are widely used now; still others have a small following, but contribute insights that may be absorbed into the generally accepted mix.

Naming serves to highlight entities that play a role in people's daily life, and to establish and maintain individuality in society. English proper nouns include people's names and surnames (Mark Smith, Miss Barkly), geographical names (Netherlands, the Pacific Ocean), names of institutions (the United Nations, the British Museum), places in the city (Trafalgar square, Big Ben and Fifth Avenue), historical and other events (the Carnation Revolution, the Jazz Festival). English proper nouns also include nationalities

(Russian, Korean), weekdays (Thursday, Sunday), months (January, March) and other notions, objects and places that are capitalized and used as names.

**The actuality of the work.** There are many phraseological units and proverbs that contain proper names. The same as other proverbs or phraseological units, they came from people's everyday life, folklore, prose and poetry, myths, fairy tales, fables, songs, slang, novels and other sources. Quite a few proverbs with proper names are familiar to people of different nationalities, and in order to show the tradition, culture or personality of the nationality. It's natural that a student of English wants to know how to say those colorful expressions in English. They use historical version and modern version of proverbs. By learning proverbs our youth can be cleverer.

It should be stressed, though, that proverbs or phraseological units with proper names are used in speech or writing often. For example, *never say die; look before you leap; don't cry out before you are hurt; let every tailor stick to his goose* but how often do we actually use them? Generally, we prefer more neutral phrases in everyday speech. Also, some proverbs containing people's names, names of nationalities, cities or countries, may be perceived as offensive stereotypes, and should be avoided [38,12]. All this makes the theme of research actual and important among the problems of modern linguistics. It is not less significant than learning grammar, lexis and pronunciation. By knowing them we can differentiate positive and negative sides of humanity.

**The aim of the work** is to investigate the semantic analysis of English phraseological units and proverbs with proper names and explain their grammatical, lexical and semantic-syntactical features and reason of using them paying attention to the national and cultural matters. So, this work aims at exploration the linguistic-cultural aspects and usage of phraseological units and proverbs containing personal beings.

The research work carries out the following **tasks**: to observe the history of development of phraseology and learn the usage of proverbs in history; to learn out the role of using proper names in language; to present the classification of phraseological units and proverbs according to some semantic structures;

to study all the possible structures i.e. grammatical, semantic-syntactical category of phraseological units with proper names; to investigate the usage of phraseological units and proverbs in novels with proper names; to describe the functions of proverbs with proper names.

**The subject and object of the work** is English phraseological units and proverbs containing onomastics in their semantic-syntactic structures, their historical, cultural and structural features.

**The methodological ground of the work** consists of theoretical issues of scientists and linguists in the sphere of phraseology, stylistics, comparative linguistics, culture study, history, psycholinguistical features of nations, etc. We have used their books, articles and thesis dealing with the theme of our investigation. We have introduced some which deals with proverbs.

The following **methods of inquiry** were used in the work:

- descriptive method (to describe main points of the research work),
- comparative analysis (to compare English phraseological units with their equivalents in Russian and Uzbek),
- componential analysis (to take component: proper name out of the whole phraseological unit or proverb and analyze it),
- cognitive –conceptual analysis (to investigate associations, background knowledge in phraseological units and proverbs with proper names),
- lingual-cultural analysis (to find out interesting cultural events which deal with phraseological units and proverbs with proper names),
- critical analysis of the literature on the problem of investigation (to analyze scientific issues dedicated to the theme of investigation).

**The material of the research work** was based on theories and concepts of linguists in the sphere of phraseology, a number of phraseological dictionaries, original texts and novels or stories.

**The novelty of the work** is vivid in the complex investigation of the grammatical, lexical, cultural, semantic-syntactic, historical and stylistic features of English phraseological units and proverbs with proper names.

**The theoretical significance of the work** is evident in the presenting important and interesting information about culture, historical background, semantic-stylistic and grammatical-lexical structures of English phraseological units and proverbs with proper names. Explanation of reasons of including proper names into them and classification of them according to some features.

**The practical significance of the work** is the possibility of usage of the rich material in communication during the speech act with English people, at the lessons of practical English, lectures and seminars on Country Study, Stylistics, Literature of English speaking countries, writing scientific articles and course papers on the theme of research, compiling dictionaries of phraseological units and proverbs, while working at literary texts and reading original literature, etc.

The investigation of English phraseological units with proper names will surely make out many structures of their origin and present information about their semantic, grammatical, lexical and cognitive features, cultural and historical background, which can be used in compiling phraseological dictionaries and enriching the science of phraseology. By the way we can introduce the main characteristic feature of nationality.

It can be supported by the scientific interpretation, methods of analyzing of factual material and getting new information about phraseological units and proverbs with proper names.

1. English phraseological units with proper nouns include people's names and surnames, geographical names, names of institutions, places in the city, historical events, nationalities, weekdays, months, names of cinema, theatre, circuses and other notions, objects and places that are capitalized and used as names.

2. There are many proverbs and phraseological units that contain proper names. They came from people's everyday life, folklore, prose and poetry, myths, fairy tales, fables,

songs, slang and other sources. Mostly we can differentiate their grammatical, lexical, cognitive structures.

4. Proverbs and sayings are the cultural-determined part of the English language's vocabulary.

**The structure of the work.** The work consists of the following parts: Introduction, 3 chapters, Conclusion and List of used literature. Introduction presents the problems, which are investigated and discussed in the work, points out the aim of this research, tasks of the work, scientific novelty, theoretical value, practical value and other peculiarities and features of the research work. In Chapters I, II and III all the duties and problems of the work are investigated and analyzed in details.

Chapter I investigate proverbs used in English literature and their meaning interpretations compared to Uzbek language.

Chapter II presents comparative analysis of proverbs and sayings both in Uzbek and English languages.

Chapter III deals with English proverbs and sayings with proper names its phraseological units.

In Conclusion we pointed out the most important facts of our investigation and showed the significant results of the research work. List of used literature presents the names of authors and their theoretical issues and books, which were used for writing this research work. The research work contains 57 pages of printed text.

## **Chapter I Investigation of proverbs its analysis**

### **1.1 Proverbs used in English literature**

Proverbs and sayings have certain purely linguistic fatures which must always be taken into account in order to distinguish them from ordinary sentence. Proverbs are brief statement showing in condensed form the accumulated life exprience of the

community and serving as conventional and practical symbols for abstract ideas. They are usually didactic and image bearing many of them though frequency of repetition have become polished and wrought into verse-like shape, as in the following:

“to cut one’s coat according to one’s cloth”

“Early to bed and early to rise, (Erta turganga xudo beradi)

“Makes a man healthy, wealthy and wise”

Brevity in proverbs manifests itself also in the omission of connectives, as in:

“First come, first served”(Erta borsang et pishar, Kechga qolsang bet pishar.)

“Out of sight,out of mind”(Ko’zdan yiroq, ko’ngildan yiroq)

But the some features distinguishing proverbs and sayings from ordinary utterances remains their transferred meaning. In other words, one meaning(literal)is the form for another meaning transferred which contains the idea. Proverbs and sayings if used appropriately, will never lose their freshness and vigor.The most noticeable thing about the functioning of sayings, proverbs and catch phrases is that they may be handled not in their fixed form (the traditional model) but with modifications.These modifications, however will never break away from the invariants to such a degree that the correlation between the invariant model of a word combination and it’s variant ceases to be perceived by the reader. The predictability of a variant of a word-combination is lower in comparison with it’s invariant.Therefore the use of such a unit in a modified form will always arrest our attention, causing a much closer examination of the wording of the utterance in order to get at the idea thus the proverb “all is not gold that glitters” appears in Byron’s “Don Juan”in the following form and environment whereas first the meaning may seem obscure:

“How all needy honorable misters

Each out-at-elbow peer or desperate dandy,  
 The watchful mothers, and the careful sisters  
 (Who by the by, When clever, are more handy  
 At making matches where “it’s gold that glitters”  
 Than their he relatives), like flies o’er candy  
 Buzz round the Fortune with their busy battery  
 To turn her head with waltzing and with flattery”

Out of the well-known proverb Byron builds a periphrasis the of which is deciphered two lines below:”The Fortune”, that is ‘a marriageable heiress. It has already been pointed out that Byron is fond of playing with stable-word-combination, sometimes injecting new vigor into the components, sometimes entirely disregarding the semantic unity of the combination. In the following lines, for instance each word of the phrase safe and sound gets it’s full meaning.

“I leave Don Juan for the present, safe-  
 Not sound, poor fellow, but severely wounded,”

The proverb “Hell is paved with gold intentions and the set expression to mean well are used by Byron in peculiar way, thus making the reader reappraise the backneyed phrases.”

“.....if he warr’d  
 Or loved, it was with what we call the best  
 Intentions, which form all mankind’s trump card,  
 To be produced when brought up to the test,

The statesment, hero, harlot, lawyer-ward,  
Off each attack, when people are in quest  
Of their designs, by saying they meant will  
T is played that such meaning should pave hell”

The stylistic effect produced by such uses of proverbs and sayings is the result of a two fold application of language means which as has already been emphasized is, an indispensible condition for the appearance of all stylistic devices. The modified form of the proverb is percieved against the back ground of the fixed form, thus an enlivening, the latter. Sometimes this injection of new vigor into the proverb causes as light semantic re-evaluation of it’s generally accepted meaning. When a proverb is used in it’s unaltered form it can be qualified as an expressive means (EM) of the language. When used in a modified variant it assumes the one of the features of a SD. It acquires a stylistic meaning, though not becoming as SD.

