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THE DEPARTMENT OF ENGLISH PHONETICS

QUALIFICATION PAPER

ON THE THEME:

“Comparative analysis of English and Uzbek proverbs
and sayings expressing senility and youth”

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Nowadays learning and teaching foreign languages are very important process. However, it is necessary to admit the circumstance that foreign languages should be taught in a comparative way without causing damage to the mother language. Only in this way our children, studying at academic lyceum and vocational colleges will be able to open for themselves the beautiful and wonderful world of world languages. In this respect, it will be appropriate to cite the words of the First President of the Republic of Uzbekistan Islam Karimov, who said: “Our land produced outstanding scientists who are the pride of the whole world. We have all conditions to continue and enrich national traditions of scientific thinking established by them” [2, 51]. English is generally acknowledged to be the world’s most important language. It is perhaps worth glancing briefly at the basis for that evaluation. There are, after all, thousands of different languages in the world, and each will seem uniquely important to those who speak it as their native language, the language they acquired at their mother’s knee. But there are more objective standards of relative importance. One criterion is the number of speakers of the language. A second is the extent to which a language is geographically dispersed.

On December 10, 2012 the First President of the Republic of Uzbekistan Islam Karimov signed a decree “On measures to further improve foreign language learning system”. [4]

It is noted that in the framework of the Law of the Republic of Uzbekistan "On education" and the National Program for Training in the country, a comprehensive foreign languages’ teaching system, aimed at creating harmoniously developed, highly educated, modern-thinking young generation, further integration of the country to the world community, has been created. During the years of independence, over 51.7 thousand teachers of foreign languages graduated from universities, English, German and French multimedia tutorials and textbooks for 5-9 grades of secondary schools, electronic resources for learning English in primary schools were created, more than 5000 secondary

schools, professional colleges and academic lyceums were equipped with language laboratories.

One of distinctive features of the contemporary, rapidly developing world is the increasing use of new information technologies (such as computer software, the Internet, e-mail, CD-ROM and distant education programs) in almost all sphere of life. One of the sphere where new information technologies are becoming more important is education; in particular, foreign language learning. So we should make use of these all aids for teaching foreign languages effectively because it is our task, to prepare and teach professionally competent and energetic personnel, real patriots to see them in the world depository of science and culture. In this plan the notional program about training personnel was worked out on the formation of new generation of specialist “With the high common and professionally culture, creative and social activity, with the ability to orientate in the social and political life independently, capable to raise and solve the problems to the perspective”[3, 35].

On the basis of above-said we have chosen the theme of our qualification paper “Comparative analysis of English and Uzbek proverbs and sayings expressing senility and youth”. As these proverbs and sayings has huge importance in our nationality and our life. There is always demand for expressing these proverbs and sayings to not only our young generation outside of our country.

The actuality of the qualification paper. The proverbs and sayings expressing senility and youth in both languages have a great role in giving and getting clear understanding about senility and youth of the nation or society who uses these languages and preventing from any misunderstandings about the concepts. This makes the **actuality** of our qualification paper.

The aim of the qualification paper is to investigate how the proverbs and sayings expressing senility and youth by different language units in both languages and to describe the universal and specific features of these concepts. In the same time studying linguodidactic problems of teaching the concept and giving suggestions to solve the problem are also our main goals.

To achieve our goals the **following tasks are** set up in the qualification paper:

1. To review works devoted to the notion of senility and youth.
2. To investigate proverbs and sayings senility and youth by means of words in both languages.
3. To study different approaches of linguists about the theory of proverbs and sayings in modern linguistics.
4. To define proverbs as one of the sources of phraseological derivation.
5. To establish specific and universal features of the proverbs and sayings expressing senility and youth in both cultures analyzing the language units of modern English and Uzbek.
6. To study the linguodidactic problems of the proverbs and sayings in teaching and try to give solutions for the problems in order to help teaching process.

The object of the qualification paper is the proverbs and sayings expressing senility and youth in English and Uzbek.

The subject of the qualification paper is to investigate proverbs and sayings expressing senility and youth by various language units like words, phrases, proverbs sayings and quotations.

Materials of the research. the materials of both languages were widely used in the work. Among them we may mention: D. Geeraerts, F.T. Wood, V.V. Vinogradov, A.I. Smirnitsky, I.V. Arnold, O.S. Ahmanova, A.V. Koonin, S.R. Rakhimov, E. Begmatov, Sh. Rahmatullayev and etc.

During the research the following **methods** are used:

- ***Componential analysis*** on the basis of dictionary definitions and corpus data of the words.
- ***Conceptual analysis*** of the proverbs and sayings expressing senility and youth by language means.
- ***Comparative analysis method***

- *The linguistic observation method.*
- *Parts of sentence method.*
- *Deductive method.*

Methodology of the research is based on the works by our First President I.A.Karimov, Presidential decrees on educational field, national program for Personal Training, and works in which the theme of the paper was researched and analyzed by various researchers like D.Geeraerts, F.T.Wood, V.V. Vinogradov, A.I. Smirnitsky, I.V.Arnold, O.S. Ahmanova, A.V. Koonin, S.R.Rakhimov, E.Begmatov, Sh.Rahmatullayev, S. Z.Tillayeva, T.K.Mardiyev and etc.

The novelty of the work lies on the fact that proverbs and sayings expressing senility and youth in modern English and Uzbek was researched through the dissertations and various works and we also tried to give new thoughts about the theme and give some more proper answers related to the theme in current paper. The problems of linguodidactics in teaching the theme under discussion are considered and investigated as it was weak-point of some works.

The theoretical significance of the paper is connected with the fact that the conceptual analysis of the proverbs and sayings expressing senility and youth and the procedure of establishing the conceptual characteristics of these concepts can be used at the lectures on Cognitive linguistics and Cultural linguistics.

The practical significance of the qualification paper lies on the fact that the practical materials and examples of proverbs and sayings expressing senility and youth by means of words, phrases and proverbs and sayings can be used as practical material at the lectures on Cognitive linguistics, Cultural linguistics and Lexicology and Linguodidactics.

The structure of the qualification paper consists of an introduction, three chapters, conclusion and bibliography.

Introduction states the actuality and novelty, the aim, the reason of choosing this theme and the methods used in the qualification paper. It also gives information about the plot of the qualification paper.

There are three chapters as a main part: the theoretical basis and the analysis of practical examples on the theoretical basis and the problems in teaching.

Chapter I deals with general notes on the The theory of proverbs and sayings in modern linguistics.

Chapter II is devoted to comparative analysis of English and Uzbek proverbs and sayings expressing senility and youth.

In **Chapter III** we paid our main attention to the problems in teaching process analyzing the culture-specific features of two languages and tried to answer some important questions about the problems of linguodidactics.

In conclusion part the results gained in the qualification paper are summarized and described.

The bibliography includes the items of the scientific literature on the theme and different types of the dictionaries of the English and Uzbek languages which were used as source of materials. Apart from that some Internet sites used during the research are also included.

CHAPTER I. THE THEORY OF PROVERBS AND SAYINGS IN MODERN LINGUISTICS

1.1. Different approaches of linguists about the theory of proverbs and sayings

A proverb is a brief saying that presents a truth or useful wisdom. It is usually based on common sense or practical experience. The effect of proverb is to express wisdom as self-evident. The same proverb often occurs among several different people. True proverbs are sayings that have been passed from generation to generation primarily by word of mouth, or may have been put in written form. The book of proverbs in the Old Testaments of the Bible includes notable collection of such sayings as: “Hope deferred makes the heartsick”, “A good name is rather to be chosen than great riches.

The Book of proverbs according to (Benjamin 1958) is very useful to ancient Israelites who were educated primarily at home. The values of these proverbs reflect the teaching of parents trying to raise their children to become successful and responsible adults.

Every language has its own stock of proverbs, and proverbs in one language today reflect every age and time. It contains keen observation of everyday life, constitute popular philosophy of life, and provide an insight into human behavior and character. According to an Internet Source on English Proverbs (2010) Url: www.phrases.org.uk/.../proverbs.htm, proverbs are popularly defined as short expressions of popular wisdom. Homelier than aphorisms, proverbs generally refer to common experience and are often expressed in metaphor, alliteration, or rhyme. A proverb (from the Latin *proverbium*) is a simple and concrete saying popularly known and repeated, which expresses a truth, based on common sense or the practical experience of humanity (Latin, 2011).

The above definitions suggest definitely that, a proverb is short, true, old and repeated sayings that portray the experience of human life through observation and challenges that have been expressed in images and songs for quick remembrance.

Writing on proverbs, Morris-Brown (1993) defines proverb as short excerpts from stories about life's lessons. They are stuffed with cultural symbolism which expresses important ideas about the human nature, health and social relations that often transcend their culture of origin. Proverbs are timeless, succinct, clever, often funny and usually memorable.

According to Abdulai (1995) proverbs are wise sayings and used in Africa as a form of communication. Most of these wise sayings usually employ symbols like animals, trees, the human body and objects present in the human environment using them as metaphors to communicate a message, for example in “Akan,” Ghanaian proverb “aboanonidua, Nyamenaopra ne ho” which literally translates as the animal that has no tail, God drives away its flies. This implies that even for those in life that are helpless, God will always provide for them. It is a message of hope for everyone.

A proverb is a concise and picturesque expression of a well-tryed wisdom.

Such statements made convey a general truth. Ampem (1998) also talks about the outlook of the people's life, life after death, arts and science which forms the level of intelligence. Every country has its own proverb that are used in their everyday life through speeches or conversations and that is a hallmark of their linguistic culture and can be acknowledged in their language naturally.

Bacon (2001) is of the view that proverbs are popular sayings which contain advice, generally accepted truth. Because most proverbs have their origins in oral tradition, they are generally worded for easy remembrance and they change slightly from one generation to other.

Lange (2006) describes proverb as not only a short statement that reflects the thought and insight of a people into the realities of life but also, a technique of oral expression.

The writer further made mention of proverbs being tradition, custom, heritage and also narrates the traditional background of the people as a seed nurtured and passed from generation to generation through ancestors.

