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**ROLE OF PHRASEOLOGY IN DEVELOPING INTERCULTURAL  
COMMUNICATION**

**5A120102-Linguistics (the English language)**

**DISSERTATION**

for academic Master's degree

The work has been discussed  
and recommended for defense,  
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## INTRODUCTION

In the Resolution of the President of the Republic of Uzbekistan on “Measures for further improving the system of learning foreign languages” it is stated that it is high time to change traditional approach to the teaching and study of foreign languages as they are crucial for formation of harmoniously developed young generation and further integration of the republic into the international community<sup>1</sup>. This strategy requires an overall reconsideration of the attitude to teaching and learning English as a global language through implementation of new interactive methods of teaching and ICT in education system.

Since gaining independence, much emphasis is put on the integration of Uzbekistan into the world community. It has penetrated into all spheres of the country including science. As the President of the Republic of the Uzbekistan I.A.Karimov states “... the development of our own intellectual, scientific, and technical potential, as a factor for sustainable progress of our country, we immediately associate with further expansion of scientific, technological and cultural links with prestigious research centres in the world, with the joint research on many important issues”. The mentioned potential is only possible to develop throughout the language that presumes acquisition not only practical but also theoretical knowledge.

The qualification paper entitled “Role of phraseology in developing intercultural communication” is devoted to one of the topical issues in the study of languages - the importance of phraseological competence in intercultural communication. A great Russian phraseologist V.N.Teliya claims that phraseological units are “the mirror where the national self-consciousness is reflected”<sup>2</sup>.

The phraseological fund of the language is the source of knowledge about the culture and mentality of people. Phraseological units contain the information about

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<sup>1</sup> Каримов И.А. «О мерах по дальнейшему совершенствованию системы изучения иностранных языков» ПП-1875 от 10 декабря 2012 г.

<sup>2</sup>Телия В.Н., Русская фразеология. Семантический, прагматический, лингвокультурологический аспекты.- Москва: Языки русской культуры, 1996.-стр. 24

the peoples' ideas; life, habits, rituals, moral, behavior, culture, history, peoples' entity and consciousness. Phraseological units can give information about the characteristic features of nations and unique thinking traits of people. Phraseological units with similar meaning can have different forms in different languages based on the characteristic features and mentality of a language speaker. The cultural information that is kept within the phraseological unit represents the imaginative approach towards the world and it gives the national-cultural color to the phraseological unit itself<sup>3</sup>. Research of the phraseological systems and their comparison and contrast gives us the possibility to find out and define logical or associating thoughts of different people and their general and distinctive features.

The term idiom is used by some linguists instead of language or dialect when there is no need to commit oneself to any decision on the status with respect to this distinction. Idiom is used to refer to the studied communicative system (that could be called either a dialect or a language) when its status with respect to this distinction is irrelevant (thus it is a synonym to language in the more general sense.<sup>4</sup>

Although most idioms defy variation in form, some are more flexible than others. A person's competence in actively using the idioms and fixed expressions of a foreign language hardly ever matches that of a native speaker. The majority of translators working into a foreign language cannot hope to achieve the same sensitivity that native speakers seem to have for judging when and how an idiom can be manipulated. This lends support to the argument that translators should only work into their language of habitual use or mother tongue.

The **topicality** of this research is justified by the fact that it is conducted on the intersect of linguoculturology, translation and methodology of foreign language teaching and phraseology. It contributes to the study of idioms, especially their linguocultural value, as this subsystem of the phraseological system is considered to be the most difficult for acquisition when learning a foreign language.

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<sup>3</sup>Маслова В.А. Лингвокультурология: Учеб.пособие для студ. высш. учеб. заведений. - М.: Издательский центр «Академия», 2001- р.78

<sup>4</sup>Арнольд И.В. Стилистика современного английского языка. Л, 1973 – р. 95

Consequently, we can learn much about culture through studying idioms and, in turn, get better understanding of idioms by learning the cultural background behind them.

The **degree of the previous exploration of the problems** mentioned above is not sufficient yet. As many scholars point out, there are still many gaps in the understanding of the nature of intercultural competence and its subject matter and methods of analysis, as well as methods and techniques of teaching intercultural competence.<sup>5</sup>

The **aim of our work** is to describe English phraseological units, which play an essential role in developing intercultural competence, and to examine the difference in the three cultures – English, Russian and Uzbek – which is reflected in their idiomatic expressions. The consequence is that history and culture contribute to the enrichment of the phraseological system of the languages, and a comparative analysis can help find similar and different features in set expressions. These aspects present difficulties in translating idioms other languages.

To achieve the set aim we have put up the **following tasks**:

- ✓ to review the existing critical literature in phraseology, linguoculturology and methods of analysis of phraseological units;
- ✓ to study the ways of forming of idioms;
- ✓ To analyze the theoretical basis and existing parameters for classification of phraseological units;
- ✓ To describe the inherent peculiarities of phraseological units relevant for developing intercultural communication;
- ✓ to study and present the problems of teaching idioms;
- ✓ to identify the nationally specific differences between idioms with animal names in Uzbek and English;
- ✓ to review the translation difficulties related to linguoculturemes.

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<sup>5</sup>Махкамова Г.Т. Концепция формирования межкультурной компетенции студентов факультетов английского языка Т., «ФАН», 2010 – р. 208

**The object of our study** is the phraseological system of the English language.

**The subject is the study of** the linguocultural features of phraseological units facilitating intercultural communication and the methods of their teaching.

The **working hypothesis** of the research is the assumption that phraseological units are an important subsystem of the English vocabulary requiring the closest study and description from the point of view of their role in the language acquisition and developing intercultural competence.

**The methods used in the research include** the method of description, observation, critical study of scientific literature and fiction, as well as the methods of comparative, contrastive and definition analysis.

**The novelty of the research is conditioned by the following:** it is one of the few researches devoted to the study of PhUs from three angles – linguoculturology, phraseology and methodology; the analysis has been based on an extensive theoretical and practical material.

**The material for investigation was selected from a number of the** English-Russian Phraseological Dictionary by Kunin A.V., Cambridge Idioms Dictionary, A book of Russian idioms illustrated by M.I. Dubrovin, Oxford English Dictionary and others, as well as from original English and American literature and various other printed and electronic resources.

**The methodological basis of the research** are the scientific sources devoted to the problem of linguoculturology, phraseology and methodology, among which idioms have been analyzed, among them books in English and Russian lexicology by Amosova N.N., Ginzburg R.S., Arnold I.V., Antrushina G.B., Makhkamova G.T., Scandera P., Moon R., Kunin A.V., Teliya V.N. and others.<sup>6</sup>

**The theoretical value** of this paper lies in its attempt to present new approaches to the classification of PhUs from linguocultural point of view, with an accent on their relevance for learning English.

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<sup>6</sup>See the list of used literature

**The practical value** consists in the fact that the results of the present work can be used at practical English classes when studying idiomatic expressions. The results of the investigation are aimed at raising the quality of practical use of the phraseological expressions and preventing mistakes in making up the sentences with idioms.

**Results of the research were reflected in 2 articles:**

1. “Role of idioms in intercultural communication” published in collection of articles named “Замонавий тилшунослик, адабиётшунослик, таржимашунослик ва хорижий тилларни ўқитишнинг муаммолари”, Tashkent 2016, p.11-13.

2. “Phraseological units as a part of language” published in collection of articles named “Чет тилларини ўқитишда инновацион ёндашувлар интеграцияси”. №3. Тошкент 2016, p.178-180.

**Structurally** the work consists of the Introduction, three Chapters, Conclusion and Bibliography.

The introduction reveals the general survey of the whole work and determines idioms as an essential part of the general vocabulary.

The first chapter deals with the theory of phraseology as a subsystem of the English language.

The second chapter describes linguocultural aspect of the language units and the reflection of the different world view of different people.

The third chapter is devoted to practical aspects of teaching idioms with animal names, their etymology and translation problems of some phrases.

In Conclusion we sum up the general findings and the theoretical and practical results of the work.

Bibliography comprises different sources which were used in writing this paper.

## CHAPTER I. ROLE AND PLACE OF PHRASEOLOGY IN THE LANGUAGE DEVELOPMENT

### 1.1. The theoretical basis of the study of phraseological units

Phraseological units can reveal the characteristic features of nations and the personalities of human's sole consciousness. Human's unique consciousness as well as individual and national, stimulates on language formation and advances the language units which are unique in non-cognate languages.

Phraseology is a scholarly approach to language which was developed in the twentieth century. It took its start when Charles Bally's notion of *locutions phraseologiques*<sup>7</sup> entered Russian Lexicology and Lexicography in the 1930s and 1940s and was subsequently developed in the Russian and other Eastern European countries.

Cowie and Howarth pointed out that phraseology is one of the noteworthy components of native and non-native proficiency. The term phraseology refers to the study of word combination in terms of its structure, meaning and usage<sup>8</sup>. The history of study of phraseology can be outlined back to the pioneer work, *Second Interim Report on English Collocations*, conducted by H. E. Palmer and A. S. Hornby in 1933. Over the past thirty years, the study of phraseology has drawn considerable attention from scholars among a wide range of research areas and has developed from a marginalized field into a "major field of pure and applied research"<sup>9</sup>. Most of the studies not only descriptively investigated the various terminology (*e.g., phraseological units, word-combinations and phrasal lexemes*), but also focused on the function of ready-made memorized combinations in written and spoken discourse. Furthermore, they also focused on the role of phraseology in

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<sup>7</sup>Bally, C.A. *Precis de stylistique*. - Geneve, 1905. Bally, Ch. *Traite de stylistique française*. - Heidelberg, 1909. Brewer's Dictionary of Phrase and Fable. - London, 1971.

<sup>8</sup>Cowie A. P. *Phraseology*. In R. E. Asher (Ed.), *The Encyclopedia of Language and Linguistics*, Oxford and New York: Pergamon, 1994 – p. 44

<sup>9</sup>*Ibid.*, p. 45

the language learning procedure and development and in the first- and second-language productions produced by children as well as adult language learners.

Terminology is still one of the critical issues of the description of word combinations, since individual researchers utilize different terms to refer to the same category or use the same term to different categories in phraseology<sup>10</sup>. For example, there is a variety of terms, such as *phraseological combination*, *phraseme*, *semi-idiom*, *transitional combination*, *restricted collocation*, *bound collocation*, and *collocation*, used by different scholars to refer to the same class of phraseological phenomena. There are some terms that are widely acknowledged as attempts at describing standardized phraseological expressions, for instance, *chunks*, *fixed expressions*, *formulaic language*, *formulas*, *lexical bundles*, *lexical phrases*, *multiword units*, *prefabricated patterns*, *prefabs* and *ready-made utterances*.

Thus, in order to reject such terminological problems, Wray proposed *sequence* as a principal term to comprehend a wide range of labels, although she found more than fifty terms that have been used in published literature. Wray defined, *formulaic sequence* as "a sequence, continuous or discontinuous, of words or other meaning elements, which is, or appears to be, prefabricated: that is, stored and retrieved whole from memory at the time of use, rather than being subject to generation or analysis by the language grammar"<sup>11</sup>. Consequently, the term stretches across two extents: form and function, so that simple fillers (e.g., *you know*), highly idiomatic expressions such as collocations (e.g., *shoot films*), idioms (e.g., *Shoot yourself in the foot*), proverbs (e.g., *You can't make bricks without straw*), and sentence frames (e.g., *It seems to me that*) are all included. Thus, the term was soon acknowledged by researchers and has been widely exploited in the field since then<sup>12</sup>.

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<sup>10</sup> Ibid., p. 48

<sup>11</sup> Wray, A. Formulaic sequences in second language teaching: principle and practice. *Applied Linguistics*, 46(3), 2000

<sup>12</sup> Schmitt, N., & Underwood, G. Exploring the processing of formulaic sequences through a self-paced reading task. In Schmitt, N. (Ed.), *Formulaic sequences*. Amsterdam: John Benjamins, 2004

Even though there is difficulty to set the limits the area and to classify the different types involved in phraseology because "it embraces the conventional rather than the productive or rule-governed side of language, involving various kinds of composite units and 'pre-patterned' expressions"<sup>13</sup> some attempts have been made by scholars at categorizing word combinations in the literature. For instance, Aisenstadt claimed that the components involved in a great number of word combinations have certain commutability restrictions, which represent restricted collocability - a distinctive and important part of the wide field of collocability. Therefore, based on commutability and transparency, she divided all the word-combinations into two big categories: *idioms and non-idiomatic collocations*, and further subdivided the latter into *free and restricted collocations* two subcategories by taking into account commutability restrictions as an only criterion. Aisenstadt viewed free collocations as the majority of collocations that combine "two or more words with free commutability within the grammatical and semantic framework", and restricted collocations as the sphere of collocations that are semantically unidiomatic, following certain structural patterns, restricted in commutability by both semantics and usage. Therefore, restricted collocations are differentiated from free collocations by usage-restricted commutability and from idioms by their unidiomatic meanings being derivable from their components, and by their regular patterned variability. Furthermore, in the scope of restricted collocations, two types of commutability restrictions were identified:

- ✓ *restricted collocations* with both components restricted in their commutability;
- ✓ *restricted collocations* with only one component restricted, but the other is free.

*Shrug one's shoulders, shrug something off, pay attention, give heed* are some examples for the first type in which both components are restricted to a limited number of co-occurring words. *Have a walk, give a laugh, make a move, take a*

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<sup>13</sup>Altenberg, B. On the phraseology of spoken English: the evidence of recurrent word-combinations. In A. P. Cowie (Ed.), *Phraseology: Theory, analysis, and applications*. Oxford: Clarendon Press.1998 -p-101

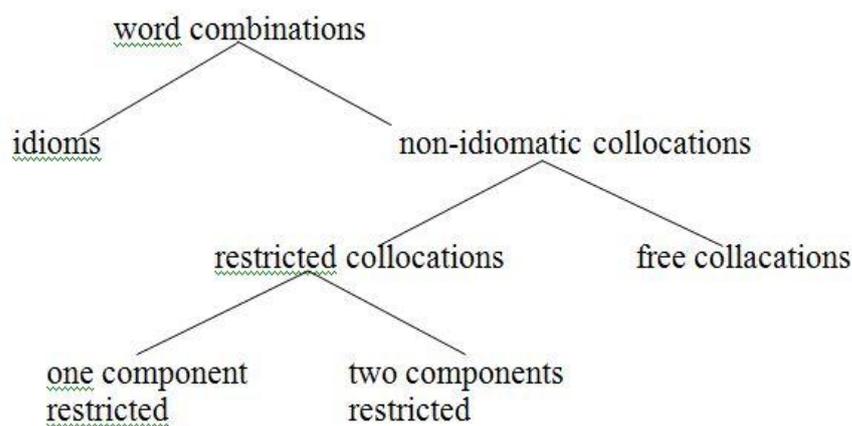
*glance, auburn hair, hazel eyes* are examples for the second type in which only one component is restricted in its commutability. Meanwhile, from semantic perspective, three types of meanings of components involved in restricted collocations were clarified:

1) Words with a narrow and specific meaning have a restricted commutability, e.g., *shrug one's shoulders* - *shrug* has the main meaning that can commute with *shoulders* only; *shrug something off, shrug something away* - *shrug* with its secondary, abstract meaning as putting something aside or moving it away;

2) many components function in a secondary, abstract meaning, e.g., *pay respects/compliments/condolence*, but not *pay greeting/welcome*, *bear a grudge/malice/rancor*, but not *bear hatred/scorn*, *poor progress* but not *weak progress*;

3) grammaticalized components with weakened meaning, e.g., *make/take a move, give/have a laugh, have/take/give a look* - delexical verbs *make, take, have, and give* have a rather wide and vague meaning that results in a possible interchange assynonyms, while they are not synonymous at all in their other uses<sup>14</sup>

Figure 1 represents Aisenstadt's classification of word-combinations:



Additionally, phraseological units are regarded as transit subjects, which reside between nominations and propositions, comprise of irreversible binomials, stereotyped comparisons, proverbial sayings, fragments of proverb, and allusions

<sup>14</sup>Aisenstadt E. Restricted collocations in English lexicology and lexicography. *ITL Review of Applied Linguistics*, 1981, p-53-61

and fragments of quotations, such as *wait and see, as blind as a bat, to swear like a trooper, to put the cart before the horse, a new broom, to be or not to be, a thing of beauty*. Glaser's classification is based on a primary division between word-like units and sentence-like units that function differently at the syntactic level or the pragmatic level. The former is further subdivided into idiom and restricted collocation according to their opacity and variability.

Wood argued that language patterns are set on a continuum pole with completely invariant prefabricated patterns at one end, freely creative syntax at the other end, and all degrees of combinational flexibility in between. Taking into account three parameters -compositionality, productivity, and flexibility, she precisely defined the continuum with true idioms (collocations with totally non-compositional, non-productive, and unpredictable in their meaning and form, e.g., *fly off the handle, hell for leather, by and large, happy go lucky*) at the one end, free combinations (totally compositional and productive, its meaning is the sum of the meanings of individual components, e.g., *see the river*) at the other end, and in between there are phrases called collocations and colligations in various degrees of compositionality, productivity and substitutability<sup>15</sup>. Collocations, such as *kick the bucket*, are not completely frozen in compositionality and productivity as idioms (e.g., *hell for leather*), because the verb in the collocations can form other phrases in the same sense (e.g., *kick* also forms phrases *kick off* and *kick out* in the sense of die). On the other hand, colligations (e.g., *off with the head, down with the king, pay heed/attention, open-and-shut case/issue/problem*) that "involve the use of word-classes to name the collocational class" are less restricted in lexical items than collocations but more restricted than fully compositional phrases such as *drink milk/tea/coffee, see the river, etc.*<sup>16</sup>

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<sup>15</sup>Wood, M.M. A definition of idiom. Bloomington, Ind.: Indiana University Linguistics Club. 1986 – p.68

<sup>16</sup> Mitchell, T. Linguistics 'going on': collocations and other lexical matters arising on the syntactic record. In *Archivum Linguisticum*, Menston: Scholar Press. 1971. p-35-69

Wood's model can be presented as shown in Figure 2: Wood's model cited in Nattinger and DeCarrico.



