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ENGLISH PROVERBS AND SAYINGS

(Upper Intermediate)

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PREFACE

Proverbs and sayings are stored in the language of the grain of people's wisdom. They reflect the history and world outlook of the people who created them, their traditions, customs, common sense and humor.

In English there are hundreds of proverbs and sayings. They were created by many generations of people, developed and perfected over the centuries. This manual aims to introduce students some English proverbs and sayings and teach them how to use them in speech.

In total the collection contains 104 English proverbs and sayings and consists of 26 chapters-units. Each unit includes four proverbs with translation into Azerbaijan and Russian languages and 5-8 exercises to use these proverbs and sayings in speech. The first exercise sets the task of choosing the right proverb in connection with the proposed text. The exercises – “Render” and “Translate” show the use of a proverb or sayings in accordance with the context. These exercises assume work with the English – Azerbaijan, English-Russian dictionary. The other exercises are designed to develop the skills of dialogical, monologic speech, group or pair works with proverbs and sayings being used as an incentive to speech. At the end we have given the quiz and the quiz answers.

Knowledge of English proverbs and sayings enriches the vocabulary of pupils and students, helps them to acquire the figurative structure of the English language, develops memory, introduces to folk wisdom. In short figurative sentences containing a completed thought, new words are usually easier to remember.

It will be interesting for students to learn that many proverbs and sayings, pearls of folk wisdom, are international to the English proverbs, Azerbaijan proverbs have almost the same meaning can often be used.

With the assistance of "104 proverbs and sayings" you can work in the classroom and in optional classes under the guidance of the teacher, you can also do it yourself. As teaching aids, English proverbs and sayings are expected to improve learners' vocabulary learning.

The proposed collection is a purely practical tool for people studying English, and is intended for students with the upper-intermediate level of English. It is aimed at developing speaking skills.

INTRODUCTION

Language is a whole world with its own structure, a system of values, problems and experiences. Proverbs and sayings, phraseological units, neologisms, clichés, loan, borrowed expressions and other means make the speech brighter, more imaginative and thus stimulates communicative, cognitive and aesthetic motivation to master language.

A proverb (from Latin: *proverbium*) is a simple, concrete, traditional saying that expresses a truth based on common sense or experience. Efforts to improve on the popular definition have not led to a more precise definition. The wisdom is in the observation about the world or a bit of advice, sometimes more nearly an attitude toward a situation. Proverbs are often metaphorical and use formulaic language.

Native speakers of each country frequently use proverbs in their conversations, and they often do this without even realizing it. Proverbs sometimes reveal more about the culture of a country than any textbook can. The values of the population are reflected in its proverbs.

Archbishop Richard Whately said that proverbs are somewhat analogous to those medical formulas which, being in frequent use, are kept ready made up in the chemists' shops, and which often save the framing of a distinct prescription.

Proverbs and sayings are element of folk art that allows you to express people's wisdom in a concise and imaginative way, reflect the history and outlook of the people, their traditions, customs and values. Proverbs identity sense of humor, emotional expressiveness and the ability to express feelings, national identity and culture shock of different nationalities – the bearer of the language.

Proverbs have deep meaning and introduce into speech ready-made. A proverb is a good remark about an event, a phenomenon, an object. The nature of proverbs want to explore the historical image. The proverb is an ideal subject gives practical advice and teaches a lesson.

Lord John Russell (c. 1850) observed poetically that a "proverb is the wit of one, and the wisdom of many". But giving the word

"proverb" the sort of definition theorists need has proven to be a difficult task, and although scholars often quote

Archer Taylor's argument that formulating a scientific "definition of a proverb is too difficult to repay the undertaking, and should we fortunately combine in a single definition all the essential elements and give each the proper emphasis, we should not even then have a touchstone. An incommunicable quality tells us this sentence is proverbial and that one is not. Hence no definition will enable us to identify positively a sentence as proverbial", many studies of proverbs have attempted to itemize its essential characteristics.

A. Taylor analyzes customs and superstitions reflected in proverbs; he studies legal, medical and weather proverbs; and he also investigates their content and style. Proverbial prophecies, blasons populaires, proverbial expressions, wellerisms and proverbial comparisons are dealt with as well.

The investigation of the origins of proverbs may reveal prejudices and mores that are no longer congruent with our modern mentality and therefore should be gleaned from our teachings. J. Raymond's definition of proverb is very interesting. He added to the proverb's definition as a vivid expression of group mind, memory, feelings, the elements of volition and tension. He pointed out that certain groups are "proverbially rejected for economic, ethnic, religious, regional or other reasons" (including gender) and that these groups constitute significant material for social study.

A proverb arises out of a specific observation or experience and gains its meaning from that context; it is not a universally applicable truth. This is why proverbs can seem to contradict one another, such as "too many cooks spoil the broth" and "many hands make light work." "Do not answer a fool according to his folly, or you yourself will be just like him. Answer a fool according to his folly, or he will be wise in his own eyes." According to E. Lucas "The reader has to intuit the appropriate context for a proverb. Proverbs have to be used wisely if they are to be of value".

Proverbs are the gems of wisdom, a mixture of wisdom & philosophy. It does not argue over a point or explain anything; it just tells us a great truth in the most significant way. They are coined in order to impart practical knowledge to mankind. It is great truth with profound thinking and tons of experience.

Many of reseachers think that the definition of proverba moreover, requires from us a unanimity of acceptance, but this is by no means always forthcoming, as regards the moral teaching, for example, of some of our ancient adages. Our acceptance or rejection of its teaching does not alter the fact that for good or ill the utterance ranks as a proverb.

Proverbs come from a variety of sources. Some are, indeed, the result of people pondering and crafting language, such as some by Confucius, Plato, Baltasar Gracián, etc. Others are taken from such diverse sources as poetry, stories, songs, commercials, advertisements, movies, literature, etc. A number of the well-known sayings of Jesus, W.Shakespeare, J.Galsworthy, and others have become proverbs, though they were original at the time of their creation, and many of these sayings were not seen as proverbs when they were first coined. Many proverbs are also based on stories, often the end of a story. For example, the proverb "Who will bell the cat?" is from the end of a story about the mice planning how to be safe from the cat.

The proverb is a whole sentence with meaning, and the proverb is just a beautiful phrase or word-buildings. This is the main feature that distinguishes proverbs from sayings. The proverb contains morality, a sign, a warning or instruction. The proverb is simply an eloquent expression that can easily be replaced by other words.

Pointed out that these studies focused explore the cultural characteristics of the English proverbs, lexical features, syntactic features and semantic characteristics. Proverbs, the syntax and semantics of a comprehensive study of the three, the proverbial syntactic and semantic research than less. As two branches of linguistics, syntactic structure is able to express the form of proverbs

significance and meaning of language constitutes the proverbial sense, they finally unified in the use of proverbs.

One famous Spanish author defined proverbs as “short sentences drawn from long experience.” These little expressions add richness to our speech and allow us to explore and learn new vocabulary.

Proverbs and sayings have linguistic features which distinguish them from ordinary sentences. In other words, a proverb is a short sentence that is full of meaning and sound advice. These little expressions add richness to our speech and allow us to explore and learn new vocabulary.

Example:

A friend in need is a friend indeed.

Meaning: If someone helps you when you have problems, or you are in trouble, that person is a true friend.

No pain, no gain.

Meaning: If you don't work hard, you'll never achieve your goal.

Easy come, easy go

Meaning: When you make money quickly, it's very easy to lose it quickly as well.

Fortune favors the bold.

Meaning: People who are brave and who take risks are more successful than people who do things safely all the time.

There are often proverbs that contradict each other, such as "Look before you leap" and "He who hesitates is lost", or "Many hands make light work" and "Too many cooks spoil the broth". These have been labeled "counter proverbs" or "antonymous proverbs". When there are such counter proverbs, each can be used in its own appropriate situation, and neither is intended to be a universal truth.

The concept of "counter proverb" is more about pairs of contradictory proverbs than about the use of proverbs to counter each other in an argument. For example:

"It is the patient person who will milk a barren cow" and "The person who would milk a barren cow must prepare for a kick on the forehead". The two contradict each other, whether they are used in an

argument or not (though indeed they were used in an argument). But the same work contains an appendix with many examples of proverbs used in arguing for contrary positions, but proverbs that are not inherently contradictory, such as "One is better off with hope of a cow's return than news of its death" countered by "If you don't know a goat (before its death) you mock at its skin". Though this pair was used in a contradictory way in a conversation, they are not a set of "counter proverbs".

According to Alan Dundes, in casual proverbs the obvious contrast between cause and effect is heightened by the use of such pairs. For example: "A little spark kindles a great fire" has not only the contrast between *spark* and *fire* but also *little* and *great*. The same opposition is found in "Great oaks from little acorns grow". A different pair is employed in "A black hen will lay a white egg", but the opposition principle is the same.

In some proverbs, there are both oppositional and non-oppositional features. For example, there is an equational proverb: "The longest way round is the shortest way found". There is an equation which implies an identificational feature, but the equation involves "longest"="shortest" which is clearly oppositional. Consider "One man's meat is another man's poison" in which *meat* (life) = *poison* (death), or "An ounce of prevention is worth a pound of cure" in which *ounce*=*pound*. The equational structure provides a frame suggesting identification, but the content within this frame contains contrastive features.

By the comparing a proverb with other revelation, some scientists can determine if they should view a proverb simply as *descriptive truth* or, more normatively, as *prescriptive truth*.