The definitions given by the authors revealed that proverbs originated from stories about life lessons, nature, and social relations. When transcribed into symbolic forms, they communicate the identity of the people and their immediate environment.

Proverbs define the wisdom of a group of people and these become their tenets in life.

However, according to Mieder (1993), a proverb: is a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorable form which is handed down from generation to generation. While Folly (1991) defines a proverb as:

“Structurally we are examining a traditional linguistic unit with tendencies toward certain identifiable characteristics e.g. topic/ comment and single statement. Functionally, proverbs are typically conversational and spoken: and often through metaphor, they offer a solution to a particular problem. They can be viewed as a rhetorical strategy for resolving a problem by creating a metaphorical scenario in which the same type of problem is solved. They tend to be impersonal, didactic, and sometimes humorous”. (Folly, 1991: 35-36)

The different definitions of proverbs above identify both the structural and functional elements of proverbs. Proverbs are tools for social regulation. Besides, proverbs are useful devices in literary productions. The main purpose of proverbs is to reach out to individual / societal needs at any point in time. Proverbs have been variously called: sayings, idioms, metaphors, maxims and so on. Sayings are wise statements which often have meanings beyond ordinary meanings of the words used to express them.

Louis (2000:177), claimed that “proverbs are a kind of linguistic instrument, a rhetoric device by which people attempt to get other members of their culture and society to see the world and behave in a common way”. This means that proverbs

are well-known saying, simple and concrete, popularly known and repeated with the aim of expressing basic truth in common sense and practical experience of humankind. They are employed for their rhetoric, allusive, ironic, and sarcastic potential.

Finally, from the research point of view proverbs are a mirror that reflects a cultural experience of a people in a particular region.

The origin of proverbs varies from society to society because of the differences in the culture of the various ethnic groups that use them. The Encarta (2003) believes that proverb is century old, dating back probably from time when wisdom and percepts were transmitted by story. In another attempt to comment on the origin of proverb, Okonkwo (1974:99) emphasizes the fact that proverbs are the experience and wisdom of several ages gathered and summed up in one expression. According to him, some proverbs are older than others but all reflect the experience of a people over a period of time.

Another view on the origin of proverb from the Yoruba perspective according to Osoba (2005:279) cited in Usman (2008:9) is that in addition to other sources, proverbs can originate from tales. An example is given of the wealthy father who prepares his will and in it instructs that his only son take only one item from all his property and the rest is given to his head slave. The story has it that the son is terribly disturbed by his father's instruction and thought he wants to obey; he is not sure if it is fair on him. After his father's death, he seeks counsel from one person to another. He comes across an elder eventually who advises him after convincing him of his father's good intention in his will, to take the head slave as his pick and that by that singular choice, the rest of the property that would have belonged to the slave automatically becomes his. The proverb that comes at the end of the tale states that one should be cautious not to haltingly condemn the decision of an elder.

Osoba (2005) opines that the origin of proverbs can be linked to many sources most of them anonymous and all of them difficult to trace. Studies have

shown that the frequent use of proverbs gives birth to new ones. Proverbs can be said to have the characteristic of originating from one another.

The most notable example is seen from the way the record of the wise sayings of the great King Solomon in the Bible which is titled “The Book of the Proverbs” and has over the years generated others that can be used in place of the original saying e.g. the proverb (from the Bible). “The love of money is the root of all evils;” has become “money is the root of all evils”. The transformation most of the time happens to suit social situations outside of religion.

The origin of Uzbek proverb according to Ibrahim and Ibrahim (2012) is derived from the interaction of traders of old that made the Uzbek people of that time get proverbs from their types of business. Apart from the fact that there have been various explanations about the origin of Uzbek proverbs, no one tells/says the exact origin, as it is as old as the language itself. But some scholars have gone to a limit in the forecast on its origin. Nevertheless, it is vital to appreciate how the Uzbek people make use of the technological elements of utterances in the language which involve wise thinking. Furthermore, this research has yielded some important results. Likewise, it is very important to get detail information on them, and the ways they could be derived are many among which includes:

- Through old people
- Through story telling
- Tracing the early historical researches.

The factors have yields vital information on the origin of Uzbek proverbs.

Encyclopedia of Literature (2003), Proverb is among the oldest poetic works in Sanskrit, Hebrew, and Germanic etc. Coming to Africa, history has it that the documentation of proverb began with two general knowledge of African oral literature at the beginning of the second half of the nineteenth century. One of the publications by AjayiCrowther (1852) included over five hundred collections of proverbs. Secondly the German missionary Sigmund (1954) in his publication African Native Culture included sixty-two proverbs seventeen tales and nine

narratives. Emenyonu (1987:212). Looking at this record, one would want to conclude that proverb indeed has been a part of man long before the need ever arose for them to be put down in writing for reference purposes.

Norrick (1985) identifies two basic characteristics that differentiate proverbs generally from free formed utterances. First, proverbs are performed inventorised linguistic units; and second, they have traditional item of folklores. These characteristics have important consequences for the interactional meaning proverbs realize in context. He further asserts that an initial consequence in their very availability as performed utterances. By choosing a ready-made utterance with a standard ideational meaning and perhaps a standard textual and interactional meaning as well, the speaker avoids the necessity of formulating an original utterance of his own. Another consequence of proverbs being inventorised is their value in signaling group membership. Here proverbs are like clichés, jokes, especially inside jokes, allusions, quotes and the way of speaking generally, all of which can lead to bonding between people; Cohen (1978) cited in Norrick (1994) on cultivation of intimacy with metaphoric utterance generally. A speaker can signal his membership in identification with local village community by drawing on its stock of (dialect) proverbs.

Another characteristic of a proverb, a speaker quotes a traditional item of the folklore of the community, as item quoted from this stock, proverbs carry the force of time-tested wisdom, and the speaker can draw on this authority. This correlates most commonly with proverbs that have evaluative function and a didactic tone in free conversation.

Finally, proverbs have been repeatedly characterized as pithy or pregnant in meaning. Mieder (1977) among others all occurs on this point. Dolfovo (2011) opines that a proverbial sentence is a short but pithy, the few words that constitute it are as chosen and related as to convey their message with terseness and thrust. The pithy style of proverbs seems to be preferred term of reference by informants in differentiating proverbs from ordinary sentences.

“Pithiness as a characteristic draws proverb near poetry. Proverbs are classified as literature; and poetry is the literary form to which proverbs comes closest to, Poetry is guided by aesthetics and it elaborates its themes at greater lengths, while proverbs are concerned with ethics and have a short form. But both poetry and proverbs are frugal in words and rich in meaning; both are most effective in conveying a meaning that goes beyond the simple material expression of words”. (Norrick, 1985:62)

Pobota (2011) in making effort to understand proverbs considers Taylor’s maxim and raises some fundamental questions such as what is a proverb. What do non-specialists of proverbs think about them and what are the proverbs to them? How do people in fact identify a statement as a proverb and what are the characteristic element that comprises a proverb in their mind? In other words, what is a proverb today to the general public? In order to answer this question Pobota samples 55 proverb definitions which were summarized and analyzed to include proverbs has been traditional, moralistic, fixed cultural, aphoristic, instructive, regional, experience, pithy, universal and allegorical. Adding to this a few more of frequent descriptive words, a composite definition could be something like “A proverb is a short, generally known sentence that expresses common, traditional and didactic view in a metaphorical and fixed form and which is easily remembered and repeated. Pobota (2011) identified three types of proverbs as:

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

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

3. Local Proverbs - In a cultural region often internal differences appear, the classic (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.

Also, in an attempt to categorize proverbs in three main groups based on their form, Jamal (2012:3) states:

“Proverbs fall readily into three main categories. Those of the first type take the form of abstract statements expressing general truths, such as Absence makes the heart grow fonder [...]. Proverbs of the second type, which include many of the more colorful examples, use specific observations from everyday experience to make a point which is general; for instance, you can take a horse to the river, but you can't make him drink and Don't put all your eggs in one basket. The third type of proverb comprises sayings from particular areas of traditional wisdom and folklore. In this category are found, for example, the health proverbs after dinner rest a while, after supper walk a mile [...]. In addition, there are traditional country proverbs which relate to husbandry, the seasons, and the weather, such as Red sky at night, shepherd's delight; red sky in the morning, shepherd's warning and When the wind is in the east, „tis neither good for man nor beast”. (Simpson/Speake 1998).

According to Black (1999) there are four major types of proverb variation in English which are mainly created by some syntactic distortion.

1. Substitution: Lexical substitution of one element while the syntactical pattern is unchanged. Example: Give him an inch and he will *take* a mile. → Give him an inch and he will *run* a mile.

2. Contraction: A clause is omitted - usually this is the second clause. Example when in Rome, do as the Romans do. → When *in Rome*

3. Antonyms: A form of the proverb which has the opposite meaning to the original (e.g. by omission or insertion of a negative morpheme). (i.e.) All that glitters are not gold. → all *that glitters are gold*

4. Expansion: Another linguistic element is inserted into the proverb (e.g.) casting pearls before swine. →Casting *synthetic* pearls before *real* swine.

From the above authors, proverbs are categorized into regional base, structure and variation according to form.

Context has been interpreted in different ways, for example to include relevant aspect settings of the physical and social settings of an utterance. Grice (1982:13) considers context to be any background knowledge assumed to be shared by the speaker and the hearer, which contributes to the hearer's interpretation of what the speaker means by a given utterance.

In the first instance, Asher (1994) cited in Usman (2008) is of the opinion that the application of a proverb in particular situation implies that the situation at hand is not unique or completely new but has the trapping of something that has occurred before. That way, an apparently new turn of event is subsumed under a pre-existing one. As far as he is concerned, there is nothing in this world that has not happened before. A good proverb user therefore, like a good language user, does not just know its logical application and meaning but also its appropriate social use, that is, which proverb to select and avoid in what social situation or whether it is discreet to use a proverb at all.