Nattinger and DeCarrico differentiated idioms (conventionalized or frozen forms without particular function, e.g., *it's raining cats and dogs*, *kick the bucket*, *step on the gas*, *power room*) from other lexical phrases (conventionalized form/function composites, frequent occurrence, idiomatically determined meaning, e.g., *as it were*, *on the other hand*, *as X would have us believe*). Besides that, they also drew a distinction between three different phrasal combinations based on their form and function, namely, "syntactic strings" (strings of category symbols that underlie all grammatical structures of the language, e.g., NP + Aux + VP), "collocations" (strings of specific lexical items that co-occur with a mutual expectancy greater than chance, e.g., *rancid butter*, *curry favor*), and "lexical phrases" (collocations with pragmatic functions, which consist of four sub-types: polywords —strings of specific (non-productive) lexical items with no substitution, e.g., *what on earth*, *at any rate*, *by and large*, *as it were*), institutionalized expressions-generalized (productive) frames consisting of strings of category symbols and specific lexical items with pragmatic function, e.g., *a year ago*, *would you pass the salt*, *could you shut the window*, *off with his head*, *down with the king*), (D phrasal constraints-associated with a wide variety of functions, e.g., *to tie/wrap this up*, *yours sincerely/truly*, *as far as I know/can tell*, sentence builders-provide the framework for whole sentences, e.g., *I think that*, *not only X, but also Y*, *let me start by/with X*)<sup>17</sup>.

Obviously, the reason that collocations are distinct from lexical phrases (form/function composites) is because of its lack of particular pragmatic functions (e.g., *rancid butter*, *curry favor*). In the sense of pragmatic functions, the authors regard prefabricated phrases such as *kick the bucket*.

<sup>17</sup>Nattinger, J. R., & DeCarrico, J. S. *Lexical phrases and language teaching*. Oxford: Oxford University Press. 1992

Howarth also recommended a phraseological categorization model for word combinations according to three criteria: semantic restriction, syntactic restriction and the blocking of lexical substitution. Two significant features of this model are: 1) the distinction between "functional expressions" and "composite units", which corresponds to Glaser's "propositions" and "nominations", and 2) the split between idiomatic and non-idiomatic combinations. Functional expressions are those combinations that have an emphatic or intensifying function in discourse. Referring to Alexander's categorization, it seems that this category encompasses his categories from (2) discourse-structuring devices, (3) proverbs and proverbial (metaphorical) idioms, (4) catchphrases, and (5) quotations and allusions<sup>18</sup>.

On the other hand, composite units consist of two sub-categories of "lexical composites" and "grammatical composites". This is similar to Benson's classification of "recurrent phrases", in which he divided the phrases into "lexical collocations" and "grammatical collocations" based on the dependence of what class of words collocates with.

In other words, lexical collocations contain mainly of two (equal) open class lexical components (*adjectives modify, pure chance, compile a dictionary commit murder, set an alarm, reverse a decision*), whereas grammatical collocations consist of a dominant word (verb, noun, adjective) and a grammatical word (preposition) (*account for, access to, absent from, fond of, in advance*).

Furthermore, Howarth employed a widely discussed continuum model among scholars that was adapted from Russian phraseology as a framework to subcategorize lexical composites and grammatical composites in terms of three major criteria: restricted collocability, semantic specialization, and idiomaticity.

Consequently, free combinations, restricted collocations, and idioms are clarified as the three major categories that constitute the continuum model. First of all, at one end is the free combination with the following characteristic features: highest degree of productivity, semantic transparency and substitutability of

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<sup>18</sup> Cit. from Howarth, P. A. Phraseological Standards in EAR Paper presented at BALEAP '95, University of Nottingham, March 27-29, 1995

constituents in the collocations (*take learners to language, carry a trumpet, on top of the table*).

Meanwhile, idioms reside at the other end of the continuum, which are the most fixed, non-productive and non-substitutable word combinations that can be further divided into two sub-types: figurative idioms (with metaphorical meanings, e.g., *take smth on board, let off steam, hang on by the skin of one's teeth*), and pure idioms (with aunitary meaning, e.g., *take part in smth, shoot the breeze, spill the beans*).

Finally, in between the two ends are restricted collocations that usually consist of one verb or noun in a specialized sense. Restricted collocations can be subdivided into various levels by taking into account the degree of substitution permitted of one or more lexical elements involved (compare *take refuge in smth* with *take share in smth*):

The first significant difference between the two models is that Howarth divided idioms into pure idioms and figurative idioms, while Wood maintained that phrases with any element of compositional meaning or productive form are disqualified as idioms. Wood defined idiom as "a complex expression which is wholly non-compositional in meaning and wholly non-productive in form", and excluded those phrases with compositional meaning or productive form in any of their constituents from idioms. For example, *fly off the handle* and *pullx's leg* (invariant metaphors), *come a cropper* (cranberry - expressions that contain unique constituents, and *by and large* (syntactically anomalous) are idioms, whereas *shoot the bull* and *throw in the towel* (wholly non-compositional but productive as in *shoot the breeze* and *throw in/up the sponge-chuck up the sponge* - *сдаться, признать себя побеждённым; ≈ выйти из игры (бокс), milk or milch cow (или milking) cow*) "дойная корова", *постоянный источник дохода, обогащения*, and *at beck and call* (non-productive but sufficiently compositional) are collocations but not idioms. Another significant difference is that Howarth put restricted collocations in between the two ends of the continuum, while Wood had a colligation category between collocations and free combinations. The category of

colligations describes less restricted in lexical items than collocations in the continua of compositionality and productivity.

On the other hand, Howarth's restricted collocations form another continuum by the degree of their restrictedness. A more detailed discussion with regard to Howarth's subdivision of the restricted collocations can be found later in this section. It is noticeable that in this continuum model the term "collocation" and "combination" are used interchangeably at this level of word-combination category.<sup>19</sup>

## 1.2. Approaches to the definition of the phraseological units

The vocabulary of a language is enriched not only by words but also by phraseological units. Phraseological units can be defined as a reproduced and idiomatic (non-motivated) or partially motivated unit build up according to the model of free word-groups and semantically brought into correlation with words<sup>20</sup>.

Different scholars give different definitions of phraseology according to their view. Some use a more narrow approach employing the term 'phraseology' as a synonym for 'idiom'. Other scholars follow a wider perspective and define 'phraseology' as a hypernym of a whole class of fixed expressions, such as idioms, proverbs, or collocations. Gries focuses on the polylexemic structure of phraseologisms respectively phraseological units in his definition:

“In sum, phraseologism is defined as the co-occurrence of a form or a lemma of a lexical item and one or more additional linguistic elements of various kinds which functions as one semantic unit in a clause or a sentence and whose frequency of co-occurrence are larger than expected on the basis of chance.”

The definitions of the word *idiom* vary from an author to an author. We would like to give as samples, which could help to clarify what exactly should be understood the term *idiom*. To clarify the term, many various sources were used,

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<sup>19</sup>Howarth, P. A. Phraseological Standards in EAR Paper presented at BALEAP '95, University of Nottingham, 1995- p.19

<sup>20</sup>ZykovaI. Lexicology of the English Language, 2003 – p.56

including books and dictionaries of general character, specialized works, such as dictionaries of idioms and other books devoted to this phenomenon. For example Harald Burger's definition of an idiom can be paraphrased as follows:

The meaning of an idiom does not appear on the surface, it is not clear at the first sight. One can find out what exactly an idiom means on grounds of further knowledge of the expression itself or of the context in which the idiom is used. The idiomatic phrase could be based on an external likeness, such as for example in *play cat and mouse with somebody*. It is not difficult to imagine a cat playing with a mouse, so it is not difficult to guess the real meaning of such a phrase. On the other hand, there are idioms with in practice no likeness with its real meaning, as an example of this feature can establish an idiom *to rain cats and dogs*.

According to Gläser R. a phraseological unit is a lexicalized, reproducible bilexic or polylexic word group in common use, which has relative syntactic and semantic stability, may be idiomatized, may carry connotations, and may have an emphatic or intensifying function in a text.<sup>21</sup>

*Cambridge International Dictionary of English* defines *idiom* in the following way: "a group of words in a fixed order having a particular meaning, different from the meanings of each word understood on his own".

We would like to mention some facts about the origin of the word *idiom*. It is observed that the word comes from the Greek language, but two searched dictionaries mention different Greek words: The Flavells indicate in their *Dictionary of Idioms and Their Origins* that the word comes from the Greek word *idios* that means strange, peculiar, or one's own. On the other hand, *Compact Oxford English Dictionary online* states that the word *idiom* comes from the Greek *idioma* that means *private property*.

Thus, we may come to conclusion from above mentioned definitions that idioms, which were created by humankind to fulfill the language, can be individual that is some writers like Shakespeare, O' Henry and others in order to make

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<sup>21</sup>Gläser R. The Stylistic Potential of Phraseological Units in the Light of Genre Analysis in A.P. Cowie (ed.), *Phraseology*, Oxford: Clarendon Press, 1998. – p.123

colourful their literal works created idioms which were adopted by people as they liked them to use in their daily life.

According to Albert S. Hornby an idiom is a phrase whose meaning is difficult or sometimes impossible to guess by looking at the meanings of the individual words it contains.

In Lionel's *Výkladový anglicko-český slovník s českými ekvivalenty* following definition of an *idiom* can be found: "1. an expression with a meaning that cannot be guessed from the meanings of the individual words; 2. the expressions of a language in general"

Idioms are, according to Veronika Báčová's thesis (2006, 9), characteristic by:

➤ Non-compositionality, which means that the meaning of the phrase is not a straightforward composition of the meaning of its parts. As an example can serve the idiom *kick the bucket* (to die), which does not have anything in common with the activity one imagines when heard the idiom (kicking into a bucket)

➤ Non-substitutability, which means that the words of a collocation cannot be substituted by any words related to them. To illustrate this statement we can use the aforementioned idiomatic phrase *kick the bucket*. We cannot substitute for example the word *bucket* by the word *scuttle*, even if this expression is synonymous to the word *bucket*. If we do so, the idiomatic phrase loses its idiomaticity and does not mean *to die* any more.

➤ Non-modifiability, which means that it is not possible to modify a collocation or to apply syntactic transformations. If we say for example *Jack kicked the yellow bucket* or *the bucket was kicked by a child*, the phrase does not have the meaning *to die* any more. However there are some possibilities of modification of this phrase with the maintenance of the idiomatic meaning, such as *Jack kicked his bucket* or *Jack's bucket was kicked*.

Jessica K. Rodriguez and Helena Winnberg state that "...there are four kinds of non-literal expressions of which idioms are the most frequently encountered in discourse and about 1.08 novel figures of speech and 4.08 idioms per minute

suggesting that over a lifetime of 60 years, a person would use about 20 million idioms” .

Therefore, idioms give us a chance to imagine in different way what is being said and it makes conversation be more fascinating. For instance, if one says that he is hungry; people can take it as an everyday event and do not pay attention to it. But when that one says *I am so hungry I can eat up a horse*, it gives a more expressive image how hungry the person is.

In short, an *idiom* is a set expression which is fully non-motivated as its meaning cannot be deduced from the meaning of the words which are its structural components.<sup>22</sup> An idiom is a fixed phrase of words that would not make sense if changed anyhow. However, sometimes variations of the phrase can occur which are marked by a backslash (/).

We can divide these variations into two groups:

1. Alternative forms of an idiom. This means that there are some interchangeable elements within the idiomatic phrase such as pronouns. This feature can be illustrated by the phrase every *dog* has its day, where the pronoun *his* is sometimes used instead of the pronouns.

2. Optional forms of an idiom. This means that there are some words that can be added to the phrase or changed, this regards mostly verbs, e.g. the verb *put* can be substituted by the verb *set* in the phrase *put the cat among the pigeons*.

Cambridge Advanced Learner`s Dictionary gives such a definition for idioms:

“Idioms are groups of words in a fixed order that have a particular meaning that is different from the meanings of each word understood on its own. Example is – “to have bitten off more than you can chew”, which means that one have tried to do something which is too difficult for you.

Nevertheless, idioms have been defined in a good range of ways that one can confuse which of them is reliable and worth using. Idiom is “a group of two or

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<sup>22</sup>Тухтаходжаева З.Т., Саидова Н.А., Юлдашева Д.А. Seminars in modern English lexicology.,Т.: Глав. ред. полиграф. акционер. комп. «Шарк», 2010.-с.52

more words which are chosen together in order to produce a specific meaning or effect in speech or writing”.

According to Rosamund Moon, *idiom* is an ambiguous term, used in conflicting ways. In general use, idiom has two main meanings. First, idiom is a particular manner of expressing something in language, music, art, and so on, which characterizes a person or group within a community. Secondly, (and much less commonly in English), an idiom is a particular lexical collocation or phrasal lexeme, peculiar to a language.

Three principal factors are taken into account: institutionalization, lexicogrammatical fixedness, and non-compositionality. *Institutionalization* is the process by which a string or formulation becomes recognized and accepted as a lexical item of the language and passim): it is a necessary but not sufficient condition for a string to be classifiable as a fixed expression. *Lexicogrammatical fixedness* implies some degree of lexicogrammatical defectiveness in units, for example with preferred lexical realizations and often restrictions on aspect, mood, or voice. The *non-compositionality* of a string may be considered a semantic criterion. Yet sometimes the meaning of the whole unity of an idiom does not yield to its word-by-word interpretation of the string.<sup>23</sup>

Anthony P Cowie divides in his work *Oxford Dictionary of Current Idiomatic English* idioms into two groups:

1. Idioms: “... idioms, such as *fill the bill* or *spill the beans* do not mean what they appear to mean. The sense of the whole cannot be arrived at from a prior understanding of the parts. In the examples, a special meaning is attached to the whole expression.”

2. Semi-idioms: “... one word may have a common, literal meaning, while the other has a specialized sense which may be difficult to grasp. Examples: *foot the bill*, *sink one's differences* (where in both cases the first word has a figurative meaning)”.

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<sup>23</sup>Moon R. Fixed Expressions and Idioms in English, Oxford University Press, USA, 1998.- pp.3-8.

As Sinclair says while others give other definitions, such as “the term “idiom” can refer to two types of fixed expressions. First, in a narrow sense, idioms are “expressions whose idiomaticity is semantic; typical expressions are *kick the bucket, spill the beans*”. Secondly, idiomaticity is a formal property of expressions and is more or less equated with fixedness of form: for example, *by and large*.

According to Gumpel’s opinion “Idiom is a phrase which does not mean anything literally by itself, but can be used in a sentence to mean something indirectly. It is specific kind of vocabulary or jargon which is used in specific contexts”.

One more point to deliberate is that idioms are thought to be relatively frozen and to have severe grammatical restriction, and so it might be generally taken that they do not permit any lexical or syntactic modification, but they have greater possibilities of modification than might be estimated<sup>24</sup>.

The noteworthy difficulty of the idioms is any idioms have unusual grammar which may be cause of misunderstanding. In some cases a word that is usually a verb, adjective, conjunction or preposition might appear as a noun. We will reject them with examples:

a) Adjectives as nouns, for example, *all of a sudden, through thick and thin*

*It seemed to happen all of a sudden - I felt dizzy and I just collapsed.*

b) Verbs as nouns , for example, *the do`s and don`ts, on the make*

c) Conjunctions and prepositions as nouns, for example, *ifs and buts, on the up and up, the ins and outs*

*I know how to use computers, but I don't really understand the ins and outs of how they work.*

d) Uncountable nouns seeming to be countable, for example, *the living daylights and in all weathers*<sup>25</sup>.

According to some scholars above mentioned examples can be concluded as following:

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<sup>24</sup> Asian Journal of Humanities and Social Sciences, 2013 – p.59

<sup>25</sup>Ibid., p. 60

1) The meaning of an idiom is not the result of the compositional function of its constituents; If the idioms meaning predictable from constituent words, then it is decomposable idioms (e.g., pop the question, spill the beans) if meaning is not predictable from idioms constituent parts, such idioms are non-decomposable idioms;

2) An idiom is a unit that either has a homonymous literal counter part or at least individual constituents that are literal, though the expression as a whole word need not be interpreted literally;

3) Idioms constitute set expressions in a given language, these set expressions are fixed in a language, here, set expressions are peculiar to particular language but we may see similar idioms in other language.

4) Idioms are institutionalized (specific to culture or language)<sup>26</sup>.

In spite of the fact that there are a lot of definitions of idioms, we can stop at the one vital point: we cannot translate the idioms word by word as all the words give one set meaning and we should take a look of the target language`s culture.

### **1.3. Approaches to the classification of phraseological units**

Many various lines of approach have been used and yet the boundaries of the set, its classification and the place of phraseology in the vocabulary appear controversial issues of present day linguistics.

The English and Americans can be proud of a very rich set of dictionaries of word groups and idiomatic phrases. Their object is chiefly practical: colloquial phrases are considered an essential characteristic feature of natural spoken English and stumbling block for foreigners. The choice of entries is not clear: some dictionaries of this kind include among their entries not only word combinations but also separate words remarkable from their etymology, motivation, or expressiveness, and, on the other hand, also greetings, proverbs, familiar

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<sup>26</sup>Ibid., p.68

quotations. Other dictionaries include grammatical information. The most essential theoretical problems remain not only unsolved but untackled except in some works on general linguistics. A more or less detailed grouping can be further given depending on the selected criteria of classification. These criteria may be an interest in the origin and etymology of the phrases, such as from sea life, from agriculture, from sports, from hunting, from separate authors, etc.

As to the English language, the number of works devoted to phraseology is so great that it is impossible to enumerate all of them; suffice it to say that there exist a comprehensive dictionary of English phraseology compiled by A.V. Kunin. This dictionary sustained several editions and contains extensive bibliography and articles on most important problems related to English phraseology. The first doctoral thesis on this subject was by N.N. Amosova (1963)<sup>27</sup>, and then came the doctoral thesis by A.V.Kunin<sup>28</sup>. The results were published in monographs. Prof. A.L. Smirnitskiy also devoted attention to this aspect in his book on lexicology. He considers phraseological units to be similar to the words because of the idiomatic relationships between its parts resulting in semantic unity and permitting its introduction into speech as something complete.

According to the degree of idiomaticity suggested by a Russian Academician V.V. Vinogradov,<sup>29</sup> phraseological units can be classified into three big groups: phraseological fusions, phraseological unities and phraseological collocations. In order to clarify the differences between them we provided some examples from A. Christie's novels:

***Phraseological fusions***- completely non-motivated word-groups:

1. *Tooth and nail* – tish tirnog'i bilan- изо всех сил

*She ranged herself passionately on her husband's side, scorning the mere idea of his guilt, and fought for him tooth and nail. (The Mysterious Affair at Styles);*

2. *Mare's nest* - иллюзия, нечто несуществующее.

