

Investigating the Students' Ability in Identifying the Meaning of Selected English Proverbs

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Abstract

Proverbs are fixed phrases or sentences that give advice or say something that is generally true. Proverbs appear everywhere; they represent an essential enduring part of daily speech in all societies. Since almost all proverbs use metaphorical language, their meaning may not be detected from their constituent words. This is why students, or people in general, may face difficulties in guessing (or knowing) their meanings. The present study aims at investigating third-year-college students' ability in identifying the meaning of English proverbs and use them properly. To fulfil the basic requirement of this study, the researchers have conducted a test, which comprises two questions: a multiple-choice question and a completion one.

استقصاء قابلية الطلبة في تحديد معاني بعض الامثال الانكليزية المختارة

ان الامثال هي عبارة عن عبارات وجمل ثابتة عادة ماتعطي نصيحة او توضح شئ مقبول بصورة عامة. تستخدم الامثال في كل مكان وتمثل جزءا رئيسا من الاحاديث اليومية في جميع المجتمعات. بما ان اغلب الامثال تستخدم لغة مجازية ولا يمكن معرفة معناها بالرجوع الى معرفة الكلمات المكونة لها، فلذا يصعب على الطلبة والاشخاص بصورة عامة فهمها. تحاول الدراسة الحالية استقصاء قدرة طلبة الجامعة في المرحلة الثالثة على تحديد معاني الامثال واستخدامها بصورة صحيحة. من اجل تحقيق هذا الهدف عمدت الباحثتان الى تصميم اختبار لهذا الغرض مكون من سؤالين: احدهما سؤال الخيارات والثاني سؤال اكمال الامثال.

Section One: Preliminaries

1.1 Introduction

A proverb is a saying popularly known and repeated, usually expressing a truth based on common sense or practical experience. The Oxford Advanced Learner's Dictionary (2005) defines a proverb as a "well-known phrase or sentence that gives advice or says something that is generally true".

Since proverbs are used as general statements expressing accepted truth and shared experiences, speakers sometimes will leave out part of them because they are so well known.

Proverbs contain a "good dose of common sense, experience, wisdom, and above all truth". This is why they are considered authoritative statements, which have considerable weight and cannot be contradicted (see Gramley and Pätzold, 1992: 77). Proverbs are poly-semantic units, in addition to their literal meaning; they have metaphorical meaning, which can be manipulated to suit particular situations, i.e., the interpretation of proverbs contains two aspects literal and metaphorical meanings.

1.2 The Problem

Knowing what proverbs mean is not as important as knowing when they can be used and the significance of their use. Sometimes, it is difficult to understand some of them because people tend to use them metaphorically. For instance, have you ever heard *A stitch in time saves nine* used in reference to sewing? (Spears, 2002: vii).

Since many proverbs are metaphorical and may pose problems for understanding as Gramley and Pätzold say (1992: 76), their meaning cannot be detected from the meaning of their constituent words, or to use Vivanco's words (2008: Internet) "very often the meaning of proverbs cannot be

decoded from decomposing each of their constituents. This implies that the meaning may be obscure even for native speakers". This is why students, or people in general, may face difficulties in understanding and using them.

1.3 The Aim of the Study

The aim of this study is to check whether third-year-college students are able to identify the meaning of English proverbs and use them properly.

1.4 Hypothesis of the Study

It is hypothesized that third-year-college students have the ability to identify the meaning of English proverbs and use them properly.

1.5 Limits of the Study

This study is limited to third-year-college students, Department of English, College of Education for Women during the academic year (2006-2007).

1.6 The Significance of the Study

The present study sheds light on the importance of the English proverbs since they represent an important and a lively aspect of the English language. The valuable insights taken from their study and application will also help students understand better the English language and the English culture.

Section Two: A General Survey of the English Proverbs

2.1 Introduction

Proverbs are brief sayings that present some useful information. They are usually based on common sense or practical experience. Most of proverbs come to us by word of mouth; they express the accumulated wisdom of tribes and nations (Byrne, 2005: Int.). Hence, they have become an essential and enduring part of daily speech in all societies; proverbs may allow for a more thorough understanding of both language and culture, they enable individuals and societies to understand the viewpoints of others (Dougall, 2008: Int.).