The next notion is that which specifies themes that a user of proverb encounters particularly in any discussion in the use of proverb in context. There is usually a sense of detachment and generalization, says Finnegan, (1970) inherent in proverbs. The speaker stands back as it were, from the heat of the actual situation and draws attention to himself or others, to its wider implication. Then there is the oblique and allusive nature of expression through proverbs which makes it possible to use them in a variety of effective ways. She sums up this by saying that it is particularly true of proverbs whose use and application depend crucially on their context that no full understanding can be reached if one does not have some knowledge of the occasion and the purpose for which they have been used. There can be no proverbs therefore without a situation, Finnegan (1970).

1.2. Proverbs as one of the sources of phraseological derivation

Phraseological unit is a non-motivated word-group that cannot be freely made up in speech but is reproduced as a ready-made unit.

Reproducibility is regular use of phraseological units in speech as single unchangeable collocations.

Idiomaticity is the quality of phraseological unit, when the meaning of the whole is not deducible from the sum of the meanings of the parts.

Stability of a phraseological unit implies that it exists as a ready-made linguistic unit which does not allow of any variability of its lexical components of grammatical structure.

In lexicology there is great ambiguity of the terms phraseology and idioms. Opinions differ as to how phraseology should be defined, classified, described and analysed. The word "phraseology" has very different meanings in our country and in Great Britain or the United States. In linguistic literature the term is used for the expressions where the meaning of one element is dependent on the other, irrespective of the structure and properties of the unit (V.V. Vinogradov); with other authors it denotes only such set expressions which do not possess expressiveness or emotional colouring (A.I. Smirnitsky), and also vice versa: only those that are imaginative, expressive and emotional (I.V. Arnold). N.N. Amosova calls such expressions fixed context units, i.e. units in which it is impossible to substitute any of the components without changing the meaning not only of the whole unit but also of the elements that remain intact. O.S. Ahmanova insists on the semantic integrity of such phrases prevailing over the structural separateness of their elements. A.V. Koonin lays stress on the structural separateness of the elements in a phraseological unit, on the change of meaning in the whole as compared with its elements taken separately and on a certain minimum stability.

In English and American linguistics no special branch of study exists, and the term "phraseology" has a stylistic meaning, according to Webster's dictionary

'mode of expression, peculiarities of diction, i.e. choice and arrangement of words and phrases characteristic of some author or some literary work'.

Difference in terminology ("set-phrases", "idioms", "word-equivalents") reflects certain differences in the main criteria used to distinguish types of phraseological units and free word-groups. The term "**set phrase**" implies that the basic criterion of differentiation is stability of the lexical components and grammatical structure of word-groups.

The term "**idiom**" generally implies that the essential feature of the linguistic units is idiomaticity or lack of motivation.

The term "**word-equivalent**" stresses not only semantic but also functional inseparability of certain word groups, their aptness to function in speech as single words.

The essential features of phraseological units are: a) lack of semantic motivation; b) lexical and grammatical stability. As far as semantic motivation is concerned phraseological units are extremely varied from motivated (by simple addition of denotational meaning) like *a sight for sore eyes* and *to know the ropes* to partially motivated (when one of the words is used in a not direct meaning) or to demotivated (completely non-motivated) like *tit for tat*, *red-tape*.

Lexical and grammatical stability of phraseological units is displayed in the fact that no substitution of any elements whatever is possible in the following stereotyped (unchangeable) set expressions, which differ in many other respects; *all the world and his wife*, *red tape*, *calf love*, *heads or tails*, *first night*, *to gild the pill*, *to hope for the best*, *busy as a bee*, *fair and square*, *stuff and nonsense time and again*.

In a free phrase the semantic correlative ties are fundamentally different. The information is additive and each element has a much greater semantic independence where each component may be substituted without affecting the meaning of the other: *cut bread*, *cut cheese*, *eat bread*. Information is additive in the sense that the amount of information we had on receiving the first signal, i.e. having heard or read the word *cut*, is increased, the listener obtains further details

and learns what is cut. The reference of *cut* is unchanged. Every notional word can form additional syntactic ties with other words outside the expression. In a set expression information furnished by each element is not additive: actually it does not exist before we get the whole. No substitution for either *cut* or *figure* can be made without completely ruining the following: *I had an uneasy fear that he might cut a poor figure beside all these clever Russian officers* (Shaw). *He was not managing to cut much of a figure* (Murdoch). The only substitution admissible for the expression *cut a poor figure* concerns the adjective.

Semantic approach stresses the importance of idiomaticity, functional - syntactic inseparability, contextual - stability of context combined with idiomaticity.

In his classification of V.V. Vinogradov developed some points first advanced by the Swiss linguist Charles Bally. The classification is based upon the motivation of the unit, i.e. the relationship existing between the meaning of the whole and the meaning of its component parts. The degree of motivation is correlated with the rigidity, indivisibility and semantic unity of the expression, i.e. with the possibility of changing the form or the order of components, and of substituting the whole by a single word. According to the type of motivation three types of phraseological units are suggested, **phraseological combinations, phraseological unities, and phraseological fusions.**

The Phraseological Collocations (Combinations), are partially motivated, they contain one component used in its direct meaning while the other is used figuratively: *meet the demand, meet the necessity, meet the requirements.*

Phraseological unities are much more numerous. They are clearly motivated. The emotional quality is based upon the image created by the whole as in *to stick (to stand) to one's guns*, i.e. refuse to change one's statements or opinions in the face of opposition', implying courage and integrity. The example reveals another characteristic of the type, the possibility of synonymic substitution, which can be only very limited, e. g. *to know the way the wind is blowing.*

Phraseological fusions, completely non-motivated word-groups, (e.g. *tit for tat*), represent as their name suggests the highest stage of blending together. The meaning of components is completely absorbed by the meaning of the whole, by its expressiveness and emotional properties. Phraseological fusions are specific for every language and do not lend themselves to literal translation into other languages.

Semantic stylistic features contracting set expressions into units of fixed context are simile, contrast, metaphor and synonymy. For example: *as like as two peas, as old as the hills and older than the hills* (simile); *from beginning to end, for love or money, more or less, sooner or later* (contrast); *a lame duck, a pack of lies, arms race, to swallow the pill, in a nutshell* (metaphor); *by leaps and bounds, proud and haughty* (synonymy). A few more combinations of different features in the same phrase are: *as good as gold, as pleased as Punch, as fit as a fiddle* (alliteration, simile); *now or never, to kill or cure* (alliteration and contrast). More rarely there is an intentional pun: *as cross as two sticks* means 'very angry'. This play upon words makes the phrase jocular.

There are, of course, other cases when set expressions lose their metaphorical picturesqueness, having preserved some fossilized words and phrases, the meaning of which is no longer correctly understood. For instance, the expression *buys a pig in a poke* may be still used, although *poke* 'bag' (cf. *pouch, pocket*) does not occur in other contexts. Expressions taken from obsolete sports and occupations may survive in their new figurative meaning. In these cases, the euphonic qualities of the expression are even more important. A muscular and irreducible phrase is also memorable. The muscular feeling is of special importance in slogans and battle cries. *Saint George and the Dragon for Merrie England*, the medieval battle cry, was a rhythmic unit to which a man on a horse could swing his sword. The modern *Scholarships not battleships!* can be conveniently scanned by a marching crowd.

N.N. Amosova's approach is contextological. She defines phraseological units as units of fixed context. Fixed context is defined as a context

characterised by a specific and unchanging sequence of definite lexical components, and a peculiar semantic relationship between them. Units of fixed context are subdivided into phrasemes and idioms. Phrasemes are always binary: one component has a phraseologically bound meaning, the other serves as the determining context (*small talk, small hours, small change*). In idioms the new meaning is created by the whole, though every element may have its original meaning weakened or even completely lost: *in the nick of time* 'at the exact moment'. Idioms may be motivated or demotivated. A motivated idiom is homonymous to a free phrase, but this phrase is used figuratively: *take the bull by the horns* 'to face dangers without fear'. *In the nick of time* is demotivated, because the word *nick* is obsolete. Both phrasemes and idioms may be movable (changeable) or immovable.

A.V. Koonin's classification is based on the functions of the units fulfilled in speech. They may be nominating (*a bull in a china shop*), interjectional (*a pretty kettle of fish*), communicative (*familiarity breeds contempt*), or nominating-communicative (*pull somebody's leg*). Further classification into subclasses depends on whether the units are changeable or unchangeable, whether the meaning of the one element remains free, and, more generally, on the interdependence between the meaning of the elements and the meaning of the set expression.

Formal classification distinguishes set expressions that are nominal phrases: *the root of the trouble*; verbal phrases: *put one's best foot forward*; adjectival phrases: *as good as gold; red as a cherry*; adverbial phrases: *from head to foot*; prepositional phrases: *in the course of*; conjunctive phrases: *as long as, on the other hand*, interjectional phrases: *Well, I never!*

A stereotyped sentence also introduced into speech as a ready-made formula which may be illustrated by: *Never say die!* 'never give up hope', *take your time* 'do not hurry'.

This classification takes into consideration not only the type of component parts but also the functioning of the whole, thus, *tooth and nail* is not a nominal but an adverbial unit, because it serves to modify a verb (e. g. *fight tooth and nail*).