We shall take only a few of the numerous examples of the stylistic use of proverbs and sayings to illustrate the possible ways of decomposing the units in order simple to suggest the idea behind them:

“Come! he said, milks split.”(from it’s no use crying over split milk!)

“But to all that moving experience there had been a shadow (a dark lining to the silver cloud), insistent and plain, which disconcerted her” (from “Every cloud has silver lining”).

“We were dashed uncomfortable in the frying pan, but we should have been a damned sight worse off in the fire” (from “Out of the frying pan into the fire”).

“You know which side the laws buttered” (from “His bread is buttered on both sides”).

This device is used not only in the belles-letters style, here are some instances from newspapers and magazines illustrating the stylistic use of proverbs, sayings and other word combinations.

“.....and wheather the Ministry of Economic Warfare is being allowed enough financial rope to do it’s worst” (from “Give a thief rope enough and he will hang himself”).

“The waters will remain sufficiently troubled for somebody’s fishing to be profitable”(from “It’s good fishing in troubled waters”).

A newspaper editorials once had the following headline: “Proof of the Pudding” (from “The proof of the pudding is in the eating”).

Here is recast of a well-known proverb used by an advertising agency:

“Early to bed and early to rise

No use-unless you advertise”

(from “Early to bed and early to rise

Makes a man healthy, wealthy and wise”).

Notice this recast by Levis Carroll of a well-known saying

“Taking care of the sense and the sounds will take care of themselves”

## **1.2. Main Conceptual analysis of English proverbs**

If we speak about any kind of proverbs in any languages, there are a few ones and we choose some of them and then compare them with each other.

For example, in Longman Dictionary of Contemporary English, the second edition published in 1987. There are some proverbs which are similar to another books of proverbs:

**“Don’t put all your eggs in one basket”**. If we compare and translate this proverb into Uzbek, it looks like this: “Sanamay sakkiz dema”, “Jo’jani kuzda sanaydilar”.

The same meaning of this proverb is taken place in the book of “A Dictionary of English Proverbs in Modern Use” which was published at Moscow on the narration of “Russky Yazyk” in 1985.

**“To put all eggs in one basket”**. Here is also the synonym of this proverb is taken place:

**“Don’t venture all in one bottom”**. This proverb’s meaning in Uzbek is following: “Yetti olchab bir kes”, “Avval o’yla keyin so’yla”

As you see translation of this proverb is not the same when we translate it directly, but in the most suitable Uzbek equivalence is this.

Now we are seeing these proverbs with some examples:

Only, as your lawyer-to-be, or should I say, your would-be lawyer, I feel **you should not put all your eggs in one basket**.

I mean, you should not identify your fortune with the fortunes of the clinic, however rosy they may appear.(Harley)

If she inherited his fastidious sense of form, she also inherited his capacity for **putting all her in one basket**. And since her company alone gave him real happiness, the current of love flowed over her heart all the time (Galsworthy).

Her imminent recovery is making them nervous. And nervous men make mistakes. So we will keep scratching them with that needle. But **most of our eggs are in other baskets**. Like yours. What have you heard from Congressman Stone (McGerr).

Here we compare two proverbs of two English dictionaries. So there are the same meaning but in different and any kind of English books.

Now we compare other proverbs of different English books. Here is in “Reading Literature” in orange level by McDougal, Little and published by company USA in 1985. There are some English proverbs like:

“Never put off till tomorrow what you can do today”.

If we translate it into Uzbek it will be like this: “Bugungi ishni ertaga qoldirma”

So another variant of this proverb: “Do not put off till tomorrow what can be done today”. When we translate this variant proverb is also the same meaning like Uzbek variant.

If we compare this proverb to another book’s of proverb, for example: In a book of “A Dictionary of English Proverbs in Modern Use” such a synonym of this proverb:”One today is worth two tomorrows .Procreations is the thief of time. There is no **time** like the present”. This proverb is into Uzbek:

“Bugungi ishni ertaga qo’yima”

“I –will come tomorrow. It won’t make any difference really.” we have had all this out before,” said Crook. “I was brought up strict. **Never put off till tomorrow what you can do today.**”(Gilbert).

The other man said in embarrassed way: “Do not you want to speak to your wife?” The thin voice was decided.”Not me.**Never do today what you can put off til tomorrow.** She will have her chance later, won’t she? (Greene).

“I say,” returned Mr. Micawber, quite forgetting himself, and smiling again, “the miserable wretch **you** behold. My advice is, **never do tomorrow what you can do today**. Procrastination is the thief of time. Collar him!”(Dickens).

So if we compare this proverb to another from this book is written such: “There is no time like the present“. This proverb's translation into Uzbek is the following:

When we look on this proverb, we find another variant of it. For example: “No time like the present.”

And then the synonym of this proverb is “Never put off till **tomorrow** what you can do today”. Strike while the **iron** is hot. **Procrastination** is the thief of time. We will see also this proverb's Uzbek variant on the following:

“Qolgan ishga qor yog’ar“

“Temirni qizig’ida bos”

**There is no time like the present;** she will write now. She has drawn paper and pens towards her, when the door opens and her friend the housemaid enters(Broughton).

“I hear they have rooms,“ she said. If they know you they will let you have a room ,” he said. “You want to have a look at the rooms?”. “Not this time,“ she said. “**No time like the present,**”he said.(O’Hara).

We will see this proverb's synonym to another books of proverbs. For example: “Strike while the iron is hot“. If we translate this proverb into Uzbek it looks like such:

“Temirni qizig’ida bos”

If we look from this proverb we can see another variant of this proverb. For example: “One must strike while the iron is hot”. So if we compare this proverb with “Strike while the iron of hot”, they are given the same meaning but some of the words changing of words.

There are another synonyms of this proverb like the same meaning. “Make **hay** while the sun shines”. “Never put off till **tomorrow** what you can do today”. “**Time** and tide wait for no man”. When we translate these proverbs into Uzbek they are going to like these:

Now we will see these proverbs with such a kind of examples. Let George cut in directly, and win her, against his advice. **Strike while the iron's hot**, you know- while she is fresh to the town: in a few weeks some d- fellow from the West End will come in with a title and a rotten rent roll and cut all us City men out, as Lord Fitzruffus did last year with Miss Greghram, who was actually engaged to Podder, of Podder and Brown's .(Thackeray).

Well! I dare say I am a capricious fellow, David. I know I am; but **while the iron is hot, I strike it** vigorously too. I could pass a reasonable good examination already as a pilot in these waters, I think (Dickens).

He was anxious **to strike**, and indeed striking was just what he felt in the mood for, **while the iron was hot** and before reflection set in to suggest to him that there were a great many possible ways of dealing with this situation (Murdoch).

Weathreups, to Charles's seemed impressed. He was evidently trying to assess the value of this argument. Charles **hit again while the iron was warm** (Crofts).

It stressed the natural impatience of the French for the advent of D-day and the stimulus that a delivery of arms and ammunition to these rebellious men could give to other hesitant Maquis. **The iron was hot**. Would London please **strike-now?** (Ticket).

### **1.3 Proverbs of English speaking countries and their meanings used in English**

When we speak about proverbs there are a few kind of them such as African proverbs. In reading literature of orange level book was written by McDougal, Littell and the company of USA in 1985 by American edition. Now we will compare African

proverb with English proverb from this book: “When the mouse laughs at the cat, there is a hole nearby”. If we translate this proverb into Uzbek language it will be such: “Sichqon mushukning ustidan kulsa, demak u yerda bir xavf bor”.

Then we will compare it with another proverb which in takes place the book of “A Dictionary of English Proverbs in Modern Use”. There is such a kind of proverb which is near to the that one. “When the cat is away, the mice will play”. So we will compare these two Uzbek and Russian translation variants they are the same and near meaning to each other. If we look this proverb’s derivation it’s look like such: When the cat is away. And it’s near variant will be: while the cat is away, the mice (may) play. The cat is away, and the mice play. These proverbs are near and the same meaning to each other.

And then there are also synonyms of these proverbs: “The mouse lordships, where a cat is not”. Sport as you may while the master’s away. These two synonym proverbs have also one meaning. Their Uzbek variant will be: “**Sulaymon o’lib, devlar qutildi**”. This can be in Uzbek like a saying. We use this saying when the lords or older ones left, and the others can be alone and do anything they want.

Mr. Tulkinghorn, deceased, he held all these horses in his hand, and could have drove’em his own way, I have not a doubt; but he was fetched off the box head-foremost, and now they have got their legs over the traces and are all dragging and pulling their own ways. So it’s, and such is life. “**The cat’s away, and the mice they play**” (Dickens).

(“Mushuk yo’g’ida sichqon tepaga chiqar.”)

What noise was that? Gramophone going in the kitchen! **When the cat was away, the mice-!** People were all like-take what they could get and give as little as they could for it (Galsworthy).