Many common proverbs have their origins in the mists of unrecorded folklore, and simply evolved over the ages with human speech and wisdom. Many other proverbs come to us through literary creation (Byrne, 2005: Int.). Shakespeare and other literary giants have left their own invented proverbs behind them forever. For example, *the evil that men do lives after them* (Julius Caesar), *I must be cruel in order to be kind* (Macbeth), *all that glitters is not gold* (The Merchant of Venice). There are many other proverbs that have literary origins; they are derived from the texts of famous writers such as, Benjamin Franklin, Chaucer---etc (Ibid.). It is important to note that not all literary quotations become proverbial. For Byrne (Ibid.):

It all depends on a democratic folk process. Some quotations have passed into common speech to such an extent that individual speakers may not have read the original writings. It is this commonality and invisibility that sets off invented literary proverbs from mere learned quotations.

Moreover, proverbs have developed from generation to generation and have crossed the borders between countries. Their meaning has also changed during the history. Some of their roots are found in the Bible and in the early Western culture in the Antique, i.e., they are the same in many countries (Naslund and Schunemann, 1999: Int.).

2.2 The Definition of Proverb

The definitions of proverbs vary because each authority attempts to give his own definition that corresponds to his interest and purpose. According to Gibbs (1994: 134, as cited in Cieslicka, 2002: Int.), proverbs are "familiar, fixed, sentential expressions that express well-known truths, social norms or moral concerns". Another definition is given by Vivanco (2008: Int.) is that proverbs represent a "complete piece of information because they can work as a sentence". In other words, they are meaningful by themselves, and in consequence, can work independently.

Proverbs are traditional items of knowledge in recurring performances; generally known sentences of the folk that contain wisdom, truth, morals and traditional perspectives related to our everyday thoughts, feelings and needs (Hussein, 2005: 8). In other words, proverbs are very handy to use in different situations when required, e.g., *everything must have a beginning* and *charity begins at home* appear to provide two useful maxims taken from our daily events of life (Ibid.).

Finally, Fair (2003, as cited in Hussein, Ibid: 9) gives a more detailed psycholinguistic and sociolinguistic interpretation of proverbs, which emphasizes the acquisition of a proverb by the members of a community. She points out that:

Proverbs are tightly, pithy folk idioms; they can be considered, with some exception, a fixed-form genre.

Proverbs are brief wise folk-sayings-they are distilled pieces of verbal folk-wisdom, sometimes cynical in nature. They are delivered orally and dispatched into folk lexicon until they become so obsolete that the form no longer applies to the time or the meaning is completely lost. In trying times, people turn to proverbs for answers and find them clear and comforting.

2.3 History of Proverbs

The English language is rich in proverbs, many of which derive from Latin and Classical Greek (Byrne, 2005: Int.).

During the middle ages, proverbs were widely known through Europe and gained more popularity, i.e., they were utilized in sermons, homilies and didactic words, they spread through the people as they made happy go-lucky to learn and to say (Karagiorgos, 2001: Int.).

In the period of the 17th C and the beginning of the 18th C, the use of proverbs as literary fashion and style had been declined because authors saw that literary style no longer required the use of proverbs (Ibid.)

At the beginning of the 19th C, interest in proverbs as a folk saying and as a literary convention came back. With the advent of the 20th C, proverbs received highly scholarly attention (Hussein, 2005:14-15).

In the USA, the 20th C has seen the invention of new proverbs, many of which apply to the hectic worlds of business and politics. For example, *there's a sucker born every minute*, and *there's no such thing as a free lunch*. (Byrne, 2005: Int.)

In spite of the fixed forms of proverbs, people sometimes make certain manipulations to suit the new situations. Hussein (2005: 45) states "as no new proverbs are being composed, the old proverbs are being modified and

partly changed to meet the needs of the people of a community". He cites many examples, to mention one: "*A hair on the head is worth two in the bush*". In this example new words have been adopted to meet certain commercial needs, i.e., these words add more impressiveness to the advertisement.

2.4 The Importance of Proverbs

Proverbs are used everywhere; in all societies and by all people. Collis (1992: ix) mentioned that " proverbs, by stating basic principles of folk wisdom and conduct, have become an essential and enduring part of daily speech in all societies".

Spears (2002: viii) states that proverbs can serve as the punch lines of jokes and the refrains of songs; they sum up situations and give advice in short, terse phrases. This is why they are thought to express long-standing cultural values.

Dougall (2008: Int.) highlights a very important function of proverbs as they "can provide a snapshot of other cultures that allows for a more thorough understanding of both language and culture...we can become enriched as individuals and societies when we understand the view points of others".