Within each of these classes a further subdivision is as follows:

a) Set expressions functioning like nouns:

N+N: *maiden name* 'the surname of a woman before she was married'; *brains trust* 'a committee of experts' N's+N: *cat's paw* 'one who is used for the convenience of a cleverer and stronger person' (the expression comes from a fable in which a monkey wanting to eat some chestnuts that were on a hot stove, but not wishing to burn himself while getting them, seized a cat and holding its paw in his own used it to knock the chestnuts to the ground) Ns'+N: *ladies' man* 'one who makes special effort to charm or please women'. N+prp+N: *the arm of the law, skeleton in the cupboard*. N+A: *blight errant* (the phrase is today applied to any chivalrous man ready to help and protect oppressed and helpless people). N+and+N: *lord and master* 'husband'; *all the world and his wife*. A+N: *high tea* 'an evening meal which combines meat or some similar extra dish with the usual tea'. N+ subordinate clause: *ships that pass in the night* 'chance acquaintances'.

b) Set expressions functioning like verbs: V+N: *take advantage*

V+and+V: *pick and choose*

V+(one's)+N+(prp): *snap one's fingers at*

V+one+N: *give one the bird* 'to fire smb'

V+subordinate clause: *see how the land lies* 'to discover the state of affairs'.

c) Set expressions functioning like adjectives: A+and+A: *high and mighty*

(as)+A+as+N: *as old as the hills, as mad as a hatter*

d) Set expressions functioning like adverbs: N+N: *tooth and nail*

prp+N: *by heart, of course* adv+prp+N: *once in a blue moon* prp+N+or+N: *by hook or by crook* cj+clause: *before one can say Jack Robinson*

e) Set expressions functioning like prepositions: prp+N+prp: *in consequence of*

f) Set expressions functioning like interjections: these are often structured as

imperative sentences: *Bless (one's) soul! God bless me! Hang it (all)!*

4. Phraseological stability is based upon:

a)the stability of use;

b)the stability of meaning;

c)lexical stability;

d)syntactic stability;

e)rhythmic characteristics, rhyme and imagery.

5. Proverbs, sayings, familiar quotations and clichés.

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

As to familiar quotations, they are different from proverbs in their origin. They come from literature and become part 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 W. Shakespeare.

The Shakespearian quotations have become and remain extremely numerous they have contributed enormously to the store of the language. Very many come from "Hamlet", for example: *Something is rotten in the state of Denmark; Brevity is the soul of wit; The rest is silence; Thus conscience does make cowards of us all; There are more things in heaven and earth, Horatio.*

Some quotations are so often used that they come to be considered clichés. The term is used to denote such phrases as have become hackneyed and stale. Being constantly and mechanically repeated they have lost their original expressiveness. The following are perhaps the most generally recognised: *the acid test, ample opportunities, astronomical figures, the arms of Morpheus, to break the ice, the irony of fate, etc.*

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

Before starting this discussion, it might be wise to mention here at least some of the English proverbs which in themselves are folk definitions of a sort: "A good maxim is never out of season"; "All the good sense of the world runs into proverb"; "Proverbs are the children of experience"; "Proverbs are the wisdom of the streets"; "Nothing can beat a proverb"; "Proverbs cannot be contradicted"; "Though the old proverb be given up. it is none the less true"; "The old saying cannot be excelled"; "The wisdom of the proverb cannot be surpassed"; "Common proverb seldom lies"; "The old saying, long proved true, shall never be belied";

"Old saws speak truth"; "Every- proverb is truth"; "Old proverbs are the children of truth"; "What everyone says is true"; etc. It appears that to the mind of proverb users, i.e. the general population in all walks of life, the proverb contains a good dose of common sense, experience, wisdom and above all truth.³⁰ Do such "definitions" still hold true today, or do modern adults in a technological society see proverbs in a much more critical light? Are proverbs still considered to be solid kernels of wisdom and truth, or are they laughed off as antiquated bits of moral teaching? The following 55 recent definitions of proverbs might include some surprises when one considers that they come from members of a sophisticated and highly educated society. The definitions were collected by merely asking various people to write their definition of a proverb on a piece of paper without any previous discussion of proverbs whatsoever. They represent spontaneous reactions to the simple isolated question "How would you define a proverb?" Here are the fascinating answers in alphabetical order:

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

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

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

A proverb expresses folk wisdom in formulaic, short and metaphorical language.

A proverb has been passed down through many generations. It sums up, in one short phrase, a general principle or common situation, and when you say it, everyone knows exactly what you mean. It is often graphic, symbolic or rhyming, so that it is easily remembered.

A proverb is a common expression whose origin is not known or has been forgotten. It expresses wisdom concerning life.

A proverb is a common, repeated and generally known phrase which expresses a general idea taken to be true. It usually draws upon everyday occurrences or events in nature which are easily understood.

A proverb is a commonly-known, easily understandable example of descriptive, colorful, "folksy" wisdom, which, independent of the era, carries a lesson to and conveys a philosophy of life for the common man.

A proverb is a commonly-known, often-quoted, concise saying which expresses a generalization concerning some aspect of everyday existence.

A proverb is a commonly used or known phrase, expressing knowledge, a conclusion or an attitude about aspects of life that are universally familiar to mankind.

A proverb is a complete sentence which usually contains a moral or didactic "message"

A proverb is a condensed form of age-old folk sayings and biblical teachings. The proverb attempts to teach us, via the trials and tribulations of others who were not as fortunate as we. Proverbs can be positive or negative in nature; unfortunately, far too many of them are anti-women in their conclusions.

A proverb is a condensed version of basic opinions, prejudices and beliefs common to a group of people. These are usually in the form of very short, easy-to-remember sentences or phrases.

A proverb is a fixed-phrase, metaphorical statement.

A proverb is a fixed phrase piece of folklore consisting of a comparison or analogy, applying one set of circumstances to a different but similar situation.

A proverb is a formulaic expression of a certain truth which is applicable only in a special situation. Used generally a proverb is only half a truth.

A proverb is a linguistic attempt to express a general truth or wisdom in a few words.

A proverb is a metaphorical statement that illustrates a lesson of behavior.

A proverb is a one-sentence statement which encapsulates an element of folk wisdom; a specific reference which applies to many generalized situations or meanings.

A proverb is a phrase or sentence, accepted and integrated into common verbal usage of the general population, although often regional in character, which is most likely generated by astute, humanistic, albeit didactic, assessment of the human experience, offering tidbits of wisdom applicable to these paradigms of existential encounter.

A proverb is a pictorial phrase in which a message is given, many times a picture of an oft done action.

A proverb is a pithy statement or comment usually involving advice or a moral.

A proverb is a saying or generalization often accepted as truth; it contains words of wisdom.

A proverb is a saying that is known to the public; sometimes a moral or a threat.

A proverb is a saying with which people often identify because it is universal and meaningful in some way or other.

A proverb is a sentence or phrase which expresses the generally accepted thought or belief of a group and which has, through use, become of a group and which has, through use, become standardized in form.

A proverb is a sentence that has been developed orally and is still used by the people of a region. It has usually come about from experience and it is a statement that teaches the learning within an experience.

A proverb is a short and general statement which is handed down by tradition and which changes its meaning according to the speaker and the situation.

A proverb is a short, and poetic statement used by the folk to express rules or wisdom concerning life.

A proverb is a short, concise, colloquial saying, easily memorized, and containing traditional beliefs taken to be true.

A proverb is a short, concise phrase which states a moral principle, bit of folk wisdom or similar rule by which one should live.

A proverb is a short condensation of a piece of folk wisdom, formed in such a way that it will be memorable. Its main goal is thus to teach, whether it be a semi-scientific fact or a viewpoint.

A proverb is a short expression known by many people. It usually contains a commonly held view of life.

A proverb is a short phrase. It is used to convey a traditional bit of folk wisdom

A proverb is a short saying which teaches a point or establishes a cultural norm based on the tradition of the people who use it. It is generally to be understood analogically - at least I have never heard of a proverb fundamentalist.

A proverb is a short, sentence or phrase which capsulizes a thought about human nature, values or ideals, and is generally thought to be for instructive/exemplary purposes.

A proverb is a short sentence or saying which expresses a rather simple didactic concept, and which usually implies a right as opposed to a wrong action.

Proverbs are brief, often not direct (metaphoric), and a great majority of the community will be familiar with the proverb and its meaning.

A proverb is a short, traditional statement which teaches or gives advice on a subject. Comparisons are often used to illustrate the point.

A proverb is a small saying that describes wisdom in a way that either teaches or makes fun of it.

A proverb is a statement often articulated in parallel or allegorical terms with the intent of expressing a general truth

A proverb is a traditional, fixed-phrase saying, usually one sentence that expresses an opinion, often considered wisdom, on a subject or recommends a course of action.

A proverb is a traditional saying or sentence which summarizes an attitude towards something or describes a certain situation. It is an often used saying through

which one learns. A "picture" or "image" accompanies, or is within the expression, which gives light to the lesson to be learned. This lesson is often referred to as a moral.

A proverb is a traditional wisdom, advice or statement in a fixed phrase. It is short and precise, consists of at least two parts, and contains actor and verb.

A proverb is a well-known saying which belongs to folk poetry and which is used by everyone.

A proverb is a well-known saying without a known author, passed on from generation to generation, which gives advice, admonitions or a moral lesson - usually a few words to not more than one sentence in length and stated in a manner that is easily remembered i.e. rhyme, workable language, alliteration, analogy, etc. It is related to man as a whole and often begins with who.

A proverb is a witticism which combines clarity and precision of thought with brevity and profundity of word usage. The statement generally applies to a situation which is commonly understood and appreciated by all peoples of a given culture.

A proverb is an expression in colloquial or biblical terms which illustrates a moralistic point.

A proverb is an often repeated and metaphorical expression.

A proverb is generally used to provide "wisdom" in a concise way. It spares the speaker of the proverb the chore of being philosophically original.

A proverb is the wisdom of many, the wit of one. This is known as defining a proverb with a proverb. It doesn't hold up too well as a definition, but it sticks in my mind.

Certain principles and conditions of everyday life are expressed in proverbs, which in turn help people to understand the world and to learn from experience. In a few words proverbs explain human problems and behavior.

Proverbs are general statements of truth which can apply to certain instances in a commentary fashion, and which can act as wise words for future actions.

Proverbs are golden words of folk wisdom that have been treasured from generation to generation.

Proverbs are short and aphoristic expressions of wisdom which reflect basic human situations and concerns.