The only times they ever shot at me were at evening, from out of the bushes. I was within their range, but they were out of mine. Out of the range of consciousness and will. That was why they had the courage to shoot. **When the man's away, the bugs will play.**(Huxley)

A piece of tinfoil on the pavement resisted the broom. I had to stop down and lift it with a fingernail. **Those assistant bank mice were really mousing the hour with Cat Baker away.** (Steinbeck) Now we see another proverb in the book of literature of orange level, there is such a proverb: "As you brew, so must you drink". If we will translate it into Uzbek it will be: "Har kim o'zi pishirgan oshni o'zi ichadi ". There are also its some variants in English language: There are here: One must drink as one brews. As they brew so let them bake. As you brew, so you will bake.

There are some synonym ways of these French proverbs: You have made **bed**, and you must lie on it. As a man **sows**, so shall he reap. As a **tree** falls, so shall it lie.

Then there are also Uzbek translations: "Har kim ekanini o'rar", "O'z pishirgan oshingni aylanib ham, o'rgilib ham o'zing ye".

Now we will do such a kind of examples from books:

"Do not talk to me of agreements! You could ha' helped it!" the Squire snarled. "Only" you would go on! You went in against my advice! And for the agreement, who but a fool would ha' signed such and agreement? No, you may go, my lad. **As you ha' brewed you may bake!** You may go!" (Weyman).

"What would Moore have done, if nobody had helped him?" asked Shirley. "**Drunk as he'd brewed-eaten as he'd baked**". "Which means you would have left him by himself to face that mob" (Ch.Bronte).

None of them seemed the least ashamed of never having a word to throw at anyone outside the pocket, except its owner, and the rest of Europe seemed by common

consent to take no notice of them. And all the while each one, and the contents of its pocket, was, like enough-so thought Mr. Challis-the center of an incubation of memories that were to last a lifetime. “**As they bake, so they will brew,**” philosophized Mr. Challis to himself, and clouded over a little as he remembered that he, too, was in the twenties. (Morgan). There are more than four or five synonym of one proverb. Another is “**You have made your bed, and you must lie on it**”. This proverb is the most suitable and nearby proverb to the last one. If we translate it into Uzbek, it will be such: Karovat soldingmi o’zing yot. Or Har kim o’z xatosiga o’zi javobgar.

When we look this proverb’s derivational form it can be like: To lie on the bed one has made. And it’s variant form also looks like to the original form: As you make your make your bed so you must lie on it. Then there are also some synonyms of this proverb: As a man **sows**, so shall he reap. As you **brew**, so must drink. As a man lives, so shall he die.

Har kim o’z ekkani o’radi.

Now we are begin to look some exercises from our English proverb books. They are:

My self-pity was at that time valuable, for it kept hope alive. Had I sturdily said to myself, “**You have made your bed and you must lie on it**, serve you right”, I should have accepted this as the last word on the subject and have sunk into despair. (Johnson)

And then rather illogically, she added, “I’d rather like someone to go and see her, anyway. I could not possibly bear it myself. But I did hear from Robin, who’d got it from those relations of Marie Helen’s, that she had a sort of stroke after Christmas. Of course, **she’s made her bed and she’s got to lie on it**. But all the same, it would be rather good to get a first-hand account from someone dependable.” (Wilson) This was the way I brought myself to think, Mother, that my best amends was **to lie upon that bed I had made, and die upon it**. (Dickens)

“Perhaps we can cancel the flat. We could go to the Connaught.” “We will not cancel anything. **If you have made our bed we shall lie on it**, even if it is in the middle of a nest of vipers.” (Johnson)

“I have no interest in politics”, he said with finality.”There is nothing I can do to help Abner Moody. I feel sorry for him, but **he made his own bed**. Of course I’m sorry my father did what he did and I think it stinks-setting a father against his own son, but there was nothing I could do about it. (Upshaw)”

The garden at Vale view was a patch of tender colors which the miners often stopped to admire on their way back from their shift. Chiefly these colors came from flowering shrubs which Christine had planted the previous autumn, for now Andrew would allow her to do no heavy work at all. “**Now sit in it.**” (Cronin)

From that moment I date the beginning of my career; and, unlike Lot’s wife, I have never looked back. There have been ups and downs..Ups and downs. The ups are a matter of European history. The downs I prefer not to remember. Well, well. As the proverbial Irishman said, **I have put my hand to the plough and now I must lie on it.**(Isherwood)

Then there are also another such a kind of proverbs which we compare it with each other. For example: “As a man sows, so shall he reap”. When we translate it into Uzbek it will be like this: “ Har kim ekkani o’radi”, “har kim o’z xatosi uchun o’zi javobgar”.

This proverb’s another variant’s are such as: One reaps as one has sown; as you sow, you shall mow; As they sow so let them reap.

These proverbs are also have synonyms which their meanings are near each other: You have made your **bed**, and you must lie on it. As you **brew**, **so must you** drink. Who

breaks pays? When we translate them into Uzbek they will be such: “Nimani eksang shuni o’rasan”, “O’zing pishirgan oshni o’zing yeysan”

Now we will compare these proverbs with some examples:

I do not think that even I could produce any effect on a character that according to his own brother’s admission is irretrievably weak and vacillating. indeed I am not sure that I would desire to reclaim him. I am not in favour of this modern mania for turning bad people into good people at a moment’s notice. **As a man sows so let him reap.** (Wilde)

I have never done well in life, beyond my duty as a soldier; and if the worst comes after all, **I shall reap pretty much as I have sown.** (Dickens)

But, unfortunately, after four years of fighting, the temper of the visitors was such that they were quite incapable of making a just settlement, **The Allies are reaping in Nazi Germany what they sowed at Versailles.**(Huxley)

She fought down her irritation. They are all good people, she said to herself. It’s only because of your own bad work in the past that **you’re reaping the results** now. (Hewett)

There is more another proverb which is the same meaning to the last one: As a tree falls, so shall it lie. This proverb’s Uzbek variant is: Daraxt yiqilsa, yotadi

If we look to the another variant of this proverb is: Where the tree falls, there it must lie. And also there are some synonyms of these proverb, they are: As you **brew**, so must you drink; you have made your **bed**, and you must lie on it; As man **sows**, so shall he reap.

Now we will see these proverb’s Uzbek variants:

“Daraxt qayerga yiqilsa o’sha joyda yotadi.”

“Har kim ekkanin o’rar.”

“O’zing pishirgan oshni, o’zing ye”

There are some examples which we take from English writers books. They are as following:

On the painted walls, which were of dim gray, there were an etching by a Florentine master of the flight into Egypt and a symbolic print of the Sacred Heart. Beside these pictures there was but a single text to relieve the blindness of the empty walls, and it ran, “**Where the tree falls, there it must lie**”.(Caine)

“I warn you we are Evangelicals. We don’t believe in prayers for the dead. ‘As the tree falls-“ ” Yes, I daresay. But you persist in thinking that your sister committed suicide.” “No! No! I have always prayed that I might have misjudged her.” (Kipling)

Now we look other new proverbs which are the same meaning and the idea, and also near each other.

Better late than never. Uzbek variant is: Hechdan ko’ra kech. There are also some English variants which their meaning near to it: It is better late than never, better late than never, but better never late.

Here is given the synonym of this proverb: It is never too late to mend. And also it’s Russian translation is following: Tuzatishning kechi yo’q.

There are some examples of these proverbs:

“**Better late than never,**” he said. “It is very kind of you to come at this hour”. “I have just returned from my journey,” said Acton. (James)

Well, **better late than never**. Or at least so one piously hopes where one’s friends are concerned. To tell you the truth, the proverb needs changing. **Better never than late**. (Huxley)

In this own baby way he's beginning to revolt. He's a bit late-you probably told your father where to get off when you were two-but **better late than not at all.** (Blair)

**Better late...**Congratulations to the Daily Mirror on saying on its front page yesterday what the Morning Star has said from the outset-that council workers should be given the money they are asking for. (Morning Star)

Then now we have more another synonyms of that proverb. This proverb is: "It is never too late to mend." If we translate it into Uzbek it will be like this: Tuzatishning kechi yo'q.

When we look it's derivation form of this proverb, in this case it will be: It's never too late. There are other variants: Never too late to mend; It's never too late to learn.

There are also some synonyms of that proverb:

Better **late** than never; **Live** and learn. And we can see theirs Uzbek translation: Tuzatishning kechi yo'q. Beshikdan qabrgacha ilm izla. Hechdan ko'ra kech.

Now we will compare these proverbs with some examples:

He will repent-his voice is softer-he bears no malice-he blames none but himself. **It is never too late to mend.** He will repent and I shall see him happy. (Reade)

She opened her arms, as though the exhibition of her outward form would show the moral wretch she was, and letting term drop at her sides, hung down her head. "there is nothing we may not hope to repair; **it is never too late to amend,**" said **Harriet.**(Dickens)

"In a way, I fell you're my autumn days, my rich colors and my sun. god's gift, God's mercy." "And my man says he isn't a poet..." "Maybe I missed my calling." "**It's never too late.**" (Smith)

## Chapter II. Comparative typological analysis of English and Uzbek proverbs

### 2.1 Comparative analysis of proverbs and proverebial sayings

Now we compare English and Uzbek proverb's typologies and their meanings. For example one proverb in English as following: "Strike while the iron is hot". This proverb is given in the book of "A dictionary of English proverbs in modern use", [4.112], is written by Маргарита Владимировна Буковская и другие; by the narration of "Русский Язык", Moscow 1985.

