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**SEMANTIC STRUCTURES OF ENGLISH
PHRASEOLOGICAL UNITS AND PROVERBS
WITH PROPER NAMES**

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INTRODUCTION

Language is the chief means by which the human personality expresses itself and fulfils its basic need for social interaction with other persons. Robert Lado wrote that language functions owing to the language skills. A person who knows a language perfectly uses a thousand and one grammar lexical, phonetic rules when he is speaking. Language skills help us to choose different words and models in our speech. By learning language we can introduce with different people's tradition, their culture, religious and physiological inner-world. However, no one knows exactly how people learn languages although a great deal of research has been done into the subject. Many methods have been proposed for the teaching of foreign language. And they have met with varying degrees of success and failure. Some have had their heyday and have fallen into relative obscurity; others are widely used now; still others have a small following, but contribute insights that may be absorbed into the generally accepted mix.

The presidential decree under number 18/75 underlines the fact that basic knowledge of English is taught in educational establishments must be renovated, makes us find out methods of teaching suitable for the teaching at schools, lyceums and universities mentioning the level of students. Learning foreign languages in Uzbekistan has become very important since the first days of the Independence of our country which pays much attention to the rising of education level of people, their intellectual growth. As the President of Uzbekistan I. A. Karimov said: "Today it's difficult to revalue the importance of knowing foreign languages for our country, as our people see their great prosperous future in the cooperation with foreign partners." [1, 7] That's why knowing foreign languages has become very important today. Under the notion "knowledge" we understand not only practical but theoretical basis too. Scientists of the Republic carry out fundamental and applied research in many areas of modern science. The republic has world-class research schools and investigations in many areas are successfully conducted. 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 centers in the world, with the joint research on many important issues. As our President said to our future generation that “The task of science is to form our future, trends for tomorrow, the laws of nature, to show the way it will be. Science must be the means and the force driving forward the development of society”. According to research, a number of indicators of the education system of Uzbekistan exceed many countries. In particular, the analytical data show that the indicators of Uzbekistan concerning the development of the education sector of the country, government spending on it, the cost of capital construction and renovation of schools, number of teachers as a percentage of the number of students, number of graduates in the sciences and engineering, the average assessment of students in GMAT (standardized test for determining the ability to successfully study in business schools) and others, are very high. The study provides in details the basic criteria and factors of the achievements of Uzbekistan in the field. There is emphasized that the strongest sides of social and economic development and innovation potential of Uzbekistan are the investment into human capital, research, the amount of public expenditure on education and the overall status of the education system. In this connection it’s appropriate to remind the saying of the President Islam Karimov: “It’s not a secret that XXI century – is the one, where the intellectual values dominate. That is exactly why, if each state and society does not realize this truth and the need to master new knowledge, increasing intellectual potential, if these criteria do not become the purpose of their everyday life, then this society will leave out of world progress framework”. It should be underlined, that our people, which in the recent past was really behind of universal development, made right conclusions from this bitter experience, and after identifying the aspiration to science and education, intellectual development, growing harmoniously developed youth which is second to none, achieved significant practical results

in this direction. Thanks to that Uzbekistan today moves to front lines of world development. This is brightly confirmed by the results of this rating.

Given dissertation, dedicating for study students and for special extra curriculum courses at educational establishments includes phraseological units and proverbs with proper names or some activities and materials which can develop not only language skills of students, but also improve speech activities how to use phraseological units and proverbs of them.

The aim of this work was to introduce the modern approaches to learning phraseological units and proverbs in the process of studying and using them in novels, so that to make it easy to perceive for those willing to keep up their educational and scientific carrier in the science of English language, it was purposed to broaden their view on ways of teaching and peculiar features.

Naming a single entity is one of the basic speech acts, included by Kunin[64,345] in the class of declaratives. Proverbs, phraseological units are given with proper name.

Naming serves to highlight entities that play a role in people's daily life, and to establish and maintain individuality in society. English proper nouns include people's names and surnames (Mark Smith, Miss Barkly), geographical names (Netherlands, the Pacific Ocean), names of institutions (the United Nations, the British Museum), places in the city (Trafalgar square, Big Ben and Fifth Avenue), historical and other events (the Carnation Revolution, the Jazz Festival). English proper nouns also include nationalities (Russian, Korean), weekdays (Thursday, Sunday), months (January, March) and other notions, objects and places that are capitalized and used as names.

The actuality of the research. There are many phraseological units and proverbs that contain proper names. The same as other proverbs or phraseological units, they came from people's everyday life, folklore, prose and poetry, myths, fairy tales, fables, songs, slang, novels and other sources. Quite a few proverbs with proper names are familiar to people of different nationalities, and in order to show the tradition, culture or personality of the nationality. It's

natural that a student of English wants to know how to say those colorful expressions in English. They use historical version and modern version of proverbs. By learning proverbs our youth can be more cleverer.

It should be stressed, though, that proverbs or phraseological units with proper names are used in speech or writing often. For example, *never say die; look before you leap; don't cry out before you are hurt; let every tailor stick to his goose* but how often do we actually use them? Generally, we prefer more neutral phrases in everyday speech. Also, some proverbs containing people's names, names of nationalities, cities or countries, may be perceived as offensive stereotypes, and should be avoided [5,12]. All this makes the theme of research actual and important among the problems of modern linguistics. It is not less significant than learning grammar, lexis and pronunciation. By knowing them we can differentiate positive and negative sides of humanity.

Moreover, our research work is closely connected with tradition and culture of people and explains the origin of a large number of phraseological units and proverbs with proper names. If we examine them, the dominant subtype of phraseological units, we observe that they involve elements regarded as relevant for various reasons: body parts, because human beings as natural (and cultural) entities are at the centre of language; natural elements, animals, colours, clothing and food, being a good or bad man, because they are salient aspects of everyday life; references to the Bible, in Shakespeare works and in mythology too, because it is culturally relevant in Anglo-Saxon society. So, we expect to find a number of proper nouns because of their great importance in human communication, win they are signs of cultural, linguistic, geographical, ethnic and social identity. Their analysis can offer an insight into the interplay between language and culture in phraseology.

The sources of phraseology attract the attention of many linguists who investigate its matters in order to disclose them and reveal their core information. Learning proverbs and phraseological units are very interesting, because you can be close with this or that peoples. Mostly authors also use

proverbs in their novels, short stories, fairy tales and others in order to illustrate the work. Using proverbs in fairy tales is understandable for young pupils too.

Object of analysis of onomastics, proper names (henceforth PNs) have been investigated by philosophers, logicians, anthropologists and psychologists. Famous linguist A.V. Kunin investigated a lot in phraseology and made up the whole theory, creating the English-Russian phraseological dictionary. With one word we can say that A.V. Kunin is “father of phraseology”. N.N. Amosova presented the general basis of phraseological science, E.F. Arsenyeva and Grenville was involved in the comparative investigation of phraseological sources of different languages, Cowie revealed the connection between phraseology and national cultural mentality of people. Such linguists as Glaser R described the stylistic potential of phraseological units and Grant L. studied out the frequency of usage of phraseological units in English.

The aim of the research is to investigate the semantic structures of English phraseological units and proverbs with proper names and explain their grammatical, lexical and semantic-syntactical features and reason of using them paying attention to the national and cultural matters. So, this work aims at exploration the linguistic-cultural aspects and usage of phraseological units and proverbs containing personal beings.

The research work carries out the following **tasks**: to observe the history of development of phraseology and learn the usage of proverbs in history; to learn out the role of using proper names in language; to present the classification of phraseological units and proverbs according to some semantic structures;

to study all the possible structures i.e. grammatical, semantic-syntactical category of phraseological units with proper names; to investigate the usage of phraseological units and proverbs in novels with proper names; to describe the functions of proverbs with proper names.

The subject and object of the research is English phraseological units and proverbs containing onomastics in their semantic-syntactic structures, their historical, cultural and structural features.

The methodological ground of the research work consists of theoretical issues of scientists and linguists in the sphere of phraseology, stylistics, comparative linguistics, culture study, history, psycholinguistical features of nations, etc. We have used their books, articles and thesis dealing with the theme of our investigation. We have introduced some which deals with proverbs.

The following **methods of inquiry** were used in the work:

- descriptive method (to describe main points of the research work),
- comparative analysis (to compare English phraseological units with their equivalents in Russian and Uzbek),
- componential analysis (to take component: proper name out of the whole phraseological unit or proverb and analyze it),
- cognitive –conceptual analysis (to investigate associations, background knowledge in phraseological units and proverbs with proper names),
- lingual-cultural analysis (to find out interesting cultural events which deal with phraseological units and proverbs with proper names),
- critical analysis of the literature on the problem of investigation (to analyze scientific issues dedicated to the theme of investigation).

The material of the research work was based on theories and concepts of linguists in the sphere of phraseology, a number of phraseological dictionaries, original texts and novels or stories.

The scientific novelty of the research work is vivid in the complex investigation of the grammatical, lexical, cultural, semantic-syntactic, historical and stylistic features of English phraseological units and proverbs with proper names.

The theoretical significance of the research is evident in the presenting important and interesting information about culture, historical background, semantic-stylistic and grammatical-lexical structures of English phraseological units and proverbs with proper names. Explanation of reasons of including proper names into them and classification of them according to some features.

The practical significance of the research is the possibility of usage of the rich material in communication during the speech act with English people, at the lessons of practical English, lectures and seminars on Country Study, Stylistics, Literature of English speaking countries, writing scientific articles and course papers on the theme of research, compiling dictionaries of phraseological units and proverbs, while working at literary texts and reading original literature, etc.

The hypothesis of the research. The investigation of English phraseological units with proper names will surely make out many structures of their origin and present information about their semantic, grammatical, lexical and cognitive features, cultural and historical background, which can be used in compiling phraseological dictionaries and enriching the science of phraseology. By the way we can introduce the main characteristic feature of nationality.

The authenticity of the results of the research can be supported by the scientific interpretation, methods of analyzing of factological material and getting new information about phraseological units and proverbs with proper names.

1. English phraseological units with proper nouns include people's names and surnames, geographical names, names of institutions, places in the city, historical events, nationalities, weekdays, months, names of cinema, theatre, circuses and other notions, objects and places that are capitalized and used as names.

2. There are many proverbs and phraseological units that contain proper names. They came from people's everyday life, folklore, prose and poetry, myths, fairy tales, fables, songs, slang and other sources. Mostly we can differentiate their grammatical, lexical, cognitive structures.

4. Proverbs and sayings are the cultural-determined part of the English language's vocabulary.

5. Some English proverbs have direct equivalents in the Russian and Uzbek languages, and so there is no problem with their understanding by these people. Unfortunately this group of proverbs is rather small

6. The most of English proverbs (70%) have approximate equivalents in the Russian and Uzbek languages – proverbs with the same meanings but with different ways of its expression.

The approbation of the research work. The results of the dissertation were discussed and approved at the Republic scientific conference held in May, 2014 in SamSIFL, Annual students' conferences and at the meetings of the Chair of "English phonetics".

The publication of the results of the dissertation. The results of the research work were published in the following issues:

1) scientific article "**Ancient Proverbs and its Structure**" in the scientific magazine "Alma-mater". – Samarkand: SamSIFL, 2014. – P. 27-29

2) scientific article "**Proverbs and its connection with other subjects**" in the materials of the Republic scientific conference. – Samarkand: SamSIFL, 2013, – P. 90-91

3) scientific article "**The history of English proverbs**". – in the scientific magazine "Alma-mater" Samarkand: SamSIFL, 2014. - P. 50

4) scientific article "**Usage of Cluster technology during teaching the English language**" —Ijtimoiy va mutaxassislik fanlarini chet tilida o'qitish: milliy va xorijiy tajriba –Samarqand SamDCHTI, 2013. - P. 107-108

5) scientific article "The new innovational features of proper names" – in the process of publication

The structure of the research work. The work consists of the following parts: Introduction, 3 chapters, Conclusion and List of used literature. Introduction presents the problems, which are investigated and discussed in the work, points out the aim of this research, tasks of the work, scientific novelty, theoretical value, practical value and other peculiarities and features of the

research work. In Chapters I, II and III all the duties and problems of the work are investigated and analyzed in details.

Chapter I investigate the history and structure of phraseological units with proper names in language.

Chapter II presents semantic, grammatical and communicative features of proverbs with proper names.

Chapter III is devoted to the investigation of cognitive sphere of the proverbs in linguistic and occasional structures of them too.

In Conclusion we pointed out the most important facts of our investigation and showed the significant results of the research work. List of used literature presents the names of authors and their theoretical issues and books, which were used for writing this research work. The research work contains 94 pages of printed text.

CHAPTER 1 HISTORY AND STRUCTURE OF PHRASEOLOGICAL UNITS

1.1 Historical developments of phraseological units in English

During our life we meet a lot of things around us. Every time we want to get something new for ourselves. When we want to know anything new first of all we want to know about its history. In the fact we accumulate the socio-historical, intellectual and emotional information of a specific national character. Everybody has his own eyes and by these eyes we can see the colour differently. The human eye can distinguish many times more the colour. Etymologists and linguists come to one conclusion, that it is a system. For example, watch is a system. If we take an equipment of watch it will not work well. The system is also like watch, we cannot change it.

Phraseology is a popular field of diverse philological investigations. Nowadays a number of scholars turn their attention to the science of phraseology. One of the ideas is connected with the understanding of phraseological units as phenomena of culture and therefore the function is investigated in cultural context. Thus phraseology has entered the sphere of sociolinguists. One of the best definition of phraseological units is as follows: it is a stable, coherent combination of words with partially or fully figurative meaning [**anna jansone**]

Phraseology (phrase-ology) was developed in the twentieth century. It took its start when Charles Bally's notion of "locution phraseologiques entered Russian lexicology and lexicography in the 1930s and 1940s and was developed in the former Soviet Union and other Eastern European countries. From the late 1960s it is established in German linguistics. Then the English adaptation of phraseology are by Weinreich in 1969, Arnold in 1973, was approached in European countries phraseology has been developed over the last twenty years.

Phraseological units reflect the wealth of a language displaying cultural paradigms of the speakers of a particular language. They reflect cultural archetypes of an ethno- linguistic community and help to make explicit the

peculiarities of its world perception. Phraseological units as the particular units of language came into the focus of linguist's attention in the beginning of the 20th century and this word combination became the object of scientific investigation. For the first time the phraseology as an independent linguistic science in the 20th years of the 20th century was allocated by an outstanding Russian scientist V.V.Vinogradov. He studied the phraseological units in respect of speech activity; he has defined the object, the structure of the science and phraseology volume. V.V.Vinogradov defines phraseological unit as the basic object of phraseology.

The term "phraseology" originated in Russian studies which developed from the late 1940s to the 1960s. It is now currently used to refer either to the set of phraseological units in a language or to the branch of linguistic studying them. Scholars have provided various definitions of these units and various criteria to classify them. Tracing back the origin of many English idioms and other phraseological units of their etymological source is very important as it helps to understand the meaning of the inner form phraseologism and consequently its actual meaning. The linguists' opinion concerning the sources and origin of phraseological units vary greatly and that is naturally enough as the phraseology appears to be a very complex linguistic matter. Nevertheless, the important task for all the linguists working in this linguistic field is joining of efforts and the pooling of interests in revealing the etymological source of phraseological unit more profoundly. The works by L.P.Smith, A.V.Kunin, B.A.Larin, L.P.Postushenko and others revealed many interesting facts concerning the sources and origin of phraseological units.[**shakima aida**] Only in the beginning of the 20th century preconditions for phraseology allocation in an independent linguistic discipline have been created. In this process researches of many linguists have played the important role, such as J.Seide, Ch.Bally, I.I.Sreznevskiy, E.D.Polivanov, L.V.Shcherba, A.V.Kunin, V.V.Vinogradov, B.A.Larin and others. The sources and origin of modern English phraseological units appear to be very diverse.

Proverbs have great history around the world. From ancient proverbs were used among the people. Most people are not aware that the proverbial statements are really parables. They are sayings that use natural and normal illustrations to show comparisons to moral, social or religious principle. In other words the use of the proverbs, parables is intended to portray spiritual truths through in ordinary usage of words and explanations. The intended result, however, may involve the revelation of many “dark sayings” that the ordinary person may be unaware of. Or to put simply, there is often more to the proverb than at first meet the eye.

The proverbs have been given in order to show wisdom, instruction, understanding, justice, judgment, subtlety to the simple knowledge, discretion, learning counsel and to understanding a proverb and interpretation the words of the wise and their dark sayings. The proverbs represent the “cream of the crop” of ancient philosophical sayings the proverbs especially begin with wise sayings. For example: “The fear of the lord” which is Old Testament way of saying: “have faith a trust in a God”, is the very start of wisdom. Ancient proverbs were divided into some parts: proverbs of wisdom, proverbs of treasure, proverbs of women, proverbs of mother. According to these parts people developed the main ideas of proverbs. Very early developing of proverbs belongs to Egyptian. The sons of Zerah were in Egypt and writing many of the wise sayings in past. It is well within reason that many of these early philosophical works of the Israelites (while they were in Egypt) or of otherwise Egyptians could have been mentioned for long period among the Egyptians.

As we know from ancient proverbs were useful sayings among the people. Every people have their own proverbs at that time. For example “Proverbs” translates the Hebrew word “**mashal**”, but “mashal” has a wider range of meaning than the short catchy sayings, implied by the English word. Thus while roughly half the book is made of “sayings” of this type, the other half is made up of longer poetic units of various types. It is impossible to offer precise dates for

the sayings in proverbs, “a collection of collection” relating to a pattern of life which lasted for more than a millennium.

