English proverbs with numeral component and their uzbek equivalents

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A **proverb** (from 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. They are often metaphorical. A proverb that describes a basic rule of conduct may also be known as a maxim. If a proverb is distinguished by particularly good phrasing, it may be known as an aphorism [4].

Proverbs are often studied as a unit of paremiology. **Paremiology** (from Greek παροιμία — *paroimía*, "proverb") and can be dated back as far as Aristotle. Paremiography, on the other hand, is the collection of proverbs. A prominent proverb scholar in the United States is Wolfgang Mieder. He has written or edited over 50 books on the subject, edits the journal *Proverbium (journal)*, has written innumerable articles on proverbs, and is very widely cited by other proverb scholars. Mieder defines the term *proverb* as follows: 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 [1].

Sub-genres include proverbial comparisons ("*as busy as a bee*"), proverbial interrogatives ("*Does a chicken have lips*?") and twin formulae ("*give and take*").

Different scholars classify the proverbs of the English language differently. According to distribution degree, the proverbs can be classified in the following way:

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 expression of simple observations became proverbs in every language.

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

Local Proverbs — in a cultural region often internal differences appear, the classics (e.g. the Bible or the Confucian Analects) are not equally regarded as a source of proverbs in every language. Geographical vicinity gives also rise to another set of common local proverbs. These considerations are illustrated in several European and Far-Eastern languages, as English and Korean [2, P. 153].

Proverbs are often borrowed across lines of language, religion, and even time. For example, a proverb of the approximate form "No flies enter a mouth that is shut" is currently found in Spain, Ethiopia, and many countries in between. It is embraced as a true local proverb in many places and should not be excluded in any collection of proverbs because it is shared by the neighbors.

Proverbs are used by speakers for a variety of purposes. Sometimes they are used as a way of saying something gently, in a veiled way. Other times, they are used to carry more weight in a discussion; a weak person is able to enlist the tradition of the ancestors to support his position, or even to argue a legal case. Proverbs can also be used to simply make a conversation/discussion more lively.

In many parts of the world, the use of proverbs is a mark of being a good orator.

The study of proverbs has application in a number of fields. Clearly, those who study folklore and literature are interested in them, but scholars from a variety of fields have found ways to profitably incorporate the study proverbs. For example, they have been used to study abstract reasoning of children, acculturation of immigrants, intelligence, the differing mental processes in mental illness, cultural themes, etc. Proverbs have also been incorporated into the strategies of social workers, teachers, preachers, and even politicians.

Proverbs are used in conversation by adults more than children, partially because adults have learned more proverbs than children. 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.

More homely, than aphorisms, proverbs generally refer to common experience and are often expressed in metaphor, alliteration, or rhyme, e.g., "*A bird in the hand is worth two in the bush*", "When the cat's away, the mice will play".

In the given article, our investigation is directed to study the structural and semantic features of English proverbs with numeral components. As a source of our studies we addressed to *The Book of Proverbs* (1965), ed. by Paul Rosenzweig, and *The Oxford Dictionary of English Proverbs* (1970), ed. by W. G. Smith and F. P. Wilson.

The analyses of proverbs showed that, the structure of English and Uzbek proverbs mainly partially corresponds: Measure **thrice** before you cut **once** -**Yetti** o`lchab **bir** kes; A man can only die **once** — **Bir** boshga **bir** o`lim; Every bean has it's black — Har zog'da **bir** dog'; The moon is not seen when the sun shines — **Yetmish** yulduz yarim oyga tanimas;

Complete correspondence of proverbs with numeral component is rarely observed:

Two heads are better than **one** — **Bir** boshdan **ikki** bosh yaxshi; There are **two** sides to every question- Har yaxshida **bir** ammo bor, Har yomonda **bir** lekin; **Two** of a trade never agree — **Ikki** qo`chqor kallasi **bir** qozonda qaynamas; Have more brains in one's little finger than **one** has in his whole body-**Yuzta** axmoqdan **bitta** aqlli zo`r; **Two** blacks do not make a white — **Ikki** yomon qo`shilsa keng dunyoga sig'ishmas; Hear **twice** before you speak **once** — **Ikki** marta tinglab, **bir** marta gapir; The voice of one man is the voice of no **one**-**Bir** daraxtdan bog' bulmas yoki yo`lg`iz otning changi chiqmas; **One** fool makes many-Axmoq elchi **ikki** tarafni buzadi and others.