A *descriptive* proverb describes a situation of life without noting how it applies or what its exceptions are. It is not seeking to influence behavior, rather it seeks to present life the way it actually occurs. It is the reader's responsibility to discern what is prescriptive and to accept the rest as descriptive truth. An example of a descriptive proverb is, "A man of quick temper acts foolishly, and a man of evil devices is hated", A bribe is a charm in the sight of its owner; wherever he turns,

he prospers.” Another examples are: “The poor is hated even by his neighbor, but those who love the rich are many”, “Give strong drink to him who is perishing, and wine to him whose life is bitter. Let him drink and forget his poverty, and remember his trouble no more.” Though some have taken this to be a medicinal use of alcohol, this seems, at least in part, to miss the point of using it to forget one’s poverty. However, the real point is that this is describing the way life is. This neither condemns nor condones the use of alcohol (for prescriptive proverbial material against the use of alcohol).

A *prescriptive* proverb does more than simply tell about the way life is. It seeks to characterize an attitude or an action in order to influence behavior. There are three types of prescriptive proverbs:

1. A prescriptive proverb that allows for exceptions is a generalization. There are two categories of generalizations:

- a. Some proverbs allow for limitations in various circumstances. The example we looked at earlier in these examples”Answer not a fool according to his folly, lest you be like him yourself”, ”Answer a fool according to his folly, lest he be wise in his own eyes” are certainly an example of this. Wise planning with proper advice is praised in “The simple believes everything, but the prudent gives thought to his steps”, ”Do they not go astray who devise evil?”, ”Those who devise good meet steadfast love and faithfulness”. However, this is balanced by “Many are the plans in the mind of a man, but it is the purpose of the Lord that will stand” and so on.

- b. Other proverbs are generalizations because they are bound to the dispensation of law. For example,” It is the blessing of the LORD that makes rich, and he adds no sorrow to it”. At times, a generalization may even be limited in the dispensation of law. An example of this proverb ”The righteous will never be shaken, but the wicked will not dwell in the land”. When this text says the righteous will not “be shaken,” the sage is referring to righteous Israelites not being uprooted from the land of Israel. While we recognize this type of exception, our point is that the “land” emphasis in this proverb reflects

that its was written under the dispensation of law and its direct application pertains to those living under the law.

2. A prescriptive proverb that has no exceptions is a moral absolute. This will often be true in proverbs dealing with an action or characteristic of God. says, “A false balance is an abomination to the LORD, but a just weight is His delight.” Another example is “He who oppresses the poor reproaches his Maker, but he who is gracious to the needy honors Him”.The instructional material is against adultery by maintaining a proper marital relationship is a moral absolute. It upholds the moral absolute, “You shall not commit adultery”

3. A prescriptive proverb may contain both a moral absolute and a generalization. “My son, do not forget my teaching, but let your heart keep my commandments, for length of days and years of life and peace they will add to you”, the explanation of this proverb is an exhortation to honor one’s father with a promise of long life and peace. The command to honor one’s parents is a moral absolute; however, the promise about life is only a generalization for parents.

Proverbs which contain a single descriptive element are non-oppositional. “Like father, like son” would be an example of a multi-descriptive element proverb which was non-oppositional; Non-oppositional multi-descriptive element proverbs emphasize identificational features, often in the form of an equation or a series of equal terms; oppositional proverbs emphasize contrastive features often in the form of negation or a series of terms in complementary distribution. Some proverbs contain both identificational and contrastive features. The means of producing opposition in proverbs is strikingly similar to the means of producing opposition in riddles. However, whereas the oppositions in riddles are resolved by the answer, the oppositional proverb is itself an answer to a proverb-evoking situation and the opposition is posed, not resolved. In this sense, proverbs only state problems in contrast to riddles which solve them.

Proverbs are viewed as a part of colloquial language, which occurs both in oral and written form. As we know, language is divided into two forms: the spoken and the written languages. When

focusing on language, some special challenges arise, one of which is that language is always defined in a language using language; therefore, all ideas must receive meaning in language before we can use language to define the phenomenon in question. Language transforms thoughts into spoken or written words. The importance of understanding the mechanism behind interpretation lies in the fact that the language with proverbial utterances is a part of constructing an individual's social reality.

Proverb interpretation is not automatic, even for people within a culture. People will sometimes interpret proverbs in a literal sense, not yet knowing how to understand the conventionalized metaphor. Interpretation of proverbs is also affected by injuries and diseases of the brain.

Interpreting proverbs is often complex, but is best done in a context. Interpreting proverbs from other cultures is much more difficult than interpreting proverbs in one's own culture. Even within English-speaking cultures, there is difference of opinion on how to interpret the proverb "*A rolling stone gathers no moss.*" Some see it as condemning a person that keeps moving, seeing moss as a positive thing, such as profit; others see the proverb as praising people that keep moving and developing, seeing moss as a negative thing, such as negative habits.

According to B.Kirshenblatt-Gimblett, sources of Multiple Meaning and Usage Although proverbs have the potential to mean more than one thing, not all of these meanings will necessarily be realized in the proverb performances of a given community or individual. But this does not mean that the investigator can assume that all users of the proverb mean the same thing by it. Just as we must take care when studying the proverbs of another culture not to assume that their proverbs mean the same thing as English ones that seem similar, so too must we be sensitive to intracultural differences in the understanding of a given proverb as well as variation from individual to individual.

Let's look through this proverb: "A friend in need is a friend
Weed (in deed)." the meaning of this proverbs are : (1) Someone who

feels close enough to you to be able to ask you for help when he is in need is really your friend; (2) Someone who helps you when you are in need is really your friend; (3) Someone who helps you by means of his actions (deeds) when you need him is a real friend as opposed to someone who just makes promises; (4) Someone who is only your friend when he needs you is not a true friend. These alternate readings provide the basis for such parodies of this proverb as: "A friend in need is no friend of mine"; "A friend in weed (marijuana) is a friend indeed."

Sources of multiple meaning in "A friend in need is a friend indeed (in deed)" include (1) syntactic ambiguity (is your friend in need or are you in need);

(2) lexical ambiguity (indeed or in deed); (3) key (Is proverb being stated "straight" or "sarcastically"? Does "a friend indeed" mean "a true friend" or "not a true friend"?). The readings provided here and the ambiguities they are based on do not exhaust the possibilities but merely pinpoint the most common ones. As we noted above for "A friend in need is a friend indeed," further possibilities are provided by the requirements of the situation in which the proverb is used.

Given all these possibilities we have questions: How do the participants know what the proverb means? Can they be counted on to share the same basic understanding of the potential meanings of the proverb? Since an important aspect of proverb use is the indirectness it affords and the tacit understanding it assumes, the proverb user who provides an explanation in order to disambiguate the proverb would be doing so as a last resort. Furthermore, if both parties are familiar with the proverb but the listener does not understand its application, the proverb user's explanation can be construed as an admission that his performance is unsuccessful even though he is able to demonstrate its logic, if pressed. Such an explanation would be easier to accept if the proverb itself was new to the listener and the need for such an explanation was anticipated and the gloss skillfully incorporated into the performance. Ideally, however, such explanations should not be necessary in ordinary conversation, there being other cues which help the listener to understand the statement the proverb is intended to

make. For example, stress, juncture, tone of voice, and semantic fit are important in at least a friend in need is a friend in deed a friend in need is a friend indeed.

As Paralinguistic features can serve to signal that the proverb is intended sarcastically. And we may say assuming the performance is successful, the immediate context will support the reading intended by the proverb user.

Language is a tool of cultural expression, which controls all the life through its concepts. Language structures reality with concepts that are possible to use in language. In the use of proverbial utterances, it is important not only to understand the words involved, but to examine the situational circumstances. Besides everyday words and meanings, proverbs are combinations of socio-cultural context, people, emotion and all types of information over various situations.

In everyday use proverbs and sayings occur orally and colloquial written form. Written colloquial language, as - for example – on the internet, in newspapers, and in opinion columns, is part of an everyday context. Speech acts or speech events may involve requests, advice or words of criticism in two ways: directly or indirectly. The indirect way of doing that can be by means of proverbs or politeness strategies.

The functions of proverbs are the same as the functions and subfunctions of speech acts. They express intellectual and emotional attitudes: disappointment, sympathy, intention, acceptance as well as moral attitudes: approval, disapproval, appreciation, apology or regret. Proverbs and speech acts have the socialising function and suasion. They are used to congratulate, attract attention, advise, offer, suggest, request or warn. Almost all proverbs are context - dependent (except for some biblical proverbs having a didactic function) and it is impossible to define the role of a proverb without reference to the context of its use. Language means something to someone when it is used in a certain situation. Meanings are generated by contexts and the same holds true for proverbs, as well.

Context has three dimensions: a situational context, a cultural context, and a research context. Situational context combines the

meaning of an utterance with individual experience, while cultural context - such as historical era, geographical area, and language - combines meaning with time and place. Research context has a special feature: both the researcher and the phenomena in question are situated in the same frames of a world, sharing a common comprehension of that world. It is important to examine how a proverbial utterance is interpreted, how that proverbial utterance receives meaning in the contexts described, and how to describe the process in question.

The proverb owes its strength to the semantic effect that arises as a result of a special contraction of the syntactic and lexical structure intended to consolidate some content. The methods by which this contraction is achieved:

- 1) the brevity of the sentence;
- 2) the frequent combination of vaguely personal forms and the verb in the present tense or imperative mood;
- 3) parallelism;
- 4) alliteration, assonance, rhyme and other sound mechanisms that make the utterance rhythmically compressed.