The “wisdom” genre was widespread throughout the ancient Near East and reading proverbs alongside the examples recovered from Egypt and Mesopotamia reveals the common ground shared by international wisdom. Wisdom is as close as Biblical literature comes to Greek in inquiry into values and reflections on the Roman condition, although of here is no discussion of ontology, epistemology, metaphysics and other abstract issues raised by the Greeks.

There are many examples which denote ancient proverbs:

- Rob not the poor, because he is poor
- Make no friendship with an angry man
- See you a man diligent in his business
- Labor not to be rich: cease from you own wisdom

From ancient the authors used proverbs, sayings in their books, because they thought that proverbs illustrate their work.

Conventionally, all the phraseological units can be divided into the following groups: indigenously English and borrowed phraseological units. The sources and origin of phraseological units in Modern English and Russian languages can be similar. The main sources of phraseological units over the centuries Bible was a widely read and quoted book in England. Number of scriptural constructions and expressions are so high that it is not an easy task to collect and to count them. The following biblical expressions are used in contemporary English: for example:

the apple of Sodom – yolg'on omad

can the leopard change his spots – bukrini go'r to'g'rilyaydi

haul somebody over the coal – biron narsaga berilib ketmoq

submit to the influence of somebody – birovning nog'orasiga o'ynamoq

In English to lock the stable door after the horse is stolen, to ride the high horse (means to behave superior haughty way), to show one's teeth (to take a

treating tone, show an intention to injure), to wash one's dirty linen in public (discuss to make on public one's quarrels). Russian people "vinosit sor iz izbi" because Russian people used to live in the houses called "izba" .

History shows that the creative practice of writers normally was successful in case when author developed meaning of words according to the rules of internal language development. The impact of internal rules of language development reveals the fact that alongside with direct meanings figurative meanings also appear as a result of metaphorization process. Development of meanings of words can be vividly traced in the phraseological innovations of writers, in which words put into new and unusual contacts assume quite different meanings.

V.V.Vingradov said: "it is quite necessary to dwell on the nature of enriching and complicating meanings of the words belonging to the lexicon of language, as the semantic development of the lexicon words is related to enriching standard language phraseology". Formation and extension of figurative meanings in the words belonging to the lexicon result in creating phraseological units included into the lexicon of language.

When we glance to history of literature there some sources, mythology or the Bible begin to be used as a self-contained unit, it may also lose all connection with the original context and as a result of this become non motivated. The phraseological unit the green-eyed monster (jealously) can be easily found as a part of the quotation from Shakespeare "*it is the green-eyed monster which doth mock the meat it feeds on*" [othello] . In modern English, however, it functions as a non- motivated self- contained phraseological unit and is also used to denote the T.V. set, Achilles heel – "the weak spot in a man's circumstances or character" can be traced back to mythology, but it seems that in Modern English this word group functions as a phraseological unit largely because most English speakers do not connect it with the myth from which it was extracted.

Proverbs have a long history. English people use proverbs in speech so often, that proverbs will be a valuable help to the advanced people of the language. English proverbs are attractive because they involve a small mass of comparatively accessible material. Proverbs are, moreover, easy to group and to execute. Proverbs are so much the common property of all Englishmen that in conversation it is often enough to repeat just the beginning of a proverb; the rest easily supplied by the other collocutor. By studying English proverbs we can know the history of that country. We introduce the political, economical, social life of the country. The history of English proverbs traces back through one recession after another to the collection printed in Frankfurt in 1611. This is the main stream. At the beginning the proverbs were not in alphabetical order. They were mixed. But in 1659 James Howell the first English proverbs in alphabetical order. In Howell's lists of Spanish and Italian proverbs there are borrowings which preserve the original alphabetical order. In sixteenth and seventeenth centuries the group of scientists collected the main list of proverbs. This collection was popular at that time.

By knowing the history of proverbs we can compare the idea of proverbs some centuries ago and now. There are, furthermore, curious details of cultural history in some proverbial comparison and these must be examined and interpreted Example: "as mad as a march hare", "as mad as a hatter", or "as good as gold" «they refers to the good behavior of a child but which must once alluded to gold as a monetary standard. Some proverbs are related to some folk practice and customs. For example, **every cloud has a silver lining**. In the past English believed that, nothing was wholly dark or full of unmixed sorrow or gloom. There was some good in every evil. In history, as we know, it was not easy to live, there were a lot of difficulties.

Some proverbs came from ancient people deeply rooted beliefs such as their superstitious tendency and belief. In the past English people believed that if the person waked up early, he would be lucky. In turn English people have got a proverb "**the early bird catches the worm**". They believed that, an early riser

is sure to be in luck. Our Uzbek people also agree with this proverb. They think, the one who is prompt to seize is opportunities achieves success.

Some proverbs came from social life of people. They said, that apple came out under the apple tree and they use such kind of proverbs “**like mother, like daughter**“, children often take after their parents.

Many proverbs summarize knowledge of people’s daily life such as **the best win comes out of an old vessel; Soft fire makes sweet malt**. As people’s daily life is complicated and extremely trifling, such proverbs are numerous. They summarize people’s knowledge in their life and they tell people what to do and how to do. They are just like an encyclopedia to guide people’s daily life. People’s who have similar habits, interests, inclinations are likely to spend much time together and be engaged in the same activities. **Birds of a feather flock together**.

Many English proverbs involve events or characters of English literature, especially from Shakespeare. Shakespeare’s insight into human beings, his sensitivity to the problem of state and his genius with words have left an everlasting mark on the English language and the thinking of English speaking people all over the world. Shakespeare’s works are probably the most colorful literature origin of proverbs. For example, violent delights have violent ends is from Shakespeare’s works “Romeo and Juliet”. In this masterpiece we can see many proverbs too. **Let mischance be slave to patience**, i.e. we try to suffer all misfortunes.

So English proverbs have very rich and different sources of enlarging which make them brighter and colorful, providing interests to a people’s traditions, history and attitudes. In conclusion I want to say, that our study has shown the history of phraseological units are great. It is necessary to analyze the phraseological units and their creative variations. With regard to the corpus search, the collected units result to be not common in discourse even if they are widely known by users. For example, we can note the rarity of **before you can say Jack Robinson or Judas kiss in use** but as highlighted by [25,36]the

functional value of an expression can not necessarily be judged by its rarity in general use. The expressions examined constitute a rich repertoire of resources potentially available to users, who can select the most appropriate expression according to their communicative needs, for example, to add humor, to emphasize an idea, to express a negative evaluation indirectly.

As according to Kunin “Phraseology is the treasure house of the language” and the phraseologisms in the language are considered as richness and decoration of the speech. The phraseological units reflect the culture and the way of life of this or that language, they help to make a speech more expressive and colourful.

1.2 Lexic- grammatic categories of phraseological units in proverbs

Phraseology can be loosely defined as the study of conventional phrases, where “phrase” means any multi-word expression up to sentence level. Some scholars regard all conventional expressions as lexical units, although the fact that many such expressions are variable to some degree and have their own special grammar, presents problems for this view.

It has been known for some time that conventional phrases are very numerous in all well-documented language. (In his contribution, Igor Mel’uk suggests that in the lexicon of any language phrasal lexemes outnumber words by about ten to one). More importantly, it is clear that they play a central qualitative role in native like command of a language. As Anthony Cowie says that phraseology has now become a “major field of pure and applied research for western linguists” [5,89]. As it was earlier for scholars in Eastern Europe.

Phraseology is a young branch of linguistics which closely borders with lexicology and stylistics. Phraseology is the study of set or fixed expressions, such as idioms, phrasal verbs and other types of multi-word lexical units, often collectively referred to as phrasemes in which the component parts of the expression take on a meaning more specific than or otherwise not predictable from the sum of their meanings when used independently. Phraseology took its

start when Swiss scientist Charles Bally (1905) introduced this term “by including chatter called phraseology” in his book on stylistics. His notion of locutions phraseologiques entered Russian lexicology and lexicography in the 1930s and 1940s and was subsequently developed in the former Soviet Union and other Eastern European countries. Bally describes phraseology as “a branch of stylistics, which studies related word combinations”.

Phraseology is a branch of linguistics which main object of research phraseological units. This study aims many tasks to be researched. First of all, it is necessary to provide a clear and standard classification of phraseological unit. Great work in the field of phraseology has been done by the outstanding Russian scientist A.Shaxmatov in his work “Syntax”. This work was continued by academician V.V.Vinogradov. Great investigation of English phraseology was done by professor A.Kunin, I.Arnold and others. Phraseological units can be classified according to the degree of motivation of their meaning. This classification was suggested by academician A.A.Vinogradov for Russian phraseological unit. He developed Bally’s classification and pointed out three types of phraseological units:

1. Phraseological fusions where the degree of motivation is very low, we cannot guess the meaning of the whole from the meanings of its components, they are highly idiomatic and cannot be translated word for word into other languages. For example: *on Shank’s more – on foot, to ride the high horse- to put on airs.*

In proverbs phraseological units are created from free word groups. But in the course of time some words constituents of phraseological units may drop out of the language; the situation in which the phraseological units was formed can be forgotten, motivation can be lost and these phrases become phraseological fusion.

2. Phraseological units where the meaning of the whole can be guessed from the meanings of its components, but it are transferred (metaphorical and metonymical). For example: to play the first fiddle-to be leader in something,

old salt –experienced sailor. The meaning of the whole word combination is not the sum of the meaning of its components, but it is based on them and the meaning of the whole can be inferred from the image that underlies the whole expression. For example: *to get on one's nerves, to cut somebody short, to show one's teeth, to be at dagger point*.

Phraseological unities are often synonyms of words, for example: *to make a clean breast of= to confess, to get on one's nerves= to irritate*. Phraseological unities are equivalents of words as:

1. Only one of components of a phraseological unity has structural forms (to play, played, playing; a new leaf, but not to turn newer leaf or new leaves)
2. The whole unity and not its components are parts of the sentences in syntactical analysis (he took the bull by the horns; attacked a problem boldly), there are only two parts, he-the subject and took the bull by the horns-the predicate. It is grammatical view of the phraseological unit.

Phraseological combinations (collocations) are often called traditional because words are combined in their original meaning but their combinations are different in different languages. For example: cash and carry- self-service shop, in a big way- in great degree. It is usually impossible to account logically for the combination of particular words. It can be explained only on the bases of tradition. For example: **to deliver a lection but not to read a lecture**. The structure V+N (object) is the largest group of phraseological collocations. In professor A.Smirnitskiy's opinion traditional combinations are not phraseological units, as he considers only those word combinations to be phraseological units which are equivalents of the words, where words are combined in their original meaning but their combinations are different languages: for example: in a big way (in great degree)

N.M.Shanskiy added to his classification the fourth group of phraseological unit as phraseological expression. Phraseological expression consists of semantically independent words. They have a fixed, stable meaning and structure. A.V.Kunin classified phraseological units according to the way they

are formed. He pointed out primary and secondary ways of forming phraseological units. Professor A.I.Smirnitskiy worked out structural classification of phraseological units in English, comparing them with words. He points out one top unit which he compares with derived words, because derived words have only one root morpheme. He points out two-top units which he compares with compound words, because in compound words we usually have two root morphemes. Among one top unit he points out three structural types:

1. Units of the type “to give up” (verb+preposition), for example: to art up, to back up, to drop out, to nose out, to buy into, and to sandwich in.

2. Units of the type “to be tired” some of these units remind the passive voice in their structure, but they have different prepositions with them, while in the passive voice we can have only prepositions “by” or “with”, for example: to be tired of to be interested in, to be surprised at. There are also units in this type which remind free word –groups of the type “to be young”. The difference between them is that the adjective “young” can be used as an attribute and as a predicative in sentences, while the nominal component in such units can act only as a predicative. In these units component is the semantic centre.

3. Prepositional nominal phraseological units are equivalents of unchangeable words prepositions, conjunctions, adverbs that are why they have no grammar centre; their semantic centre is the nominal part. For example: on the doorstep (quite near), on the nose (exactly), in the course of, on the stroke of, in time, on the point of. In the course of time such units can become words, (tomorrow, instead).rather to this structure, A.I.Smirniytskiy points out the following structural types:

a)attributive –nominal such as: a month of Sundays, grey matter, a millstone round one’s neck. These types are noun equivalents and can be partly or perfectly idiomatic. In partly idiomatic units (phrasims) sometimes the first component is idiomatic. For example: **high road**. Second idiomatic component is for example, first night. In many cases both components are idiomatic. For example: red tape, blind alley, bed of nail, short in the atm.

b) verb-nominal phraseological units: to read between lines, to speak BBC, to sweet under the carpet. The grammar centre of such units is the verb; the semantic centre in many cases is the nominal component. E.g.: *to fall in love*. In some units the verb is both the grammar and the semantic centre. E.g.: *to know the rapes*. These units can be perfectly idiomatic as well. E.g. *to burn one's boats, to vote with one's feet, to take to the cleaners*. Very close to such units are word- groups of the type **to have glance, to have a smoke**. These units are not idiomatic and are treated in grammar as a special syntactical combination, a kind of aspect.

c) phraseological repetition such as: now or never, part and parcel, country and western. Such units can be built on antonyms: **ups and down, back and forth**.

Often they are formed by means of alliteration. E.g.: cakes and ale, as busy as bee.

Components in repetitions are joined by means of conjunctions. These units are equivalents of adverbs or adjectives and have no grammar centre. They can also be partly or perfectly idiomatic. E.g.: cool as a cucumber (partly), bread and butter (perfectly), Achilles' heel, Damocles' sword. N.M.Shanskiy distributes phraseological unit into two groups: 1. Phraseological units structurally relevant to a sentences. 2. Phraseological unit that structurally correspond to the word combinations. From grammatical features the phraseological unit divided into several parts: One of them verbal phraseological unit reflect morphological categories and type of mood. Category of form is the main grammatical category of a verb. The group verbal phraseological units include phraseological unit. Containing the verb, as leading term of the control. In quantity and versatility of semantic verbal phraseological unit prevail over the substantive, adjectival, adverbial and modal phraseological unit. In the opinion of many scholars verbal phraseological unit is the most numerous part of the foundation of all of idiomatic language. Lexical and grammatical features of verbal phraseological unit reflect morphological categories and type of mood. Most verbal

phraseological unit of Russian language form to opposed to each other forms of verbal phraseological unit perfect and imperfect form. Analysis of the manifestation of the category of the form of verbal phraseological unit shows that a significant number of researched phraseological unit are the verbs of imperfect form. One of the most numerous subclasses forms verbal phraseological unit with the structure “V+Prep+N” are similar in both studied languages to E.g: **works with the devil**. In English language is represented the extension of this model “V+N+Prep+N” –**keep the devil at the door**. Adjectival phraseological units are phraseological unit core component of which is an adjective. According to A.V.Kunin “adjectival comparisons on a language occur because that there is a need to transfer additional information in comparison with the information transmitted by the first components of comparison taken separately”- lucky devil, beautiful devil, poor devil, dark devil. After the E.F.Arsentyeva the study highlighted two main structural subclass of APU. Adjectival comparative PU, which have in its composition comparing component in the English language “as or like” in the Russian language “kak”, where as a core component acts the adjective, as a dependent component – the noun “Adj+Comp+N”. In a narrow sense, modality is an expression of PU of affirmation and negation, indication of their attitude to the statement from the point of view of its accuracy, its desirability, preference and the correlation of PU with the modal words.

The traditional and oldest principle for classifying phraseological units in based on their original content and might be alluded to as “thematic “. The approach is widely used in numerous English and American guides to idiom, phrase book. These principle idioms are classified according to their sources of origin, source referring to the particular sphere of human activity, of life of nature, of natural phenomena. So L.P.Smith gives in his classification groups of idioms used by sailors, fishermen, soldiers, hunters and associated with the regalia phenomena and conditions of their occupations. In Smith’s classification we also find groups of idioms associated with domestic and wild animals, birds,

agriculture and cooking. There also numerous phraseological units from sports, arts. In some case we can notice “fixed phrases” display a wide range of variants and that variation within phraseological units is the rule rather than the exception. These multiword units referred to as “phraseological skeletons” which include collocation frameworks. E.g.: *an accident of birth, an accident of history, lexicogrammatical frames, the faintest idea, the least idea, the slightest idea.*

On the one hand, the concept of simile is defined and the differences between similes and comparisons pointed out, on the other hands, similes and metaphors are described in some detail with reference to the literature. Then in grammatical category there are four simile patterns are extracted from the BNC: as Adj/Adv as, is like, is like V+ing and V like a. So phraseological units represent the most colorful and expressive part of the English language vocabulary.

Stability lexical and grammatical means that no lexical substitution is possible in an idiom in comparison with full or variable word-combinations. The experiments conducted in the 1990s showed that the meaning of phraseological units is not exactly identical to its literal paraphrase given in the dictionary entry. That’s why we may speak about lexical flexibility of many units if they are used in a creative manner. Lexical stability is usually accompanied by grammatical stability which prohibits any grammatical changes. To illustrate this point there are given some examples: E.g. “as hungry as a wolf” (as a hunter), “as safe as a house” (houses). In English as in other languages there are many fixed identifiable, non- idiomatic phrases and constructions such groups of words are called: grammatical and lexical collocations. Typical lexical collocations consist of nouns, adjectives, verbs, adverbs. Benson and Ilson classify lexical collocations by structural types:

- Verb+noun (wind a watch, quench one’s thirsty)
- Adj+noun (torrential rain)
- Noun+verb (volcanoes erupt)

- Noun+of+noun (a school of whales)
- Adv+adj (closely acquainted)
- Verb+adv (apologize humbly)

Such kind of classification is made the meaning of the sentences more colorful.

