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**Functional semantic analysis of idioms in expressing different relationships in
English Language**

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Introduction

After becoming an independent country, there are many organizations and branch of them have been set up to motivate the Uzbek youth to learn the foreign language. The language plays the role of bridge to connect the country with other well developed countries by making different diplomatic connections. The Korean companies “General Motors”, “Dawoo” and “Shevrolet” have started their partnership work with Uzbekistan. Up today, there has been producing cars in Uzbekistan with the help of Korean engineers. There is always high demand for youth who perfectly knows the foreign language. A good education system provides the development of the country and appoints its place in all over the world. Therefore, the president I.A. Karimov states that the future of the country is on the youth hand who is intelligent, well-educated, and open-minded in all sphere. The roles of learning English language in the development of the republic are the followings:

The English is the one of the world languages among the seventh that people speak as their second and target language in the world, the English language is converted the whole world with their products. So, to understand the instruction well-enough in each product the language learning is required, most of the best-known encyclopedias, scientific journals, and the fiction books are all in English. The 21th century is considered as an age of new informational technology. The instructions and installation systems are all in English language.

The Decree of the President of the Republic of Uzbekistan “Measures on further development of the system in teaching foreign languages” [1;5] adopted on December 10 in 2012 put some actual problems: to start teaching foreign languages at the secondary school from the 1-st form; to reform the curriculums and programmers in foreign languages; to provide students and teachers with all the necessary textbooks and manuals; to train highly-qualified teachers in foreign languages and other issues. Also, all the lyceum and vocational colleges have been provided new books which were designed

according to the level of the learner. Each English teacher must attend teachers' trainings which are weekly or monthly and study the new method of teaching foreign language using new innovation technology. After this possess teacher will take the certificate which can give the right to teach those classes at school, lyceum and colleges. Moreover, the President of the Republic of Uzbekistan I.A. Karimov supported highly qualified teachers in academic places by adding 15% extra salary (in cities), 30% (in town) if they pass the test with good result. It may also catch teachers' attention and they will start to work on themselves. All teaching books have been renovated special for Academic lyceum, college students according to their knowledge level. The grading system of the learner has also changed as starting from A1 and ending C2. In order to work with these new supplementary materials there is great demand for the highly qualified teachers and translators.

The English language provides a great array of means created for the expression and rendering thoughts. In this work we focus on one of the most efficient expressive tool, namely, an idiom. In brief, an idiom is an expression (i.e. term or phrase) whose meaning cannot be deducted from the literal definitions and the arrangement of its parts, but refers instead to a figurative meaning that is known only through conventional use. In linguistics, idioms are widely assumed to be figures of speech that contradict the principle of compositionality [2; 79].

Idiom is an indispensable part of the language. It helps to create a brighter image, to render concisely an extended idea or create the particular impression with the listener. Many researches are dedicated to the use of the idiom in literary works by poets and prose writers.

It is no news that any phraseological units including Idioms can be verbalized in several different ways. And usage of them depends upon the situational conditions of the communication act.

70 percent of our lifetime is spent in various forms of communication activities – oral or written, so it is self evident how important it is for a methodologist to know the mechanics of relations between the non verbal, extra linguistic notional essence of the communicative act and it's verbal, linguistic presentation. Therefore I think to study the classification of idioms and to learn it as functional- semantic field is very important thing for the English teachers, students and all foreign language learners.

The **topicality** of the dissertation is expressed on the one hand by the profound interest in learning lexicology and Vocabulary which is widely used to demonstrate linguistic richness of the English language in expressing different ideas, on the other hand by giving a detailed analysis of different types of using idioms in English and Uzbek languages. Moreover, the dissertation included more idioms which show the lingua-cultural aspects and social linguistic features of English language by comparing Uzbek one. The national- cultural components of idioms in are also given detailed interpretation of those idioms in other languages.

With a speedy tempo of contemporary life and high rates at media time the usage of idioms in order to make the communication more effective becomes more important which brings about the actuality of this study. It's somehow difficult to speak, read, or listen to English without meeting idiomatic language. During the conversation with native speakers, you can observe a lot of idiomatic expression. All native speaker English is idiomatic. There will be given enough examples on the third chapter of dissertation to prove the statements above. Many of the newspapers, journals, tabloids and sometimes even scientific journals and articles are full of idioms. So you can't avoid it or leave it till later. The following three reasons show the impotency of idioms. The first reason to think idioms importunacy is because they are very common. We can notice it in our everyday life. The second reason is that very often the metaphorical use of a word is more common today than its

literal use. The third reason of essentiality learning idiomatic expressions is because it is fun to learn and to use it. Because there is so much to learn any method or way which helps you to remember things is important. If the language you are learning is colorful and interesting, there is much opportunity that you will keep in mind the language tools faster.

The **aim** of this research is based on detailed study of Phraseological Units and their types in English, social linguistic features of idioms, lingua-cultural aspects, the functional semantic classification of idioms expressing different relationships, and in addition, national and cultural aspects of English idioms providing with Uzbek idioms too.

The **object** of the given investigation is Vocabulary, NTC's American Idioms dictionary, the books "Idioms Organizer" written by John Wright and "Everyday idioms" by Betty Kirkpatrick which is based on English for social interaction. "Macmillan English dictionary" for advanced learners written by Michael McCarthy, "Oxford Dictionary of English Idioms" by Cowie, A.P.; R. Mackin and McCaig, "Illustrated American Idioms" written by Dean Curry.

Some English idiomatic expressions are used from the literary books written by Jane Austen's "Pride and Prejudice" and "Mansfield Park". The Uzbek idioms are taken and analyzed from Uzbek fiction books: "Mehrobdan chayon" by Abdulla Qodiriy and "Yulduzli tunlar", "Humoyun va Akbar", by Primqul Qodirov and from the world literature "Baxtiqaro Kerri" was written by Teador Drazer. Uzbek – Russian phraseological dictionary written by M.Abduraximov was used to find the equivalents of English idioms in Uzbek and Russian languages. "O'zbek tilining fraseologik lug'ati" was written by Sh.Rahmatullaev, H.Berdiyorov, R.Rasulov, B.Yo'ldashev and partnership with M.Sodiqova.

The **subject** is functional aspects of Idioms expressing different relationships.

However, such a powerful language element could not be also overlooked by the people who search for ways of manipulation and persuasion for their own purpose and in business. Therefore, we will analyze the usage of the idioms in different situations and conditions. This study sets a row of specific **tasks** to be completed during the research, namely:

- To study and classify the phenomenon of the idiom as a linguistic element,
- To analyze the value of idiom both for the different relationships,
- To analyze general characteristics of idioms on sociolinguistic features
- To provide with the information about idioms' lingua- cultural approach in English
- To show national-cultural semantic components and to mean of expressing its specify in the English idioms
- To interpret the English idioms and its semantic and communicative equivalents in different languages

The theoretical value:

The theoretical value of the dissertation is to investigate the basement of cross-cultural communication, lingua-cultural competence and comparative linguistics of English and Uzbek idioms. Also, the used information in the dissertation about the different classifications of Phraseological units can be used to write theoretical course book on idioms.

The practical value: The material of the work will help to make lectures on the course general linguistics, sociolinguistics, and lexicology. It will be used as teaching aids for the language learners, and can be used to make English-Uzbek equivalent dictionary in the future. It will be very helpful material for the students who are interested in the deep analysis or the origin of idioms in both English and Uzbek languages.

The short analysis of used literature

Phraseological richness of the English language used by English writers, attracted the attention of Russian linguists, the harm that can be noted AV Kunin, B. A.Larina, NM Shan, E. E.Klekovkinu, YD Apresyan, N. N.Amonosov and others. High interest in the phraseology in terms of its interaction with generalliterary language and foreign linguists. Of foreign scientists engaged in this issue, Logan P. Smith, T. Savory, W. Grove, S. Potter, J. L. Apperson and others. A phraseological unit is a complex phenomenon with a many of essential features, therefore there were appeared and will appear different thought about it. So, there are existed a number of different classification systems by many famous scholars, especially Russian scholars like: V.V.Vinogradov, A.V Kunin, N.N Amanosov and etc. Cowie, A.P.; R. "Oxford Dictionary of English Idioms" was written by Mackin and McCaig, I.R. "Macmillan English dictionary" for advanced learners by Michael McCarthy, "English phrasal verbs in use" by Felicity O'Dell.

Novelty of the work is to analyze national-cultural semantic components of idioms in English comparing with Uzbek language, means of expressing national- cultural specify of idioms in both languages and their semantic and communicative meaning relations. Also, the identification of the color idioms and their meaning, the perception of those idioms by the society and the usage of them in different relations are given in the work.

The idioms in both English and Uzbek languages are interpreted using the names of national musical instruments and types of music.

Commonly used English idioms are given which are connected with the names other nationalities and countries. The origin of those idioms is strongly associated to the cultural and historical ties which countries and nationalities have with each other.

The idioms are analyzed which are used in English Ballet-letters and Uzbek literary fiction books.

The **structure** of the given Dissertation consists of introduction, three chapters, summary of the research, bibliography and Appendix.

Introduction tells us about the brief plot of the paper and structure of the work (actuality, aim, tasks, novelty, structure and so on).

The main part of the work includes three chapters in itself.

The first Chapter is devoted to the problems of linguistic theory on the characteristics of English Idioms, theoretical background of idioms as a phraseological unit and the classifications of idioms in the functional-semantic field.

The second Chapter deals with sociolinguistic features of idioms and their functional semantic peculiarities of expressing different relationships in English Language. The English idioms are divided into several groups according to the use of the society and the perception by people. Also, the lingua-cultural aspects of English and Uzbek idioms are compared in the dissertation. Moreover, the creative usages of English idioms are analyzed in various occasions; as the language of idioms in Newspaper style, idioms expressing common advertizing.

And the third Chapter we decided to investigate national- cultural semantic components of idioms in English and Uzbek languages, means of expressing its specify. There are given commonly used English Idioms which show the culture of the people and the mentality of the society. The dissertation provides deep analysis of color idioms in English by comparing with Uzbek ones connecting to cultural relation. There are given several aspects about the cultural differences between English and Uzbek idioms according to their geographical condition, the differences of customs and religion. Dissertation has various English and Uzbek idioms that are used the names of musical instruments, and type of music. Also, there are given some idiomatic expressions saying about the money relations. The symbol of

money is given as an English idiom. The Third chapter is more colorful with different use of idioms than other chapters, as providing more idioms the color black and white, their connotative and denotative meanings.

In Conclusion we analyzed all main points of our investigation and fulfilled all the requirements which the master dissertation demands.

Chapter I.

Linguistic theory on the characteristics of English Idioms

Phraseology, in the unanimous opinion of linguists, is considered the most specific and distinctive national language area. The specificity of phraseological units (here in after EF) is often caused by extra-linguistic factors are "conserved" in their imagery. Phraseological fund - is not only the language but also cultural and historical treasure trove of every nation. Through EF researchers can obtain information about thin people - native speakers. Few know EF, it is necessary to know what is behind it; it must be seen in connection with the culture of the country, the history of the people.

The main feature of phraseology is considered by many modern scholars, is the mismatch of the content plane the plane of expression that determines the specificity of phraseological unit, adds depth and flexibility of its value. These capabilities are rooted in the very nature phraseologism - closed micro context, which are not only the formal links between the plane of expression and content of such a mark-up, but also the associative-semantic, but not necessarily logically deducible from the very microcontext. It is this Nondeducibility and allows phraseologism denote complex phenomena and relations in reality capacious and expressive form.

The most convincing proof of the rich possibilities of phraseological units - and particularly difficult to translate them - is that they are willing to use and creatively convert many writers and journalists [3, p. 127].

Phraseological richness of the English language used by English writers, attracted the attention of Russian linguists, the harm that can be noted AV Kunin, B. A.Larina, NM Shan, E. E.Klekovkinu, YD Apresyan, N. N.Amonosov and others. High interest in the phraseology in terms of its interaction with generalliterary language and foreign linguists. Of foreign scientists engaged in this issue, Logan P. Smith, T. Savory, W. Grove, S. Potter, J. L. Apperson and others. A phraseological unit is a complex

phenomenon with a many of essential features, therefore there were appeared and will appear different thought about it. So, there are existed a number of different classification systems by many famous scholars, especially Russian scholars like: V.V.Vinogradov, A.V Kunin, N.N Amanosov and etc. Each of these scholars created their own classification system using phraseological units. Idioms are the source of origin in phraseological unit. I want to mention the great contribution made by Academician V.V.Vinogradov to the branch of linguistic science. Vinogradov's classification system is founded on the degree of semantic cohesion between the components of a phraseological unit.

We often read and hear the phrase "Language - a living being," but most of us do not think about how and why this is so. Living beings grow and change, the same thing happens with the language. Any person can easily tell the difference between the English and the language of Shakespeare's contemporary authors. Lexical composition of any language, as we know, the part of the language, which directly reflects what, is happening in the life of the speaker in this language. Since the general trend of modern English is to move towards greater use of idioms, it is very important to study this aspect of linguistics as phraseology. Phrase logical units - are not only a separate part of the language, which you can use or not use - they form a substantial part of the common vocabulary of the English language.

It should be emphasized that the collocations - is not only conversational unit is considered by many people. They can be used in formal style of speech, and slang. They can be found in poetry or in the language of Shakespeare or the Bible.

English is very rich on phrase logical expressions that are formed as a result of durables, and sometimes it can be seen from the dictionary. For example, EF to buy a pig in a poke means buying something that is not pre-inspected and that costs less than paid. Word poke - is the old name of the bag (sack). In

modern English poke with this value is only found in the circulation. It is therefore clear that the EF used for much longer than individual words.

