MINISTRY OF HIGHER AND SPECIALIZED SECONDARY EDUCATION OF THE REPUBLIC OF UZBEKISTAN FERGHANA STATE UNIVERSITY PHILOLOGY FACULTY ENGLISH LANGUAGE DEPARTMENT

This is submitted for

BACHELOR'S DIPLOMA DEGREE

Theme: "THEORETICAL BASIS OF STUDIES OF PROVERBS AND SAYINGS IN MODERN LINGUISTICS . "

By:Kambarova Gulchiroy
Group 452

Scientific Supervisor:
D.Kambarova.

Bachelor's diploma work was passed a preliminary by chair.
_____2_____submission number"28"September 2015 year

Ferghana-2017

CONTENTS

I. INTRODUCTION

After getting the Independence the Republic of Uzbekistan has worked out an own model of development, taking into account the specific social and political traditions in the country. One of the most important conditions for the development of any country is a well functioning education system. As the education system ensures the formation of a highly developed that must be able to live in a highly, with social and personal activity, ability to function independently in the public and political life.

By 1997 on the basis of the National Model of development there had been worked out the national program for Personal Training which defined conception ways and concrete details, mechanisms, for radical reforming the education system and personal training.

The program is the normative scientific basis for reforms. Starting from 1997 it is being put into practice stage by stage. The documentary paves the way for radical reforms in the structure and content of education system of the National Program we need to change some ways of teaching the English language under school conditions as the old-approach practice no longer meet the requirement of the last year. The historic changes took place in Uzbekistan, since there have been obtained. Independence and sovereignty after September 1991, in Independent Uzbekistan many political economical, cultural and social factors have changed. Therefore, the very time of getting Independence the head of the republic I.A.Karimov attended to change Educational System and the attempts reflected on changing in educational System in 1997, the Educational system and personal training so high developed before Independence no longer meets requirements of democratic and market changes occurred in the Republic today. It should be noted that the National Program of Personnel training had some unique features. The reforms are carried out on an extensive scale and are supported scientifically.

As the President I.A.Karimov emphasized in his book "Uzbekistan along the road of Independence and progress"[1]. There are four path of reform and development is based:

- Adherence to universal human values;
- Consolidation and development of the nation's spiritual heritage;
- Freedom for the individuals realization;
- Patriotism.

The highest objective of reformation in Uzbekistan is to revive those traditions, fill them with new content and set up all necessary conditions achieving peace and democracy, prosperity, cultural advancement freedom of conscience and intellectual maturity for every person on earth.

According to the requirement on the National Program of Personnel training and reforming of the highest education in the republic of Uzbekistan it is important to make effective changes in the System of Higher education. As I.A.Karimov highlighted "Our young generation must be quick cutter, wiser, healthier and of course, must be happier than us"[2].

In order to achieve "Harmoniously developed generation" [3]. Educators should use all the suitable aids. Declaration of Education by the Government of the education of the republic of Uzbekistan the priority sphere of social and economic development, democratization, humanization of all spheres of public life, adoption of the National Program for Personal Training have given a new affects to the development of educational institutions.

Social realities stipulated the necessity to emphasize as an independent trend considering and solution of education management problems, development and introduction of well-grounded methods and means into educational management.

---

[1] I.A.Karimov "Uzbekistan along the road of Independence and progress". Tashkent 1993, p 67
[2] I . A. Karimov "There is no future without history". Tashkent 1997,p 47
[3] I.A.Karimov "Harmoniously developed generation is a basis of progress of Uzbekistan ". 1998.

At the same time, the importance of informational links and interrelations between education, upbringing and development as the components of the integral process of personality forming has greatly increased.

It is the forming of a creatively thinking personality capable actively participates in social political life, which is main priority in the national Program for Personal Training.

The concept of reflective thought has had an influence on teacher education throughout the twenty first century. Reflective thinking can be viewed as the thoughtful, self-questioning of teachers' actions, experience or attitudes. If, for example, teachers are not satisfied with learning success of their students or questions their own role in the classroom or the value of their procedures, adherents of reflective thinking would argue that the teachers should plan and organize acts or processes to help such concerns.

The close relations and cooperation of our republic with other foreign countries require the good knowledge of English as the language of international communication, that's why English is one of the basic subjects in school curriculums and college, institute programmes. The State standards in teaching English for the secondary special educational establishments and higher schools require new approaches in teaching foreign languages, the use of new pedagogical and modern informational technologies. In folklore among all the variety and richness of its poetical significance and form it is difficult to find more interesting and researchable genre than proverbs and sayings. It was the subject of deep study of scientists in most different ideological branches. Most of the scientists agreed that the pro verbs are folklore speech. Where was not only the person's point of view but also general people's outlook is expressed. Proverbs and sayings play important role in language. They give emotionality, expressiveness to the speech. They have certain pure linguistic features that must always be taken into account in order to distinguish them from ordinary sentences. Proverbs are brief statements

showing uncondensed form of the accumulated life experience of the community and serving as conventional practical symbols for abstract ideas. They are usually didactic and image bearing. Many of them become very polished and there is no extra word in proverbs and sayings. Summarizing above mentioned information the following definition can be given to a proverb: It is a short, meaningful has the rhythmic organization in poetic style - that people had created for centuries in their social and historical life.

Proverbs are interesting pieces of popular wisdom and tradition belonging to any culture, which help us to foreground the values and shared beliefs held by a speech community. However, its study has received little attention up to now. Thus, this dissertation research aims to analyze the functions and uses of proverbs taking examples from English and Uzbek them. In order to achieve this goal, we have applied Sperber and Wilson's Relevant Theory to explain how proverbs allow the speaker to express his/her intention in an implicit way. The findings demonstrate that the main functions of proverbs are criticism, advice and warning. In addition, we have offered an explanation of how their often ironical and metaphorical nature affects proverbs' understanding. Besides, we have studied the use of the ellipsis in proverbs, which takes place in familiar proverbs, analyzing how familiarity and unfamiliarity influences on proverb use. Finally, we summed up our conclusions to achieve a better comprehension of proverbs' functions and uses.

Actuality of the work is that the problem of the nature and functioning of numerals wasn't exposed to detailed research. We have discussed them with the help of proverbs and sayings.

It is one of the most topical subjects in Modern Linguistics. Nowadays the problem of increasing the efficiency of teaching English which is one of the main disciplines in the school, college, lyceums' curriculums and in the programmes of the institutes and universities is one of the urgent in methods of teaching English as a foreign language. They have certain pure linguistic features that must always be taken into account in order to distinguish them from ordinary sentences. Proverbs

are brief statements showing uncondensed form of the accumulated life experience of the community and serving as conventional practical symbols for abstract ideas. Studying proverbs is very important in teaching foreign languages, especially English, which is considered the most popular language, and is widely used as a means of communication. The choice of the given theme is conditioned by increasing of the role of proverbs, in teaching English.

The goal of my graduation project paper is to show how curriculum materials can be used for developing learner's skills. Nowadays if we look through new textbook for learners we can notice that they are written on the base of new teaching methods especially their authors pay more attention to commmunication, and speaking for developing pronunciation, speech and understanding at the same time of speaking or listening. Today much attention in teaching foreign languages is paid to speaking. Proverbs and sayings play important role in language. They give emotionality, expressiveness to the speech. Proverbs and sayings help students to develop habits and skills in other language skills such as: pronunciation, reading and speaking. Paying very attention to the notion of proverbs and sayings we tried to investigate the problem deeper, especially typological category of number used in proverbs an sayings. Our Qualification paper is dedicated to the study of numerals with the help of English and Uzbek proverbs.

The reform in the field of education is becoming the most urgent problem, the solution of which will determine our future. So, we all realize that the achievement of the great objectives we have noble intention, such as the renewal of society, efficiency of our reforms our intention are closely connected, first of all, with problem of training highly qualified personnel, specialists who meet the requirements of the time. Moreover we are all becoming aware of one more truth. Only a well educated person is able to value human dignity preserve national awareness, fight self-sacrificing the right to live in a free society, so that our

independent state could win a decent and respectable place in the world community.

At the present great importance is attached to the study and teaching of foreign languages. No doubt, it happens not without purpose. Today, the importance of our people's perfect knowledge of foreign languages can scarcely be exaggerated as our country aspires to win a decent place in the world community, because our people see their great future as a life in mutual accord and cooperation with their foreign partners. However, it is necessary to remember always that the study of foreign languages should not be carried out at the expense of oblivion to the mother tongue. It is necessary to provide Uzbek children with all the necessary conditions for the access to this amazing world of foreign languages. We should prepare in our country in the shortest time the methods of intensive foreign languages learning based on our national peculiarities.

Basic principles of the formation and implementation of the system activity on personnel training on the whole, I think, contain the following tasks:

- efficient use of the available educational scientific potential and the prediction for training highly qualified for training highly qualified specialists in institutions of different types;

- utilization of the National Standards and working out the mechanism of their activity;

- defining the prospective of state, regional needs specialists, issuing from specialization and professional level;

- further training of teachers and educators for reforming the education system;

- Institutions. When choosing a profession, it is necessary to take into considerations market demands and opportunities for everyone to master a suitable profession;

- education of young students who are devoted to their country, with high morals and conscientious attitude to their work;

- large financial resources usage of personnel training system's consumer's-enterprises; institutions, firms, joint-stock companies banks and other organizations in the first instance, for strengthening of financial base of vocational and higher educational institutions;

- the use of the international donor organizations' means in the personal training system of foreign investment formation;

to give an independent right for curriculum and instructions determination, educational services and adoption of self- administration methods to the Higher educational institutions within the valid news. Naturally, the responsibility of the state and the society gains special importance when resolving such difficult problems. The state and the society will become the guarantors of development and improvement of the personal training system.

Teaching foreign languages in Uzbekistan has become very important since the first days of the Independence of our country which pays much attention to the rising of education level of people, their intellectual growth. As our President I. A. Karimov said: [4] "The next important priority is the further development if the industrial and social infrastructure as one of the most important factors of modernization of the country and its people's employment. That is why it is necessary to improve the current situation, to provide native children with all the necessary conditions for the access to this amazing world of foreign languages.

---

[4] Каримов И.А. Мировой финансово-экономический кризис, пути и меры по его преодолению в условиях Узбекистана. - Ташкент: Узбекистан 2009 - 47

"We should prepare in our country in the shortest time the methods of intensive foreign language learning based on our national peculiarities".

The subject matter of the work is proper use of proverbs and sayings in English and Uzbek languages. The present study has been undertaken with the **following objectives:**

- The aim of the qualification paper is:

to give the definition of the phraseological units;

to classify proverbs and sayings ;

to show the difference of proverbs and sayings;

1. To deal with the history of the proverbs and analyze them. To show their components or equivalents if they exist in compared languages, and the ways of their translation.

2. To point out the difference between proverbs and sayings.

3. To research the structural type of English proverbs, to differ in the groups of types of proverbs according to their equivalents and synonymic row.

to explore semantic analysis of proverbs with numerals

to show the analysis of Uzbek proverbs and sayings with the English proverbs and their equivalents with other languages.

The aim of this research work is complex studying the use of numerals in proverbs and sayings and their proverbs in English and Uzbek language. According to this main aim following particular tasks are pat forward:

1. to give general notes on proverbs, proverbial phrases, sayings and aphorisms;

2. to study structural peculiarities of proverbs and sayings with numbers;

3. to analyze the Uzbek and English proverbs and sayings with numerals morphologically and semantically.