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<sup>27</sup>Амосова Н.Н. “Основание английской фразеологии”.- Л.:ЛГУ, 1986 – р. 112

<sup>28</sup>Кунин А.В. “Курс фразеологии современного английского языка” - М.,1996 – р. 91

<sup>29</sup>Ibid., р. 92

*In my opinion the whole thing is a mare's nest of Bauerstein's! (The Mysterious Affair at Styles);*

3. *As the crow flies* – кратчайшим путем.

*This place, Nigger Island, was really no distance at all as the crow flies. (Ten Little Niggers);*

4. *To be my (his, her,...) pigeon* – это уж мое (его, ее, ...) дело.

*“Arm strong- eh? So he's our pigeon!” (Ten Little Niggers)*

6. *To spill the beans*-выдать секрет

*Then, last night, some unknown lunatic spills the beans. (Ten Little Niggers.);*

7. *To do a bunk* – qochmoq, сбежать (slang)

*“He's done a bunk, he has,” he said to himself. (Why didn't they Ask Evans?).*

**Phraseological unities**- partially non-motivated as their meaning can usually be perceived through the metaphoric meaning of the whole phraseological unit.

1. *To be in the dark*- быть в неведении

*Perhaps you don't realize that I am still in the dark. (The Mysterious Affair at Styles);*

2. *To take smth. With a grain of salt*- biror narsaga shubha bilan qarash-относиться к кому-л. Или чему-л. скептически.

*“One might take that with a grain of salt,” I remarked sceptically. (The Mysterious Affair at Styles);*

3. *To be caught red-handed*–быть пойманным споличным.

*The man's caught red-handed. (The Mysterious Affair at Styles);*

4. *To loose one's nerve*-струсить.

*“Old Macarthur lost his nerve a bit, made some colossal blunders, sacrificed some of his best men.” (Ten Little Niggers);*

5. *To smell a rat* – чуют недоброе.

*If I had told you my ideas, the very first time you saw Mr. Alfred Inglethorp that astute gentleman would have - in your so expressive idiom – “smelt a rat”! (The Mysterious Affair at Styles);*

6. *On the tip of one's tongue* – вертеться на языке

*“Why make me say it? When it’s on the tip of your own tongue. Anthony Marston was murdered, of course”* (Ten Little Niggers);

7. *To make up a cock and bull story*- придумывать не былицы.

*Miss Howard has previously made up a cock and bull story about him and Mrs. Raikes to account for his holding his tongue after wards. (The Mysterious Affair at Styles.);*

8. *To trust smb a yard*- совершенно не доверять.

*“I don’t know – exactly. But I wouldn’t trust him a yard.”* (Ten Little Niggers);

**Phraseological collocations**- not only motivated but contain one component used in its direct meaning, while the other is used metaphorically. In this group of phraseological units some substitutions are possible which do not destroy the meaning of the metaphoric element:

1. *Bare-faced fortune hunting* – бесстыдная охота за богатством.

*It's simply bare-faced fortune hunting; but there you are-she is her own mistress, and she's married him. (The Mysterious Affair at Styles.);*

2. *To put smb. out of the way* – убить.

*I can believe that Rogers put his wife out of the way – if it were not for the unexpected death of Anthony Marston. (Ten Little Niggers.);*

3. *As sure as eggs is eggs* – верно, как дважды два – четыре.

*And, if it hadn't been for Mr. Poirot here, arrested you would have been, as sure as eggs is eggs! (The Mysterious Affair at Styles.);*

4. *To keep cool*– сохранять невозмутимость.

*“You must keep cool. This isn’t like you. You’ve always had excellent nerves.”* (Ten Little Niggers.);

5. *To run an eye over (through) smth* – беглопросматривать что-л.

*In the corner of a first-class smoking carriage, Mr. Justice Wargrave, lately retired from the bench, puffed at a cigar and ran an interested eye through the political news in The Times. (Ten Little Niggers.);*

6. *Go to pieces* – обанкротиться.

*And if she goes to pieces, his neck’s in danger! (Ten Little Niggers.);*

7. *Neck is in danger* – БЫТЬ В ОПАСНОСТИ.

*And if she goes to pieces, his neck's in danger!* (Ten Little Niggers.);

In above given examples from A. Christie's detective novels it can be more understandable to clarify Vinogradov's classification.

From A.V.Kunin's point of view, phraseology must develop as an independent linguistic science and not as a part of lexicology. His classification of phraseological units is based on the functions the units fulfill in speech. They may be nominating (*a bull in a china shop*), interjectional (*a pretty kettle of fish*), communicative (*familiarity breeds contempt*), or nominating-communicative (*pull somebody's leg*). Further classifications into subclasses depends on whether the units are changeable or unchangeable, whether the meaning of the one element remains free, and, more generally, on the independence between the meaning of the elements and the meaning of the set expression. Much attention is devoted to different types of variation: synonymic, pronominal, etc. After this brief review of possible semantic classification, we pass on to formal and functional classification based on the fact a set expression functioning in speech is in distribution similar to definite classes of words, whereas structurally it can be identified with various types of syntagms or with complete sentences.

The following list is not meant to be exhaustive, but to give only principal features of the types.

I. Set expressions functioning like nouns:

N+N: *maiden name* 'the surname of a woman before she was married';

*Brains trusts* 'a committee of experts' or 'a number of reputedly well informed persons choose to answer questions of general interest without preparation';

*Family jewels* 'shameful secrets of the CIA'<sup>30</sup>

N's+N: *cat's paw* 'one who is used for the convenience of a cleverer and stronger person' (the expression comes from a fumble in which a monkey wanting to eat some chestnuts they were on a hot stove, but not wishing to burn himself

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<sup>30</sup>American slang

while getting them, seized a cat and holding its paw in his own used it to knock the chestnuts to the ground)

*Hobson's choice*, a set expression used there is no choice at all, when a person to take what is offered or nothing (Thomas Hobson, a 17<sup>th</sup> century London stableman, made every person hiring horses take the next in order).

Ns+N: *ladies' man* 'one who likes special effort to charm or please woman'.

N+prp+N: *the arm of the law*;

*skeleton in the cup*;

N+A: *knight errant* (the phrase is today applied to any chivalrous man ready to help and protect oppressed and helpless people).

N+and+N: *lord and master* 'husband'

*All the world and his wife* (a more complicated form);

*Rank and file* 'the primary working members of an organization' (the origin of this expression is military life, it denotes common soldiers); *ways and means* 'methods of overcoming difficulties'.

A+N: *green room*- the general reception room of a theatre (it is said formerly such rooms had their walls colored green to relieve the strain on the actors' eyes after the tea); *forty winks* 'a short nap'.

N+subordinate clause: *ships that pass in the night* 'chance acquaintances'.

## II. Set expressions functioning like verbs:

V+N: *take advantage*;

V+and+V: *puck and choose*;

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

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

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

## III. Set expressions functioning like adjectives:

A+and+A: *high and mighty*;

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

Set expressions are often used as predicative but not attributively. In the latter function they are replaced by compounds.

#### IV. Set expressions functioning like adverbs;

A big group containing many different types of units, some of them with a high frequency index, neutral in style and devoid of expressiveness, others expressive.

N+N: *tooth and nail*;

Prp+N: *by heart, of course, against the grain*;

Adv+prp+N: *once in a blue moon*;

Prp+N+or+N: *by hook or by crook*;

Cj+clause: *before one can say Jack Robinson*.

#### V. Set expressions functioning like prepositions:

Prp+N+prp: *in consequence of*.

It should be noted that the type is often but not always characterized by the absence of article. Cf: *by reason of, on the ground of*.

#### VI. Set expressions functioning like interjections:

These are often structured as imperative sentences:

*Bless (one's) soul! Hang it (all)!*

A.I. Smirnitskiy was the first among scholars who paid attention to sentences that can be treated as complete formulas, such as *How do you do? Or I beg your pardon, It takes all kinds to make the world, Can the leopard change his spots?* They differ from all the combinations so far discussed, because they are not equivalent to words in distributions and are semantically analyzable. The formulas discussed by N.N. Amosova<sup>31</sup> are on the contrary semantically specific, e.g. *save your breath* 'shut up' or tell it to the marines. As it often happens with set expressions, there are different explanations for their origin (one of the suggested origins is tell that to the horse marines; such a corps being nonexistent, as marines are a sea going force, the last expression means 'tell it someone who does not exist, because real people will not believe it'). Very often such formulas, formally identical to sentences are in reality used only as insertions into other sentences:

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<sup>31</sup>Амосова Н.Н. "Основы английской фразеологии".-Л.ЛГУ, 1963, стр. 94.

*The cap fits* ‘the statement is true’ (e.g. “He called me a liar”. “Well, you should know if the cap fits”). Compare also:

*Butter would not melt if his mouth; His bark is worth than his bite.*

Alongside with semantic unity many authors mention the unity of syntactic function. This unity of semantic function is obvious in the predicate of the main clause in the following quotation from J.Wain which is a simple predicate, though rendered by a set expression:

*...the government we had in those days, when we (Great Britain) were the world’s richest country did not give a damn whether the kids grew up with richest or not...*

Two types of substitution test can be useful in showing us the points of similarity and difference between the words and set expressions. In the first procedure a whole set expression is replayed within context by a synonymous word in such a way that the meaning of the utterance remains unchanged, e.g. *he was in a brown study-he was gloomy*. In the second type of substitution test only an element of the set expression is replaced, e.g. *(as) white as chalk-(as) white as milk-(as) white as snow, or it gives me the blues-it gives me the blues-it gives him the blues-it gives one the blues*.

In this second type it is the set expression that is retained, although its composition or referential meaning may change.

A.V. Kunin<sup>32</sup> shows the possibility of morphological changes in adjectives forming part of phraseological units:

*He’s deader than a doornail.*

*It made the night blacker than pitch.*

*The Centerville’s have blue blood, for instances, the bluest in England.*

It goes without saying that the possibility of a morphological change cannot regularly serve as a distinctive feature, because it may take place only in a limited number of set expressions (verbal or nominal).

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<sup>32</sup>Кунин А.В. “Курс фразеологии современного английского языка” - М 1986 - р. 214.

Rhythmic qualities are characteristic of almost all set expressions. They are especially marked in such pairs as *far and wide*, *far and near* ‘many places both near and distant; by fits and starts ‘irregularly’; *heart and soul* ‘with complete devotion to cause’. Rhythm is combined with reiteration in the following well-known phrases: *more and more*, *on and on*, *one by one*, *through and through*, etc.

Alliteration occurs in many cases: *part and parcel* ‘an essential and necessary part’; *from pillar to post*; *in for a penny, in for a pound*; *head over hills*; *without rhyme or any reason*; *pick of the pops*; *a bee in one’s bonnet*; *the –why and –wherefore*.

Semantic stylistic features contracting set expressions into unit of fixed context are simile, contrast, metaphor and synonymy. For example: *as like as two peas*, *as old as hills and older than the hills* (simile); *from beginning to end*, *for love or money*, *more or less*, *sooner or later* (contrast); *a lame duck*, *a pack of lies*, *arms race*, *to swallow the pill*, *in a nutshell* (metaphor); *by leap and bounds*, *proud and haughty* (synonymy).

A few more combinations of different features in the same phrase are: *as good as gold*, *as pleased as Punch*, *as a fiddle* (alliteration, simile); *now or never*, *to kill or cure* (alliteration and contrast).

More rarely there is an international pun: *as cross as two sticks* means ‘very angry’.

There are, of course, other cases when set expressions lose their metaphorical picturesqueness, having preserved some fossilized words and phrases, the meaning of which is no longer correctly understood. For instance, the expression *buy a pig in a poke* may be still used, although *poke* ‘bag’ does not occur in other contexts.

To sum up, the memorableness of a set expression, as well as its unity, is assisted by various factors within expression such as rhythm, rhythmic, alliteration, imagery and even the muscular feeling one gets when pronouncing them.

## Summary of Chapter one

In Chapter one we analyzed the theoretical works of Russian and foreign linguists on the problem of the determination and classification of the phraseological units.

The analysis of the linguistic literature shows that there are a lot of conceptions and views according to the nature and the classification of phraseological units, such, as: the use of set expressions or, the other way, the use of a certain groups of word-combinations in phraseology.

Some linguists do not take account of proverbs and sayings in a system of phraseological units, supposing that they are semantically and syntactically differ from phraseological units. Thus it was confirmed that proverbs and sayings have a structure of the sentence and they are not a semantic equivalent to a word so they should not be included in Phraseology.

The nature of the phraseological units is that in the course of time some expressions in language gain additional, situational meaning under the influence of political and social phenomenon. A new context gives to set-expressions new meanings. Furthermore, given expression can downright forfeit its initial meaning.

Consequently, phraseological unit is a variability of secondary nomination. Thus, new units of a language are born, which have special position in a language system: on the one hand, phraseological units are not an equivalent to the words, because they do not possess the integrity; on the other hand, the elements of the phraseological combinations linked semantically and this allows to contribute them, as distinct independent units of the language, in explanatory dictionaries. The phraseological units are analyzed from many sides. The analysis comprises the resolves of the criterion for classification of the phraseological units, their borders, their peculiarities, their use from the stylistic point of view and their acceptable translation.

Taking into consideration such characteristic of the phraseological units, as figurativeness, it is possible to compare them with such language phenomenon, as

metaphor. Given comparison based on, that phraseological units and metaphors were formed with the help of the secondary lexical nomination.

The spectrum of classifications varies: some are based on the ways of forming, the others on the degree of motivation of their meaning- fusions, unities and collocations; and the others classified phraseological units according to their structural characteristics: Adjective+ Noun, Noun+ of-phrase, preposition+ Adjective + Noun, Verb+ Noun, Verb+ Adverb, constructions with “no, not”.

Hence, we can concluded that Phraseology is a very difficult subject, which requires its own method of investigation, but also it uses the methods of other sciences such as Lexicology, Grammar, Stylistics, Phonetics, History of the language, History, Philosophy and Logic.

“Phraseology is a treasury of a language”, and phraseological units are the wealth. They are not only reproducing the culture of the language, but also help to do the speech more communicative and emotional.

Phraseology tends to reproduce the correlation between language and culture. Hence, the language user needs shared knowledge in order to be able to comprehend given units properly.

## **CHAPTER II. SIGNIFICANCE OF PHRASEOLOGICAL UNITS FOR THE INTERCULTURAL COMMUNICATION**

### **1.1. Culture and language interrelation**

Intercultural communication appeals more and more attention, as it has become evident that the investigation of its problems requires broad expertise from different areas of study due to the new approaches to the language teaching and learning, which put the communicative competences in the focus of educational processes.

The present state of intercultural communication research is believed to be characterized by a lack of general methodological foundations and common conceptual approaches. There is no clear theoretical basis, commonly accepted terminology, fundamental assumptions, which would allow representatives of different directions and trends achieve mutual understanding. Opinions differ as to what should be seen as intercultural communication. Some investigators ignore the fact that intercultural communication study is an independent area with its own system of notions and an impressive history of scholarly exploration.

B. S. Yerasov remarks two main approaches to the problems of intercultural communication: instrumental and understanding. The first one allows to achieve a practical result (successful adaptation of individuals in an alien environment and the creation of a method of teaching effective communication in a particular context). The second one is aims at examination of changes in individuals and culture in general, human ability for the development of intercultural competency, and the formation of a personality, which would be able to function as a mediator between cultures. This approach is based on the necessity to preserve the uniqueness of cultures, as well as the idea of their interaction. The dynamic character of intercultural communication as seen from this perspective envisages steady development and improvement of the quality of communication, the formation of a positive attitude towards differences, and mutual understanding of

cultures in different spheres and on different levels.<sup>33</sup> This latter approach can prove to be highly effective.

Despite all differences in existing areas the subject of modern linguoculturalogy is the study of the cultural semantics of linguistic signs, which is formed by the interaction of two different codes of language and culture, since each language personality is both a cultural personality. Therefore, linguistic signs are capable of performing the function "language" culture, which is reflected in the ability of language to display cultural-national mentality of its speakers<sup>34</sup>

In this regard, it is obvious to emphasize "cultural barrier" that can occur even with adhering to all the norms of language. Cultural barrier is associated with differences in norms of verbal behavior, and with different values, which put the participants in communication, it would seem, the same words, with inadequate background knowledge, etc.

Linguistic basics are various kinds of linguistic, nonlinguistic units that carry cultural meaning. In the scientific literature, they have different names so they can be divided into:

- linguistic and cultural units: linguocultural; ethnonyms and idioms;
- linguoculturemes: discrete units; episteme; discursive event;
- culturemes: functional units; socio-cultural gaps; patterns, codes, symbols, rituals, cinema.

On this basis, as the unit of selection, we define linguocultural units and culturality, in particular linguoculture, cinema, symbols, content organizing, regulating communicative and non-communicative behavior of the people of a native speaker and influencing value in personal and professional development of students.

In the formation and development of the object of cultural linguistics has made a massive contribution by V. von Humboldt, Th.L. Weisgerber, E. Sapir, Yu.

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<sup>33</sup>Yerasov B. S. Social Culturelogy. - Moscow: Aspect-Press", 1997 – p. 94

<sup>34</sup>Маслова В.А. Лингвокультурология: Учеб. пособие для студ. высш. учеб. заведений.-М.:Издательский центр «Академия», 2001.- р.67

S. Stepanov, N. D. Arutyunova, V. N. Telia, E. M. Vereshchagin, Kostomarov V. G., V. V. Vorobyev, V. A. Maslova, V.V. Karasik, V. I. Karasik and others.<sup>35</sup>

According to Ashurova D. U., cultural linguistics is a rapidly developing area on the intersection of linguistics, cultural studies, ethnolinguistics, and sociolinguistics. We are talking about a "deeper level" of semantics, as well as an offering to the correlation of linguistic values and concepts of universal and national culture.<sup>36</sup>

People always distinguished between the situations where you can attract language data in order to learn something about the culture, as well as those when we discourse cultural realities in order to understand the facts of language. At the turn of the century changed the place and the cultural weight of argument in modern science about the language — especially in cognitive semantics.