A word analysis of these definitions results in an interesting composite of what a general definition of a proverb might look like. Taking the frequency of nouns first, the following picture emerges (the number :n parentheses indicates how often a particular noun appears in the 55 definitions): wisdom; phrase; sentence, saying; statement; folk; situation; expression; life; truth, moral, people; generation,' experience, advice, lesson, word; principle, analogy, belief, behavior, meaning, action; language, generalization, attitude, message, opinion, picture, comment, thought, comparison, tradition, rule, viewpoint; origin, idea, occurrence, philosophy, knowledge, conclusion, prejudice, folklore, paradigm, threat, form, norm, nature, value, ideal, image, poetry, author, admonition, rhyme, alliteration, witticism, brevity, profundity, clarity, precision, culture, condition, concern. From this it becomes clear that a proverb is commonly thought of as "a phrase, saying, sentence, statement or expression of the folk which contains above all wisdom, truth, morals, experience, lessons and advice concerning life and which has been' handed down from generation to generation." This composite definition basically includes all those words that appear from 4 to 20 times in the collected definitions. But since the words phrase, saying, sentence, statement and expression simply define a proverb as a basic sentence, it can certainly be stated that the shortest general definition of a proverb is simply "A proverb is wisdom expressed in a sentence."

Looking at modifying verbs, adjectives and adverbs in the 55 definitions, the following frequency picture arises: short; general; known; common, teach, traditional; metaphorical; concise, fixed ; repeated, remembered, every day, didactic; handed down, formulaic, true, understandable, often quoted, universal, moralistic, colloquial, memorable, learned, familiar, biblical, human; sum up, graphic, symbolic, rhyming, colorful, descriptive, old, linguistic, regional,

pictorial, pithy, standardized, accepted, oral, poetic, parallel, precise, aphoristic, cultural, instructive, exemplary, small, allegorical. If one adds the 18 occurrences of "short" together with the 4 of "concise," the one of "precise" and the one of "small" it is clear that 24 or almost half of the definitions stress the shortness of the proverb. Adding to this a few more of the frequent descriptive words, a composite definition could be something like "A proverb is a short, generally known sentence that expresses common, traditional and didactic views in a metaphorical and fixed form and which is easily remembered and repeated." But again, the shortest common denominator for this group of descriptive words would simply result in the definition "A proverb is a short sentence."

There are several types of proverbs describe below:

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

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

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

Proverbs were 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.

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 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 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.

CHAPTER II. COMPARATIVE ANALYSIS OF PROVERBS AND SAYINGS EXPRESSING SENILITY AND YOUTH IN ENGLISH AND UZBEK

2.1. Translation problems of proverbs and sayings from one language into another

The translation of proverbs has always been a difficult issue. Every society is different and preserves distinct inner organisation and values, which is reflected in its language, including proverbs. Proverbs are found in almost in any part of the world.

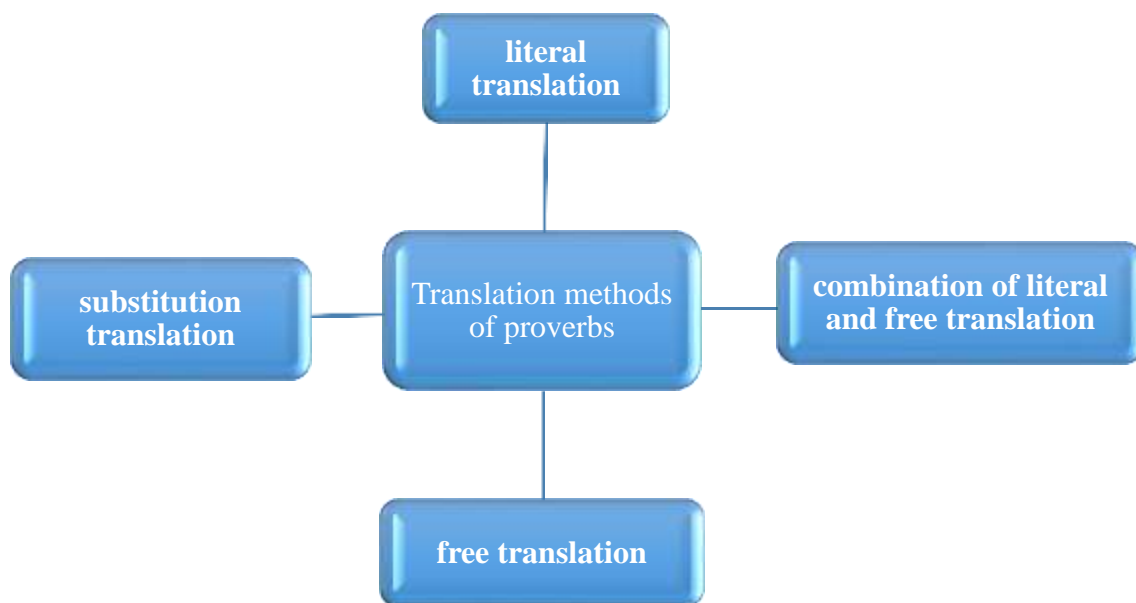
Proverb is a short, well-known pithy saying, stating a general truth or piece of advice. Origin: Middle English: from Old French *proverbe*, from Latin *proverbium*, from *pro-* '(put) forth' + *verbum* 'word' [6, 44].

Disraeli mentioned about the importance of proverbs in the following way:

"Proverbs embrace the wide sphere of human existence, they take all the colors of life, they are often exquisite strokes of genius, they delight by their airy sarcasm or their caustic satire, the luxuriance of their humor, the playfulness of their turn, and even by the elegance of their imagery, and the tenderness of their sentiment. They give a deep insight into domestic life, and open for us the heart of man, in all the various states which he may occupy; a frequent review of proverbs should enter into our readings; and although they are no longer the ornaments of conversation, they have not ceased to be the treasuries of thought." [2, 11]

We know that proverbs have bright cultural backgrounds and ethnic and geographical characteristics. If we do not master enough English cultural backgrounds, we cannot understand their true meanings and connotations. When

we translate proverbs, we should first deal with the discrepancy between language and culture. We should not only translate the proverb's connotation, form and eloquence, but also the ethnic and local characteristics. Only in this way, can we translate the proverbs exactly and accurately. According to the different characteristics of proverbs, we will mainly introduce four translations methods- **literal translation, free translation, substitution translation and combination of literal and free translation:**



Literal translation, which is a main translation method, means we need to translate proverbs literally. Some English proverbs and Uzbek proverbs have the same form and meaning, and these English proverbs do not have too many cultural backgrounds. It is easy for the readers to understand them. When translating this kind of proverbs, we can translate them literally. This approach can not only keep the original proverb's form and meaning, but also can be easily understood by readers. What is important of all, literal translation can transplant the English proverbs into Uzbek culture. We all know that English proverbs have many fresh expressive methods and comparisons. We can introduce these fresh expressive methods and comparisons into Uzbek. Finally, these English proverbs will enrich Uzbek language and culture. Now we will give some proverbs with two kinds of

translations - the first one is free translation and the second one is literal translation.

1. *Sour grapes can never make sweet wine.*

Nordonuzumdan hechqachon shirin musallaschiqmas.

2. *Barking dogs seldom bite.*

Huradiganitlarkamdan-kamqopadi.

From the above example, we can see that literal translation can keep the original proverb's vivid comparison. It is not only easier for people to understand, but also can enrich our Uzbek language and culture.

Every country has its own unique culture. Therefore, every nation's customs, experience and observation are different. English proverbs contain some unique historical stories and cultural backgrounds, and our Uzbek people are not familiar with the comparisons in these English proverbs. If we translate them literally with explanations or footnotes, the translation may express the original proverb's literal meaning, but this translation makes proverbs lose their characteristics-concise words, precise structure, short form, etc. Meanwhile, we cannot find the Uzbek proverb with the same meaning to translate it. In this situation, we should use **free translation** method. For example, “*Fire, Set the Thames on*”. If we translate it literally like this, 'fire, set the Thames on', it is very difficult for our Uzbek people to understand it. We know, The Thames is situated in the England and English people connect this proverb with their river, but if Uzbeks want to express such situation, they cannot use this river. So they can translate it as their culture “*Epchilxotin qorqalabqozonqaynatar*”.

Substitution translation, which means we use the Uzbek proverb with the same meaning to translate English proverb. We all know that human culture has much in difference, but also has much in common. Proverbs are produced in people's working and daily life. Therefore, human being's experience and observation have much in common, which are reflected on proverbs. Many English and Uzbek proverbs have the same meaning, connotation and persuading way. In this situation, we should translate them by substitution translation. For example,

'Wall have ears', which has the same meaning and connotation with the Uzbek proverb, 'walls have ears', so we should choose substitution translation method. There are many proverbs denoting senility and youth, for example,

English proverb: *Children and fools tell the truth.*

Uzbek proverb: *Bola aldamaydiyokimastlikrostlik.*

Calf love, half love; old love, cold love → Yoshlikdagisevgi — yarirnsevgi, qarilikdagisevgi — sovuqsevgi; Sevginingbahoribilanshodlanma, Yoz-u qishi ham border → Молодойдружок, чтовешнийледок.

When translating English proverbs expressing the senility and youth, we will find a problem that some English proverbs have complicated historical and cultural backgrounds. If we adopt literal translation method, it can express the proverb's literal meaning, but it cannot express the primary proverb's connotation well; if we use free translation method, though its connotation is well expressed, the vivid comparison will be lost. In this situation, we should translate proverbs by **combining literal and free translation**. This method will make the translation express both the primary proverb's literal meaning and connotation. For example, *Rule youth well, for age will rule itself* → *Yoshlikni yaxshiboshqaring, qariliko'zini o'ziboshqarar; Yoshlikdahunarolgan, Qarigach, ishga solar* → *Молодомукрепиться — впередпригодится*. [4; 156].

In Britain, people hold a religious view that cat has strong life power, because when people throw it down from a high place, the cat can stand firmly on the floor without being injured. Moreover, cat is very clever and flexible, so it is difficult to kill it. So people use the proverb 'A cat has nine lives' to imply people who have strong life power or people who can escape from dangerous situation easily. However, in Uzbekistan, our Uzbek people do not know the story. If we translate this proverb literally like this, 'the cat has nine lives', it is very difficult for our Uzbek people to understand the connotation of the proverb; if we translate it by free translation like this, 'Ayolning joni qir qtabo'ladi', it is easy for our Uzbek people to understand the connotation of the proverb, but it is very difficult for our Uzbek people to understand why English people compare cat with people having

strong life power. In this situation, we should translate it by combination of literal and free translation like this, 'cat has nine lives, a woman has forty lives', which will make the translation keep both its literal meaning and connotation.