In most cases the structure of English and Uzbek proverbs containing numerals do not correspond, i.e. absence of correspondence is often observed: As a hen with **one** chick — Hovliqqanga sichqon teshigi **ming** tanga; There is not an ounce of love in a thousand pounds of law — Qozilashgan qarindosh bo`lmas; All covel, all lose-**Ikki** kemaning boshini ushlagan g'arq bo`ladi; An ass between **two** bundles of hay — **Ikki** quyonning ketidan quvgan **ikkalasi**dan ham quruq qoladi; To make to bites of a cherry-Mayizni **qirq** bo`lib yesa **qirq** kishiga yetadi and etc.

Some English proverbs not containing numerals have numeric elements in Uzbek equivalents: Be up with the Lark- **Uch** kun barvaqt turgan **bir** kun yutar; No great loss without some small gain -Har **bir** qiyinchilikning rohati bor; Much cry little wool — **Bir** tomchi suv chumoliga daryo ko`rinar; Murder will out — Qing`ir ishning qiyig`i **qirq** yildan keyin ham chiqadi; Nothing stings like the truth — Haqiqat qilni **qirq** yorar; The sauce is better than the fish — O`zi **bir** tanga to`ni **ming** tanga; Appetite comes with eating-Borga **yetti** kun hayit yo`qqa **bir** kun; The rotten apple injures it's neighbour's — **Bitta** tirroqi buzoq podani bulg'aydi; Art is long, life is short — Ilmsiz bir yashar, ilmli **ming** yashar; Bachelor's fare: bread and cheese and kisses -Boshing **ikki** bo`lmaguncha **bir**ing **ikki** bo`lmaydi and etc.

In it`s turn some other English proverbs do not contain numerals in Uzbek equivalents: **Six** of one and half a dozen of the other — Alixo`ja Xo`jali; It takes all sorts — Odamning odamdan farqi bor, **Yuz ikki** xil narxi bor; To take **one** down a peg or **two** — Kekkaygan yigitning gerdayishini ishga ko`r; **One** today is worth **two** tomorrows — Bugungi tuxum ertangi tovuqdan afazal; **Two** dogs strive for a bone, and third runs away with it.-Olgan olganniki ot minganniki; To have to strings to **one**'s bow- Ehtiyoting bo`lsa ehtiyojing bo`lmas; **Two** wrongs don't make a right-Yomonga yaxshi bo`l, yutasan; Certain as **two** and **two** make **four-**Quyosh bulut ortida ham yorug'; A wonder lasts but **nine** days -Har narsa o`z vaqtida qizil; The **one** eyed man is king in the land of the blind-Ko`rlar orasida bir ko`zli podshoh; A blot is no blot till it be hit-O`g'ri **bitta** gumoni **mingta**; Let every man praise the bridge he goes over — **Bir** kun tuz ichgan joyingga **qirq** kun salom ber; To burn the candle at both ends — **O`ntaning** yori bo`lguncha **bittaning** vafodori bo`l; Who chatters you will chatter of you -Yomonga aytsang siringni, **mingtta** qilar **biringni**; Every cloud has a silver lining — Har yaxshida **bir** "ammo" bor, har yomonda **bir** "lekin". Example is better than precept — **Yuz** shirin nasihatdan **bitta** o`rnak yaxshi; Experience is the mother of wisdom- **Bir** sinalgan tajriba yetti kitobdan afzal; Every flow has its ebb -**Bir** xor bo`lgan **bir** aziz bo`lmay qolmas; A fool may throw a stone into a well which a hundred wise men cannot pull out- **Bitta** axmoq quduqqa tosh tashlasa **o`nta** aqllini ovora qiladi; Fools never know when they are well-Devonaga **ikki** dunyo barobar; Fortune knocks **once** at least at every man's door-Har yigitga **bir** omad; Run with the Hore and hunt with the hounds -**Ikkita** tarvuz qo`ltiqqa sig'ma's; Jack of all trades -**Bir** yigitga **yetmish** hunar oz; Jack of all trades and master of none -**Yuz** hunarni chala bilgandan **bir** hunarni to`la bil; It never rains but it pours -**Bir** kelsa qo`sha kelar; The proof of the pudding is in the eating -**Ming** marta eshitgandan **bir** marta ko`rgan afzal; Too many cooks spoil the broth-Oshpaz **ikkita** bo`lsa osh shovla bo`ladi.

Summing up, we can say that both English and Uzbek languages are rich in proverbs, the Uzbek proverbs contain more numerals than English ones.

The list of used literature

1. Hrisztova-Gotthardt, H. (Ed.) & Aleksa Varga, M. (Ed.) (2015). Introduction to Paremiology. A Comprehensive Guide to Proverb Studies. Berlin: De Gruyter Open.
2. J. Raymond. 1956. Tensions in Proverbs: More Light on International Understanding. Western Folklore 15.3, pg 153-154
3. "T-shirt with anti-proverb". *Neatoshop.com*. Retrieved 2013-08-30.
4. https://en.wikipedia.org/wiki/Proverb