Thus, the wealth of expressive means of any language is an indicator of the level of development and degree of perfection.

Along with purely national phraseology in English phraseology, there are many international phraseology. English phrasebook Fund - complex mixture of native and borrowed phraseological units with an explicitness first. Some phraseologisms keep archaic elements - the representatives of previous eras.

According to the number of phraseology that has enriched the English language, works by Shakespeare in second place after the Bible. Their number is more than 100. But Shakespeare is not only to create new EF, but use existing ones, as well as creatively reworked them in his works.

Dickens also brilliantly used phraseological richness of the English language, masterfully eating ready-resistant phraseological momentum, and along with that, created a new and sometimes virtuoso innovation on the basis of occasional use shaped Phraseological units.

Play on words was one of the favorite literary devices and Shakespeare and Charles Dickens. Figurative idioms - excellent material for such a "game." They represent a fertile ground for literary experimentation. Specially organizes context, the authors put the word in speech such conditions that implement various aspects of its semantics, allowing the authors to carry out his artistic intention. The authors not only entertain readers of his wit, but also try to give them a special aesthetic pleasure. Moreover, their heroes "word game", exchanging accurate and sharp retorts. It is in the dialogues of the main characters of works by William Shakespeare and Charles Dickens most common such "play on words" when one character pulls a word from another replica, surrounds it otherwise within the meaning of the context and reveals new aspects of its semantics.

Language English writers are precisely because of the ability to use and update a particular idiom, to create a fresh image, to give the desired stylistic turns of phrase shade.

1 . Theoretical background of Idioms as a phraseological unit in the English language

The word “idiom” was taken from Latin language “idiom” or it can be translated as a special property. An idiom is a phrase which a couple of words come together and mean complete meaning in the sentences. So, their meanings are different from the dictionary definition.

In different dictionaries there could be found quite a lot different explaining what an idiom is. There are some of the definitions:

1. An idiom is an expression whose meaning is not predictable from the usual meanings of its constituent elements or from the general grammatical rules of a language and that is not a constituent of a larger expression of like characteristics (Random House Dictionary: 2009. <http://dictionary.reference.com/browse/idiom>)

2. Idiom – an expression with a meaning that cannot be guessed from the meanings of the individual words. (English Dictionary for Speaker of Lithuanian, 2000).

3. An idiom typical of the natural way in which someone speaks or writes when they are using their own language. (Longman Dictionary of Contemporary English: 2003).

4. Idiom – a group of words that has a special meaning that is different from the ordinary meaning of each separate word. (Longman Dictionary of Contemporary English: 2003).

5. Idiom – a form of expression, grammatical construction, phrase, etc., peculiar to a person or language; a phrase which is understood by

speakers of a particular language despite its meaning's not being predictable from that of the separate words. (Oxford Talking Dictionary).

6. An idiom is a phrase where the words together have a meaning that is different from the dictionary definitions of the individual words, which can make idioms hard for ESL students and learners to understand (Dictionary of English idioms and idiomatic expressions: www.usingenglish.com/reference/idioms).

According to Ifill T. (2002:78) idioms are as “those that speaker cannot work out simply by knowing the grammar and the vocabulary of a language”. According to J. Saeed (2003:60) idioms are “words collocated together happen to become fossilized, becoming fixed over time”. This is the reason why idioms are set out as non-compositional.

Idioms are used in a wide variety of contexts and situations. They are often used in spoken language, in situations that range from friendly conversations to business meetings. Idioms are used in written English as well, especially in journalism where writers frequently use them to bring their stories to life. Term “phraseology” is defined as a section of linguistics, which studies word collocations, and, on the other hand, a set of all steady combinations of words of the language. The stock of words of the language consists not only of separate words, but also of set expressions, which alongside with separate words serve as means of expressing conceptions.

A set expression represents a set phrase.[4;123]

Stock of words of the language According to the Academician V. V. Vinogradov's classification phraseological units may be classified into three groups: phraseological fusions, phraseological unities and phraseological collocations.

Phraseological fusions are completely non - motivated word - groups, such as heavy father – “serious or solemn part in a theatrical play”, kick the bucket – “die”; and the like. The meaning of the components has no connection whatsoever, at least synchronically, with the meaning of the whole

group. [5;124-125] Idiomaticity is, as a rule, combined with complete stability of the lexical components and the grammatical structure of the fusion. Phraseological fusions are called “traditional”, “set expression with fixed nomination”, “combinations”, “set expression” in works of other researchers.

Phraseological unities are partially non - motivated as their meaning can usually be perceived through the metaphoric meaning of the whole phraseological unit. [6;3] For example, to show one’ s teeth, to wash one’ s dirty linen in public if interpreted as semantically motivated through the combined lexical meaning of the component words would naturally lead one to understand these in their literal meaning. The metaphoric meaning of the whole unit, however, readily suggests “take a threatening tone” or “show an intention to injure” for show one’s teeth and “discuss or make public one’s quarrels” for wash one’s dirty linen in public. Phraseological unities are as a rule marked by a high degree of stability of the lexical components.

Phraseological collocations are motivated but they are made up of words possessing specific lexical valence which accounts for a certain degree of stability in such word - groups. In phraseological collocations variability of member - words is strictly limited. For instance, bear a grudge May be changed into bear malice, but not into bear a fancy or liking. We can say take a liking (fancy) but not take hatred (disgust). These habitual collocations tend to become kind of clichés where the meaning of member - words is to some extent dominated by the meaning of the whole group. Due to this, phraseological collocations are felt as possessing a certain degree of semantic inseparability.

Idioms can be grouped in a variety of ways. According to “English Vocabulary in Use” there are 3 groups of idioms. [7; 10]

Grammatical	By meaning	By verb or another key word	
verb + object	verb + preposition phrase	His fingers are all thumbs [clumsy]	Do you mind my smoking? [object to]
hold someone's hand [to take care of]	rise the eyebrows [to wonder]		

I've found some more or less convenient ways of grouping the idioms. There are two groups of idioms: nominal a black sheep (of the family) [shame of the family], and verbal to take risks (to risk) as I've already told you. As one can see on the diagram, there are more verbal idioms, approximately 65 percents, than nominal ones. In both groups there turns out to be too many idioms, therefore such way is difficult for remembering.

Academician V. V. Vinogradov's classification that There are three groups of idioms according to this classification. The problem is the same as in the previous case. It's not easy to remember all of these phraseological units.

There are four groups: nominal phrases: hard luck [misfortune]; adjective phraseological units: all fingers and thumbs [clumsy]; verbal: to get on like a house on fire [to make progress]; adverbial: vice versa [conversely]. At last I tried to divide idioms into several groups, as it's written in "English Vocabulary in Use". I also added some more of them. According to this classification idioms can be divided into following groups. As everyday spoken language is full of fixed expressions that are not necessarily difficult to understand (their meaning May be quite' transparent') but which have a fixed form which does not change the first group is everyday expressions. These have to be learnt as whole expressions. These expressions are often hard to find in dictionaries. For example as I was saying (it takes the conversation back to an earlier point). This group includes three sub - groups.

Conversation - building expressions – these are some common

expressions that help to modify or organize what we are saying. There are many expressions like these. For example: as I was saying (it takes the conversation back to an earlier point). Some everyday expressions can be grouped around key words. The preposition “in” for example, occurs in several expressions: in fact (really), in practice (actually). Common expressions for modifying statements are also a part of this group. For example: as far as I’m concerned (from my point of view). As... as... similes and expressions with ‘like’ are easy to understand. If you see the phrase as dead as a doornail, you don’t need to know what a doornail is, simply that the whole phrase means “totally dead”. But it’s important to remember that fixed similes are not “neutral”; they are usually informal or colloquial and often humorous.

Idioms describing people can be divided into two sub-groups:

Idioms connected with positive and negative qualities, for example: His fingers are all thumbs (he’s clumsy) or she has iron nerves (she’s composed). How people relate to the social norm, for example: I think Mary has a secret to hide (She keeps something from us). I have divided idioms describing feelings or mood into three sub - groups. They are positive and negative feelings, moods and states. For example: to get on someone’s nerves (to exasperate), to have a horror of (to disgust), to be as happy as the day is long (extremely content). Physical feelings and states. For example: to burst into tears (to cry). And people’s fear or fright. For example: She was scared stiff, (very scared). Next group is idioms connected with problematic situations. The first sub - group is problems and difficulties. For example: a hard luck (failure). The second sub - group is idioms related to situations based on get. For example: to get frustrated (defeat). The third sub - group is changes and staves in situations. For example: to change one’s mind (think better of it). At last idioms connected with easing the situation. For example: to do well (recover), to get off lightly (escape). [8,123] Idioms connected with praise and criticism, for example: to go on at someone (criticize). Idioms connected with

using language and communication. Idioms connected with communication problems. For example: to have a row with somebody (to quarrel). Good and bad talk. For example: stream of consciousness (flow of words). Talk in discussions, meetings, etc. For example: to strike up (a conversation) (to start a conversation). Idioms are miscellaneous. Idioms connected with paying, buying and selling. For example: to save up for (put by). Idioms based on names of the parts of the body. For example: to lend an ear (to listen to). There are many idioms which is used the word “eye”: **with somebody’s eyes closed**- it means to do something very easily after doing it often. For example: *I spend much time on the road in my job. I have driven from London to Edinburgh so many times. So, now I could do it with my eyes closed.* We can use this idiom in other languages with its translation form, not an analogy form of it. In Uzbek language we say it “Ko’zimni yumib ham” as we say that “eye-ko’z” , “closed”- yumgan holda. The following examples are also metaphorical use of the idioms connected the word “eye”. **Eyes in the black of your back**- it means that you should be very attentive while you are with little children. Example for this idiom: *I have got five young children. I can’t sit down and relax for a minute. You need eyes in the back of your head.* As you see the idioms are very rich in figurative meaning. The semantic analysis of this idiom is about the attentiveness for children. Another using of this idiom in Uzbek is “Ko’zingga qara” which means to be careful and attentive. **Pull the wool over someone’s eyes**- to deceive someone, *for example: Don’t try to pretend you’ve been working late in the office. I rang and they told me you had left early: you can’t pull the wool over my eyes.* General meaning of this idiom is connected with daily routine. For example: to tell a lie or deceive someone. As you see if we analyze functionally there are couple of words that lost their dictionary meaning there. The analogy or the equivalent of this idiom in Uzbek is “ko’zni bo’yamoq yoki, shamg’alat qilmoq”, and the Russian version is “искры из глаз посыпались”. Sometimes one whole idiomatic expression can be equal to one word in another language and it can

lose its idiomatic meaning in that language. For example: **in the public eye**-publicly; visible to all; conspicuous. Example: *I wouldn't want to be famous. You live your life in the public eye.* But in Uzbek language it's not an idiom, it's only public use expression and means "Elning nazarida bo'lmoq". Here the word "eye" means "nazar, e'tibor".

Idioms connected with daily routine. For example: to do up (tidy up). There are also single idioms which cannot be included into described above groups. For example to run out (to come to an end) and some special groups of expressions in "Blueprint" such as all along (always), all in all (as a result), all of a sudden (unexpectedly). The last group of idioms is proverbs. For example: "Out of the frying Pan and into the fire" (from one disaster into another).

2. Classification and functional-semantic functions of Idioms in the English language

An idiom is a sequence of words which has a different meaning as a group from the meaning it would have if you understood each word separately. Idioms add color to the language, helping us to emphasize meaning and to make our observations, judgments and explanations lively and interesting. They are also very useful tools for communicating a great deal of meaning in just a few words.

Knowing whether an expression receives a literal meaning or an idiomatic meaning is important for natural language processing applications that require some sort of semantic interpretation.

Idioms are pervasive in all styles of language use. The problem they present to the theoretical and computational linguist is not the fact that their meaning cannot be worked out by the usual mechanisms, for if it were not for other factors this could be overcome by treating them as 'big' lexical items to be looked up in a list in a fairly straightforward way.

Idiom is defined as expression that does not mean what it literally said. You cannot understand the meaning of whole idiom putting the meanings of each word from which consists idiom together. Put as simply as possible, an idiom is a fixed expression whose meaning cannot be taken as a combination of the meanings of its component parts. Thus, the common phrase *kick the bucket* has nothing to do with either kicking or buckets, but means simply, “to die.” As it’s known that language is literal and metaphorical. So, sometimes when we use language we use it in a very literal way: for example: [9;43]

*I have been out fishing, but **catch** absolutely nothing!* The word “catch” is used in its literal meaning here and can translate with its dictionary meaning. But sometimes we can use this word in various situations as on different meaning as it can be idiomatic meaning as usual. So, that’s sometimes can be used in a non literal way- a metaphorical way:

*Yesterday I **caught** the bus. My car wouldn’t start.* Here are more examples of this metaphorical use of CATCH:

She caught my attention.

Wait while I catch my breath!

Look at that tan! You’ve caught the sun!

I didn’t quite catch what you said.

The metaphorical uses of a word are often more common than the literal ones. The grammar is stable in idioms. So, some idiomatic expressions are fixed and can’t change their order of word or preposition, article and etc. For example: *Two heads are better than one*. But in some idiomatic expressions you can change the tense and pronoun. *I’m/She’s/We were all **at six and sevens***.

Idiom has the meaning only as a unit and has lexical and grammatical stability as well. If you look at the individual words, it may not even make sense grammatically. According to M. Everaert (1995), an idiom is an institutionalized expression which overall meaning does not correspond to the combined meanings of its component parts.