At the present time can no longer work in linguistics, pretending linguistics does not exist. There are many things in life and the behavior of a nation, which are explained by cultural factors.<sup>37</sup>

Mahkamova G. T. claims that "the relationship of history and culture of the people with his language is particularly evident at the phraseological level. A large number of Proverbs and sayings reflect specific national characteristics; possess the linguistic imagery, which is rooted in the history of the people, their life, customs and traditions. Compare: Christmas comes but once a year in English has a counter part in the Russian language "Не все коту масленица", etc.<sup>38</sup>

Frequent intercultural contacts produce a strong need not only for the study of general problems of intercultural communication, but also for the investigations of relations between particular linguoculturemes. Inappropriately, such works are threatened. We would like have a look at the publications, which analyze the problems of US-Russian intercultural communication. Of special interest are the

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<sup>35</sup>See the Bibliography

<sup>36</sup>Ашурова Д.У. Новые тенденции в развитии стилистики//Филология масалалари. Ташкент, УзГУМЯ, 2003 №1, p. 41-45

<sup>37</sup>Маслова В.А. Лингвокультурология: Учеб.пособие для студ. высш. учеб. заведений. - М.:Издательский центр «Академия», 2001.- p.156

<sup>38</sup>Махкамова Г.Т. Концепция формирования межкультурной компетенции студентов факультетов английского языка Т., «ФАН», 2010 .-р. 138

books "Russia and America. Problems of Communication Between Cultures" (A. V. Pavlovskaya, 1998), "Essay on American Communicative Behavior" (eds. I. A. Sternin and M. A. Sternina, 2001), and "Russians and Americans: Paradoxes of Intercultural Communication.

Culture and language are means of collective co-existence and social practice kept in the memory of the society that is created by the people during the centuries. Cultural awareness helps people to become more understanding and tolerant of behaviors which are different from their own.

Difference between cultures causes some misunderstandings in the interactive communications between a foreigner and a native-speaker. Millions of people travel around the world and they all need to communicate in some way. They need to acquire not only linguistic competence but cultural awareness as well. Cross-cultural investigations can provide materials that assist language learners to deal with the problems of unknown environments. The native speaker puts in language his world vision, mentality, and the relation to other people in cross-cultural dialogue, and the non-native speaker receives that vision. "It is clear that there is a difference between the native and the non-native speakers' focus when they evaluate an oral discourse. The former focuses on the vocabulary related to the cultural and social factors. On the other hand, the latter lacks the ability to consider such factors. This is one of the major problems of the non-native speakers both at production and comprehension level<sup>39</sup> .

National-cultural specificity of the nominative units can be manifested not only in the presence of non-equivalent units, but in the absence in this language of words and meanings expressed in other languages, i.e. the gaps — the white spots on the semantic map of the language.

Levels of linguoculturalogy and complex phenomenon constitute its form, and the linguistic sign is an integrated cultural content. In the analysis of linguoculturalogy the researcher draws attention to the cultural features contained

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<sup>39</sup>Dikilitaş, K. Demir, B. Native and Non-Native Perception on a Non-Native Oral Discourse in an Academic Setting. Turkish online journal of qualitative inquiry. 2012. p- 33-54

in the language means). Linguoculturology can be expressed in a wide variety of forms of language, including collocations, phraseological units and stylistic preemie etc. Sources of cultural information in linguoculturology are peculiar for each culture: realities, myths, beliefs, customs and traditions.

In addition to these units of the language in which the very reality of the national, and therefore the word, call it, contain national-cultural component, we refer to the subject of cultural linguistics to the broadest possible range of linguistic phenomena. National-cultural development of the world occurs under the influence of the native language, so how can we think about the world only in terms of their language, taking advantage of his conceptual network, i.e. remaining within the circle described by the language around us. Therefore, different Nations, using different tools conceptualization, form a different picture of the world, which is essentially the basis of national cultures.

It must be emphasized, however, that not all cross-language differences are cultural because they are culturally distinctive, i.e., not all differences in languages are due to cultural causes and consequences

Language and culture exist in each individual person. That individual is a thinker, a creator, a transmitter of the culture, he is the part of the society, and he uses the language for communication with other members of this society where he is supposed to be understood as they belong to the same community. But the indispensable condition of realization of any communication is that a speaker and a listener should have a mutual knowledge of realities or the background knowledge as a basis of a language interaction to understand each other. A “Language world picture” gives a non-native speaker the opportunity to realize the implicit meaning of the vocabulary through explicit meaning, to understand cumulated unconscious cultural information via background knowledge, to investigate cultural values via communicative process, to synthesize interrelation and interaction of the culture and the language.

The subject of study in linguistics are also features of the functional styles of different languages, the forms in which existence presents in a particular language.

So, there are languages where there is a strong dialectal stratification, and language, where differences between dialects are almost there; there are languages, stylistic differentiation which is just beginning, and, on the contrary, languages where this differentiation is profound and has many aspects.

The influence of people's culture on the nature of normative-stylistic structure is rather indirect, though profound, in comparison with the impact of culture on the dictionary that is its mirror.

The subject of special study in linguistics is speech behavior, as well as any other behavior enshrined in nominative units, in units of grammatical and stylistic. These include the following:

1) factors associated with cultural tradition (permitted and prohibited types and varieties of communication as well as stereotypical situation of communication);

2) factors associated with the social situation and social functions of communication (etiquette of communication);

3) factors associated with the ethnic psychology in the narrow sense, i.e. with the characteristics of the flow and the mediation of mental processes and different types of activities;

4) factors associated with the specificity of denotation;

5) the factors determined by the specificity of the language of the community (stereotypes, imagery, comparisons, etc.).

As a result of researches it was found that in every culture, people's behavior is governed by ideas about how man is entitled to behave in typical situations in accordance with their social roles (boss—subordinate, husband—wife, father—son, the passenger—checker, etc.).

Speech etiquette is a socially defined and culturally-specific rules of speech behavior in communication situations in accordance with their social and psychological roles, role and personal relations in formal and informal settings of communication. Speech etiquette is a national-cultural component of communication. Etiquette relationship is universal, but the manifestation of their

national-specific and therefore should be studied by cultural linguistics. It would seem that etiquette behavior is standard and stereotypical, is a closed system, but the violation of this behavior can lead to unpredictable consequences for man and humanity, because the truth of higher communicative value to the cultural community of people, than sincerity (truth).

Thus, cultural linguistics explores the living and communicative processes- the connection of the used linguistic expressions with the culture and mentality of the people, i.e. it is the mass consciousness, traditions, customs, etc.

In the intercultural context of communication style due to the presence of the following components – 1) when to talk; 2) speak; 3) prosodic patterns; 4) typical speech formulas; 5) courtesy; 6) the overall organization of discourse; 7) emphatic norms of "communicative focus" etc. (МахкамоваГ.Т., 2010, p. 36).

The author's list of objects of research in linguistics does not appear to be permanent and final, here are only the major areas where actively interact with language and culture.

Special interest should be drawn to idioms which are the most difficult items of language. If one can use them correctly in the communication, like native speakers, we say definitely that one's English is fluent. The lingua-cultural approach in teaching phraseology aspires to be approached to reality; it is focused on the maximum explication of processes which occur in the reproduction and perception of the English idioms.

## **2.2. Linguocultural aspect of the languages reflected in idioms**

At the present stage of development of the science of language the study of phraseological units is impossible without a study of their national-cultural specificity. "If the idiom has a cultural and national characteristics, then it should have its own means of realization in his iconic organization and its method of guidance on the specifics".<sup>40</sup>

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<sup>40</sup>ТелияВ.Н., Русскаяфразеология. Семантический, прагматический, лингвокультурологический аспекты.- Москва: Языки русской культуры, 1996.-стр. 215

Language is intimately connected with the culture, it grows into the culture, developing and expressing it.

Based on this idea, a new science appeared - linguoculturology, which can be considered as a separate area of linguistics, formed in 90s, XX. The term "linguoculturology" appeared in the last decade, due to the work of phraseological school headed by V.N.Teliya, by works of Y.S.Stepanov, V.A .Maslova and other researchers.<sup>41</sup> If culturology explores human consciousness towards nature, society, history, art and other areas of his social and cultural life, and linguistics examines the worldview that is displayed and recorded in the language in the form of mental models of language picture of the world, linguoculturology has as its subject both language and culture being in the dialogue, interaction.

Linguoculturology- is the branch of linguistics that arose on the boundary between linguistics and culturology and investigates the cultural display of the people which was reflected and fixed in the language.

The word "*culture*" from Latin is 'Colere', which means "the cultivation, education, development, reverence, cult.". Man is permeable for culture, in fact - it is penetrated with culture.<sup>42</sup>

Language is the most important way of formation and existence of human knowledge about the world. Reflecting the objective world during the process of activity, a man fixes the results of cognition in the word. The combination of that knowledge embodied in linguistic form, represents what is called in various concepts either as "intermediate linguistic world", or "linguistic representation of the world", or as "the linguistic model of the world", or "the linguistic picture of the world". Due to the higher extended usage we choose the latter term.

Language and culture interact with some of the intermediate element. "Such an intermediate element that provides the ontological unity of language and culture there is an ideal, which is a language the meaning of linguistic signs existing in the

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<sup>41</sup>SeetheBibliography

<sup>42</sup>Степанов Ю.С. Константы: Словарь русской культуры: 3-изд. - М.: Академический проект, 2004.- с. 42

culture in the form of cultural objects, i.e. in a materialized form, in active form, i.e. in the form of activities in the form of result of activity".

Comparison of linguistic phenomena in different languages expresses their national culture, national-cultural characteristics is the subject of a contrastive approach to the identification of national-cultural originality of language. New approaches to the identification of national-cultural specificity of language units are based on the anthropological paradigm of linguistics, that are developed in the framework of cultural linguistics and cognitive linguistics.

The subject of research in linguistics of the Russian language, according to V. A. Maslova, words and expressions that serve as the object of description in linguistic and cultural studies<sup>43</sup>.

Differences between languages are due to cultural differences and the easier they are demonstrated on the material of lexical units and phraseological units as the nominative means of language are most directly related to extralinguistic reality.

The subject of cultural linguistics is mythologized language units: archetypes and myths, ceremonies and beliefs, rituals and the customs enshrined in language.

In each particular idiom is not a holistic myth, and mythology. Myth is myth important to the character or situation; it's like a "main character" of myth, which can move from myth to myth.

For example, on the basis of the phraseological units with the component of *bread* is the arche type of *bread* as a symbol of life, prosperity, material wealt.

Forexample:

English

<i>earn (or make)one's bread (by)</i>	зарабатывать на пропитание, зарабатывать себе на жизнь
<i>Break bread with smb.</i>	преломить хлеб с кем-либо,

<sup>43</sup>Маслова. В.А. Лингвокультурология: Учеб. пособие для студ. высш. учеб, заведений. -- М.: Издательский центр «Академия», 2001.-с.59

	разделить трапезу, быть гостем у кого-либо
<i>Castone's bread upon the waters</i>	(отпускать хлеб по водам), т.е. делать добро, не ожидая благодарности
<i>Daily bread</i>	хлеб насущный, кусок хлеба

## Uzbek

<i>Nonini topmoq</i>	To earn money; to provide family
<i>Non ursin!</i>	To oath
<i>Nonko'r</i>	A person who is selfish
<i>Noni bo'lmoq</i>	To be bread winner
<i>Oilaning non topari bo'lmoq</i>	Bread winner
<i>non shahri</i>	Provider
<i>Qor yog'di, non yo'gdi</i>	Abundance

The *bread* must be "his," i.e., earned by their own labor. If there is someone else's *bread* (eat smb's bread), such behavior is condemned by society. The basis for condemnation is the Bible that the bread must be produced by labor, as well as the idea of the bread (the archetype) as a ritual object, capable of exerting influence on various aspects of human life, — bread associated with spring rites, divination, witchcraft, conspiracies. By the way, the concept of archetype is the most important in the phenomenology of culture.

In modern science most widespread point of view that accepts the semantic unity of myth and ritual as theoretical and practical sides of the same phenomenon. Any action can become a ritual if it loses its usefulness and becomes a semiotic sign. The rite is closely linked with myths and rituals. Some scholars derive the origin of the myth of rite and ritual. Rite in contrast to the ritual is more complicated, involves several steps and longer time. In the Russian language it is accompanied by special songs, drama, dances, mummers play, guessing, etc.

Phraseological fund of the language is a valuable source of information about the culture and mentality of the people, they preserved the representation of the people of myths, customs, ceremonies, rituals, habits, morals, behavior, etc. Ethics, stereotypes, symbols can also international-cultural in nature. If you take the word "lion", for most it's just a Russian name for a large predatory animal. And in the Uzbek language is rarely seen use and compare with this predator.

Examples of standard Russian expressions are: *healthy as an ox, beautiful eyes like a cow* (the standard of beauty in Uzbek); *thick as a barrel*. In the English language is an interesting example – *Welcome as flowers in May – the long-awaited, coveted; easy as shelling peas, a piece of cake - a trifling matter!*

Thus, the target is the substance, measuring the properties and qualities of objects, phenomena, objects. The standard on the socio-psychological level stands as a manifestation of normative ideas about the phenomena of nature, society, about a person, their qualities and properties. The standard contains in a hidden form regulations, it affects the selectivity and assessment.

The stereotype, in contrast to the standard, is a type that exists in the world; it measures activity, behaviour, etc. Patterns of behavior as the most important among stereotypes can proceed in the rituals. The difference between them is that in the implementation of the stereotype, the person may not be aware of the purposes for which the action is performed. A ritual always presupposes reflection on the meaning of its execution. Ritual conventionally is a way to resolve the social drama.

Of course, the subject of linguoculturology includes also metaphors and images. The image is the most important essence of language, which contains basic information about the association of words with culture. Traditionally, the imagery refers to the ability of linguistic units to create visual-sensory representations of objects and phenomena of reality.

Any form of imagery, both speech and language, contains in its logical structure three components:

- 1) referent, correlated with the epistemological concept of reflection;

2) the agent, i.e. the subject in the reflected form;

3) the basis, i.e. the general properties of the subject and its reflection, the obligatory presence of which follows from the principle of similarity.

Language figurative method, in which the three listed component are represented explicitly, is the comparison. The imagery is a real property of linguistic units manifested in the ability to evoke in our minds "pictures". The semantic development of words leads to the fact that the internal form can fade, be forgotten or be in conflict with the lexical meaning of the word. Thus, inks are not only black but also red; linen — not necessarily white, etc.

The study of culture through the language – is an idea that “was in the air” in recent years: the language is the weightiest material, often self-contained information about the world and man within it.

However, the interaction of a language and culture must be investigated very carefully, remembering that they are different semiotic systems. Being semiotic systems, they have much in common : 1) culture as well as a language - is a form of consciousness reflecting the outlook of the person ; 2) the language and culture exist in a dialogue with each other ; 3) the subject of culture and a language - it is always either an individuality or a society ; 4) normativity is a common feature both for a language and culture; 5) historicism - one of the essential qualities of culture and language ; 6) both language and culture inhere antinomy “dynamics – statics”<sup>44</sup>.

Language and culture are interrelated: 1) in communicative processes; 2) in ontogenesis (formation of linguistic abilities); 3) in the phylogeny (the formation of a gender, public person).

Concept of the world picture (including linguistic) bases on the study of human ideas about the world. If the world is a man and the environment in their interaction, then the picture of the world is the result of the processing of information about the environment and the humanity. Thus, representatives of

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<sup>44</sup>Маслова. В.А. Лингвокультурология: Учеб. пособие для студ. высш. учеб. заведений. -- М.: Издательский центр «Академия», 2001.-с.60

cognitive linguistics firmly assert that our conceptual system displayed in the linguistic world, depends on the physical and cultural experiences and directly connected to it.

Phraseologisms play a distinctive role in the construction of the linguistic world. They are “a mirror of the nation life.”<sup>45</sup> Nature significance of phraseological unit (PU) closely associated with background knowledge of a native speaker, with practical experience of the individual, cultural and historical traditions of the people who speak this language. Its semantics PU aims at the characteristic of a person and his activities.

Analyzing linguistic picture of the world, created via phraseology we can see that its signs are focused on anthropocentricity – the national world picture is reflected in its orientation to the person, i.e. a person acts as the measure of all the things: the following idioms use parts of body words to express various meanings: close – “*under one’s nose*” (под носом), “*at hand*” (под рукой), “*side by side*” (бок о бок); many – “*from tip to toe*”, “*up to one’s neck in worry*” (полонротхлопот); little – “*at a sitting*” (за один при сест); quickly – “*without batting an eyelid*” (и глазом не моргнул), “*run headlong*” (сломя голову), “*in the twinkling of an eye*” (во мгновение ока); fall in love – “*fall head over heels in love*”, (влюбиться по уши) etc.

National culture includes everything that can be interpreted in terms of valuable orientation, expressions of folk wisdom.<sup>46</sup> Russian people associate a *dog* (with negative phenomena at the same time) with faithfulness, devotion, fastidiousness, that is reflected in phraseologisms like “*собачья преданность*”, “*собачья верность*”, “*собачья жизнь*” (canine devotion, canine faithfulness, dog's life), etc.; “*собакам над шты*” (“a bad person”); in Uzbek “*it*” (dog) – is an abusive word, equal Russian’s “*pig*”. Russian “*pig*” (свинья) is a symbol of a) dirt b) ingratitude, c) bad manners; for the British “*pig*” means “glutton”; for the Uzbeks and other Muslim nations religious connotation is added here, whereby the

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<sup>45</sup>Ibid.,p.89

<sup>46</sup>Телия.В.Н. Русская фразеология - М.: Школа «Языки русской культуры», 1996.-с.50

word “*chuchqa*” (pig) becomes highly pejorative; in the Vietnamese picture of the world “pig” - a symbol of stupidity.

Thus, the words “dog”, “pig” connotative different signs among different peoples, that indicates the specificity and individuality of figurative mentality of these peoples, affecting the formation of their world pictures. From the examples given we can see that it is significant for each language and for each culture the appearance of specific co-meanings - connotations<sup>47</sup>.

Importance of a number of basic words and PUs was being formed on the basis of anthropocentric understanding of the world –to have *butterflies* in one’s stomach, to be up with the *lark*, someone’s *pigeon*, as poor as a church *mouse*, as harmless as a *kitten*, etc. Such nominative units create culture-national picture of the world, in which the life and manners, customs and behavior of people and their attitude to the world and to each other are reflected.

Phraseological units are always directed to the subject, i.e. they arise not so much to describe the world as to interpret it, evaluate and express a subjective attitude towards it. This is what distinguishes idioms and metaphors from other nominative units.