All these techniques help to generalize the statement, raise it to the level of a metaphor, metonymy that is, turn it into a typical equivalent of an almost infinite number of situations. The combination of several such techniques becomes a signal fixing something like a discursive isotopy for the listener. We can talk about the "proverbial style" that exists as if outside of time: tradition is so indivisible that the idea of the "origins" of the proverb seems somewhat contradictory opinion.

According to A.Dundes, a proverb is a traditional saying that sums up a situation, passes judgment on a past matter, or recommends a course of action for the future. Some proverbs state a fact, such as "Honesty is the best policy". But most proverbs are metaphorical. Proverbs consist of at least one topic and one comment about that topic. They can have as few as two words: "Money talks"; "Time flies". Many proverbs fall into one of several patterns. Proverbs are one of the oldest forms of folklore. Proverbs are found among most of the peoples of the world, but very few have been reported from among the Indians of

North and South America. It is often supposed that proverbs are full of wisdom. In fact, a proverb has been defined as “the wisdom of many and the wit of one”. Proverbs fit certain situations. They are not always true for all time. Many proverbs, like certain folktales and folk songs, are truly international. Proverbs often come from stories.

The similarities in proverbs or metaphors

The similarities in proverbs or metaphors as a theoretical challenge have not been the main interest of researchers. Estonian folkloristic Arvo Krikmann makes an exception among paremiologists. He bases his model of proverbs called "Four Rules" in the first hand on the Lakoff's and Turner's ideas of metaphor and the Lovejoy's idea of Great Chain of Being.

The use of proverbs and metaphors is a part of communicative speech that is supposed to follow Paul Grice's cooperative principles of quantity, quality, relation and manner. Each of the categories includes maxims in various levels. The category of quantity says: make your contribution as informative as required for the current purpose but do not make your contribution more informative than is required. It is related to that how much information is provided. The category of quality tells us: do not say anything you believe to be false and do not say anything which you lack adequate evidence. The most important thing is to try to keep oneself in the true speech. The category of relation means to be relevant. The difficulty is that the relevance is an invariable concept. The fourth category of manner, guides us to avoid the obscurity and ambiguity in an expression, as well as to be brief and orderly. The manner is related to the well-aimed speech.

All these principles can be violated either consciously or subconsciously. That happens both in the use of a proverb as well as in the use of a metaphor. The use of them violates one or more of above mentioned categories. The way we recognize the proverb in speech or text has the same problems as when we speak of recognizing the metaphor. The special meaning of them is based on that they somehow differ from the ongoing discourse and they conflict with one or more Grice's cooperative principle.

Proverbs and metaphors have also other things in common. They are signs that connect the thinking with emotions and feelings and they can be used to create new meanings. Proverbs like metaphors are a part of everyday language and tightly bound with culture. With them we can handle things that are earlier unknown for the listener and we can bring to the discourse phenomena that are otherwise difficult to reach. Both proverbs and metaphors give the possibility to understand abstract phenomena and this way they contribute to our way to understand the world. However, even if proverbs and metaphors are very much alike in the way we use them and how we can interpret them, the metaphor does not have the status of the mythical wisdom from ancient times like the proverb does.

Proverbs are compared and contrasted according to the general meaning expressed on their semantic structure. According to the semantic structure of the proverb consists of three interdependent and intertwined layers which make up a general meaning of the proverb. More specifically, the first layer presents the proverb's metaphorical form and meaning, the middle layer actualises the general meaning of the proverb with the specific contextual parameters whereas the third layer of the semantic structure of the proverb 'ties it up' to the cultural background knowledge and the part of the linguistic model of the world the proverb refers to. For instance, on the first layer of the proverb *Strike while the iron is hot* the metaphoric form is realized. On its middle layer the general meaning (act decisively and take your opportunities when they arise) as well as the contextual parameters are fixed whereas the third layer expresses the cultural model connected with the metaphorical form of the proverb, specifically, the experience that hot iron is easier to mould. This English proverb is a part of the semantic group "things must be made at their right time" which also includes the following proverbs:

Make hay while the sun shines;
Barking dogs seldom bite;
The devil is not so black as it is painted.

The most important factor is how the proverb is anchored in those existing worlds. It is how the meaning line is drawn and how the proverb is anchored to its reference. Dealing with proverbs, the drawing of world lines has mostly been done by using a single word as a meaningful unit. In every case, meaning line is to be drawn by using the whole sentence. The events, actions, and phenomena are the references. The metaphorical aspect is included to the situation, not to the interpretation of a single word. A proverb cannot have only metaphorical meaning without the literal meaning.

Proverbs like, “An apple a day keeps the doctor away,” have neither a metaphorical meaning nor a literal one. Still, their meaning is greater than the meaning of the individual words put together.

Nowadays the lexical meaning of a proverb is not anymore functioning as the most important reference point since even the terms used in proverbs are out of the contemporary world. The power of the proverb is based on the assumption that both - the speaker and the listener recognize those worlds the meaning line uses. The recognition of the message should happen in same way, the speaker and the listener draw the meaning line in the same way. This is often one of the weak points when using proverbs. Often the speaker and the listener do not recognize the same worlds for one reason or another. It means the words they use have different references and the given meanings do not face up to each other. This is quite normal in pedagogical and educational discourse when the listener is a child or a student.

The statement implied by the proverb does not have to be true or false. The proverb can be true both in the literal and in the metaphorical meaning. Example: *Children come with bread*.

In fact proverbs and sayings are a widespread genre of oral folk art. The time of the emergence of proverbs and sayings is not known, but one thing is unquestionable: proverbs and sayings originated in remote antiquity, since then have been accompanying the people throughout its history. Attention is paid to these expressive means by which the persistence or memorability of proverbs and sayings is achieved. One such means is exact or assonant rhyme. Brevity is an

essential aspect of remembered utterances. Very few proverbs and sayings are verbose, most of them contain no more than five words:

Little strokes fell great oaks;
More haste less speed;
Easy come, easy go;
Like father, like son.

A proverb is a short, pithy saying that expresses a traditionally held truth or piece of advice, based on common sense or experience. Nothing defines a culture as distinctly as its language, and the element of language that best encapsulates a society's values and beliefs is its proverbs. As so many proverbs offer advice and uplift many of them are religious in origin. Here's an examples of biblical proverbs:

A barking dog never bites;
A bird in the hand is worth two in the bush;
A friend in need is a friend indeed:
A good beginning makes a good ending;
A leopard cannot change its spots;
A stitch in time saves nine;
Cheats never prosper;
Every dog has its day;
Handsome is as handsome does and so on;
The early bird catches the worm.

Proverbs and sayings provide an excellent opportunity to get acquainted with the life and culture of the people for whom this language is native, convince us that different people may have the same views and moral values. The study of proverbs and sayings promote an understanding of the mentality and national peculiarities, features of the speakers of this language. Proverbs and sayings as a whole cover most of human experience.

As you sow, you shall mow;
East or West, home is best.

The Difference between Idioms and Proverbs in English

Idioms are a type of figurative language, which means they are not always meant to be taken literally. Idioms express a particular sentiment, but they do not literally mean what the individual words themselves mean.

An idiom is a saying that is specific to a language. For example, an idiom in English does not translate to an idiom in other languages. Each language has at least an equal amount of idioms.

to rub someone the wrong way means to irritate someone,

by the skin of your teeth means that something was successful, but only just barely.

Idioms are not complete thoughts, and they don't create a complete sentence. They require additional context to give them meaning. One might make it into a complete sentence by saying. Example:

Don't count your chickens before they hatch.

Meaning: Do not count on something before it has come to be.

It's raining cats and dogs.

Meaning: There is a heavy downpour.

Proverbs are old but familiar sayings that usually give advice, about how people should behave or that expresses a belief that is generally thought to be true. Here are some examples:

Don't cry over spilled milk.

A stitch in time saves nine.

A drowning man will catch at a straw.

Both idioms and proverbs are part of our daily speech. The meaning of an idiom is different from the actual meaning of the words used. This means that English idioms should not be taken literally, because their meaning is metaphorical. You don't really wish someone would "break a leg," do you? And it's not actually "raining cats and dogs," is it?

Like idioms, proverbs often have a meaning that is greater than the meaning of the individual words put together, but in a different way than idioms. The literal meaning of an idiom usually doesn't

make sense, and idioms can be almost impossible to understand unless you have learned or heard them before.

The literal meaning of a proverb such as “Don’t cry over spilled milk” does make sense on its own, but it’s not until you apply this meaning to a broader set of situations that you understand the real point of the proverb. For example, “Don’t cry over spilled milk” means “Don’t get upset over something that has already been done. It’s too late to worry about it now, just get on with your life.”

As we said, idioms don’t make sense at first, these unique expressions (together with proverbs) add substance and humor to our conversations.

The proverb is a widespread figurative expression that appropriately defines any life phenomenon. In recent years, scholars have begun to investigate the abstract concept by identifying certain poetic and structural features that appear frequently in proverbs and which constitute, in very broad terms, the concept of proverbial style.