4. to classify proverbs, sayings and proverbial phrases by lingua – cultural features.

Methodological bases of the work To investigate the research work more clearly a lot of methods have been used is this qualification paper: typological methods, linguistic-cultural methods, diachronic and synchronic studies, morphological and semantic analysis.

The methodological basis of the given research work became the works, statements and theories of the famous linguists and methodologists : in linguistics The sources of the qualification paper. While investigating the diploma work we have widely used the following literature: 'Фразеология английского языка' by V.A. Koonin, textbooks on lexicology, on stylistics, scientific literature on phraseology and phraseological units, books on origin and translation of proverbs and sayings in English, A universal proverb definition. Scholars around the world continue to find their own so-called "working definitions," of which some of the most recent attempts in the English language are those by Shirley Arora, Nigel Barley, Otto Blehr, Margaret Bryant, David Cram, Alan Dundes, Galit Hasan-Rokem, George Milner, Peter Seitel, Jan Fredrik Kindstrand "The Greek Concept of Proverbs," Bartlett Jere Whiting, "The Nature of the Proverb." 1932, V.I. Dal "dictionary of vivid Russian language", V.L Dai "the proverbs of Russian nation" , Benjamin Franklin 'Poor Richard's Almanac', The Advanced Learner's Dictionary by A. Hornby, E. Gatenby, H. Wake-field; The Universal English Dictionary by H. Wild and ЛGeneral Service List of English Words with Semantic Frequencies by M, West, English idioms in: Logan Smith. Words and Idioms. London. The main materials of the qualification paper are illustrated with the examples taken from Uzbek and English collections of proverbs. The linguistic information is taken from the books of such linguists as; G. L. Permyanov, V. V. Vinogradov, N. A. Slobodkina, A. A. Reformatsky, B. L. Uspensky, T. Mirzayev and others.

The theoretical value of is that the theoretical position of the paper can be used in delivering lectures on Typology on the problems of numerals with the help

of proverbs and sayings. To investigate the structural types of proverbs and sayings in English, to give their equivalents in related and related languages, to analyze theoretical problems of study of proverbs sayings and aphorisms, Lingua–cultural features of proverbs, typological correspondence and non correspondence of proverbs with numerals. In the study of the investigations of many prominent Russian, English and Uzbek scholars, linguists and methodologists devoted to the issues of teaching Phraseology and especially to the questions of studying proverbs and sayings. The given work continues and completes the materials of the previous works, theories and statements.

The practical value of the work is that, the practical results of the research can be used as the examples or tasks in seminars on comparison proverbs and sayings, which have numerals English and Uzbek languages. Practical result and all the given examples can be used in practical lessons, writing compositions in colloquial and written speech. This qualification paper also can be useful to other students who are' interested in this field as in this qualification paper there is given the table of the most often used proverbs in English.

The novelty of the work is determined by the concrete results of investigation which is to distribute the ways of comparison of proverbs in two different languages in to various groups according to their structure and semantics. The analysis of the problem of the folk proverbs have been taken under discussion in Modern linguistics in related and non related languages. Modem and classic writers' works have been used in collecting the examples. The formal structure of proverbs and sayings with numerals in English an Uzbek. Ways of expressing typological category of number with the help of proverbs and sayings.

The structure of the research work. is as follows: Introduction, main part, conclusion and the list of used literature.

The Introduction is the brief plot of the qualification paper theme, and also it gives us information about the structure of the qualification paper. The Introduction of the work to clarify research background, explain the importance,

purpose, to define theoretical and practical significances of the investigation.

   The main part consists of two chapters. Chapter one has three paragraphs: which deal with the problems of the study of the history of the origin of proverbs and sayings, scientists who worked on proverbs and sayings, the semantic classes of proverbs and sayings. This Chapter analyses the theoretical problems of study of proverbs sayings and aphorisms. Lingua–cultural features of proverbs. Typological correspondence and non correspondence of proverbs with numerals.

Chapter two includes three paragraphs. Semantic analysis of proverbs with numerals. The formal structure of proverbs and sayings with numerals in English an Uzbek. Typological correspondence and non correspondence of proverbs due to semantics and lingua–cultural features.

   Conclusion deals with the theoretical and practical result of the work.

It summarizes the taken conclusions and recommendations on present work during the investigation we summed and worked out some useful tips and recommendations for teaching that are doing their researches. The list of used literature directs us to the list of literatures that have been used in carrying out the work. At the end of the project work we applied supplementary material of the lesson plan with used handouts, different activities and tasks.

II. THEORETICAL BASIS OF STUDIES OF PROVERBS AND SAYINGS IN MODERN LINGUISTICS

2.1. Theoretical problems of study of proverbs, sayings and aphorisms

Proverbs and sayings are facts of language. They are collected in dictionaries. There are special dictionaries of proverbs and sayings. It is impossible to arrange proverbs and sayings in a form that would present a pattern even though they have some typical features by which it is possible to determine whether or not we are dealing with one. These typical features are: rhythm, sometimes rhyme and alliteration.

But the most characteristic feature of a proverb or a saying lies not in its formal linguistic expression, but in the content-form of utterance. As is known a proverb or a saying is a peculiar mode of utterance which is mainly characterized by its brevity. The utterance itself, taken at its face value, presents a pattern which can be successfully used for other utterances. The peculiarity of the use of a proverb lies in the fact that the actual wording becomes a pattern which needs no new wording to suggest extensions of meaning which are contextual. In other words, a proverb presupposes a simultaneous application of two meanings: the face value or primary meaning, and an-extended meaning drawn from the context, but bridled by the face-value meaning. In other words, the proverb itself becomes a vessel into which new content is poured. The actual wording of a proverb and its primary meaning, narrows the field of possible extensions of meaning, i.e. the filling up the form. That's why we may regard the proverb as a pattern of thought.

Proverbs and sayings have certain purely linguistic features which must always be taken into account in order to distinguish them from ordinary sentences. Proverbs are brief statements showing in condensed form the accumulated life experience of the community and serving as conventional practical symbols for abstract ideas. They are usually didactic and image bearing. Many of them through frequency of repetition have become polished and wrought into verse-like shape.

But the main feature distinguishing proverbs and sayings from ordinary utterances remains their semantic aspect.

In any language, the place of proverbs, sayings and familiar quotations with respect to set expressions is a controversial issue. A proverb is a short familiar epigrammatic saying expressing popular wisdom, a truth or moral lesson in a concise and imaginative way. Proverbs have much in common with set expressions, because their lexical components are also constant, their meaning is traditional and mostly figurative, and they are introduced into speech ready-made. That's why some scholars following V.V.Vinogradov think proverbs must be studied together with phraseological units. Others like J.Casares and N.N.Amosova think that unless they regularly form parts of other sentences it is erroneous to include them into the system of language, because they are independent units of communication [See: 5: 179].

As we have said before, proverbs and sayings have linguistic features which distinguish them from ordinary sentences. Proverbs are brief statements which show in a condensed form the accumulated life experience of the society. They are usually short familiar epigrammatic sayings, expressive and have generalized meaning. They are also image bearing. They express the wisdom of the people and never lose their freshness and vigor. E.g.:

> *"Better late than never"*
> *"Out of sight, out of mind*
> *"He laughs best, who laughs last"*
> *"A great ship asks deep waters"*

Proverbs have much in common with set expressions because their lexical components are also constant, their meaning is traditional an mostly figurative, and they are introduced into speech ready-made.

Proverbs and sayings may be handled not in their fixed, traditional forms but with some modifications. E.g.:

"Marriages are made in Heaven" *(a fixed or traditional form)',*

"Divorces are made in Heaven" *(a modified form)'*,

"If war breaks out" *(a traditional form)'*,

"If peace breaks out" *(a modified form).*

This device is used not only in the belles-lettres style. Here is an example from a newspaper. E.g.:

"The waters will remain sufficiently *troubled* for somebody's *fishing* to be *profitable"* (from *"It is good fishing in troubled waters").*

A s a y i n g is a common phrase differing from proverb in that the thought is not so completely expressed here. E.g.:

"To fish in troubled waters";

"To kill two birds with one stone";

"To teach old dogs new tricks".

Very often English proverbs and sayings are alliterated. Euphony and expressiveness are achieved by the repetition of the same sound in a number of words. E.g.:

"Cool as a cucumber";

"Good as gold";

"Curio-sity killed a cat".

The lexical stock of any spoken language includes a fair number of so called complex clichés, set word combinations which are reproduced in a form fixed once and for all the relevant statistics are lacking as to their proportion in the national language and in human language in general. How ever, an analysis of any more or less sizable text suggests that they comprise a high proportion of the lexical stock. This has naturally engaged the minds of many scholars. In the past few decades hundreds of works on phrase logically and typology have been published. Yet to date no de roll theory has been advanced summing up the achievements in these areas and outlining a general approach to the problem [22: 38].

The following notes are not intended to fill that gap, but merely to find some approximation to such a general theory. It's believable that the most likely answer

is to be found in the typological approach to the material. These considerations account of the structure and the nature of the present work, which consists of two main chapters. Proverbs are dealt with first for these popular folklore items reveal almost all the features characterizing all complex language signs. Pare miologists have long been intrigued by the remarkable capacity and internal structural complexity of proverbs. Indeed, far all then outward simplicity, proverbs and proverbial phrases are far from simple on the one hand, they are language phenomena similar to ordinary phrase logical units; on the other hand, they are logical units (propositions and conclusions); more over, they are artistic miniatures, reflecting living reality in a graphic and fine ly-etched form. This accounts for the fact that proverbial expressions have attracted the attention of the linguist, the attention of the linguist, the folklorist and the logical philosopher a like. The triple nature of the proverbs calls for a three – pronged approach in which they are, treated as phenomena of language phenomena of thought and phenomena of folklore, the more so since the said three aspects of the proverbial expressions are to a large extent autonomous. It is failure to take account of this circumstance that has, in my view, crippled many a paremiological study and is largely responsible for the inadequacy of existing classifications of proverbs.

The English expression; proverbs and proverbial phrases, is usually treated as a single term. Indeed, proverbs and proverbial phrases have much in common not only in English but in other languages as well. Special typological studies, however, try to distinguish these two concepts. For the most part, the term proverbial phrases is used to refer to allegoric sayings expressing "an incomplete statement" (e.g. to pound water in a mortar) where as proverbs refers to allegoric sentences formulating "a complete statement" (e.g. if you pound water in a mortar, it will be water) This relationship is summed up in the folk proverbs, The proverbial phrase is a flower and the proverb a berry. Without discussing all the exiting points of view, it will be proceeded to present [28: 39-40].

Thus, proverbs and proverbial phrases are signs of situations or of a certain type of relationships between objects. Being signs, they must process special semiotic properties characteristics of all signs. Phrase logical units are similar to proverbs and proverbial phrases in many ways. Apart from the fact that both belong to language clichés, there are many other similarities of a particular nature. Fur the more, phrase logical cal units, like proverbs and proverbial phrases, are for all their outward simplicity, complex entities revealing three distinct and to some extent autonomous planes the linguistic, the logico – semiotic and the object image plane something noted in one way or other, by all scholars. Other features making phrase logical units similar to proverbs and proverbial phrases are the presence, in many of them, of image or direct motivation of the overall meaning, some degree of similarity in the stock of realia on which they draw for their images. So great is the resulting similarity between phrase logical units, on the other hand, and proverbs and proverbial phrases, they are frequently confused. The fact that a phrase logical context which is indispensable in case of proverbial expressions.