Sometimes the same linguocultural unit is embodied in myths, proverbs and phraseological units: wolf contains a representation of a robber, murderer and slaughter in the culture of the ancient Slavs i.e. mythology “*волк-разбойник*” (wolf-robber), which affects the metaphor “*a wolf slaughtered*”. Immutability of wolf’s murderous habits have reflected in the saying “*Волк каждый год линяет, но обычая не меняет*” (“Wolf sheds every year, but doesnot change the habit”) and then entrenched in PUs “*волчья хватка*” (wolf’s grip) etc.<sup>48</sup>

If we look through different varieties of English language, we can say that in each of them there are its own peculiarities and different development of culture which greatly influenced both language and set expressions. Australian English, for example, is a major variety of the English language and is used

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<sup>47</sup>Маслова. В.А. Лингвокультурология: Учеб. пособие для студ. высш. учеб. заведений. -- М.: Издательский центр «Академия», 2001.-с.191

<sup>48</sup>Ibid. с.36-37

throughout Australia. Australian English began to diverge from British English after the founding of the colony of NewSouth Wales in 1788 and was recognised as being different from British English by 1820. It arose from the intermingling of early settlers from a great variety of mutually intelligible dialectal regions of the British Isles and quickly developed into a distinct variety of English.<sup>49</sup>

Idioms projecting elements of the Australian landscape are particularly noticeable among older examples dating from the nineteenth and earlier twentieth century. The land of “*drougths and flooding rains*”, in the words of poet Dorothea Mackellar (“My Country”)<sup>50</sup>, is cast less romantically in references to ground that is either “*wet enough to bog a duck*” or “*so bare that you could flog a flea across it*”. Both idioms are now most used in those terse colloquial forms, though the key elements of the second appear much earlier in wordier Standard English: “*you could hunt a flea across it with a stock-whip*”<sup>51</sup>, as expressed by Rolf Boldrewood.

The barrenness of the land also finds expression through the simile “*dry as a chip*”, used of “the thin and wiry kind of grass, white and dry as a chip”, an image which captures the brittleness of nature in the Australian interior. The devastation of bushfire is expressed through the image of being alone “*like a bandicoot on a burnt ridge*”<sup>52</sup>. This was elaborated by “The Bulletin” in “*miserable as an orphan bandicoot on a burnt ridge*”, and refashioned by H.R Williams as “*like a bandicoot on an ironstone ridge*”<sup>53</sup>, alluding to the dry sand stone out crop that crowns many an Australian peak.

The Australian bandicoot has been mentioned in several of the similes quoted so far, and it seems to have attained proverbial status quite early on in the settlement of the country. The phrase “*poor as a bandicoot*” picks up on another colonial common place said of land that is good for nothing: “A bandicoot would starve on it”. H. Kingsley gives us a specific example: That Van Diemen’s bush

<sup>49</sup>[http://en.wikipedia.org/wiki/Australian\\_English](http://en.wikipedia.org/wiki/Australian_English)

<sup>50</sup><http://www.dorotheamackellar.com.au/archive/mycountry.htm>

<sup>51</sup> Rolf Boldrewood.//Cornhill Magazine, 1866

<sup>52</sup> Joe Wilson’s Courtship// 1900,p.46

<sup>53</sup>H.R Williams., Comrades of the Great Adventure, 1935,chapter IX.- p.88

would starve a bandicoot. The bandicoot thus became a symbol for eking out a miserable existence, hence also “*miserable as a bandicoot*”<sup>54</sup>. Yet within two decades, the same simile could also be used to refer to emotional misery, as in “He hadn’t a soul to talk to...and was as miserable as a bandicoot”<sup>55</sup>. The balance between the two senses of “miserable” seems to have shifted towards the second, judging from the fact that late twentieth century reference dictionaries give priority to the emotional sense. But it makes the simile more opaque. Densey Clyne suggests that the bandicoot’s rather long nose makes it a symbol of unhappiness. Several other similes rather inexplicably associated with the bandicoot are reported by Baker, including “*bald as a bandicoot / barm (e) y as a bandicoot / bandy as a bandicoot*”. The three adjectives “bald”, “barmy”, “bandy” would seem to be motivated simply by alliteration, rather than any known or proverbial characteristics of the bandicoot. A fourth, rather equivocal simile for the animal is lousy as a bandicoot, where the colloquial adjective dubs it “miserly”. It represents a radical shift from the earlier more empathetic portrayal of the bandicoot.<sup>56</sup>

No other Australian animal seems to be as deeply embedded in idiom as the bandicoot. The Australian macro pods are strangely under represented in similes, though the kangaroo is the focus of the metaphorical phrase “*kangaroos loose in the top paddock*”, an Australian approximation to the British “*bats in the belfry*”. Yet the possum figures interestingly in the simile “*like a possum up a gum tree*”, which in twentieth and twenty-first century Australian English connotes happiness and satisfaction with the situation – quite the opposite of the bandicoot. In fact the possum simile originated in nineteenth century American English, where it meant that the animal was entrapped in a tree (of the North American genus *Nyssa*, or other gum-yielding tree), and therefore in desperate straits. Citations in the Oxford English Dictionary show that *possum up a gum tree* was probably the chorus line from a song and / or dance<sup>57</sup>, and its use as a cry of approbation is noted in the

<sup>54</sup>H. Kingsley Recollections of Geoffry Hamlyn, 1859.- p.93

<sup>55</sup>Rolf Boldrewood, A Colonial Reformer, Macmillan, 1877.- p.133

<sup>56</sup>Densey Clyne, Sydney Morning Herald, August 1980.-pp.32-34

<sup>57</sup>australiannationaldictionary.com.au

Australian National Dictionary. But the transformation of the simile from the 1890s, with citations in which it means a speedy retreat to safety, or other expeditious movement. It evokes the Australian possum darting up a Eucalyptus tree, thus being in one's element and unassailable.

This total reinterpretation of the American simile demonstrates the force of Lakoff's observation, that native-speakers of a language may have different understandings of the same idiom, and of the metaphor generated by a conventional image. Despite this, the phrase up a gum tree (minus the possum) still means "indifficulties" for Australians, as it does in the United States and in the United Kingdom. The phrase "*play possum*" - "pretend to be asleep or unconscious, feign ignorance", is also American by origin, and current in British English. Australians use play possum in the same sense, but have coined their own counter version of it with the phrase "*stir the possum*", meaning "liven things up".<sup>58</sup>

This usage, also worded as "*rouse the possum*", is attested from 1900 (AD). It is used especially of a verbal stimulus to a group of others, and increasingly of political controversy. Yet the possum's way of thumping across roof tops in the night gives stir/rouse the possum a naturalistic force as well. The fact that possums impinge so much on suburban life would help to explain its continuing popularity in Australian idiom.

Australian birds provide the reference point in similes for loneliness and madness, in "*all alone like a shag on a rock*", and "*mad as a gum-tree full of galahs*". Both similes are motivated by the bird's social behavior – solitary in the first case, noisily gregarious in the second – though the first (dating from 1845) is older by a century. The lizard's drinking posture is the focus of the simile "*flat out like a lizard drinking*" (also "*as flat out as a lizard drinking*") – except that the simile embeds a kind of word play which is quite commonly vested in the key words of conventionalized Australian similes. Here flat out carries the colloquial

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<sup>58</sup>Lakoff G. The contemporary view of metaphor. In *Metaphor and Thought*, Anthony Ortony (ed.), 2nd ed. Cambridge: Cambridge University Press. 1994. - p.202

sense of working fast and furiously, and the reference to the drinking lizard becomes irrelevant, a rather opaque intensifier of the adjective.<sup>59</sup>

### **2.3. The translation difficulties of phraseological units**

Translating phraseological units is not an easy matter, because it depends on several factors: different combinability of words, synonymy, and homonymy, polysemy of phraseological units and presence of falsely identical units<sup>60</sup>. Also a large number of phraseological units have a stylistic-expressive component in meaning, which usually has a specific national feature.

By definition, a phraseological unit is a lexicalized word-group which has syntactic and semantic stability and optionally an intensifying function in the text. This definition holds for word-like phrases and for the phraseological system in the narrower sense.

These examples belong to the principal parts of speech and may be substituted by other simple words in the text. Besides, these word-groups are also idioms, because their referential meaning cannot be derived from the meanings of their constituents. In terms of quantity and semantic variation, the idiom may be regarded as the prototype of the phraseological unit. An idiom is characterized by a specific choice and combination of semantic components earned by the constituents which form the word-group. In some cases, an idiom may comprise such semantic components as have no representation in the semantic components of the constituents of the phrase at all, but are added, so to speak, "from outside". This well-known fact has been described as "exosememic meaning" or "external" or "exocentric meaning".

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<sup>59</sup> Phraseology and culture in English / edited by Paul Skandera. Mouton de Gruyter Berlin · New York 2007.- p 238-239

<sup>60</sup> Азнаурова Э.С. Перевод. Теория и практика, Т.: Фан, 1989 – p.103

The Russian linguist Barkhudarov L.<sup>61</sup> distinguished 3 types of lexical equivalence in the target language:

1. *complete*;
2. *partial*
3. *zero equivalence*.

This distinction is chiefly of theoretical interest, but in translation practice, which is always based on the text; zero equivalence can generally be compensated by a circumscription of the denotational meaning of the word or the word-group from the source language, so that there is no deficit of information in the target language.

With a view to phraseological units, there are plenty of examples of *complete equivalence* in English and Russian. The following phrases show a close correspondence in their constituent structure and their complex meaning; they are not idiomatized<sup>62</sup>.

E.g. *from head to toe* – *boshdan oyoq*; *to be in the same boat* – *birkemadabo'lmoq*; *to lose one's head* – *boshini yo'qotmoq*, etc.

Complete equivalence, of course, is also possible among idioms. This may include a congruence or identity of the denotation (in this case transferred) meaning, and also of the connotational, expressive (or emotive) and stylistic meanings of the idioms compared. In a number of cases, the metaphor or metonymy which has brought about the transferred meaning of the idiom in either language comes from a different referent in the outside world, and the two idioms vary in their figurative character and motivation. Since we are dealing with legalized idioms, this fact does not impair the translatability of a text, because the target language offers an equivalent with the same denotational meaning, although a different "picture" in the idiom, which is faded anyway. As in simple or complex words, most metaphors and metonymies in idioms are no longer stylistic devices. There are, however, examples where the metaphor underlying the idiom still has

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<sup>61</sup>Бархударов Л.С. Язык и перевод, М., «Международные отношения», М., 1975 – р. 68

<sup>62</sup>Gläser R. The translation aspect of phraseological units. – From I-site

some cultural or historical connotations in one of the languages compared, so that the concept of complete equivalence does-not hold any longer and there is only a relation of partial equivalence. The following idioms agree in their denotational meaning and their sources of the metaphors:

E.g. an *apple of discord*; *lame duck*; *as proud as a peacock*; *as white as snow*; *to tighten one's belt*, etc.

Where idioms strikingly differ in their referential base of a metaphor or metonymy, their connotational and stylistic meanings, they are to be considered as cases of *partial equivalence*. On the whole, there seem to be more cases of different metaphorized referents than of identical ones, and certain connotational differences in the languages compared. In the following examples, however, there is agreement in the stylistic meaning, as the idioms in either language belong to the neutral level of usage.

E.g. a *Jack-of-all trades* - *qo'li gul*; *a storm in a teacup* - *pashshadan fil yasamoq*; *when pigs fly* - *tuyani dumi yerga tekanda*, etc.

Partial equivalence also applies to English idioms which have no idiomatic counter parts in German, but a compound or a simple word which seldom has an emotive meaning and which may be situated on a different stylistic level. Here we are faced with difficulties in establishing "word equations" for the two languages compared, because every pair of idioms would require a careful analysis of the whole range of meaning (including the semantic markers that express connotations or stylistic shades), such as *white lie*; *wet blanket*; *to send somebody to the Coventry*, etc.

*Zero equivalence* of English idioms in Russian is comparatively rare, but in no way does it question the translatability of a sentence. Even if there is no approximate expression in the target language, in the last resort a paraphrase of the denotational meaning of the idiom of the source language is possible, although its pragmatic meaning (in L. Barhudarov's terms, the connotations, the register and the

stylistic meaning of the lexical unit)<sup>63</sup> may not be represented adequately in the target language.

E.g. *the fat is in the fire* – the situation might spark off a quarrel or a disagreement, *a feather in your cap* – an honour to you, *dressed to the nines* - *dressed up, overdressed, a hair of the dog* –having drunk too much, etc.

Semantically speaking, zero equivalence does not mean a gap in the notional or conceptual system of a language, but a different ordering of reality in linguistic items. The target language is able to express every state of affairs by exploiting all linguistic means inside the sentence and beyond its boundaries.

The three types of equivalence occurring in the phraseological system only refer to isolated, context-free examples drawn from dictionaries. In daily communication and translation practice, however, it is the text that matters most of all. It is the material result of communication and determined by the sender's intention and the function of the message, the situational setting of the message in time and space, and the special features of the recipient. In this social context, those phraseological units belonging to the transition area and the periphery of the phraseological system acquire their communicative relevance. Proverbs tend to give a text, be it a public speech or a popular article on a rather specific subject, more color, vividness and emotive value<sup>64</sup>.

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<sup>63</sup>See Bibliography

<sup>64</sup>Азнаурова Э.С. Перевод. Теория и практика, Т.: Фан, 1989

## Summary of Chapter two

In the second chapter the peculiarities of phraseological units from the linguocultural aspect were discussed.

In recent years, there increased an interest in the new field of knowledge – cultural studies, that emerged at the intersection of linguistics and cultural studies.

Linguoculturology explores expressions of the culture of the people which were reflected and fixed in language. Thus, on the basis of the presented facts it is possible to draw some conclusions:

1. In the language of the people imitates its life, history, culture, ideology. The concept of language and culture are inseparable from each other. Language and culture interrelated. The language of each people expresses its special character and is "the best characteristics of people".<sup>65</sup>

2. One of the most imaginative forms of language units that express its specificity, uniqueness, uniqueness are the phraseological units. For phraseological units, reflecting historical processes in English, can be attributed the idiom *to wash one's dirty linen in public* – *ko'chaga sirini olib chiqmoq*. These phraseological units have arisen in connection with various traditions and customs that took place in certain periods of life of these peoples.

3. Maslova.V.A highlighted several items, which consist of separate linguistic units: 1) linguistics and area studies subject; 2) mythologized language units; 3) paremiological fund of language; 4) phraseological Fund of language; 5) standards, stereotypes, symbols; 6) metaphors and images of language; 7) stylistic way of languages; 8) speech behavior; 9) area of speech etiquette.

Exploring linguistic and cultural aspect of phraseological units, we came to the conclusion that the unity of the material world, General laws of cognition and a common historical stages of individual Nations lead to the emergence of the language of such phraseological units, which are equivalent in their semantics. National linguistic consciousness of different ethnic groups has a number of features that characterize the unity and the differences in the perception of reality.

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<sup>65</sup>Maslova I. A. Cultural Linguistics.- Moscow: "Academia", 2001

The Lingua-cultural approach of teaching idioms broadens cultural awareness of students; they learn not only language but the traditions and customs of the English people, they become more tolerant of other cultures, they start to respect other people's beliefs through the prism of Uzbek lingua-cultural heritage.

The linguocultural method includes two aspects of communication - language and cross-cultural. Our students are at least bi-cultural, supposedly easily guided in national features, history, culture, customs of two countries, civilizations, the inner worlds.

Statistical methods indicators confirm that the modern world constantly speaks with metaphors including idioms. That is proved by their extensive use in oral or written communications. Consequently, nowadays, new epochal challenges and powerful cultural expansion, raise the importance of learning foreign languages for communicative purposes. Scientists believe that the most important data for linguocultural information comes from the study of "phraseological language" (L. Buckingham) of different cultures in order to determine their diverse functions in different cultures.

## CHAPTER III. CULTURALLY SPECIFIC IDIOMS IN ENGLISH AND THEIR TRANSLATION DIFFICULTIES

### 3.1. Sources of culturally specific idioms units with animal names

Etymology is a branch of linguistics which focuses on word origins and the evolution of languages as they are used. Every word in a language has a complex history, and etymology goals to appreciate that history so that the word can be better understood. In addition, looking at the etymology of words within a language helps linguists understand the language as a whole, along with other languages in the same language family. The term “etymology” first entered the English language in 1938 and it is compound of two Greek words, *etymon*, referring to the *true sense of something*, and *logos*, or “word”<sup>66</sup>.

New words enter a language in a number of ways. One of the most common is borrowing. English is the language which is well-known for borrowing words from other languages.

The major sources of new words are word formation and semantic change. By figuring out whether words were newly formed or borrowed, for example, linguists can determine when various cultures had contrast with each other.

We would like to illustrate the origin of some culturally specific English idioms. Every time each of us comes across with newer and newer idioms with animal names.

The animals play a significant role in life of our planet. Humanity couldn't manage without them. The animals accompanied a man all his life, being his vital part. Some of them even were deified and worshipped, for instance, cows and cats. Living side by side with animals during thousands of years, people had seen and analyzed their behavior, taking into account their characteristics, positive and negative sides. Thereby, it's not a surprise that they got frequently used in speech expressions and idioms.

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<sup>66</sup> [planetinformationnetwork.com/tag/alphaverse/](http://planetinformationnetwork.com/tag/alphaverse/)

There exist some idioms that we often can meet in Uzbek and English languages and try to comprehend where they come from. For example: *It's raining cats and dogs* means a downpour. Where this phrase comes from still remains a subject of discussion. The most widespread explanation is that in the Middle Ages cats and dogs used to spend their time on the thatched roofs. That's why heavy rains from time to time washed them away. There's no evidence whether it was true or not, but possibly there were sunk dogs and cats which could be carried out by the water torrent of the town drainage systems during heavy rains.

Jonathan Swift mentioned about it in his poem, describing a town downpour: "Drown'd puppies, stinking sprats, all drench'd in mud, dead cats and turnip-tops come tumbling down the flood."<sup>67</sup> However somebody consider this expression to be just silly and whimsical. In Uzbek language this idiom has an analogue that sounds like "*chelakdan suv quygandek yog'yapti*".

Another linguoculturally interesting idiom is *the cat's out of the bag* ("Достать кошку из мешка") means that the mystery is unraveled. The funniest and most widespread theory of idiom origin consists in the following. In the Middle Ages on the English markets there was a cunning way to fool purchasers. Residents came to the market to buy domestic animals. As soon as a customer chose an animal and settled accounts, a seller had to pack up alive utensil into a sack and give it to a customer to take it home. According to the idiom origin the less honest sellers sometimes could put a cat into the sack instead of a pig. So, checking it at that moment and in that place and revealing of the substitute brought us this useful phrase<sup>68</sup>. *Three dog night* ("Морознаяночь") means a very cold night. It is believed to have originated from the Eskimo community. According to it, during cold nights they used to sleep with dogs, the body temperature of which is higher than human's. The colder the night the more dogs needed to keep warm. *To lead a cat and dog life / to fight like cat and dog* has an equivalent in Russian language as well- "жить как кошка с собакой". The expression means to

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<sup>67</sup> Jonathan Swift, A Description of a City Shower, 1710.- p.155

<sup>68</sup> www.longman.com

have arguments all the time. It's usually said about spouses. From time immemorial there was a strong opinion that if both a cat and a dog live in one house, then there would be no peace at home at all. Every day there're fights, quarrels and generally everything's head-over-heels.