In conclusion, proverbs are very difficult to translate, in some cases almost impossible, because they are narrowly linked to the cultural and social system of the society in which they are produced. Researching of translating proverbs could be useful in translator training and translation courses at universities or colleges. Such research could help students of translation practice proper translation strategies for proverbs which are an area that languages show significant differences.

People - an instructor, people – a good educator. But nevertheless there is the necessity for further research on proverbs. Comparison of different nations proverbs reveal that how much these people have in common, and contributes to better understanding and rapprochement by turn. Proverbs reflect the rich historical experience of the people, ideas which related with work, lifestyle and culture of people. Using proverbs correct and appropriate makes speech unique originality and the expressiveness.

In its basic form, the proverb is an ancient saying that takes wisdom and endows it with youthful vigor. The most concise, informative and perhaps, the most commonly used messages are proverbs. By their use, we make our communication bright and expressive.

Proverbs of all nations have much in common, but along with this there are specific features that characterize the color of the original culture of a particular people, based on its long history.

There is a deep wisdom in proverbs. Proverbs are slices of life that picture what life is usually like. Here we can see the culture, traditions, and history of the people and learn what is good and evil.

Proverbs are a short genre of folk poetry: invested in short, rhythmic sayings that carry a generalized idea and/or conclusion. In proverbs there is not any

futuristic opinion or suggestion about a case, but rather the summing up of cases: the final purified extract of many cases from various sides, rather than only one.

Folklore - this is folk art, and nowadays it is very necessary and important to study folk psychology. Folklore includes works that convey the most important basic representation of the people on the main values of life: work, family, love, debt, home.

By the composition of such works has been brought up our children. Cognition of folklore can give a person the knowledge of the any nation's background, and eventually about himself.

M.Zhumabayev the Kazakh famous poet and writer said: "It is not necessary to educate children the same as who educates them but they must be educated to the future requirements... Every tutors teaching methods are moral values of Kazakh nation" [2, 8]

There are various sources about the history of proverbs. In order to become a proverb, a statement must be perceived and assimilated by ordinary people. The turning of a word phrase into a proverb becomes part of public consciousness, who invented the proverb does not matter. We can safely assume that any proverb was created by a certain person in certain circumstances, but for many old sayings, the source of their origin is completely lost. Consequently, giving opinion about the original proverbs that were created from the collective wisdom of the people is much more correct. In the set of propositions, summarizing the daily experience, the meaning of words, apparently, grew into the shape of proverbs gradually, without any explicit declaration.

The phrase "Make hay while the sun shines", -derived from the practice of fieldwork, it is an example of such proverbs. Any farmer feels the rightness of this idea, not necessarily expressed by these words. But after hundreds of people have expressed this idea in many different ways, after many trials and errors, this idea finally gained its memorable shape and began its life as a proverb.

Similarly, the proverb "Don't put all your eggs in one basket" was the result of much practical experience in trade relations.

Folklore does not only provide a historical picture of the spiritual development of people. From the works of all genres, it appears multi-faceted and at the same time expressed the solid and unique character of the entire Kazakh nation.

Courageous, strong, harsh – in epics; sly, mocking, mischievous - in tales; wise, observant, witty - in proverbs and sayings - this is the Kazakh in all his/her grandeur, simplicity and beauty.

Collecting proverbs began a long time ago, but manuscript collections have come to us only from the XVIIth century.

Proverbs show the views and opinions of the people, their understanding of the phenomena of reality. The cognitive significance of proverbs is also in the fact that they are types of phenomena; they divide between them the most exemplary and noteworthy or essential features of them.

Uzbek people should not lose his moral authority among the nations - the authority, dignity of the conquered Uzbek art and literature. We must not forget our cultural past, our monuments, literature, language

That is why the native culture, as a father and mother, must become an integral part of the soul of the child, the beginning of generating the individual.

Now we are gradually returning to the national memory, and we have a fresh start to relate to the old holidays, traditions, folklore, crafts, arts and crafts in which the nation has left us the most precious of their cultural achievements, sifted through the sieve of the ages.

This moral principle is reflected in proverbs: “As you sow, so you shall reap”, “No pains, no gains”, “No sweet without sweat”, “Love makes labour light” emphasize the importance of the work. People spiritually enriching due to the labor. Linking life with work, people see it as the basis of all wealth and happiness. So proverbs bless labor and condemn laziness. There is no respect to slacker. Here it is proved “Work hard and become a leader; be lazy and become a slave”

In proverbs says that work strengthening the health, endorsed a joint work: “Many hands make light work”, “Many people sharing a job or tasks make easier work of it”, “Commit your work to the Lord, and your plans will be established”. The moral is that in all labor there is profit.

Proverbs can also be used to simply make a conversation/discussion livelier. In many parts of the world, the use of proverbs is a mark of being a good orator.

Also, using proverbs well is a skill that is developed over years. Proverbs, because they are indirect, allow a speaker to disagree or give advice in a way that may be less offensive. Studying actual proverb use in conversation, however, is difficult since the researcher must wait for proverbs to happen [3].

Proverbs were created by our nation, and they are priceless wealth of the Uzbek language. To know them better develops thinking, memory, vocabulary, and instilling the love of the native language, enhance literary speech, enriches students folk wisdom, enriches our language, give it expressiveness, precision.

They become good helpers in the study of new material while consolidating the lessons. Therefore, proverbs should be paid attention to any lessons and in extracurricular activities.

Uzbek people have a rich spiritual heritage, rooted in ancient times, from the ancient Orkhon-Yenisei written monuments VI—VIII cc. up to these days. So, young people should learn from the wise man.

There in folklore embodied psychology of the people, and folklore provides a wealth of material to draw conclusions on the lifestyle of the people and its customs, traditions and national character. Proverbs are the legacy of people which absorbed the wisdom, traditions, customs, moral standards and ideals.

Proverbs make you think, and not only simply think but invite you consider the meaning of what was said, because each proverb except the direct meaning always exist a hidden or indirect meaning too. The use of proverbs in typical life makes our speech more brightly, imaginative, deeply. Occasionally some proverb replaces verbose explanation of the situations.

Working with proverbs have very beneficial effect on child development, including the development of speech. While memorizing a proverb we should explain to inquisitive youth, firstly the direct surface meaning, and then acquaint with a hidden or indirect meaning of proverbs - in an accessible form.

Life is changed and there are being created new proverbs, forgotten the old proverbs expressing senility and youth, but accumulated with undeniably valuable proverbs for subsequent periods. For instance: *“Saints, Young / old devils - Yoshlikda — avliyo, qariganda — shayton (Qorining ham qorisibor, Parining ham parisibor).*

Whatever is mentioned in proverbs - it is always a synthesis. They are spread widely from mouth to mouth. Proverbs are the result that people have achieved in the practice and expressed in beautiful words.

Figurative reflection of reality in the proverb associated with the ethical evaluation of various phenomena of life. That is why some proverbs expresses funny, and sad, and funny and even bitter things, senility and youth.

Here we will be giving some proverbs expressing senility as well as youth and their translation.

Wild oats, To sow one's - (Yowoyisuliekmoq.)Yoshlik — beboshlik - Молодо — зелено, погулять велено.

Young men think old men fools, and old men know young men to be so - (Yoshqariniahmoq deb o'ybr, qariesayoshahmoqbo'lishinibilar.) - Qariliknidonolikbezar, Yoshlikni — kamtarlik - Старыдуракиглупеемолодых.

Youth and age will never agree - (Yoshlikvaqarilikhechqachonkelisholmas.) - Yoshketaman deb qo'rqitar,Qari — o'laman deb - Вчеммолодпохвалится, втомстарпокается.

Youth will serve - (Yosh — xizmatda.) - Yoshkelsa — ishga,Qarikelsa — oshga- Молодойнаслужбу, старыйнасовет.

Youth will have its course - (Yosho'znavbatidao'rinliboladi.)Yoshi yetmayishiyetmas - Молодорастет, астаростарится.

Abundance of money ruins the youth -
(Mo'maypulyoshliknixarobqiladi.)Yomono'g'ilmolgao'rtoq,Yaxshio'g'il — jonga -
Богатствородителейпорчадетям.

Rule youth well, for age will rule itself - (Yoshlikniyaxshiboshqaring,
qariliko'zini-o'ziboshqarar - Yoshlikdahunarolgan,Qarigach, ishga solar -
Молодомукрепиться — впередпригодится.

Wild oats, To sow one's - (Yowoyisuliekmoq.)Yoshlik — beboshlik -
Молодо — зелено, погулять велено.

Young men think old men fools, and old men know young men to be so -
(Yoshqariniahmoq deb
o'ylar,qariesayoshahmoqbo'lishinibilar.)Qariliknidonolikbezar,Yoshlikni —
kamtarlik - Старыдуракиглупеемолдых.

Birds are not to be caught with chaff - (Qariqushnituzoqbilantutib [aldab]
bolmas.)To'rgatushganbaliqqarmoqdanqo'rqmas -
Староговоробьянамякиненепроведешь.

Care killed a cat - (G'ammushuknio'ldiribdi.)Qayg'uqaritar, g'amo'ldirar - Не
работа старит, а забота.

Cock crows, As the old/ so doth the young -
(Yoshxo'rozqarixo'rozsingariqichqiradi.)Qushuyasidako'rganiniqiladi - Мальки
плавают следом за крупной рыбой.

Devil knows many things because he is old - (Shaytonko'pnarsanibiladi,
chunkiko'pyashagan.)Qaribilganniparibilmas - Старыйволкзнаеттолк.

Dog will learn no new tricks - (Qari it yangihunaro'rganmas.)It qarisa,
yotganyeridanxuradi - Старогонсакцепинеприучишь.