There is also such a kind of proverb in Uzbek. "Темирни кизиг'ида бос". This verb is given in the book of "Узбек тили фразеологияси хакида" at the page of 10-24, by the narration of Пинхасов.Я. Tashkent 1957. This book is about the classification of phraseological proverb, sayings and aphorisms which is taken from this book.

We can also see another typological proverb which is given by Uzbek and English writers. The Uzbek variant is:"Бугунги ишни ертага куйма". This proverb is taken from the book of "Узбек болалар фольклори is written by Жахонгиров Гани by the narration "Укитувчи", Tashkent 1975. This book is about Uzbek proverbs and sayings and some puzzles [42.24-25p].

Now we compare this proverb with English proverb. The English variant: "Never put off till tomorrow what you can do today". This proverb is taken from the book of "A dictionary of English proverb in modern use", at the page of 176, is written by Маргарита Владимировна Буковская, Светлана Вяльцева и Зоя Иосифовна Дубянская; by the narration of "Русский Язык", Moscow 1985.

Now we will compare Uzbek and English proverbs with some English writers books which they write about Uzbek proverbs and their meaning. Poppe Nicholas wrote article on the title of "Uzbek newspaper reader" which were consisted of 4

Uzbek proverbs and sayings, by the narration of “Bloomington”- The Hague, 1962. On that book there are some Uzbek and English proverbs typological meanings. The first one is: “Яхши суз болдан ширин”- English equivalent is “A kind of word is sweeter than honey”. It is written on the page of 9<sup>th</sup>. Then another Uzbek proverb is: “Тугри гапирганни туккиз шахардан кувалар”- the English variant is: “They drive the teller of the truth from nine towns”, is taken from the page of 38<sup>th</sup>. the third one is: “Курук гап билан палов булмас”- the English comparison is as following as: “Pilaf is not made from empty talk”, this proverb is given on the page of 38<sup>th</sup>. and then the last proverb of this book which was written by P. Nicholas, who was the English writer. The Hague 1996 [11.84].

The Uzbek variant of the last proverb is: “Айтилган суз отилган ук”, now we look this proverb’s English variant, this is given as following as: “A word spoken is an arrow shot”, which is taken on the page of 16<sup>th</sup>. these all the proverbs which are given both Uzbek and English languages are best ones which we will learn and memorize them in the future, because they are very useful and very needful for us when work or anything do in future life and also our during studies at the universities or anywhere where we can study.

There are also another comparable proverbs which we know. For example: “While there is life, there is hope”. The Uzbek variant is under the following: “Hayot bo’lgan joyda umid ham bor”. The derivation form of this proverb is-while there is life. Another variant of it. "where there’s life, there is hope." When we look it’s synonyms, they are: If it were not for hope, the heart would break; **Never** say die; It is a great **life** if you don’t weaken. These proverbs Uzbek translations are held in:

To hayot bor ekan umid bor. Hayot bo’lgan joyda umid ham bor.

Now we will compare this proverb with some examples:

If we are ruined, you can carve and take charge of the stable, and I can be a governess to Lady Jane's children. Ruined! Fiddlededee! I will get you a good place before that, or Pitt and his little boy die, and we will be sir Rawdon and my lady. **While there is life, there is hope**, my dear, and I intend to make a man of you yet. (Thackeray)

The darkest hour is just before the dawn. You have to remember that. Hope, now that's what you need. **While there is life, there is hope.** (Moore)

"Don't you want to speak to your wife?" The thin voice was decided. "Not me...She'll have her chance later, won't she?" "Yes, yes," one of the strangers said and he became very cheerful and encouraging. "Don't you worry too much. **While there is life...**" And suddenly his father tried to laugh. (Greene)

Then we see another proverb like this: "It is a great life if you don't weaken". It's Uzbek variant is: "Umidni tushurmasang, hayot go'zal ". The other variant of it: Life is good if you don't weaken. It is a good world if it hold. And the synonyms of these proverbs are: While there is life, there is hope; It's poor that never rejoices. If we translate it Uzbek it will be such: Hayot bo'lgan joyda, umid ham bor.

"This was what I used to think about on the Coast: somebody shaking mats, and the cat coming home. I can see it today," Baines said, "just as if I was still in Africa. Most days you don't notice what you've got. **It's a good life if you don't weaken.**" (Greene)

She sat there massively alone-no harm in her for anybody in the world-minus one; **the world was a good place if you didn't weaken:** she was like the chariot in a triumph- behind her were all the big battalions-right's, an eye for an eye, when you want to do a thing well, do it yourself. (Greene)

One more proverb which is like to the last ones and they are giving the one meaning which we compare them: “Never say die”- the uzbek variant is taken place it:”Intilganga tol’e yor”.

Now we see it’s synonyms: While there is life, there is hope; it’s a poor heart that never rejoices; it is a great life if you don’t weaken. And the Uzbek variants are: “Hayot bo’lgan joyda umid ham bor”; “Intilganga tol’e yor”.

And we will see some of the examples:

“Look on the bright side, Max” she implored him.”You’ve got a son in the British Army; they’ll never send you. They wouldn’t be so cruel. **Never say die**, old man.”(Galsworthy)

“My friend, my celebrated friend, M.Hercules Poirot,” she announced. “He who is the terror of evil-doers! I was once afraid of him myself, but now I lead a life of the extreme, the most virtuous dullness. Is it not so?” The tall thin elderly man to whom she spoke said, “**Never say, die**, countess.” (Christie)

There are some Uzbek and English equivalents of proverbs which we learn and compare them into each other. In the book of “Ўзбек тили фразеологияси хақида” by Pinhasov. Y Tashkent 1957, on the page of 10-24. In this book held in the classification of phraseological units, proverbs, sayings and aphorisms. There is one proverb which we compare it with English proverb. It is in Uzbek language named as: “Yetti o’lchab bir kes”

## 2.2 Types of proverbs and sayings according to their meaning

Now we compare this proverb with English proverb which is held in the book of “A dictionary of English in modern use” written by Маргарита Владимировна

Буковская, Светлана Вяльцева и Зоя Иосифовна Дубянская и другие. In this book there are some English proverbs which are the same meaning with the Uzbek and Russian proverbs. For example: “Second thoughts are best “. The Russian equivalents are as following: Вторая мысль лучше(первой) Не принимай решений поспешно, подумай ещё: не всегда первая мысль-самая ценная(удаяная). The derivation form of this proverb is second thoughts. The synonyms as them are: First think, then speak. Score twice before you cut once. The more haste, the less speed. The Uzbek variants of them:

“Avval o’yla, keyin so’yla”, “Yetti o’lchab bir kes”.

Now we will see them with some examples:

Next day a telegram came from Beaver: Have got out of dinner 16<sup>th</sup> . Are you still free. She replied: delighted. **Second thoughts always best. Brenda.(Waugh)**

I am more in love with her than ever; even for this charming capricious ebullition of hers. She’ll come round, you may depend upon it. Women always do. They always have **second thoughts**, and find out that they **are best** in casting off a lover.(Gaskell)

There are some proverbs in the book of “English proverbs and sayings” written by Kuskovskaya in 1987 Minsk. For example: Practice makes perfect; No living man all things can; What is a workman without his tools?...the Uzbek translation of this proverb is: “Takrorlash bilimning onasi”, “Ish quroling soz bo’lsa, mashaqqating oz bo’lur”

Now we will compare these proverbs with the another books of English proverbs. In the book of “A dictionary of English proverbs in modern use “ written by academics M. V. Bukovskaya, S.I. Vyalseva , Z.I.Dubyanskaya “A dictionary of English proverbs in modern use “ Moscow 1985.- [4.137-138 p].

“Practice makes perfect”

Another variant of this proverb is: Practice is the best master; Use makes perfect (perfection); Use makes the craftsman. The synonyms of them are: It is dogged that does it; Repetition is the mother of learning.

The Uzbek translations are as:

Takrorlash –bilimning onasidir.

Then we do some exercises to prove our sentences.

“How did you get in?” ” through the window-like last night. **Practice makes perfect.**”(Graham)

It was true that Goodwood had at times grimly wished he were dead and would have liked to kill him; but Osmond had no means of knowing this, for **practice had made the younger man perfect** in the art of appearing inaccessible today to any violent emotion.(James)

**Doesn't practice make perfect?** Yes and no. But if I were I'd do no knitting until my mind was on my work. Now you've settled in, I don't think you'll make that mistake much longer (Slaughter)

We will see another such a kind of proverbs which are taken place on that book. It is on the following: “You never know what you can do till you try”. If we translate it into Uzbek: “Ko'z qo'rqqoq ,qo'l botir.”

The variation of this proverb is: One (a man) never knows what one ( he) can do till one (he) tries. When we look their synonyms,they are: Experience is the mother of wisdom. Practice is the best master. **Practice** makes perfect. The Uzbek equivalents are:

“Takrorlash –bilimning onasi.”

Now will do some examples to check our proverb's meanings.