According to McCarthy and O'Dell (2001: 178) English speakers tend to use proverbs to comment on a situation, often at the end of a true story someone has told, or in response to some event. For McCarthy and O'Dell (Ibid.), proverbs are useful and enjoyable to know and understand, but they warn us to use them with care.

Byrne (2005: Int.) says that proverbs seem to have three functions: (1) they convey wisdom and cultural values from one generation to another, (2) they advise and warn children about the appropriate and inappropriate

behaviour and (3) many proverbs have a playful and provocative tendency, i.e., they embellish speech, cap arguments and add to the gaiety of nations.

2.5 Features of Proverbs

Proverbs show certain features that make them distinguished from other kinds of word group. Here are some of the most prominent features of proverbs:

2.5.1 Syntactic Features

According to Gramley and Pätzold (1992: 76), Proverbs often show irregular syntax, e.g. *'Like father, like son'* (a son will resemble his father); *'Handsome is as handsome does'* (what counts is not appearance, but one's actions). Proverbs are not affected by transformations, i.e., they can be still recognized as proverbs, e.g., *it is while iron is hot that should be struck* (Ibid.). Vivanco (2008: Int.) says "it is precisely the lack of opaqueness which makes a proverb turn into different structures with the same meaning".

According to Hussein (2005: 33) "...there is no one syntactic treatment that can sufficiently account for the analysis and description of proverbs as a whole. Furthermore, each type of treatment is assigned to a specific group of proverbs but not all".

2.5.2 Semantic Features

According to Gramley and Pätzold (1992: 76), the vocabulary used in proverbs tends to be Anglo-Saxon or at least everyday English. Proverbs are concerned with general rather than specific meaning; this is why the past tense is not normally found with them. They make a claim to wide, but perhaps not universal validity. Proverbs are therefore sometimes semantically restricted which comes through in modifications such as

restrictive relative clauses '*people who live in glass houses should not throw stones*'; '*He who pays the piper calls the tune*' (Ibid.).

Gibbs and Beitel (1995, as cited in Cieslicka, 2002: Int.), identify three implications that follow from traditional approaches of interpreting and understanding the English proverbs. First, the determination of figurative meaning of any proverbial expression is obligatorily preceded by the analysis of the sentence's literal meaning. Second, comprehending proverbial expressions requires the identification of a detective literal meaning before searching for a figurative meaning, i.e., if the literal meaning of a sentence makes sense in context, figurative meaning will be ignored and not searched for. But they add that it is only the failure to provide the right context in which the literal meaning might makes sense that forces that listener/reader to seek an alternative, figurative interpretation. Finally, the derivation of figurative meanings requires additional inferential work and special cognitive processes, i.e., the listener/reader determine what the speaker/writer might mean.

2.5.3 Figurative Features

Literary features are mostly used in proverbs; this makes them effective, impressive and easily memorized. Here are some examples:

- Personification/ '*Misery loves company*' (Ibid.). '*Money talks*' (Hussein, 2005: 38).
- Hyperbole/ '*It's easier for a camel to go through a needle's eye than for a rich man to enter the kingdom of God*' (Cieslicka, 2002: Int.).
- Paradox/ '*Opposites attract*'; and '*Birds of a feather flock together*'; '*Fine feathers make fine birds*' and '*Clothes do not make the man*'; '*Out of sight, out of mind*' and '*Absence makes the heart grow fonder*' (Gramley and Pätzold ,1992: 77).

- Meter/ '*You can lead a horse to water, but you can't make him drink*' (Cieslicka, 2002:Int.).
- Rhyme/ '*Haste makes waste*' (Ibid.).
- Slant rhyme/ '*A stitch in time saves nine*' (Ibid.).
- Alliteration / '*Live and let live*' (Ibid.).
- Assonance / '*A rolling stone gathers no moss*' (Ibid.).
- Parallelism / '*A penny saved is penny earned*' (Ibid.).

Metaphor is also a stylistic device that is often used in proverbs. Here a first subject is described as *being* or *equal to* a second subject in some way.

As it has been indicated earlier, many proverbs are metaphorical and may pose problems for understanding.

Traditionally, interpreting and understanding English proverbs and other kinds of figurative language are based on the assumption that "literal language is a vertical reflection of thought and external world, while figurative, or non literal language distorts reality and aims at serving special rhetorical purpose"(Ibid.).