Fool like an old fool -
(Qariahmoqqatengkeladiganahmoqyo'q.)Ahmoqqarimas,Qarisa ham,
ahmoqligiarimas - Сединавбороду, бесвребро.

2.2. Typology of proverbs and sayings expressing senility and youth

Now we compare English and Uzbek proverbs' expressing senility and youth and their meanings. For example, one proverb in English as following: "Young men think old men fools, and old men know young men to be so". This proverb is given in the book of "A dictionary of English proverbs in modern use", [4.112], is written by МаргаритаВладимировнаБуковскаяидругие; by the narration of "РусскийЯзык", Moscow 1985.

There is also such a kind of proverb in Uzbek. "Qariliknidonolikbezar, Yoshlikni — kamtarlik".

This verb is given in the book of "Ўзбектилифразеологиясихақида" at the page of 10-24, by the narration of Пинхасов.Я. Tashkent 1957. This book is about the classification of phraseological proverb, sayings and aphorisms which is taken from this book.

We can also see another typological proverb which is given by Uzbek and English writers. The Uzbek variant is: "Qaribilganniparibilmas". This proverb is taken from the book of "Ўзбекболаларфольклори" is written by ЖахонгировГани by the narration "Ўкитувчи", Tashkent 1975. This book is about Uzbek proverbs and sayings and some puzzles [42.24-25p].

Now we compare this proverb with English proverb. The English variant: "Devil knows many things because he is old". This proverb is taken from the book of "A dictionary of English proverb in modern use", at the page of 176, is written by МаргаритаВладимировнаБуковская, СветланаВяльцеваиЗояИосифовнаДубянская; by the narration of "РусскийЯзык", Moscow 1985.

Now we will compare Uzbek and English proverbs with some English writers books which they write about Uzbek proverbs and their meaning. Poppe Nicholas wrote article on the title of “Uzbek newspaper reader” which were consisted of 4 Uzbek proverbs and sayings, by the narration of “Bloomington”- The Hague, 1962. On that book there are some Uzbek and English proverbs typological meanings. The first one is: “Ahmoqqarimas, Qarisa ham, ahmoqligiarimas”- English equivalent is “Fool like an old fool”. It is written on the page of 9th. Then another Uzbek proverb is: “Wild oats, To sow one's”- the English variant is: “Yoshlik — beboshlik - Молодо”, is taken from the page of 38th. the third one is: “Yoshlikdahunarolgan, Qarigach, ishga solar -”- the English comparison is as following as: “Rule youth well, for age will rule itself”, this proverb is given on the page of 38th. and then the last proverb of this book which was written by P. Nicholas, who was the English writer. The Hague 1996 [11.84].

The Uzbek variant of the last proverb is: “Qariliknidonolikbezar, Yoshlikni — kamtarlik”, now we look this proverb’s English variant, this is given as following as: “Young men think old men fools, and old men know young men to be so”, which is taken on the page of 16th. these all the proverbs which are given both Uzbek and English languages are best ones which we will learn and memorize them in the future, because they are very useful and very needful for us when work or anything do in future life and also our during studies at the universities or anywhere where we can study.

There are also other comparable proverbs which we know. For example: “Dog will learn no new tricks”. The Uzbek variant is under the following: “It qarisa, yotganyeridanxuradi”. The derivation form of this proverb is-while there is life. Another variant of it. "Qari it yangihunaro'rganmas".

Then we see another proverb like this: “Youth and age will never agree”. It’s Uzbek variant is: “Yoshketaman deb qo'rqitar, Qari — o'laman deb”. The other variant of it: Yoshlikvaqarilikhechqachonkelisholmas.

One more proverb which is like to the last ones and they are giving the one meaning which we compare them: “Youth will serve”- the Uzbek variant is taken place it:”Yoshkelsa — ishga,Qarikelsa — oshga”.

And we will see some of the examples:

Youth will have its course - (Yosho'znavbatidao'rinliboladi.)Yoshi yetmayishiyetmas - Молодорастет, астаростарится.

Abundance of money ruins the youth - (Mo'maypulyoshliknixarobqiladi.)Yomono'g'ilmolgao'rtoq,Yaxshio'g'il — jonga - Богатствородителейпорчадетям.

Rule youth well, for age will rule itself - (Yoshlikniyaxshiboshqaring, qariliko'zini-o'ziboshqarar - Yoshlikdahunarolgan,Qarigach, ishga solar - Молодомукрепиться — впередпригодится.

There are some Uzbek and English equivalents of proverbs which we learn and compare them into each other. In the book of “Узбектилифразеологиясихакида” by Pinhasov. Y Tashkent 1957, on the page of 10-24. In this book held in the classification of phraseological units, proverbs, sayings and aphorisms.

The data showed that English proverbs are described in terms of form, pattern, distribution and variety. This analytical description helped the researcher looked into the proverbial forms such as the structure of the proverbs; its wider range of distribution and foresee if the English proverbs has conformed to the regular arrangement of English sentence order or not.

Fool like an old fool

Form: SVCA

Pattern: regular pattern (arrangement of word order)

Distribution: senility

Variety: subject + predicate

Cock crows, As the old/ so doth the young

Form: SVC

Pattern: regular

Distribution: senility

Variety: Subject + predicate

Devil knows many things because he is old

Form: SVC

Pattern: regular

Distribution; senility

Variety: Subject + predicate

Dog will learn no new tricks

Form: SVC

Pattern: regular

Distribution: senility

Variety: Subject + predicate

Fool like an old fool

To adequately describe the data some of the proverbs have showed similarity while others have shown partial differentiation according to form, pattern, distribution and variety. For example:

Yoshxo'rozqarixo'rozsingariqichqiradi

Form: Verbal Phr +AdvPhr +NP

Pattern: regular

Distribution: senility and youth

Variety: Verb + Object.

Qaribilganniparibilmas

Form: AdjPhr + VP + NP

Pattern: regular

Distribution: senility

Variety: Subject + predicate

It qarisa, yotganyeridanxuradi

Form: NP + VP +AdjPhr

Pattern: regular

Distribution: senility

Variety: Subject + predicate

Ahmoqqarimas, Qarisa ham, ahmoqligiarimas

Form: AdjPhr + VP + AdvPhr

Pattern: regular

Distribution: senility

Variety: Subject + predicate

Yoshlikdagisevgi — yarirnsevgi, qarilikdagisevgi — sovuqsevgi

Form: NP + VP + AdjPhr

Pattern: regular

Distribution: senility and youth

Variety: Subject + predicate

Yoshlikni yaxshiboshqaring, qariliko'zini-o'ziboshqarar

Form: AdjPhr + VP + NP

Pattern: regular

4.5 Contrast between English and Uzbek proverbs

The contrastive analysis undertaken in this study began with form. The formations of the English proverbs collected in the data are in terms of SVOCA. In Uzbek proverbial formation was in some cases in form of VP+VP, VP+ AdjPhr, while in most cases conforms to the regular pattern of SVOCA (NP+ VP +NP). The notions of form in English proverbs are words that signal conventional pattern (i.e. regular word arrangement to form meaning). For example:

Birds are not to be caught with chaff

Care killed a cat

Cock crows, As the old/ so doth the young –

In Uzbek, it is also words that signal conventional pattern but in some cases different pattern that is distinct from English such as:

Qariqushnituzoqbilantutib [aldab] bolmas

Qayg'uqaritar, g'amo'ldirar

Yoshxo'rozqarixo'rozsingariqichqiradi

In Russian:

Староговоробьянамякиненепроведешь.

Не работа старит, а забота.

Мальки плавают следом за крупной рыбой.

The distributional characteristics of English proverbs are mostly warning, advice and admonishing. Such as: A great talker is a great liar, all that glitters are not gold, and once bitten twice shy etc. While in Uzbek proverbs, it differs because of the descriptive nature of the language. Uzbek proverbs however, discourage laziness; encourage hardworking, contentment, goodness and precaution etc. But among them there are proverbs expressing senility and youth. For example:

In some cases therefore, both English and Uzbek proverbs share similar distributional characteristics, for example:

English proverb: Rule youth well, for age will rule itself (senility and youth).

Uzbek proverb: Yoshlikdahunarolgan, Qarigach, ishga solar (senility and youth)

Russian: Молодому укрепиться — вперед пригодится.

English proverb: Wild oats, To sow one's (youth)

Uzbek proverb: Yoshlik — beboshlik (youth)

Russian: Молодо — зелено, погулять велено (youth)

English proverb: Young men think old men fools, and old men know young men to be so.

Uzbek proverb: Qariliknidonolikbezar, Yoshlikni — kamtarlik.

Russian: Стары дураки глупее молодых.

Another striking contrast between English and Uzbek proverbs is that the structure and meaning stand out to be the similar but comparatively the form may slightly differ. For example:

English proverb: Youth will serve.

Uzbek proverb: Yoshkelsa — ishga, Qarikelsa — oshga

From the above example, the two proverbs contain the same contextual meaning with a variation in form (register). The proverb entails that one should not

dig on a hidden matter, the metaphor “youth” used in the English proverb differs with the one used in Uzbek proverb “yosh”.

In some contexts of situation and by association of meaning one can refer to the use of dog by English speakers as pet which entail their close association, while the Uzbek speakers mostly regard fowl as their pet.

Other differences in the proverbs of English and Uzbek are in the use of variety and variation of registers. Uzbek proverbs expressing senility and youth employ more adjectival words in order to describe a simple event or situation, while English proverbs use an economy of words of simple description. For example:

English: Youth will have its course.

Uzbek: Yosh'o'znavbatidao'rinliboladi.

Russian: Молодорастет, астаростарится.

English: Abundance of money ruins the youth.

Uzbek: Mo'maypulyoshliknixarobqiladi.

Russian: Богатствородителейпорчадетям

The examples above showed that the English proverbs have not more than (4-5) words class to talk of an idea while the Uzbek proverb because of its descriptive nature uses more than (6-8) to talk of an event. The distributional characteristics of English proverbs is said to have fewer words to describe something but the Uzbek proverbs uses many forms word before its meaning can clearly be understood.