Grammatical meaning of defined as the expression in speech of relationships between words. The grammatical meaning is more abstract and more generalized, than the lexical meaning. It is recurrent in identical sets of individual forms of different words as the meaning of plurality in the following words students, book, windows, and compositions. Comparing word-forms of one and the same word we observe that besides grammatical meaning, there is another component of meaning to be found in them. Unlike the grammatical meaning this component is identical in all the forms of the word. Thus, for example: the word forms go, goes, went, going, gone possess different grammatical meaning of tense, person and so on, but in each of these forms we find one and the same semantic component denoting the process of movement. This is the lexical meaning of the word, which may be described as the component of meaning proper to the word as a linguistic unit, i.e. recurrent in all the forms of this word. Examples: *a danger foreseen is half avoided, he that once deceives is ever suspected, god's mill grinds slow but sure, loses on the swings and gain on the roundabout.*

By these examples we can understand how we may connect the grammatical and lexical features in the proverbs. In conclusion I want to say the differences between grammatical and lexical category. In grammatical category we pay attention to grammatical structure of the proverbs, i.e. from which tense, voice are there. In lexical we notice the meaning of the sentences in the proverbs. Different types of phraseological units with various leaning strategies can be taught at different levels. The main goal of language teaching must be to create opportunities to acquire more and more language. We need to know more new words with more fixed collocations increasing their collocation competence

with words which they already know. It is lexis and collocations competence which allows us to read more widely, understand more quickly and speak more fluently.

1.3 Semantic and syntactic categories of phraseological units in proverbs

Phraseology can be loosely defined as the study of conventional phrases. Some scholars regard all conventional expressions as lexical units, although the fact that many such expressions are variable to some degree, and have their own special grammar, semantic, syntactic present's problems for this view. The view of language that emerges from this work is one in which no strict distinction can be made between semantic and syntactic patterns.

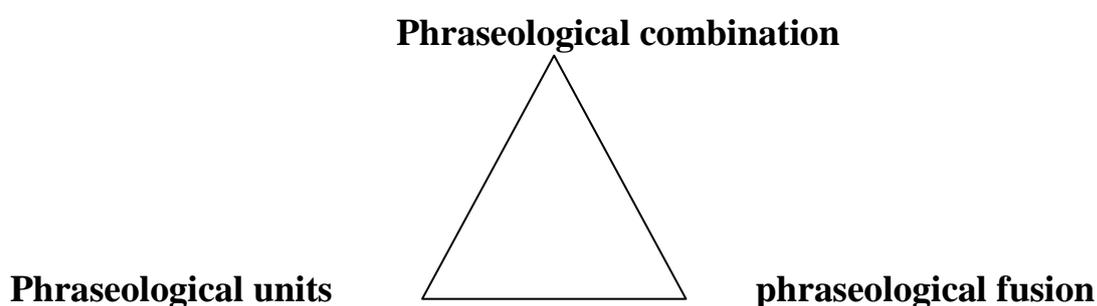
Considering the purpose of speaker in speech acts the basic role is occupied not the morphological form of a predicate, but a speech situation. The potential of the speech acts formed by means of the form of conditional can be found out by the definition of context types. In speech acts the special role is allocated also to the extralinguistic act. These are role relations of communicants, features, socially-psychological relations. Proceeding from the communicative purposes of the speech act, we can argue on an estimation of the interlocutor about his national consciousness, national outlook.

If the motivation is carried out in concept, and the concept proceeds in judgment, the judgment is published through the sentence. If the word is a material form of concept the sentence a material forms of opinion. If conducts to interrelation of language and thinking. The applied variants connected with restriction of a human idea, are the motivational display which, in turn, is connected with the functional and pragmatically nature of language norm.

Semantic of modality is based on estimation. The grammatical nucleus is based on an estimation of semantics of modality in the form of conditional. Semantic meanings are formal meaning as they are encoded in the language of texts, that is, when it is used in an appropriate context to achieve particular aims. Pragmatic meaning is not an alternative to semantic meaning, but

complementary to it, because it is inferred from the interplay of semantic meaning with context:

E.g. the Golden State, the Bee Hive State, the Cotton State. As we know phraseological units consist of separate words and therefore they are different words, even from compounds. Words have several structural forms, but in phraseological units only one of the components has all the forms of the paradigm of the part of speech it belongs to: For example: to go to bed, goes to bed, went to bed, gone to bed, going to bed. The rest of the components do not change their form. The syntactic feature of the phraseological units is:



This scheme is according by the classification of academician V.V.Vinogradov. In phraseological combinations words retain their full semantic independence although they are limited in their combinative power. For example: to wage war (but not to lead word), to render assistance, to render services (but not to render pleasure). Phraseological units are equivalents of words as 1. Only one of components of phraseological unity has structural forms: to play (played, is playing), the first fiddle (but not played the first fiddles), to turn newer leaf or new leaves. 2. The whole unity and not its components are parts of the sentence in syntactical analysis: He took the bull by the horns. Semantically speaking zero equivalence does not mean a gap in the national 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 sentences and beyond its boundaries. For example:

Full of beans
down in the mouth ———— adjectives

dyed in the wool

as thick as hailstones

The phraseological image becomes sustainable, as the cohesive links persist developing the image and acquiring new associations and tries in discourse. Unlike Halliday and Hassan (1976), who see cohesion as a lexical, phraseological units as a lexical and semantic relation, as we know and believe that cohesion is also a stylistic relation. We would argue that stylistic features have a role of their own in securing cohesion and coherence. Thus, a sustained phraseological image provides for the semantic and stylistic cohesion of the text. Cohesion is provided by further reiteration of the phraseological units in proverbs. [4,54] For example: “*I have taken a vow that no women shall sleep under my roof again!*” the phraseological unit “under one’s roof” is reiterated as the story develops, enhancing. The emotional tension and creating and mounting feeling of affective suspense. Thus phraseological reiteration is a form of cohesion. His compelling emotions are conveyed by semantic and stylistic reiteration of the phraseological image, reasserting the thought, as it we, to himself. Indeed, it remains at the back of his mind all the time and it keeps emerging at stressful moments. Lawrence is a good psychologist and master of prostrating human emotions. The development of the phraseological image lends continuity and narrative perspective. The use of phraseological units gains a cumulative effect, affording a psychological insight into the emotional tension of the main character and covering the whole of the short story. The narrative turns into an overt manifestation of the mind in action. The phraseological pervades the text, as the image roof, is reiterated and different stylistic patterns are used.

By analysis of special literature during the last decades shows that the majority of linguists consider the coincidence of semantic structure, grammatical (or syntactical) organization and componential (lexeme) structure the main criteria in defining the types of inter language phraseological conformities with the undoubted primacy of semantic structure. Comparing the three approaches

discussed above (semantic functional and contextual) we have ample ground to conclude that they have very much in common as the main criteria of phraseological units appear to be essentially the same i.e. stability and idiomaticity or lack of motivation. It should be noted however that these criteria as elaborated in the three approaches are sufficient mainly to single out extreme cases highly idiomatic, non-variable and free word-groups. For example: red tape, mare's nest. According to the functional approach they are also regarded as phraseological units because of their grammatical (syntactic) inseparability and because they function in speech as word equivalents. According to the contextual approach red tape, mare's nest, make up a group of phraseological units referred to as idioms because of the impossibility of any change, "the fixed context" and their semantic inseparability. But there is still another approach to the problem of phraseology in which an attempt is made to overcome the shortcomings of the phraseological theories discussed above. The main features of this new approach which is now more or less universally accepted by Soviet linguists are as follows:

1. Phraseology is regarded as a self-contained branch of linguistics and not as a part of lexicology;

2. Phraseology deals with a phraseological subsystem of language and not with isolated phraseological units.

Semantic stability is based on the lexical stability of set expressions. Even when occasional changes are introduced the meaning of the set expression is preserved. It may only be specified, made more precise, weakened or strengthened. In other words in spite of all occasional phraseological and phraseomatic units, as distinguished from free phrases, remain semantically invariant or are destroyed. For example, the substitution of the verbal component in the free phrase "to raise a question" by the verb "to settle (to settle a question)" changes the meaning of the phrase, no such change occurs in "to stir up a hornet's nest about one's ears". Very little is known of the factors active in the process of lexicalization of free word-groups which results in the

appearance of phraseological units. This problem may be viewed in terms of the degree of motivation. We may safely assume that a free word- group is transformed into a phraseological unit when it acquires semantic inseparability and becomes synchronically non- motivated. When one of the components of a word –group becomes archaic or drops out of the language altogether the whole word- group may become in one group completely or partially non-motivated. For example: lack of motivation.

The primacy of semantic conformity is determined by the nature of human logical thinking as well as by the nature of real objects and the use of it may be substantiated by such realities as the well-known common character of human experience in the process of cognition. The process of defining semantic disparity of English phraseological units can be shown in the following way: as a presentation of phraseological meaning of the given English unit as a set of minimum semantic components, measurement of the componential (seme) structure of the English phraseological unit for the purpose of determining their identity or revealing their difference. The same organization identity of English idiom meanings or semantic equivalence means full same organization coincidence of sign fictional- denotation micro components and connotation components. The adherents of the so-called “traditional” conception of connotation include emotive, evaluative, expressive and functional stylistic components into it. Here is example of phraseological semantic equivalence: English phraseological unit “cast a stone at smb”

Vinogradov’s classification system is founded on the degree of semantic cohesion between the components of a phraseological unit. In his points of view units with a partially transferred meaning show the weakest cohesion between their components. Especially the more distant the meaning of a phraseological unit from the current meaning of its constituent parts, the greater is the degree of semantic cohesion. Accordingly, V.V. Vinogradov said that we must classify phraseological units into three classes:

Phraseological combinations, unities and fusions (*фразеологические сочетания, единства и сращения*). I think that to learning of semantic features of phraseological units we must know the inner structure of phraseological units. **1) Phraseological combinations** are word-groups with a partially changed meaning. They may be said to be clearly motivated, that is, the meaning of the unit can be easily deduced from the meanings of its constituents. E.g. *to look a light* (coll.) (*выглядеть пугалом*), *to take something for granted* (*принимать как должное*), *bosom friends* (*закадычные друзья*). **2) Phraseological unities** are word-groups with a completely changed meaning, that is, the meaning of the unit does not correspond to the meanings of its constituent parts. They are motivated units; the meaning of the whole unit can be deduced from the meanings of the constituent parts; the metaphor, on which the shift of meaning is based, is clear and transparent. E.g. *to stick to one's guns* (*стоять на своём*) – (to be true to one's views or convictions); *to sit on the fence* (*сохранять нейтралитет*) – (in discussion, politics refrain from committing oneself to either side); *to lose one's head* (*потерять голову*) – (to be at a loss what to do); *to lose one's heart to smb.* (*полюбить кого-либо*) – (to fall in love); *to look a gift horse in the mouth* (*смотреть в зубы дарёному коню; критиковать подарок*) – (to examine present too critically); *to ride the high horse* (*важничать*) – (to behave in a superior, haughty way); *a big bug/pot, sl.* (*важная шишка*) – (a person of importance); *a fish out of water* (*человек не в своей тарелке; рыба без воды*) – (a person situated uncomfortably outside his usual or proper environment).

3) Phraseological fusions are word-groups with a completely changed meaning but, in contrast to the unities, they are demotivated, that is, their meaning cannot be deduced from the meanings of the constituent parts; the metaphor, on which the shift of meaning was based, has lost its clarity and is obscure. E.g. *to come a cropper* (to come to disaster – *попасть в беду*; прямое значение – *упасть с лошади вниз головой*); *at sixes and sevens* (in confusion or in disagreement – *в беспорядке*); *to set one's cap at smb.* (To try and attract a

man; spoken about girls and women -*завлекать, охотиться за женихом*). It is obvious that this classification system does not take into account the structural characteristics of phraseological units. On the other hand, the border-line separating unities from fusions are vague and even subjective. One and the same phraseological unit may appear motivated to one person (and therefore be labeled as a unity) and demotivated to another (and be regarded as a fusion).

As we know phraseological fusions i.e. they are completely non-motivated word-groups and we prove our sentences by these examples: as mad as a hatter — '*utterly mad*'; *white elephant* — '*an expensive but useless thing*'. Phraseological unities are not completely they are partially non-motivated as their meaning can usually be perceived through the metaphoric meaning of the whole phraseological unit, e.g. to bend the knee — 'to submit to a stronger force, to obey submissively'; to wash one's dirty linen in public — 'to discuss or make public one's quarrels'. But phraseological collocations are not only motivated but contain one component used in its direct meaning, but especially we can notice while the other is used metaphorically, e.g. to meet the requirements, to attain success. In this group of phraseological units some substitutions are possible which do not destroy the meaning of the metaphoric element, e.g. to meet the needs, to meet the demand, to meet the necessity; to have success, to lose success. These substitutions are not synonymic and the meaning of the whole changes, while the meaning of the verb meets and the noun success are kept intact. Here we shortly have noticed the semantic feature of phraseological units. Now I want to give information about syntactical categories of phraseological units. We can classify phraseological units as a part of speech. But before this the great linguist I.V. Arnold suggested it. Here we have the following groups: a) noun phraseologisms denoting an object, a person, a living being, e.g. bullet train, latchkey child, redbrick university, Green Berets, b) verb phraseologisms denoting an action, a state, a feeling, e.g. to break the log-jam, to get on somebody's coattails, to be on the beam, to nose out, to make headlines,

c) adjective phraseologisms denoting a quality, e.g. loose as a goose, dull as lead,

d) adverb phraseological units, such as : with a bump, in the soup,

e) preposition phraseological units, e.g. in the course of, on the stroke of ,

f) interjection phraseological units, e.g. «Catch me!», «Well, I never!» etc.

but in Arnolds classification there are also sentence equivalents, proverbs, sayings and quotations i.e., "the sky is the limit», «What makes him tick», » I am easy». Proverbs are usually metaphorical, e.g. «Too many cooks spoil the broth», while sayings are as a rule non-metaphorical, e.g. «Where there is a will there is a way».

Phraseological units as a sub discipline of the linguistic system are an expanding field of research and have attracted interest from many sides. Scholarly attention has been focused on the semantic and syntactic properties of phraseological units, on various approaches to their synchronic and diachronic description, on their pragmatic function in discourse, and, quite recently, on cultural peculiarities of idioms and phrases in the light of a cross-cultural and contrastive approach. Several of these aspects are reflected in the range of topics represented in the present volume. This chapter will focus on stylistic properties of phraseological units and their textual environment -- in short, their stylistic potential. This approach entails a number of subordinate aspects: the modification of the phraseological unit in certain contexts and its relation to a particular genre, punning with idioms in the light of intersexuality, and so on. At the outset, however, some key terms need to be explained and their related concepts defined.

Phraseological units constitute the 'phrasicon' of a language -- that is, the whole inventory of idioms and phrases, both word-like and sentence-like set expressions. Word-like phraseological units are 'nominations' and designate a phenomenon, an object, an action, a process or state, a property or a relationship in the outside world. They are manifest in the traditional parts of speech which are related to these conceptual entities: nouns, verbs, adjectives, and adverbs.

They represent the centre of the phraseological system (in the model of centre and periphery applied to the phrasicon) and embrace idioms and non-idioms (i.e. non-idiomatic restricted collocations). Idioms form the majority and may be regarded as the prototype of the phraseological unit. Non-idioms have transparent meanings and include technical terms (terminological word groups), onymic entities (i.e. phrases which are proper names), clichés, paraphrase verbs, and other set expressions. Examples of the latter category include:

(2) Unconditional surrender, the benefit of the doubt the Black Sea, the Golden Twenties an eloquent silence of paramount importance, gainfully employed wet/drenched to the skin beyond compare, beneath contempt Sentence-like phraseological units are 'propositions' and designate a whole state of affairs in the outside world. Their logical structure consists of a nomination and a predication. The finite verb as part of the predicate may be absent in the case of reduction or ellipsis. Propositions form the periphery of the phraseological system. The transition area between nominations and propositions is occupied by phraseological units which thus have a dual character. These comprise: irreversible binomials, stereotyped comparisons, proverbial sayings, fragments of proverbs, and allusions and fragments of quotations:

(3) kith and kin wait and see as blind as a bat, to swear like a trooper to put the cart before the horse. By the syntactic categories we can mention that to which part of speech is suitable these phraseological units. Shortly we can say that without semantic and syntactic categorial sides the phraseological unit cannot be as a general statement. Because as we know in English grammar words have several meaning and they can be several parts of speech. Human thought elaborates itself with the progress of intelligence. Speech is the harvest of thought, and the relation which exists between words and the mouths that speak them must be carefully observed. Just as nothing is more beautiful than a word fitly spoken, so nothing is rarer than the use of a word in its exact

meaning. There is a tendency to overwork both words and phrases that is not restricted to any particular class.

The learned sin in this respect even as do the ignorant and the practise spreads until it becomes an epidemic. The epidemic word with us yesterday was unquestionably "conscription"; several months ago it was "preparedness." Before then "efficiency" was heard on every side and succeeded in superseding "vocational teaching," only to be displaced in turn by "life extension" activities. We can explain it during the analysis of phraseological units.