According to some researchers the phonological, semantic, and syntactic devices that occur frequently in proverbs across languages may be termed proverbial markers. These internal and external markers are warning signs that indicate that a particular sentence is deviant from the surrounding discourse, in that it exhibits stylistic and structural adornments that are not typically found in naturally-occurring language. Furthermore, from a pragmatic perspective, it alerts the listener that the expression is important in some regard, be that in terms of its use, function, or meaning. Scholars have identified a range of devices which operate in ensemble to effect the concept of proverbial style, amongst which the most important are parallelism, ellipsis, alliteration, rhyme, metaphor, personification, paradox, and hyperbole.

The stylistic devices used in proverbs may also be changing in accordance with the decline of older formulae and the creation of new forms. It would be interesting to see if parallelism and emphatic word order continue to feature in proverbs as optional markers. Linguistic studies on the stylistic markers that feature in proverbs have shown that parallelism – both structural parallelism and

semantic parallelism – is one of the most significant and frequently occurring internal devices in proverbs. For example:

“The dead to the tomb and the living to the rumba (type of dance). The first half of the structure (The dead to the tomb) is directly parallel to the second half (the living to the rumba). The conjunction *and* separates the two parallel structures in medial position and invites an interpretation that will contrast the two phrases i.e. that the natural order dictates that when one is dead the tomb is where he/she should be, and that when one is alive, he/she should be at the rumba. It is essentially an exhortation to enjoy life.

The researchers distinguished two main methods by which the elements can be placed in parallel Syndetic coordination and Asyndetic coordination.

In syndetic coordination the terms are explicitly linked by conjunctions such as *and*, *or*, and *but*, and the elements of the proverb are bound together in a cohesive grammatical unit. Whilst in asyndetic coordination the conjunctions are absent, but the conjunctions are syntactically mirrored or coordinated so as to suggest an analogical relationship between the elements. For example:

One enemy is one too many, and hundred friends are not enough – Syndetic

Coordination;

Enemy divided, half won - Asyndetic coordination.

The other related structural features increase the level of the analogy or comparison often buttress syntactic parallelism. The first structural feature is grammatical parallelism, which is a more rigid form of syntactic repetition in which the grammatical class of each individual element is mirrored in the bipartite structure that follows. This is extremely common in short phrases where the grammatical structure is quite basic. We can find all our sayings in the example obviously:

Other countries, other customs.

God has given, God has taken.

A penny saved is a penny earned.

Easy come, easy go.

Young folks think old folks to be fools, but old folks know young folks to be fools.

The second feature is that of lexical repetition, where lexical items are duplicated in the structure. This is an integral part of syntactic parallelism that is almost impossible to examine in isolation. In the given examples show how individual lexical matches in the proverbs (i.e. other, God, young folks/old folks/fools) are used for comparative purposes, as it invites a focussed contrastive reading of the non-identical elements.

Unlike proverbs, sayings are deprived of a direct generalized instructive meaning and are limited to a figurative, often allegorical expression: it's easy at the mention, like: snow on your head, to beat the buckets – these are typical sayings.

A *saying* is a short, well-known expression – a remark of wisdom and truth or a general advice. A saying is essentially a sentence involving two parallel lines. While the mood of the instruction form is imperatival, the mood of the saying is indicative. As filtered through special revelation, the force of a saying is found in the wisdom or folly displayed in human experience. Two types of sayings are explained here: a comparative saying and numerical sayings.

A comparative saying generally uses a simile or metaphor to intensify the main point of the saying. An example of this, “Like one who binds a stone in a sling, so is he who gives honor to a fool.” In interpreting this type of saying, we must note the images being used, the main point of the proverb, and the connection between them. The image in the first clause is that of securely fastening a stone in the sling. The main point of the saying is in the last clause, “so is he who gives honor to a fool.” The point of this saying is that honoring a fool is as foolish as making it impossible for a stone to get out of the sling.

At other times, the lines may simply be in juxtaposition. “A whip is for the horse, a bridle for the donkey, and a rod for the back of fools”. The images in the first two clauses are the horse and donkey. The main point is in the last clause, “a rod for the back of fools”. The point of this saying is that the fool, being as difficult to

control as the horse and the donkey, must be controlled by strong force. Numerical sayings are another type of the saying. It is the dominant form used in,

The man declares, I am weary, O God;
I am weary, O God, and worn out.
Surely I am too stupid to be a man.
I have not the understanding of a man.
I have not learned wisdom,
nor have I knowledge of the Holy One.

Who has ascended to heaven and come down?
Who has gathered the wind in his fists?
Who has wrapped up the waters in a garment?
Who has established all the ends of the earth?
What is his name, and what is his son's name?
Surely you know!

According to Dr. Robert V. McCabe, the numerical saying will begin with a number line in the $X/X + 1$ pattern, where the second number is one digit larger than the previous number. The number line will also state the element that binds the list together. The number line is then followed by a list of items. The number of items in the list will correspond to the highest number in the number line. An example of this is

There are six things which the LORD hates,
Yes, seven which are an abomination to Him:
Haughty eyes,
a lying tongue,
and hands that shed innocent blood,
a heart that devises wicked plans,
feet that run rapidly to evil,
a false witness who utters lies,
and one who spreads strife among brothers.

Many sayings are not proverbs; they do not impart good advice or wisdom, and some are even contradictory to each other. Example:

Happiness is not a destination, it is a way of life.

Family is the anchor, that holds us through life's storm.

A saying is any concisely written or spoken expression that is especially memorable because of its meaning or style. Sayings are categorized as: *aphorism*: a general, observational truth; "a pithy expression of wisdom or truth". Example:

1) Life's tragedy is that we get old too soon and wise too late (B. Franklin).

2) The man who removes a mountain begins by carrying away small stones (W.Faulkner).

3) Words are, of course, the most powerful drug used by mankind (R. Kipling).

4) "Life is a tale told by an idiot – full of sound and fury, signifying nothing." (W.Shakespeare "Macbeth")

5. "Lord, what fools these mortals be!" (W.Shakespeare "A Midsummer Night's Dream")

Cliché or bromide. an unoriginal and overused saying. Example:

1) "When life hands you lemons, make lemonade."

2) All for one, and one for all.

3) Laughter is the best medicine.

Platitude: a cliché that is unsuccessfully presented as though it were meaningful, original, or effective. Example:

1) Good things come to those who wait (to the anxious and ambitious alike, this platitude gives little relief).

2) That's just my personal opinion (this platitude is weightless in that all opinions are simply personal views).

3) We all die someday (although this platitude is true, it is not compelling, interesting, or insightful).

Epigram: a clever and often poetic written saying that comments on a specific person, idea, or thing; it especially denominates such a saying that is conspicuously put at the beginning of a text. Example:

1) "Here's my wife: here let her lie! Now she's at rest-and so am I." - John Dryden

2) "To be safe on the Fourth / Don't buy a fifth on the third." - James H. Muehlbauer.

3) "Mankind must put an end to war, or war will put an end to mankind." - John F. Kennedy.

Epithet: a descriptive word or saying already widely associated with a specific person, idea, or thing; idiom: a saying that has only a non-literal interpretation; "an expression whose meaning can't be derived simply by hearing it, such as 'Kick the bucket.'"

1) "Thou mad mustachio purple-hued maltworms! (W. Shakespeare "Henry IV")

2) "Death lies on her like an untimely frost. Upon the sweetest flower of all the field..." (W. Shakespeare "Romeo and Juliet").

Proverbs play very important roles in different types of literary works. According to W. Mieder the use of proverbs in works of literature has been of great interest to paremiologists for a long time. He wrote: "Most of early publications contain a list of proverbs found in the text, while more recent scholarly works provide useful information about identification and interpretation of proverbial language in the works of literature."

The forms, meanings and stylistic values of paremias in the works of William Wilkie Collins (an English novelist, playwright, and author of short stories) analysed in this example.

"Go, my friend! When your sun shines in Cumberland (English proverb), in the name of heaven make your hay. Marry one of the two young Misses".

This example is particularly interesting because in this case a proverb fulfills not only semantic, but pragmatic and stylistic functions. The author skillfully plays with their form and meaning. As a rule proverbs are used to serve the purpose of characterization of the

characters, their behaviour and interactions. Proverbs refer to both local and global portions of the text. Each instance of proverb use contributes to the meaning of the relevant prose fragment due to the semantics of the proverb itself. Thus, proverbs fulfill semantic functions in the novels.

The old expression – ("Whan the sunne shinth make hay") "Make hay while the sun shines" dates back many centuries, and has changed little in form.

W.Mieder also traces the origin of the proverb "A picture is worth a thousand words," back to an advertising slogan used in 1921. He points out the truth of such medical proverbs as "An apple a day keeps the doctor away," and "Stuff a cold and starve a fever," revealing that while this medical advice may be quite general, it expresses some common-sense insights gained from experience and supported by medical scholarship. And he shows how the frequently cited "Don't throw the baby out with the bath water" found its way from 16th century Germany to the United States (Among those who have used it in their literary works are Martin Luther, George Bernard Shaw, and Gunter Grass).

They often contain expert advice, with a role for educating the readers on what they may face if they do something. Hence, proverbs play a didactic role, as they play a universal role in teaching wisdom and sagacity to the common people.

Since proverbs are usually metaphorical and indirect, they allow writers to express their messages in a less harsh way. For example: 1) *Things Fall Apart* (By Chinua Achebe):

If a child washes his hands he could eat with kings."

Meaning: If you remove the dirt of your ancestors, you can have a better future. Everyone can build his or her own fame.

"A toad does not run in the daytime for nothing."

Meaning: Everything happens for a reason, and for something, not for nothingness.