Phraseological units have no system of logical transformations, which are so common in the case of proverbs and proverbial phrases. The overall meaning of a phraseological units are in principle independent of the underlying images and, vice versa, the meaning of an individual images does not depend on the overall meaning of a phraseological unit. This is the reason why attempts to classify phraseological units by their component objects or by their words have met with so little success. A part from various clichés, such as proverbs, proverbial phrases and phraseological units, which are never large than one sentence, there exist a whole range of language formulas representing a self-contained string of sentences. Falling within that category are all kinds of fablettes, anecdotes, fables, riddles, folk tales and some other types of texts, which like the ones considered in the preceding pages, are used in speech in a ready-made form. To distinguish them from proverbs and phraseological units, which are confined within one sentence, supra-phrasal entities. The relationship between supra-phrasal entities and the

previously discussed types of clichés is shown. The types of texts in question are markedly similar to proverbs, phraseological units, riddles, fablettes, anecdotes, fables and folk tales, and are of ten included along with them in collection and dictionaries. In their outward structure and the realia they use, these forms do show a close similarity to proverbs and aphorisms, representing various syntactic and communicative types of closed sentences. However, in their meaning and use they are strikingly different from the proverbial sayings. This can readily be seen by comparing the omens and economic and medical recommendations in the right hand column below with the structurally similar proverbs and aphorisms in the left-handed column

The sun will rise	When the rooster
weather the rooster	crows out of the
crows or not	usual time, cold
	weather will let up

Although the sayings in the left – hand column speak of a rooster, mice, a dog and a person, the clearly refer not only to them but all similar situations of which they are models. For this reason, they allow of, and in most cases even presuppose, extended interpretations. Even the aphorism about a person who talks a lot, with direct motivation of its over all meaning is usually interpreted more broadly than its general meaning. One can readily see this, if one attempts to substitute a specific concept by a generic one. Further the sayings in left – hand column, whatever the interpretation of their individual components, preserve the same meaning [8: 133].

This, the proverbs "A dog's bark is carried around by wind" (or a similar proverb. "A dog barks but the caravan goes on") can be referred to a gossip monger, an irresponsible politician or a mud – slinging pen – pusher. But in all cases its basic meaning remains the same. Their general meaning of the component words (is a sum of their meanings) and immediately changes if any of the

components is given a different interpretation. The language aphorisms, proverbs, sayings proverbial expressions reflect the rash spirit our times requiring person to brevity of the expression to thoughts. At a quick growing cultures the relight ment of the school education, expansion to net-work of the higher education appears quipping need. Phraseological forms the important section in assimilation of (of) the language familiarization with folkloristic aphorisms and national cultural semantics of the language promotes the mastering to him on all amounts. In making the public thought contains the valuable aesthetic ideas, serving history premises and integral element of the spiritual culture socialist society. The spoken dictum folklore culture of aphorism fair consider the expression to public wisdom. They were reflected, formed and changed in the age of the presentation of folk about life, about mutual relations of the classes, about the rate of the human behavior, about true and false, about good and bad. Proverb is concluded public estimation to life. There is its code of the worldly observations. Besides each folk created on length of ages, sent by generation to generation and reflected in short dictums. In proverb and saying reveal itself particularities of the culture of the history development of folk, together about that on its contents of the conditions to contents of the proverbs and sayings sign of different folk, general devil that is explained by resemblance of the conditions of the public development, generality historian – genetic resemblance, The process of the cultural interaction. It's not surprising that truly public nations about labor, honor, friendship, about good and ill, about truth and lie, knowledge and ignorance and other carry general human nature and gangplank beside the miscellaneous folk world. The study of the proverbs and folks are systemized them in comparative plan present the scientific interest and practical importance. 9athering and studying proverbs and proverbial phrases of the material is an important facility of increasing of the culture speech. The aphorisms and proverbs make the speech more bright figurative, stylistic varied. Imperatives need for aphoristic (phrasealogical) dictionary sharply feel the broad circles to intellectualism of the teachers, mans of letter, translators,

journalists, lecturers and all who is interested in well – aimed and figurative word of fraternal folk. Uzbek figurative speech, proverbial expressions proverbs and sayings in the same way either as small form of spoken poetical creative activities of other folk, reflected objective world and are built on the rule of the objective thinking. Instead of that they have inherent only its characteristic, unexpected devils and paints, its original form. Folk emerges as original artist with their own world's vision, palette and hand. The short public aphorisms – a proverbial "thresholds", that in them original painting, national acceptance, thinking heritage of the world aphoristic culture appears before us as polyhedral diamond, where each verge was polished during ages by talent, wisdom and fantasy folk whole globe. Many well – aimed words and figurative speech are the most different languages gangplank between itself, and these resemblance conditioned similar life circumstance, help better to reveal and elaborate the semantics of the expressive facilities of the matched languages. Besides semantic resemblance of the figurative expressions of these languages help at translation with one language to another, since its majority verbatim are not translated on another languages and at translation must be changes by an unambiguous expressions having the same sphere of the use and stylistic coloration.

Not knowing similar on sense Uzbek – English proverbs of the dictums, its difficult to translate the firm word combinations, figuratively expressive facilities, particularly that, which contains the word connected with history only one folk i.e. national realia.

The national scene of the Uzbek aphoristic culture and problems of translation.

The folklore – one of the bright element of the national culture scope manifestations of spiritual power of the public masses. The national scene of the aphonstic folklore is one all expressed in inherent each folk special historically formed perception of the world, in aesthetic ideal in nature, social and poetical generalizations. Possible consider that saying more powerful than some other

genre of the folklore, expresses the scene of national and is given poetical vision of the world. Poetical carry visions of folk are bolted in idiomatic turn. In particularity of allegoric figurativeness and concrete contents proverbial image. About one and tone sayings of the miscellaneous folk speech are different. National specifics of the aphoristic folklore is expressed in difficult for translation on the other language semantic and stylistic speech relations at is sue and entailment of the image. Word "translation" already itself speak of that speech about translation other language of the literary product of other folk about reproducing the lives, storehouse of the nature, psychologies of the people to other nationalities, original tradition and attribute to life's of this folk. In this connection we use such nations, as national scene, national coloring. The great author and editor – folk, describing surrounding world is seen its eye. The small genre of the folklore is spoken short, aphorisms on essences finished on thoughts and form artistic product [1: 84]. Not accidentally known philologist N. T. Fedorenko writes on this cause "clot public… the wisdom cast in artistic form of the aphorism, with just cause follows to put (deliver) in united". Making the world literature however it is necessary to acknowledge public dictums, proverbs present itself single-phase phenomena's, they can not and do not try to give the all round analysis expressed. Their problem open most essence select one of typical side. If literary product firmly close in their own parts and element integer and separation from it without prejudice to artistic value another section impossible that exactly in the same way impossible to consider that or other part of proverb or group of proverbs in take – off from the whole aphoristic heritage of folk. So, exactly whole fund proverbial and aphoristic material of Uzbek folk reflects in its fullness standard phenomena's nature, particularities, animal and vegetable world central Asian lands, national subject of the lab our; i.e. each folk lives in specific social – economic, geographical condition, and all these are subject expressing national customs and traditions, themes of folklore, prompted by history.

Relevance Theory approach to the study of proverbs.
Relevance theory justification

Relevance Theory (RT from now onwards) defines communication as a process involving two different mechanisms of information-processing devices. The first one is about the modification of the physical environment of the hearer. For Sperber and Wilson (1995), in oral communication the hearer always tries to modify the hearer's environment to entertain some particular thoughts that the speaker wants to share with the hearer, which is, then, the second device to create/build representations similar to the ones of the hearer a. With these two approaches, Sperber and Wilson (1995) are trying to propose two questions: what is communicated and how is communication achieved? Hence, pragmatics assumes that what is communicated is the speaker's meaning that conveys a set of assumptions expressed either explicitly or implicitly. Decoding will be the main device to achieve explicit communication, but implicit communication is mainly inferred. As communication is a matter of degree, some assumptions can be more or less manifest to an individual depending on whether it is non-verbal, implicit verbal or verbal communication. Despite the fact that Sperber and Wilson never approached the study of proverbs, from my point of view we can apply their theory to proverbs' analysis since their meaning relies mainly on the identification of the speaker's intention and the inference of implicit communication rather than decoding what is explicitly stated.

Until this point, we can say that RT agrees with Grice's main originality that as long as there is some way of recognizing the communicator's intentions, then communication is possible (Sperber and Wilson, 1995: 25). However, Sperber and Wilson propose a definition for 'relevance' in as: "an assumption is relevant in a context if and only if it has some contextual effect in that context" (Sperber and Wilson, 1995: 122). Thus, this definition can be applied to the analysis of proverbs

since having some contextual effect is a necessary condition for the relevance of a proverb.

Furthermore, Sperber and Wilson (1995: 119) also assume people are able to identify relevant from irrelevant information or, what is more, more relevant and less relevant information (Sperber and Wilson, 1995: 119). It does not mean that relevance cannot be achieved by expressing irrelevant information, because expressing something irrelevant might be very relevant too. In fact, what is explicitly stated in proverbs commonly seems irrelevant to the context at first because of the mismatch between the literal meaning and the given context.

For instance, if two interlocutors are talking about a new situation they have to face and they do not know how and one of them says: "When in Rome, do as Romans do" (Fergusson, 2000: 36), it might seem irrelevant at first since they are not in Rome or talking about Romans. However, it achieves relevance due to the familiarity of this proverb and its figurative meaning.

Why do we choose Relevance Theory to explain proverbs and not the Gricean approach instead? Grice's Cooperative Principle has been applied to the study of proverbs because the hearer expects the speaker to be cooperative. Although Grice never approached proverbs in his theory, they would imply a flouting of the maxims of relevance- make your contribution relevant for the context- and quality do not say what you believe to be false- since the speaker would say something blatantly false or irrelevant. For instance, "Hasta los gatos quieren zapatos" (Junceda, 1995: 249) would be nonsensical since cats and shoes have no apparent relation. Thus, from Grice's point of view, the hearer would be impossible to recover what the speaker really means (a criticism of people who ask for unnecessary things or something that they do not deserve), but s/he would only interpret it literally ('cats want shoes'). However, the non-literal or figurative meaning is something related to what the speaker means when using this piece of language. Thus, the non-literal meaning of proverbs goes beyond its literal meaning. Despite the fact that Grice creates the maxims and established some rules

giving for granted the cooperation between interlocutors, communicators do not always stick to the norms, "but may also violate them to achieve particular effects: and the audience uses its knowledge of the norms in interpreting communicative behaviour" (Sperber and Wilson, 1995: 162).It means that, even though speakers use tools such as metaphorical languages, irony, non-finished sentences and all kind of language phenomena, hearers are able to recognize their intentions achieving communication. So a distinction has to be made between pragmatic inference contributing to the recovery of the explicitly communicated content and pragmatic inference involved in implicated assumptions.

2.2. Lingua–cultural features of proverbs

All nations express different kinds of actions and things by their proverbs, sayings and proverbial phrases according to their own customs, traditions and nationality. For instance, the expressions of number in Uzbek proverbs are classified as following:

"Permanence and mutability"

"Barqarorlik va beqarorlik",

    - Ikki ko'chgan bir talangan.

     - Suvni ming qaynatsa ham quyilmas.