The idea of proverbs being metaphorical has been developed by Gibbs and others (1997: Ibid.), where they view proverbs as being deeply embedded in culture, and people's understanding of them as operating by the so called, conceptual metaphorical view. For example, the English proverb *Don't put all your eggs in one basket* is motivated by the conceptual metaphor *Life is a container* and *Beliefs are physical possessions*. In interpreting the proverb, the language user maps his or her knowledge of containers and possessions onto their knowledge of life and beliefs. Likewise, the action of putting all the eggs onto one basket yields the interpretation of people placing all their hopes in one place and confirming

the conceptual mapping whereby beliefs are represented by eggs in this proverb (Ibid.).

2.5.4 Socio-cultural Features

These refer to all the non-linguistic features a proverb has in order to be labelled so. These are as follows:

- **Traditionality**

According to Hussein (2005: 22-23), “the validity of seemingly proverbial sayings depends on their Traditionality as they have enjoyed a period of common usage. Thus, traditionality seems to be an essential characteristic trait in the identification of a proverb”.

Gramley and Pätzold (1992: 76) state that proverbs are folklore items, ‘have no known authors and cannot be traced to specific sources’. So as being an item of folklore, they seem to be closely interrelated with tradition. Tradition attributes to common use by the people of a community, either as a whole or as a group of people within this community (Hussein, 2005: 23).

- **Currency**

We cannot refer to any saying as a proverb unless it has some degree of currency at a period of time, i.e., the familiarity or the degree of occurrence at a certain point of time. This familiarity according to Hussein (Ibid: 24) “relates to the potentiality of proverbs to deduce moral lessons from common events and to touch upon all conditions of human life”.

Vivanco (2008:Int.) says that proverbs become generalizations based on experiences of life and since different people have different experiences, we can find different proverbs or proverbs working in contrastive pairs (for more examples, see 2.5.3). This is why proverbs

gain currency since they are based on truths and point to observations derived from everyday happenings and experiences about life, nature and human beings' behaviours (Hussein, 2005: 24).

- **Popularity**

It refers to commonness of a certain saying by people in a certain place. For a proverb to gain popularity it should be liked, enjoyed and supported by the members of the society. If a certain saying fails to reach the state of popularity, it may decline and die out before reaching the state of currency, i.e., popularity is a prerequisite for its currency. In addition, for a saying to be popular it should be issued from the actual environment of the community (for more information see (Hussein, Ibid: 25-26).

- **Didacticity**

According to Gramley and Pätzold (1992:8), proverbs have a didactic tendency; “they suggest a course of action or provide a gloss (ironic, pedantic, consolatory ...etc.) after the event”. Sometimes this didacticity is explicit as in (*‘Live and let live’*; *‘When in Rome do as the Romans do’*), and sometimes it is implicit as in (*‘Too many cooks spoil the broth’*; *‘Haste makes waste’*).

Hussein (2005: 27) concludes that didacticity is one of the prerequisite features of proverbs, and “any saying lacking didactic potentiality is often described and seen as a cliché rather than a proverb. In fact, one can say that proverbs are created in a society to attain the purpose of didacticity”.

Section Three: Procedures

3.1 Test Construction

The researchers have constructed a test about the English proverbs; it consists of (20) items distributed into two questions. Question one is a multiple-choice question. It consists of ten items; two marks were devoted for each item. Question two is a completion one. It consists of ten items; three marks were devoted for each item, these three marks were divided as follows: one mark for grammar, one mark for spelling and one mark for the ideas (see the Appendix).

3.2 Population and Sample Selection

The population of the present study is the third- year students from the department of English, College of Education for Women, University of Baghdad, during the academic year (2006-2007). The reason behind the selection of this sample is that they have been introduced to the English proverbs in their syllabus (during their study in the first and third year), i.e., they should have a clear idea about them.

The sample has been chosen randomly from the population mentioned above. There were (60) students distributed alphabetically into two sections (A and B). Fourteen students failed to attend the test, the total number of the sample was (46), i.e., (23) in each section.

3.3 Test Validity

The test gives the concept of validity when it measures what is intended to measure (Madsen, 1983: 178). In order to ensure the face validity of this test, it was exposed to a jury¹ of experts to provide the researchers with their opinions in verifying the items of the test, checking its validity and suitability. The jurors agreed upon its validity and suitability.

3.4 Test Reliability

Reliability refers to the degree of consistency of the test scores measurement (Oller, 1979: 4). One of the methods that can be used to find out test reliability is Spearman Brown's formula, the correlation coefficient is found to be (0.89), which indicates that the test is reliable and acceptable.