“My mate relieves me at eight ... but I'll tip 'im the wink if it suits you. Them chairs in the Greenroom's not bad for a bit of kip and there's the fire. I'll turn it on. Please yourself, a course. “ Oh, “she said, “could I ?” **“Never know what you can do till you try...So long. Don't get down 'earted. It will be all the same in years.”**(Marsh)

“Remember that a lot of stuff that we admire now will be thought just as awful in fifty year's time. That's the worst of art; there's no room for the second-rate.” **“One can't tell what one will be till one tries.** “Of course not , and if you want to take up painting professionally your mother and I are the last people who'd stand in your way; you know how much art means to us. (Maugham).

“I assure you, my good friend, I have more money than I can ever need; far more than a man at my age can ever live to spend,” said Mr. Pickwick. **“No man knows how much he can spend till he tries,”** observed Mr.Weller.(Dickens)

In the book of “English proverbs and sayings” was written by Kuskovskaya in Moscow 1987. There were some proverbs which were the same and one meaning to that ones. For example: “Don't waste time , it flies; Time is money; No time like the present-the Russian variant of this proverb is-Сейчас самое подходящее время лови момент. Moscow 1987.[3.140 с.]

Now we will compare these proverbs with another kind of book's proverbs. In the book of” A dictionary of English proverbs in modern use ”written by М.В.Буковская, С.И.Вяльцев, З.И.Дубянская in Moscow 1985, on the page of 175. There are also some proverbs which we learn and compare them into each other. It is: “Time is money”-the Uzbek translation is on the following: Vaqt -pul

There are also other variations of this proverb: Time is gold; Time is precious If we will look their synonyms on that book, they are as following: Time flies; Delays are dangerous; **Time** and tide wait for no man. Their Russian equivalents are held on the book:

Время-деньги. Время дороже золота. Деньги пропали-ещё  
наживёшь; время пропало-его не вернёшь.

And Uzbek variant will be like this: “Vaqt–bu pul demakdir”, “Vaqt oltindan qimmat” in such kind of translation we can see that in translation of proverbs into another language always meets some difficulties. We should not only translate but should find the equivalence of them.

And then we will look out and check for some examples to compare these proverbs with each other.

Well, they all want the taxis. It’s natural. They get about faster in them, and **time’s money**. (Greene)

Get up directly, George. We are wasting time when **time is gold**.(Reade)

My clients don’t find their interests suffer, I think, in my hands. But might I inquire in what way I can be useful? **Time**, unfortunately, you see, **is money** to us professional people. (Smart)

Huck was always willing to take a hand in any enterprise that offered entertainment and required no capital, for he had a troublesome superabundance of that sort of **time which is not money**. (Mark Twain)

So these all the kind of proverbs are simple, needful, and very useful for us which we are learn and prepare them to our future life and to our studies in nowadays. That’s why I choose the proverbs and I want to learn them and compare them with each other.

There are some synonyms of proverbs in the book of “A dictionary of English proverbs in modern use”. “The first blow is half the battle”, the Uzbek translation is- “Yaxshi niyat yarim davlat”

The derivation form of this proverb is: Half the battle. Another variant of this proverb is: The first as blow is much as two. There are also some synonyms of this proverb: it is the first blow is as much as two; well begun is half done; a good beginning makes a good ending. The Uzbek equivalents are:

“Yaxshi boshlangan ish yaxshi tugaydi”

Now we will see with some examples:

He bids you mind, amid your thoughtless rattle, that **the first blow is ever half the battle.**(Burns)

“You know my motto, “said the G.O.C. in measured tones. “Look before you leap. All in good time. **Thorough preparation is half the battle.** I strongly advise you not to make any premature moves.

Mister Herzog came back to his laugh. “You have a lovely wife. That’s **half the battle.**” “That’s **the whole battle.**” “Ethan, you will make him think we fight.”(Stein back)

We will compare this proverb with another proverb of this book. “It is the first step that costs”, the Uzbek equivalent of this proverb is: “Yaxshi boshlangan ish yaxshi tugaydi”

Now we will see the variation form of this proverb:

The first step is the only difficulty; another variant is: the first step is as good as half over; It is the first step that counts.

The synonyms of these proverbs are: A good beginning makes a good ending; well begun is half done; The first **blow** is half the battle.

And then we will see and compare them with some examples, which we have written.

Of course, Jon was upset! She had taken him by storm! He was old-fashioned, conscientious; he could not take things lightly. But since already he had betrayed his conscience, he would realize that what had happened outweighed what more could happen. **It was the first step that counted!** They had always belonged to each other. She felt no remorse; then why should he –when his confusion was over? (Galsworthy)

Her hair was long and thick and as a girl she had been quite vain of it; to cut it off was a very drastic proceeding. This really was burning her boats behind her. In her case **it was not the first step that cost so much**, it was the last; but she took it. (Maugham)

We come across another more interesting proverb in this book. This is: “Art is long, life is short”-the Uzbek translations are:

San’at abadiy, umr qisqa.

The derivation form of this proverb is: Life is short. Another variant of these proverbs are: Art is long, time is fleeting. Art is long and time is short. The synonyms of them are: Life is but a span. So much to do, so little done.

Now we will compare these proverbs with any kind of examples of any English writers and some examples of this book.

“This”, opening another door, “is my chamber. I read here when the family suppose I have retired to rest. Sometimes I injure my health, rather more than I can quite justify to myself, by doing so, but **“art is long and time is short.”**(Dickens) **Art is long**

**and Time is fleeting.** And our hearts, though stout and brave, Still, like muffled drums, are beating Funeral marches to the grave.(Longfellow)

He turned back to the table. "Let us have tea." "I only came for a glass of water". You came here to meet me please. "**Life is short.**"(Fowlers)

If only, Anthony thought as he came in from his walk, if only one had two sets of eyes! James would be able to read Candied and the Imitation simultaneously. **Life was so short, and books so countless many.** (Huxley)

By this time I was wishing I had not stepped into Checotah's... and I was tired of looking at both of these young people. **Life is very short and ugly women are very long** and sitting there at the table I decided that even though I was a writer and supposed to have an insatiable curiosity about all sorts of people, I did not really care to know whether those two were married, or what they saw in each other.(Hemingway)

Besides that, there are a lot of proverbs are given in the book "Proverbs" (Мақоллар, Пословицы). The most interesting point of this book is there you can find the proverbs in 3 languages- English, Uzbek and Russian with their equivalences. Proverb is given in English language and it's translation and equivalent is given under it. In the following only English proverbs and it's Uzbek variants will be explained. For instance, the English proverb:

**"Beauty will buy no beef"**. If we look translation of this proverb it will be like this word for word: "Chiroyga go'sht olib bo'lmas". Actually in Uzbek has no such kind of proverb. So we should take it's equivalent. Equivalent of this proverb is: "**Chiroyga non botirib bo'lmas**". [37.25p].

An another proverb which is given in this dictionary is this:

**"Devil knows many things because he is old "**. This proverb's translation will be such: " Shayton ko'p narsani biladi chunki u ko'p yashagan". Translation is very

clear but the equivalence is given like that: “**Qari bilganni pari bilmas**”. As you see translation and equivalence of this proverb is not completely close. Because the word “Devil” is given as an equivalent like an old man in Uzbek variant. Authors of the book give us this equivalent in Uzbek although the word devil means “shayton” in Uzbek. The reason of it is that the semantic layer these proverbs are close to each other. So authors give them as equivalents.[37.35p].

If we look another proverb on this book we come across another interesting situation. The next proverb is that: “**Experience keeps a dear school, but fools learn no other**”. Translation is given like this: “Tajriba katta maktab, ammo ahmoqlarni o’zga narsaga o’rgatmas”. At first sight translation gives another meaning. But when we look at the given equivalent it will be like this: “**Aqlni axmoqdan o’rgan**”. Authors gave the most near one in meaning when the proverb can not be found in other languages.

Another given proverb in this book is this: “**Extremes meet**”. Authors translated this proverb into Uzbek like the following: “Haddan ziyod (narsalar) uchrashar”. But translation and equivalent are not close in meaning. When you see equivalent of this proverb you can understand this. Equivalent is this: “**Ahmoq ahmoqni topar**”. As you see we have no such proverb in Uzbek, so authors gave the also suitable one in equivalency.[37.63p].

By the way of analysing this proverb I want to add another equivalent to this. Certainly, this equivalent is not given in this proverb book, but I think my variant can be equivalent to this proverb. In Uzbek we have the following proverb “**Ko’r ko’rni qorong’uda topadi**”.

### **Chapter III. Proverbs with proper names and Phraseological units**

#### **3.1 English proverbs with proper names.**

A name is simply a word, phrase or sentence by which a human being is by it, he or she is identified, called, described, distinguished and classified. Nothing on earth and in much of the heavens exists without a name...A name conveys history, culture, heritage, language and a consciousness of self-image and pride. Onomastics (study of names) involves many disciplines such as history, geography, linguistics, literature, philosophy, anthropology, psychology, sociology, theology, and even the legal and medical sciences.[27, 16-17p].

A few proverbs with proper names are listed below. Note that proverbs may exist in several variants, for example: I fear the Greeks even when bringing gifts; I fear the

Greeks bringing gifts; I fear the Greeks bearing gifts. Because proverbs are widely known, people often say just part of a proverb, like an idiomatic expression, for example: Greek gifts; Greek gift (i.e. a gift from an enemy may be dangerous). Russian translation of the proverbs below is approximate, and in some cases a corresponding Uzbek proverb is given instead.

All roads lead to Rome.

