

**KONFERENSIYALAR** COM

ANJUMANLAR PLATFORMASI

**II RESPUBLIKA ILMIY-  
AMALIY KONFERENSIYASI**

**YANGI DAVR ILM-  
FANI: INSON UCHUN  
INNOVATSION G'OYA  
VA YECHIMLAR**

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**Barcha huquqlar himoyalangan.**

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ВИТАМИН D: МЕТАБОЛИЗМ, БИОЛОГИЧЕСКАЯ РОЛЬ, ДЕФИЦИТ И

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## UNDERSTANDING ENGLISH PROVERBS: LEXICAL, STYLISTIC, PSYCHOLOGICAL, AND PRAGMATIC DIFFICULTIES

### Boykhanov Shukhratjon

Acting Associate Professor, PhD, Department of Foreign Languages

Impulse Medical Institute

Email: [boykhanovshuhratjon@gmail.com](mailto:boykhanovshuhratjon@gmail.com)

ORCID: 0000-0002-6621-7355

Namangan, O'zbekiston

**Annotation.** This study investigates the difficulties Uzbek EFL students face in learning, understanding, and using English proverbs. Drawing on the theoretical framework of paremiology, the research examines lexical, stylistic, cultural, psychological, and pragmatic factors that hinder proverb comprehension. A mixed qualitative–quantitative methodology was employed, including literature analysis, dictionary comparison, and textbook content analysis used in higher education institutions of Uzbekistan. The findings reveal that although the majority of lexical items in English proverbs fall within CEFR levels A1–B2, students may experience significant challenges due to insufficient stylistic awareness, limited cultural background knowledge, ambiguous dictionary definitions, and inaccurate or incomplete translations. The study also demonstrates that inconsistent representation of proverbs in textbooks negatively affects students' paremiological competence. The research emphasizes the need for an integrated instructional approach that combines linguistic, cultural, and pragmatic explanations, as well as improved lexicographic practices, to facilitate effective proverb acquisition in EFL contexts.

**Keywords:** figurative, fixed, metaphorical, paremias, proverbs, transparent.

## INGLIZ MAQOLLARINI TUSHUNISH: LEKSIK, STILISTIK, PSIXOLOGIK VA PRAGMATIK QIYINCHILIKLAR

### Boyxanov Shuxratjon

Dotsent vazifasini bajaruvchi, PhD, Xorijiy tillar kafedrası

Impulse tibbiyot institute

**Annotatsiya** Mazkur tadqiqot ingliz tilini chet tili sifatida o'rganayotgan o'zbek talabalarning ingliz maqollarini o'rganish, tushunish va qo'llash jarayonida duch keladigan qiyinchiliklarini tahlil qilindi. Paremiologiya nazariyasiga asoslangan holda, tadqiqot leksik, stilistik, madaniy, psixologik va pragmatik omillarning maqolalarni tushunishga ta'sirini o'rganildi. Tadqiqotda sifat va miqdoriy metodlar qo'llanilib, ilmiy adabiyotlar, lug'atlar hamda O'zbekiston oliy ta'lim muassasalarida foydalaniladigan darsliklar tahlil qilindi. Natijalar shuni ko'rsatdiki, maqollardagi so'zlarning aksariyati CEFR A1–B2 darajalariga mansub va talabalar stilistik vositalar, madaniy bilimlar va to'g'ri tarjima yetishmasligi kabi ehtimoliy qiyinchiliklarga duch kelishi mumkinligi tahlil qilindi. Tadqiqot maqollarni o'qitishda integrativ yondashuv zarurligi ta'kidlandi.

**Kalit so'zlar:** ko'chma ma'noli, turg'un, metaforik, paremiyalar, maqollar, bevosita tushunarli.

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### Introduction

This article aims to analyze the difficulties students encounter in learning, understanding, and using proverbs. Proverbs and sayings are collectively referred to as *paremias*, and the branch of linguistics that studies these fixed expressions is known as *paremiology*. Although this term has been widely known among researchers since the time Aristotle [1], we decided to provide its definition by Mieder:

*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 génération to generation*[7][8].

Aristotle (c. 350 B.C.E.) regarded proverbs as metaphors, yet this view is not universally applicable in contemporary studies or across different fields.