     - Ellik yilda el o'zgarar

Totally there are 7 proverbs which depend on this theme.

"Mardlik va nomardlik"

"Honest and dishonest"

- Yuz nomarddan yuz qaytar

- Bir mardni har kim maqtar.

- Bir erga navbat, bir sherga

- Tangri berganni o'g'li to'rt bolar

  Biri nomard bo'lsa, biri mard bo'lar,

- Go'ng qarg'a bo'lib ming yil yashagandan

  Sher bo'lib bir yil yashagan afzal.

  There are, totally, so proverbs which has numerals.

"Yaxshilik va yamonlik"

- So'z bir sayqalar,

- Bir ilon bir uy odamni tinchitmas,

- Bir shirin so'z bitkazar

  Ming kunliging yarasin,

- Birning kasofati yuzga

  Yuzniki – mingga.

  Fourty nine proverbs are found to this theme.

"Halollik va tekinxo'rlik"

- Poroxo'r besh qo'lini og'riga tigar.

- Tekindan tomoq bo'lsa,

  Qirq kun yatmoq kerak,

- Poroxo'rning ko'zi beshta, qo'li to'rtta,

- Bir dehqon omoch bilan,

  Yettovlon cho'mich bilan.

  Totally, there are 5 proverbs which has numerals in this theme

"Tog'rilik va egrilik"

- qirq kishi ham bir,

- qing'ir kishi ham bir;

- qing'ir ish qirq yilda ham bilinear.

- o'g'rining o'zi bitta ko'zi yuzta,

- Egri bola o'stirsang ikki ko'zing ko'r bo'lar.

  There are nine proverbs which has numerals to this theme.

"Kollektivlik va xudbinlik"

- Ikkilab bir bo'lsa hattoki nafas,

  Ular orasidan oson o'tolmas,

- Bir chehrada ikki ko'z charaqlaydi.

 Bir – birini ko'rmaydi gina saqlaydi.

- Qirq uydan etak to'lar.

- Bir kalla – bir kalla

 Ikki kalla – tilla.

Twenty one proverbs are found which has numerals to this theme.

Totally there are more than five hundred proverbial themes. Among them I've found more than three hundred and fourty proverbs which have numerals. If we pay attention to these Uzbek proverbs, we can know that the collective ness is seemed [20: 382]. The numbers two, seven, fourty, hundred, and thousand are used more. It is also one of these reasons. But in English proverbs such kinds of numbers are used less. Because their nationality, and life atmosphere is completely different from ours. The indefinite articles "a, an", the pronouns "every, each" and the numbers one, two (sometimes hundred, thousand and million) are used in English proverbs. These reasons show that they have the feeling of loneliness and "ego".

- A clean hand wants no washing.

- A fox is not taken twice in the same snare.

- Every dark cloud has a silver lining.

The two – plane description of proverbs and proverbial phrases, which takes into account their linguistic as well as logico – semiotic structure, provides a much better insight into their nature than any single – plane description. Yet it, too, is un sufficient for an adequate understanding and appraisal of the said types of sayings. To understand a proverb or proverbial phrase really well, one must also look at it from a third angle and consider it in terms of the images it employs. It is true that as we have said earlier, it is not the images, but the underlying logical frame that makes a proverb, with the images providing building material. Never the less, their role in the overall structure is far from negligible. It is one thing if a house is built of bricks, and quite another if it is made of palm leaves or rotten boards hastily

nailed together. Although these proverbs reveal very similar linguistic and logical structures, they are quite different: one would fit in a context where the other would be totally in appropriate. One can even take proverbs equivalent in stylistic values meaning and structure. The point is that images lend to the proverb not only emotiveness but also local co lour. One becomes particularly aware of it in comparing similar proverbs belonging to different people and countries [5: 78].

It is to the realia and the handing of them, that the proverbs of different people owe their specific features, all their ethnic, geographic, his topical and linguistic (in the sense of linguistic "modal of the world") uniqueness. Finally, it is the realia tied in with the logical and semiotic features that give proverbs artistic value. This is immediately apparent when one compares any concrete proverb with its logical scheme. A proverb says: "when the horses are gone, the donkeys take over the field", whereas the logical frame which presents the situation in its "pure shape" goes like this: "In the absence of a good thing, it can be replaced with a less worthy thing". A similar relationship obtains between the proverb. "No matter how long you dry dung, it will stink" and its logical frame "No matter what you do with a bad thing, it will not improve". Nor are images mere "embellishments" of proverbs. That the latter are aesthetic phenomena can readily be seen if one compares them with non – artistic sayings of similar images and grammatical structure, signs and omens used in rulal life and bits of farming wisdom. "A horse snorts for bad weather" "Apply manure generously, and your born will not be empty". This type of sayings is discussed in some detail in several books differently. However, the different aspects of proverbs were not clearly distinguished, the realia aspect has not been considered in isolation and has not come if for sufficient study. Small wander that no serious object – semantic classification has appeared to date, especially since building such a classification is in itself a formidable challenge: the number of realia is enormous and, most important of all, all the classes of objects are bound to overlap in some of their properties. The difficulties are compounded by the fact that in folklore many

images have a symbolic value which has nothing to do with their primary meaning. The general relationship between an initial form and its trans formations characterizing proverbial sayings in different logico – thematic groups can best be traced by considering one such group at some length. Nearly every preface to a collection of national proverbs stress that the items collected in it reflect in a vivid form the life, morals customs, traditions and specific qualities of the people who have created them. This is true. Proverbs, like any other folklore genre, reflect the life and who changing conditions and the character of the people over the centuries [16: 42].

Proverbs present a full set of ethnographic realia ranging from lab our implements to clothing; a comprehensive description of the geographical environment with its landscapes, climate flora and fauna; references to historical events and personalities, echoes of enceinte religious beliefs, and a detailed picture of the contemporary social organization. One is struck, however, by the fact that for all their individual national characteristics, proverb collections, and the changes are that you will immediately run into a familiar saying. Upon a more attentive reading such finds multiply until they finally become systematic. If one takes, for instance, collections of Turkish and Uzbek proverbs, in each of them one can find a proverbs about shoemaker who either goes barefoot or has holes in his shoes. The same holds for other well – known proverbs. Scholars have offered different explanations. * Some ascribe it to the ethnic and linguistic kinds ship of the people, others, to borrowing in the course of economic and cultural contacts, others again, to the similarity of historical experience and "homogeneity of ideology" at similar stages of social development.

1.3. Typological correspondence and non correspondence of proverbs with numerals

Grammatically, the sentence are divided into simple and composite sentences. Simple sentences have one predicate and one subject and its structure is common.

- Rome was not built in a day Most English proverbs are expressed as simple sentences. 1 have studied over a thousand English proverbs and found 340 proverbs which have numerals. Among them there are 280 simple sentences.

- "First catch your have"

- He gives twice who gives in a trice.

- Hon our and profit lie not in one sack and there are 60 composite sentences:

- When three know it, all know it;

- Where there is a will there is a way;

- If you run after two hares, you will catch none;

- If toy want a thing well done, do it yourself; But most Uzbek proverbs are expressed in a poetic way as composite forms of sentences:

- *Dema mingni janda qirib tashlayin,

qani bittaga jon beru mard deyin.

- Yondirmoqni pesha aylagach bir sham,

   Yondirmoqqa qodir yuz chiroqni ham.

- Xushnavo, xushilhom, dilkash bir bulbul.

  Ikki yuz qarg'adan ko'ngilga maqul.

Simple sentences are also found more in Uzbek proverbs:

- Qochqinga sichqonning ini ming tanga

- Yuz qarg'aga bir shunqor;

- Bir kun tuz ichgan joyga qirq kun salom ber;

- Bir kalning hiylasi qirq kishini charchatar.

There three subgroups of sentences: declarative, imperative and interrogative. Most Uzbek and English proverbs are given as imperative form. Each has two forms; affirmative and negative. For affirmative form over 240 proverbs are found in English;

- Rain at seven, fine at eleven.

- Fish and company stink in three days.

   In Uzbek proverbs this form is more than 350:

- Bir ko'ngil imorati – ming Makka ziyorati;

- Yeridan ayrilgan yeti yil yig'lar;

   Elidan ayrilgan o'lguncha yig'lar.

For negative forms 95 English proverbs and 102 Uzbek proverbs, which have numerals, were found:

- Nothing is impossible to a willing heart.

- One shallow doesn't make a summer.

- There is no rule without an exception.

- Nomardga yalinma, bir baloga chalinma.

- Ikki yamon qoshilsa, keng dunyoga sig'ishmas.

- Ikki yaxshi ekikmas, ikki yamon birikmas.

III. WAYS OF EXPRESSING TYPOLOGICAL CATEGORY OF NUMBER WITH THE HELP OF PROVERBS AND SAYINGS

3.1. Semantic analysis of proverbs and sayings with numerals

As we know, proverbs do not function as mere ophical phrase mongering. As a rule, they are used for some practical, pragmatical purposes in various circumstances of everyday communication. With the aid of a proverb on poetic adornments of speech; neither are they used, normally, to meet man's needs for philose can aim to provide an endorsement to his statements and opinions, forecast something, express doubts, reproach someone with something, accuse someone of something, justify or excuse somebody, mock somebody, comfort somebody, jeer at somebody's misfortune, repent something, warn against something, advise something or interdict somebody from doing something, and so on, and so forth. It is unthinkable to consider the proverb apart from such pragmatic functions.

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

Statement →evaluation →prescription

We suppose, however, this scale should fit in with the nature of the proverb, and ithas, incidentally, the virtues that it operates with concepts general enough, andallows to consider the set of its subfunctions (or functional aspects) as a unifiedsystem. The functional aspects mentioned are in certain relationship withgrammatical moods of the sentence. Hence the illusion may arise that proverbs can be classified functionally straight on the ground of their "superficial"

grammatical moods, so that the proverbs with stating (designative, informative) function were represented with indicative sentences, and those with normative (prescriptive, evocative) function, respectively, with imperative sentences. This illusion, however, would be immediately shattered against two complications:

1. The evaluative, (emotive, expressive) function has no separate or distinct manifestation (or "surface equivalent") in the shape of any grammatical mood;

2. As affirmed by several authorities, every verbal utterance fulfills not only one function, e.g. that corresponding to its grammatical mood, but all its main functions (or at least several different functions) simultaneously; otherwise, a context-free proverb, like any other utterance, is functionally indefinite.

The place of proverbs, sayings and familiar quotations with respect to set expressions is a controversial issue. A proverb is a short familiar epigrammatic saying expressing popular wisdom, a truth or a moral lesson in a concise and, imaginative way. Proverbs have much in common with set expressions because their lexical components are also constant, their meaning is traditional and mostly figurative, and they are introduced into speech ready-made. That is why some scholars following V. V. Vinogradov think proverbs must be studied together with phraseological unities. Others like J. Casares[2] and N. N. Amosova think that unless they regularly form parts of other sentences it is erroneous to include them into the system of language because they are independent units of communication. N. N. Amosova even thinks that there is no more reason to consider them as part of phraseology than, for instance, riddles and children's counts. This standpoint is hardly acceptable especially if we do not agree with the narrow limits of phraseology offered by this author. As to the argument that in many proverbs the meaning of component parts does not show any specific changes when compared to the meaning of the same words in free combinations, it must be pointed out that in this respect they do not differ from very many set expressions, especially those which are emotionally neutral. Another reason why proverbs must be taken into consideration together with set expressions is that they often form the basis of set

expressions. For example; the last straw breaks the camel's back: the last straw; adrowning man will clutch at a straw: to clutch at a straw; it is useless to lock the stable door when the steed is stolen: to lock the stable door 'take precautions when the accident they are meant to prevent has already happened'. Both set expressions and proverbs are sometimes split and changed for humorous purposes, as in the following quotation where the proverb. All is not gold that glitters combines with an allusion to the 'set expression golden age: It will be an age not perhaps of gold, but at least of glitter.