CHAPTER 2. SEMANTIC, GRAMMATICAL AND COMMUNICATIVE FEATURES OF PROVERBS WITH PROPER NAMES

2.1 Semantic structure of English proverbs with proper names

The proverbs are historical features of humanity. Most of the scientists agreed that the proverbs are folklore speech. Yes of course because the people established these proverbs. Where was not only the person's point of view but also general people's outlook is expressed. Proverbs and sayings play important role in language. They give emotionality, expressiveness to the speech. They have certain pure linguistic features that must always be taken into account in order to distinguish them from ordinary sentences. "As a learning process, transfer supports the learner's selection and remodeling of input structures as he progresses in the development of his interlanguage knowledge. As a production process, transfer is involved in the learner's retrieval of this knowledge and in his efforts to bridge linguistically those gaps in his knowledge which cannot be side-stepped by avoidance." [33,96] Proverbs are brief statements showing uncondensed form of the accumulated life experience of the community and serving as conventional practical symbols for abstract ideas. They are usually didactic and image bearing. Many of them become very polished and there is no extra word in proverbs and sayings. Proverbs are important aspects of verbal discourse within the socio-cultural contexts in which knowledge, ideas and motions are communicated. They reflect the people's social and cultural orientations, philosophy, worldviews, as well as psychological and literary make-ups that generally depict the experience of life. The language of proverbs is commonly figurative, colourful, pithy, grammatically insightful and condensing the wisdom of experience. In this work, we attempt the morphological and syntactic description of proverbs in English, language spoken predominantly. Proverbs are morphosyntactic constructions of different kinds, structures and functions, with their unique grammatical peculiarities. We investigate the internal structure of English proverbs and highlight their grammatical relevance in an attempt to accentuate an aspect of the English language and culture which is daily put out of prominence and active use, given that English proverbs mainly thrive in oral tradition The correct usage of

these proverbs is also important, while translating any other work of art we should pay close attention to this point, and that is the reason of the study of the theme we have taken under discussion. If we choose another example their meaning cannot be suitable to the proverbs. So express any idea or plot of the work in translation as in original demands a person's high skill and deep knowledge. Translator ought to know the rules of translation, furthermore the history, slang, life, customs and traditions of the people. Especially in proverbs we can mention the semantic, syntactic, lexical and grammatical features. As we know the proverb is a brief saying that presents a truth or some bit of useful wisdom. It is usually based on common sense or practical experience. Because we can say the proverbs from our own life, from difficulties. The useful sides of a proverb are to make the wisdom it tells seem to be self-evident. The same proverb often occurs among several different peoples. True proverbs are sayings that have been passed from generation to generation primarily by word of mouth. They may also have been put into written form. The Book of Proverbs in the Hebrew Bible, or Old Testament, is the most notable collection of such sayings. They include: *Hope deferred month the heartsick*. Proverbs and sayings include themselves the some certain features of historical development and the culture of people. With learning of national proverbs we can have information about this or that people habits, traditions, culture its status in society.

As a rule proverbs also have semantic, syntactic, grammatical categories. The semantic sphere of proverbs is very wide and we cannot limit them. The proverbs describe the every branch of people's life: the economical, psychological, cultural and etc. The fact is that proverbs and sayings are similar in meaning in spite of their diversity in form and language. To prove they said above some examples:

A bird in hand is worth two in the bush.

Un tiens vaut mieux que deux tu'auras.

Un chien vivant vaut mieux qu'un lion mort.

Лучше синица в руках, чем журавль на небе.

Nasiya saryog'dan, naqd o 'pka yaxshi.

Even if the form, the word structure and the stylistic structure of these proverbs are different they have the same meaning. The proverbs change their meaning and form very rare, they have long living features. The spreading of any proverb among people is implemented as slow as it is created. Proverbs are retest by geographic area which is going to admit it only after that the proverb can become its property. Many scholars tried to do the researches to show the differences between proverbs and sayings in order to point out their border of limit. One of the outstanding Russian scholars the author of "dictionary of vivid Russian language" and "the proverbs of Russian nation" V.I. Dal [8,32] wrote: **saying is the bud and proverb is the fruit.** So from this point of view we can see that proverbs express the full finite meaning and saying is a phrase which expresses the fugitive meaning. The sayings are considered to be the half part of the proverbs. We can also add that proverbs and sayings are separate genres which are different from each other. The meaning and explanation of these terms in Turkish language show that the semantically their meanings are various and this fact confirms our above given ideas. For example in the dictionary "o'zbek tilining izohli lug'ati" there is given two meanings. The first meaning is that it does not express complete meaning and it is emphatic phrase and wise words. This explanation can express the folk saying. Another meaning refers to Arab word "masal" that (in English means fable) was changed phonetically. The explanation can be used for emphatic phrase and incomplete meanings that is sayings.

There are some features that can be helpful in identifying the proverbs from sayings.

❖ When there is tow logical counters became complete composition the brief summarizing thought appeared. That explains the lack of spare word or description.

❖ to express the idea straightly and logically proverbs are characterized by their features. Every proverb values or appreciates any event both positively

and negatively. Such kind of features serves to make the proverbs popular among people.

❖ Proverbs express wise and complete idea and sayings express the description of something but do not give complete meanings. They consist of one compositional composition.

❖ Proverbs can be used in neutral figurative meaning. These features of proverbs widen the sphere of their usage thematically. That's why proverbs are famous among different nations and people. Sayings are characterized by limited usage in one or two nations who are near to each other geographically and in non related languages. For example in Russian «заморить человека» means to eat something has no equivalent or component in Uzbek or English languages and translated by analogy. The same way of translation is used while translating such sayings as "qovun tushurmoq" and etc.

❖ The sayings are the means of devices or pointing in speech the function of proverbs is to prove any event or situation.

In spite of their own specific features proverbs have general sides which also belong to the other types of folklore. One of such features of the proverbs is that they are created in language in a very long time and disappear in a long period. It is connected with the formal feature of the content of the proverb. To turn some wise thoughts into proverbs some conditions are required. And these conditions may be the followings: first of all the proverbs should describe the economic, social and politic life of the people. To the instruction to the dictionary of Dal, Shoisochov wrote that among all the proverbs which are closer and more important for them and reject those which are old and not suitable for them to build a new life. For example in Russian we can find the proverb "Где хан, там и Орда", "Старши хив Ордепо читают"; these kind of proverbs can be considered as old ones and are not used in nowadays, because they do not describe the nowadays life and politics. But such kind of proverbs could be changed and said "Где царь, там и народ".

We know that proverbs also have some functions in phraseology. Proverbs do not function as mere optical phrase mongering. As a rule, they are used for some practical, pragmatically purposes in various circumstances of everyday communication. With the aid of a proverb on poetic adornments of speech; neither are they used, normally, to meet man's needs for phi lose can aim to provide an endorsement to his statements and opinions, forecast something, express doubts, reproach someone with something, accuse someone of something, justify or excuse somebody, mock somebody, comfort somebody, jeer at somebody's misfortune, repent something, warn against something, advise something or interdict somebody from doing something, and so on, and so forth. It is unthinkable to consider the proverb apart from such pragmatic functions.

Unfortunately, paremiologists have so far only some vague ideas of the functions of proverbs. "Moreover, the proverb lies just somewhere on the borderlands between language and folklore, and shares its functions with both of them, and one cannot say there is a notable agreement between the conceptionis of different authors on the functions of language or folklore, neither is there a notable unity in the terminology used by different authors who have written on these matters. We accept here a simpler and widespread scale, namely the set of three degrees:

Statement→evaluation→prescription

We suppose, however, this scale should fit in with the nature of the proverb, and it has, incidentally, the virtues that it operates with concepts general enough, and allows to consider the set of its sub functions (or functional aspects) as a unified system. The functional aspects mentioned are in certain relationship with grammatical moods of the sentence. Hence the illusion may arise that proverbs can be classified functionally straight on the ground of their "superficial" grammatical moods, so that the proverbs with stating (designative, informative) function were represented with indicative sentences, and those with normative (prescriptive, evocative) function, respectively, with imperative

sentences. This illusion, however, would be immediately shattered against two complications. Proverbs often have scatological and abusive references, reflecting the crude and uncouth pattern of life. The common people used the proverbs to describe the inner « thoughts of their hardship, to warn against the dangers of life, to vent their grievance against the oppressions of the ruling upper class, and to express the joys of life. In short the proverbs disclose most revealingly the realities of lower class life. The proverbs in this sense function as important social documents. What is mirrored in these proverbs show how poor the common people were who these poor vulgar people were, how they struggled to survive in tough circumstances, and what their philosophy of life was. These are random selections from Korean proverbs which typically portray the life of the common people. They show a picture of a poor man, who does not like rich men, and who hates the noble, ruling' class. Although he is always victimized, he is secretly longing for the days when he can have his revenge. Meanwhile he has to be quiet and careful not to make mistakes. All he can do is to help educate his children for a future opportunity. As we mentioned that English proper nouns include people's names (Mary, Tony, Lucy), geographical names (Egypt, the Amu-Darya), names of institutions (the United Nations; the Art gallery), places in the city (Big Ben; Tenth Avenue), historical and other events (the French Revolution; the Jazz Festival), nationalities (Chinese; Uzbek), weekdays (Thursday), months (March) and other notions, objects or places that are capitalized and used as names. These examples show how to differentiate the semantic category of phraseological units. But in history to show the time, place, addition we can use the proper nouns. I think with the proper nouns it would be understandable for everybody. As we know, proverb is a figurative saying, devoted on the level of conceptual thinking in the consciousness of the language collective and it is expressed in a stereotyped formula. By these notions we can mentioned the history or culture of this or that country. By the knowledge embedded in proverbs is the resource of the rational of a given ethnos, its ethno psychic basis, we can learn the physiological inner-world of the irrational form.

That is why we can have difficulties to gain a deep insight into proverbs of a foreign language, to identify or to guess the main characteristic features or the relevant boundaries of the generalized meaning (sphere of use). This apparently shows to the specificity of the proverb structure and its structurally difficult semantic mechanism. If we analysis the semantic structure of a proverb it should be considered in the synthesis of three basic dimensions. They are: logical, verbal and conceptual thinking. The Logical thinking, because there would be logical relations between objects and phenomena existing in the universe and in the verbal, a communicative unit, there is connection and is essentially linked with speech; and conceptual, the reasoning and conclusion given in it are based on conceptual operation. The great linguist S.Levinson, defined goals and objectives of the theory of pragmatics, regards study of the nature of metaphor as he thought prerogative and object of research of a pragmatist. In his view, a pragmatist should find out how a metaphorical expression is constructed and recognized, whereas the task of psycholinguistics and psychology is the creation of an analogy-based theory of thinking. Because by the proverbs we can notice such an approach, in his opinion, will facilitate the approximation of the linguistic and extra linguistic spheres [21,45]. Here is example:

Every bird couples with the same species.

Every pot has its lid"

Every Jack has his Jill.

Everyone finds his/her match

Let analyze the proverb as is clear, in order to create a similar semantic model ("*everyone finds his/her match*"), both ethnics offer identical as well as different metaphorical images. The information given on the surface level in each unit is the basis of the generalized meaning embedded on their deep level. It sometimes shows the result of the experience gained such as the observation (on the laws of nature, everyday objects, etc.) in the process of the cognition of the world, and in some cases - on the recording of proper names (sometimes historical persons). Each proverb united in the given semantic model, upon the

actualization in a relevant context, expresses the identical concept coded in them, the wide meaning, by a different semantic coloring. In other words, the similar underlying meaning recorded in each on the implicit level has a different connotation (sometimes positive as well as negative, in other cases unequivocally positive or negative).

In conclusion I can say that by proverbs we can notice semantic and stylistic features. You can say how it can be? As we know English language is rich language among other languages, i.e. one word can come in several meaning. And by this way the meaning of proverbs or phraseological units can change. One of the ways of enriching English phraseology is the formation of new phraseological units from the existing ones, when a new phraseological unit arises in the language as a result of the isolation of the components of the existing phraseological unit. Proverbs being phraseological units serve as a source of phraseological derivation, i.e. they give birth to new phraseological units. The number of the phraseological units formed from proverbs is rather large. We can prove our theory with examples: formation of new phraseological units by means of isolation of the final components of the proverb: “a silver lining” from the proverb “every cloud has a silver lining”; “wait for dead men's shoes” from the proverb “he goes long barefoot who waits for dead men's shoes”; “stand on one's own” from the proverb “every tub must stand on its own bottom”.

2.2. Grammatical features of English proverbs with proper names

As we know English proverbs are very rich and we can notice them by their semantic, syntactic, grammatical categories of proverbs. As we know in grammar we can learn grammatical categories, parts of speech and their functions in sentences. From ancient time the Proverbs and sayings help us to learn English, because by these proverbs we can introduce with the history of country, their life, traditions, habits and culture, by the way they are good example of English culture and language. In old times people were learning

Latin by using proverbs. Proverbs - are useful material to show, how one thought could be understood in several different ways and we can differentiate the meaning of proverbs. They make speech alive and interesting. English proverbs and have exclusive meaning, every proverb could be used in different situations, they could be understood mostly by English speaking part of the world, but not by any other people, because if foreigner translate them into his native language he will get something strange. A very little part of English proverbs and sayings can be translated and understood by words. In most cases English proverbs have the same meaning as proverbs in other languages. By translation them we can get similarities and differences of proverbs. Here I want notice some differences of proverbs:

1. As you sow, so shall you reap

Как посеешь, так и пожнешь,

Что посеешь, то и пожнешь

2. Good clothes open all doors.

По одежде встречают.

Хорошая одежда открывает все двери.

Love is stronger than death

Любовь сильнее смерти.

As we mentioned the study of proverbs is called paremiology (from Greek *παροιμία* - *paroimía*, "proverb") and the great linguist can be dated back as far as Aristotle. According to Kindstrand (1978) & Russo (1983), they were the great scientists who devoted his life to proverb and they said: "the definition of a proverb has caused scholars from many disciplines much chagrin over the centuries. Many attempts at definition have been made from Aristotle to the present time, ranging from philosophical considerations to cut-and-dry lexicographical definitions". That is why from the life of Aristotle in society the people use their own proverbs or sayings. Another theorist who has mentioned some characteristics of proverbs is Trench (1853). By the opinion of Trench he states that three things go to the constituting of a proverb, they are: shortness,

sense, and salt. These characteristics are elaborated on briefly. Here is we can illustrate our opinions with facts. [51,201]

1. Shortness (Brevity): According to Trench "a proverb must have shortness; it must be succinct, utter able in a breath". He points out that "it is, indeed, quite certain that a good proverb will be short-as is compatible with full and forcible conveying of that which it intends. He mentioned brevity, "the soul of wit", will be eminently the soul of a proverb's wit. Oftentimes it will consist of two, three, or four, and these sometimes monosyllabic words". This characteristic is obvious in proverbs such as extremes meet; forewarned, forearmed and a thousand more. Furthermore he mentions that:

Shortness is only a relative term, and it would perhaps be more accurate to say that a proverb must be concise-cut down, that is, to the fewest possible words; condensed, quintessential wisdom but that, if only it fulfill this condition of being as short as possible, it need not be absolutely very short, there are sufficient examples to prove this. But I think that by shortness the meaning of proverbs cut down. As we know the proverbs have short form, but the meaning is wider than shortness.

2. Sense: Trench states that the sense is sometimes scarified to alliteration. But especially by the sense we can feel the inner world of the given proverbs. For example: "Live and learn", "First think then say" i.e. especially by the abstract nouns there can be sensitiveness.

3. Salt: Trench asserts that "a proverb must have salt, that is, besides its good sense it must in its manner and outward. Contrary to some isolated opinions, proverbs have not lost their usefulness in modern society. As we know without salt we cannot eat any food. It will not be delicious for us. The proverbs are also like this. They serve people well during the oral speech or during the communication and the written word, coming to mind almost automatically as prefabricated verbal units. While the frequency of their employment might well vary among people and contexts, proverbs are a significant rhetorical force in various modes of communication, from friendly chats, powerful political

speeches, and religious sermons to lyrical poetry, best-seller novels, and the influential mass media. Proverbs are in fact everywhere, and it is exactly their ubiquity that has led scholars from many disciplines to study them from classical times to the modern age. There is no doubt that the playful alteration of the proverb “If the shoe fits, wear it” to “If the proverb fits, use it” says it all! Form being pointed and pungent, having a sting in it, a barb which shall not suffer it to drop lightly from the memory proverbs.”

During the study grammatical structure of proverbs we can differentiate the semantic, syntactic, morphologic sides of the proverbs. It has occurred to me that a comprehensive listing of all IH grammatical and lexical traits identified in the afforested works would be of value to the scholarly community. This is especially necessary because my approach has been to proceed through the selected IH composition verse-by-verse in systematic fashion, as opposed to methodically presenting the material feature by- feature. Thus, for example, a specific syntactic feature may be treated near the beginning of a particular article or monograph, because said feature appears near the beginning of the composition treated; while conversely a phonological feature may be discussed toward the end of the article or book, because said feature occurs toward the end of the composition being studied. In the situation just posited, this would run counter to the normal approach to grammar, which begins with phonology, proceeds to morphology, and then includes with syntax.

A proverb is usually recognized by the fixed, often short form and is therefore quite easy to memories. Many proverbs also contain metaphors. Proverbs often have multiple meanings and are therefore dependent on context and should be analyzed in whatever context they are found (Mieder, 2004). Other proverbial features concern style. We can define certain stylistic features that are applicable on proverbs. These include phonic markers such as alliteration, rhyme and meter, e.g. Practice makes perfect; A little pot is soon hot, semantic markers such as parallelism, irony, paradox, e.g. Easy come, easy go; The longest way around is the shortest way home, and lexical markers like

archaic words. The traditional function of proverbs is didactic, as they contain “wisdom, truth, morals and traditional views” [34,45-48]. Proverbs are basically conversational, but occur commonly in both spoken and written communication, e.g. lectures, newspapers, speeches, books, fables and poetry. Proverbs are used in a wide range of situations and according to there are no limits to the use of the proverb. They can be used to: “strengthen our arguments, express certain generalizations, influence or manipulate other people, rationalize our own shortcomings, question certain behavioral patterns satirize social ills, poke fun at ridiculous situations” “advise, console, inspire, comment on events, interpret behavior and [34,45-48]foster attitudes, such as optimism, pessimism and humility”

Proverbs are learned easily and repeated with great regularity. Because they are brief (a line or two), their power as a teacher is often overlooked. By the proverbs we can inform about this or that peoples life, language, traditions and culture. These proverbs survive so that each generation learns what a culture deems significant. As Sellers tells you, "proverbs reunite the listener with his or her ancestors". Samovar et al (2009: 30) also mentions that because all people, regardless of their culture, share common experiences, many of the same proverbs appear throughout the world. For example, in nearly every culture some degree of thrift and hard work is stressed. Hence in Germany the proverb states, " One who does not honor the penny is not worthy of the dollar." But in the United States people are told, "A penny saved is a penny earned." Because silence is valued in Japan and China, a Japanese proverb says, "The quacking duck is the first to get shot". In addition to numerous universal proverbs, there are also thousands of proverbs that each culture uses to teach lessons that are unique to that particular culture. By these proverbs, phraseological units we can introduce with social life of this or that country, their traditions, habits, superstitions and etc. Here some examples of proverbs:

- **"If you can't beat them, join them"**

(If you cannot win against someone, it may be easier to join together with them to be stronger.)