The current study has been examined by scholars; however, the findings have not been generalized. Based on this research gap, the study addresses the following research questions:

1. What lexical, stylistic, psychological and pragmatic difficulties do Uzbek EFL students encounter when understanding English proverbs??
2. How do textbook content, translation, and cultural context affect students' comprehension of English proverbs?

### **Literature Review**

Katja Mäntylä (2005) and Colin (2005), as well as Peacock (2009), did not classify *paremias*; rather, they focused on the degree of figurativeness of *idioms*. Mäntylä proposes a three-level classification of idioms based on the figurativeness of their components. First, transparent (unmetaphorical) idioms are those in which the literal and figurative meanings are closely connected, allowing the figurative meaning to be inferred from the original, literal sense. Second, semi-transparent (relatively metaphorical) idioms show a partial connection between literal and figurative meanings; however, this relationship is less direct and requires greater interpretive effort. Third, opaque (completely metaphorical) idioms are characterized by the absence of an interpretable link between literal and figurative meanings, making the figurative meaning inaccessible through the original sense of the components[6]. Colin (2005) and Peacock (2009) added to these types of idioms a fourth group of semi-opaque idioms – relatively complete figurative idioms, i.e., a type in which the figurativeness cannot be understood without knowing the etymology of the idiom[5][9]. Although this classification indicates the degree of semantic difficulty of idioms, these features are also characteristic of proverbs, and these aspects of proverbs can be easy or difficult for students to understand.

Boykhanov (2023), in the study “*Development of Paremiological Competence of Students in the Practical Course of English*,” identified the following intra- and inter-proverbial difficulties faced by language learners in acquiring proverbs and sayings: (1) *Paremias* borrowed from Latin and French – “*Novus ordo seclorum*”; (2) Grammatically short *paremias* – “*Waste not, want not*”; (3) Polysemous *paremias* – “*A rolling stone gathers no moss*”; (4) Structurally similar *paremias* – “*It takes two to make a bargain*,” “*It takes two to tango*”; (5) Idiomatic *paremias* – “*Horses for courses*,” (6) *Paremias* consisting of special lexemes – “*Caesar’s wife must be above suspicion*,” (7) Multi-component *paremias*: “*Have the courage to follow your heart and intuition. They somehow know what you really want to become.*” [4]

According to Boykhanov (2023), the extent to which proverbs and sayings are incorporated into textbooks and teaching aids significantly affects students' acquisition of these language units. The researcher conducted a comparative content analysis of instructional materials used in higher education institutions where English is taught as a major subject in the Republic of Uzbekistan. The analysis yielded the following findings: (1) International *paremias* are used in some literature: Fuchs M., Bonner M. *Focus on Grammar 4* (2006), Fuchs M. Bonner M. *Focus on Grammar 5* (2006); (2) In some literature, only aphorisms are given: Elbaum N. Sanrda. *Grammar in Context 3* (2015), National Geographic Learning; Liz, Lohn, Hancock Paul.

Headway Intermediete 5th edition; (3) In some literature, aphorisms are given in every lesson, but information about their authors is not provided: Elbaum N. Sanrda. Grammar in Context 3 (2015), Headway Intermediete 5th edition by Liz, Lohn, Hancock Paul; (4) In some literature, the number of proverbs is limited or incorrectly distributed across lessons: in all textbooks under analysis; (5) In some literature, only one, two, six, and up to 13 paremias are given in a certain section of the textbook: Harrison Richard, Headway Academic Skills Listening, Speaking, and Study Skills LEVEL 3 Student's Book; Cavallaro Guise (2000); Exploring Grammar in Context upper-intermediate and advanced. Cambridge University Press; McCarthy M., O'Dell F. English Vocabulary in Use. Cambridge University Press. 1999 (Ninth printing); (6) Some literature focuses only on the development of the lexico-grammatical level of language: Malcolm Mann, Steve Taylore-Knowles Destination (book C1,C2) Macmillan Education UK, 2013; McCarthy, M[4].

### Methodology

This study used a mixed qualitative-quantitative research design to examine the challenges students encounter when comprehending and applying English proverbs. The study examined lexical-semantic complexity, textbook content, and both intra- and inter-proverbial characteristics in relation to students' comprehension.