Taking a familiar group of words: A living dog is better than a dead lion (from Ecclesiastes) and turning it around, a fellow critic once said that Hazlitt was unable to appreciate a writer till he was dead" that Hazlitt thought a dead ass is better than a living lion. A. Huxley is very fond of stylistical, mostly grotesque, effects achieved in this way. So, for example, paraphrasing the set expression marry into money he says about one of his characters, who prided herself on her conversation, that she had married, into conversation.

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

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

For example: Something is rotten in the state of Denmark; Brevity is the soul of wit. Quotations from classical sources were once a recognized feature of public speech 'times change, and we change with them'; I fear the Greeks, even when bringing gifts'. Now they are even regarded as bad form because they are unintelligible to those without a classical education. So, when a speaker ventures a quotation of that kind he hastens to translate it. A number of classical tags

nevertheless survive ineducated speech of many countries, in Korean no less than in English. There are the well-known phrases, such as for this special reason'; 'in good faith'.

In giving this review of English set expressions we have paid special attention tothe fact that the subject is a highly complex one and that it has been treated bydifferent scholars in very different ways. Each approach and each classificationhave their advantages and their drawbacks. The choice one makes depends on the particular problem one has in view and even so there remains much to be studied in the future. It is likely unreasonable to imagine that the proverb could have its say, about the matters which have no social relevance or topicality, or in situations including no alternatives, or that it could state something with entire indifference, or put forward statements which let no strategic (prescriptive) advices or hints to be derived from them. It also appears to be obvious that a proverb cannot order, interdict, advise anything without qualifiying previously as good or bad (or axiologicaliy irrelevant) either the suggestable or forbiddable activity or attitude itself or something linked to this activity or attitude, e.g., its end, means, degree of intensity, speed, time, place, etc.; and if the proverb puts forward appraisals, these appraisals are, in turn, likely to be founded on some cognized truths, laws and, regularities (or current opinions, beliefs or at least prejudices).

The problem of defining a proverb appears to be as old as man's interest in them.People who consciously used them or began to collect them in antiquity obviouslyneeded to differentiate proverbs from other gnomic devices such as apothegms,maxims, aphorisms, quotations, etc. Jan Fredrik Kindstrand reviewed some of these early definition attempts in his fascinating paper on "The Greek Concept of Proverbs," and Bartlett Jere Whiting[28] had already in 1932 assembled dozens of definitions from ancient times to the modern age in his remarkable essay on "The Nature of the Proverb." The last fifty years since Whiting's detailed study have* witnessed highly scholarly articles, monographs

and even books which all seek to come to terms with ɔuniversal proverb definition. Scholars around the worldcontinue to find their own so-called "working definitions," of which some of the most recent attempts in the English language are those by Shirley Arora, Nigel Barley, Otto Blehr, Margaret Bryant, David Cram, Alan Dundes, Galit Hasan-Rokem, George Milner, Peter Seitel, etc[29] . And yet, despite their erudite and important new definitions based on structural, semiotic or linguistic insights, all must eventually agree with the contention of the old master proverb scholar Archer Taylor that "an incommunicable quality tells us this sentence is proverbial and that one is not." The newer definitions might in fact fit those sentences which we know already to be proverbial, but, again in the words of the insightful Taylor, "no definition will enable us to identify positively a sentence as proverbial." A definition cannot deal with such aspects as currency, tradition and familiarity which certainly are necessary ingredients for a true proverb.

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

(1) the "normality" versus the contradictory or "broken" nature of the literal sense of the proverb text;

(2) the presence versus absence of semantic transformation (trope);

(3) the totality versus partiality of the semantic transformation.

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

Proverbs in traditional Korean society differ from those of western societies, in that they are a cultural heritage of the lower class of society and therefore they are not shared by the upper class, who had for their cultural vehicle the "sijo" poetry, the three-lined, forty-five syllabled form of vernacular language. Though there are some proverbs borrowed from Chinese and Korean classics, the majority of Korean proverbs were made by the common people as lessons and guidelines oflife

for themselves. This explains why the language is vulgar and coarse in mostcases. The Korean word for proverb, "sokdam", in fact, means a vulgar saying ofthe common people.

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

As that trend goes on, English proverbs which are part of traditional culture lose their conventional significance. The proverb used to be a form of collective' consciousness and has evolved in its language based on traditional experiences. Transmission of proverbs was an essential part of culture and a prerequisite for education and the formation of self. Those past proverbs, however, have been driven away from education. What is more, the proverb is even on the verge of extinction. The proverb has been left as mere information which is individualistic, but not imperative or social at all.

In approaching proverbs and proverbial phrases from a logical angle, the investigator becomes immediately aware of the vast importance of this aspect for the said folklore expressions. Consider the following five proverbs:

1. You can't wash blackness of coal.

2. You can't wash a black dog white.

3. A crow will nor become white however hard you rub it.

4. A dark thing cannot be mode white by washing.

5. No matter how hard you beat an ass, it will not turn into a mule.

On the face of it, the first proverb deals with coal, the second – with a black dog, the third – with a crow, the fourth – with dark – colored clothes and the fifth – with an ass. In actual fact, they all speak of one and the same thing.

"A bad thing will not become a good thing no matter what you do with it". It is this underlying logical frame, rather than the concrete images (realia), that determines the main message of each of these proverbs. To use a metaphor, it is the logical structure that makes the proverb, while the concrete images provide "building material". The same symbols e.g. "forest" and "animals" (which, incidentally, do not themselves represent any saying) can produce different proverbs, depending on the type of logical connection between them: *"Like the forest, like the animals" and "If there is a forest, there will be animals".

By the same token, the logical frame of the proverbs and proverbial phrases is determined by the nature of the relationships between objects [5: 78].

This can readily be seen in the way we use proverbs. Suppose we are told that a much – published undertaking, which raised great expectations, ended with minimum results. Faced with this or a similar situation, we shall immediately be led to recall or utter the proverb * "A mountain has brought forth a mouse". Similarly, someone who pays too much attention to minor matters and fails to notice the main things, will, more likely than not, provoke a comment to an effect that "He cannot see the wood for the trees". In the other words, we always choose proverbs to suit the situations i.e. the character of relations between objects in real life. When its uttered these proverbs any speak of the language in which they are uttered understands immediately and correctly the message we want to get across, to what situation it's been referred. It will be recalled that in his time Dahl stressed

this point in defining the essence of the proverb. He wrote, specifically. "A proverb is a roundabout phrase relevant to the occasion and understood and accepted by all". Thus, proverbs and proverbial phrases are signs of situations or of a certain type of relationships between objects. Being signs, they must possess and do indeed possess special semiotic properties characteristic of all signs. This means that logical aspect of proverbs and proverbial phrases must be approached as a logico – semiotic one. The proverbs of different people that are models of identical or similar situations show a very strong natural resemblance despite all the differences stemming from ethnic, geographic, historical and language factors. Similar proverbs, irrespective of their language material, are concrete image variants of typical situations, the latter playing the role of invariants with respect to concrete proverbs. In terms of the character of situations to which they refer, all existing proverbs can be divided into four large invariant groups (logico – semantic arch invariants).

The first of these is a model of relationships between an object and its properties: if an object possess a certain property, it possess another property:

"A bargain is a bargain"

The second group is a model of relationship between objects: if there is one object, there is another object; or, more accurately, given a connection between one object and another object, if there is one object, there is (will be) another object: "Where there is a will there is a way".

The third group models the relationships between the properties of the objects depending on the relationships between those objects: if an object depends on another object with object possessing a certain property, then the dependent object possesses the same property:

"A big mountain casts a big shadow"

The fourth group models relationships between objects depending on whether they possess certain properties: if object possesses a certain positive property, and object doesn't possess that property, object is better than object;

"A good name is better than richness".

It will be seen from the above that the first two arch – invariants reflect a simpler kinds of relationships: a direct dependence between objects or an object and its properties, whereas the other two cover more complex relationships: dependence between the relationships of objects and the relationships of their properties. Accordingly, the whole stock of proverbs is divided into two sections. Each of the four logico – semiotic arch – invariants includes invariants of lower rank, which will be here referred to as logico – semiotic structural types and subtypes. Thus, the logico – semiotic arch – invariant which is a model of the relationship between objects depending on certain properties they possess comprises at least two structural types. One includes proverbs of the type cited above – "Better a glorious death than a shameful life" with the underlying formula: if one object possess a certain positive property and another object doesn't possess that property, then object is better than object [27: 80-82].

The other logico – semiotic structural type of the same arch – invariant includes clichés with a somewhat different underlying frame: if one object is better than another object, if one possesses certain properties that the other doesn't then, if one object is present, the other is not:

"When the sun rises, the stars grow dim" Each logico – semiotic structural type comprises at least and probably no more than two subtypes. Thus, the first of the aforementioned structural subtypes, illustrated by the proverb about the "harrow" and the "plough" includes the following types: juxtaposing opposite things (one's own – another's, close – distant, large – small old – young etc.) and opposing an object and its absence (speech and silence, absence of speech: unity and disunity, absence of unity etc.) But both these subtypes have the same structural formula. The logica – semiotic groups subtypes are further divided into logica – thematic groups covering clichés that are similar in structure and character of objects. Thus, for example, the logica – thematic group "Size – Merit"

comprises all the proverbs and proverbial phrases which speak of the correspondence or other wise between an objects or persons size and real worth:

"A bed bug is small but it stinks awful"

"Kichkina demang bizni ko'tarib uramiz sizni"