- **"Birds of a feather flock together"**

(People who are alike tend to stick together.)

- **"A chain is only as strong as its weakest link"**

(If one member of a group is weak, then the whole group is weak.)

- **"The best things in life are free"**

(The best things in life are love, friendship, and family. We don't have to pay for those things)

- **"Don't bite the hand that feeds you"**

(Don't hurt the person or people who take care of you.)

- **"Familiarity breeds contempt"**

(We begin to hate those we are closest to. This can also refer to objects.)

- **"It's a man's world"**

(The world seems to revolve around men, and it is difficult for women to become successful in a man's world.)

- **"One good turn deserves another"**

(If someone does something nice for you, you should do something nice in return.)

- **"United we stand, divided we fall"**

(We will be more successful if we work together.)

From ancient times to the modern age, many have attempted to solve the problem of properly defining a proverb. In fact, Archer Taylor's study of The Proverb as a whole can be understood as an attempt to define proverbs. But before these scientists our great ancestors also said meaningful proverbs, for example Aristotel, Socrat, Ptolomey and so on. The same is basically true for Neal R. Norrick's valuable book on How Proverbs Mean: Semantic Studies in English Proverbs (Amsterdam: Mouton, 1985). There are also valuable shorter essays on this important topic, notably Alan Dundes, «On the Structure of-the Proverb». Especially we use in proverbs certain grammatical or syntactical

features, metaphor, semantic signs, lexical markers (archaic words), phonic signs (rising tones or falling tones, rhyme, alliteration) or proverbially depends on traditionalism, currency, repetition. Peter Grzybek and his Germán and Austrian colleagues have recently argued that paremiologists must work empirically to establish what proverbs in standard collections and in oral speech are known to native speakers today. [18,63-69] I think we use proverbs during the speech and in literary books as you know by this way the story or speech will be understandable for the reader and listener. It is no longer enough to define proverbs in one's study at home based on various schemes and structural models must base their studies on demographic research methods utilizing questionnaires and sophisticated statistical analyses in order to establish lists of trios' proverbs which are actually known and continue to be in current use. This research methodology will also help to establish the provability of the new proverbs of the modern age, as I have argued in my *Proverbs Are Never out of Season: Popular Wisdom in the Modern Age* (New York: Oxford, 1993). We thus need increased global field research, from highly technological societies to those parts of the world where life continues to be based on traditional and rural life²⁴. Such empirical work will, of course, also help to establish "proverbial minima" for many languages and cultures, as I discussed above. In any case, Grzybek is absolutely correct in claiming that empirical research must be part of modern proverb scholarship. [52,594] If we pay attention to the grammatical structure of the proverbs, first of all we must know the grammatical structure of the sentences. Now I want explain it by examples. "Hear, increase in, and acquire understanding." There are some unlike the verses surrounding it; we can notice verse 5 does not join the chorus of statements that declare the purpose. A significant grammatical shift has taken place. By the goal of infinitives verse 5 shifts to imperfects (which may in fact be jussives). This change leaves the interpreter with a dilemma. If there is careful design in the introduction, one must wrestle with the rationale for the change of structure. Here is neither style nor parenthesis serves as an adequate explanation or to fill

the meaningful steps. By this example we can show the grammatical structure of proverbs, there is certain awkwardness in the construction i.e. the governing verb that normally precedes infinitives, seems to be absent. There is a sense of incompleteness that may encourage the careless reader to hurry over the verses. Here we can notice the differences of grammatical categories, if one opts for a governing verb, he has two choices. First, the infinitives may find their completeness in verse 1. This assumes a “to be” verb, which is often omitted in Hebrew. Hence verse 1 might read, "The proverbs of Solomon, the son of David, the king of Israel are for the purpose of-». As you know in history especially the great kings and conquerors wrote or used proverbs. And from this time they pay attention to the grammatical, syntactical rules of proverbs. On the other hand the infinitives may connect with a verb too. . It is here that all the infinitives connect, where all the appendages find their attachment to the body. If we generalize this proverb we can suggest first identified the material; second, we can declare the objectives; third, he called the hopeful to receptivity; and fourth, we can mentioned the motto of wisdom that aspiring "sages" must never forget and we may compare it like a pilot going over a flight plan, the reader of Proverbs is told the kind of terrain we shall find below, the objectives for his flight, and the guiding compass by which he must ever navigate. From ancient time proverbs are popular among the people. When the people gathered in one place especially they discussed about songs, proverbs, and fairy tales. In “Alice in wonderland”, “Three brother Grimm’s”, proverbs about love, about country, nature. There are the grammatical structures of proverbs too. Proverbs in various languages are found with a wide variety of grammatical structures. In English we can notice the following structures:

- ✓ Imperative negative- Do not beat a dead horse
- ✓ Imperative positive- Look before you leap
- ✓ Parallel phrase- Garbage in, garbage out
- ✓ Rhetorical question- Is the Pope Catholic?
- ✓ Declarative sentence- Birds of a feather flock together

There are counter proverbs in English too. The concept of “counter proverb” is more about pairs of contradictory proverbs than about the use of proverbs to counter each other in an argument. For example:

- ❖ It is a patient person who will milk a barren cow
- ❖ One is better off with hope of a cow’s return than news of its death
- ❖ If you don’t know a goat you mock at its skin

Proverbs are often poetic in and of themselves making them ideally suited for adapting into songs. Proverbs have been used in music from opera to country to hip- hop. The proverb “feast or famine” has been used as an album title by Chuck Ragan or “spilt milk” album by Jellyfish.

Proverbs often connected with religion. Many proverbs from around the world address matters of ethics and expected of behavior. Therefore, it is not surprising that proverbs are often important texts in religions. For example:

- Do as mullah says not as he does
- One barrel of wine can work more miracles than a church full of saints

Use of proverbs in advertising is not limited to the English language. Proverbs are frequently used in advertising often in slightly modified form. Example:

- Not only absence makes the heart grow fonder
- Pigs may fly when pigs fly
- The pen is mightier than the sword

Mostly in proverbs we use subjects, predicates and adjectives, because they illustrate the meaning of the proverbs. By the grammatical features we can differentiate some proverbs by their meaning; semantically and grammatical structures. For example: “*A nod is as good as a wink*” it means a hint of suggestion can be accepted and acted upon without further elaboration.”*A cat may look at king*” by this proverb we can say anyone has the right to look at or speak to anyone else without having to worry about status, position, and upbringing.”*Winning is not everything*” i.e. success is not everything, what you learn in the process of becoming successful is more important. ”*When the going*

gets tough, the tough get going” by this proverbs we can notice that often, when things become difficult, people who seemed strong or who promised to help you leave you because they cannot take the pressure. As before we analyzed the proverbs there used some grammatical structures as gerund, participle 1 and 2 and others. But we can analyze the phraseological units too. In Grammatical modification overall, there is very little deviation arising from the structural modification of standard collocations; as one would expect, native speakers seem generally aware of the grammatical restrictions associated with collocations. It is not always clear whether the modifications that are made are structural or involve the simple addition or omission of grammatical items. The distinction is not regarded as crucial here. Most of the modifications are very minor omissions or additions, which cause little disruption to comprehension and may even pass unnoticed by the non-linguist. First, here are two examples of the insertion of the indefinite article:

★*prohibiting a person to **take an advantage** of a mistake*

★*we will never **reach a justice** whose decisions are always conform to substantive truth.* During the analyzing of phraseological units and in these cases there is a complex of irregular forms. In the first complementation of *prohibit* (to-infinitive rather than *from + -ing*) is unusual, and could be regarded as a deviant grammatical collocation (according to the classification of collocations in Benson et al. 1986). Furthermore, the presence of the article is not sanctioned by any reference work and is the only occurrence in five instances of *take + advantage* in both corpora. In the second example the conjunction of the article with a noun which is unequivocally uncountable is quite perverse, and this is the only case in occurrences of *justice*. (There is, of course, an alternative reading, whereby *a justice* is interpreted as *a kind of justice*, which illustrates the difficulty of making judgments at this linguistic level.) Additionally, the verb *reach* strikes a discordant note which will be discussed below. By using a lot of proverbs we can improve our language skills. We can get more and more information about this or that country. We speak more accurate with each other.

Proverbs help to future generation grow clever and wise. We are future of our country. In conclusion I want to say: *Never say never*. Proverbs tell much about a people's traditional ways of experiencing reality, about the proper or expected ways of doing things, rules and wisdoms the elders want to impression the minds of their young

2.3. Communicative approach of English phraseological units with proverbs

As we know phraseological units the main and probably part of the linguistic. Phraseological units and idioms, as they are popular among the linguistics and called by most western scholars, represent what can probably be described as the most attractive, picturesque, meaningful, colorful and expressive part of the language's vocabulary. Phraseological units or idioms are characterized by a double sense and they are well-known all over the world: the current meanings of constituent words build up a certain picture, but the actual meaning of the whole unit has little or nothing to do with that picture. Now I want to explain it with examples. So, *a dark horse* is actually not a horse but a person about whom no one knows anything definite, and so one is not sure what can be expected from him. The imagery of *a bull in a china shop* lies very much on the surface: the idiom describes a clumsy person (Russian – *слон в посудной лавке*). *A white elephant (обуза)*, however, is not even a person but a valuable object which involves great expense or trouble for its owner and which is difficult to dispose of. *To let the cat out of the bag* has actually nothing to do with cats, but means simply. By these phraseological units we can mention that the cat will be out of order. As we know sometimes the cat can be under control, that's why these idioms are suitable for it. In linguistic proverbs are different from those phraseological units which have been discussed above. The first distinctive feature that strikes one is the structural dissimilarity or structural order... Phraseological units are a kind of ready-made blocks which fit into the structure of a sentence performing a certain syntactical function. If one compares proverbs and phraseological units in the **semantic aspect**, the

difference seems to become more obvious. By these comparison of proverbs could be best mentioned with minute fables for, like the latter, they sum up the collective experience of the community. They moralize (*Hell is paved with good intentions – Благими намерениями вымощен ад*), give advice (*Don't judge a tree by its bark – Не по словам судят, а по делам*), admonish (*Liars should have good memories – Лжецам нужна хорошая память*). As it is familiar for us we can meet it in Koonin's classification. The classification system of phraseological units suggested by Professor A.V. Koonin is the latest outstanding achievement in the Russian theory of phraseology [75,156-157]. The classification is based on the combined structural-semantic principle and it also considers the quotient of stability of phraseological units. Phraseological units are subdivided into the following four classes according to their function in communication determined by their structural-semantic characteristics. 1) Nominative phraseological units are represented by word-groups, including the ones with one meaningful word, and coordinative phrases of the type *wear and tear (износ), well and good*. The first class also includes word-groups with a predicative structure, such as *as the crow flies (напрямик, кратчайшим путём)* and predicative phrases of the type *see how the land lies (понимать положение вещей)*. 2) Nominative-communicative phraseological units include word-groups of the type *to break the ice (нарушить молчание) – the ice is broken*. 3) Phraseological units which are neither nominative nor communicative include interjectional word-groups. 4) Communicative phraseological units are represented by proverbs and sayings. These four classes are divided into sub-groups according to the type of structure of the phraseological unit. *Wealth makes many friends, but a poor man loses his last friend. Many court the favor of a great man, and all are the friends of a dispenser of gifts. A man shows intelligence by his forbearance; it is his glory when he overlooks an offense. A stupid son is a calamity to his father; the nagging of a wife is like the endless dripping of water. Property and riches are bequeathed by fathers, but an efficient wife comes from the LORD. Laziness induces sleep, and a negligent*

person will go hungry. He who is generous to the poor makes a loan to the LORD; He will repay him his due.: Discipline your son while there is still hope, And do not set your heart on his destruction.: Many designs are in a man's mind, But it is the LORD's plan that is accomplished. By these examples we can analyze proverbs with proper names in history and nowadays.

During communication mostly we use some proverbs with proper names. In folklore each nation has its own proverbs which express the tradition, culture, language, personality of the country. In history also we can meet some proverbs from mythology. A name is simply a word, phrase or sentence by which a human being is by it, he or she is identified, called, described, distinguished and classified. Nothing on earth and in much of the heavens exists without a name...A name conveys history, culture, heritage, language and a consciousness of self-image and pride. Onomastics (study of names) involves many disciplines such as history, geography, linguistics, literature, philosophy, anthropology, psychology, sociology, theology, and even the legal and medical sciences. [73, 16-17]

Here I want to give a few proverbs with proper names are listed below. Note that proverbs may exist in several variants, for example: I fear the Greeks even when bringing gifts; I fear the Greeks bringing gifts; I fear the Greeks bearing gifts. As we mentioned before proverbs are widely known, people often say just part of a proverb, like an idiomatic expression, for example: Greek gifts; Greek gift (i.e. a gift from an enemy may be dangerous).

All roads lead to Rome.

All work and no play make Jack a dull boy.

An Englishman's home is his castle.

April showers bring forth May flowers.

Bacchus has drowned more men than Neptune.

Caesar's wife must be above suspicion.

East or West, home is best.

I fear the Greeks even when bringing gifts.

If the mountain will not come to Mahomet, Mahomet must go to the mountain.

Jack of all trades is master of none.

March comes in like a lion and goes out like a lamb.

Render to Caesar the things that are Caesar's.

Rome was not built in a day.

Proverbs, in colorful and vivid language, reflect important typical cultural values of every culture. By these proverbs we can know the culture and traditions of this country. Simple and popular, concise and pithy, they are passed on from generation to generation in the readable oral form and have gradually become a component indispensable to the dominant culture.

Meider has defined the proverb as "a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorable form and which is handed down from generation to generation".

He also points to some proverbs which refer to the definition of proverbs for example; "Proverbs are the children of experience," "Proverbs are the wisdom of the streets," and "Proverbs are true words." "Proverbs obviously contain a lot of common sense, experience, wisdom, and truth, and as such they represent ready-made traditional strategies in oral speech acts and writings from high literature to the mass media".

Proverbs have a long history. English people use proverbs in speech so often, that proverbs will be a valuable help to the advanced people of the language. English proverbs are attractive because they involve a small mass of comparatively accessible material. Proverbs are, moreover, easy to group and to execute. Proverbs are so much the common property of all Englishmen that in conversation it is often enough to repeat just the beginning of a proverb; the rest easily supplied by the other collocutor. By studying English proverbs we can know the history of that country. We introduce the political, economical, social life of the country. The history of English proverbs traces back through one

recession after another to the collection printed in Frankfurt in 1611. This is the main stream.

At the beginning the proverbs were not in alphabetical order. They were mixed. But in 1659 James Howell the first English proverbs in alphabetical order. In Howell's lists of Spanish and Italian proverbs there are borrowings which preserve the original alphabetical order. In sixteenth and seventeenth centuries the group of scientists collected the main list of proverbs. This collection was popular at that time.

By knowing the history of proverbs we can compare the idea of proverbs some centuries ago and now. There are, furthermore, curious details of cultural history in some proverbial comparison and these must be examined and interpreted

Example: "*as mad as a March hare*", "*as mad as a hatter*", or "*as good as gold*"

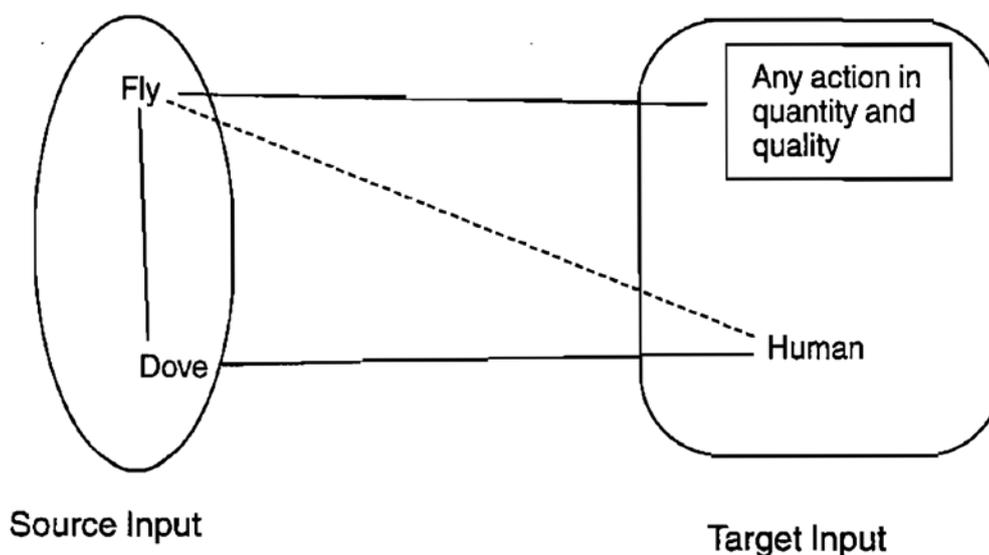
They refer to the good behavior of a child but which must once alluded to gold as a monetary standard. Some proverbs are related to some folk practice and customs. For example, *every cloud has a silver lining*. In the past English believed that, nothing was wholly dark or full of unmixed sorrow or gloom. There was some good in every evil. In history, as we know, it was not easy to live, there were a lot of difficulties. By psychological proverbs we can get more and more behavioral advices, psychologists and other scientists have spent more than a century testing the validity of statements about human behavior and thinking. Each cultures passes along its own wisdom, which is not always meaningful to outsiders. In India, for example, people say, "Call on God, but row away from the docks", and Romanians advise, "Do not put your spoon into the pot that does not boil for you". We get the idea. Proverbs that relay wisdom about how we're supposed to live do not necessarily supply useful or reliable advice.