Sources of Data: Materials from higher education institutions in the Republic of Uzbekistan where English is the primary specialty were examined for this study. In addition to earlier research studies by Mäntylä (2004), Colin (2005), Peacock (2009), and Boykhanov (2023), the primary sources included English, Russian, and Uzbek dictionaries, reference books, and textbooks.

### Difficulties Students Face in Learning Proverbs and Sayings

In the course of the literature review, proverbs and sayings were defined as stable expressions used in a concise, metaphorical, and figurative sense. However, even when the concept of a proverb is clearly described, an additional problem arises concerning the term *proverb* itself. The term is polysemantic, and its various interpretations are not consistently presented in the scholarly literature or in lexicographic sources.

Boykhanov and Mamadaliev (2021) addressed this issue by examining additional meanings of the word *proverb* that are either partially represented or entirely absent in certain Russian and Uzbek dictionaries in their article "*Comparative Analysis of Definitions of a Polysemantic Word 'Proverb' in Reference Books.*"

By analyzing bilingual Russian-Uzbek and English dictionaries, Boykhanov and Mamadaliev (2021) proposed several lexicographic recommendations.

First, they recommended expanding English-Uzbek dictionaries by adding four additional meanings of the word *proverb* along with their Uzbek equivalents:

1) **proverb** /'prɒvɜːb/ *n.* — *maqol.*

2) **Proverbs** (*religious*) — *The Book of Proverbs* (also known as *The Proverbs of Solomon*), a book of biblical wisdom literature. When capitalized, *Proverbs* denotes a canonical book of the Bible; in Uzbek it is rendered as Hikmatlar, Sulaymon shoh hikmatlari, or Sulaymon shoh o'g'itlari.

3) **proverbs** (*religious, collective use*) — a general term used in biblical discourse to refer to wisdom sayings, parables (*pritcha*), and symbolic narratives found in the sacred texts of Judaism and Christianity.

4) **proverb** (*figurative, literary use*) — a symbol, image, or analogy representing a characteristic quality, as in “*Othello is a proverb for jealousy*” (*Otello — rashk timsolidir*).

Second, they suggested adding the Russian term *pritcha* (a religious parable), which corresponds to the English words *proverb* and *parable*, to Uzbek dictionary explanations, as this term is closely connected with religious discourse and classical Russian literature.

Third, they recommended using the discourse marker *diniy* (religious) before the Uzbek equivalents *rivoyat* and *hikmatlar* in the Russian-Uzbek Dictionary (1984) to clarify their semantic domain.

Fourth, they proposed including the marker *diniy* in the definition of *pritcha* in Uzbek explanatory literary dictionaries.

Finally, they recommended adding the term *pritcha* to the Uzbekistan National Encyclopedia and linking it to the related term *parable* (*parabola*) already included in the encyclopedia [2].

Students often experience uncertainty regarding whether paremias should be classified as paremiological or phraseological units. This ambiguity reflects a long-standing scholarly debate. On the one hand, researchers such as V. V. Vinogradov, A. D. Reichstein, M. D. Stepanova, I. I. Chernyshova, B. N. Telia, and Yu. P. Solodub argues that proverbs meet the defining criteria of phraseological units. On the other hand, V. P. Zhukov and Yu. D. Apresyan maintain that paremias and phraseological units differ in grammatical structure, semantic organization, and phonetic realization [4].

Another difficulty students face in understanding and analyzing proverbs arises from a lack of stylistic knowledge, particularly their understanding of devices such as metaphor, personification, metonymy, and irony. For instance, in the proverb “*You can catch more flies with honey than with vinegar*,” the elements “flies,” “honey,” and “vinegar” are used metaphorically. Students who do not understand metaphor and antithesis may fail to grasp the intended meaning: “Politeness is more effective than rudeness.” Thus, insufficient stylistic knowledge constitutes a major obstacle in proverb comprehension.

Other difficulties faced by students are linguocultural and pragmatic in nature. For example, the English proverb “*All roads lead to Rome*” is translated into Uzbek as “*Barcha yo'llar Rimga olib boradi*.” The main challenge lies in the lexeme “Rome.” Understanding this metaphor requires students to have cultural knowledge, specifically that Rome was historically an important center. Without this background, the figurative meaning of the proverb, namely, that different methods can lead to the same outcome may be lost.