The classification of phraseological units on a semantic principle was suggested by the prominent Russian scholar V.V.Vinogradov, who made the great contribution to this branch of linguistic science. He took into account the degree of idiomaticity (motivation of meaning) of phraseological units that is the relationship existing between the meaning of the whole and the meaning of their component parts. In other words, he considered the degree of semantic cohesion between the components of phraseological units: the more distant the meaning of a phraseological unit from the current meaning of its

constituent parts, the greater is its degree of semantic cohesion. Thus, according to this principle Academician Vinogradov V.V. pointed out three types of phraseological units, namely phraseological fusions, phraseological unities and phraseological collocations.

Phraseological fusions are completely non-motivated word groups. The meaning of the whole in phraseological fusions cannot be deduced at least synchronically from the meanings of its constituent parts. So, the degree of motivation is very low in this case, and idiomaticity is, as a rule, combined with complete stability of the lexical components and the grammatical structure of the fusion. Phraseological fusions are specific for every language and do not lend themselves to literal translation into other languages. We may give the following examples of phraseological fusions:

- A red tape – bureaucratic methods
- A heavy father – serious or solemn part in a theatrical play
- To kick the bucket – to die
- A blue stocking – a pedantic woman devoid of feminine qualities
- To show the white feather – to get frightened
- To be in the red – to have debt
- A white elephant – an expensive but useless thing
- At sixes and sevens – in a mess

As it's clear for us from the previous information those idioms are usually rather informal and they include an element of personal comment on a particular situation. They are sometimes hilarious or ironic. That's why we must be careful using them. It's not a good idea to use them just to sound "fluent" or "good at English". In a formal situation we can't say: "How do you do", or "How are you doing". For example: Mrs Jane! *Do take the weight off your feet*- it means sit down or to order somebody. Do sit down, as a formal using of it "Have a seat".

In addition, while you're using idioms it's very important that you should

know that they have flexible grammar. For example: *Barking up the wrong tree*- means to do something by mistaken. It's always used in continuous, not simple form. This idiom's equivalent to Uzbek language is "Qosh qo'yaman deb ko'z chiqarmoq". The example for this idiom is: *I think we're barking up the wrong tree*. As we can see that idioms are part of our daily speech. They are able to mean expressiveness and exactness to oral and written language.

Phraseological unities are much more numerous. They are partially motivated word-groups because their meaning can be usually guessed from the meaning of its components through the metaphorical meaning of the whole phraseological unit. It is important to underline that the metaphorical meaning is the meaning the word-group acquires as a result of a complete or partial change of meaning of an initial word-combination on the basis of likening of one object of reality to another. Phraseological unities are as a rule marked by a comparatively high degree of stability of the lexical components. The examples of phraseological unities are:

- to show one's teeth – to take a threatening tone, to show an intension to injure;
- to wash one's dirty linen in public – to discuss or make public one's quarrels;
- to show one's cards – to make one's intentions clear;
- to add oil to the fire – to make things worse;
- a dark horse – somebody who is secretive or unusually reserved;
- to bend the knee – to submit to a stronger force, to obey submissively;
- to play the first fiddle – to be a leader in something;
- an old salt – experienced sailor;

Phraseological collocations are fully motivated word-groups their meanings are easily deduced from meanings of their constituents. Phraseological

collocations are not only motivated but contain one component used in its direct meaning, while the other is used metaphorically. The following phrases illustrate the examples of phraseological collocations:

- To come to power, to make it a rule, to take one's seat, to meet the requirements, to attain success.

In this group of phraseological units substitution of certain components for their synonyms which do not destroy the meaning of the metaphorical element is possible; however, variability of member-words in phraseological collocations is strictly limited, for example, to bear a fancy or to bear a liking. Due to this, phraseological collocations are felt as possessing a certain degree of semantic inseparability.

V.V.Vinogradov's classification had a great influence on further investigations of phraseological units. Professor Smirnitsky classifies the phraseological unit according to the functional principles. He states that there are two groups distinguished: phraseological units and idioms. According to his opinion phraseological units are neutral, and non-metaphorical when we compare it to idioms: get up, fall asleep, get tired. But in my opinion there is a figurative meaning in those words. Idioms are metaphoric and stylistically colored: *to take the bull by the horn/or seize the bull by the horns*- to meet a challenge directly, for example: If we're going to solve this problem, someone is going to have to take the by the horns. Professor Smirnitsky distinguished one member and two and three member of phraseological units depending on the number of notional words: ***against the grain***, (не по ду́ща), to carry the day- вы́йти_победителем), to have all one's eggs in one basket- besh barmog'ini ham og'ziga tiqmoq.

The Kunin's classification is the latest outstanding achievement in the Russian theory of phraseology. The classification is based on the combined

structural – semantic principle and it also considers the quotient of stability of phraseological units. [10. 165]

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”, “well and good”.

2. Nominative – communicative phraseological units – include word – groups, of the type “to break the ice” – “the ice is broken”, that is, verbal word – groups which are transformed into a sentence when the verb is used in the Passive voice.

3. Phraseological units – which are neither nominative nor communicative, include interjectional word- groups.

4. Communicative phraseological units – are represented by proverbs and sayings. The proverb “An hour in the morning is worthy two in the evening”, Never say “Never” Sayings, unlike proverb, are not evaluative and didactic.

5. Interjection phraseological unit- express the people’s emotions and feelings and attitudes to the other things, for example: “Good God!”, “God damn it”, “Like hell!”

Phraseological units can be classified as parts of speech. This classification was suggested by I.V. Arnold. 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, like a dream, like a dog with two tails, 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. In I.V. Arnold’s classification there are also sentence equivalents, proverbs, sayings and quotations, e.g.

«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».

So, time comes to identify or to give the correct definition of a phraseological unit or idiom itself. If we analyze the scientific researches on phraseological units, we can meet one name A.A. Shaxmatov who is Russian linguist put the first attempt to the study of various word-groups on a scientific basis. After him, his work was continued by Academic V.V. Vinogradov. After some period Professor A.V. Koonin initiated the investigation of English phraseology in Russian language.

Conclusion on the first chapter

Idioms make the language more picturesque. They make each language more individual, colorful and rich. Idioms reflect the past history of the

nation, its traditions and customs, folk-songs and fairy-tales, as well as its culture.

The word " information " as the most frequent used now word denoting some facts or details about something / somebody, which in the course of time obtained a great number of different meanings and different translation. In combination with other words it can make up a vast range of stable phrases and idioms. This action and word is widely used in different communicative situations, styles and provinces of life. That is why it has acquired various shades of meaning and become the part of stable phrases, some idioms and expressions. Analyzing the results of the accomplished practical and theoretical research we came to a conclusion that the use of phrase units isn't only an interesting theme for research but also, creatively used, newspapers and magazines can effectively promote learning, critical thinking, creativity and resourcefulness in learners of all ages .We pointed out the essence of phraseological units. Phraseological units are habitually defined as non – motivated word – groups that cannot be freely made up in speech but are reproduced as ready – made units. This term habitually used by linguistics is very often treated as synonymous with the term idiom. Phraseological units can be classified according to different classifications and play an important role in newspaper language.

Studies have shown that using newspapers in education helps students increase their vocabulary and comprehension. Although complete mastery of phrase units may be nearly impossible, every learner must be prepared to meet the challenge simply because these stylistic units occur so frequently in the spoken and written English.

Chapter II.

Sociolinguistic features of Idioms in English Language

The idiom is a group of words whose meaning as a group is different from the meaning those words would have if you considered each one separately. Idiomatic units are word-groups that cannot be made in the process of speech; they exist in the language as ready-made units. N. M. Rayevskaya defines idiom (idiomatic phrase) as "a phrase, developing a meaning which cannot be readily analysed into the several semantic elements which would ordinarily be expressed by the words making up the phrase. It transcends the ordinary syntactic patterns and must be studied as an indivisible entity, in itself".

With the help of Idioms one can express different relationships in any languages.

Idiom is a phrase or expression whose total meaning differs from the meaning of the individual words. For example, **to blow one's top** (get angry) and **behind the eight ball** (in trouble) are English – language idioms. Idioms come from language and generally cannot be translated literally (word for word). Foreign language speakers must learn them just as they would learn vocabulary words.

Idiomatic or phraseological expressions are structurally, lexically and semantically fixed phrases or sentences having mostly the meaning, which is not made up by the sum of meanings of their component parts. An indispensable feature of idiomatic (phraseological) expressions is their figurative, i. e., metaphorical nature and usage. It is this nature that makes them distinguishable from structurally identical free combinations of words.

On rare occasions the lexical meaning of idiomatically bound expressions can coincide with their direct, i. e., not transferred meaning, which facilitates their understanding as in the examples like: to make way *дать дорогу*; to die a dog's death *сдохнуть как собака*; to receive a hero's welcome *встретить как героя*; wait a minute/a moment *подождите минутку*; to tell (you) the truth *сказать правду*; to dust one's coat/jacket *почистить пальто/пиджак*.

A number of phraseological units, due to their common source of origin, are characterized in English and for example Russian language by partial or complete identity of their syntactic structure, their componental images, picturesqueness and expressiveness (and consequently of their meaning). Such kinds of idioms often preserve a similar or even identical word order in the source language and in the target language.

One of the peculiar features of this type of idiomatic expressions is their international nature. Only few of them have phraseological synonyms of national flavour, being thus restricted to corresponding speech styles, whereas international idioms predominantly belong to the domain of higher stylistic level.

National/colloquial variants of international idiomatic substitutes, therefore, always differ considerably by their picturesqueness, expressiveness and their lexical meaning. They are only semantically analogous to genuine equivalents, which may sometimes lack absolute identity in the source language and in the target language (to cross the Styx, to drop from the clouds, neither fish nor flesh).

Slight divergences are also observed in several other English and Russian equivalents: the game is (not) worth the candle (singular) – игра не стоит свеч (plural). The idiom a sound mind in a sound body, on the other hand, has a reverse position of its component parts.

Apart from the kinds of idiomatic expressions singled out on the foregoing pages, there exists in each language a specific national layer of idiomatic/phraseological expressions comprising also proverbs and sayings, which are formed on the basis of componental images pertaining solely to a concrete national language. Such idioms are first of all distinguished by their picturesqueness, their expressiveness and lexical meaning of their own. Their national particularity, these idioms/ phraseologisms can not and do not have traditionally established literary variants in the target language. As a result, their

structural form and wording in different translations may often lack absolute identity. In their rough/interlinear or word-for-word variants they mostly lose their aphoristic/idiomatic nature and thus are often subject to literary perfection: the moon is not seen when the sun shines.

As has already been pointed out, some phraseological expressions singled out by Acad. V. Vinogradov as unities and having mostly a transparent meaning may reflect various national features of the source language. The latter may be either of lingual or extralingual nature, involving the national images, their peculiar picturesqueness or means of expression with clear reference to traditions, customs or historical events, geographical position of the source language nation. Such phraseological expressions are often of a simple or composite sentence structure. Being nationally distinct, they cannot have in the target language traditionally established equivalents or loan variants. As a result, most of them may have more than one translator's version in the target language. It may be either a regular sense-to-sense variant (an interlinear-type translation) or an artistic literary version rendering in which alongside the lexical meaning is also the aphoristic nature, the expressiveness, the picturesqueness, the vividness of the source language phraseologism/idiom.

1. General characteristics of Idioms on sociolinguistic features

Using the English idioms is welcomed by English society as it's also taken easily in Uzbek culture. Language varies not just only according to the social characteristics of its users- their social class, ethnic group, and sex- but also according to the socio-cultural context in which they find themselves. The social- cultural meaning is concerned with the linguistic aspect of who says what to who and, crucial, under which circumstances. [11; 35] As Mitchel puts it "an individual presents himself to his interlocutor's in a variety of guises, largely, translateable into terms of the relatives roles and statues of language users. One "places" one's interlocutor and adjusts one's speech in accordance with various biographical assumptions" [1971:31]. That's why; sometimes the same speaker may use different linguistic varieties in different situations and for different purposes.

As a recent research has shifted emphasis on communicative competence and the social role of language, there is a great concern about linguistic appropriateness rather than accuracy. [12; 131] Therefore, nowadays there is a wide agreement among researchers and language learners to use Idioms positively correlated with success on communication; furthermore it improves learners' communicative skill. Also, idiomatic expressions increase conversational fluency. If we study the idioms from a sociolinguistic perspective, we should have sense-purely linguistic in intend, more within an ethno methodological tradition and the last to study the language variation in relation to the cultural patterns and beliefs of man. During the war time between Spain and the Moors, the discovery of a new world with unfulfilled expectation of wealth, custom and tradition. All of those sayings and idioms have left a deep mark in idiomaticity: for example: An English under the same circumstances would say of somebody that he/she is not "one's cup of tea" it means that it's not the person who you waited. If somebody refuses doing anything they say "for all the tea in chine."

He wouldn't be particularly pleased with someone who "asks for/promises the moon" in Uzbek translation of this idiom is: *Osmondagi oyni so'rasang ham olib beraman*. This idiom is often used in Uzbek culture when a boy is going to have close relationship with loved girl. But the meaning is negative; it means saying a lot, but doing nothing. Another synonym variant of this idiom is *aravani quruq olib qochmoq* in English form of it is **Gift of gab**- means to have skill in talking, ability to make interesting conversation that people believe:

For example: Ted's gift of gab helped get a good job. Those English idioms are all came from the Spanish into English language and reached the English idiomaticity.

The following two examples are taken from French and German culture: "To take French leave"- it means to make a compliment and used in the 17th century when European powers like Spain, France and England would apply to each other.

"Go Dutch"- this refers to Uzbek proverb "Hisobli do'st ayrilmas". It shows the punctuality, accuracy and accountancy of the German culture.