2) *Romeo and Juliet* (By William Shakespeare)

"The weakest goes to the wall."

Meaning: Weak people are never favored.

“He that is stricken blind cannot forget
The precious treasure of his eyesight lost.”

Meaning: A man who loses his eyesight can never forget the importance of lost eyesight.

“One fire burns out another’s burning,
One pain is lessen’d by another’s anguish.”

Meaning: You can burn new fire from lighting another fire, similarly a new pain could mitigate your old pain.

English proverbs and sayings have a fairly wide meaning, so make sure we must use them correctly, and the meaning is not polysemantic word. This proverb is monosemantic. However it is possible to replace their free combinations in the proverbs:

Every cloud has a silver lining or Every cloud has its silver lining.
Every proverb has to start somewhere – but where?

Finding out exactly where in the past a proverb emerged is a tough task, akin to looking for a needle not just in a haystack, but in the entire farmland. It’s hard to know exactly how old a saying could be. Lexicographers are constantly antedating words – finding earlier examples – just as palaeontologists discover fossils that prove forms of life are older than anyone believed.

It's good to know the really common English proverbs because we hear them come up in conversation all the time. Sometimes people say the entire proverb to give advice to a friend. Learning proverbs can also help us to understand the way that people in English-speaking cultures think about the world. Proverbs can also give us good example sentences which we can memorize and use as models for building our own sentences:

Actions speak louder than words.
Better late than never.
Never look a gift horse in the mouth.

Every language and culture has them, and many proverbs exist in more than one language. It is important not to miss any of the words in most proverbs because the meaning can be lost if even one word is changed or left out. Here we give some English proverbs includes definitions and examples, and is meant to improve English vocabulary and English cultural knowledge:

Proverb: Actions speak louder than words.

Meaning: What you do is more important than what you say.

Example: “Don’t just tell me you’re going to change. Do it! Actions speak louder than words.”

Proverb: Better late than never.

Meaning: It’s better to finish something late than to never do it at all.

Example: “Hello, Mr. James. Here is my final essay. Better late than never, right?”

Proverb: Don’t count your chickens before they hatch.

Meaning: Don’t expect a positive result before you actually see it.

Example: A: “This idea is going to make me millions of dollars!”

B: “Wow. Let’s slow down. Don’t count your chickens before they hatch.”

Proverbs are often and easily translated and transferred from one language into another. "There is nothing so uncertain as the derivation of proverbs, the same proverb being often found in all nations, and it is impossible to assign its paternity."

A great way to improve our understanding of the English culture, people and history is to study English proverbs and sayings. By memorizing them, we shall not only learn some common English sayings; we shall also help our brain to become better at forming good English sentences.

Proverbs have been, are and will always be timeless. The variety and number of proverbs and proverbial phrases is boundless. No matter how old people are, what country they come from, proverbs are part of their heritage. To the way of thinking of all

proverb users, they comprise a good portion of common sense, experience, wisdom and above all truth.

Proverbs surround us every day. Whether at work, school or during a conversation with a friend, the likelihood of hearing a proverb is high. Generally, proverbs and sayings are the pearls of the language, they revitalize, strengthen speech, give it a special flavor and charm. For example:

Early to bed and early to rise, makes a man healthy, wealthy and wise.

The old horse in the stable still yearns to run.

All that glitters is not gold.

The English proverbs and sayings presented in this section are displayed in alphabetical order according to the principle of the presence of the Azerbaijan equivalent. All English proverbs are provided with a literal translation, so this section will be useful not only for those who simply learn English, but also for those who are interested in English culture.

Proverbs are the traditional (historic) sayings of a country. Native English speakers often use them in conversation without even realizing it. Proverbs can teach us more about a country's culture than any textbook. They show what's important to the group of people, what is considered good behavior and what is bad behaviour.

UNIT 1

Every cloud has a silver lining.
First think, then speak.
One good turn deserves another.
The scalded dog fears cold water

I. Read and say which of the proverbs in the following story makes the best ending to it:

The Lion and the Mouse

A lion was sleeping under a tree. Suddenly he heard a noise and opened his eyes. He saw a little mouse quite near his nose. He caught the mouse by the tail. The mouse was frightened and cried “Oh, please, sir, let me go!”

“Why did you make so much noise?” said the lion angrily.

“I am sorry. I was only looking for something to eat. Let me go. Perhaps I’ll be able to help you some day.”

The lion laughed, but he let the mouse go; he was a kind lion.

Now one day a young hunter was walking in the forest when he heard the lion’s roar. He called up the other hunters and they put up a net near the lion’s drinking place.

When the lion was thirsty he went to the river. He didn’t see the net and was caught in it. He roared and struggled and struggled and roared, but the ropes held him and he could do nothing. At last he was tired and hungry and lay still.

Suddenly he saw the mouse. The little animal was working on the net with her sharp teeth. Soon she cut the first rope, then another and another. At last the lion was able to free himself.

“You laughed at me when I promised to help you,” said the mouse. “When I heard you roar I ran to help you, and now see what I have done for you.”

- a) A drowning man will catch at a straw;
- b) A good name is better than riches;

- c) One good turn deserves another;
- d) Actions speak louder than words;
- e) Every cloud has a silver lining.

Mark the sentences T (true) or F (false):

- 1. He saw a little rabbit quite near his nose.
- 2. Mouse was only looking for something to eat.
- 3. The lion ate a young hunter.
- 4. The hunters put up a net near the lion's drinking place.
- 5. Mouse didn't see the net and was caught in it.
- 6. The lion was able to free himself.
- 7. The lion was cruel.
- 8. He saw the mouse.
- 9. The mouse heard the lion's roar.
- 10. The lion was tired and hungry and lay still.

II. Render into English the following Azerbaijan/ Russian proverbs:

- 1. Hər qaranlıq gecənin bir günəşli gündüzü var.
- 2. Əvvəl düşün, sonra danış.
- 3. İş insanın cövhəridir.
- 4. Nə əkərsən onu da biçərsən.
- 5. Gəzməyə qərib ölkə, ölməyə vətən yaxşıdır.

- 1. Нет худа без добра.
- 2. Слово – не воробей, вылетит - не поймаешь.
- 3. Где жизнь, там и надежда.
- 4. Что посеешь, то и пожнешь.
- 5. В гостях хорошо, а дома лучше.

III. Translate these sentences into Azerbaijan / Russian:

a) "Don't make a mistake, Jasmine. To speak without thinking is to shoot without looking. First think, then speak" said Mother angrily.

b) Alice was sad. “Don’t get upset. Everything will be good. Every cloud has a silver lining” told Kate.

c) He did her a good turn once, and she tries to help him when she can. One good turn deserves another.

d) “Francisco, you might have looked at the fish, they are fresh today. I’m sure, you need not have been afraid today” Pedro repeated. “Oh, dear Pedro, my father said to you once – The scalded dog fears cold water”.

IV. Use the proverbs in the situation of your own. The words and expressions in brackets will help you:

1. One good turn deserves another;

2. First think, then speak;

3. Every cloud has a silver lining.

(to speak somebody; to book a ticket; by the way; don’t hurry; to help somebody; to cook dinner; to bring tickets for a concert; to be interested in; to be late; to feel helpless; delicious; to laugh at somebody; not to be ready; at a lesson; to be at home; bad winter; to read many books).

VI. Read the dialogue and use the proverb instead of the italicized words:

A: Will you mend my socks, please?

B: Why can’t you put them on?

A: I can’t find them.

B: I’ll mend your socks if you help me to tidy the room.

A: All right, *you help me, and I help you.*

VII. Fill in the gaps with correct preposition:

a) Don’t count your chickens they are hatched.

b) Brevity is the soul wit.

c) A bird ... the hand is worth two ... the bush.

d) As well be hanged ... a sheep as ... a lamb.

e) Who serves God money will serve the devil better wages.

UNIT 2

Neck or nothing
Cut your coat according to your cloth
Don't count your chickens before they are hatched.
Care killed the cat

I. Read and say which of the proverbs in the following story makes the best ending to it:

A Farmer and the Groundnuts

Once there was a farmer Harrison who had cultivated groundnuts on his farmland and got a good yield. He sold the groundnuts and made a huge sum of money. He wanted to perform the wedding of his daughter in a grand manner but realized that he was running short by a small amount.

Harrison decided that he would cultivate groundnuts again the next season so that he would get a huge sum of money all over again. Other farmers warned him not to do so since it was time for the monsoons and the meteorological department had predicted heavy rains that year.

They told him that paddy would be the best crop for cultivation and if he wanted he could cultivate groundnuts over a small area. But Harrison refused to listen to them and went ahead and cultivated groundnuts over his entire farmland. He was sure that he would get a good yield. He spent all the extra money that he had to conduct his daughter's wedding. Just as the crops were getting ready for harvesting, heavy rains lashed the village and all the crops got washed away due to heavy floods. The rain resulted in making heavy lose to all the farmers who had cultivated groundnuts in their lands. Harrison was a very sad man for he not only lost his crops but he also wasted all his money in lavish expenditure which was unnecessary. He realized his folly in being over confident and not listening to his friends' advice which resulted in him losing all his money.

Thereafter it took many years for Harrison to settle all his loan amount which he borrowed to marry off his daughter.

- a) There's many a slip between the cup and the lip;
- b) Don't judge a book by its cover;
- c) Care killed the cat;
- d) Still waters run deep;
- e) Don't count your chickens before they are hatched;
- f) Cheats never prosper.