¹ The jury members arranged alphabetically and according to their academic titles are:

1. Asst. Prof. Dr. Abdul-Jabbar Darwash (College of Basic Education, University of Al-Mustansiriya).
2. Asst. Prof. Dr. Dhuha Atallah Hassan (College of Basic Education, Al-Mustansiriya University).
3. Asst. Prof Dr.Istiqlal Al-Marsoumy (College of Arts, University of Al-Mustansiriya).
4. Asst. Prof Shatha Al-Saadi (College of Education for Women, University of Baghdad)
5. Asst. Inst. Najla Abdul-Hussain Badr (College of Arts, University of Al-Mustansiriya).
6. Inst. Nawal Fahdil(College of Education for Women, University of Baghdad)

Section Four: Results, Conclusions, Recommendations and Suggestions

4.1 Result Analysis

Table 1 (The students' responses on question no.1)

Item No.	Choices				No answer
	A	B	C	D	
1	1	33 [♦]	12	/	
2	42 [♦]	/	/	4	
3	3	2	2	39 [♦]	
4	2	4	38 [♦]	/	2
5	1	40 [♦]	4	1	
6	40 [♦]	2	3	1	
7	9	3	34 [♦]	/	
8	2	4	3	37 [♦]	
9	7	1	38 [♦]	/	
10	22	6 [♦]	3	12	3

Collis (1992: ix) states that once the concept of the proverb is understood, proverbs become relatively easy for non-native speakers to learn

[♦] This indicates the correct choice in each item.

and use, because students start to relate this concept to similar ones in their own language. This happens for example, in item no. (1) because the correct choice has an equivalent in Arabic (الطيور على اشكالها تقع).

In item no.(4) again the correct choice has an equivalent in Arabic (الاقرباء اولى بالمعروف), and in item no. (8) the correct choice has an equivalent in Arabic(في الثاني السلامة وفي العجلة الندامة).

The students' responses showed inter-lingual errors, i.e., the effect of the mother tongue on the target language. For example, in item no. (1), twelve students chose item (c) although it is not the right choice may be because it has a similar meaning in Arabic (كل طائر يحب عشه) and some other proverbs or sayings that have similar meaning, e.g.,

وكم منزلا في الارض يعشقه الفتى

وحنيه ابدا لاول منزل

Some students showed reliance on the surface structure this resulted in making errors. For example, in item no. (10) the paraphrasing of the proverb contains negation, and choice (d) also contains negation, so this could be the reason for twelve students to choose it.

Certain proverbs seemed new for some of the students, this made some of the students feel attracted to them because of their newness. For example, in item no. (10), twenty two students chose (a) although it is not the right choice, so it might be the newness factor that attracted them.

Concerning the other incorrect choices, these might result from the students' reliance on guessing, which is one of the communication strategies (these are devices used or exploited to overcome problems related to inter-language deficiencies such as approximation, word coinage, avoidance, guessing...etc. (see Corder, 1981: 103-106 for detailed information), that

students use in order to bridge the gap between their limited knowledge of the target language and their communicative needs.

Table 2 (The students' responses on question no.2)

Item No.	Correct answers	Percentage
1	28	60.86
2	8	17.39
3	35	76.08
4	8	17.39
5	42	91.30
6	1	2.17
7	32	69.56
8	9	19.56
9	39	84.78
10	6	13.04

Concerning question no.(2), the items (2,4,6,8, and 10) were more problematic than the other items. In these items, although the students might find out the meanings of the proverbs, they did not succeed in providing the researchers with the correct words that complete each proverb.

Nearly all students failed in answering item (6) except one; this might come from the fact that the idea of this proverb is rather obscure to them, or again it is the newness factor that might affect their responses.

In order to find out whether third-year college students' have the ability to identify the meaning of English proverbs and to use them properly, the T-test formula for one sample is used. As shown in the table below, the calculated T-value is (1. 3864), which is less than the tabulated value (2).

Table 3 (T-test statistics for the study scores in the test for one sample)

N	X	M	S.D	T-value		Level Of Significance
				Calculated	Tabulated	
46	27.739	26.6086	6.7332	1. 3864	2	0.05

4.2 Conclusions:

In the light of the findings of the study, the researchers' conclusions can be summed up as the following:

1. It is proved that third-year-college students lack the ability to identify the meaning of proverbs and use them properly because by using the T-test formula, it is found that the calculated T-value is (1.3864), which is less than the tabulated value (2).
2. When EFL students are introduced to proverbs, the teachers introduce meanings of the proverbs and not their usage. Sometimes, the students only memorize the proverbs without knowing their meanings. Students may rely on memorizing the proverbs and their surface (or literal) meanings without paying attention to their metaphorical (or figurative) meanings. This happens because of the lecture method, traditional way of teaching (PPP Approach)².