Barcha yo'llar Rimga olib boradi..

All work and no play makes Jack a dull boy.

Dam olmasdan mehnat qilish odamni zo'riqtiradi.

An Englishman's home is his castle.

Inglizning uyi uning qal'asi.

April showers bring forth May flowers.

Aprel yomg'iri may gulini eltadi.

Caesar's wife must be above suspicion.

Tsezarning xotini shubhadan mustasno

East or West, home is best.

O'z uying o'z o'lan to'shaging.

I fear the Greeks even when bringing gifts.

Og'zi kuygan qatiqni ham puflab ichadi.

Jack of all trades is master of none.

Barcha ish qo'ldan keladi degani, muttaxis degani emas.

March comes in like a lion and goes out like a lamb.

Sherday kelib, qo'yday ketadi.

Render to Caesar the things that are Caesar's.

Har narsa o'z nomi bilan ulug'.

Rome was not built in a day.

Rim bir kunda qurilmagan.

Too far East is West.

Qarama qarshiliklar ulanadi.

When in Rome, do as the Romans do.

Begona joyga o'z qoidang bilan borolmaysan.

(Kemaga tushganning joni bir).

Proverbs, in colorful and vivid language, reflect important typical cultural values of every culture. Simple and popular, concise and pithy, they are passed on from generation to generation in the readable oral form and have gradually become a component indispensable to the dominant culture of that nation [15,132]. This chapter contains three parts: the sources of English proverbs, the functions of English proverbs and the rhetorical devices of English proverbs.

Firstly, it introduces the sources of English proverbs. Proverbs have a long history. They are brief and well-polished expressions embedded in philosophical ideas concerning different aspects of life. They are the summary of people experience in everyday life, so they originated from people's daily life and experience. To be specific, they come from folk life, religion, mythology, literary works, other languages, famous writers' wisdom, a nation's history and so on.

Secondly, it mentions the function of English proverbs. Its function is to teach and advise people what they see in their lives. Many English proverbs guide people to adopt a correct attitude towards life and to take a proper way to get along well with others. Some other proverbs tell people what to do and how to do it, so the proverbs guide people's daily life. From them, people may broaden their knowledge and outlook.

Thirdly, it describes their rhetorical devices. English proverbs are rich and colorful. With regard to the everlasting charm of the English proverbs, there are many different reasons. The most important one is the extensive use of rhetorical devices and rhythmical ways, so their language is full of image and vividness and has a strong artistic beauty and power. Proverbs colorful, vivid, meaningful, reflecting each nation is geared to the important and unique cultural values. Simple and popular proverbs, and

brilliantly concise, particularly in the oral form of language heritage in use, and gradually become a national an indispensable part of mainstream culture.

English Proverbs has a long history of human experience, the crystallization of everyday life. It derives from the daily life and experience, rather, from civilian life, religion, myth, literature, other languages, famous celebrities and national history. Proverbs' function is to educate and guide people in their daily lives is the case, and they lead people to adopt a correct attitude towards life. From the proverb, people can broaden their knowledge to avoid making mistakes, with keen observation of people stand to benefit greatly. English proverbs colorful, with the eternal charm, one of the reasons is the application of a lot of rhetoric and rhyme lattice method, which makes the image of proverbial more vivid and have a strong artistic beauty and infection force [32, 356-357p].

Proverbs are short sayings of folk wisdom of well-known facts or truths compendious expressed and in a way that makes them easy to remember. Because the proverbs are so brief, they have universal appeal. Many people love to pick up proverbs. The use of one or two in the original language is often a minor victory for the beginning foreign language learners. Proverbs may provide interesting little glimpses or clues to a people's geography, history, Social organization, social views, and attitudes. People who live along seacoasts and whose livelihood is dependent on the sea will have proverbs about sailing, about braving the weather, about fish and fishing. In cultures where old age is revered, there will be proverbs about the wisdom of the elders. And in societies where women's status is low, there will be a number of sayings demeaning them.

Proverbs tell much about a people's traditional ways of experiencing reality, about the proper or expected ways of doing things, about values and warnings, and rules and wisdoms the elders want to impress on the minds of their young. The important character of proverbs' the shorter the better 'makes it easy to commit them to memory for ready recall when the occasion calls for serious or humorous comment or warning. Created by people in high and low status, humble folk and great authors, borrowed from

ancient or neighboring cultures, proverbs have been accumulating over many centuries. Some are only locally known; many are shared around the world. If one wants to have better knowledge of English culture, he should be familiar with the sources and functions of English proverbs. Proverbs are the summary of people experience in their everyday life. The summarized experience and reason are abstracted from the practice of people's life and work. They express people's simple and healthy thoughts, feelings and sentiments. More often than not, it reveals a universal truth from a particular point so as to enlighten people.

A great number of proverbs were created by working people such as seamen, hunters, farmers, workmen, housewives and cooks and so on, using familiar terms that were associated with their own trades and occupations. For example, Living without the aim is like sailing without a compass was first used by seamen; If you run after two hares, you will catch neither by hunters; April rains for corn, May, for grass by farmers; New broom sweeps clean by housewives and Too many cooks spoil the broth by cooks, etc.

Such expressions were all colloquial and informal and once confined to a limited group of people engaged in the same Trade or activity. But they were proved to be vivid, and forcible and stimulating, so later they broke out of their bounds and gradually gained wide acceptance. As a result, their early stylistic features faded in some way and many have come to become part of the common core of language, now being used in different occasions. Some proverbs are related to some folk practice and customs [31, 254p].

For example, **Good wine needs no bush**. This proverb is from an ancient popular English practice. In the past, English wine merchants tended to hang some ivy bushes or a picture of ivy bushes on their doors as a symbol of wine selling. But some merchant's wine was so good that it can't be ignored without sign. This in fact shows the past common practice that merchants of different trades would hang different particular

things as signs for their goods. Another example is involved with people's wedding practice.

English people believed that if the weather were fine and sunny on a girl-wedding day, the girl would most probably enjoy a happy marriage life. Otherwise, all sorts of misfortunes and tragedies would befall on her. Because of this custom, English people have got a proverb **Happy is the bride that sun shines on**. This proverb originated from the common practice in ancient China. In the past, young girls didn't have the right to decide whom to marry. Their parents had the final decision in their marriage. Usually, the parents would ask a matchmaker for help. The matchmaker went between two families and passed on the messages. Finally, the girl's parents made the final decision whether the girl would marry the chosen boy or not. This is known as arranged marriage. Such a marriage, more often than not, would lead the couple to an unhappy life. Because they seldom or even never saw each other before, they knew even little about the other party's behavior or manners, let alone his / her personality or virtues. It was often beyond the couple's hopes to enjoy a happy marriage.

Some proverbs came from ancient people deeply rooted beliefs such as their superstitious tendency and belief. In the past, English people believed that if a person spoiled salt from the salt bottle, misfortune and bad luck would follow. Then this person must scatter the spoiled salt from their left shoulders so as to drive off their ill luck. In turn, English people have got the proverb **Help me to salt and you help me to sorrow**.

Some proverbs come from people's distinction between sexes such as their discrimination against women. It comes from a deeply rooted traditional viewpoint. Such as three women and a goose make a market; Long hair and short wit; The more women look in their glass, the less they look to their house.

Bible is essential for British and American cultures. It is said that their cultures are not integrated without Bible. It is safe to say that Bible influences every aspect of its disciples' life.

Consequently, many sayings and sentences in Bible have been popularly accepted. They have been deeply rooted among people and people frequently use them to cite a truth or express their ideas without paying any attention to their origins any more. These sayings are no longer only confined to religion and they have become proverbs which reflect English people religious faith such as Every man must carry his own cross This proverb is from Bible, Matthew, on the grounds of Matthew, the main idea is like this: 'As the soldiers went out, they came upon a man from Cyrene named Simon; they compelled this man to carry Jesus' cross. And when they came to a place called Golgotha (which means Place of a skull), they offered Jesus wine to drink, mixed with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his clothes among themselves by casting lots; then they sat down there and kept watching over him. Over his head they put the charge against, which read, '**This is Jesus, the king of the Jews.**' 'From this, we can know that cross means sufferings. The proverb tends to tell us that everyone should put up with misery in daily life and undertake the life's burden.

Another proverb is also from the Bible: One doesn't live only by bread. It is from the Bible, Deuteronomy, the general idea is: 'Remember the long way that the Lord your God has led you these forty years in the wilderness, in order to humble you, testing you to know what was in your heart, whether or not you would keep his commandments. He humbled you by letting you hunger, then by feeding you with Manna, with which neither you nor your ancestors were acquainted, in order to make you understand that one does not live by bread alone, but **by every word that comes from the mouth of the Lord.** From this, we can know that material is not the only thing that is indispensable to men.

Spirit is also very important. If one is only searched for material, he will be considered as animals, for the most distinctive characteristic between men and animals is that men have pursuit of spirit but animals haven't. Many images in these proverbs have didactic meanings.

English people believe in Christianity, which is by far the most influential religion in the west. Every aspect of man's life is touched by this religion, so that it has become part of western culture. And the Bible, which includes the Old Testament and the New Testament, is regarded as the scriptures. Almost every family has a version of Bible, so it has come to be one of the major sources of English culture. Many English proverbs involve events or characters of English literature, especially from Shakespeare [2, 22p].