Mark the sentences T (true) or F (false):

- 1. Harrison had cultivated groundnuts on his farmland.
- 2. He would not like to cultivate groundnuts again the next season.
- 3. The meteorological department had predicted heavy rains that year.
- 4. A poor farmer listened his friends' advice.
- 5. He spent all the extra money that he had to conduct his daughter's wedding.
- 6. He was sure that he would get a good yield.
- 7. Harrison refused to listen other farmers and went ahead and cultivated groundnuts over his entire farmland.
- 8. Harrison was a very sad man because he lost his crops.
- 9. He sold the groundnuts and made a huge sum of money.
- 10. The farmer wanted to sell the groundnuts in winter.

II. Render into English the following Azerbaijan / Russian proverbs:

- a) Öldü var, döndü yoxdur;
- b) Ayağını yorğanına görə uzat;
- c) At almamış tövlə tikmə;
- d) Keçənə güzəşt deyərlər;
- e) Əl əli yuyar, əl də üzü.
- a) Либо пан, либо пропал.
- b) По одежке протягивай ножки.

- c) Не убив медведя, шкуры не продавай.
- d) Что прошло, то быльем поросло.
- e) Долг платежом красен.

III. Match the proverbs:

- 1. All is well that ends well
- 2. Every cloud has a silver lining.
- 3. Don't look a gift horse in the mouth
- 4. Look before you leap.
- a) Never criticize gifts. Bu formada alt-alta yazarsınız.
- b) Think before you act.
- c) There is nothing bad that does not bring about something good.
- d) If the outcome of a situation is happy, this compensates for any previous difficulty or unpleasantness.

IV. Read the dialogue, find the English proverb and answer the questions:

- Can you imagine yourself as a newspaper correspondent?
- Of course. I like writing articles for the school newspaper. You know, it's my hobby.
- You're an experienced journalist already. I'd like to be a journalist, but I'm afraid I've no talent.
- It's a hard job, but when you see the article in the newspaper you feel satisfied.
- I'd like to know how it's done.
- It takes a lot of time and effort.
- That's why you look so tired after each issue comes out.
- ".....", they say. It's not so difficult as it seems to be. The more experience you have the easier it gets.

- 1. Neck or nothing
- 2. Care killed the cat
- 3. Appearances are deceitful
- 4. An apple a day keeps the doctor away.
- 5. He knows not what love is that has no children.
- 1. What did you understand?

2. Is it difficult to be a professional journalist?
3. If you had a chance to be a journalist what would you like to write as an article?

V. Translate these sentences into Azerbaijan / Russian:

1. Cathy was very nervous and was crying all day. Because her brother had left home, she worried about him. "Cathy, don't worry about him, Care killed the cat" said Edgar.
2. Linton wanted to break the school record. He trained very much for the competition. He often said to his friends: "It will be neck or nothing" and he broke the school record in the competition.
3. Harry was poor. He wanted to buy new things, but had to cut his coat according to cloth.
4. Though Pedro was leading the race, he had started celebrating even before the finish line, and in the process lost his lead. He had counted his chickens before they are hatched.

VI. Use the proverbs in the situation of your own. The words and expressions in brackets will help you:

1. Care killed the cat.
 2. Don't count your chickens before they are hatched.
 3. Neck or nothing.
 4. Cut your coat according to your cloth.
- (to get ready for something; to ask a favour somebody; with great pleasure; to think about many things; to worry; couldn't sleep; to make plans for the holidays; to count on somebody; to break a promise; to be late; to suggest; there is no way out; by all means; come what may; I won't stop at anything; to go shopping; to cost much; what's the price; I'd like; to buy).

VII. Fill in the blanks:

1. The early bird
2. All covet
3. love my dog.
4. A good name is
5. a silver lining.
6. There is no smoke
7. Catch the bear
8. before pleasure.
9. Cheats
10. not change his spots.

UNIT 3

Handsome is as handsome does
While there is life there is hope
Live and learn
The early bird catches the worm

I. Read and say which of the proverbs in the following story makes the best ending to it:

A Vegetable vendor

Aldrich was a vegetable vendor in a small village. The vegetables and fruits that he sold in his shop were always fresh and everyday there were loads of people frequenting his shop. Aldrich opened his shop much before the others and invariably all his stocks were exhausted by noon and he went home a happy man with a bag full of money. This caused a lot of jealousy among the other vendors in the market because the crowd was always more in Aldrich's shop than in theirs. They agreed that his stocks were fresh but never really understood the reason. The other vendors decided to spy on Aldrich to find out the reason for his success. So one afternoon they followed him as he closed his shop for the day. Aldrich went home, rested and then set out in his bullock cart by evening to the nearby town where the wholesale market was located.

Aldrich rested there for the night and got up very early in the morning and bought all the stocks that he required and returned to his village before sunrise. This way he was able to get fresh stocks from the wholesale market at cheaper rates and open his shop much before the others. Moreover there was no wastage since he could sell all his stocks. The other vendors realized that the secret behind Aldrich's success was his hard work and good planning. He made sure he was well ahead of all the others in procuring the vegetables so that he got fresh stocks, even if it meant sacrificing his sleep. Aldrich was well

aware that to succeed one had to grab opportunities at the earliest because that was the only way to have an edge over the others. Other vendors in the same market where Aldrich sells his vegetables now understood the reason for the success of Aldrich.

- a) An apple a day keeps the doctor away;
- b) While there is life, there is hope;
- c) The early bird catches the worm
- d) The early bird catches the worm
- e) No news is good news.

Mark the sentences T (true) or F (false):

- 1. There was a salesman.
- 2. He sold always fresh cabbages, apples, carrots, potatoes.
- 3. He was a happy and successful man.
- 4. Aldrich has a lot of customers.
- 5. Other salesmen didn't like him.
- 6. Aldrich was a famous butcher.
- 7. They wanted to learn the reason for the success of Aldrich.
- 8. Aldrich was jealous and very sly.
- 9. All salesmen were proud of him.
- 10. He lived in the town.

II. Render into English the following Azerbaijan / Russian proverbs:

- a) Əmək insanın bəzəyidir;
 - b) İnsanı ümid yaşadar;
 - c) Üstü bəzək, altı təzək;
 - d) Olan oldu, keçən keçdi;
 - e) Od olmayan yerdən tüstü çıxmaz.
-
- a) О человеке судят не пословам, а по делам.
 - b) Век живи – век учись.
 - c) По наружности о человеке не судят.
 - d) Что с возу упало, то пропало.
 - e) Без тучи нет дождя.

III. Read and use proverbs instead of the italicized words:

1. Catherine was ill. She didn't believe that she could ever paint a good picture.

She didn't believe that she could get well. Her friend Sue was of a different opinion. Sue tried to cheer up the sick girl. Sue told her *to hope for the best*.

2. Jack London slept only four or five hours a day. He knew he *had to get up very early to do everything he had planned*.

3. Eduard never grew tired of studying. He was never ashamed that he had much to learn. He said to himself, "*The mistake I made yesterday I won't make tomorrow*".

IV. Translate these sentences into Azerbaijan / Russian:

a) Laura was very thoughtful. Life taught her a good lesson. She had to begin all over again. And she understood that one must live and learn;

b) Bob liked to sleep late. By the time he got up his sister had come back with a basket full of mushrooms. "The early bird catches the worm", the mother said;

c) "You may be proud of your daughter. She behaved beautifully during the competition. She won the first prize", teacher told her parents. "Handsome is as handsome does", said mother.

d) "We can hope that our child will see the light and we can also hope for our own acceptance, peace and happiness. Where there is life, there is hope applies to the parent's life, too" said our teacher.

V. Comment on the given proverbs. Make up a situation centered round one of them:

1. Live and learn;
2. While there is life, there is hope;
3. The early bird catches the worm;
4. Better an open enemy than a false friend
5. Forewarned is forearmed.

VI. Circle the correct words:

1. Handsome is as beautiful / handsome does.
2. Who obeys / serves God for money will serve the him / devil for bad / better wages.
3. As you make your table / bed, so you must lie / sit on it.
4. Don't judge a horse / book by its cover / tail.
5. The devil is not so black / red as he is colorful / painted.
6. A good beginning makes / does a good beginning / ending.
7. Every / all is well that ends bad / well.
8. To kill a bird / two birds with one knife / stone.
9. Better to do/ to make well than to say well / nothing.
10. Hunger breaks / kills stone walls / servants.

VII. Fill in the gaps with correct preposition:

- a) Half ... a loaf is better than no bread.
- b) A stitch ... time saves nine.
- c) Catch the bear you sell his skin.
- d) Business pleasure.
- e) Don't judge a book ... its cover.

VIII. Read, find the English proverb and answer the questions:

Old Mr. Jackson is a very clever man. Yet the other day he could not answer his son's question. "Father," he said, "I saw something so funny running across the kitchen floor without any legs. What do you think it was?" Father thought and thought, but at last he had to give up. He asked: "What was it?" The little son chuckled: "Water"

- a) While there is life, there is hope;
 - b) The devil is not as black as he is painted;
 - c) Live and learn;
 - d) Neck or nothing.
1. Do you think that you are diligent ones?
 2. Do you listen or answer patiently when somebody asks you a question?
 3. How would you feel in a similar situation?