*When pigs fly* -In Uzbek language it sounds a bit different. "*Tuyani dumi yerdga tekganda!*"- say people, meaning "never!"

It's obvious that pigs cannot fly, therefore saying "when pigs fly" is a synonym to something unreal. In sayings we could come across with other animals («snails may fly», «cows might fly»), but pigs as less suitable to the flights firmly have kept their place in English phraseology. *Cast pearls before swine*. This idiom is taken from the Bible, when Jesus Christ says to His disciples not to preach Christianity to those who are unable to appreciate it. Nowadays the meaning of these words didn't change. We can say "Don't cast pearls before swine" if we warn somebody not to offer something valuable to someone who does not understand that it is valuable. *It's gone to the dogs* ("Отправили к собакам") means that the situation got worse. This phrase, possibly, appeared due to a tradition of giving the leavings to the dogs. At the present time the owners can give their dog a big morsel of delicious meat from the table with pleasure, but in the Middle Ages dogs usually only got picked bones or the remains of the meal that nobody wanted to eat. Also, sometimes, the poor people were noticed digging the scraps with the dogs.

Another theory confirms that this idiom came from the ancient China. The Chinese would keep the dogs beyond the city wall. When criminals were exiled out of the city, they had to live among the dogs. *Holy cow!* ("Ничего себе!") is an exclamation of surprise that is popular among American teenagers. Its source believed to be taken from the Hinduism, where the cows are considered to be holy animals which can be reincarnated in this life. Travelers usually shout this expression as not to hit one of these "reincarnated creatures" while driving.<sup>69</sup> *Black sheep* ("Паршивая овца") is used for an outcast or someone who is expelled from a group and never discussed. The expression is usually used as the black sheep of

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<sup>69</sup> [englishfull.ru/leksika/populyarnie-idiomi](http://englishfull.ru/leksika/populyarnie-idiomi)

the family. It probably originates from the fact that most sheep (those that conform) are white and only the different one (that doesn't conform) is black. *Albatross around one's neck* (“Трудно устранимое препятствие”) is something or someone that is a burden and difficult to get rid of. *An albatross is a large sea bird.* The expression comes from the poem “The Rime of the Ancient Mariner” by Samuel T. Coleridge, in which a sailor shoots a helpful albatross with a crossbow, bringing bad luck on the crew of the ship. The other sailors hang the bird around the sailor's neck as punishment. *Ride someone's high horse* (“Заноситься, важничать”) means to act superior. The expression originates from the custom of high-ranking officials traveling on horse back, while commoners walked. The physical height of being up on the horse is equated with being in a superior position. *Let sleeping dogs lie* (“Не буди спящего зверя”) means not to look for trouble or stir up a trouble some situation. The expression is from a proverb dating back to the 13th century and suggests the threat of attack to one who frightens a dog by suddenly waking it from its sleep. *Not to look a gift horse in the mouth* (“Даренному коню в зубы не смотрят”) is finding fault with a gift or to refuse a gift, usually because one is suspicious of the giver's motives- is often used to tell someone that he is being overly suspicious of the giver's motives or overly critical of the gift. The expression originates from the practice of checking the age of a horse by inspecting its teeth. If a person received a horse as a gift and then checked its teeth to see how old it was, this would be seen by the giver as greedy and ungrateful. *Look like the cat that swallowed the canary* (“Иметь довольный вид”) means to have a knowing and self-satisfied smile on one's face; to be pleased with oneself, often because one has done something which one knows was wrong but which was very enjoyable. Canaries are songbirds that people keep as pets in cages. A cat that had swallowed a canary would be pleased with itself but also know that it would be in trouble when the master of the house came home and discovered what had happened. *The straw that broke the camel's back* (“Последняя капля”) means the final thing or action which is too much or goes too far. This expression suggests the idea of loading straw (a relatively light

material) onto a camel's back until one more light straw (the last straw) breaks the camel's back. *White elephant* (“Белый слон”) is an item that no one wants to buy or that is difficult to get rid of; a costly but useless possession. The item is usually not worthless, but for some reason other than cost, the item is difficult to sell. The origin of the expression is a traditional custom from Siam, present-day Thailand. If a rare albino (white) elephant was captured, it was the property of the emperor, and only he could ride or use the animal. Whenever the emperor wished to ruin someone who displeased him, he would give the man a white elephant. The man would then be forced to feed and care for the animal but could neither use nor destroy it. *A wild-goose chase* (“Сума сбродная идея”) is a useless or difficult search. This expression is first recorded in Shakespeare's play *Romeo and Juliet*, and at that time actually referred to horse racing, not birds as the phrase might imply. In horse racing a wild-goose chase was a type of racing where the horses run in a V-like formation, similar to the way birds fly. Later, the connection to horse racing was lost in use, and people assumed the phrase came from flying geese<sup>70</sup>. *Wolf in sheep's clothing* (“Волк во вешней шкуре”) is someone who presents himself as a harmless person, but who has intentions that are not honorable. The expression comes from Aesop's fable of the wolf that, in order to get close to a flock of sheep it wants to eat, clothes itself in a sheepskin to avoid detection. *Lame duck* (“Хромяя утка”) is a person who holds an office but has little real influence because he or she has not been reelected. The expression suggests that a lame duck—a duck that cannot fly—is ineffectual. It originally comes from the 1760s London Stock Market, where it referred to investors who were unable to pay their debts. *Cry wolf* (“Поднимать ложную тревогу”) means to raise a false alarm or exaggerate so often that one is no longer believed. The expression originates from one of Aesop's fables in which a young shepherd boy falsely alerts people that a wolf is attacking the sheep. At first, people respond to the boy's cries, but he cries “wolf” so many times just for fun that eventually they

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<sup>70</sup> Shelley Vance Laflin, *Something to Crow about : a Concise Collection of American English Idioms for Everyday Use.*, United States Information Agency, 1995.- p.11

stop. When the wolf really does come and the boy cries “wolf”, no one comes to his aid. *Talk turkey* (“Говорить по-деловому”) means to talk seriously, usually about a business deal. This expression probably comes from the pompous and gloomy appearance of turkeys due to which they are considered to be serious domestic birds<sup>71</sup>.

As we can see, plenty of English idioms related to animals originate from such sources as ancient fables or legends as well as some religious beliefs. Some also came to life owing to the physical appearance and characteristic behavior of the respective animal. It is really fascinating to find out the origins of these phraseological expressions as they convey some historical events or are connected to ancient culture and traditions.

### 3.2. The difficulties in the translation of culturally relevant idioms

Translation of phraseologisms is a very complicated problem. Right translation is stipulated with finding the most concordant and equivalent words that is usually deprived of coloring in the translation as a usual lexical unit.

Besides, there is also the possibility of a non phraseological translation of an idiom. This choice is preferred when the denotative meaning of the translation act is chosen as a dominant, and one is ready to compromise as to the presentation of the expressive color, of the meaning nuances, of connotation and aphoristic form. Thus, it is almost impossible to translate word for word idioms like *to have a bee in one's bonnet* - причуда; навязчивая идея, мания; заскок, конёк, "пунктик"; *to carry coal to New castle*- ехать в Нью-касл со своим углем – (рус) ехать в Тулу со своим самоваром; *according to Cocker* – правильно, точно; *baker's dozen* – число 13; *Hobson's choice* – без права выбора; *to set the Thames on fire* – поджечь Темзу, сильно удивить чем-нибудь; *to have butterflies in one's stomach* – to feel

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<sup>71</sup> Anna Maria Malkoç, Frank Smolinski. In the Loop: A Reference Guide to American English Idioms. Office of English Language Programs., United States Department of State, Washington-2010.-p.89

*nervous*, although they help us, studying English, acquire new values, beliefs, behavior patterns; they broaden our world outlook, develop intellectual abilities and cultural tolerance. Learners who study a foreign language have to master a number of competences: linguistic, pragmatic and sociocultural. Sociocultural competence is an integrative personal quality. It furthers the connection of theoretical knowledge with practical skills and strategies of behavior.

In the case of non - phraseological rendering, there are two possibilities: one can opt for a lexical translation or for a calque. The lexical translation consists in explicating through other words the denotative meaning of the phraseologism, giving up all the other style and connotation aspects. In the case of the "to be between the hammer and the anvil" idiom, a lexical rendering could be "to be in an uneasy, stressing situation".

The calque would consist instead in translating the idiom to the letter into a culture where such a form is not recognized as an idiom: in this case the reader of the receiving culture perceives the idiom as unusual and feels the problem to interpret it in a non literal, metaphorical way. The calque has the advantage of preserving intact all second-degree, non-denotative references that in some authors' strategy can have an essential importance. It is true that the reconstruction of the denotative meaning is left to the receiving culture's ability, but it is true as well that the metaphor is an essential, primal semiotic mechanism that therefore belongs to all cultures.

One should notice that translating a realia in one or another means it is wanted to lose a trope accordingly phraseologism. Trope should be transferred by tropes, phraseologism by phraseologism; only "filling" will differ from the origin one.

In each cultural context there are typical modes of expression that assemble words in order to signify something that is not limited to the sum of the meanings of the single words that compose them; an extra meaning, usually metaphorical, become part and parcel of this particular assembly. "*To find oneself between hammer and anvil*" does not literally mean to be in that physical condition; it

means rather to be in a stressing or very difficult situation. In our everyday life we seldom find the hammer or anvil in our immediate vicinity.

Phraseologisms – or expressions that would aspire at becoming so – are formed in huge quantities, but do not always succeed. Sometimes are formed and disappear almost simultaneously. The only instances that create problems for the translator are the stable, recurrent lexical idioms that for their metaphorical meaning do not rely only on the reader's logic at the time of reading but also, and above all, on the value that such a metaphor has assumed in the history of the language under discussion.

Translating of national idiomatic expressions causes also some difficulties at a translator. Being nationally distinct, they can not have in the target language traditionally established equivalents or loan variants. As a result, most of them may have more than one translator's version in the target language. It may be either a regular sense-to-sense variant (an interlinear-type translation) or an artistic literary version rendering in which alongside the lexical meaning also the aphoristic nature, the expressiveness, the picturesqueness, the vividness, etc. of the source language phraseologism/idiom.

Some phraseological expressions singled out by the Acad. V. Vinogradov as unities and having mostly a transparent meaning may reflect various national features of the source language. The latter may be either of lingual or extralingual nature, involving the national images, their peculiar picturesqueness or means of expression with clear reference to traditions, customs or historical events, geographical position of the source language nation. Such phraseological expressions are often of a simple or composite sentence structure.

Within a single phraseological-semantic field, which is thematically quite extensive, the phraseological units are grouped into smaller sections. The smallest section consists of phraseological units which express one single concept or one extralinguistic characteristic.

The creation of phraseological-semantic fields can serve as a method of description of certain national and cultural specifics. That is, such a description can

give us some insight into how phraseological units display a special, nation-specific perception of the world. The fact that a certain phraseological unit appears in the language and remains current in it indicates that the unit contains a generally comprehensible, typical metaphor (or symbol).

There is a general agreement among linguists as to what an idiom is even though they employ different terms to refer to it. Likewise, the definitions found in almost all sources dealing with idioms are more or less identical. Consider the following, for example, which is a relatively comprehensive definition: A term used in grammar and lexicology to refer to a sequence of words which are semantically and often syntactically restricted, so that they function as a single unit.

From a semantic view point, the meaning of the individual words cannot be summed to produce the meaning of the ‘idiomatic’ expression as a whole. From syntactical view point, the words often do not permit the usual visibility they display in other context, e.g. “*it is raining cats and dogs*” does not permit it is raining a cat and a dog / dogs and cats, etc<sup>72</sup>.

Following these and other similar definitions, the terms “idiom” and “idiomatic expression” are used interchangeably here to refer to such commonly used expressions as phrasal verbs, idioms, figurative expressions, metaphorical phrases, sayings and proverbs<sup>73</sup>.

It is important for the English to Russian translator to note that not all idioms are slang, colloquialisms or metaphors, and the term „idiom” must not be confused with any of these. Idioms can occur at any language level from very formal downwards. The following examples help to illustrate this point: A lot of idioms depend on collocation – ordinary words that are naturally placed together in normal usage. For instance, the English say “*on foot*” and never “*upon foot*”, “*with foot*” or “*at foot*”. It is easy to find the Russian equivalent „пешком”, but not all

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<sup>72</sup>Мелерович А.М. Проблема семантического анализа фразеологических единиц современного русского языка. Ярославль, 1979.- с.12

<sup>73</sup>Потебня А.А. Из лекций по теории словесности- Басня. Пословица. Поговорка. Харьков, 1894.-с.5

collocations are non-idiomatic collocations. However, collocations are defined as fixed, non-idiomatic constructions, the meaning of which reflecting the meaning of their components. Collocations are, therefore, different from idioms whose meanings are not the combination of the meaning of the individual words in them<sup>74</sup>.

Idiomatic expressions, proverbs and metaphors are particularly hard to translate well. Where an English person kills *two birds with one stone*, a German will *kill two flies with one flap*, and a Uzbek *kill two rabbits with one arrow* (*bir o'q bilan ikkta quyonni o'ldirmoq*). When *it is raining cats and dogs* in England, in Germany there are *strings falling from sky* (*Esgießt wie aus Kannen*), in Uzbek *chelakdan suv quygandek* and in Russia *it is raining from the bucket* (*Дождь льёт как из ведра*)

The most difficult things, however, are often the unspoken facts and illustrations that arise from the cultural background of the source language. But it is totally impossible to know all the English, German, Russian or any other language fairy tales, legends or customs. It is only natural that they may pose great difficulties and challenges for translators. And the question of idioms is certainly one of them. But they cannot be literally translated into other languages. Not a few writers likewise opposed literal, word-for-word translation of idioms.

For example, the French scholar, Dolet, suggests that, in order to produce an adequate translation, a translator should “avoid the tendency to translate word for word”, since word for word translation, as Dolet explains, “misinterprets the original content and spoils the beauty of its form”. We know this to be true, or it is very seldom that an idiom in one language, e.g. English, can be appropriately translated by an equivalent idiom into another language, e.g. Russian, but the question however remains: „How should they be translated?”<sup>75</sup>

An idiomatic translation is usually considered the best kind of translation as, if done properly, it comes across as the way a native speaker would talk or write.

<sup>74</sup>Райхштейн А.Д. О межъязыковом сопоставлении фразеологических единиц // ИЯШ №4.-1979.-с.86-87

<sup>75</sup>Michel, L., Dolet: sa statue, place Maubert: ses amis, ses ennemis., 1889.-p.122

The translation difficulties arise in case: When there happen to be no corresponding equivalent idiom in our target language. When the existing, ready-made” equivalent cannot to be used as it is because, for example, the idiom in source language was labeled in formal in the past and now it is considered to be taboo in style, or its emotive character has changed. In English the expression “*kick the bucket*” (отбросить копыта) is slang and would be highly inappropriate in many contexts. In choosing an idiom it is necessary to make sure it is equivalent at every level. Due to the language-specific nature of idioms, their translation can be some what challenging at times<sup>76</sup>.

Idioms must be recognized, understood and analyzed before appropriate translation methods can be considered. One must, first of all, be able to spot idioms from a text – it is absolutely crucial that a translator recognizes an idiom when s/he sees one. The ability to identify idioms is of enormous importance, since their meaning should never be understood literally. The translator must first analyze what the writer has intended to say before s/he can even think of translating the expression. M.L. Larson agrees, as she argues that the first crucial step in the translation of idioms is to be absolutely certain of the meaning of the source language idiom. Therefore the most important issue in translating idioms is the ability to distinguish the difference between the literal meaning and the real meaning of the expression. This is why recognizing and being able to use idioms appropriately requires excellent command of the source language.

It is, thus, only after identifying the non-literal meaning of the idiom that a translator can even think of translating the expression into the target language. In addition to being able to recognize idioms in a source text, the translator must also be able to use idioms fluently and competently in the target language. Not only does a translator need to master the source language, but s/he must also be able to express him/herself in the target language fluently and smoothly. M. L. Larson stresses the importance of the ability to use target language idioms naturally, because that ensures that the translator can produce smooth and lively target

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<sup>76</sup>Алёхина А.И. Фразеологическая единица и слово. Минск, 1979.-с.38

language text as well as preserve the stylistic features of the source text. The final difficulty, then, is to find a TL expression with the same meaning.<sup>77</sup>

The problem lies in the fact that an idiomatic expression in one language rather often does not have an equivalent expression in another language.

The translator has to think of an appropriate translation strategy for the phrase. In general, translation theorists recognize three different translation strategies for idioms, so for the English to Russian translator there are three possible approaches to idioms:

*Translating the idiom word-for-word into the target language.* Literal translation is generally considered to be the least successful translation strategy. The same applies to idioms: Most scholars claim that a literal translation conveys ‘foreign’ elements into the target language text, which are generally considered unacceptable.

They do not generally recommend translating idioms literally, because a word-for-word translation of an idiom is said to “ruin the meaning and the beauty of the original expression”, result in nonsense, and is therefore “rarely successful”. Obviously this is not something a professional translator would do, as it usually becomes completely meaningless in the target language, though you might well find it in a machine translation. So the expression “*Every dog has its day*” might become “У каждой собаки свой праздник бывает”, which would make no sense to a Russian reader in the original context. (Будет и на нашей улице праздник). Also “*Someone’s goose is cooked*” we cannot translate like “Гусь приготовлен”, as it has the translation “Песенка спета”.

*Translating an idiom with a non-idiom.* Identify the meaning and use a Russian phrase that translates the meaning, but isn’t an idiom. So, “*Chicken out*” would be translated as “испугаться” („to be frightened”). In most cases this is the most feasible solution, although it usually results in a less forceful and sometimes unfaithful translation.