The group "Producer and his goods" includes proverbs and proverbial phrases of the type: "The shoemaker is the worst shod", and "The tailor is without a shirt" All told, we have counted about a hundred such headings. The general composition of the overall stock of proverbs and proverbial phrases in an individual language and in all languages generally can be represented in a graph. Within each logica – thematic group, there exist invariant forms too (not to mention the differences in the underlying images or realia). Some proverbs differ in the "direction" of the comparison of objects. "A wound from a word is more painful than wound from a sword", "A wound from an exe is less painful than wound from a word", others proverbs convey the same message directly or by negating the opposite proposition "Dog loves dog", "A wolf will never kill a wolf", yet other proverbs and proverbial phrases differ in that one relates an individual case, where as another is a statement of a universal character "A child with two nannies died of hunger" "Sheriklik oshni it ichmas" and "where there are seven nannies the child is neglected" and so on and so forth. All these forms are different logical variants of identical or similar messages or situations. The study of all such variants has revealed that first, the character and the details of variation are not accidental and do not depend on the language of the proverb, and secondly, that all the logica – thematic groups are subdivided into several variant subgroups, forming a common and mathematically rigorous system of logical transformation. Thus, the underlying idea of one of the logica – thematic groups of the arch – invariant "Much or little" formulated as "Much is good" or "1f there is much of something, it's good", came be expressed in those words, but also in a whole range of derived structures or transformations (which, incidentally, can easily be reduced from the initial premise in a purely logical procedure): "Much is good and cannot be bad", "Little is not good", "Little

is bad ", "Little is bad and cannot be good", "Much is good and little is bad", "Much is better than little and some other transformation. In addition to the above set of transformations, each logica – thematic group allows of another set of transformations, whose starting idea and all the derivative forms a directly apposite to those of the firs set. For the group "Much and little", they are as follows: "Much is bad", "Much cannot be good", "Little is good", "Little is better than much" etc. In every logica – thematic group there is, besides, a third set, whose underlying idea and derivative formulas are a cross between the corresponding forms of sets are repeated. For the group in our case these are: "sometimes both much and little are good", "Sometimes much is good, and sometimes little is good", etc. Finally, each logica – thematic group comprises a set in which the structures of the first three sets are repeated in the form of a question "Is a lot of something good or bad?" Superficially, there seems to be little logic in the fact that all the said sets of transformations are mutually contradictory. Something asserted in the first set is denied in the second, in the third set these assertions are declared equally valid (or invalid), while the fourth set of transformations colts into doubt the premises on which the first, second and the third ones are based. In fact, there is nothing illogical about it, for proverbs are signs of situations, and situations may be different even opposite in character. The system of variant subgroups or transformations set within a logica – thematic group is shown in a very general and simplified form. One must bear in mind that in each logica – thematic arch – invariant there is its own set of transformation and certain logical formulas obligatory in that invariant and impossible in other invariants. "Give cause, there will be effect", cannot accommodate any structure based on the qualitative difference between objects. This may often be required because logical homonymy is not infrequent among proverbs when clichés belonging to different invariants, having different meaning and representing different logical contexts, reveal similar structures. Thus, the proverb "One bit of sheep's droppings spoils the whole bag pf lard" is obviously similar in structure to the proverb. * "One rotten apple spoils the

whole bunch". Yet they are essentially different. The former is akin to such proverbs as "One stone is enough for fifty clay pots" or "The dung of one camel can make a thousand others slip", where as the latter is identified with proverbs of the following type: "1 f one fish in a bagful is spoiled all the fish will be spoiled" or "1 f one wraps a stinking fish in leaves, the leaves will also stink". The latter group of proverbs allows of a transformation reversing the order of elements. The proverbs of the former group do not lend themselves to such a transformation: if a bag of lard is spoiled is spoiled, this does not mean that a bit of droppings has got into it. Although the logico – semiotic study of proverbs and proverbial phrases is far from completed, the results achieved testify convincingly that, in spite of the enormous variety of logical forms, any existing or conceivable proverb or proverbial phrase is allocated, in the proposed logico – semiotic classification (as in the linguistic classification), one, and only one place, and it invariably gets such a place. This seemingly, is not born out by "super – complex proverbs and proverbial phrases, sometimes encountered, whose different segments refer to different transformations and occasionally to different logico – thematic groups and event different arch – invariants.

3.2. The formal structure of proverbs with numerals in English and Uzbek

Grammatically, proverbs and proverbial phrases form two major classes. Consider the following proverbial sayings:

1. To fire canon and sparrows.
2. Only the grave will straighten the hunchback.

In speech, i.e. in the actual use of language, both these clichés yield bipartite sentences: "(some body is firing canon and sparrows") and "Only the grave will straighten the hunchback". But while the former takes its final shape, and concrete meaning only in a context, which supplies the missing elements, the latter is reproduced in speech in its permanent and stable form. In other words, the latter is fully cliché zed, while the former is only partly so. Sentences that are full clichés,

i.e. those consisting only of stable elements and not subject to changes or additions in speech are called closed: sentences that are partial clichés, i.e. contain variable parts that are modified or complemented in speech, are called open sentences. Clichés of the type "To fire cannon at sparrows", which yield open sentences, are proverbial phrases, whereas clichés of the type "Only the grave will straighten the hunchback", which yield closed sentences are proverbs [17; 20]. All the proverbs and proverbial phrases, furthermore, divided into two classes depending on the degree of generalization. Same narrate particular incidents, individual and sometimes downright exceptional cases (*A caught thief robbed the guardsman or water always flows down to a low place ore One does not come to another monastery with one's own rules). Sentences of former type can be called particular and those of the latter type – general. Of course the difference between particular and general sentences is of course of a purely logical nature. However, in as much as it can be reflected in grammar, it a linguistic method of classification. Particular sentences are, as a rule, of the definite – personal type ("Somebody fishes in troubled waters", "A tit mouse boasted that it would be set the sea on fire") and less frequently, certain impersonal structures containing an indication of past tense or completed action ("There was not a farthing, and suddenly there is a gold coin"). General sentences are for the most part indefinite – personal ("They milk a submissive sheep three times"), generalized – personal (You cannot eat your cake and have it) infinitival (To be born with a silver spoon in one's moth) and of the special generalized type with the underlying formula "There is no… without…" (There is no rule without an exception) In addition to a grammatical method, universality cal also be expressed lexically with the help of various general words, such as "every", "always", "never" etc., which perform the role of "universality quantifiers" (Every why has a where fore), (Never fry a fish till it's caught). The class of particular sentences comprises all the open sentences, proverbial phrases, while the generalized sentences are only of the closed type. This tallies with the observation frequently made by typologists to the effect that proverbs are more

general in meaning than proverbial phrases. Open sentences are further divided into two classes depending on which of their parts are replaceable. Sometimes it is the subject: [somebody] brought a donkey in to his own yard (one can say John brought a donkey… etc.). Sometimes it's a secondary part of the sentences that is modified or specified by the context: A fly kicked him. (the person in the questions). The translation is different in Uzbek: (Uni) burga tepibdi. Thus, proverbs and proverbial phrases are realized in four structural types of sentences. Each of four types is divided into subtypes differing in the motivation of their general meaning [4: 44].

One subtype is image – motivated and it includes clichés whose overall meaning in sentence is not directly derived from the component words, but is linked with them through an image. In the clichés belonging to the other subtype the general meaning is directly motivated, i.e. directly derived from the meanings of the component words: Every dog is a lion at home, every dark cloud has a silver lining.

This is not to say that image motivated clichés have no direct meaning. They do. Witness the proverb about the moon and the star. But, on the one hand that direct meaning is not always convincing or probable enough and on the other hand their main message is normally understood to lie not in the literal but in the metaphoric meaning of the image. By the same token, directly motivated clichés can also be used in a transferred sense. Thus, the previously cited proverb about wise men could be applied ironically not to wise men but to fools. However the main message of these clichés stems directly from the words of which they consist, even though these words them selves may be used transferred meaning, as the metaphors or meta my mies (*Truth is born from doubt, All man's troubles come from his tongue). But this suggests that there are proverbs of direct meaning. After all, it has been known since Vladimir Dahl's time that a proverb is a "parable", "circumlocution" and that a proverbial saying is "a roundabout phrase". There is much to be said there fore, for distinguishing between proverb like directly

motivated sayings and proverbs and proverbial phrases proper. The closed directly – motivated clichés of the types, which Dahl called "proverbial sayings" to distinguish them from proverbs proper, could best be referred to as folk aphorisms, In paremiological literature this word is customarily used to denote quotations (which more often than not have a direct meaning) there is no terminological meaning attached to it. Like all sentences (and we have already said that in speech they appear as sentences), proverbs and proverbial phrases possess a certain syntactic structure and belong to a certain communicative type. Accordingly, we distinguish two syntactic types of proverbs and proverbial phrases. To the first type belong clichés yielding all possible kind of simple sentences, e.g. A bird in the hand is worth two in the bush, [somebody] left a cow to keep watch on the hay. (*Uzoqdagi bug'doydan yaqindagi samon yaxshi, samonni qo'riqlash uchun sigirni tashlab ketmoq) The second type includes clichés yielding various kinds of composite sentences. As to the purpose of communication, the proverbs and proverbial phrases fall in to two classes: the first class comprising all sentences that are affirmative in form. (To a frog sitting at the bottom of a well the sky seems the size of puddle). In English the proverbs which have numerals are found very much to this type. The second type or class comprising all negative ones (The grass doesn't sway without a wind, Not every pine – true is fit for a mast) [12: 42].

The reservation about form is essential because sentences which are grammatically affirmative and negative need not necessarily be so logically. Thus, the negative sentence "who doesn't know" (containing a rhetorical question into the bargain) is undoubtedly affirmative in meaning. The same holds true for proverbs. Each type is in turn divided into three modal subtypes: declarative, imperative and interrogative.

The first type comprises sentences containing a neutral statement of some fact or phenomenon (A watched pot never boils); the second, sentences expressing shades of volition (don't teach your grandmother to suck eggs); and the third, sentences putting a question to the interlocutor (what use is rosewater to a pig?) It

may seem at first sight that imperative and interrogative subtypes are not typical, or at any rate unlikely, of open clichés, proverbial phrases and by – words. In deed, there are very few proverbial phrases existing only as questions.

Finally, proverbs and proverbial phrases differ in the number of structural elements which are juxtaposed or contra posed in them. Thus, in the proverbial phrase "Mary in haste, repent at leisure", two pairs of predicative group parts are apposite (marry – repent, in haste – in leisure). A similar kind of apposition is present in the proverb "1t is easy to spill water, but difficult to collect it". On the other hand, there exist proverbs and proverbial phrases with only one appositional pair or without overt opposition in their structure. (The parcel is big but empty, As meek as a mouse). In other words, proverbs and proverbial phrases, in terms of the number of oppositional pairs. (To these groups the name of opposition is given). The relationship among syntactic and communicative types, modal subtypes and apposition groups had to be placed in the order. Such are the more essential features of grammatical form which provide a sufficiently full linguistic description of proverbs and proverbial phrases. The actual stock of proverbs reveals many times more different types, with each of the types indicated here comprising several varieties. Thus, for example, the clichés of the second syntactic type (composite sentences) can be divided into compound, complex and asyndetic sentences. Proverbs and proverbial phrases may differ in the character of the predicative group (verbal or nominal), lexical fullness, and a number of other features. However we do not see how all these could be token into account without over loading the classification with too much detail. In practice proverbs and proverbial phrases are represented by all possible types of sentences, with the obvious exception of nominative sentences consisting of one word (winter, dawn). There is a wide – spread misconception among typologists and linguists to the effect that proverbs possess a special (and limited) set of opposition formula of grammatical structures. In reality, with the exception of the bipartite opposition formula inherent in most proverbs of this type, the bulk of proverbs reveal no

special features as compared with ordinary (non – proverb) sentences. But the main message is that a rigorous linguistic classification of proverbs and proverbial phrases is possible. There is no overlapping of classes in the classification with the result that every proverbial saying gets one and only one place in it, and it gets it by all means. Grammatically, i.e. in terms of the syntactic form of homonymous free word combination phraseological units reveal considerable variety. Admittedly, it is a far cry from the syntactic variety of proverbs and proverbial phrases, which are represented by all the forms existing in a given language. Yet the phraseological units, too, are embodied in a series of different syntagms, ranging from the simplest combination of a known plus a preposition (at logger heads) down to certain types of complex sentences (beat a dead horse). Between these two extremes lie different kinds of syntagms of varying complexity, which include structural types and yielding close sentences; this account for the outward resemblance of some phraseological units to proverbs and proverbial phrases. It is worth nothing however that irrespective of their syntactic form, phraseological units are on the whole shorter than proverbs and proverbial phrases, generally consisting of no more than five or six words, including prepositions and conjunctions. But the striking thing about the phraseological units is that all the syntactic differences between them are of marginal importance for their meaning. Thus, composite plant names, all of similar terminological character, can be represented by the following types of syntagms: * "chicken blindness", buttercup (adjective + noun); "roll – over – the – field", tumbleweed (imperative verb + noun); "John and Marry", cow – wheat (two proper names joined by a conjunction); "touch – me – not" (a whole extended sentence) and a number of other structures. It is true, though, that a measure of agreement between the syntactic form and the meaning of phraseological units can still be observed. Even so, the character of the grammatical links within a phraseological unit and the letter's meaning are, in principle, independent of each other. This accounts of the failure of all attempts to base the classification of phraseological units on syntactic

form as well as all attempts to provide syntactic models of phraseological units. Much more real and readily observable are the differences between phraseological units in the motivation of their overall meaning, which divides all phraseological units, including terms and auxiliary word – combinations into two major classes. The first type comprises phraseological units whose overall meaning appears, at least to a present – day speaker of the language, as totally un motivated, whose meaning is not connected either directly or through an image with the meaning of the component words and which are not associated with the features of the object signified. [19: 24]