UNIT 4

A good beginning makes a good ending.
Great boast, small roast.
Don't cross a bridge till you come to it.
All covet, all lose

I. Read and say which of the proverbs in the following story makes the best ending to it:

A Dog and a Piece of Meat

A dog once saw a piece of meat on the ground. He took the meat and ran home. On his way he came to a river. He went near it and looked into the water. He saw himself there with the meat. He said to himself, "That is another dog with a nice piece of meat. I want that meat and I'll have it, too". He opened his mouth to take the other piece of meat. When he did so, that piece of meat fell into the river and so, instead of two pieces, the dog got none.

- a) To kill two birds with one stone;
- b) All covet, all lose;
- c) Great boast, small roast;
- d) Love me, love my dog;
- e) A man can die but once;
- f) Who serves God for money will serve the devil for better wages.

Mark the sentences T (true) or F (false):

1. A fox once saw a piece of meat on the ground.
2. A fox ran to the forest and suddenly he saw a dog.
3. A dog saw another dog with a nice piece of meat.
4. He took the meat and ran home.
5. On his way the dog came to a river.
6. He looked into the water.

7. The dog got none.
8. He opened his mouth to take the other piece of meat.
9. The fox was very hungry.
10. The fox wanted that meat.

II. Render into English the following Azerbaijan / Russian proverbs:

- a) Bir daşla iki quş vurur;
- b) Çay gəlməmiş çirmənmə
- c) Ölüm gözlə qaş arasındadır
- d) İnsan yaşadıqca öyrənir;.
- e) Yaxşı başlanğıc yaxşı sonluq verir.

- a) Убить двух зайцев одним выстрелом.
- b) Наперед не загадывай
- c) Не говори гоп, пока не перепрыгнешь.
- d) Ранняя птичка носок прочищает, а поздняя глаза продирает.
- e) Лиха беда начало.

III. Translate the sentences into Azerbaijani / Russian:

1) “Jack, don’t worry about something before it has happened. Be silent, your fears may be groundless, for it may never happen. You mustn’t cross a bridge till you come to it”.

2) The first time-period was over with the score 2:1. The coach was pleased with the result. A good beginning makes a good ending.

3) Mr. Smith was not a modest person. He liked to boast of his rich house, his pretty garden, his clever children and many other things. The neighbours said about him, “Great boast, small roast”.

IV. Use the proverbs in the situation of your own. The words and expressions in brackets will help you:

- a) Don’t cross a bridge before you come to it;
- b) Great boast, small roast.

c) All covet, all lose (to go a wonderful place; to be a lazy-bones; to get bad marks; to take an exam; to be ashamed; to boast; to go on a visit to some place; to start; to be afraid of going by air; to enjoy; for the first time; to be hungry; to find something to eat; not to like this meal; to express one's sympathy; to help somebody; to be on summer vacation)

V. Match the proverbs:

- 1) He laughs best who laughs last
- a) Stay out of trouble, but be prepared in case you become troubled.
- 2) One good turn deserves another.
- b) Don't give up if there is still a chance that you will succeed.
- 3) Never say die.
- d) He who wins in the end wins
- 4) Don't trouble trouble until trouble
- e) Treat someone good who has been troubles you. treating you good.

VI. Fill in the gaps with correct preposition:

- a) Never put till tomorrow what you can do today.
- b) Jack all trades and master none.
- c) A drowning man will catch ... a straw.
- d) Don't trouble, trouble trouble troubles you.

VII. Read, find the English proverb and answer the questions:

Once, an old lady became blind and called in a doctor to treat her. The doctor asked her a large fee. She agreed to pay if she was cured but nothing if not. He coveted the lady's furniture. The doctor called on her daily but delayed the cure. Every day he took away some of her furniture. At last when he had cured, he demanded his fees. But the lady refused to pay saying that she was not completely

cured as she could not see her furniture. The doctor took the case to the court. The judge understood what the doctor had done, gave the verdict in favor of the old lady. The judge ordered the doctor to replace all the furniture and also forfeit his right to claim his bill. The doctor said to himself : “..... “.

- a. Love me, love my dog.
- b. All covet, all lose.
- c. Care killed the cat.
- d. The early bird catches the worm.

- 1. What did you understand about it?
- 2. How would you feel in a similar situation?
- 3. What did you learn from this story?

UNIT 5

Hunger breaks stone walls
It is no use crying over spilt milk.
The devil is not so black as he is painted
Love me, love my dog

I. Read and say which of the proverbs in the following story makes the best ending to it:

The Tiger and the Monkey

An old Tiger lived in India in a forest. Every day he asked one of the animals to bring him something to eat. One morning the tiger was very hungry. He saw a Monkey and said: "I'm hungry, Monkey. It's high time to eat something. Go to the village and bring me a fat pig."

The Monkey thought and said: "Oh Tiger, it's impossible. I'm afraid I can't do that. Yesterday another tiger, who is younger and stronger than you are, told, me not to bring you anything. He spoke to me in such an angry voice that I ran away".

The Tiger was very angry and cried: "What? Show me that tiger. I'll speak to him. Come with me."

"I know where he lives", said the monkey.

They went to a large river. The monkey said: "Look into the river. Do you see there in the river the head, white teeth and large green eyes of another tiger?"

"Yes, I do. I'll eat him up" cried the old Tiger. He jumped into the river after these words and the Monkey saw him no more.

- a) Half a loaf is better than no bread;
- b) Don't look a gift horse in the mouth;
- c) Hunger breaks stone walls;
- d) Every dog has his day;
- e) Brevity is the soul of wit.

Mark the sentences T (true) or F (false):

1. There were an old Tiger and the Monkey.
2. The tiger was very angry and hungry.
3. Every day he asked the monkey to bring him something to eat.
4. One morning the tiger said that it was high time to eat something.
5. The monkey went to the village.
6. They went to a large river.
7. The Tiger was very angry and jumped into the river.
8. The monkey saw a young and strong tiger.
9. The Monkey thought and said that it was impossible.
10. The monkey was very clever.

II. Render into English the following Azerbaijan / Russian proverbs:

- a) Gəzməyə qərib ölkə, ölməyə Vətən yaxşı;
- b) Şeytan deyildiyi kimi də qara deyil;
- c) Suyun lal axanı, adamın yerə baxanı;
- d) Bu günün işini sabaha qoyma;
- e) Olmuşla, ölmüşün çarəsi yoxdur.

- a) В гостях хорошо, а дома лучше.
- b) Не так страшен черт, как его малюют.
- c) В тихой воде омуты глубоки.
- d) Не откладывай на завтра того, что можешь сделать сегодня.
- e) Слезами горю не поможешь.

III. Read the dialogue, find the English proverb and answer the questions:

- I simply can't learn English.
- Why do you say that? I think you are making a lot of progress.
- No, I'm not. I try and try and I still can't speak it very well.

- But don't give up.

.....

- a) East or West, home is best;
- b) The leopard cannot change his spots;
- c) The devil is not so black as he is painted;
- d) Neck or nothing.

- 1. Why do you learn English?
- 2. How to learn English effectively?

IV. Fill in the blanks:

- 1. Talk of the devil
- 2. The proof of the pudding
- 3. another man's poison.
- 4. good news.
- 5. To make a mountain
- 6. Half a loaf is
- 7. before you leap.
- 8. Murder will
- 9. than never.
- 10. Never

V. Translate the sentences into Azerbaijani / Russian:

1. When Andrew failed in the examination, life suddenly seemed very hard. But his parents said that the devil was not so black as he was painted, and that Andrew must try and take the examination again.

2. Alice sister was not a good girl. She was arrogant and stubborn. Most of Alice's friends didn't like her sister, but they accepted her because Alice insisted, "Love me, love my dog."

3. "I feel so foolish – I've been paying gym membership for the last year and I have never even been there for a workout. What a waste of money", said Steve to his friend.

“Well, there’s no use crying over spilt milk. You either need to cancel your membership or start taking some gym classes”, answered his friend.

VI. Comment on the given proverbs. Make up a situation centered round one of them:

1. It is no use crying over spilt milk;
2. Don’t judge a book by its cover;
3. Love me, love my dog;
4. Care killed the cat;
5. The devil is not so black as he is painted.

VII. Find the hidden proverbs and use them in your own situations:

do what you
never off tomorrow
put can today till

with the to
and run the with
hare hunt hounds

worth the in is
two in bird hand
a bush the

a truth when is
he liar believed
the speaks not

wages that better
he money for serves
devil for serve the
will God

skin sell you
the catch bear
his before

mice gloves a
catches
no in cat

enemy friend
than an false
better a open

UNIT 6

Appearances are deceitful.
What is done cannot be undone.
An apple a day keeps the doctor away.
Catch the bear before you sell his skin.

I. Read and say which of the proverbs in the following story makes the best ending to it:

An Unpleasant Mistake

The train stopped at the border and the passengers were told to get their bags ready for examination by the customs officer. One of the passengers had bought many boxes of cigarettes, and they were in his bags. He knew the customs limits on cigarettes, but he had far more than was allowed. So he took some boxes out of his bags and put them into his pockets. But when all his pockets were filled, there were still many boxes left. Something had to be done. The passenger went out into the corridor and saw a man standing alone at the window. "Will you help me?" he said going up to the man.

"I'd be glad to", the man answered.

"Please, put these cigarettes into your pockets until the customs examination is over".

"Why can't the cigarettes be left in your bags?" the other man asked.

"Because I've too many, I'm afraid they will take some of them".

"All right", the man said. "Give them to me. But I must tell you now that I won't return them to you".

"Why not?" the man asked in surprise.