Shakespeare's insight into human beings, his sensitivity to the problem of state, and his genius with words have left an everlasting mark on the English language and the thinking of English-speaking people all over the world. Native speakers of English quote his works every day, often without realizing they are doing so. Although his plays were written over three hundred years ago, many English proverbs from his plays are cited commonly in daily English.

Shakespeare's works are probably the most colorful literature origin of proverbs. For example, **All is not gold that glitters**. This proverb is from the great works of Shakespeare the Merchants of Venice. It shows us that those who have a good appearance are not really learned. So we should be careful not to be deceived by those who are superficially flashy but without substance. Another example, **Patience perforce is medicine for a mad dog** is from Shakespeare's works Antony and Cleopatra. It tells us that those who cannot endure anything would lose his temper likes a mad dog.

Many English proverbs are also from The Fables of Aesop. These proverbs are very concise and humorous, and they reflect the essence and the true meaning of life. It is very easy for people to understand them and to put them into practice. Many of them are passed down till today. For example, **The camel going to seek horns, lost his ears**. The general idea of the allusion is: a cow showed off his horns in front of a camel. The camel was envious of cow's horns, so he requested Zeus to give a pair of horns to him. Zeus was very angry, because he thought that the camel was greedy to ask for horns with his so huge body. At last, he made a decision that he let the camel have horns but

with the Cost of cutting off a part of his ears. This proverb tells us that if one is greedy to occupy everything, he will be punished by his greed.

Another proverb is also from the Fables of Aesop. **'The grapes are sour', as the fox said when he could not reach them.** The allusion, which this proverb came from, is generally like this: one day, a hungry fox saw a lot of ripe grapes hanging on the grape vine. He beat his brains hard but could not find a way to pick the grapes. The hungrier he felt, the angrier he got. Finally, he gave up. In order to comfort himself, 'The grapes are sour', the fox said while walking away. Nowadays, people widely use it to express that someone who wants to take hold of something with all his effort but fails to get it will lower the value of this thing. There are also other proverbs, such as: **A barleycorn is better than a diamond to a cock.**

The allusion's main idea is: when a hungry cock was searched for food, he saw a diamond. The cock said to the diamond: 'To someone who admires you, you are a precious thing; but to me, you have no value at all, for all valuable things cannot match with a barley-corn.' Indeed, according to our common sense, a diamond is far more valuable than a barley-corn. But to a hungry man, especially to someone who needs grains badly, he would choose grains but not treasure, for treasure cannot satisfy his stomach. So this proverb tends to imply that different people have different views on the same thing.

**The submitting to one wrong brings on another.** The allusion, which this proverb came from, is generally like this: a snake was often ridden down by people, so he complained it to Zeus. Zeus told him that if he bit someone who firstly trampled on him, the next one would not trample him. It shows that if one put up with the mistake he made at the first time, he will make another similar mistake. So we should gain a lesson from the above allusion so as to avoid making the same mistakes.

Westerners are heirs to Greco-Roman civilization. Many ideas now prevailing in western countries can be traced back to the thinkers in ancient Greece and Roman [30, 356-357p]. Greek and Roman mythologies are well known in the west and have beard

on a strong influence upon people's lives in western countries. It is natural that it becomes a common source of English proverbs. Some proverbs are from Greek and Roman mythology. Each of them has an allusion. For example, **The Devil too has Achilles' heel.**

According to the Homer, we can know: Achilles was a Greek hero. Except his heel, every part of Achilles' body is sword proof, so his heel is his fatal defect. The proverb tells us that even the Devil has his weakness. No man is absolutely powerful. There is a similar example from Roman mythology. **Not even Hercules could contend against two.** Hercules, a son of Zeus, was a hero in Roman mythology. He had incredible force, which helped him gain twelve heroic achievements. Although he was powerful enough, he couldn't defeat a large number of enemies on his own. So the proverb tells us that man's energy is limited no matter how powerful he is. Another example, **without Ceres and Bacchus, Venus grows cold.** Ceres is Roman goddess of grain and agriculture; Bacchus is the Greek god of wine; Venus is the goddess of beauty and love. From this, we can know that Ceres and Bacchus stand for basic necessity of life. So the proverb tends to express that love can't be sweet without material support.

With the development of society, a language cannot avoid contacting with other languages [29, 342p]. In the contact, the certain language surely absorbs some proverbs from others. With a long history, English language borrowed a large number of proverbs widely from many other languages including Greek, Latin, German, Italian, Spanish, Dutch, Hebrew, Arabic, Chinese, and other languages, among which Latin, Greek and French provide the richest nutrition. Most of the borrowed proverbs in English, due to the remoteness of time, have already assimilated or merged into the English language with their traces almost impossible to follow.

Many English proverbs originated from French. William, Duke of Normandy, France, landed his mighty army at Pevensey and defeated Saxon king Harold's men near Hastings. William was crowned as king of England, and then he opened doors to the

continent and extended Culture and commercial Relations with France. Norman-France culture, language and architecture were introduced.

The conquerors ruled England in a long period of time, and most of the governors used French as their formal language. Although England finally won her sovereignty, there were still many borrowed words from France remained. Especially, English people accepted many French sayings. For example, Don't put the cart before the horse; Venture a small fish to catch a great one; If the lion's skin cannot, the fox's shall.

Many English proverbs came from Latin. Because of the introduction of Christianity into Britain, the influence of the Norman Conquest and the Renaissance on English, Latin words had made their way into the English language. Among these Latin words there also included many proverbs, which gained wide acceptance of English people. Such as: Fortune favors the brave; He who says what he likes, shall hear what he does not like; I fear the Greeks, even when bringing gifts; There is no rule without an exception and so on. Originating from famous writers' wisdom

Famous writers provided one of the richest sources for English proverbs, which is only next to the proverbs of folk origin. We also can say that most proverbs, regardless of their initial, have been polished and preserved and popularized by famous writers in their works. It is generally agreed that such famous writers as Bacon, Pope, Franklin and so on contributed quite a lot to the creation, preservation and popularization of English proverbs. Bacon is a distinguished English philosopher and writer. He is noted for a style of thorough exposition and alternative maxims.

Many sentences in Bacon's works have become golden saying and prevailed among people. For example, Reading makes a full man tells people that only by reading can a person become learned and profound. Another proverb “**Knowledge is power**” emphasizes the importance of knowledge and encourages people to study more and learn more.

Pope is another celebrated figure in English literature. He emphasizes *education* and knowledge very much. Some sentences from his works have been accepted by the readers and become deeply rooted among people. Take *A little learning is a dangerous thing* for example. This didactic proverb is a sentence in Pope *An Essay on Criticism* and it reflects his ideas about knowledge and learning. Benjamin Franklin is a famous American statesman, scientist and writer.

Many sayings from his works were widely accepted and enlighten people. For example, **Little stroke fell great oaks**. It tells us that one never giving up pursuing knowledge, because only those who are strong-minded can be highly intellectual. Another example, **God help them that help themselves**. It tends to tell us that so long as one values self-reliance and independence, he can create opportunities, seek competition and be ready for the risks.

Proverbs, in colorful and vivid language, reflect important typical cultural values of every culture. Simple and popular, concise and pithy, they are passed on from generation to generation in the readable oral form and have gradually become a component indispensable to the dominant culture of that nation. Proverbs have a long history. They are brief and well-polished expressions embedded in philosophical ideas concerning different aspects of life. They are the summary of people experience in everyday life, so they originated from people's daily life and experience. To be specific, they come from folk life, religion, mythology, literary works, other languages, famous writers' wisdom, a nation's history and so on

### **3.2 The statistic information of phraseological units with proper names**

The function of proverbs is to teach and advise people what they see in their lives. Many English proverbs guide people to adopt a correct attitude towards life and to take a proper way to get along well with others. Some other proverbs tell people what to do and how to do it, so the proverbs guide people's daily life. From the proverb, people can

broaden their knowledge to avoid making mistakes, with keen observation of people stand to benefit greatly. Proverbs are short sayings of folk wisdom of well-known facts or truths compendious expressed and in a way that makes them easy to remember. Because the proverbs are so brief, they have universal appeal. Many people love to pick up proverbs. The use of one or two in the original language is often a minor victory for the beginning foreign language learners.

1) **Originating from folk life.** Proverbs are the summary of people experience in their everyday life. The summarized experience and reason are abstracted from the practice of people's life and work. They express people's simple and healthy thoughts, feelings and sentiments. More often than not, it reveals a universal truth from a particular point so as to enlighten people. A great number of proverbs were created by working people such as seamen, hunters, farmers, workmen, housewives and cooks and so on, using familiar terms that were associated with their own trades and occupations. For example, **Living without the aim is like sailing without a compass** - was first used by seamen; **If you run after two hares, you will catch neither** - by hunters; **April rains for corn, May, for grass** - by farmers; **New broom sweeps clean** - by housewives and **Too many cooks spoil the broth** - by cooks , etc.

Such expressions were all colloquial and informal and once confined to a limited group of people engaged in the same trade or activity. But they were proved to be vivid, and forcible and stimulating, so later they broke out of their bounds and gradually ained wide acceptance. As a result, their early stylistic features faded in some way and many have come to become part of the common core of language, now being used in different occasions.