The second class consists of phrasedogical units whose overall meaning of motivated, to a greater or less extent and by various means, by the meaning of their individual components. Some of these are fully thanes parent. Similarity to phraseological fusions they cannot be divided into components parts, but unlike phraseological fusions, they have identifiable individual components. Even more substantial are the differences among phraseological units as to their grammatical function. The nature of the phraseological sign makes phraseological units equivalent to words, which goes a long way in determining their grammatical features in particular, the fact that, like words, they perform the function of different parts of speech. The grammatical function of a phraseological unit depends on the properties of that what is signified. Thus, the phraseological units signifying an action perform the role of verbs, and they usually play in a sentence the function of predicates, and expressions signifying the properties of action are usually equally to adverbs, their function in the sentence being that of adverbial modifiers. The nature of the concept to which a given phraseological unit corresponds determines its role in speech. A closer inspection shows that among phraseological units there are equivalents for all parts of speech without exception, including nouns, adjectives, numerals, pronouns, verbs adverbs, words of category, interjections and also modal words, conjunctions and prepositions, with

phraseological units possessing all, or almost all, the features of the parts of speech whose functions they, perform.

Thus, phraseological units equivalents to nouns as well as the phraseological terms. The most regular conformity to this rule is observed among phraseological terms. On the other hand, in certain "noun" phraseological units, not all paradigmatic forms may be represented. Phraseological terms can perform the function of a noun, adjective, verb adverb and category of state, although most frequently they are noun equivalents. After phraseological terms come phraseological units proper, offering the greatest variety of phraseological clichés which perform the functions of all full – fledged parts of speech from the noun to the interjection. Finally, there are the auxiliary phraseological units, which come nearest to the next type of clichés representing signs of situations and relations – ships between objects.

3.3. Typological correspondence and non correspondence of proverbs and saying due to semantics and lingua – cultural features

There is no denying the fact that peoples speaking cognate languages have more verbally similar proverbs than those belonging to different language families; that neighboring people with a centuries – old history of contacts have more sayings coinciding literally than people which had no such contacts; and that, finally, people with a class society have more similar proverbs, if only due to the saying about the rich and the poor, than any of these people could have with a backward tribe, where inequalities of property do not exist. Yet even people with no affinity, which have never had any direct contacts with each other and are at different stages of social development, have many proverbs of similar meaning. "A pole cat doesn't smell its own stink" and * "You don't notice the smell from your own mouth". Both proverbs have the same message, but one belongs to Turkish another to Kazakh. Examples of this kind of could be multiplied indefinitely. This

means, that neither affinity, nor contacts, nor even the history of the people are in themselves decisive causes of similarity. Let us first try to determine precisely in what the proverbs of different people are different and in what they are similar [14].

The example which we shall take is the proverb about the shoemaker without shoes is expressed in Uzbek and English differently.

"Bo'rchi bo'rga yalchimas"

"A black smith never has a knife for battle".

As it has been mentioned, the proverbs express the nationality of people, their customs and traditions. The general meaning of all sayings or more precisely, the logical formula of their content is identical. Each conveys, in its own way, the same message: the producer of certain goods or services is denied, or unable to benefit from the, these goods or services. The main meaning of every proverb and proverbial phrase is character of relation ships between things. Being signs, their ornamentations, their external imagery matter far less than the essence of the real situation they represent. This is well illustrated by the traffic – control signs. For the same reason national collections of proverbs are remarkably similar to each other, despite the fact that their compilers seek to include the most characteristic proverbs of the particular people. A collection of proverbs of any language provided it is full enough, has equivalents for every proverbs and proverbial phrase in any o the language. For example, the collection of English proverbs and proverbial phrases, of which a great many have been published in this country, contain equivalents, not exact replicas. They have the same meaning and the same relationship of objects, while the objects themselves are different. Another implication following from the fact that proverbial sayings have a semiotic nature is as follows. Since proverbs (as well as aphorisms by – words and proverbial phrases) are signs of certain real or logical situations, these situations, are to all the sayings expressing them as invariants to their variants. In other words proverbs of the same meaning (the same situation) are variants, while the situation itself is an

invariant. But if so in order to classify proverbs by their meaning we must classify the situations. The internal similarity of the logico – thematic groups enables us to bring them together in larger classes, covering all the sayings with the same inherent logical pattern. Having arranged the sayings into logico – thematic groups, it was founded that within each group, sayings of similar meaning, the degree of similarity varies. The difference between some is merely stylistic, manifested in a different turn of speech:

- Onasiga qarab qizini ol.

- Like mother, like daughter.

- If you want to marry a girl, first get to know the mother.

other saying different in imagery:

- From a muddy source flows muddy water. Still other sayings express the same idea by negating the opposite one:

- The cookie is the same as the mold.

- The pie is never larger than the mold.

It is essential the variation of proverbs and proverbial phrases similar in meaning and images is characteristic of all languages with which the author has dealt with the pattern of variation being the same down to the languages. The general relationship between an initial form and its transformations characterizing proverbial sayings in different logico – thematic groups. Further more, sayings of all types may differ as to the truth value of what they say. Some state one thing but mean quite opposite they may intentionally false. This property has also been taken into account. In order not to complicate the scheme still further, differ in terms of active or passive, the intentionally false sayings may further have been marked by an asterisk. Proverbial sayings may further differ in terms of active or passive logical form:

- A young tree is easy to bend

- A tree bends while it is young;

in terms of modality: "it is possible", "it is necessary", "it is desirable". These however, have not been included in the classification for fear that the reader would not see the wood for the trees. Various combinations of features those included, not included in the classification, yield a vast number of transformation. Between them these transformation cover all the conceivable variants of any idea expressed and any real or hypothetical situation. No wonder the proverbs of any people present a vast variety of types, including some that can hardly claim any wisdom and are ordinary truisms: "A barren tree yields no fruit", and some intentionally unrealistic, al bet logically correct, propositions: " If a bullock grows to the size of a camel, the camel will be as large as mountain" As for the Uzbek and English proverbs, some of them have similarity and differences in meaning:

- O'zini yettinchi osmonda his qilmoq
- To feel that one is on the ninth heaven.
- Yetti o'lchab bir kes.
- Measure twice cut once.

They are similar in meaning but the structure is different.

3.4 The analysis of Uzbek proverbs and sayings with the English proverbs and their equivalents with other languages

Proverbs and sayings of different cultures have a lot in common, but besides there are specific features, characterizing the color of some original national culture, its centuries-old history. Proverbs and sayings contain deep sense and national wisdom, which have roots far in the past. They reflect people's way of thinking and perception of the world. They are considered to be "codes" of culture, its specific laconic and witty language. Combined with other sources, they could show us unknown side of the 'story', how different aspects of life were and are reflected in people's mind, what is "considered important in a culture's perception of its micro world and thus remembered and transmitted, how are the 'others'

perceived, how is the 'anger' and fear of the difficult times articulated and, as psychologists would say, compensated through that articulation. As Dr. Panos Karagiorgos says, "Proverbs contain keen observations of everyday life, constitute popular philosophy of life, and provide an insight into human behavior and character. They survived thanks to their brevity, their rhyme and rhythm which delighted the ear and helped the memory". We can see culture, traditions and history of the nation, to learn what is kind and evil and feel what a nice means for developing of man's moral values and cultural level can proverbs and sayings be. In this article the most attention is paid to the translation of Uzbek proverbs and sayings into the English language, mainly the proverbs and sayings from the great dictionary "Devoni lug`otit turk" by Mahmud al-Kashgari have been analysed. Here are given some examples: Uzbek form: " Qush qanoti bilan, er oti bilan". English form: "The bird (reaches its goal) by wing (and similarly) the man (reaches his goal) by horse". [2,87– 88] Uzbek form: "Im bilsa, er o`lmas". English form: "If a man knows the signal he won`t be killed"-by mistake at the hand of one who will recognize it. Im "Password" amara which the king designates among his troops; it is the name of a bird or a weapon, or some other word used as a challenge when two groups meet, so that each party may know their own men in order not to attack one another by mistake. When two men meet at night one asks the other the signal and if he answers with the right password, he lets him pass since he is of the same party; but if the one challenged mentions a signal which is different from the password of the challenger, he attacks him. 3. Uzbek form: "Botir dushman bilan to`qnashganda, olishganda, yuvosh-tirishishda sinaladi" The warrior (batal) (is tested only) when he confronts the enemy (just as the forbearance of) the gentle (is tried) in a dispute.

Uzbek form: "Yalqovga eshik ostonasi ham tog` tepasidek ko`rinadi". English form: "For the lazy man a threshold becomes a mountain pass". Uzbek form: "O`t degan bilan og`iz kuymas". English form: "If one says "Fire" his mouth doesn`t catch fire". This is coined about someone who apologizes for something he said.