CHAPTER 3 COGNITIVE SPHERE OF THE PROVERBS IN LINGUISTIC

3.1. Cognitive structure of proverbs with proper names

As we mentioned before the proverbs with proper names are the most developed sphere of linguistics, and here I try to clarify the mental mechanisms that work in proverbs and I discuss my views on their universal nature. There is a comparative analysis between English and Uzbek proverbs, which leads us to conclude that they are a conceptual universal phenomenon, with high communicative and instructive power. Even more, they constitute an interesting and informative source of folk knowledge and by this knowledge we can introduce with other peoples' culture, tradition, language too. The study of proverbs has been approached from many different points of view: personal, formal, religious, cultural, cognitive, etc. Here I shall try to adopt a cognitive, a social and a pragmatic view. On the one hand, the cognitive view permits to access the universal principles that underlie the cognition of proverbs. There are differences cognitive and pragmatic proverbs. On the other, the social and pragmatic view allows us to look beyond the linguistic structure of proverbs in order to explore the reach amount of background knowledge and cultural beliefs they portray. But you see cognitively, proverbs are **mentally economical**, since from one particular situation presented in them we can understand many others. Besides, we can make a whole scene about a certain event in our minds just through the allusion to a relevant fact or moment of this one. For instance, in the proverb *Blind blames the ditch* and here we can guess that the person who cannot see anything have a whole scenario in which a blind person has fallen into a ditch and so he is blaming it for that fact, without realizing that his condition is what prevented him from not falling. The proverb takes us to the moment when the blind has already fallen, but we can imagine the whole event, starting from the moment in which the blind was walking and had not still arrived to the ditch. Going further, this can be applied to any situation in which someone blames others for their restrictions pragmatically, proverbs are used for

communicative purposes and we need in **pragmalinguistical reasoning** in order to understand them. That is, they are used with a certain communicative aim that transcends their linguistic form and meaning. Besides this, they reflect an implicit typology of patterns of reasoning or argument. For this and other reasons, proverbs are interesting to study, since through them we can extract many ideas on how we think, how we conceptualize and categories the world, and how we transmit traditional folk knowledge from ancestors to generation. After the comparison linguistic meaning must be carefully distinguished from other types of meaning, for the linguistic signification of a form does not refer to anything outside of the language itself, and they mean the emotive sensory as does referential or emotive meaning, but rather to the meaningful relationships which exist within the language. On the other hand, linguistic meaning is similar to referential and emotive meanings, for all types of meaning are derived essentially from the signaling of a relationship. [29,283] I want to prove my expressions with examples, *beggars can't be choosers* has a linguistic structure with nouns, verb, and negation, as we know each of these components having a role and a meaning of its own, and together providing a physical component for the message. But, this proverb also has a linguistic meaning, 'people who beg do not have choices', which functions as one of the meanings in the message. Here the linguistic structure plays a linguistic role and provides a linguistic vehicle for the message while the linguistic meaning contributes a meaning to the message. In cognitive linguistic especially we pay attention to humanity. Furthermore, linguistic meaning is not the only meaning which contributes to the sign. But meaning is not enough for us, in the following excerpt; Roland Barthes makes several claims about interpreting a text. His main argument, which serves as an integral element of the thesis supporting Wilson's model, here he was mentioned that a text has multiple components (plurality), and is not distinguishable simply as a singular concept, such as a meaning. He contends that no one component outweighs the whole of the group of components, but neither does the text as a whole, nor the components as a group.



If we analyze a text is not to give it more or less justified, more or less free meaning, but on the contrary to appreciate what *plural* constitutes it. This or that text is a galaxy of signifiers, not a structure of signified, it has no beginning; it is reversible; we gain access to it by several entrances, none of which can be authoritatively declared to be the main one; the codes it mobilizes extend “*as far as the eye can reach*”, the systems of meaning can take over this absolutely plural text, but their numbers are never closed, based as it is on the infinity of language , the text must simultaneously be distinguished from its exterior and from its totality. In stand of to be whole the cognitive expression of which comes down to saying that for the plural text, there cannot be a narrative structure, a grammar, or a logic; thus, if one or another of these are sometimes permitted to come forward, it is in *proportion* .Especially the main idea of proverbs can be in plural form and just as the translator attends to both linguistic meaning and linguistic structure, he or she must also ensure that the plurality of the meanings for a given signified is maintained. Examine the proverb *you can't be in two places at once, East or West home is best*. Several meanings are evident: you have to make a choice. Being in one place means not being in another place, and you want both options, in addition to the linguistic meaning (you cannot be in two places at once or both of the places we liked very much).

All of these meanings are relevant to the translation of this proverb. Other factors, such as context and connotations, affect these meanings and, in turn, contribute to the signified as well. In other words, a text evokes more entities than the message and meaning(s), none of which entities exists in isolation from the others and must be accounted for in the target-language text. With set concepts of translation, message, and meaning(s) in place, other relevant components, specifically connotations and context, fall into place. Connotative values are those that reflect human factors and they devoted on feelings of people. Due to the proverb's reliance on axiological values, connotations are a prevalent element in the translation of proverbs; therefore, the model treats connotation as one of the important components of translation, one which must be accounted for separately, although connotations would generally fall under the umbrella of context. During the speech if the proverb brings together two or more objects, it is easy to imagine that each of the objects could belong to a different input space. Because they are joined gather by the proverb (together with an evaluative statement) there must be a relationship between the two. This relationship especially happens between two or more people and their culture. It is generally accepted that this relationship is predominantly based on analogy. The main objects being opposed or equated in proverbs are often linked by "and". In this paper, we want to investigate the nature of the initial partial projection and the relation between the input spaces holding the objects brought together by "and" in proverbs. Let us see an example, 3. Ondo eta asko, usoak hego. "A lot and well, the dove flies. / The Dove flies long and far". 8 The speaker is showing the incompatibility of doing a lot of work and, at the same time, doing it well. How do we know that these two skills are compatible? Birds have the ability that humans have always desired -the ability to fly. In this sense, the proverb is linking skills or capacities with nature. If the doves can do something we cannot do, the argument may also run in the opposite ~direction: what we cannot do, can be done by doves.

It is not secret for us, when the poet A.R. Ammons writes that *A poem is a walk*, he employs metaphor to tell us what a poem is (i.e., a poem is a leisurely, perhaps unpredictable, purposeful journey of the mind and imagination). Many readers familiar with poems may have never thought of poetry in quite this way, and their future experiences reading poems may be transformed as a result of understanding and appreciating Ammons' words. Other readers, however, may immediately recognize how they have already experienced poems as kinds of walks, and enjoyed Ammons' words precisely because they tap into a rich set of deeply ingrained beliefs. Below I want illustrate it with examples: intimacy is closeness (e.g., *we have a close relationship*) important is big (e.g., *tomorrow is a big day*) more is up (e.g., *prices are high*) help is support (e.g., *support your local charities* states are locations (e.g., *I'm close to being in a depression*) change is motion (e.g., *my car has gone from bad to worse*) purposes are destinations (e.g., *he'll be successful, but isn't there yet*) understanding is grasping (e.g., *I've never been able to grasp transfinite numbers*). Finally, the cognitive paradigm, even with its topical approach, has overlooked the primacy that the book of Proverbs has assigned to the role of discourse and speech. At the heart of sagacity is the ability to use words effectively. The topical approach can catalog various subjects that are addressed in Proverbs. But it has no real interest in discovering which ones are more significant. Central to the texts of Proverbs is a concern for the proper training in and use of speech. The sage's function appears to be more rhetorical than cognitive.

We understand the reasons behind this push towards cognitive-psychological explanations and we agree that proverb use involves important cognitive work based on the universals of human cognition, because cognitive linguistic include humanity and i.e. this aspect of proverb use, namely their role in categorizing our experiences and providing interpretive short-cuts to similar new stimuli, will be acknowledged in our analysis. However, we also can mention that the cultural side of proverb study must not be eclipsed by the search for theoretical explanatory principles.

By this way I want illustrate my work that an approach to the study of proverb comprehension which is intended to bridge some of this gap. We will propose that different cognitive tools, such as conceptual metaphors and metonymies, image schemas and conceptual integration can build some common ground between these extremes. We do not claim that all paremiology should turn cognitive or that no other agenda can be pursued in proverb scholarship (for instance, an important topic of research is the establishment of the paremiological sphere. In 1989 some linguists proposed that proverb comprehension involves the activation of a set of interpretive procedures that have come to be known as the metaphor .But this theory subsumes four cognitive tools which help interpret proverbs in the context. Now I want prove my words with examples.

First, the generic is specific metaphor, a generic metaphor distinct from the common conceptual metaphors such as “life is a journey”, which allows proverb users/interpreters to use their knowledge about the specific scenario coded in the

proverb in understanding many analogical situations when they share generic level structure. For example, in *One gown does not make a friar*, they would apply specific knowledge about friars, their attire, their expected roles/behavior in contrast to their actual behaviors, in interpreting situations such as e.g. academics who look smart, but fail to meet academic standards, or the so-called “wiggles”, white American teenagers unsuccessfully styling as African Americans. But as we know each people have their own traditions and at that time their own proverbs. It is not secret we know Aesop’s well-known fable “The tortoise and the hare”, we find the moral *Slow and steady wins the race*. The tortoise and the hare are personified, but still stand as stereotypes for slow and fast animals respectively. Even when the moral appears in a truncated binomial form, *Slow and steady*, this is not without “resonance from the story”. Norrick concludes: “In cases where a story lends meaning to a proverb or

smaller phrase and to their applications, there is no need to invoke a Great Chain of Being for their interpretation.

But in cognitive linguistic there are some abstract nouns, which denote the sensitive features of humanity. In sum, while the universality of the categorizing aspect of proverb interpretation will be assumed in all proverbs studied here, in our analysis we will specifically focus on locating further imagistic similarities (e.g. shared metaphors such as knowing is seeing: *Love is blind = Ljubav je slijepa*, or shared metonymies such as body part for person: *Absence makes the heart grow fonder, Daleko od očiju, daleko od srca* 'Far from eyes, far from heart'), but also culturally

Salient contrasts in the wordings of our English and Croatian proverbs. Since in this proverb "*Fear has a quick ear*" **finally**, our example elaborate the blend schema in somewhat different ways, but still in compliance with the blend's overall logic. We label this subschema over caution manifested through enhanced senses. These proverbs do not make explicit linguistic reference to any past harmful events; to humans belong the plans of the heart, but from the LORD comes the proper answer of the tongue.

All a person's ways seem pure to them,

but motives are weighed by the LORD.

Commit to the LORD whatever you do,

and he will establish your plans.

The LORD works out everything to its proper end—

even the wicked for a day of disaster.

The LORD detests all the proud of heart.

Be sure of this: They will not go unpunished.

Through love and faithfulness sin is atoned for;

through the fear of the LORD evil is avoided.

When the LORD takes pleasure in anyone's way,

he causes their enemies to make peace with them.

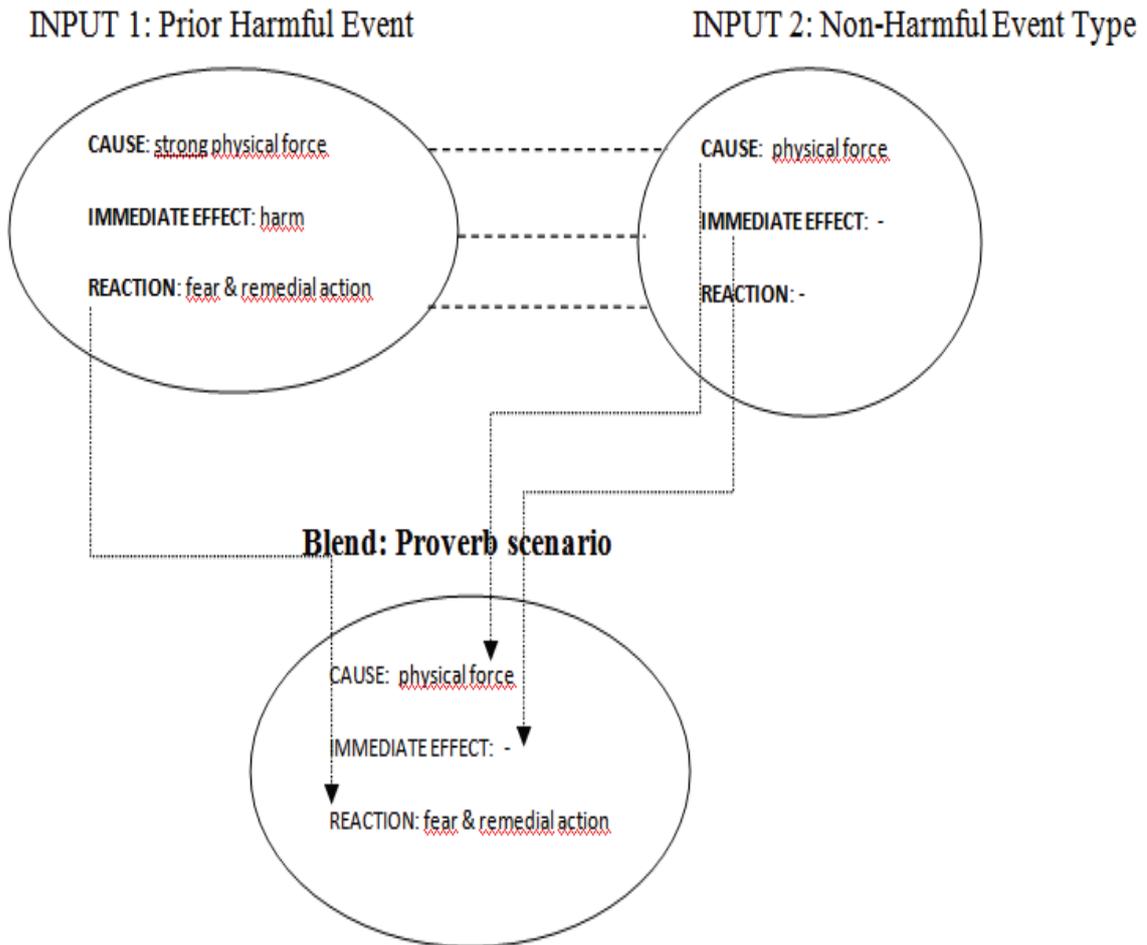
Better a little with righteousness

than much gain with injustice.
In their hearts humans plan their course,
but the LORD establishes their steps.
The lips of a king speak as an oracle,
and his mouth does not betray justice.
Honest scales and balances belong to the LORD;
all the weights in the bag are of his making.
Kings detest wrongdoing,
for a throne is established through righteousness.
Kings take pleasure in honest lips;
they value the one who speaks what is right.
A king's wrath is a messenger of death,
but the wise will appease it.
When a king's face brightens, it means life;
his favor is like a rain cloud in spring.
How much better to get wisdom than gold,
to get insight rather than silver!
The highway of the upright avoids evil;
those who guard their ways preserve their lives.
Pride goes before destruction, a haughty spirit before a fall.

Therefore the input space is completely back grounded (unspecified). But, an awareness of some immediate force (unspecified, but not necessarily strong), causes overreaction: big Eyes (for fear metonymy in Croatian).

The linguistic is very large sphere and cognitive linguistics is a new approach to the study of language which views linguistic knowledge as part of general cognition and thinking; linguistic behavior is not separated from other general cognitive abilities which allow mental processes of reasoning, memory, attention or learning, but understood as an integral part of it. If I had to be concise in describing its foundations, I would consider the following as the main pillars of the whole theory:

- Language is an integral part of cognition
- Language is symbolic in nature



Let us develop briefly these two tenets. There are some proverbs the direct sense of which is absolutely acceptable, e.g. the literal meaning of the proverb Hunger drives the wolf out of the woods (Oxford Dictionary of Proverbs 2004:155) is ‘hungry wolf leaves woods in order to feed’ and the proverb Like mother, like daughter (Ibid. p. 208) has the following direct meaning: ‘daughter and mother are alike’. Considering this last case, the proverb does not have any implied meaning. A drowning man will clutch at a straw (Oxford Dictionary of Proverbs 2004:84) has a figurative meaning ‘a person will do anything to get out of the trouble even if there is practically no hope’. The proverb one man’s meat is another man’s poison (Ibid. p. 200) is based on different tastes of people; its implied meaning is ‘something that one person likes can be disliked or hated by another human being’. Being the case, it is obvious that direct wordings of

proverbs and their deep structures are different, and reference to Malinauskienė [46,75] reveals that due to the misunderstanding of the context of a proverb and its use in inappropriate way the proverb might have no desired effect on the recipient. Here I want to deal some examples with cognitive proverbs: *Once bitten, twice shy* – it means from experience, we learn to avoid situation causing trouble. “It’s three years since she divorced her husband. Everyone is forcing her to re-marry but she doesn’t want to. Once bitten, twice shy is the situation she is in” *In the country of the blind, the one eyed man is king* – The person with a little ability in a group of those with absolutely no ability is at an advantage. “In the whole group, Marie is the only one who knows the basics of coding. She is like that one eyed man who is a king in the country of blind”. *You can’t make bricks without straws* – You can’t accomplish something without the right material. Of course, you need to study hard to win a gold medal. You can’t make bricks without straws. *A dry March, a wet April and a cool May fill barn and cellar and bring much hay* - Harvest predictions are made according to the weather. By these proverbs we can differentiate some sides of nationality, i.e. we can learn their traditions, culture, superstitions and economical and social life of country. The twenty first century is the developing of lingua –culture, cognitive linguistic.