"Because I'm the customs officer", was the answer.

a) Cheats never prosper;

b) Appearances are deceitful;

- c) Catch the bear before you sell his skin;
- d) What is done cannot be undone;
- e) Two heads are better than one.

Mark the sentences T (true) or F (false):

- 1. The train didn't stopped at the border.
- 2. The passengers were told to get their bags ready for examination.
- 3. One of the passengers had bought many boxes of cigarettes .
- 4. The customs officer took some boxes out of his bags and put them into his pockets.
- 5. The passenger went out into the corridor and saw a man standing alone at the window.
- 6. All of the passengers wanted to help that man.
- 7. One of the helpers is the customs officer.
- 8. He took some boxes out of his bags and gave other passengers.
- 9. One of them didn't want to help him.
- 10. He knew the customs limits on cigarettes.

II. Render into English the following Azerbaijan / Russian proverbs:

- a) İşləməyənlə dişləməz;
 - b) Könlü balıq istəyənin, quyruğu suda gərək;
 - c) Üstü bəzək, altı təzək
 - d) Meşə çaqqalsız olmaz
 - e) Əvvəl arxı keç, sonra "bərəkallah" de.
-
- a) Без труда не вытащишь и рыбку из пруда.
 - b) На безрыбье и рак – рыба.
 - c) Наружность обманчива.
 - d) Паршивая овца все стадо портит.
 - e) Не убив медведя, шкуры не продавай.

III. Translate these sentences into Azerbaijan / Russian:

1. They started on the small jobs too, but now they are all skilled workers. "Don't forget, dear, Rome was not built in a day" said his grandfather.

2. "I'm afraid, Mr. Green, that you have ruined a great career".
"I suppose that is so", he answered with a sigh. "What is done cannot be undone".

3. Nick scolded Jack: "Jack, look here. Be carefully, she is not so quiet as she looks. Her appearance is deceitful".

4. I like to eat apple every morning and my doctor always says: "An apple a day keeps the doctor away"

IV. Use the proverbs in the situation of your own. The words and expressions in brackets will help you:

1. Catch the bear before you sell his skin;

2. Appearances are deceitful;

3. An apple a day keeps the doctor away;

4. What is done cannot be undone.

(to treat; to feel bad; to seem; to look angry; blood examination; to help somebody; to catch a cold; to fail; the kindest man; to try hard; to drop something; to wash dishes; to examine somebody; pneumonia; nurse; to eat lots of fruit; to give medicine for a headache; to go and see the doctor; to be afraid of somebody).

V. Read the dialogue, find the English proverbs and answer the questions:

"Pete, why are you looking so unhappy?"

"Nancy has invited me to her birthday and I haven't been able to buy a present for her. I'm afraid, it's too late.
....."

"Not at all. The shops are still open. We've a lot of time. Come on!"

a) Catch the bear before you sell his skin;

b) Appearances are deceitful;

- c) What is done cannot be undone;
- d) Two heads are better than one.

- 1. What would you do in this case?
- 2. Do you advise with someone in difficult situations?

VI. Circle the correct words:

- 1. One good / well turn earns / deserves another.
- 2. Don't count your geese / chickens before they are born / hatched.
- 3. Opportunity does / makes the murder / thief.
- 4. To be in a cold / hot water by grace of no one / someone.
- 5. He laughs / retells best who retells / laughs then / last.
- 6. Don't see / look a gift elephant / horse in the mouth.
- 7. It never / seldom rains / snows but it pours / makes.
- 8. An old fox / dog is not easily / difficulty snared.
- 9. Murders / liars have / haven't need of good / bad memories.
- 10. Every horse / dog has his month / day.

VII. Match the halves:

- | | |
|------------------------------|-----------------------------|
| 1. Better an open enemy | a) will catch at a straw; |
| 2. A drowning man | b) catches no mice; |
| 3. What is done | c) breaks the camel's back; |
| 4. It is the last straw that | d) than a false friend; |
| 5. A cat in gloves | e) cannot be undone. |

UNIT 7

All is well that ends well
As you make your bed, so you must lie on it.
Out of sight, out of mind.
To kill two birds with one stone.

I. Read and say which of the proverbs in the following story makes the best ending to it:

A Clever Answer

A boy once went into a shop to buy some oranges. He said to the shopman, "Please give me oranges for five pence".

When the salesman gave him the oranges, the boy counted them and then said, "My mother bought some oranges here last week, and she also paid you five pence, but she got more than I have. Why did you give me so few?"

"Don't ask questions", said the salesman in an angry voice. "I'm a busy man and I've little time to waste".

"I'm sorry, sir, but..."

"It's quite all right, my boy, don't you understand? The fewer oranges you get, the less you will have to carry", said the salesman.

"Very well", said the boy and put four pennies on the counter. Then he turned to go.

"Come back! This is not enough money".

"Don't you understand? The fewer pennies you get, the less you will have to count".

- 1) Don't make a mountain out of a molehill;
- 2) All is well that ends well;
- 3) As you make your bed, so you must lie on it;
- 4) To kill two birds with one stone;
- 5) A friend in need is a friend indeed.

Mark the sentences T (true) or F (false):

1. A boy went to the shop.
2. There were oranges for five pence.
3. They hadn't money.
4. His father bought some oranges.
5. A boy and his friend wanted to buy the apples and the pears.
6. The salesman gave them the oranges.
7. A boy thought that last week his mother has bought more.
8. Salesman was busy and he had little time to waste.
9. "Here is enough money" the salesman said.
10. A boy gave four pence and went away.

II. Render into English the following Azerbaijan / Russian proverbs:

- a) Soğan olsun, nəğd olsun;
 - b) Tez duranla, tez evlənən uduzmaz;
 - c) Adını çək, qulağını bur;
 - d) Az olsun, yaxşı olsun;
 - e) Balası olmayan məhəbbətin qədrini bilməz.
-
- a) Не сули журавля в небе, а дай синицу в руки.
 - b) Кто рано встает, того удача ждет.
 - c) Легок на помине.
 - d) Краткость – сестра таланта.
 - e) У кого нет детей, тот не знает, что такое любовь.

III. Read the dialogue, find the English proverb and answer the questions:

Father: What have you learnt at college?

Son: Oh, many things, I've studied logic, too.

Father: What is that?

Son: I can give you a demonstration. How many chickens are there on that dish, daddy?

Father: Two.

Son: Daddy, I can prove there are three. This is one, and this is two. Well, one and two make three, don't they? This is what logic is.

Father: You really have learnt things at college. Mother, you have one of the chickens, I'll take the second, you, John can have the third. How is that, my dear?

.....,

1. All is well that ends well;
2. As you make your bed, so you must lie on it;
3. Second thoughts are best.

1. What subject do you like? Why?
2. Tell the advantage of the college or school you study at.

IV. Write letters between brackets to build correct words:

1. Still
(S R W T A E) run deep.
2. The least said, the
(O S E O T N S) mended.
3. Let
(G E B O S N Y) be bygones.
4. Hunger
(K R E S A B) stone walls.
5. Neck or
(I O N T G H N).
6. (U R E R D M)
will out
7. A cat in
(S G E O L V) catches no mice.
8. (D R E W E R O F N A)
is forearmed.
9. Curiosity
(L E K I L D) a cat.
10. Second
(G S H T U O H T) are best.

V. Translate these sentences into Azerbaijan / Russian:

1. Pete was a clever man. His friends said that he was a man who never missed a chance of killing two birds with one stone.

2. "Don't think so that. If you want to forget everything, to change something you take a short holiday. Do you know the old proverb: Out of sight, out of mind?" said Michael.

3. "Laura, dear, I've caused you so much trouble. I feel bad. I want to begin everything from beginning. Please, forgive me!" said Eduard. Laura smiled and said: "All is well that ends well".

4. Tom insisted on taking a trip to Florida in August, after we all told him how hot it was then. Now that he's there, all he does is complain about the heat. As you make your bed, so you must lie upon it.

VI. Use the proverbs in the situation of your own. The words and expressions in brackets will help you:

a) Out of sight, out of mind;

b) All's well that ends well;

c) As you make your bed, so you must lie on it.

(as a matter of fact; to keep somebody on the line; to live in a new district; to make friends with somebody; to take a bus; to take one's advice; to prepare lessons badly; a sad face; to part with; to promise to write letters; to be glad; to lose one's way; to copy homework from somebody; to get a bad mark; to see each other very often; in the end).

VII. Fill in the gaps with correct preposition:

1. To be ... hot water ... grace ... someone.

2. A friend ... need is a friend indeed.

3. Everything is good ... its season.

4. An apple a day keeps the doctor

5. To kill two birds one stone.

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CONTENT

PREFACE	3
INTRODUCTION	4
UNIT 1	30
Unit 2	33
Unit 3	38
Unit 4	42
Unit 5	46
UNIT 6	50
UNIT 7	54
UNIT 8	58
UNIT 9	62
UNIT 10.....	66
UNIT 11.....	69
UNIT 12.....	73
UNIT 13.....	77
UNIT 14.....	80
UNIT 15.....	84
UNIT 16.....	88
UNIT 17.....	91
UNIT 18.....	95
UNIT 19.....	98
UNIT 20.....	102
UNIT 21.....	106
UNIT 22.....	109
UNIT 23.....	113
UNIT 24.....	117
UNIT 25.....	121
UNIT 26.....	124
QUIZ	128
QUIZ ANSWERS.....	165
ALPHABETIC LIST OF ENGLISH PROVERBS	187
REFERENCES.....	190

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