Uzbek form: "Zamon o`tar, kishi to`ymas, inson bolasi mangu qolmas". English form: "Time (zaman) passes and man does not perceive it, the sons of Adam do not live forever". Uzbek form: "Igir bo`lsa odam o`lmaydi". English form: "If a man has galingale he won`t die" from stomach ache, since he can take it and find relief. Galingale which is used as a medicine for stomach ache. This proverb is used as advice to prepare for something before the need for it arises. Uzbek form: "Tulki o`z uyasiga qarab irillasa (ulasa, hursa) qo`tir bo`ladi". [3,88]English form: "When a fox yelps at its own den he becomes mangy". This is coined about someone who blames his own tribe or clan or city, to rebuke him and his fault-finding. Uzbek form: "Og`iz yesa, ko`z uyalur". English form: "When the mouth eats the eye is ashamed". This is coined about someone who has "eaten" another person`s gift and then is ashamed for failing to do what he should in return. [2,101] Having written about this theme I realized that, the role of proverbs and sayings in our life can hardly be overestimated. Nowadays there are a lot of ways to keep and transfer information: with the help of audio, visual carriers, and also in electronic version. But a lot of years ago, when writing even wasn't developed, the only way to gain the experience was our language. Even now we have our ancestors' messages in the form of songs, fairy-tales, and ceremonies. But the most brief, informative and perhaps the most frequently used messages are proverbs and sayings. Proverbs and sayings are an integral part of the process of mastering a foreign language. Language training should take place in the conditions of the real using of the language or should imitate these conditions as precisely as possible. Proverbs and sayings have been using in the educational process for a long time. They help to express the same thought by different words; they are irreplaceable in the mastering dialogical and monological speech, making it alive, colorful and acute. Also there are a lot of proverbs which are common for the most people in the world. Because proverbs are usually spoken and not written, they relate to everyday wisdom people want to convey in speech. As a result, they relate matters or everyday interest, such as the weather: *March comes in like a lion and goes out*

like a lamb, folk medicine or observations about health: *An apple a day keeps the doctor away* and *Early to bed, early to rise*, religion: *Man proposes, God disposes*, family: *Spare the rod and spoil the child*, the law: *A man's house is his castle*, and superstitions: *Marry in March, repent always*. Proverbs are usually illustrated with homely imagery using household objects, farm animals, pets, and events of daily life. Many proverbs are based on customs that are obsolete. For example, in English, the proverb *If the cap fits, wear it refers to the medieval fool's cap* used in parts of Europe. Quite frequently, a proverb's origin is unknown. The same proverb can be found in the same language in several forms. For example, in English, the proverb "Money is the root of all evil" is also used as "The love of money is the root of all evil". [1,34–35] As it is said in Encyclopedia Britannica that comparison of proverbs found in various parts of the world have shown that basic human behaviors and observations about various aspects of life are similar across languages, cultures and continents. For example, the biblical saying "An eye for an eye, a tooth for a tooth" has an equivalent among the Nandi speakers East Africa: "A goat's hide buys a goat's hide, and a gourd, a gourd". And also its equivalent form in the Uzbek language as follows: " Qonga qon, jonga jon". Often, the same proverb can be found in many variants in languages and cultures related by linguistic or social history, and even in unrelated languages. In Europe, a large number of proverbs have variants in most major languages. For example, the proverb known in English as "A bird in the hand is worth two in the bush" originated in Medieval Latin, and variants of it are found in Romanian, Portuguese, Spanish, German and Icelandic. Its Latin form is "Plus valet in manibusavisunicafrondeduabus". Its Uzbek form is "O`zga yurtning gulidan o`z yurtingning tikani afzal". In India, many proverbs are found in most Indo-European languages of North India in various incarnations, quite often with similar wordings. As a conclusion to the above mentioned opinions we can say that we have two types of proverbs: those with a common, universal morality, guide for the practice of virtue, similar in all countries, if not in the form, at least in the

message; and those which are particular, born from a historical fact, a local custom or a specific event. They have their own identity signs which characterize the place or time of origin.

C O N C L U S I O N

Proverbs are the colour and the beauty of our speech. In my studies into proverbs of various people of our East, I was struck by the semantic and structural similarity between proverbs signs and signs in other cultural – semantic systems in particular in folklore and the lexical stock. This prompted an article on the place of proverbs among other language and folklore phenomena. If they are often used in everyday speech instead of bad words the culture of our nation would rise very vastly.

Most Uzbek proverbs are formed as composite sentences in a poetic way. And the meaning of them are also very deep. For instance the quotes of A. X. Dehlaviy are also named as Uzbek national proverbs:

- Dema mingni jangda qirib tashlayin,

 Qani bittaga jon beru mard deyin.

The numbers two, seven, then fourty, seventy and others aare used more in Uzbek proverbs. It is seen that Uzbek people have the feeling of collectiveness is not seen. Most of them express one person's feeling. That's why, the indefinite articles "a, an", each, none, who" are used mostly. Other numbers like, two ten, hundred, million, and some expressions "never, when, if" are also used but not in most proverbs. Yet, to use an English proverb to which there are equivalents in every language, "Every cloud has a silver lining", and it may well be that the conciseness benefiting an article has helped to bring out the research's main meaning, the idea of a linguistic – semiotic approach to typology and folklore studies, on the one hand, and the approach to language as a cultural phenomenon, on the other.

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

They are compiled in special dictionaries. The same as words phraseological units express a single notion and are used in a sentence as one part of it. American and British lexicographers call such units «idioms». We can mention such dictionaries as: L.Smith «Words and Idioms», V.Collins «ABook of English Idioms» etc In these dictionaries we can find words, peculiar in their

semantics (idiomatic), side by side with word-groups and sentences. In thesedictionaries they are arranged, as a rule, into different semantic groups.

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

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

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

Proverb is a brief saying that presents a truth or some bit of useful wisdom. It is usually based on common sense or practical experience. The effect of a proverb is, to make the wisdom it tells seem to be self-evident. The same proverb often occurs among several different peoples. True proverbs are sayings that have been passed from generation to generation primarily by word of month. They may also have been put into written form.

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

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

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

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

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

Local Proverbs – In a cultural region often internal differences appear, the classics (e.g. the Bible or the Confucian Analects) are not equally regarded as a source of proverbs in every language. Geographical vicinity gives also rise to another set of common local proverbs. These considerations are illustrated in several European and Far-Eastern languages, as English and Korean.

Proverbs were always the most vivacious and at the same time the most stable part of the national languages, suitable competing with the sayings and aphorisms of outstanding thinkers. In the proverbs and sayings picturesqueness of national thinking was more vivid expressed as well as their features of national character.

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

The semantic sphere of proverbs is very wide and cannot limit them.

The proverbs describe the every branch of people's life.

The fact is that proverbs and sayings are similar in meaning in spite of their diversity in form and language.

While investigating on the given qualification theme we have analused proverbs on the semantic point of view. We have come across on the following noticeable themes, such as Friendship, Motherland, Time, Knowledge, Beauty, Health, Work, and a lot other different subjects. We have classified some example on the given topics: Friendship

1. A friendship in need is a friend indeed.

2. A friend's frown is better than a foe's smile.

3. Among friends all things are common.

4. Even reckoning makes long friends.

5. Who keeps company with the wolf, will learn to howl.

Motherland

1. East or West home is best.

2. Ever' bird likes its own nest.

3. There is no place like home.

4. Never cast dirt into that fountain if which you have sometimes drunk.

5. Don't cut the bough you are standing on.

Time

1. Time and tide wait for no man.

2. Time cures all things.

3. Time tlies.

4. Time is money.

5. Time is wonders

Knowledge

1. To know everything is to know nothing.

2. Soon learnt soon forgotten.

3. Live and learn.

4. It's never too late to learn.

5. A little knowledge is a dangerous thing.

Beauty

1. All that glitters is not gold.

2. Appearances are deceptive

3. Handsome is as handsome does.

4. There is no rose without the thorn.

Health

5. An apple a day keeps the doctor away.

6. A sound mind in a sound body.

7. Early to bed and early to rise makes a man health's, wealth's and wise.

8. Good health is above wealth.

9. Health is not valued till sickness comes

Work

1. A bad workman always blames his tools.

2. A good beginning is half the worn.

3. A good beginning makes a good ending.

4. An attempt is not tortue.

5. All is well that ends well.

Proverbs are pieces of language that best represent the folk culture from a speech community. Thus, the uses and main purposes of proverbs are an important subject to know how these popular wisdom tools work in everyday language. To achieve a good explanation for proverbs function and uses, we approached different aspects of this phenomenon:

1. We foregrounded the uses of proverbs by distinguishing between familiar and unfamiliar proverbs. Hence, we stated that the familiarity in proverb comprehension played an important role so that the less familiar a proverb is, the less likely it is used.

Furthermore, we pointed out the decisive role played by familiarity and unfamiliarity in the ellipsis of proverbs, since only the best well-known and the most familiar proverbs are the ones that can be elided.

2. Moreover, we explored the metaphorical and ironical nature of proverbs by applying different theories to the study of proverbs. By doing so, we found out that the metaphorical intention of many proverbs and the ironical tone help the hearer to recognize the proverb's interpretation. Besides, we suggested how non-verbal language –tone and pitch of voice, gestures, etc.- underlying ironically-intended proverbs help the hearer to recognize the speaker's intended meaning.

3. Finally, we asserted that criticism was the main function of proverbs and that people took advantage of the implicit criticism they usually express to avoid the annoyance of the hearer. In addition, we can highlight other minor functions of proverbs such as advice and warning which are also worth considering.

Some further research would be needed to explore the differences and similarities between proverbs cross-culturally, since proverbs conveying a similar set of stereotypical assumptions can be found across different cultures.

BIBLIOGRPAHY

1. I.A. Karimov "Uzbekistan along the road of Independence and progress". Tashkent 1993, p 67

2 I. A. Karimov "There is no future without history". Tashkent 1997 p 47

3. I.A.Karimov "Harmoniously developed generation is a basis of progress of Uzbekistan ". 1998.

4.Национальная Программа по подготовке кадров. Ташкент, 1997.

5.Afanasyev A. N "Seems there lived a Guy" Collection of American folklore. Moscow. 1989. 84p

6.Alta Jablow "An anthology of west American Folklore" USA. 1999.

7.Amir Xusrav Dehlaviy "Hikmatlar" Toshkent. 1992. 12-20p

8.Apresyan Y. D "Ideas and methods of Modern Structural Linguistics" Moscow 1986. 36p

9.Arnold I.V. The English Word. M.: 1986. 295 p.

10.Braginskiy I. L. "Oriental proverbs and Proverbial phrases" Moscow. 1997. 124p

11.Dorsey G. A. "Traditional proverbs of English" Washington 1985 344p

12. Edmund C. B "Symbolic, logic and Intelligent machines" Moscow 1991. 288p

13.Gusev V. Y. " The Aesthetic of Folklore" Moscow 1996. 174p

14.Horris J.C. "Logical semantics and Modal Logic" Cambridge.1997. 84p

15.Horris J.C. "The complete tales of uncle Remus" Cambridge 1998. 38p

16.Kudhyakov I. A "Great English Folk – tales" Oxford. 1993. 32-38p

17.Kunin A. V. "English – English Phraseological dictionary" USA 1989.

18.Mirzayev T. v. b. "O'zbek xalq maqallari" Toshkent. 1989. 140-142p

19.Muratov S. N. "Set phrases in Turkish Languages" Moscow 1962. 10-14p

20.Permyakov G. L. "From proverb to Folk – tale" Moscow. 1999. 20-28p

21.Permyakov G. L. "Select Oriental proverbs" 1999. Moscow. 12-18p

22.Radin. P "A study in American English Mythology" New York 1992.

23.Reformatsikiy A. A "Introduction to Linguistics" Moscow. 1995 400-404p

24.Sarimsoqov A. V. "O'zbek xalq maqollari" Toshkent. 1989. 4-502p.s

25.Shelly V. L. "Something to Crow about" Collections of American English Idioms. USA. 1996. 80-82p

26.Slobodkina N. A. "A practical English Grammar" Tashkent 2006. 36-48p

27.Sobirov A. D. "O'zbek adabiy tili" Toshkent. 2005. 402-408p

28.The Journal of American Folklore - 25 Vol. 652-10p334 – 432 p

29.Tolstoy I. I. "Articles on folklore" Moscow 1966. 110-118p

30.Uemov A. I. "Objects, Attributes and Relationships" Moscow. 1993. 44-46

31.Uspenskiy B. L. "Principles of Structural Typology" Moscow 1962. 72-80

32.Vinogradov V. V. "Grammatical theory of the world" Leningrad 1965 18p

33. Sperber, Dan and Wilson, Deirdre (1995) Relevance - Communication and Cognition [2nd Edition] Blackwell, Oxford Uk and Cambridge Usa.

   1. www.edu.uz
   2. www.goldenquotes.com

   3. www.quotegarden.com

   4. www.studyenglish.com

   5. www.ziyonet.uz

APPENDIX