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<sup>77</sup>Larson, M.L. *Meaning Based Translation: A Guide to Cross Language Equivalence*. London and New York: University Press of America.,1984.-pp.16-18

*Finding an equivalent idiom in Russian. Translating an idiom with an idiom*, the most recommended translation strategy for idioms is translating them with a natural target language idiom which has the same meaning as the original source language idiom. For instance according to R. Ingo, idioms should always be translated with a semantically and stylistically corresponding idiom in the target language (e.g. “*To count one’s chickens before they are hatched*”- “*делить шкуру не уби того медведя*”). S. Bassnett-McGuire, on the other hand, suggests that idioms should be translated on the basis of the function of the phrase: the source language idiom should be replaced by a target language idiom that has the same meaning and function in the TL culture as the SL idiom has in the SL culture<sup>78</sup>. However, it is sometimes possible to carry out this recommendation in practice, but not often. In the case of “*Jack of all trade*”, it might be possible to use “*мастер на все руки*”. However, it is also necessary to be aware of language level, cultural implications etc.

In English the expression “*Jack of all trade, master of none*” as “*За все берётся и ничего толком не умеет*”, often used in dialogue to shorten what is being said, e.g. in speech or conversation, we may hear the first part of this English proverb “*Jack of all trade ...*” and the second part of it, “*master of none*”, is omitted from the whole expression which makes the idiom sound offensive.

So in English the expression “*jack of all trade*” and would be highly inappropriate in many contexts. In choosing an idiom it is necessary to make sure it is equivalent at every level.<sup>79</sup>

The benefits of the strategy of matching an idiom by an idiom are related to the stylistic balance between the source and target language texts. By translating source language idioms with corresponding target language idioms, the style and manner of expression of the source text can be also conveyed to the target language text. The translator should therefore make every effort to find a corresponding target language idiom for a source language idiom – if there is none

<sup>78</sup> S. Bassnett-McGuire, *Translation studies*, London, Methuen, 1980.-p.24

<sup>79</sup> Алёхина А.И. *Фразеологическая единица и слово*. Минск, 1979.-с.43

available, the idiom should be translated with a “normal”, non-idiomatic expression which conveys the same meaning

### **3.3. The ways of developing intercultural competence through teaching phraseologisms**

Currently, English is being studied as a primary second language in many countries of the world and Uzbekistan is not an exception as well. Linguists and methodologists are working on how to help learners to improve communicative competence. As a language has a communicative function the achievement of this procedure much depends how the speaker uses his background knowledge while communicating.

Should be underlined the significance of the speakers' cultural awareness, the factors that maintenance the communication, how language and culture relate among themselves, how language imitates the world through perception of the person, how the individual and mutual mentality, ideology and culture are reproduced in the language, how language and culture create a world picture - primary, from the native language, and secondary, adjusted when studying foreign languages. The maintenance of a cultural and national interpretation of idioms is explanation of the figurative basis of idiomatic picture of the world in the sign of cultural and national "space" of this language community. From this point of view it is possible to comprehend methodologically essential concerns: the cultural knowledge can be "caught" from an internal form of the idiom: there are some "traces" of the cultures, customs and traditions, historical events and life elements and the culture can be understood as a approach of coordination of the subject in practical, cultural, spiritual life on the basis of norms, standards, stereotypes, symbols, myths, etc. signs of the national culture which has been traditionally established in certain national language society.

Louisa Buckingham notes that “Idioms are widely recognized to be a stumbling block in the acquisition of a foreign language; it is often maintained that their ‘arbitrary’, language-specific nature makes them difficult for learners to understand and acquire, and resistant to translation.” Learning idioms develops students’ cultural awareness that benefits their proper usage in communication.<sup>80</sup>

Culture and language are means of collective co-existence and social practice kept in the memory of the society that is created by the people during the centuries. Cultural awareness helps people to become more understanding and tolerant of behaviors which are different from their own.

Difference between cultures causes some misunderstandings in the interactive communications between a foreigner and a native-speaker. Millions of people travel around the world and they all need to communicate in some way. They need to acquire not only linguistic competence but cultural awareness as well. Cross-cultural investigations can provide materials that assist language learners to deal with the problems of unknown environments. The native speaker puts in language his world vision, mentality, and the relation to other people in cross-cultural dialogue, and the non-native speaker accepts that vision. “It is clear that there is a difference between the native and the non-native speakers’ focus when they assess an oral dialogue. The former emphasizes on the vocabulary interrelated to the cultural and social factors. On the other hand, the latter lacks the ability to consider such factors. This is one of the major problems of the non-native speakers both at production and comprehension level (Kenan Dikilitaş, 2012).

Language and culture exist in each individual person. That individual is a thinker, a creator, a transmitter of the culture, he is the part of the society, and he uses the language for communication with other members of this society where he is supposed to be understood as they belong to the same community. But the indispensable condition of realization of any communication is that a speaker and a

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<sup>80</sup>Buckingham, L.A multilingual didactic approach to idioms using a conceptual framework .Language Design.Journal of Theoretical and Experimental Linguistics. (elies.rediris.es/Language\_Design/LD8/2-Louisa-multilingual-LD8.pdf) 2006,p. -35-45

listener should have a mutual knowledge of realities or the background knowledge as a basis of a language interaction to understand each other. A “Language world picture” gives a non-native speaker the opportunity to realize the implicit meaning of the vocabulary through explicit meaning, to understand cumulated unconscious cultural information via background knowledge, to investigate cultural values via communicative process, to synthesize interrelation and interaction of the culture and the language.

Special interest should be drawn to idioms which are the most difficult items of language. If one can use them correctly in the communication, like native speakers, we say definitely that one’s English is fluent. The lingua-cultural approach in teaching phraseology aspires to be approached to reality; it is focused on the maximum explication of processes which occur in the reproduction and perception of the English idioms.

An idiom most often reflects the national specificity of the people. It is a figurative interpretation of reality and an emotional model of communication. Idioms are highly interactive items. They are strong and colorful examples of cross-cultural relations. The source of their origin is sometimes difficult to ascertain. They are firmly assimilated in various languages and have become part and the whole of these cultures. The main difficulty is whether an idiom is appropriate in the given context when a non-native speaker tries to translate an idiom from his native language into English. It may confuse a listener. The problem is often one of collocation, which is a central characteristic of the language in use. The way native speakers use English in the real world is largely idiomatic and it assumes that a fluent non-native speaker should be similarly idiomatic. When even very good learners of the language speak or write English, the effect is slightly odd. Since idioms evaluate the whole narrative summarizing the main events or opinion, a native speakers’ unconscious knowledge of collocation is an essential component of their idiomatic and fluent language use and is, therefore, an important part of their communicative competence.

A large number of idioms are of folk origin; however, there are huge numbers of the biblical, mythological and author-specific idioms. Knowing culture, literature and traditions of different nationalities will help the language learner to communicate with a native speaker adequately. In this way, an idiom is the key, which enables people to open the gate of the national culture, history, traditions and beliefs of different people.

According to Luke Prodromou the love of puns and wordplay, often based on idiomatic sayings, is a common feature of a native speaker: “What is striking about informal uses of English is not only how common the idiom principle is, but just how common creativity with idioms is among native-speakers”<sup>81</sup>.

Indeed, the need for greater idiomatic competence is precisely what linguists propose for the non-native speaker.

Methodologists are working on teaching students and aim at creating encouraging conditions for learning foreign languages. Uzbekistan, which is one of the developed countries in the world, has entered in the linguistically and culturally diverse area. Without profound knowledge of foreign languages, students would find it difficult to incorporate in this area and fully appreciate their own personal abilities. The Uzbek national curriculum aims to develop skills of communication based on “dialogue of cultures” that means to respect every lingua-cultural identity, creation of a positive attitude and interest towards cultural diversity and the whole world.

- Priority objectives of teaching English are :
- develop adult speech skills (listening, reading, writing, speaking) in English;
- ensure developing of good communication skills;
- give a positive mood linguistic - cultural diversity and comprehend it as a manifestation of the private world of diversity;
- advance the ability to understand diverse cultural concepts

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<sup>81</sup>Prodromou, L. Idiomaticity and Non-native speaker. English Today. Volume 19: 2003. –pp.42 - 48.

- organize for cooperation in different linguistic - cultural personality;
- develop effective teaching of language skills.

The most significant aim of learning foreign languages is communication with people of different nationalities. Cultural awareness means to understand human behaviors, traditions and values of different people. Development of multilingualism helps a person to identify cultural and language diversity. The linguocultural approach towards teaching English focuses on perception of the world through culture "prisms": its installations, concepts, stereotypes, symbols, standards, having emphasized thus a special role in the process of interpretation.

Learning English is quite complicated for the Uzbek learner because it is significantly structurally different language from Uzbek as these languages Uzbek and English belong to different language families. There are several reasons for mistakes which made under the influence of the Uzbek language. We would like to illustrate some of them:

1. Incorrect analogy of native language (misuse of prepositions, tenses, phrasal verbs, articles, subject-verb agreement, etc.);
2. A psychological process of acquisition of English as the primary foreign language;
3. Mistakes caused by other foreign language analogies.

By comparing the texts executed on the cultural diversity of other people, we can help students to understand that there are essential principles of truth, beauty and traditions of the culture; in other words, learning a foreign language means to open the door to valuable cultures in the world. This process itself represents a necessary condition for comprehension of uniqueness, originality of different cultures, and the formation of personal qualities and individual ideas about world cultures. Crucial social, psychological and pedagogical aspects of teaching languages exercise the usage of the foreign language in certain socio-cultural situations with the proper contents, paying attention to the standards of behavior stereotypical to different cultures, possessing the particular features reflecting the specifics of native speakers' mentality, their similarity and distinctions. The lingua-

cultural approach to teaching languages develops students' linguocultural competence, expands their positive attitude to cross-cultural relationship that creates conditions for cross-cultural dialogue and cooperation, mutual understanding and empathy preserving and promoting uniqueness of their own culture. Effective and productive methodology of teaching foreign languages combines the lingua-cultural and communicative competence with lingua-didactics. It outlines the existence or absence of socially useful values, differentiates and comprehends the depth of information implied in the different discourse, it provides tolerance to various cultures in the course of verbal communication, and it compensates skills which are under formation in the process of language acquisition.

Verbal registration of thought, language images play an extremely important role in speech communication, providing an exchange not only ideas, but also emotions. Emotion can be vividly expressed in the phraseology. Mastering foreign phraseology on the basis of the lingua-cultural approach allows students to get acquainted with fragments of a language's image of the world which is new for them though so necessary for learning English language. Cicoure, Aaron V. remarks:

“Children grow up in the midst of the socially and historically constituted artifacts and traditions, which enables them 1) to benefit from the accumulated knowledge and skills of their social groups; 2) to acquire and use cognitive representations in the form of linguistic symbols, analogies and metaphors constructed from these symbols; 3) to internalize certain types of discourse interactions into the skills of Dialogic thinking; 4) to develop cultural awareness. The speaker accumulates all these skills and knowledge to perform creative discourse. The fundamental aim of conversation is for each participant to achieve the understanding of what the other intends to convey”.

Important and useful activity of students should include development of the following abilities: to use dictionaries and directories; to analyze in parallel located columns of initial, professionally translated and own interlinear translation of the

text; to understand the depth of putting information by distinction of language and speech norms, divergences; to build the right strategy for clear text situations by attracting additional information, explanations, etc.; To show socio-cultural competence, by acquainting national values and culture; to express their own opinion.

It is compulsory to note that when students exactly grasp the purposes and results, they learn to estimate the facts from outside, to estimate both successes and failures in the course of training. Ideally, without fear of misunderstanding people around, they become participants in the educational process.

Using the following methods we put forward the following aims to advance students' knowledge in intercultural competence:

1) To reveal cultural awareness of English phraseology, to elicit similarities and distinctions in a figurative and motivational basis of Uzbek idioms with the same components; 2) to define metaphorical and figurative character of English and Uzbek idioms in the language image of the world for the educational purposes. 3) To develop lingua-cultural basis for active usage of English idioms in communication.

Colorful language and powerful imagery make idioms a lot of fun for ESL learners. When you throw cats and dogs in a scene where they are falling from the sky, it's hard to know exactly what a phrase might mean. It's almost like a code-breaking game, where students must learn that when certain words come together in a phrase, they can mean something very different.

It's important to not only teach the meaning of idioms, but to also teach how to use them correctly and effectively. When a non-native speaker uses an idiom correctly, he or she will sound very fluent. But, on the other hand, if they bumble the phrase, they will sound the opposite.

According to some methodologists opinion learning idioms is mostly appropriate for high level students, like intermediate to advanced. They think that teaching an idiom lesson to beginners or low-level learners; you may well be putting them in the bumbling category mentioned above.

It is not so easy for the English native speakers themselves to master English idioms, let alone EFL learners because the figurative meanings of English idioms cannot be predicted through an analysis of their individual word meanings. However, idioms are common in American daily life and provide a rich source of American culture.

Failure to grasp the meanings of idioms can impinge upon an individual's understanding of language in social, academic, and vocational settings. Outwardly, teaching EFL learners to use English idioms is considerably critical for EFL teachers. In addition, Strassman and O'Connell found that students are often able to discuss content, take notes, or create semantic maps for writing; however, they often do not use the new words or concepts taught in class. Thus, we would like to provide various effective activities for teaching English idioms to The Uzbek Students in order that they can not only learn them effectively but also apply them practically.

We tried to suggest some ways and methods for teacher that might be useful while teaching.

Firstly, one of the efficient methods, which we experimented with students, is teaching English idioms in "contexts" as the role of context is central in language learning. It's common that the Uzbek students don't really understand the various meanings of new words in different contexts. That's why students don't know how to apply the words they have learned practically in various contexts. It's fundamental for teachers to provide a rich context for students' language learning and practice. For instance, linguistic contextual information enhances adolescents' interpretation of idioms. The contextual prompts surrounding a particular word can help readers get that's meaning. In contrast, context-reduced language will be hard for readers to tolerate. Therefore, it's more effective students to learn language in meaningful contexts than learn isolated words through memorization and drilling.

Some ESL teachers simply go over a list of English idioms and their definitions or explanations. However, to ensure that students not only understand them, but also learn to use them, present idiom examples in context, for example,

in simple conversations where the meaning of the idiom is clear. To introduce the idiom to give someone a hard time, present a conversation like this one:

- *Hero: Hey Sarah, you look sad. What's up?*

- *Selena: Well, I didn't play very well today during volleyball practice, and my teammates were not very understanding. They said I was clumsy and had to focus more on the game. They said a 5-year old girl played better than me.*

-*Hero: Oh! I'm so sorry they gave you such a hard time.*

Teacher should ask students to guess or figure out the meaning of the idiom in the given context. Guessing is one of the effective ways of memorizing. Thus, using this method can be useful for teacher to teach his/her students better and more efficiently.

Besides that, as an example, we provided the idiom “*to be a chicken*”:

*Mark: Ooh, wow. Look at that roller coaster, Jane! It goes upside-down!*

*Ann: My stomach aches just looking at it. I will not ride that.*

*Mark: Ah, come on. Don't be a chicken!*

Moreover, for students it might be more interesting to learn idioms via Story Contexts. Stories have been widely used to teach and interest students in not learning idioms but language learning as well. Interesting stories usually draw students' attention and easily make students fascinated in them. Since contextual information is significantly effective for aiding students' understanding English idioms, it is essential for EFL teachers to provide students with rich context. Thus, introducing English idioms within interesting stories can possibly help students to understand and remember them better and faster. As an example, we illustrated an interesting story with full of idioms and has a deep meaning which encourage students to study hard. We provided more stories and texts in the Appendix.

*Once upon a time, there were two men living in a cave. Every morning, they would go out of the cave and find food to eat. They both had dreams. One man wanted to step out the cave and travel around the world one day. He believed there must be different life out there. While the other man only wanted to live in the cave all his life till his death. He felt handing all the stuff here he has familiar with a*

*piece of cake. However, walking out to another different world may be dangerous. So he worked day and night and wanted to make his life happy living in the cave. The other man told him, “You are such **an eager beaver**, but do you really enjoy it”. “Don’t you curious about the world outside?” The man still worked **as busy as a bee**. Finally, the other man left the cave and lived another different life. He liked to be **as free as a bird**. Maybe the man who left for another totally strange place would encounter danger, got into trouble; after all, he is brave.*

In addition, students may do reading exercise such as filling the gaps, True/False, Matching at the same time. To make above mentioned more clear we provided sample. In this vary example students should *fill the gaps* with idioms:

*Bob was .... (sick as a dog). But after having fully recovered from hiss illness, Bob had a .... (new lease on life). He took up work again, but his was ..... (a pain in the neck). After work Bob used to go for a walk, which did him a world of good. Just like that, he could .... (recharge his battaries). After the walk he felt .... (fresh as a daisy). After getting home from walk, Bob had dinner. He used to eat fast food for dinner, but he ... (kicked the habit) and preferred to fix something himself. He knew “You are what you eat”.*

In order to make the text understandable we gave the answer in their right places in the brackets.

After reading students will discuss what they have read, which is a helpful strategy to increase their comprehension. Group talk can provide learners with rich opportunities to acquire social and linguistic knowledge necessary for understanding new texts they encounter. Small group discussion can encourage students to be involved in the active process of constructing knowledge. Additionally, during group discussions, students will learn from each other, whether consciously or unconsciously. Hence, applying group discussion in students’ active learning of English idioms before explaining the meaning of idioms to them. Students in group discussion can understand English idioms better than when they are introduced to English idioms within a story only. This

demonstrates the important effect of group talk on students' understanding of English idioms.

Retelling and rewriting is another significant strategy of teaching idioms to students. Retelling is a good way to know how much students have learned and to increase their comprehension. Retelling activities can facilitate students' reading retrieval because the activities can encourage students to try to recall. Their recalling help teachers understand how much information their students have obtained. Older students can learn from retelling stories because it allows students to learn to establish and label events, which increases reading comprehension.

Since retelling activities are good techniques to facilitate students' reading retrieval, this stimulates teacher to apply the activities in teaching English idioms. After introducing the meanings of English idioms to students, teacher should ask students in pairs to retell the content in their own words instead of the English idioms and to rewrite sentences has been provided in class by using English idioms. The retelling and rewriting activities will provide students with more chances to be aware of the meanings of English idioms and be familiar with the English idioms they have just learned.

Giving list of idioms with their definitions to students is not effective. Besides, while learning new idioms they may forget previous ones. In order to avoid such problems we can suggest giving idioms which belong to one group, for examples, food, time, animal, etc. and according to chosen topic providing various exercises.