Mitchel, T.F give more ideas about idioms use as a collocation use in his book "Linguistic going on": [collocation and other lexical matters pp 57-58]. Refers to "habitual association of a word in language with other particular words in sentences..." He defines an idiom as "a particular cumulate association, immutable in the sense that its parts are unproductive in relation to the whole in terms of the normal operational process of substitution, transposition, expansion, and etc". The pattern of words coming its order are fixed and inseparable, but its meaning can be unity and for particular situations apparently collaborated. For example: *as drunk as a lord* or *as drunk as skunk* means very drunk. The word "lord" doesn't mean positive in this idiom. When someone drinks alcoholic drinks, he starts speaking

nonsense issues as if they are right and saying only the truth as lords. At the second using of the word “skunk” is a cat sized American mammal of the weasel family, with distinctive black and white striped fur. When threatened it squirts a fine spray of foul-smelling irritant liquid from its anal glands towards its attacker. It’s obvious to everybody that when you speak with drunken person there will be bad smell in their mouth. So the animal skunk is similar with drunken people. They are called simile and they are frozen expressions like idioms and collocations.

The following English, Uzbek and Russian idioms are analyzed according to the society of different occupation and their equivalents are given in those three languages.

The idioms which are commonly used by businessman, traders, accountants, and the people mostly deals with money.

- **Beat to the draw-** To do something before another person has a chance to do it. For example: I had hoped to get that job in New Orleans, but Jake beat me to the draw. There is a synonymous expression that *to get the jump on-* to get ahead of; to have an advantage over. The Uzbek variant of this idiom is *otni qamchilab qolmoq*. There is a synonym expression: Against the clock in a race with time- in a great hurry to get something done before a particular time. Ex: In a race against the clock, they rushed the special medicine to the hospital.
- **All that glitters is not gold-** many attractive and alluring things but have no value. Ex: The used car looked fine but didn’t run well at all. “Ah,yes,” thought Bill, “All that glitters is not gold”. The Uzbek version of it *Usti yaltiroq ichi qaltiroq*.
- **To be a chicken-** cowardly, easily scared. This idiom is mainly used by men to criticize. Ex. Don’t be chicken! There is nothing to be afraid of!

The related expressions are chicken-livered, Lily-livered, Yellow-bellied. The Uzbek variant of it “chumchuq “pir” etsa, yuragi “shir” etadi. The simple word variant is “quyon yurak” The British people consider the chicken as a crow, but in Uzbek culture the rabbit is taken. The Russians are also use the rabbit in this discretion: Заячья душа. [13; 19]

The doctors also use several idioms during their job:

- **Hang in the balance** – To have two possible results of equal importance; to be in doubt; to be uncertain. When somebody is at hospital as a serious illness, the doctors mostly use this idiom before having operation.

Ex: After the surgery, the women became very sick and her life **hung in the balance** for nearly a week.

The Uzbek version of it is “Hayoti qil ustida turibti”.

- **Dead to the world**- fast asleep. The synonymous expressions are out like a light, zonked out. Ex: The doctor said that after taking the injection the boy **dead to the world**. Dong qotib uxlamoq.
- Able to do something **blindfolded and** able to do something **standing on one’s head**- able to do something easily and quickly, possibly without even looking. Dr. Jones is a great surgeon and he can take out an appendix standing on his head. Two English idioms are synonym for it: **As easy as falling off a log, as a dock takes to water**- doing something easily and naturally. In Uzbek language, we say it “Xamirdan qil sug’irgandek”.

The following Uzbek idioms are used for the pupils who do not study at all and does not acquire even basic knowledge:

- Alifni tayoq deydi- means can’t read at all. The Russian version is

Ни аза (в глаза) не знать.

- Qovoq kalla yoki Xom kalla- The Russian versions of them are: Дурья башка, не голова, и тыква.
- Og'zing qani desa, qulog'ini ko'rsatadi. The analogy form in Russian is Сидит Арина, рот разиня.

The following two idioms are used for active and very intelligent pupils: Qilni qirq yoradigan, (Bu ishga butun shahar hayron. Qilni qirq yoradigan donolar ham bir narsa to'qiy olmadilar.) [14;150] “Yulduzni benarvon uradigan” is the synonym to this idiom. The Russian version is Светлая голова, кладезь премудрости, семь пядей во лбу. The English version of those two idioms are **Eager beaver** is a person who is always eager to work or do anything above what is necessary, sometimes to win the favor of a superior. Moreover, Talented to do everything even in a quick time.

The following English and Uzbek idioms are actively used in the society. They are frequently used during the life time and using them makes the speech colorful in the day life.

Butt in/ horn in / stick one's nose into/ another country heard from

It means to interfere in other people's business; join in with what other people are doing without asking or being asked.

Examples of use: “Mother had just started to explain to Jane how to fix her sweater when Alice **butted in**”. Let's go into the other room so Albert won't **butt in**. There are many several variants of this idiom in Uzbek, for example: **burn tiqmoq**(*the translation of stick one's nose into*), yuvilmagan qoshiqdek aralashmoq, and har oshga (moshxo'rdaga) qatiq bo'lmoq. But for those two expressions there are no English variants.

By word of mouth/ by the grapevine

It's a spoken word orally by somebody from person to person. Examples of use:

1. I didn't read about it but heard the news **by word of mouth**.
2. He only got the message **by word of mouth**.

There are several using of this idiom in Uzbek language: 1) Og'zidan o't chiqdi (means very talkative) 2) Og'zi qonaguncha gapirdi 3) Labi-labiga tegmaydi 4) hammani og'ziga qaratmoq- the English variant for it **GIFT OF GAB** – it means to have skill in talking; ability to make interesting conversation that people believe. Also, there is one expression or saying that is used while someone is gossiping about somebody: “Shamol bo'lmasa daraxtning uchi qimirlamaydi”. It means not just saying may be there are should be some connotation.

If anybody prizes his children this idiom is used: Come out of one's shell- means to stop being shy or bashful. Examples of use:

- 1) We finally got Frank to **come out of his shell** and talk to some people at the party.
- 2) Lorraine was such a shy girl that no one could draw her out of her shell.

The Uzbek version of it is “Qo'y og'zidan cho'p olmagan”, and the Russian version is “Он и муху не обидит” its equivalent in Uzbek is “Chivinga ham ozori yo'q.”

If someone regrets of something which had already done, this idiom is used: **Cry over spilled milk-** to cry or complain about something that has already happened; be unhappy about something that has no remedy. Illustrative sentences:

- 1) what's done is done! The window is broken and nothing can be done about it. As mother always says: “**There is no use crying over spilled milk**”.

2) After he lost his billfold, Bill's father told him **not to cry over spilled milk**. The Uzbek version of this idiom is "O'tgan ishga salovat", "gisht qolibdan ko'chdi". Here is an example taken from world literature: "Bilet o'z vaqtida olingan bo'lsa ham fisht qolibdan ko'chib bo'gan edi".[15;149]

To cut off one's nose to spite one's face with the meaning to make things worse for oneself because of anger or frustration, usually at someone else.

Example 1: When Ed's mother wouldn't let him play his new jazz records late at night, he **cut off his nose to spite his face by breaking them**. If we paraphrase the sentence, it means that Ed only hurt himself by breaking them.

Uzbek Equivalent: Burgaga achchiq qilib ko'rpa kuydirmoq.

Down in the Dumps means dejected; gloomy; sad or discouraged. The related expression is **Down in the mouth**. **Ex:** After their team lost the game, both the players and the fans were down in the dumps. This means everybody was dejected after the loss of the game. **Uzbek equivalents:** 1) Qovog'idan qor yog'moq 2) ichiga chiroq yoqsa yorishmaydi 3) chap tomoni (yoni) bilan turmoq (in collocation we use this idiom when someone is angry and sad for nonsense or undesirable things. So we use this expression to say that person who is unusual for this day.) **Ex:** Muhammad Rasul o'z ichida "Bu kun boy **chap yoni bilan turgan shekilli**", deb ancha vaqtgacha **kallasini osiltirib o'tirdi**. [Oybek; Qutlug' qon, p150]. If you pay attention the last sentence is also idiom which means thinking deeply. **Russian equivalent:** *Пасмурный, как туча*

Встать с левой ноги. "The leg" is used in the Russian equivalent to express the moodiness and anger.

Give (lend) an ear to means to listen carefully or in declarative sentences mean Listen to me! The related expression is pick up one's ears (to begin to listen closely; trying to hear; come to interested attention. Example 1. The

owner of the factory **lent an ear to** the complaints of the workers. There are many related expressions and equivalents in Uzbek language; “Jon qulogi bilan tinglamoq” (listen attentively) and “**butun vujudi quloqqa aylandi**” which is the most exaggerated form of that idiom in Uzbek culture.

Go at it hammer and tongs means to have a bad argument; to attack or fight with great strength and energy. **Illustrative sentence:** *That coupe has been going at it hammer and tongs for more than two hours.* It means they have been arguing loud and long for two hours. Uzbek eq: “yoqa yirtishmoq”, “Qirq pichoq bo’lmoq”, “it- mushuk bo’lmoq”. Russian eq: Жизнь на ножах. Дружат, как кошка с собакой. The related expression is **go at it tooth and nail** which means to do something as hard as possible; fiercely. The most related definition to this idiom is to start or do something with much energy, enthusiasm, and strength. The Uzbek equivalent is “Tish tirnog’i bilan harakat qilmoq”.

In order to show how busy they are, the British people use the following idiom: **Have one’s hands full**, it means to be very busy; have as much work as one can do. Example: My mother had her hands full raising six children and operating a farm at the same time. This idiom is mostly used by teachers and students at the end of the academic year while they are busy with papers and preparing for the final exams in Uzbek culture. **Eq1: “Bosh qashlashga vaqt yo’q”.** **Eq2 “Некогда даже за ухом почесать.** There are two synonym version of it in English which is mostly used among office workers: **Ex1: As busy as a one- armed paper hanger.** **Ex2: As busy as Grand Central Station.** They all express the busyness and crowded with customers. This is a type of metaphor which called a Simile.

2. Lingua- cultural approach to the Idioms in English and Uzbek languages.

The lingua- cultural approaches of idioms widen cultural awareness of students about the second language learning. Through learning idioms, language learner studies not only language, but the tradition and customs of the English people. Each country is rich with its culture and tradition. So, through the culture they will understand the root meaning of the idiom; furthermore, if they know their culture, it will be easier to learn the related idioms. As a result learner starts to respect other people's belief and point of views through their lingua-cultural heritage. Statistical methods indicators confirm that the modern world constantly speaks with metaphors including idioms. That's why proved by their extensive use in oral or written communications. Consequently, nowadays, new epochal challenges and powerful culture expansion raise the importance of learning foreign languages for communicative purposes. Scientists believe that the most important data is the study of "phraseological language" (L. Buckingham) of different cultures in order to determine their diverse functions in different culture. [16; 13-16] I do agree the opinion which is given above. In my point of learning the idioms by being aware their culture makes the learner interest and learning process will be easier.

The following idioms are analyzed according to using colors in idioms their similarities and differences in meaning both Uzbek and English languages.

English idiom: **Turn green about the gills** (in the face): Its original meaning is "unwell or sick" (according to NTC's American idioms dictionary). There is again one non idiomatic expression which means the same meaning: **Blue around the gills**. It shows that the color "blue" and "green" in English can be sometimes the same as in Uzbek language which also sometimes uses the color "ko'k" generally for "blue and green" in oral speech. Actually there are

many relations the color “ko’k”. Instead of “yashil” as it’s green in English we use “ko’k”, even though it means “moviy rang”, “havorang”, “zangori”- blue in English. It is used by similarizing the plants color like green plants. Why this word is used to express the color, because the noun form of this word is “o’sayotgan o’t o’simlik, o’t-o’lan, maysa, ko’kat- these are all called green plants in English. Besides it, “ko’k” means “samo”, “osmon”, “fazo”. So, there are number of Uzbek idioms using this word in that meaning: “Boshi ko’ka yetdi” (means very happy), “tutuni ko’kka chiqdi” (means very angry and furious), “Kulini ko’kka sovurmoq” (means to destroy something totally) and its synonym version is “Yer bilan yakson qilmoq” or “Yer bilan bitta qilmoq” . In my opinion using the color “ko’k” instead of the color “yashil” as its green in English is incorrect as it meant the color blue (moviy, zangori, in Uzbek). There is also one word expressing the color brown is “malla” as it’s literal meaning is “jigarrang” (the color of liver). **Tickled pink-** According to NTC’s American idioms dictionary it means “highly pleased or entertained”. In English culture the suffusion of “pinkness” implies laughter, good humor, and also very good health. **To be a black sheep (of the family)** - the black sheep in this idiom is an oblique remark for a person who has done something bad which brings embarrassment or shame to their family (According to Cambridge dictionary). There is a connotation meaning of using that idiom. “The black sheep in a flock used to be unpopular with shepherds because their wool could not be dyed as effectively as white wool”. Perhaps there is also a faint echo of the old proverb; a black sheep is a biting beast”. [17; 18] This idiom was appeared coming out the history. There are some idioms in English and Uzbek which their color terms are exactly the same, and also they have similar image and figure. Such as: **Red as blood** its equivalent in Uzbek (qondek qizil) which in both languages express the original meaning of deep red. **Black as coal** with its equivalent in Uzbek (ko’mirdek qora). In both languages two color idiomatic expressions are

meant in dirty and black things for example: face, hands and clothes of children.

White as sheet or ghost- it gives the meaning of very pale looking because of fear or shock. But it's Uzbek equivalent is somehow different: "Bo'zdek oqarib ketmoq". If we analyse the word "Bo'z"- (Qo'l dastgohida paxta ipidan to'qilgan mato), its color is white. The next variant of it is "Rangi quv o'chdi" (quv- tarixiy so'z bo'lib oq qush degan ma'noni beradi). This idiom is used for someone who is pale of illness, shock or fear in both languages.