Another example is involved with people's wedding practice. English people believed that if the weather were fine and sunny on a girl-wedding day, the girl would most probably enjoy a happy marriage life.

Otherwise, all sorts of misfortunes and tragedies would befall on her. Because of this custom, English people have got a proverb **Happy is the bride that sun shines on.**

This proverb originated from the common practice in ancient China. In the past, young girls didn't have the right to decide whom to marry. Their parents had the final decision in their marriage. Usually, the parents would ask a matchmaker for help. The matchmaker went between two families and passed on the messages. Finally, the girl's parents made the final decision whether the girl would marry the chosen boy or not. This is known as arranged marriage. Such a marriage, more often than not, would lead the couple to an unhappy life. Because they seldom or even never saw each other before, they knew even little about the other party's behavior or manners, let alone his / her personality or virtues. It was often beyond the couple's hopes to enjoy a happy marriage. Some proverbs came from ancient people deeply rooted beliefs such as their superstitious tendency and belief. In the past, English people believed that if a person spoiled salt from the salt bottle, misfortune and bad luck would follow. Then this person must scatter the spoiled salt from their left shoulders so as to drive off their ill luck. In turn, English people have got the proverb **Help me to salt and you help me to sorrow**. Some proverbs come from people's discrimination against women. It comes from a deeply rooted traditional viewpoint. Such as **Long hair and short wit; The more women look in their glass, the less they look to their house**.

2) **Originating from religion.** Bible is essential for British and American cultures. It is safe to say that Bible influences every aspect of its disciples' life. Consequently, many sayings and sentences in Bible have been popularly accepted. They have been deeply rooted among people and people frequently use them to cite a truth or express their ideas without paying any attention to their origins any more. These sayings are no longer only confined to religion and they have become proverbs which reflect English people religious faith such as **Every man must carry his own cross**. This proverb is from Bible, we can know that cross means sufferings. The proverb tends to tell us that everyone should put up with misery in daily life and undertake the life's burden.

Another proverb is also from the Bible: **One doesn't live only by bread**. It is from the Bible, Deuteronomy, the general idea is: 'Remember the long way that the Lord your God has led you these forty years in the wilderness, in order to humble you, testing you to know what was in your heart, whether or not you would keep his commandments. He humbled you by letting you hunger, then by feeding you with Manna, with which neither you nor your ancestors were acquainted, in order to make you understand that one does not live by bread alone, but by every word that comes from the mouth of the Lord.' From this, we can know that material is not the only thing that is indispensable to men. Spirit is also very important. If one is only searched for material, he will be considered as animals, for the most distinctive characteristic between men and animals is that men have pursuit of spirit but animals haven't.

**3) Originating from literary works.** Many English proverbs involve events or characters of English literature [35,125p]. Especially from Shakespeare. Shakespeare's insight into human beings, his sensitivity to the problem of state, and his genius with words have left an everlasting mark on the English language and the thinking of English-speaking people all over the world.

Native speakers of English quote his works every day, often without realizing they are doing so. Although his plays were written over three hundred years ago, many English proverbs from his plays are cited commonly in daily English. Shakespeare's works are probably the most colorful literature origin of proverbs. For example, **All is not gold that glitters**. This proverb is from the great works of Shakespeare "The Merchants of Venice". It shows us that those who have a good appearance are not really learned. So we should be careful not to be deceived by those who are superficially flashy but without substance. Another example, **Patience perforce is medicine for a mad dog** is from Shakespeare's works "Antony and Cleopatra". It tells us that those who cannot endure anything would lose his temper like a mad dog.

**4) Originating from Greek and Roman mythology.** Many ideas now prevailing in western countries can be traced back to the thinkers in ancient Greece and Roman.

Greek and Roman mythologies are well known in the west and have had a strong influence upon people's lives in western countries. It is natural that it becomes a common source of English proverbs. For example, **The Devil too has Achilles' heel**. According to the Homer, we can know: Achilles was a Greek hero. Except his heel, every part of Achilles' body is sword proof, so his heel is his fatal defect. The proverb tells us that even the Devil has his weakness. No man is absolutely powerful. There is a similar example from Roman mythology. **Not even Hercules could contend against two**. Hercules, a son of Zeus, was a hero in Roman mythology. He had incredible force, which helped him gain twelve heroic achievements. Although he was powerful enough, he couldn't defeat a large number of enemies on his own. So the proverb tells us that man's energy is limited no matter how powerful he is. So, the English proverbs have very rich and different sources of enlarging, which make them more vivid, bright and colorful, providing interesting glimpses and clues to a people's traditions, history, social views, and attitudes

The collected expressions were searched for in the British National Corpus to find their frequency and distribution across registers. I opted for this corpus for several reasons: its status of reference tool for British English; its size (it amounts to some 100 million words, 90 million written, and 10 million spoken); its range and representativeness (it is made up of various types of written texts – literary, journalistic, academic, and miscellaneous texts – and spoken texts – conversations, lectures, business meetings, TV/radio broadcasting, speeches); the availability of an interface on the Internet that allows to search for phrases by register.

## CONCLUSION

The main aim of final qualification paper was to find out the similarity and difference in their structures and to study the origin and areal spread of the proverbs and sayings as well as to make the typological analyses of their semantics. The structure and plan of the work reflected the tasks of the paper and the material analyzed.

The language material was taken from the English literature and the English-English dictionaries and special dictionaries of proverbs. Proverbs and sayings are the facts of the language created by the people and expressing the people's wisdom life experience, knowledge, habits, character, etc. The proverbs and sayings are introduced into speech readymade. The famous linguistics V. V. Vinogradov, N.N.Amasova, A.V.Runim, A.I. Smernitskiy and others are of the opinion that proverbs and sayings must be studied together with phraseological units. The proverbs and sayings are included to the utterances in the process of communication and can be syntactically independent and emotionally neutral from the whole sentence Eg: A drowning man will clutch at a straw- Umidsiz shayton.

The English- English dictionaries include part of the proverbs based on the key words and not always give the typological analysis, that's why there are special dictionaries of proverbs and sayings by M.Dubrovin, by V.V.Gurevitch etc.

The typological analyses proved the analogy of Some proverb structures.

Take the bull by the horns- Temirni issig'ida bos.

And the second aspect of the typological analyses to investigate the differences in meaning and structure Proverbs and sayings can be synonyms or antonyms. Eg. One today is worth two tommorow there is no time like the present are synonyms- Bugungi ishni ertaga qoldirma.

A name is simply a word, phrase or sentence by which a human being is by it, he or she is identified, called, described, distinguished and classified. Nothing on earth and in much of the heavens exists without a name...A name conveys history, culture, heritage, language and a consciousness of self-image and pride. Proverbs have a long history. They are brief and well-polished expressions embedded in philosophical ideas concerning different aspects of life. They are the summary of people experience in everyday life, so they originated from people's daily life and experience. To be specific, they come from folk life, religion, mythology, literary works, other languages, famous writers' wisdom, a nation's history and so on.

Secondly, it mentions the function of English proverbs. Its function is to teach and advise people what they see in their lives. Many English proverbs guide people to adopt a correct attitude towards life and to take a proper way to get along well with others. Some other proverbs tell people what to do and how to do it, so the proverbs guide people's daily life. From them, people may broaden their knowledge and outlook. Proverbs are the summary of people experience in their everyday life. The summarized experience and reason are abstracted from the practice of people's life and work. They express people's simple and healthy thoughts, feelings and sentiments. More often than not, it reveals a universal truth from a particular point so as to enlighten people.

A great number of proverbs were created by working people such as seamen, hunters, farmers, workmen, housewives and cooks and so on, using familiar terms that were associated with their own trades and occupations. Bible is essential for British and American cultures. It is said that their cultures are not integrated without Bible. It is safe to say that Bible influences every aspect of its disciples' life. Consequently, many sayings and sentences in Bible have been popularly accepted. They have been deeply rooted among people and people frequently use them to cite a truth or express their ideas without paying any attention to their origins any more. Many English proverbs involve events or characters of English literature, especially from Shakespeare. Shakespeare's insight into human beings, his sensitivity to the problem of state, and his genius with

words have left an everlasting mark on the English language and the thinking of English-speaking people all over the world. With a long history, English language borrowed a large number of proverbs widely from many other languages including Greek, Latin, German, Italian, Spanish, Dutch, Hebrew, Arabic, Chinese, and other languages, among which Latin, Greek and French provide the richest nutrition. Famous writers provided one of the richest sources for English proverbs, which is only next to the proverbs of folk origin. We also can say that most proverbs, regardless of their initial, have been polished and preserved and popularized by famous writers in their works. It is generally agreed that such famous writers as Bacon, Pope, Franklin and so on contributed quite a lot to the creation, preservation and popularization of English proverbs.

The functions of English proverbs are that they express some rules of conduct and quite often convey some advice or counsel. In other words, most English proverbs possess philosophic depth or instructive function. For thousands of years they have been instructing and inspiring English people, so they have been regarded as the guideline of people's thoughts and deeds. English proverbs have become important sources of inspiration just because they contain truth, wisdom, counsel, rule of conduct.

Surely, I have to notify that all proverbs and sayings which were said below will help to youth ever where in different conditions because proverbs and saying are useful for our bringing up.

Certainly, we reach our aims which we put in front of us and we would be worthy person of our country.

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