Students often tackle idioms at the intermediate and advanced levels of ESL. But even beginning students can learn and enjoy some of the simpler ones that have straightforward meanings, like it's raining cats and dogs. Here are a few of the idioms which can be proper for lower intermediate students too:

break a habit

come in handy

break a promise

get on someone's nerves

break someone's heart

get in touch with

call someone names

give it a shot

give someone a dirty look	make ends meet
give someone a hard time	make fun of someone
keep an eye on something	pass the hat
keep one's fingers crossed	put one's foot in one's mouth
let go of	put one's money where one's mouth is
make a fool of oneself	turn a blind eye to something
make a living	turn over a new leaf

There are thousands of English idioms (one scholar estimates at least 25,000!), and students can't possibly learn them all. In our opinion, in selecting which to teach, we would like to look for the most common ones — utilitarian phrases like get in touch with and keep track of that we use on a daily basis. The vivid but seldom used expressions like once in a blue moon are fun to learn occasionally, but one wouldn't want to spend too much class time on them.

Some idioms are particularly hard to grasp. Among the most difficult for our class were live it down and let well enough alone. They just seemed to defy explanation. On the other hand, everyone immediately understood pass the buck when given this example:

We don't give the students definitions for idioms. Instead we use each idiom in a sample sentence or series of sentences that makes the meaning clear, and let the students figure it out from the context. For example:

We're having a surprise birthday party for Mike! It's a big secret. If you see him, don't *let the cat out of the bag*.

A good sample sentence leaves no doubt as to the meaning of the idiom. Based on the example, the students guess what the idiom means and talk about situations where you might use it. They then practice writing their own sentences using the phrase.

A more detailed analysis and semantic and etymological presentation is needed when we deal with the true “nationally specific” idioms – such as *to have a bee in one's bonnet; to carry coal to Newcastle; according to Cocker, baker's dozen; Hobson's choice; to set the Thames on fire, Cheshire cat, to have butterflies*

*in one's stomach, to have a stiff lip – all of them and many others help us, studying English, acquire new values, beliefs, behavior patterns; they broaden our world outlook, develop intellectual abilities and cultural tolerance.*

There are many animal-related idioms in English and Russian. According to the habits of animals, images of animals are often used to describe the appearance or personality of humans and depict the expression more vividly with typical features of specific animals.

Out of a number of animal related comparative idioms in English, many of them belong to the group containing the same animal names as they do in Russian.

e.g:

*as timid as a rabbit* – трусливый как заяц- quyondek qo'rqoq;

*as slow as a tortoise* – медленный как черепаха- toshbaqadek sekin;

*as fat as a pig* – толстый как свинья- cho'chqadek semiz;

*as strong as an ox* – здоровый как бык- buqadek sog'lom

*as mute as a fish* – нем как рыба- qo'yog'zidancho'pomagan.

Some English idioms that do not exist in Russian and Uzbek idioms:

e.g:

*as curious as a fish* (любопытный как рыба)

*as shy as the squirrel* (стеснительный как белка)

*as merry as a cricket* (жизнерадостный как сверчок)

*as dizzy as a goose* (качающийся как гусь)

Possible causes for the differences in idiomatic meanings in English and Russian. Both English and Russian have experienced a long history of developing languages. People employ animal images as carriers in idioms very frequently in their daily conversation. However, due to the origin of the two languages in different geographic conditions, history, religious belief and traditional culture thoughts, the same animal word may arouse different associative meaning.

Different geography environment and history. Two countries with distinct living environments and history naturally gestate different connotations of animal words. Specifically, England is well-known for its fishery and endless grassland. People here are too familiar with the scene in which a farmer rides a horse to herd flocks of cows and sheep with the efficient help of sheepdogs.<sup>82</sup> Thus, there are many comparative idioms related to fish, horse, and sheep and so on such as: “*as mute as a fish*” “*as muddy as sheepdogs*”, “*as tame as a sheep*”, “*as strong as horse*”.

On the contrary, a number of Russian population lived on agriculture that could not exist without farmland. So it is reasonable that they are likely to take things related to land as metaphors. For example, idiom “у нее глаза выразительные как у коровы” (“her eyes are as eloquent as a cow’s”) results from that a cow was extremely respected among Slavs, as a cow gave meat, milk and clothes, which kept them warm. Also the cow was considered to be a symbol of fertility. Here are some other examples illustrating different perception of animals: “*лживый как сивый мерин*” – “*as untruthful as a grey gelding*”, “*упрямый как осел*” – “*as stubborn as a donkey*” instead of “*as obstinate as a pig*” in English, “*любопытный как сорока*” – “*as curious as a magpie*” instead of “*as curious as a fish*” in English, “*злой как собака*” – “*as cross as a dog*” instead of “*as cross as bear with a sore head*”, “*неуклюжий как слон в чайной лавке*” – “*as clumsy as an elephant in a china shop*” instead of “*like a bull in a china shop*”, “*как рыба в воде*” – “*like fish in the water*” instead of “*like a duck to water*”, “*гордый как петух*” – “*as proud as a cock*”, instead of “*as proud as a peacock*”.

Different traditional culture thought. Popularly agreed, the English possess a rich Western culture originated in ancient Greek mythology and the Russian were influenced significantly by the European culture mainly with France, then Asia and Tartar-Mongolian yoke.

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<sup>82</sup>ЛитвинА.В. Об изучении зооморфных характеристик. Новосибирск,1974.-с.72

In Greek mythology, Athena is referred to a goddess of wisdom and she always carries an owl beside her. Thus, the image of an owl is used to illustrate the wisdom in the idiom “*as wise as an owl*”<sup>83</sup>.

The images of pets and other animals in English and Russian bear different emotional meaning, positive and negative as well. The basis of the most idioms, proverbs and sayings is directly connected with features of habits, appearance and behavior of the pets and animals, noticed by people and attributed to the person as they reflect different bright characteristics of this or that representative of fauna easily connected with these or those qualities of a person. In the majority of idioms only the horse has a positive image in two considered languages and it is one of the uniting signs.

Traditionally, in Russia people often use the images of castles or pets such as rams, sheep, goats, rabbits, donkeys etc. to symbolize the stupidity, humility, curiosity, complacency, obstinacy, cowardice and humble social positions. For instance, “*глупый как баран*”. On the other side, in western culture they are supposed to remind more of timidity. For example, “*as a sheep among the shearers*”, “*to follow like a sheep*”, etc... As for the images of dogs and cats, for two considered languages, they can bare either positive or negative meanings.

A squirrel in Russian language is a synonym of quickness, pressure of work, absence of free time. It's reflected in the idiom “*как белка в колесе*”. In English, on the contrary *squirrel* has a meaning of small size and awkwardness: “*as shy as the squirrel*”, “*as little as a squirrel*”. A *fly* in Russian has an importunate characteristics: “*надоедливый как муха*”. There's no an equivalent in English with a fly. However fly is used in another context meaning joy: “*as joyful as a fly*”.

However there are a lot of similarities in two cultures about the concept of the king of beasts. To the English and Russian, *lion* is the king of beasts. The lion is a common charge in heraldry. It traditionally symbolises bravery, valour, strength, and royalty, because historically it has been regarded as the king ofbeasts.

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<sup>83</sup>[www.360doc.com/content/07/0509/15/11804\\_490532.shtml](http://www.360doc.com/content/07/0509/15/11804_490532.shtml)

A common depiction is their representation as "king of the jungle" or "king of beasts"; hence, the lion has been a popular symbol of royalty and stateliness, as well as a symbol of bravery; it is featured in several fables of the sixth century BC Greek storyteller Aesop. Many images from ancient times depict a lion as the fierce warrior protecting their culture.

Lions also play a role in numerous later ancient cultures. In Ancient Egypt the pharaoh sometimes was represented as the sphinx, a lioness with a human head. The best known representation of this type is the Great Sphinx of Giza.

In the near east a long line of cultures used the motif of Lions as both a symbol of primal and royal power. The earliest examples come from Mesopotamia. A lion appears on the 50-rand South African banknote.

The characteristic of the lion as the "king of the jungle" goes back to the influence of the Physiologus, an early Christian book about animal symbolism which spread into many cultures and generally had great influence in Western culture. The winged lion of Mark the Evangelist is an emblem of Venice.

Lions are recurring symbols in the coat of arms of royalty and chivalry, particularly in the UK, where the lion is also a national symbol of the British people.<sup>84</sup>

The supreme power of the lion represents a high prestige which is illustrated through expressions like: "*as brave as a lion*", "*as fierce as a lion*", "*as regal as a lion*".

Both in English and Russian there are a lot of animal names which are used in idioms in the same meaning. For example:

*as awkward as a cow on ice*—как корова на льду-

*as cunning as a fox* – хитрый как лиса- tulkidek ayyor

*as faithful as the dog*—преданный как собака- itdek vafodor

*as free as a bird* –свободный как птица-qushdek ozod

*as heavy as an elephant* – тяжелый как слон- fildek og'ir

*as hungry as a wolf*- голодный как волк- bo'ridek och

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<sup>84</sup>[en.wikipedia.org/wiki/Lion](http://en.wikipedia.org/wiki/Lion)

*as innocent as a dove* – простой как голубь- musichadek begunoh  
*as poor as a church mouse* – бедный как церковная мышь  
*as subtle as a serpent* – хитрый как змей- illonniyogi'ni yalagan  
*as tall as a giraffe*- высокий как жираф- tuyadek baland  
*as talkative as a magpie* – болтливый как сорока- maynadek sergap  
*as quiet as a mouse* – тихий как мышка- baliqdek jim

### **Summary of Chapter three**

To sum up the given information we can indicate that various factors influenced on the development of some comparative idioms. Among them there were different geography environment and history as well as different traditional culture thought. People of varied cultures may see the same animal both in the same and in a different way.

In this chapter we examined the significance of the animals in the enrichment of the English vocabulary, determined the differences in the usage of idioms in English, Uzbek and Russian languages, considered the etymological development of the set expressions with animal names, described the methods and ways of translation of idiomatic phrases and compared number of similes with animal names in the two languages. The different worldview reflected in the idioms have been presented. At the end of my research the following conclusions can be made. The origin of idioms is closely connected with people's history, mentality, world outlook, etc.

The Uzbek national curriculum aims to develop skills of communication based on “dialogue of cultures” that means to respect every lingua-cultural identity, creation of a positive attitude and interest towards cultural diversity and the whole world.

- Priority objectives of teaching English are :

- develop adult speech skills (listening, reading, writing, speaking) in English;
- ensure developing of good communication skills;
- give a positive mood linguistic - cultural diversity and comprehend it as a manifestation of the private world of diversity;
- advance the ability to understand diverse cultural concepts
- organize for cooperation in different linguistic - cultural personality;
- develop effective teaching of language skills.

The most significant aim of learning foreign languages is communication with people of different nationalities. Cultural awareness means to understand human behaviors, traditions and values of different people. Development of multilingualism helps a person to identify cultural and language diversity. The linguocultural approach towards teaching English focuses on perception of the world through culture "prisms": its installations, concepts, stereotypes, symbols, standards, having emphasized thus a special role in the process of interpretation.

Learning English is quite complicated for the Uzbek learner because it is significantly structurally different language from Uzbek as these languages Uzbek and English belong to different language families. There are several reasons for mistakes in translation which can be made under the influence of the Uzbek language. We consider them to be as follows:

1. Incorrect analogy of native language (misuse of prepositions, tenses, phrasal verbs, articles, subject-verb agreement, etc.);
2. A psychological process of acquisition of English as the primary foreign language;
3. Mistakes caused by other foreign language analogies.

## CONCLUSION

In the course of our research work we have reaffirmed that the study of Phraseology is an indispensable component of learning English as it is very important not only for understanding the language, but also for developing intercultural competence and awareness of different models of verbal and non-verbal communication.

Many phraseological units are nationally specific and contain information about significant historical and cultural events and the people's attitude to them. E.g. *'to put the Thames on fire'*, *'Hobson's choice'*, *'Achilles' heel'*, *'Every Jack has his Jill'*, etc.

The interest to the study of phraseological units is never ending. One of the areas of their investigation is the problem of their classification and methods of classification, which are widely represented in our work. Phraseological units can be classified according to the ways they are formed, according to the degree of the motivation of their meaning, according to their structure, according to their part-of-speech meaning, origin, stylistic effects, pragmatic characteristics, etc.

The most culturally relevant are idioms, which in some classifications (V.V. Vinogradov) are termed 'fusions'. Their examples are:

<i>To be a whipping boy</i>	<i>Culture vulture</i>
<i>Girl Friday/Man Friday</i>	<i>Blackboard jungle</i>
<i>A dear John</i>	<i>Berlin wall</i>

In the result of our research we have revealed the following:

1. In Modern Linguistics Phraseology is more often is being regarded as a self-contained branch of Linguistics within the area of vocabulary studies.
2. The subject matter of Phraseology includes various types of set expressions the classification of which was presented in this research.
3. Stability of the components of set expressions is a criterion by which they are reproduced ready-made and not created in speech. They are not elements of

individual style of speech but stable language units. At the same time some of phraseological units can have variants: lexical (to be at sea / to be at deep sea), grammatical (...) synonyms (....)

4. While translating the phraseological units we can use 3 types of equivalents: complete (To talk about smb behind his (her) back - говорить о ком-л. за глаза), partial (To be in the dark - быть в неведении) and zero (To sail pretty near the wind – быть на шаг от нарушения закона, поступать рискованно).

5. Phraseological units develop intercultural competence and awareness of different models of verbal communication. Many phraseological units contain information about different styles of interaction

Phraseological units are those units where the meaning of the whole can be guessed from the meanings of its components, but the meanings of some components are transferred (metaphorical or metonymical), e.g. “to play the first fiddle” (to be a leader in something), “old salt” (experienced sailor) etc.

Phraseological collocations make the group where words are used mostly in their original meaning (or trite figurativeness) while their usage is determined by traditional stability and inseparability, e.g. “cash and carry”- self-service shop, “to make an ass of oneself”- to behave stupid, etc.

Semantic stability is based on the lexical stability of set expressions. Even when occasional changes are introduced the meaning of set expression is preserved. It may be specified, made more precise, weakened or strengthened. In other words in spite of all occasional changes phraseological units as distinguished from free phrases, remain semantically invariant or are destroyed.

The thematic classification was applied as an additional exercise to demonstrate the diversity of the semantic fields where phraseological units can be used. They are usually met in dialogues, in hero's thoughts and in very emotive moments of the plot. The semantic fields include the domains of qualitative characteristics of heroes: their intellectual capacity (example), behavior (example), everyday life events (examples), etc. This shows that the author tried to make her heroes more natural and expressive through phrases, like using ‘to make rings

round somebody' instead of 'deceive', or 'weep crocodile tears' instead of 'pretend'. Such devices make the detective's language stylistically varied and expressive.

The examples of nationally specific PhUs include:

1. terminological and professional idioms, e.g., navigation: *to cut the painter* – to become independent, *to lower one's colours* – to give in, etc.;
2. British literature, e.g., *the green-eyed monster* – jealousy 'what's in a name', 'to be or not to be' (W. Shakespeare), etc.;
3. British traditions and customs, e.g., *baker's dozen* –thirteen. In the past British merchants of bread received from bakers 13 loaves when bought 12, The thirteenth loaf was the merchant's profit; *Hobson's choice* – no choice, etc.
4. Superstitions and legends, e.g., *a black sheep* – a less successful or more immoral person in a family or in a group. People believed that a black sheep was marked by the devil.
5. Historical facts and events, personalities, e.g., *to do a Thatcher* – to stay in power as prime minister for three consecutive terms.
6. Phenomena and facts of everyday life, e.g., *to carry coals to Newcastle* – to take smth to a place where there is plenty of it available. Newcastle is a city in Northern England where a lot of coal was produced.

The majority of the analysed examples of culturally specific phraseological units are those which:

1. Reflect traditions, customs and beliefs of the English people, e.g. *to buy a pig in a poke, a leopard can not change its spots, birds of a feather flock together, etc.*
2. Ancient legends and myths belonging to historical events and religion, e.g. *Hobson's choice, Queen Ann is dead, forbidden fruit is sweetest, etc.;*
3. Borrowings from the Bible, New testament and other religious sources, e.g. *cast pearls before swine, there's no prophet in his land, an eye for an eye and a tooth for tooth, the kiss of Judas;*
4. Borrowings from Greek or Roman mythology, like *to cut the Gordian*

*knot* – to deal with a difficult problem in a strong, simple and effective way, ‘*Achilles’s heel*’, ‘*the apple of discord*’, etc.

5. Facts and events of the English history, e.g., *to meet one’s Waterloo* – to be faced with, esp. after previous success, a final defeat, a difficulty or an obstacle one cannot overcome (from the defeat of Napoleon at Waterloo in 1815).

6. Variants of the English language, e.g., *a hole card* – a secret advantage that is ready to use when you need it, *to bark up the wrong tree* (American), etc.

7. Borrowings from other languages (classical and modern), e.g., *the fair sex* – women, from French: *le beau sex*; *let the cat out of the bag* – reveal a secret carelessly or by mistake, from German: *die Katze aus dem Sack lassen*, etc.

Due to their cultural value and communicative relevance such idioms refer to the linguoculturemes, which evoke necessary cultural and pragmatic links, allusions, implicit information and intentions. Phraseology is a fertile ground for linguocultural studies as it stores nation’s life experience and the national picture of the world. The principles of the undertaken research can be further applied to different varieties of texts with the aim of revealing other types of linguoculturemes.

The most significant aim of learning foreign languages is communication with people of different nationalities. Cultural awareness means to understand human behaviors, traditions and values of different people. Development of multilingualism helps a person to identify cultural and language diversity. The linguocultural approach towards teaching English focuses on perception of the world through culture "prisms": its installations, concepts, stereotypes, symbols, standards, having emphasized thus a special role in the process of interpretation.

Learning English is quite complicated for the Uzbek learner because it is significantly structurally different language from Uzbek as these languages Uzbek and English belong to different language families. There are several reasons for

mistakes in translation which can be made under the influence of the Uzbek language. We consider them to be as follows:

1. Incorrect analogy of native language (misuse of prepositions, tenses, phrasal verbs, articles, subject-verb agreement, etc.);
2. A psychological process of acquisition of English as the primary foreign language;
3. Mistakes caused by other foreign language analogies.

These mistakes can be corrected through a thorough training and developing profound cultural competence in students of English.

In conclusion, we can state that English idioms are not a separate part of the language which one can choose either to use or omit, but they form an essential part of the general vocabulary of English and should be continuously revised and studied.

We believe that the results of our research can be useful for the theoretical courses in Phraseology, Lexicology and Linguoculturology, as well as at the seminars and practical English lessons.

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