The color green expresses enviousness, jealousy in English culture. They have many idioms related to the color green. **Green with the enemy-** envious, jealous

Example1: When Sally saw me with Tom, she turned green with envy. She likes him a lot.

Give someone the green light means to give permission to go ahead with a project. Ex: The textile company finally has **the green light** to start the project

To have a green thumb means to have a talent for making things grow and to be good with plant. Ex: We should ask **the green thumb** next door what he recommends for our droopy daffodils.

The grass is always greener on the other side. This is a place or situation that is far away or different seems better than one's present position.

Example: He sometimes thinks that he would be happier living in Spain. After that I told him "Oh well, **the grass is always greener on the other side.**

Green eyed monster- it means to feel jealous and envy. It also refers to an individual whose current actions appear motivated by envy. We can also meet

this expression on Shakespeare's work "Othello". He mentions it in the Merchant of Venice when Portia states: "How all the other passions fleet to air, as doubtful thoughts and rash embraced despair and shuddering fear and green-eyed jealousy!"

To be green means to be inexperienced at something. Example: I am green sewing dresses and knitting clothes.

Folding green means a paper money. The color green also means dollar in their speech. Nowadays you can also notice using this term in Uzbek language too in bazaars or we can say it **black market** as "Ko'kidan bormi" or "Bitta ko'ki yetadi". Generally the color green associated with sickness; possibly because people's skin takes on a slightly yellow/ green when they are ill. Hence, the color green is associated with nature and considered the color of the life in Uzbek culture. So, you can see this color the flag of Uzbekistan that represents the beauty of the nature in Uzbekistan. It's considered as this in Persian culture. They like the green color very much as they say it "sabz" in their language. That's why their national most national foods' color is green.

Kill the goose that lays the golden eggs- According to the Cambridge dictionary this idiom means to destroy something that makes a lot of money for you. This idiom's root goes to the history or the legend of "Jack and green beans" by Aesop. In that legend the boy named Jack grabbed the goose which can lay golden eggs and provided whole green valley with happiness and peace. After it's lost, the condition of the valley starts getting worse and worse as the day passes. There is also another variant of this idiom that originally it comes from an allegory by Aesop "the owner of the mythical bird kills it by trying to get all the garden eggs which he thinks are inside it". The following idioms are commonly used in different relations and positions:

Add insult to injury means to make a bad situation worse or to hurt the feeling of a person who has already been hurt. **Ex1:** First, the basement flooded, and then, **to add insult to injury**, a pipe burst in the kitchen. There are two equivalents to this idiom in Uzbek language: 1) Dard ustiga chipqon bo'lmoq 2) O'lganing ustidan tepkan qilmoq. The Russian equivalent of it is "как обухам по голове". **All joking aside and all kidding aside** means being serious for a moment and being in all seriousness. **Ex:** I know I laugh at him but, **joking aside**, he's a very clever scientist.

Above average expresses the meaning to be higher or better than the average. **Ex:** His intelligence is clearly above average. The Uzbek version is "Kichkina demang bizni to'ntarib uramiz sizni". If we analyse it grammatically, in Uzbek version the plural form of pronoun "we" is used instead of "I" as it's "Biz" and "siz".

Chin up- this idiom is used for somebody who has changed his character towards someone m after having a great amount of money. **Ex:** It was impossible not having seen me at the street; I thought that she was chin up. The Uzbek equivalents are: 1) Burni ko'tarilib qolmoq it was accepted as a translation of this idiom, but chin means "yanoq", hence, using "nose" in Uzbek language variant. 2) Ko'zini yog' bosdi and 3) Ko'zini shira bosdi. So let's make so discussion about using the word "ko'z" as it's eye in English. The eyes are the single part of head functions to see all. When something in your eyes it's hard to see and you may not notice the things or people.

As cool as a cucumber means to be a calm and not agitated; with one's wits about one. **Ex:** During the fire the homeowner was as cool as a cucumber. Again here the green color is associated with its meaning as envies, a jealousy. There are many variants in Uzbek language: "Yuragi daryodek keng", "Daryo toshsa to'pig'iga chiqmaydi", "Dunyoni suv bossa to'pig'iga

chiqmaydi”. All of them express one meaning. The Russian versions are: “широкая натура” “Ему море по коленю”, “А ему и горя мало.”

All talk and no action is used for somebody who talks about doing something, but never actually doing it. Ex: Bill keeps saying he’ll get a job soon, but he’s at **all talk and no action**. In Uzbek we say “Aravani quruq olib qochadi”, “Qulog’iga lag’mon ilmoq”, “Qulog’ga tepmoq”, “Qulog’ini shishirmoq”.

Some Uzbek idioms have very strong exaggeration rather than English: As different as night and day- it means something or somebody is completely different. Ex: Although Bobby and Billy are twins, they are **as different as night and day**. The Uzbek variant of it “Yer bilan osmonchalik farqi bor”, which has a high rate of exaggeration. The Russian form of it: “Как небо и земля. Дистанция огромного размера”. As you see the Uzbek and Russian versions are the same. “Xoliga maymunlar yig’laydi”, the Russian version is “Хоть волком вой”. This idiom is used to threaten somebody that bad thing will happen to him and his situation will be very bad even can’t imagine it. Actually the monkey doesn’t cry, it only laughs and does other activities. In order to show the hard time this idiom is used. Some Uzbek idioms have both figurative and literal meaning for ex: “Qovun tushirmoq”, “Tarvuzi qo’ltig’idan tushmoq” in figurative meaning they’re idioms, but in literal meaning they are simple sentences. The English equivalent is: **Lay an egg** (for people) to give a bad performance. Ex: I hope I **don’t lay an egg** when it’s my turn to sing. To express the detailed analyze of something the Uzbek language used the following idioms: “ipidan ignasigacha, miridan sirigacha, qilidan quyrug’igacha”, but the English form is one: **learn something from the bottom up-** to learn something thoroughly, from the very beginning; to learn all aspects of something even the least important ones. Ex: I learned my business from the bottom up. There are many idioms in Uzbek languages using the word “Qil” in Uzbek “a hear” in English language: “Qildan qiyiq

axtarmoq” the synonym version of it “Tirnoq ichidan kir qidirmoq”, the English equivalent is: **Arguing for the sake of arguing and arguing for the sake of argument**. Ex: you are just arguing for the sake of arguing. You don’t even know what the issue is. The next one is also connected to those idioms: **As thick as thieves** means to be very close friend with somebody, very close-knit, friendly. Ex: Mary, Tom, and Sally are **as thick as thieves**. They go everywhere together. Uzbek eq: “Orasidan qil o’tmas dugonalar”. This is also one type of exaggeration, because you can hardly see or hear as it “qil” in Uzbek and all of this shows very close relationship with somebody. The word “thieves” used in English idiom because as it’s clear the thieves are very mysterious, and keeps everything secretly. The Uzbek idiom is “Ko’ngliga qil ham sig’maydigan” which means very upset and hasn’t got English equivalent.

There are some Uzbek idioms that can only show the lingua cultural aspect of the language. They are not existed in other languages. Only the Uzbek culture uses them: They all express Uzbek national food “Osh” or you can also say “Palov” and “Chuchvara”: 1) Osh bo’lsin (totli bo’sin). Ex: Ovqat juda shirin bo’libdi oyijon rahmat. Osh bo’lsin bolam dedi oyisi. The Russians say “Приятного аппетита” as its Bound Appetite in English language (it was taken from French language) 2) O’dirsa ham osh o’ldirsin- it means that if you die from the food let it be the food “osh” because it’s very delicious meal even you agree to die. 3) Ko’ribsanki- osh, ko’tarmagin bosh. Ex: Rahmatlik dadam: “Ko’ribsanki osh, ko’tarmagin bosh” derdilar. Biz ovqatga qolganda, tog’a, kattalikni bilmaymiz: to’g’ri kelsa qo’lda, to’g’ri kelsa qoshiqda tushuraveramiz.” [18;76] 4) Pulingdan bir tiyin qolsa ham osh ye, umringdan bir kun qolsa ham osh ye. 5) Dushmaning seni tosh bilan ursa sen uni osh bilan ur. Sometimes the word “osh” can mean to general all meals: “Oshga tushgan pashshadek”, the Russian equivalent is “Третий лишний” which is nowadays used in Uzbek languages by youth too. The English equivalent of

this idiom is **“It takes two to tango”** “Oshing halol bo’lsa ko’chada ich” is Uzbek proverb. “Oshdan tosh chiqdi”: “Lekin oshdan tosh chiqdi, ko’zdan achchiq yosh chiqdi. Oy yuziga qo’ndi dog’, toptaldi ishq degan bog’[B.Boyqobulov, “Samarqand”]. The word salt as it is “tuz” in Uzbek language also has general meaning of food: “Tuz totganim yo’q” which means ate nothing. “Osh tuzimni yeb yana menga xiyonat qildi”, “Tuzini yeb tuzug’iga tupurmoq” (yani xiyonat qilmoq). According to the Uzbek Tradition when bridegroom comes home while somebody is laying the table and putting the national food “palov” on the table and says “Qaynonangiz yaxshi ko’rar ekan osh suzahayotgan edim”. There is also one metaphorical use using the word “osh”, and “do’ppi” : “Do’ppidek qilib osh poki palov pishirmoq”. This expression means both the shape and the littleness of it. Moreover, there are many idioms in Uzbek language using the tradition cloth of “Do’ppi” as it’s translated as a skullcap. “Do’ppisi tor keldi”- this idiom means to express the time that everything should be decided. The synonym version is “Oy tuynikka, arava eshikka kelganda yoki taqillaganda”, and Russian equivalents are: “Ох, тяжела ты, шапка Мономаха (А.С. Пушкин), “Жить задним умом”. The next one is “Do’ppisini osmonga otmoq” means to be very happy. Example of use: Bu yilning planlarini bajarsak ham do’ppimizni osmonga otardik”. “Do’ppisi yarimta”, “kosasi oqarmaydi”, “biri ikki bo’lmaydi”, “Qo’li kaltalik qilmoq”, all mean to have not enough money even somebody works hard. The English used as “Hard(tough) row to hoe”. Example of use: (Ustaning ishi yirik, uning noni butun, do’ppisi yarimta.) The Russian version is “В ажуре. Дела идут, контора пишет.” The next idiom also show the Uzbek mentality: “Do’ppini olib qo’yib bir o’ylamoq”, ex: “Otang to’g’risida bu fikr-mulohazalarimni bundoq do’ppingni olib qo’yib bir o’ylab ko’rsang, o’ylab ko’rib, bu xavfning oldini olishga yordam bersang.” The Russian version is “Раскинуть умом”. The proverb “Bosh omon bo’lsa do’ppi topiladi” is widely used in Uzbek culture. The Uzbek idiom “To’nini teskari kiymoq” is also one of the most favorable that shows culture and

tradition. There is also one national food is used in Uzbek idioms: “Chuchvarani xom sanamoq” (misunderstanding or hope unreal thing): Nigora: “Men maoshimga tush, lak, pamada, krem.....”

Farmon Bibi: “Bo’ldi, bo’ldi.....”

Nigora: “Shularni olmoqchi edim, qarasam chuchvarani xom sanabman” [20; 56]

In some contexts the idiom “Tarvuzi qo’ltigidan tushdi” can be synonym for that idiom. It also expresses the sadness when you planned to do something but couldn’t afford do it. In this kind of situation this idiom is used in Uzbek culture. The idiom “Qulog’iga lag’mon ilmoq” means to tell a lie and persuade somebody with full of lies. The word “lag’mon” is Uzbek’s national food. The English equivalent of this idiom is **to pull somebody’s leg**. The following Uzbek idioms with deep analyze are about the relationship between Mother-in-law and bride: “**Qaynona va kelin tuprog’i bir joydan olinar**”- it means they have similar characters, after time passes the bride also will be as her Mother-in-law in the future. “**Kelinning tilini qaynona chiqarar**”- it means that bride answers back to her Mother-in-law according to her sentences. “**Kelin kelmay to’rvani to’g’irla**”- The word “to’rva” means the condition of the family in this idiom and means to prepare well before coming new bride to your house. “**Kelin qaynonaning supurgisi**”- means the bride is the servant of her Mother-in-law. “**Kelin bilan qaynona o’t bilan suv**”- as it’s known that these two things have contradiction with each other. “**Kelin bo’yini yashirar, tovushin tovdan oshirar**”- means that brides do many things in secret relying on their husbands. The following Uzbek proverbs are also in use in Uzbek culture:

- Kelinni kelganda ko’r sarpasini yoyganda ko’r
- Kelin kirgan uyga nur kirar.

- Qizim sen eshit, kelinim sen tingla
- Qaynonali kelin qarqara kelin, qaynonasiz kelin masxara kelin
- Kelinimning yig'lagani- Eshshagimning hangragani
- Katta kelin uyda, kichik kelin-toyda
- Kelin kelsa uzoqdan, arba-arba osh kelar, kelin kelsa yaqindan arba-arba so'z kelar.

3. Functional-semantic peculiarities of Idioms expressing different relationships in the English language

3.1. Creative usage of Idioms in various occasions

Here we will analyze an extended idiom. Extended idioms were described in the introduction as being featured in their original form together with an additional piece of text that somehow makes a comment on the idiom itself. This comment is often fairly concise and occurs in direct proximity to the idiom, either directly preceding or immediately following it. The main effect provided by the comment is to draw attention to the literal meaning of the idiom.