Then the novel writers also have paid attention to cognitive linguistic and their features. A complex, we meet in cognitive linguistic intriguing, and important verbal entity, the proverb has been the subject of a vast number of opinions, studies, and analyses. To accommodate the assorted possible audiences, this volume outlines seven views of the proverb -- personal, formal, religious, literary, practical, cultural, and cognitive. Because the author's goal is to provide a scientific understanding of proverb comprehension and production, he draws largely on scholarship stemming from the formal, cultural, and cognitive views. Proverbs is taught in parameology and as paremic loci are not necessarily proverbs in their canonical forms, not all of them can be identified without difficulty. It may happen of course that an analyzed text comprises

proverbs in their modified standard – canonical – forms and no other proverbs are found in less obvious paremic loci. Such kind of version we can meet in Rushdie's novels do not fall into this category and therefore they are a valuable source of information concerning the ways in which proverbs may manifest their presence in literary texts. As might be expected, examples of paremic loci which can be matched with proverbs are found in his novels, for example: *Easier said than done*, *Patience is a virtue*. *Every cloud has a silver lining*, *If the cap fits, wear it*, *Practice makes perfect*. Especially in these proverbs are used in the respective novels in their unaltered forms. It may happen of ours that within one literary corpus (all Rushdie's novels, for example), a proverb is used in more ways than one and its manifestations need to be described and classified differently. It is interesting to note at this point that in the analyzed corpus about 70% of the proverbs are modified and only 30% are used by the novelist in their unaltered forms. We can notice by the same token, the writer may refer to familiarity as a feature of all fixed expressions, for example: "Where there's a will, etc., I couldn't help thinking" and "don't look a gift horse and so forth", with the markers of familiarity serving to activate the mental lexicon and steer our attention towards the stock of memorized items. Even in "Because a cat may look at a queen" the subordinator serves as a marker of familiarity as it refers to proverbs since a reservoir of familiar arguments. These different references to the genre of proverb structure employed help to classify paremias easily even if a given proverb itself is not used in its canonical form(s). Indeed, it seems that by signaling their status among other expressions a writer is no longer interested in playing with their form and semantics, so the unmistakable evocation of the proverbs in the reader's mind. Some proverbs denote temper of humanity or abstractness. By these proverbs we can learn the behavior of person their status in the life. In sum, while the universality of the categorizing aspect of proverb interpretation will be assumed in all proverbs studied here, in our analysis we will specifically focus on locating further imagistic similarities and show the abstract nouns (e.g. shared metaphors such as *knowing is seeing*, *love is blind*, or

shared metonymies such as body part for person: *Absence makes the heart grow fonder*, far from eyes, far from heart, but also culturally salient contrasts in the wordings of our English and Croatian proverbs. Since as we know the imagery will be accounted for by cognitive mechanisms and models already well-established in Cognitive Linguistics, we believe that we have introduced noun due complexity into our account. By this way we focus on selected proverbs dealing with the emotions of fear and love, and the character trait greed. We trimmed this database somewhat more, so that of all the love proverbs, we only focused on the love and permanence and love and absence part of the repertoire; and in the domain of fear, on proverbs dealing with excessive fears. Space prevents an analysis of a larger database, but we hope that our studies will show the merits of cognitive linguistics in unifying the shared and the culturally distinctive aspects of proverbs. Now I want illustrate it with examples: *He who has once burned his mouth always blows his soup*, *a burnt child dreads the fire*, *once beaten twice shy*, *once bitten twice shy*. In these proverbs all share the central inference that a person's reaction to a current situation or some process which was happened or is exaggerated. However, there is also the understanding that this overreaction is caused by his past experience with a similar, but much more harmful event. This past event had caused him harm and resulted in lasting, and perhaps irrational fear. We propose the following conceptual architecture to account for this conventional proverb. In cognitive proverbs the centre of situation is a person or human. That's why the main hero of proverbs is humanity; everything is happened in human's life. Some sensitive denote good sides of humanity and some of them the bad side. A name, according to most cultural heritages, depicts the nature and life of a corporate personality, body and organization; the focus and outlook of a personality, body and organization, to a great extent, are influenced by the name he or she who carries it. For example each people have its own traditions and heroes i.e. they sing in their proverbs just about them. In Africa the famous person is the Yoruba, names are more than identification tags; they constitute an integral part of human

existence. Some names are used to accentuate and situate the significance of an experience, event or phenomenon, and like proverbs, are instruments of arousing, defining, manifesting and establishing the expectations, aspirations and consciousness of the bearers. For example: *Every Jack has his Jill.*, *Colour to colour*, *thanks to God better a sparrow in hand than a pigeon on a branch*, *stretch your arm no further than your sleeve reach*, *give him an inch and he'll take a yard*, *Honey may be sweet, but there's no need to bite off your fingers*. There is difference among the proverbs in that they explicitly caution one to refrain from greed and excess (one bird is less than two birds; a sparrow is smaller than a pigeon, reaching out for things as far the sleeve goes guarantees less than you would get by extending your arm further; but this is framed as desirable) i.e. they also denote cognitive features of language. There is no idea of illicit or socially unsanctioned behavior, the moral of the proverb is to caution against wanting too much. A more detailed account of these proverbs and the interplay of different cognitive mechanisms behind their imagery would be a fascinating question to explore, however, this has to be left for future research. In proper names especially used the special names of persons, some organizations, places. We can see it as is obvious from the above examples; in this case images existing on the surface level of proverbs, upon the realization, become a factor considerably defining their semantic coloring. Accordingly, certain alternation of connotative parameters and intonation field of the text performance will take place at the time of citing in each specific situational context.

Proceeding from the above-mentioned, it may be concluded that the generalized - conceptual formula of a proverb is formed by the simultaneous operation of all the components involved in its creation, indicated above. Each of them is equally important. The objective reality reflected in it on the surface level (visibly) and deeply (non-visibly) cannot be considered as independent objects and phenomena. By means of logical relations they are a whole system of regularities being in a certain conceptual dependence. Therefore, it is possible

to understand a proverb only by gaining an insight into these dependences, understanding the regularities existing in the historical reality of a given ethnos and study of the conceptual mentality recorded within the existing mentality.

In conclusion I want to say that proverbs of human emotion and character traits. The goal was to recontextualize and reassess the universal-vs.-particular debate that still runs in contemporary paremiology. We have argued and hopefully managed to prove that there is no need for a strict dichotomy between the Universalist (cognitive) and the particularistic (folkloristic) concerns. Nowadays this type of linguistic is developing day by day and closer integration of the two agendas is possible under the roof of cognitive linguistics, which provides a set of tools, principles, and assumptions which make it possible to attend to both the universal and the culture-specific aspects of proverbs and their use. Moreover, by using several tools and theoretical models available in Cognitive Linguistics (conceptual metaphor, conceptual metonymy, image schemas and Blending Theory) we have shown that cross-linguistically, proverbs may share more than their universal categorizing function. Our examples have given evidence of similarities of a different order, i.e. partial and local similarities residing in the rich, culturally-specific imagery of specific proverbs, but also more schematic similarities arising from the experiential grounding of many, more or less abstract, concepts.

3.2. Occasional phraseological units in figurative proverbs

The sphere of phraseology is wider than other side of linguistic. As it is large sphere there is more problems in phraseology. In lexicology, phonology, lexicography and in other sphere they have their own functions and by this way we can learn their status in linguistic. The problem of functions is one of the most urgent issues in phraseology. Without plan or program we can guide our society. Phraseological units (PUs) have a definite 'programmed' of functioning which is predetermined by their essence itself, as Alexander V. Kunin puts it [74.1320]. Some PU functions are constant, i.e. inherent in all phraseological

units in any case of their realization, other PU functions are variable, characteristic only of some classes of phraseological units. We maintain, after A.V.Kunin, that communicative, cognitive and nominative functions are constant functions of phraseological units[74,1233]. He gave information that phraseology can guide itself just with functions or styles. Now I want illustrate each types of functions with examples of proverbs and phraseological units. The first one mostly we use it during our speech or with connection to each other.

The communicative function of phraseological units consists in their ability to serve as a communicative or message means. Communication presupposes a mutual exchange of statements, and message presupposes the transfer of information without a feedback with the reader or the listener. The communicative PU function is usually connected with the cultural identity of the utterance. For example: Last year's snow needs not be feared, He who was once bitten by a snake fears the lizard. [26,131]. As the twenty first century is the modern technology and communication century, that's why mostly we must pay attention to communication features. But by the way we can pass to **the nominative function** of phraseological units is their relation to objects of the real world, there is a special thing in nominative function. Including situations, and also replacement of these objects in speech activity by their phraseological denominations. The filling of lacunas in the lexical system of the language is characteristic of the nominative function of phraseological units. Mostly in nominative we discuss about exact or real thing. This function is peculiar to the overwhelming majority of phraseological units, as they do not usually have lexical synonyms. The nominative function embraces neutrally-nominal and nominal function [75,145].Each function has differences by the way we can pass to **the neutrally-nominal function** is the basic one for phraseological units, e.g. *brown paper*, red square. By the checking it we can notice that phrases in communication the fact of a designation of the object is important, and not the stylistic use of the phrase. **The nominal function** is mostly studied about idiomatic words and expressions also characteristic of semantically transferred

phraseological units, but it is not neutral, it is stylistically marked, e.g.: *new broom, desperate remedies, tales out of school, crocodile tears, fox's face*. But in **the nominative function** of phraseological units is their relation to objects of the real world, there is a special thing in nominative function. Mostly in the stories including situations, and also replacement of these objects in speech activity by their phraseological denominations. This function is peculiar to the overwhelming majority of phraseological units, especially as they do not usually have lexical synonyms. As the great linguist said the nominative function embraces neutrally-nominal and nominal function [74, 1225]. Before we mentioned cognitive linguistic learns the human beings. The nominative function is closely connected with the nominative one is **the cognitive function**, i.e. the socially-determined reflection of objects of the real world mediated by consciousness, promoting their cognition. The social determinacy is shown in the fact that, though potential phraseological units are created by separate individuals, these individuals are part of the society, and the realization of the cognitive function by them is possible only on the basis of background knowledge. Cognitive and nominative functions we use in communication, forming a dialectic unity, and all the other functions are realized within the limits of the given functions. The hierarchy of the functional aspect of the phraseological system is seen in it. Among them **the semantic functions** are voluntative because (from Latin *voluntas* - will), deictic, resultative, etc. functions are found out. After the semantic **the voluntative function** denotes of will expression, sensitivity e.g.: *wish smb well* with the meaning of 'to wish good luck, success to smb, to treat smb benevolently': *I wish Jane Fairfax very well; but she tires me to death* (J. Austen). In **the deictic function** mostly we can mention spatial or time localization of the action, phenomenon, event which is relative to the reference point, relevant within the limits of one or another speech situation, i.e. we can give example personal deixis exists: a person, a place or time can be the reference point. According to this fact three types of deixis are singled out: personal, spatial and time ones, e.g.: *Time and tide wait*

for no man; It is too late to lock the stable door when the horse is stolen; don't swap horses when crossing a stream; Strike while the iron is hot. By the name we say about **the recitative function** the reason of any situation or action which is expressed by a phraseological unit, e.g.: *come a cropper* with the meaning of 'to fail, to get to a trouble': *Gerald: I may as well tell you at once that I've had very bad luck. I wanted to make money and I've come an absolute cropper* (**W.S. Maugham**). The news of twenty first century we can say the pragmatic linguistic. The major function of any unit of language including the phraseological unit is **the pragmatic function**, i.e. purposeful influence of a language sign on the addressee. The pragmatic orientation is peculiar to any text which influences phraseological units used in the text, and that is promoted by their considerable pragmatic potential. Phraseological units strengthen the pragmatic orientation of the text or of its part - a context. From this point of view the sub-types of the pragmatic function are stylistic, cumulative, directive, evaluative and summarizing functions. Some differences between the stylistic devices with phraseological units we can meet in **the stylistic function** is a special, in comparison with the neutral way of expression, purposefulness of language means to achieve a stylistic effect with preservation of the general intellectual content of the statement. The stylistic function realizes connotative features of a phraseological unit in speech [**Fedulenkova 2001: 15**]. In the language there is only stylistic colouring. The idea about it is given by marks and comments in stylistic dictionaries which, unfortunately, are still far from being perfect. Comparison of a phraseological unit with its variable prototypical combination of words also helps to reveal stylistic colouring. Developing, the phraseological theory in its functional-semantic aspect, S.G. Gavrin singles out some functions of phraseological units [28,132]. These functions are also characteristic of English phraseological units: a) the expressively-figurative function (*pull one's leg; put the cart before the horse*); b) the emotionally-expressive function (*damn your eyes! My foot!*); c) the function of speech concision by omitting some components (*Don't teach your grandmother!* instead

of *Don't teach your grandmother to suck eggs!*). Proverbs, especially short ones, even not of the reduced kind we mostly use it during the speech [17,65], carry out **the function of speech lionizations**, e.g.: *Give a dog a bad name and hang him* meaning once someone has acquired a bad reputation, it is almost impossible for him to shake it off, and even his most innocent actions will be misunderstood' (DOEI). Evidently, that the definition is almost four times as long as the proverb itself. In it we can include the semantic compression, characteristic of phraseological units, is one of the instances of language economy [Fedulenkova 2002: 24]. All those functions, and also **the function of hyperbolization and intensity** are sub-types of the stylistic function: *make a mountain out of a mole hill*. Especially more activities in the function of hyperbolization are the phraseological units with a somatic component in their structure: *din into smb's ears, from ear to ear, under one's nose, up to the ears, over ears, over head and ears, up to the eyes, cry one's eyes out, set one's eyes at flow, pipe one's/ the eye, be all eyes, be all ears, with all the eyes in one's head, strain one's ears, have one's hands full, not to stir a finger, not to lift a hand*, e.g.: *I will not lift a finger to save this reptile* (**B. Shaw**). Here we can see the examples with parts of the body. In the communication **the cumulative function** is highly peculiar to proverbs [17,65] as they are generalizing the life experience of the people. With the cumulative function one more function is closely connected - directly managing, directing, influencing, and, in a certain way, bringing up, forming a person. We named it directive [Vereshchagin, Kostomarov 1983: 98]. To exemplify **the directive function** the following proverbs can be given: *Never say die; Look before you leap; don't cry out before you are hurt; Let every tailor stick to his goose*; etc. **The summarizing function** given the conclusion of the text and phraseological unit consists in the fact that it may serve as a short resume of the previous statement, mostly we use it in communication e.g.: *that's flat* (coll.) meaning 'it is definitively solved, resolutely and irrevocably': *Well, I will not marry her: that's flat* (G.B. Shaw). The summarizing function in a context is characteristic of many proverbs, e.g.:

Ill gotten, ill spent; in for a penny, in for a pound; after supper, mustard; as the call, so the echo; All's well that ends well; [17,65]. As we before mentioned the pragmatic character is also revealed in **the evaluative function**. We may use it during our speech, in dialogue in some authors novels as the reader or the listener and such kind of functions we can call a kind of the pragmatic function is **the contact-establishing function**, e.g.: *Introducing a luxury car that will not take you for a ride* (The New Yorker). The given advertising heading concerns a car, and two meanings of the phraseological unit 'take smb for a ride' are played up - 1) to kill, finish off smb; 2) to inflate, deceive smb. Each nation has its own proverbs, sayings and folklores. English proverbs are often employed in **the function of confirmation** of a thought. It is also one of the sub-types of the pragmatic function, e.g.: *It is an ill bird that fouls its own nest* - meaning 'only the bad bird defiles the nest': *Augustus: ...Do you mean to say, you scoundrel, that an Englishman is capable of selling his country to the enemy for gold? - The Clerk: Not as a general thing I would not say it, but there are men here who would sell their own mothers for two coppers if they got the chance. - Augustus... It's an ill bird that fouls its own nest* (82,154). The last function we can say **the compensatory function** which is realized in the description of strong sincere emotional experience, affect, when one's speech is complicated and an interjectional phraseological unit is the only content of the whole remark [80,126], e.g.: *oh dear* meaning 'my God': *Jimmy: They did not say much. But I think she's dying. - Cliff: Oh, dear* (J. Osborne). Mostly we can meet proverbs in novels, poems. According to Brunvand, the proverb is a "popular saying in a relatively fixed form which is, or has been, in oral circulation. Many attempts have been made to define proverbs more precisely than this, usually in terms their origin "the wisdom of many, the wit of one", their nature, or their function "...to provide an argument for a course of action which conforms to community values" I find this last point-the proverb as an argument that appeals to traditional values or solutions-most interesting. If it is true, it certainly would support the hypothesis that one might learn much about a culture people by

collecting and examining its popular proverbs. In an attempt to show how prevalent and varied the uses of proverbs are, I want to give the following examples: 1. "Two Years before the Mast" by Richard Henry Dana: *"On board the Pilgrim, everything went on regularly, each one trying to get along as smoothly as possible; but the comfort of the voyage was evidently at an end. "That is a long lane which has no turning"--"every dog must have his day, and mine will come by-and by"--and the like proverbs, were occasionally quoted; but no one spoke of any probable end to the voyage, or of Boston, or anything of the kind"* by this proverb we can mention that every person has his own way, life and profession. 2. "Way of All Flesh" by Samuel Butler *"Ernest was annoyed and surprised, for had not his father and mother been wanting him to be more religious all his life? Now that he had become so they were still not satisfied. He said to himself that a prophet was not without honour save in his own country, but he had been lately-or rather until lately-getting into an odious habit of turning proverbs upside down, and it occurred to him that a country is sometimes not without honour save for its own prophet. The he laughed, and for the rest of the day felt more as he used to feel before he had heard Mr. Hawke's sermon"*.3. "Merchant of Venice «by William Shakespeare *"Bassano: I know thee well; thou hast obtained thy suit. Shylock thy master spoke with me this day, and hath preferred thee, if it be preferment to leave a rich Jew's service to become the follower of so poor a gentleman. Lancelot: the old proverb is very well parted between my master shylock and you, sir: you have the grace of god, sir, and he hath enough"*. Mostly in Shakespeare's poem he used the historical proverbs, word expressions and they are the jewels of linguistic nowadays. After the examples I want to mention about the occurrence of "dueling proverbs" during a heated argument is amusing. Note the apparent contradiction of the following proverbs. In reality, like any phrase in English, the **exact** meaning of the proverb is dependent on the specific circumstances of its use--people, place, and context. A good example of this problem occurs with the proverb that "A rolling stone gathers no moss." In America the proverb is generally used to

suggest that one should keep moving/doing if he/she wishes to avoid stagnation. Ironically, I have read that in Scotland the proverb is used to show displeasure at a person who is too active; in England, it is often used as a positive comment about those who stay home. In both of these examples moss is seen as a worthy attribute, perhaps representing roots/tradition/comfort/friends. By the proverbs we can learn the exact nation or peoples' tradition, culture, their social life by the way the language of that country. Some proverbs has their own structure and cognitive features, they have their own style. But generally proverbs denote the peoples' life. English language borrowed a large number of proverbs widely from many other languages including Greek, Latin, German, Italian, Spanish, Dutch, Hebrew, Arabic, Chinese, and other languages, among which Latin, Greek and French provide the richest nutrition. Famous writers provided one of the richest sources for English proverbs, which is only next to the proverbs of folk origin. We also can say that most proverbs, regardless of their initial, have been polished and preserved and popularized by famous writers in their works. It is generally agreed that such famous writers as Bacon, Pope, Franklin and so on contributed quite a lot to the creation, preservation and popularization of English proverbs. Quite a few idioms with proper names are familiar to people of different nationalities, and it is natural that learners of English want to know how to say those colorful expressions in English. It should be stressed, though, that idioms with proper names are not used in speech or writing often. For example, we all know such expressions as "Pyrrhic victory" or "as wise as Solomon". But how often do we use them? Generally, we prefer more neutral phrases in everyday speech, because by this way we can communicate with others. Proverbs have a long history. They are brief and well-polished expressions embedded in philosophical ideas concerning different aspects of life [1: 12]. They are the summary of people experience in everyday life, so they originated from people's daily life and experience. To be specific, they come from folk life, religion, mythology, literary works, other languages, famous writers' wisdom, a nation's history and so on. The function of proverbs is to

teach and advise people what they see in their lives. Many English proverbs guide people to adopt a correct attitude towards life and to take a proper way to get along well with others. Some other proverbs tell people what to do and how to do it, so the proverbs guide people's daily life. From the proverb, people can broaden their knowledge to avoid making mistakes, with keen observation of people stand to benefit greatly. Proverbs are short sayings of folk wisdom of well-known facts or truths compendious expressed and in a way that makes them easy to remember. Because the proverbs are so brief, they have universal appeal. Many people love to pick up proverbs. The use of one or two in the original language is often a minor victory for the beginning foreign language learners. Irrespective of the diagnosis when means were correlated across all study participants (patients and controls), the performance was correlated with schizotypal personality traits: the higher the total score of the schizotypal personality the lower the performance in either the irony or proverb test. This result is in line with increasing evidence suggesting that schizotypal personality traits represent a continuum from healthiness to schizophrenia and, in a broader sense, our results further strengthen the increasing evidence of a continuum between healthiness and psychosis. It has repeatedly been suggested that such a continuum might be present for language symptoms; however, our study is the first to demonstrate that, for nonliteral expressions, it is present for proverbs and ironic remarks. On the basis of our results, we conclude that schizotypal personality traits could possibly mediate nonliteral language impairment in schizophrenia. A possible cerebral correlate is a finding that brain activation in the medial prefrontal lobe/dorsal ACC during comprehension was associated with comprehension of ironic but not literal statements in our task in a recent study from our group it is important to note, however, that the patient sample from this study has overlap with our investigation.

Here some information of originating from folk life. Proverbs are the summary of people experience in their everyday life. The summarized experience and reason are abstracted from the practice of people's life and work.

They express people's simple and healthy thoughts, feelings and sentiments. More often than not, it reveals a universal truth from a particular point so as to enlighten people. A great number of proverbs were created by working people such as seamen, hunters, farmers, workmen, housewives and cooks and so on, using familiar terms that were associated with their own trades and occupations. For example, *Living without the aim is like sailing without a compass* - was first used by seamen; *If you run after two hares, you will catch neither* - by hunters; *April rains for corn, May, for grass* - by farmers; *New broom sweeps clean* - by housewives and *Too many cooks spoil the broth* - by cooks , etc. Such expressions were all colloquial and informal and once confined to a limited group of people engaged in the same trade or activity. But they were proved to be vivid, and forcible and stimulating, so later they broke out of their bounds and gradually gained wide acceptance. As a result, their early stylistic features faded in some way and many have come to become part of the common core of language, now being used in different occasions. Some proverbs are related to some folk practice and customs. For example, *Good wine needs no bush*. This proverb is from an ancient popular English practice. In the past, English wine merchants tended to hang some ivy bushes or a picture of ivy bushes on their doors as a symbol of wine selling. But some merchant's wine was so good that it couldn't be ignored without sign. This in fact shows the past common practice those merchants of different trades.

Before we had information about the usage of proverbs. That proverbs mostly use in real life of humanity and in religious too. A short, pithy statement of a general truth, one that condenses common experience into memorable form. Or, as defined by Miguel de Cervantes, "a short sentence based on long experience." really by these short sentences we can understand the whole world. Many proverbs rely on antithesis, i.e. mostly there used antonyms: "Out of sight, out of mind," "Penny wise, pound foolish," "A bird in the hand is worth two in the bush." But In classical_rhetoric, the amplification of a proverb was one of the exercises known as the progymnasmata. Here is example in order to prove our

opinion: "Here's the rule for bargains: 'Do other men, for they would do you.' That's the true business precept. All others are counterfeits." (**Charles Dickens, *Martin Chuzzlewit***), "**Proverbs** are *strategies* for dealing with *situations*. Another name for *strategies* might be *attitudes*." (Kenneth Burke, *The Philosophy of Literary Form*), *There's more than one way to skin a cat. When the cat's away, the mice will play. Curiosity killed the cat.* All of us do control our tempers, when it is important enough to do so. Consider a mother who has a terrible day. The washer leaks on the floor, kids fight, supper burns, she breaks her favorite bowl, kids track mud on her clean floor. So she explodes, screams at the kids and threatens them. Then the phone rings and it's her husband's boss. Suddenly she is quite capable of carrying on a polite conversation. Dad works on the car. The dealer gives him a wrong part, it won't go together right, then it won't run, and a wrench slips and splits his knuckle. He's screaming and using profanity. Then a car pulls in the driveway; it's the preacher's wife come for a visit. Suddenly he is calm and polite. We can control our anger, when we really want to. If we can control our temper for the sake of other people, why not do it for God? God sees everything we do. Is God important enough to control our anger for? Proverbs are either persuasive or expository. Examples of contemporary proverbs that persuade people to action are the squeaky wheel gets the grease; Wake up and smell the roses; and 'The early bird gets the worm.' Proverbs that dissuade people from doing things are if you drive, don't drink and don't count your chickens before they hatch.' Explanatory proverbs include '*Rolling stones gather no moss*' and 'the spirit is willing, but the flesh is weak.' Any of these proverbs can be amplified according to the ancient directions for doing so: begin by praising either the wisdom of the proverb or its author (if the author is known); paraphrase or explain the proverb's meaning; give proof of the proverb's truth or accuracy; give comparative and contrasting examples; supply testimony from another author; compose an epilogue." [83,198]

Proverbs have long been in disuse. "A *man of fashion*," observes Lord Chesterfield, "never has recourse to proverbs and vulgar aphorisms;" and since

the time his lordship so solemnly interdicted their use, they appear to have withered away under the ban of his anathema. Day by day the developing of proverbs with proper names is increasing. His lordship was little conversant with the history of proverbs, and would unquestionably have smiled on those “men of fashion” of another stamp, who in the days of Elizabeth, James, and Charles, were great collectors of them; would appeal to them in their conversations, and enforce them in their learned or their statesmanlike correspondence. Few, perhaps, even now suspect that these neglected fragments of wisdom, which exist among all nations, still offer many interesting objects for the studies of the philosopher and the historian; and for men of the world still open an extensive school of human life and manners. It might therefore have been decided, that the most homely proverbs would abound in the most ancient writers—and such we find in Hesiod; a poet whose learning was not drawn from books. It could only have been in the agricultural state that this venerable bard could have indicated a state of repose by this rustic proverb. *“Hang your plough-beam o’er the hearth!”* The envy of rival workmen is as justly described by a reference to the humble manufacturers of earthenware as by the elevated jealousies of the literati and the artists of a more polished age. The famous proverbial verse in Hesiod’s *Works and Days*, *“The potter is hostile to the potter!”* *“The half is better than the whole!”*

In the progress of time, the stock of popular proverbs received accessions from the highest sources of human intelligence; as the philosophers of antiquity formed their collections, they increased in “weight and number.” Erasmus has pointed out some of these sources, in the responses of oracles; the allegorical symbols of Pythagoras; the verses of the poets; allusions to historical incidents; mythology and apologue; and other recondite origins: such dissimilar matters coming from all quarters, were melted down into this vast body of aphoristic knowledge. Those “words of the wise, and their dark sayings,” as they are distinguished in that large collection which bears the name of the great Hebrew monarch, at length seem to have required commentaries; for what else can we

infer of the enigmatic wisdom of the sages, when the royal paraemiographer classes among their studies, that of “*understanding a proverb and the interpretation?*” This elevated notion of “the dark sayings of the wise” accords with the bold conjecture of their origin, which the Stagirite has thrown out, who considered them as the wrecks of an ancient philosophy which had been lost to mankind by the fatal revolutions of all human things, and that those had been saved from the general ruin by their pithy elegance, and their diminutive form; like those marine shells found on the tops of mountains, the relics of the Deluge! Even at a later period, the sage of Cheronea prized them among the most solemn mysteries; and Plutarch has described them in a manner which proverbs may even still merit; “Under the veil of these curious sentences are hid those germs of morals, which the masters of philosophy have afterwards developed into so many volumes.” For example: He *shall be what God wills! Fell great oaks.* We can see some philosophical features by these proverbs, that from ancient time we use proverbs in order to show the characteristic features of humanity.

Learning proverbs with proper names we can study about some great persons or places, by the way we can learn about any author’s style, their novel or poem. If we read Shakespeare’s novel by the way we learn proverbs which was used at that time and described the life of people or their tradition, culture and history. A great number of proverbs were created by working people such as seamen, hunters, farmers, workmen, housewives and cooks and so on, using familiar terms that were associated with their own trades and occupations. Bible is essential for British and American cultures. It is said that their cultures are not integrated without Bible. It is safe to say that Bible influences every aspect of its disciples' life. Consequently, many sayings and sentences in Bible have been popularly accepted. They have been deeply rooted among people and people frequently use them to cite a truth or express their ideas without paying any attention to their origins any more. Many English proverbs involve events or characters of English literature, especially from Shakespeare. Shakespeare's insight into human beings, his sensitivity to the problem of state, and his genius

with words have left an everlasting mark on the English language and the thinking of English-speaking people all over the world. With a long history, English language borrowed a large number of proverbs widely from many other languages including Greek, Latin, German, Italian, Spanish, Dutch, Hebrew, Arabic, Chinese, and other languages, among which Latin, Greek and French provide the richest nutrition. Famous writers provided one of the richest sources for English proverbs, which is only next to the proverbs of folk origin. We also can say that most proverbs, regardless of their initial, have been polished and preserved and popularized by famous writers in their works. It is generally agreed that such famous writers as Bacon, Pope, Franklin and so on contributed quite a lot to the creation, preservation and popularization of English proverbs.

The functions of English proverbs are that they express some rules of conduct and quite often convey some advice or counsel. In other words, most English proverbs possess philosophic depth or instructive function. For thousands of years they have been instructing and inspiring English people, so they have been regarded as the guideline of people's thoughts and deeds. English proverbs have become important sources of inspiration just because they contain truth, wisdom, counsel, rule of conduct.

In conclusion I want say that by the occasional features of proverbs I can notice all human things. The function of proverbs is to teach and advise people what they see in their lives. Many English proverbs guide people to adopt a correct attitude towards life and to take a proper way to get along well with others. Some other proverbs tell people what to do and how to do it, so the proverbs guide people's daily life. From the proverb, people can broaden their knowledge to avoid making mistakes, with keen observation of people stand to benefit greatly. Proverbs are short sayings of folk wisdom of well-known facts or truths compendious expressed and in a way that makes them easy to remember. On the one hand, the cognitive view permits to access the universal principles that underlie the cognition of proverbs. There are differences cognitive and pragmatic proverbs. On the other, the social and pragmatic view

allows us to look beyond the linguistic structure of proverbs in order to explore the reach amount of background knowledge and cultural beliefs they portray. But you see cognitively, proverbs are mentally economical, since from one particular situation presented in them we can understand many others. Besides, we can make a whole scene about a certain event in our minds just through the allusion to a relevant fact or moment of this one. As we know that cognitive linguists study the human beings and all things which connect with personality.

CONCLUSION

Some points emerge from the analysis. First, the largest group of expressions is constituted by phraseological unit and proverbs having the structure of noun phrases, they come with proper names. Secondly, the personal and place names involved in phraseology are historically, socially or culturally prominent in British culture. By this way we shall introduce with the social and cultural life of that country. Among them, there is a predominance of personal over place names, and within the former, a predominance of male over female names, and first names over family names, with a number of hypocorisms. Thirdly, many units express evaluation (often disapproval or criticism). With regard to the corpus search, the collected units result to be not common in discourse, even if they are widely known by users. The expressions examined constitute a rich repertoire of resources potentially available to users, who can select the most appropriate expression according to their communicative needs: for example, to add humor, to emphasize an idea, to express a negative evaluation indirectly.

As to distribution across registers, the search has shown that only 9 occur in all registers; most expressions are more commonly used in written registers, in particular, in fiction, journalism and miscellaneous texts. The present study has provided a starting point, and further research can make the picture of phraseology involving PNs more accurate and complete. For example, future studies can use other corpora to verify the extent to which the tendencies and distributions observed in the BNC are borne out, or to explore cultural differences between national varieties of English. By this way we can understand how we may connect the grammatical and lexical features in the proverbs. In conclusion I want to say the differences between grammatical and lexical category. In grammatical category we pay attention to grammatical structure of the proverbs, i.e. from which tense, voice are there. In lexical we notice the meaning of the sentences in the proverbs. Different types of phraseological units with various leaning strategies can be taught at different

levels. The main goal of language teaching must be to create opportunities to acquire more and more language. We need to know more new words with more fixed collocations increasing their collocation competence with words which they already know. It is lexis and collocations competence which allows us to read more widely, understand more quickly and speak more fluently. Proverbs are the outcome of language. They come from people and are used by people. Proverbs, as a prominent scholar once said the mirror of a nation and the living fossil of a language, do play an important role in different languages and cultures. In the words of Francis Bacon, the Genius, wit and spirit of a nation are discovered in its proverbs." There are a variety of proverbs almost all English speakers are familiar with. They regard these words of wisdom with respect. To sum up, the major sources of English proverbs are the experience of the common people, literary works, religious scripture, mythology, translated loans, and history. So we can gain some basic knowledge of English culture through learning English proverbs, which plays an important role in cross-cultural communication. Because of using rhetorical devices and rhythmical ways, English proverbs are filled with image and vividness, which can catch the attention of the readers and make the idea impressed deeply on the readers. They also reveal a universal truth from a particular point in order to enlighten people. So proverbs give people advice or warnings in dealing with everyday issues, and point out the path to knowledge and self- cultivation. We see several phraseological units and proverbs from our study. Similar to a previous study, our study made it clear that the phraseological units and proverbs comprehension deficit in speech is not restricted to the "classical" symptom named concretism that claims a tendency towards the literal interpretations in linguistic. Instead, the error pattern also includes difficulties in disentangling the opposite direction, as a significant proportion of errors made by patients with phraseological units and proverbs are in misjudging the intention of meaningless and literal statements as ironic. In future we shall try to work harder on phraseological research in the fields of pragmatic language comprehension and

research on (mis)interpretation of the intention of others is warranted. In our pilot study, we cannot, due to the small sample size, disentangle which psychopathology dimensions are interrelated with this deficit. Positive symptoms, especially persecutory delusions, seem especially interesting in this context, as the relevance of capturing the intention (in this case linguistic) of others is impaired in these conditions, and the relationship between discriminating literal and ironic intention seems, therefore, a straightforward paradigm. However, other schizophrenic symptomatologies, including cognitive deficits, altered theory of mind and perspective taking, disorganized symptoms, negative symptoms, and formal thought disorder, may be interrelated with phraseological units and proverbs comprehension as well. I hope in future certainly we shall continue this research work, because it is interesting and modern theme among the linguists.

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