Students' vocabulary plays a crucial role in understanding the figurative meanings of proverbs, particularly those with polysemantic properties, as comprehension depends on knowing the meanings of the words they contain. To investigate this aspect, paremiologist Boykhanov (2023) analyzed 365 proverbs comprising the paremiological minimum, totaling 2,587 words, to determine the lexical difficulty of the words within these proverbs. The analysis was conducted using the *English Vocabulary Profile Online* tool of the *English Profile*, which classifies words according to the six CEFR levels (A1, A2, B1, B2, C1, C2). Although the 2,587 words included many repetitions, repeated words were retained in the final analysis, resulting in a total of 824 unique lexemes that were examined for their lexical and semantic properties.

The results indicated that approximately 90% of the words in the selected proverbs fall within the A1–B2 levels, while the remaining 10% are C1–C2 level words. These findings

demonstrate that the lexico-semantic component of proverbs is generally not the main obstacle for students in understanding them[4].

Students may also encounter interproverbial difficulties due to incorrect or inadequate translations of proverbs in certain dictionaries. These issues can lead to lexical, semantic, pragmatic, and pedagogical challenges. For example, the English paremia *"All is fish that comes to his net"* conveys the meaning of making use of whatever one obtains. However, K. Karamatova's dictionary lists *"Tovuqning tushiga don kirar"* as an equivalent. In our view, a more accurate Uzbek equivalent would be *"Oyoq yerga tegmasa — ulov, tishga tegmasa — ovqat,"* which better conveys the intended meaning of the English paremia [4].

Another difficulty students face is the presence or absence of exact equivalents for some English proverbs in the Uzbek language. For example, the English proverb *"A friend in need is a friend indeed"* can be translated into Uzbek as *"A friend in need is a true friend."* A student with limited paremiological knowledge can identify its closer Uzbek equivalent, *"Do'st boshga ish tushganda bilinadi."*

In contrast, some proverbs, such as *"Don't put all your eggs in one basket,"* are more challenging. In Uzbek, it is literally translated as *"Hamma tuxumni bir savatga solma."* Without contextual guidance, students may interpret it literally rather than figuratively. The intended figurative meaning—"don't invest all your money or resources in a single venture"—is better conveyed by the Uzbek translation *"Boringni biringa tikma."* [3][4]

Some proverbs carry a negative or cautionary connotation, such as *"There is more than one way of killing a cat than choking it with,"* *"Monkey see, monkey do,"* and *"If you lie down with dogs, you get up with fleas."* Such proverbs may discourage students from learning these language units. Furthermore, when students experience psychological resistance or discomfort in response to these expressions, this can translate into pedagogical challenges in the classroom.

### Conclusion

The findings of this study indicate that the challenges students face in mastering proverbs and idioms are multifaceted. Although the lexical-semantic difficulty of most words in proverbs is relatively low (90% at CEFR levels A1–B2), students continue to struggle due to stylistic, cultural, psychological, and pragmatic factors. Misinterpretation often arises from limited knowledge of figurative language devices such as metaphor, metonymy, and antithesis, as well as insufficient understanding of historical and cultural references embedded in proverbs.

The study also revealed that the design of textbooks and teaching aids significantly affects comprehension. Inconsistent inclusion of proverbs, absence of authorial and contextual information, and incorrect or incomplete translations contribute to both linguistic and pedagogical difficulties. Additionally, ambiguity surrounding the term *proverb* and the lack of standardized definitions in dictionaries further increase learner confusion.

Based on these findings, it is recommended that educators and lexicographers:

1. Include comprehensive definitions and equivalents of proverbs in both bilingual and monolingual dictionaries.
2. Provide cultural, historical, and stylistic explanations of proverbs during instruction.
3. Emphasize the teaching of stylistic devices to enhance students' comprehension of figurative language.

Overall, this research underscores the necessity of an integrated approach to teaching proverbs, combining lexical, stylistic, cultural, and pragmatic dimensions to enhance students' paremiological competence in English.

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