Burn the candle at both ends, then get rid of the smoke

This extended idiom is found in an ad for a product by Comfort called Refresh, which is sprayed onto clothes to remove smells, or as the slogan promises, it “puts freshness back into clothes”. The entire background of the ad consists of a picture of a woman wearing a dress and a cardigan, but it seems to have been cut in two pieces, with the left half showing her at night in a dark and smoky room, her hair slightly disheveled and her cardigan flailing open, revealing the straps of her dress. In the right-hand half of the picture it is daytime, she standing in a brightly lit room with a desk and a computer

visible in the background. Her hair has been combed and her cardigan is neatly adjusted. The woman is holding a spray bottle of Comfort Refresh in her left hand, spraying its contents towards the smoky left-hand half of the picture. The idiom itself, burn the candle at both ends, is written across the smoky half of the picture, while the comment, then get rid of the smoke, is superimposed on the other side. The idiom is partly motivated by conceptual metaphor(s), but it is also possible that conventional knowledge plays a part in forming mental images, at least for some speakers. According to Szabó, the underlying metaphor behind this idiom is energy is fuel for the fire, but it is unclear exactly what they mean and they fail to give a more detailed analysis. Presumably, if we understand energy in terms of fuel for a fire, it means that we need energy to keep the fire burning, in this context perhaps the fire of life. My attempt at an explanation would be that if we burn the candle at both ends, i.e. use up too much energy late at night and early in the morning, there will not be enough left.

Nighttime is when we recuperate and gather more energy, and if that time is cut short there will be no fuel for the fire. However, is it not possible that some other metaphor is involved as well, one that involves time rather than fuel for a fire? One very common metaphor we use in order to understand time is by seeing it as a physical object, sometimes more specifically as a container, which we can move in and out of, as in expressions such as We're well into the century and He's like something out of the last century, or as a moving object. In my view, burning the candle at both ends could be partly motivated by this metaphor as well, if we think of a period of time as a bounded entity or slot that can be shortened at both ends. The candle burning at both ends would then correspond to our night rest being shortened at both ends [21; 90]. Interestingly enough, the reference in this ad is not specifically to the lack of energy that is caused by late nights out and early mornings, but rather it addresses the problems associated with smoky venues and how to feel clean and fresh the next day. The focus is thus not on

the short period of rest, but on the short period of time in which you must get your clothes feeling fresh again. What our conventional knowledge tells us, and which could influence our mental images associated with this idiom, is that it is often dark late at night and early in the morning. Being up at these times would therefore require some form of light source, such as a candle, which then would have to be burned at both ends of the day.

Regardless of the exact motivation behind the idiom, it is clear that the element smoke in the comment is grounded both in the literal meaning of the idiom, according to which a candle is burning, and in the wider situation associated with the metaphorical meaning of the idiom, i.e. the knowledge that late nights are associated with going out to smoky bars or clubs, which is information that is partly provided by the picture. Out of context, the idiom would perhaps be difficult to understand, since our attention is drawn to its literal meaning by the comment clause then get rid of the smoke. Gibbs et al., reporting on earlier studies by Gibbs, point out that “people do not ordinarily process the entire literal meanings of idioms,” which often results in a “double-take” when they encounter idioms in a non-metaphorical context.

This is clearly what has been exploited by the makers of the ad in question. When reading the idiom burn the candle at both ends, we are more likely to access the metaphorical meaning, which is why we might react when we get to the word smoke, which triggers the literal meaning. This incongruity draws our attention to the underlying metaphorical mappings, and allows us to access the input spaces. The source domain object/fuel is elaborated as a candle space, which contains the candle, the process of burning, and the smoke, or perhaps rather soot, that results from it. The target domain time/energy is instead elaborated as a nightlife space, in which a person stays out late, frequents venues where people smoke cigarettes, and as a result end up with clothes that smell of smoke.

In the headline, which may be understood as a conceptual blend, both these spaces are activated at the same time, and a humorous effect is created

by the double literal interpretation of the element ‘smoke’ against both the inputs.

A good example of an altered idiom in commercial is following:

Comfort is in the eye of the beholder

This ad one for Focus contact lenses, which appeared in Marie Claire in March, 1997. The main part of the ad is taken up by a picture of a woman dressed in a white knitted polo jumper, cuddling a fluffy toy animal that might be a teddy bear. The headline above the picture is written in white against a green background and reads *Comfort is in the eye of the beholder*, a variant form of the idiomatic expression or proverb *Beauty is in the eye of the beholder*. [22; 38]As with the previous ad, the headline is ambiguous and may be interpreted both literally and metaphorically. Again, the fact that the idiom has been altered triggers the otherwise non-salient literal meaning, but perhaps not as strongly as in the previous ad, since *Comfort is in the eye of the beholder* may actually be understood in an entirely metaphorical sense, as opposed to *Don’t get your panty liners in a twist*, where a literal interpretation is inevitably highlighted.

This is the original idiom, which is partly motivated by the conceptual metaphor ‘feelings are objects’ or in this case rather personal characteristics or abstract notions are objects. Being seen in terms of an object is what enables beauty to be located in different places, in this case in the eye of the beholder as opposed to in the face of a woman. Fittingly enough, contact lenses are also objects that are located in the eyes of some beholders, namely those with poor eyesight. The source domain objects is elaborated as a more specific space, which will be referred to as lenses, and it includes the simple scenario in which lenses are worn or placed in a person’s eyes. In addition, we can identify two elaborations of the target domain feelings/ characteristics, where one may be labeled comfort and the other beauty. In the comfort space, there is the feeling of comfort, which exists in the opinion of the person experiencing the event, while in the beauty space; there is the characteristic of

beauty, which exists in the opinion of the observer. In the altered idiom in the headline, all these spaces are activated simultaneously, and contribute to the understanding of what it means to use the Focus lenses. Not only will they improve a person's eyesight, they are also comfortable for the wearer and make her/him look good in the eyes of other people. Moreover, all three input spaces may be understood to be reflected in the image, in particular the comfort space, to which the warm jumper and cuddly toy belong, but perhaps also the beauty space, which in that case is reflected in the face of the woman, and possibly also the lenses space, if we assume that the woman in the ad is wearing them. However, they are also signaled in the text or slogan at the very bottom of the ad, which says "see better," "feel better" and "look better," and these are of course linked to the three different input spaces lenses, comfort, and beauty.

The altered idiom in the headline may also be seen as a comment on the image, which actually illustrates some examples of what comfort may involve, but at the same time asks what it really means for something to be comfortable. Is it wearing a warm jumper and cuddling a fluffy toy as the woman in the picture is doing, or is it something else? That is all up to the beholder, which of course carries a possible negative implication as far as the aim of the ad is concerned. Are the contact lenses really comfortable or is that also, metaphorically, in the eye of the beholder?

The role played by metaphor and conceptual blending in these creative examples shows that advertising language follows the same cognitive principles as everyday language, but many processes, which are normally unconscious and therefore largely go unnoticed may be highlighted and made more noticeable.

3.2. Idioms expressing commercial advertizing

Idioms are bright, short and image provoking as we mentioned before. This gives a lot of opportunities to use them for advertising and product promotion.

Advertisers have as their rhetorical purpose the presentation and exhibition of a product or service and the exhortation and coercion of the potential purchasing population to the extent that that population becomes actual. Simply put, advertisers try by the various means at their disposal to get people to buy the product or service advertised. Moreover, advertisers want potential purchasers to consider what is advertised to the exclusion of all other similar products or services [23; 13]. They therefore attempt to construct an advertisement that will fully involve the attention of the potential purchaser and which will have a subside effect. Advertisers thus create a semiotic world in order to persuade their audience of the essential “rightness” of purchasing the product or service advertised.

The creators of most print advertisements, however, couple some kind of visual material with ample linguistic material and, often, this linguistic material is manipulated over and above the more commonly expected rhetorical uses of language. What is meant here is that it is, of course, the case that advertisers will use language in as clever, tight, stylized, and subside a way as they can to persuade someone to go out and buy the product or purchase the service which is the subject and substance of the advertisement [24;180]. However, what often occurs is that the very structure and form of language is additionally manipulated – we may say that rules are intentionally and realized on iz broken –presumably to achieve an even greater, more salient, more pervasive, more penetrating, and ultimately more persuasive effect on the viewer/reader. It is to this type of manipulation that we now turn.

Manipulation of linguistic form and structure implies that linguistic material beginning with the smallest or most discrete of segments or forms and leading to quite large linguistic entities will be fashioned to undergo some

change, transformation, mutilation, mutation that is relatively unexpected on the part of the viewer/reader. This is done clearly with the purpose of providing another means of directing the viewer/reader's attention squarely onto what is the subject and substance of the particular discourse in which the manipulation occurs. In print advertising, this comes out to manipulating some linguistic item – breaking a rule in some realized fashion – so that maximum subside effect for the product or service advertised is achieved in and by the ad [25;81]. It seems almost trivial to state that to the extent that the creator of an advertisement can find and achieve more and more means and devices of getting the attention of the potential purchasing population riveted onto the product or service advertised and to the extent that these means have the subside effect of getting the potential purchasers to view and consider the product or service to the exclusion of all others, then the ad will have its proportionately successful outcome – an increase in the actual purchasing population for that product or service. The claim inherent here is that manipulation of linguistic structure and form over and above the commonly understood and utilized rhetorical uses of language coupled with visual material in print advertising will increase the probability of that happy effect [26;49].

One must view the manipulation of linguistic entities as a type of foregrounding. Foregrounding is a linguistic process in which some elements, such as words, phrases, sentences, stressings, intonations, or the like are given prominence or made more meaningfully significant by the communicator/language-user, in this case the creator(s) of an advertisement. The author utilizes the conceptual linguistic framework – a synthesis of the concepts and insights relating to foregrounding-as devised in Harris in order to examine and explain several advertisements (see the appendix) below. It is the contention herein that only by attempting to account for the knowledge of formal processes (in this case, “foregrounding/backgrounding” and, therefore, “communicative intent”) which are available to and utilized by

communicators in discourse (here, advertising) do we avail ourselves of necessary and sufficient information to be able to interpret adequately the symbols each lexical, phrasal, or sentential utterance of the discourse conveys. This information allows us to assign and to distinguish between possible meanings that the individual brings to and takes from a particular environment. As Pelz says, the fact of the matter is that only when meaning or sense is attached to words, linguistic expressions, to sentences, texts, indications, symptoms, syndromes, signals or to symbols –in brief, to signs– do we deal with the semiotic concepts of meaning or with the semiotic concepts of sense.

Thus, this is both an investigation into the syntactic, semantic, and pragmatic properties of a sign and into applied semiotics, i.e., semiotic (here linguistic and communicational) methods are used to analyze some fragment of reality. Pelz mentions. Nonetheless, the results of the application of semiotic methods to a walk of life, field of knowledge, or branch of art can be presented in the form of theorems which are subject to proofs, classifications, orderings, and some of which follow from other theorems; to put it briefly, a system of knowledge, sometimes a scientific discipline which is precisely a semiotics of the given fragment of reality, appears.

Finally, investigations such as these may be viewed as *abductions* or “guesses” that are made regarding specific aspects of the studied culture (in this case, the “world” of the realized one). These abductions arise from a linguistic theory of foregrounding and a communicative theory of language behavior. Virginia Fry mentions that these investigations are the type of “guess” that Peirce says takes the form of a hypothesis which then requires validation through concrete observation. She contends, furthermore, that guessing and confirming are often correlative and simultaneous activities rather than distinct processes and that what allows one to discriminate among observations and also to evaluate the trustworthiness and validity of those observations is “canons of judgment,” a concept attributed to Hymes. Just as

Fry contends that the dramatism of Burke and the semiotics of Peirce and Eco are distinct abductions for studying communication and culture, so we contend here that foregrounding and communicative intent are equally valid abductions for studying aspects of the communication and culture in advertising.

Typically, in any sentence or longer piece of discourse, the communicator signals the intention of bringing some element of information into prominence, i.e., the information is foregrounded. He or she marks that element, emphasizes it, stresses it, or contrastively signifies it by manipulating various linguistic structures or devices. Concomitantly, other elements are systematically back grounded or disappear from the linguistic string entirely. After Wallace Chafe, we may say that passivization of a relatively basic sentence such as “Tom kicked Harry” to “Harry was kicked by Tom” or “Harry was kicked” is an example of the fairly well-understood foregrounding/back grounding phenomenon. *Clefting* of the same sentence to “It was Harry whom Tom kicked” is another example of the phenomenon of foregrounding. Chafe observes that foregrounding and back grounding constructions or devices are concerned principally with how the communicator presents certain information to the addressee (the auditor, the audience), thereby *altering the meaning or significance* of that information. This choice of the linguistic device reveals some special intention or decision, contrary in some sense to usual expectations, on the part of the communicator and is, then, at the heart of the notion of “foregrounding.”

As Kenneth Pike says, “A crucial characteristic of human nature is our ability to select and guide into attention almost anything that we please.” Essentially, then, foregrounding is a semiotic, linguistic process of establishing significance or special prominence given the intentions or decisions of the communicator. By means of various linguistic devices, the communicator decides to mark, emphasize, stress, or contrast in a significant way, and this information, and this information *alone*, is conveyed to the

addressee (Cf. Harris 1981 or, especially with regard to markedness, Shapiro 1983). In examining the process of foregrounding with regard to the material in print advertisements, I will attempt to see how the manipulation and use of elements or forms in the sentences, here sound, morphological, lexical, phrasal, sentential, super segmental, super sentential, and /or orthographic items, alter the relative prominence of those elements and forms. In other words, I will attempt to reveal, by a careful, adductive, linguistically based analysis, the degree, type, and extent of meaningfulness conveyed by the manipulative use of items within the linguistic material of the selected ads and what, then, may be construed semantically as the actual meaning of those items with regard to the rhetorical purpose of the ads.