CHAPTER III. PROBLEMS OF LINGUODIDACTICS TEACHING ENGLISH PROVERBS AND SAYINGS EXPRESSING SENILITY AND YOUTH AT UZBEK SCHOOLS

3.1. Effective strategies for teaching the English proverbs and sayings expressing senility and youth at Uzbek schools

This section narrates the reasons for the suitability of using proverbs in the teaching of the English Language.

The usage of proverbs in teaching English is suitable because:

1- It is considered that both the structure and the content of proverbs are useful in ESL teaching especially when it comes to teaching and understanding of culture as proverbs convey the values and metaphors shared by a culture.

2- Proverbs are also useful in teaching the differences between spoken and written language that they often confuse language learners; they use conversational style when they write.

3- Proverbs are one way to help the students to clarify the distinction between oral and written English.

4- Proverbs are simple sayings which are used to show common sense and popular wisdom. They are regarded generally as informal rather than formal language.

5- They're mostly used in common everyday spoken language. Fortunately, proverbs (unlike phrasal verbs, for example) can often be examined and have their meaning, deduced.

6-It may take a little prompting by the teacher, but students should be able to work out the meaning of many of them.

7-Another useful aspect of proverbs is that they contain so-called "universal wisdom" and that the students' mothertongue.

8-The language of proverbs is usually quite simple and it shouldn't take much for the class to paraphrase it.

9- Proverbs are used to give out words of wisdom because they have been around for so long, and people generally use them and accept them without thinking.

10-Another useful exercise in class, especially with older students of having good English, is to question proverbs.

11- There is a possibility that proverbs reflect cultural values which may not necessarily apply where you are teaching, or perhaps show a blatant disregard for some aspect of life.

Not only the previous components make the proverbs suitable for teaching English language, but there are also some other variables that make the usage of proverbs in ESL teaching possible and effective, because they:

1- are pithy,

2- are easy to learn,

3- are often rhythmical, and

4- contain repetition manners or features like alliteration and assonance.

Some scholars propose the use of proverbs in a range of areas within language teaching: grammar and syntax, phonetics, vocabulary development, culture, reading, speaking and writing. They state that proverbs, besides being an important part of culture, also are an important tool for effective communication and for the comprehension of different spoken and written discourses.

Examples of Using Proverbs in Teaching English Language Features.

A. Vocabulary:



1. Absence makes the

grow fonder.



2. Don't judge a

by its cover.



3. You can lead a to

water but you can't make it drink.



4. You can't teach an

old new tricks.



5. The early

catches the



B. Structure:



1. Better

than never.



2. Birds of a feather

together.

The major findings of this study. Proverbs are found to be given sufficient place in input provided for learning in a language classroom or mostly used as time-filler.

This study has reached a few findings in the utilization of proverbs in teaching the English language:

1. Proverb can help produce language more fluently and naturally which can in turn increase motivation.

2. It can prove a significant rhetorical force in various modes of communication used by native speakers and not only in friendly chat and powerful political speeches but also best in English language teaching.

3. English proverbs are important in understanding cultural differences and similarities.

4. Learning English proverbs is helpful in expressing oneself using figurative language.

5. Proverbs also help develop effective communication skills:

- 5.a. Understanding and using proverbs improve listening comprehension.

- 5.b. Knowing Proverbs will improve reading skills.

- 5.c. Proverbs knowledge improves writing skills where this.

6. Teachers are in support of the claims of paremiologists that the learning of proverbs has a positive effect on the learning of English in relation to the development of culture learning, metaphorical understanding, and the development of effective communicative skills. As an upshot of this study, recommendations are given to English language teachers and educationists:

1. English` proverbs are helpful in understanding English language features.

2. English proverbs highlight and support teaching listening and speaking in English language learning.

3. Proverbs should be dealt with in the course books that act as the main materials for English language teaching.

4. English proverbs should be a part of the English language curriculum.

5. Course material writers and curriculum designers must give emphasis to the use of proverbs in English language teaching.

Proverbs provide an opportunity for students to be:

1. knowledgeable learners.
2. understanding of their values and those they share with others.
3. gainful insights as they discuss their experiences and workout their understanding of proverb meanings.
4. useful of their home culture to open awareness to school improvement and practices.
5. improvement of thinking and writing skills in reciprocal learning.

There is a widespread opinion that the proverb plays an important role in language teaching as a part of gaining cultural knowledge, metaphorical understanding and communicative competence.

Proverbs are a part of every language as well as every culture. Proverbs have been used to spread knowledge, wisdom and truths about life from ancient times up until now. They have been considered an important part of the fostering of children, as they signal moral values and exhort common behaviour. Proverbs belong to the traditional verbal folklore genres and the wisdom of proverbs has been guidance for people worldwide in their social interaction throughout the ages. Proverbs are concise, easy to remember and useful in every situation in life due to their content of everyday experiences.

Here there is the general description of the proverb: "A proverb is a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorable form and which is handed down from generation to generation."

According to the paroemiologist Wolfgang Mieder (2004), proverbs have been used and should be used in teaching as didactic tools because of their content of educational wisdom. When it comes to foreign language learning, proverbs play a role in the teaching as a part of cultural and metaphorical learning. Linguists also

claim that the use of proverbs in the teaching of English as a second or foreign language is important for the learners' ability to communicate effectively.

The use of proverbs and its declining in the teaching of modern languages has long been discussed.

Durbin Rowland (1926) points at some arguments pro the use of proverbs in language teaching. Rowland says that proverbs "stick in the mind", "build up vocabulary", "illustrate admirably the phraseology and idiomatic expressions of the foreign tongue", "contribute gradually to a surer feeling for the foreign tongue" and proverbs "consume very little time".

It was also said that proverbs are not only melodic and witty, possessed with rhythm and imagery; proverbs also reflect "patterns of thought". As proverbs are universal, there are analogous proverbs in different nations that have related cultural patterns. Proverbs are therefore useful in the students' discussions of cultural ideas when they compare the proverbs' equivalents in different languages.

But as the experience shows the incorporation of proverbs in the foreign language classroom is rare. When proverbs are included, they are often used as time fillers and not integrated into a context. The proverbs that are used are often randomly picked from dictionaries, which often include archaic proverbs and new proverbs might therefore be missed. The suitability of proverbs in teaching is due to their form; they are pithy and easy to learn, they often rhyme and contain repetition figures like alliteration and assonance.

Some scholars propose the use of proverbs in a range of areas within language teaching: grammar and syntax, phonetics, vocabulary development, culture, reading, speaking and writing. They state that proverbs, besides being an important part of culture, also are an important tool for effective communication and for the comprehension of different spoken and written discourses.

The person who does not acquire competence in using proverbs will be limited in conversation, will have difficulty comprehending a wide variety of printed matter, radio, television, songs etc., and will not understand proverb parodies which presuppose a familiarity with a stock proverb.

It is considered that both the structure and the content of proverbs are useful in ESL teaching especially when it comes to teaching and understanding of culture, as proverbs conveys the values and metaphors shared by a culture. Proverbs are also useful in teaching the differences between spoken and written language, something that often confuses language learners; they use conversational style when they write. Proverbs are one way to help the students to clarify the distinction between oral and written English.

One of the scholars compares the content of proverbs, which includes the metaphors contained in them, to “a microcosm of what it means to know a second language”. He points out that proverbial competence both requires knowledge of the linguistic structure of a target language (i.e. morphology, syntax, lexicon, pronunciation, and semantics) and of the rules and regulations that are necessary to be able to use a proverb accurately.

His conclusion is that the processing of proverbial language involves all the functions of both the right and the left hemisphere of the brain. The function of the left hemisphere is to interpret the incoming linguistic data, i.e. text, while the right hemisphere supports the understanding of context. Due to the metaphorical content of a proverb, the function of the right hemisphere is to create a literal meaning with the help of the contextual features in which the proverb is used, while the left hemisphere processes the linguistic structure of the proverb. Proverbs therefore serve an important purpose in the second-language classroom.

Proverbs change with time and culture. Some old proverbs are not in use any longer because they reflect a culture that no longer exists, e.g. *Let the cobbler stick to his last*, which has vanished more or less, because the profession of the cobbler nowadays is rare. However, new proverbs that reflect the contemporary society are created instead, e.g. *Garbage in, garbage out*, a proverb created due to our computerised time. Old proverbs are also used as so called anti-proverbs today, i.e. “parodied, twisted, or fractured proverbs that reveal humorous or satirical speech play with traditional proverbial wisdom”. One example is *Nobody is perfect*, which as an anti-proverb is changed to *No body is perfect*.

Work with proverbs and sayings at the lessons not only helps to diversify educational process and to make it brighter and interesting. Moreover it helps to solve a number of very important educational problems: proverbs in the classroom can improve students' learning experiences, their language skills, and their understanding of themselves and the world. This happens because:

- Proverbs provide an opportunity for students to be knowledgeable experts as well as learners.
- Proverbs provide an opportunity for students to learn about each other and their shared values.
- Proverbs provide an opportunity for students to gain insight as they discuss their experiences and work out their understanding of proverb meanings.
- Proverbs provide an opportunity for students to use their home culture as a stepping stone into school culture.
- Proverbs provide an opportunity to improve thinking and writing as students both provide and receive information.

CONCLUSION

We investigated the proverbs and sayings expressing senility and youth in our paper and came to the following conclusion:

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

They are compiled in special dictionaries. The same as words phraseological units express a single notion and are used in a sentence as one part of it.

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.

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 mouth. They may also have been put into written form.

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

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

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

Universal proverbs – On comparing proverbs of culturally unrelated parts of the world, one finds several ones having not only the same basic idea but the form of expression, i.e. the wording is also identical or very similar. These are mainly

simple expressions of simple observations or simple ethical concepts, but not all expressions of simple observations became proverbs in every language.

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

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

Proverbs were 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.

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

The proverbs describe 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.

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