² The Presentation Practice Production Approach, with this model, the teacher **presents** the language items in context through a text, a dialogue...etc. Then, students are asked to complete a controlled **practice** of the items through choral or individual drilling, fill gaps or match between halves of sentences. Finally, students are given a communicative task that they are expected to **produce** the target language for completing it (Frost, 2004: Int.).

4.3 Recommendations:

On the basis of the findings arrived at, the following recommendations can be stated:

1. Proverbs are essential and enduring part of daily speech in all societies; therefore, a great attention should be paid to study the proverbs by syllabus designers and book writers to include them in the curriculum of the schools and universities.
2. Students face difficulties in guessing the meanings of proverbs by reading them. They should be acquainted with them by reading more about them and knowing their meanings and usage. EFL instructors are advised to emphasize the concepts (or meanings) of proverbs in order to help students to master the usage of proverbs.
3. EFL learners should be given the chance and the environment to use proverbs in suitable situations.
4. EFL instructors are recommended to use new methods of teaching, such as: Task-Based Approach, Suggestopedia ...etc, which engage students in a purposeful communication rather than the Lecture Method.

4.4 Suggestions for Further Studies:

In the light of the results obtained, the following suggestions for further studies can be put forward:

1. A similar study may be conducted in other colleges for both sexes (males and females); and a study in other stages is needed.
2. A similar study can be made to measure the students' ability in using and understanding English idioms.
3. English collocations like English proverbs are also important and represent an essential part of the English language. A similar study can be made concerning this aspect.

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Appendix

The Test

Q1. Below are sentences that are the paraphrasing of proverbs. In each case, encircle the proverb that matches with the paraphrasing best :(2 marks for each item)

1. Usually people of the same type tend to be together.
 - (a) A bird in the hand is worth two in the bush.
 - (b) Birds of a feather flock together.
 - (c) Every bird likes his own nest best.
 - (d) Eagles catch no flies.
2. Sometimes things are not as valuable as they appear to be.
 - (a) All that glitters is not gold.
 - (b) Liberty is better than gold.
 - (c) Today gold, tomorrow dust.
 - (d) Where gold speaks every tongue is silent.
3. You must always try not to plan the successful results of something until those results actually occur.
 - (a) Divide and rule.
 - (b) Life is not a bed of roses.
 - (c) Good finds good.
 - (d) Don't count your chickens before they are hatched.
4. One should take care of one's own family, friends, or fellow citizens before helping other people.
 - (a) You reap what you sow.
 - (b) Nothing hurts like the truth.
 - (c) Charity begins at home.
 - (d) It takes two to tango.
5. Don't form an opinion about something based on appearance alone.
 - (a) We soon believe what we desire.
 - (b) Don't judge a book by its cover.
 - (c) Seeing is believing.
 - (d) Two wrongs don't make a right.
6. When there is evidence of a problem, then there probably is a problem.
 - (a) Where there is smoke, there is fire.
 - (b) A burnt child dreads the fire.
 - (c) Of two evils choose the least.
 - (d) Out of the frying pan, into the fire.

7. People in general think that nothing can be accomplished without effort.
 - (a) Look before you leap.
 - (b) No man can serve two masters.
 - (c) No pain, no gain.
 - (d) To run one's head against a stone wall.
8. When you hurry too much, you are likely to do a poor job, and you may waste time doing it over.
 - (a) It is hard to please all parties.
 - (b) Necessity knows no law.
 - (c) Misfortunes never come alone.
 - (d) Haste makes waste.
9. When a group of people with the same goals work together, they can accomplish more than individuals can do.
 - (a) Misery loves company.
 - (b) Too many cooks spoil the broth.
 - (c) In unity there is strength.
 - (d) Two's company, but three's a crowd.
10. It's better not to try to improve something that is already satisfactory.
 - (a) Make hay while the sun shines.
 - (b) Leave well enough alone.
 - (c) Strike while the iron is hot.
 - (d) Don't cry over split milk.

Q2 Complete the following: (3 marks for each item).

1. Actions speak-----.
2. If you can't beat them,-----.
3. -----, easy go.
4. You can't teach -----new tricks.
5. A friend in need is-----.
6. -----is another man's poison.
7. A cat has-----.
8. Blood is-----.
9. When the cat's away-----.
10. No news-----.