Conclusion on the second chapter

The idiom is a group of words whose meaning as a group is different from the meaning those words would have if you considered each one separately. Idiomatic units are word-groups that cannot be made in the process of speech; they exist in the language as ready-made units.

With the help of Idioms one can express different relationships in any languages.

Idiom is a phrase or expression whose total meaning differs from the meaning of the individual words. So, it loses its literal meaning when it is used as an idiom.

From the general observation we may say that idioms are part of our daily speech. They are able to mean expressiveness and exactness to oral and written language. It's not difficult to see the idiom's influence of the cultural values of society on the language. The corpus of idiomatic expressions that confirm a system is a reliable reflection of the way of thinking and behaving not just of the individual but also of the whole community. All of these aspects are part of the idiosyncrasy in community that is supported by its historical and cultural heritage.

Today the English language is widely spoken throughout the world. It is the language of 21st century the language of informative technologies, so while describing the English language; first of all it should be underlined that the English language is the mother tongue of the global media. To understand English clearly one should know not only its standard vocabulary but also its different styles, dialects, proverbs, sayings, phrasal verbs and idioms, as they are used in any sphere: books, films, newspapers, formal speeches. One, looking through some papers, magazines and journals, will discover the same language to sound quite different, because he will find familiar words with unfamiliar meanings. He will face idioms, phrasal verbs etc.

Chapter III.

National and cultural aspects of English and Uzbek idioms.

1. National- cultural semantic components of Idioms in English and Uzbek languages.

Culture and language are transparent with each other. When we analyze idioms, each idiom has cultural background and national culture use of it. There are many historical and cultural connotations of appearing idioms in both languages. They pass through generation to generation and don't lose its expressiveness and colorfulness. They are used by everyone all around the world. Idioms show influence of the cultural values of society on language. All part of the English idioms is supported by their historical and cultural heritage. That's why there were published many idiomatic dictionaries called like: American idioms dictionary, English idioms dictionary and their translation to other languages. Using idiomatic expressions shows not only people's way of thinking and behavior, but also of the whole community. They show their culture, customs and tradition. Knowing the English peoples' culture and tradition provides perceiving the language naturally and the easy learning process of their idioms.

As Cooper states that language is a major feature of a nation. English language has developed thousands of idioms. He said that more than 7,000 idioms are used by a native speaker per week.

Language is the most important communication tool. People use it to preserve and transmit human civilization that language conveys the culture. The function of language is to explain what the thought is about and explain it correctly in a particular situation. Therefore, language doesn't exist alone. It's rooted in national cultural and reflects national institution. Any developed language contains a large amount of idioms, and those idioms consist of an enormous lexical system with cultural character in any language. The character of figurativeness in idioms can make the language more lively, more

symbolization, and vivid. Each language contains and exposit culture, thought, and history of its nation. So, in all languages, they have many devices to transfer and perceive cultural aspects, ideas, and abstract meanings show people interact culturally. The English culture is known as an idiomaticity. Their culture is rich in metaphors, similes, phrasal verbs, and figurative speech. [27; 255-256]

The national cultural features of a language refer to not only the culture, but also the connections of the nation's history, geographical conditions or place, economy, social life of people, religion and customs. These are all reflected in language. Therefore, a nation's culture elements are found in every country's idioms. They have great influence on a particular language. The following aspects are about the cultural differences between English and Uzbek idioms.

1. Differences of geographical conditions.

Geographical environment plays an important role in shaping nature's culture. Moreover, its characteristics not only influence the common life of the people, but also the culture and language. Britain is an island country located in west Europe and it doesn't share land border with any other countries except the Republic of Ireland. Also, it's bordered with Atlantic Ocean to the west and north. The English Channel is bordered to the south and the North Sea to the east. Because of its location, Britain has a great impact on the formation of idioms, which are related to navigation and fishing. The following English idioms provide the opinion: **tower one's sail**: means to be willing to be inferior to.

Plain sailing: it means a course of action that is free from difficulties.

A big fish: means an important and influential person

A fresh fish: this idiom is used among the prisoners for the guilty person who came to prison recently. On the other hand Uzbekistan is a large continental country and the most part of it are inland place. So Uzbek culture is mainly based on agriculture and agriculture production. The cotton industry is on the pick of than other industries. So, there is rarely use of the word sea "dengiz"

in Uzbek idioms. Instead of that the word “daryo”(as it’s river in English) is used in. For example: 1) “Yuragi daryodek keng” - as cool as cucumber, Daryo tohsa to’pig’iga chiqmaydi, 2) Daryodan bir tomchi. The word “sea” is used in the Russian equivalent too: “Ему море по колено”. If we compare the both languages with Chinese, it’s rich in mountain and forest, so bamboo is wide grown there. So Chinese people say “spring up like bamboo shoot” after a spring, but in English people say “spring up like mushrooms”. Because it rains a lot in England and the wet condition is very good for the growth of mushrooms. 2) **Differences of customs.** Any nation’s custom is formed through a deep history and rooted in people’s mind. Let’s discuss about food habit in English and Uzbek culture.

The cake is a common and favorite food in English from the history, so the idiom “a piece of cake” is used expression denoting an easy done task. However, in Uzbekistan, cake wasn’t been seen until last one hundred years. But Uzbek national foods are rich in the meal with dough. So, there are many connotation using it as an idiom: “Xamirdan qil sug’urgandek”, the equivalent of “a piece of cake”, “achigan xamirdek”, “xamir uchidan patir”, or “zuvala” which is a roll of dough to make a bread is used in several Uzbek idioms such as “Zuvalasi bir joydan olingan”. The Russian equivalent is “Из одного теста сделаны”. This idiom is used when two characters are the same behavior and can understand each other easily. The next is “zuvalasi pishiq” which means to be very stubborn and tolerable to the difficulties. The Russian version is “Крепко сбитый”. Nowadays all fast foods which are favorable by other country’s population, is called “Junk Food” as an American food. The dictionary meaning of the word “junk” means useless, unhealthy food contains much fat which is dangerous for the human health.

The following examples are related to the habitual way of working in English and Uzbek. Uzbek people use the animal “eshshak” as it’s ass in English for hard works before modernized agriculture had developed. Constantly, the English use from horse. Consequently, Uzbek say “Eshshakdek kuchi bor”,

“Eshshakdek charchadim”, “Mulla mingan eshshakdek”, or Uzbek saying “Eshshakning mehnati halolu go’shti xarom” to describe people’s situation. But English says “as strong as a horse” in alliteration. Comparing with English and Uzbek idioms, there is much difference between these languages. For example: **And pigs might fly**- this is a skeptical comment which is used to describe a lack of belief that something will happen. But there isn’t any use of the animal pig in Uzbek idioms, because in Islam religion it’s not allowed to eat the bacon. It can be used rarely, but it has a negative connotation like: “cho’chqadek semiz” means as fat as pig The Uzbek equivalent of this idiom is “Kessak gullaganda” or “Tuyaning dumi yerga tekkanda”. The Russian equivalent is “Когда рак на горе свистнет”. There are many idioms using the animals such as dog and cat in Uzbek idioms, but most of them give negative meaning, for example: but it’s very rare using them in English idioms. For example: “Itga qoptirmay tuyaga teptirmay” (asrab avaylab), (Пыменке не давать сесть) “Itning keying oyog’i” the Russian version is “Последняя спица в колеснице”, “ichini it tirnayapti” the Russian equivalent of it “Кошки скребут на душе”, if you pay attention in Russian version “cat” is used instead of “dog”. The next one is “Ishi yo’q it sug’orar”, this idiom has strong exaggeration because if we analyze it literally you don’t need to water them as they can themselves drink it. The Russian equivalent is “Кнуты вьёт да собак бьёт”; however in some proverbs the animal “dog” is used in positive meaning, such as “It vafo, xotin jafo”, “it inson do’shti” and etc. But in English idioms it isn’t used often. The cat “mushuk” as it’s in Uzbek language is used in the following Uzbek idioms: “Mushukning bo’yi yetmay, go’shtni puf sassiq ekan degan ekan”, Example of use: “Sening o’zing anga o’xsharki, eshon kalla degan hofuz yaxshi ko’rgan do’ppisini tez oqar suvga oqizibdur. Necha jahl bilan ololmay, nochor mahrum bo’lib, ayur erdikim: “Yo’qolg’oni xo’p bo’ldi. Boshimga tor kelur erdi”, - deb afsus yer erdi. Mushuk ilmog’idagi quyruqni ololmay, “Puf sassiq” degandek so’zni qo’y”. [28; 123]

“Mushugiga pisht demaymiz”, the Russian version is “Воды не замутит”, “Mushukka ko’rpa yopgandek”- сидит как на корове седло. This idiom is used mostly when something doesn’t suit to somebody. So, different nations have distinctive cultural differences in the concept of value and aesthetic criteria. For instance, the word “old” as it’s “qari” in Uzbek languages has many variants in Uzbek language such as “mo’ysafid”, “keksa”, “chol”, “nuroniy”, “oqsaqol” and so on. The honorific title is to be experienced person. The old is in family, or in society, they are always revered and respected in Uzbek culture and they are the symbol of wisdom. That is why the people of this nation use the following proverbs: “Qari bilganni pariy bilmas”, and “Qarisi bor uyning pariysi bor”. But in American and British culture “old” means only the end of youth. Therefore, most Americans try to remain young when they become old. So, there is an idiomatic expression such as “You don’t look your age” and it is welcomed in western society.

2. **Differences of religions.** Religion has influenced idioms and become rich source for the generation of idioms. The religions such as Christianity, Buddhism and Islam came into being. The main cultural factors in the English belong to Christian culture and regard the Bible as one of the important part in their life. Many idioms are originated from the Bible, for example: “to put new wine in old bottles”- means to refer the unwise act of forcing the extremely conservative person to accept new corruption; “to make one’s hair stand on end” describing thrilling horror caused by something, etc. Different from Britain the Islam religion is widely spread in Uzbekistan as it is Muslim country. So there are many idiomatic expressions in Uzbek language such as: “Peshonasi sho’r bo’lmoq”, “Peshonaga yozgani bo’ladi”, “Peshonaga yozgandan qochib qutulib bo’lmaydi”, the English version of those idioms is “To make a notch one one’s nose, “Mulla mingan eshshakdek” and so on. According to Islam religion it says that human beings’ fate is written on their forehead before they are born. Most of the Muslim people believe it. The following Uzbek idiom is also religious and only used in Uzbek culture:

“**To’rt tomoning qibla**” it means you can go anywhere you like. Everything is in your hand. The Russian equivalent is “Скатертью дорога”, “От ворот поворот”. Example of use: “Qayoqqa ketsang ketaver : Ixtiyor o’zingda. Ikkisidan birini tanlang,- dedi Oyoqiz qatiyat bilan, - to’rt tomoningiz qibla, boshingiz qayoqqa og’sa, o’sha tomonga jo’nang”. [29; 31] The word “Qibla” is another calling of “janub” as its “south” in English. Qibla is a direction where the Muslims stay forward to or face to while they are praying. It’s also the direction of the city Make in United Emirates. The example of use: “Otamning ko’p vaqtlari tasbeh o’girish ...kechalarni qiblaga qarab tiz bukub o’tirish “xudo”ga yig’lash bilan o’tar edi. [30; 46] The following English idioms make one synonymic rate in meaning: Between two fires; between a rock and a hard place; between the devil and the deep blue sea; caught in the crossfire- all of the idioms mean to be in a difficult situation, when danger or trouble threatens from the both sides. The Uzbek equivalent is “Ikki o’t orasida” which is the translation of **between two fires** and Russian language has also an equivalent form “Между двух огней”. Sometimes some English idioms equivalent in Uzbek language is considered as a proverb. There is an idiom in a native language which literally means “The potter drinks from a broken jar”- it means that someone who is good at a profession usually sells his high quality works instead of using them for himself and doesn’t use them for his own benefit. A potter won’t spend a lot of time making a beautiful jar for himself to drink from, he uses a poor quality one or one that’s been broken for himself. The next version is “The shoemaker’s children go barefoot”. The Uzbek proverb “Temirchi to’qaga yalchimabti” is convenient of that English idiom.

2. Means of expressing national-cultural specificity of idioms in English and Uzbek languages

It's to be emphasized that idiomatic expressions are culture-bound. A great majority of idioms, in all languages, have cultural associations which make them peculiar. Also, with those peculiar associations they are different from each other. Idioms are combination of words which meaning can't be deducted from the meaning of the individual parts. They are culture-loaded phrases and sentences which is usually highly specialized in meaning and closely tied to distinctive cultural features and attitudes. All idioms are interrelated with its culture and history. They support how language and culture correspond among themselves, how the ideology and culture are reflected in the language and their creativeness of a word's picturesque. An idiom often reflects the national specificity of the people. It has strong figurative interpretation of reality and emotional type of communication. Idioms are, highly interactive, the easiest way of keeping the interesting conversation with somebody and also the best way of understanding the people. Idioms became one of the most important parts of the whole cultures. However, the main difficulty is whether an idioms to translate in the given context when a non-native speaker hears a particular idiom. Using idiomatic expressions provides the fluency of foreign language; therefore, it's an important of their communicative competence. Knowing culture, customs, literature and tradition of various nationalities will help the language learner to communicate with native speaker cross-culturally and naturally. In this way, an idiom is the key element to enable people opening the gate of the national culture, history, traditions and beliefs of different people.

Knowing the English idioms approaches to broaden cultural awareness of English people. As a result, they start to respect other people's beliefs through the lingua- cultural competence. It's known to everybody that music is an important part of culture and tradition. It's not difficult to distinguish a

particular nation by their national music, musical performance, and their national musical instruments. There are many English and Uzbek idioms that are related to musical instruments, type of it and its performance. Here are some common music idioms. **Musical instruments:** 1) Bang the **drum**- it means to speak in support of something. Example of use: “We are banging the drum for women’s rights”. 2) **Drum** something in- it means to keep repeating something: example of use: “she drummed in the impotence of good manners to her children”. The animal “parrot” is used to give that meaning in Uzbek language: “To’tiqushdek sayrayverma, takrorlayverma”, as some parrots repeat the words only you say. 3) Fit as a **fiddle**- means to be fit and healthy: Example of use: “She plays tennis twice in a week. So, she is as fit as a fiddle”. 4) **Trumpet** something- it gives the meaning to broadcast the news. There is one related using idiom with that meaning in Uzbek language is “To’ydan oldin **nog’ora** qoqmoq” means speak about something loudly before doing it. 5) **Jazz** something up- to make something more interesting. Ex: “We are jazzing up our new home page”. What do you think about it? 6) March to the same **tune**- it’s used when all follow the same plan or say the same thing. Ex: “I think the problem with this company is that the management doesn’t march to the same tune”. There are also several Uzbek idioms using the names of national Uzbek musical instruments: 1) “To’ydan oldin **nog’ora** qoqmaq”- “nog’ora is a national musical instrument; it is used to make a loud bang. 2) “Qulloqqa **tanbur** chertmoq” - it’s used for inattentive people while somebody is speaking but they don’t pay attention, but after some time they will ask what the topic was about. 3) “Men nima deyman **qo’bizim** nima deydi” (men bog’dan kelsam sen tog’dan kelasan), (Qo’biz- qisqa dastali, pardasiz, g’ijjakka o’xshash cholg’u asbobi.) It’s used when you’re speaking one thing, but the person who is listening you says another thing. 4) “Qariganda **surdaychi** bo’lib o’lganda chalmoqchimisan”- to emphasize very lateness for doing something. 5) “Avval o’zingga boq keyin **nog’ora** qoq”- it means not to gossip or say bad things about

somebody, know only you. 7) “Ishtahasi karnay bo’lmoq”- it means to eat much food with a good appetite. There is another using of this idiom when somebody is demanding much more money than required. Both meaning are idioms.

It’s to be noted that there are many idioms on currency in both English and Uzbek languages. The following idioms are all related to the money that is widely used in everyday life and their culture:

- **Your bread and butter**- your livelihood or the source of your income. Here the words “bread and butter” has a connotation with money. In Uzbek culture people say “yigitning noni ko’chada bo’ladi” or “nonini yarimta qilmoq” means not willing to share the income, earned money or the work with somebody.
- **A nest egg** – if you have a nest egg, you have money put away for the future. According to the history of England “egg” was considered as a symbol of wealth and gold, because they have a myth about the goose that can lay a golden egg while listening pleasant music. The Uzbek say “Tishning kavagida asrab yuribmoq” means to gather the money for difficult times by financially.
- **Dirt cheap**- you can say something is dirt cheap if it costs very little money. The Uzbek use of it is “Suv tekin”
- **Grease someone’s palm**- It’s very informal use of idiom and means to pay for somebody a bribe: you pay them a bribe. The word “grease” means a thick oily substance or the animal fat. However instead of “palm” the word “mouth” is used in Uzbek idioms such as “og’zini moylamoq”, “og’zini yopmoq”.
- **Rags to riches**- if you go from rags to rich, you start out very poor and you become very rich. There is a used expression “Ko’rmaganning ko’rgani qursin”. It used for those people who were very poor in the past, but after some period they’ll be very rich and be chinned up.
- **Under the table**- this is American idiom when something is done under the table, it’s done secretly, usually because it’s illegal or unethical. The Uzbek

variant of it “imi-jimida bajarmoq”. **You scratch my back and I’ll scratch yours-** means if you do me a favor I will do you a favor in return. The Uzbek equivalent is “Sendan ugina- mendan bugina”.

- **It cost an arm and a leg.** The meaning of this phrase is not that the purchaser had to sacrifice their body parts but rather that the item being bought was very expensive. The Uzbek collocation is “Otning kallasidek narx”. This gives the idea that something is extraordinarily expensive.
- **To be strapped (for cash) on the breadline-** means to have no money at all after spending waste. The Uzbek equivalent is “Bosh qashishga tirnoq ham qolmadi.” The Russian version is “Ни кола, ни двора”. The next expression also means having no money at all: **Flat broke**; the synonymous expressions are “**dead broke and stone broke**”. Example of use: She gambled all of her savings away and is now **flat broke**. There is one expression in Uzbek to mean having no money with using old word “Cho’ntagida hemir ham yo’q” or “Cho’ntagimda ko’r tiyin ham yo’q”, “Cho’ntagimda itlar hurayapti”. The “hemir” is a word which is used in history and “tiyin” is used before the Uzbek currency “sum” was adopted. They are still in use as colloquial words among people.
- **Money talks-** money gives one power and influence to help get things done, or get one’s own way. Example of use: I can’t compete against rich old Mrs. Jones. She’ll get her way because **money talks**. The literal translation of it is used as an idiom in Uzbek language such “Pul gapiradi” or “Qo’li uzun” or the proverb “Puling bo’lsa changgalda cho’rva”.
- **Time is money-** if time is going to waste, money isn’t being made. This popular idiom attributed to Benjamin Franklin is frequently used in relation to business. Here is an example: “It’s wise to use every minute productively because time is money”.
- **Look like a million dollars-** it means to look very good and beautiful. Example of use: “As she stepped out in her wedding dress, she looked like a

million dollars.”

- **Cost the earth-** if something costs the earth, it will be very expensive. Instead of the word “earth” the word “sky” (osmon) is used in Uzbek language as “Narxi osmonda”. Example of use: “She wears designer clothes that must cost the earth. The colors also play an essential role to express the national-cultural specificity in both English and Uzbek languages. Each of the following color idioms have much connotation meaning with culture and people’s attitude toward their use.
- **Black and white-** to think or judge of everything whether it is good or bad. Ex: “He tries to see everything in black and white although he knows this is impossible”. The secondary meaning is to say that nothing is just simple as the color black and white. The Uzbek version is “Oq-qorani achratmoq” which means to distinguish good and bad people, “Ko’ziga oq-qara ko’rinmaydi” not to pay attention to good and bad things around. The color white doesn’t express any extra meaning in English idioms: **White wash something** – to cover up or gloss over faults or wrong doings, “The government was accused of trying to white wash the scandal over charity payouts. **Raise a white flag-** to indicate that you have been defeated and you want to give up. According to history it was a symbol of agreement in order not to a war, “After we captured them, they had to raise a white flag. **White elephant-** a useless, an unwanted possession that often costs money to maintain, “Your car is white elephant, as it often breaks down causing you too much expenditure. **White lie-** a harmless or small lie told to be polite or to avoid hurting someone’s feelings, “I told a white lie when my mother asked what happened at the party yesterday.”However there are many positive connotation using the color white (oq) in Uzbek language. Moreover, it’s the most favorable color of Uzbek people and has deep meaning that can show the culture, tradition and mentality of the country. Here are the Uzbek idioms using the color “white”: “Oq yuvib oq taramoq”- it’s mostly used by parents when they say that they brought up their children hard labor. “Oq yo’l”-

means have a good journey or travel. It's used when somebody is going somewhere. "Oq fotiha"- is a good wish given by parents to their grown son and daughter when they are making a wedding. "ona sutidek oq"- as pure as the milk of mother. According to the Uzbek tradition when anybody dies people cover the dead body with white cloth and the relatives wear white headscarf. Also, the white is used to show the open-hearted people as using "Oq ko'ngil". There are close relationship with using the color black in English and "qora" in Uzbek languages. Most of them symbolize the unhappiness; unluckiness, bad fortune, or predicting that something bad will happen using the word "dark".

- **Black mail someone** – to extort or take money from someone by using their secrets against them and threatening to reveal it to others: "He has been black mailing me for months with some photos that I didn't know he had. I need someone to help me stop him. **Black eye** is a bruise near one's eye: "Fred came home with a horrible **black eye** today, but he won't tell us what happened". But instead of black the green is used for bruise in Uzbek language: "Ko'zi ko'karmoq" as the word "ko'karmoq" means to grow in English. **In the black**- if a person or a company is in the black, their assets are greater than their debts.

According to Newmark the idioms can be also called: calque or loan translation. Calque is a special kind of borrowing where the SL expression or structure is transferred in a literal translation. [31; 84] Example: (To put some one's name on a) **Black list**

Uzbek equivalent: Qora ro'yxat, Russian eq: Чёрный списка

Black list is a list of people, countries, etc, who are considered by a particular authority or group to be unacceptable. The origin of this idiom connected to the various historical figures including "Queen Elizabeth I and King Charles II are supposed to have kept black list of their enemies- to be appropriately punished as opportunities presented themselves". There are some Uzbek idioms used the color black: "**Qora xat**" is a letter to the soldiers' houses

about their death during the Second World War: “Dadamning qo’l soatlari bor, bilaklariga zo’rg’a sig’ardi. Bu soat **qora xat** bilan kelgan ekan” [32;98] “**Baxti qaro**”- the word “qaro” (the color black in literature) means unlucky and unhappy person. “**Qora kunlarga asrab qo’ymoq**” means to gather money for difficult times possibly happen in the future. The next idiom is used when two people had quarreled with each other: “**Oralaridan qora mushuk o’tib goldi**”. The Russian eq: “Черная кошка пробежала”. The idiom “**Qora kuchlar**” means bad people or the group of the enemies, Ex: “Ikkinchi tarafda mazkur qora kuchlarga qarshi “tuban” sinf- kambag’allar, ularning xonliq tuzulishiga, qora kuch- ulamo alayhiga chiqishi.” [33;5] Here are some English idioms using other colors. The idioms connected with red color mostly have negative meaning: A) **A red latter day** – is a day that is very important for some reason. B) **Caught red-handed-** it is used if somebody is caught in the act of doing something wrong such as cheating or stealing. C) **To see red-** to react with uncontrollable rage against someone or something. D) **To see the red light-** to recognize approaching danger. The red light is referred to as a danger signal: “The doctor warned me to stop smoking, but I didn’t listen. When I had a minor heart attack last year, I saw the red light. E) **Paint the town red-** to go out and have a really good time at a party. F) **Roll out the Red carpet-** to greet a person with great respect, and give them a big, warm welcome. The color yellow is used for coward people: **Yellow steak, and yellow-bellied** - if someone has a yellow steak, they can sometimes act in a cowardly way and not be very brave. The color pink also has negative connotation: **See pink elephant** - when someone sees things that are not really there, because they are in their imagination: “Anyone who hears his story thinks he **sees pink elephant**. It is very hard to believe. **Pink Slip-** A termination notice received from a job: “They gave me my pink slip last, so I’ve got to find a new job now”. There are many variants in Uzbek language such: “Ildiziga bolta urmoq”, “Tegiga suv quymoq”, “O’kchasiga sovun suykamoq”. The literal meaning of the word “o’kcha” is heel in English

language. However, it sometimes used as a body part (as heel in English translation) in Uzbek language, especially more in Kharezmi dialect. The color pink is called “pushti” in Uzbek language and used mostly in literary books. The color blue is also commonly used as English idioms: “**Out of blue**”- it means to appear out of nowhere without any warning, to happen quite suddenly or randomly by surprise. Ex: “Greg has decided to quit his job out of the blue, and go travelling for a year.” “**A blue-eyed boy**”- is a critical description of a boy or young man who is always picked for special favors by someone in a position of higher authority: “He is such a blue-eyed boy! I don’t like that the manager always treats him as if he is special, it’s not fair on the rest of us”. “**A Bolt from the blue**”- is used when some unexpected bad news is received: (It was a complete bolt from the blue for us; we had no idea that they were having problems.) “**Blue blood**”- is used to describe someone from a noble, aristocratic or wealthy family. The Uzbek variant is “Oq suyak” or “Xon avlodi”. But, there isn’t any connotation with blue color in Uzbek culture; it’s the color of the sky and the people appreciate as cleanness, purity. The idiom “**The Green Patrick**” is the most favorable in English and widely celebrated as a Green Patrick’s Day in England and America. Saint Patrick was a British priest living in the 4th century. He was the patron saint and national apostle of Ireland who is brought Christianity to Ireland. Moreover, he is most known for driving the snakes from Ireland. Nowadays there are no snakes in Ireland. St. Patrick’s Day is celebrated every March on 17th (the day that St. Patrick died) by the Irish and Irish at Heart in big cities and small towns with parades; (wearing green clothes) even all foods and drinks will be green on that day. Crafts, coloring and different games for children will be organized. Some communities even go so far as to dye rivers or streams green. The color green is associated with Saint Patrick because of the green Shamrock he used to teach about Christianity: He used green shamrock to explain the concept of the Holy Trinity. It illustrated the idea of the Father, the Son and the Holy Spirit, as “one” entity, one God. The three

leaves are part of one shamrock. This shows that you need all the parts to make it complete. In Addition, the color green was adopted as part of the official country's flag in 1919. The green color in Irish flag represents the Catholics in the country.

The following idioms are very commonly used by English people. These idioms are connected to other nationalities and countries. The origin of those idioms is strongly associated to the cultural and historical connection between the other nationalities. They are all culturally interrelated with each other.

- **It's all Greek to me-** it's used when we can't understand something we read or hear. Ex: "I've recently read the book on Metaphysics. But I didn't understand anything as it was all Greek to me".
- **Chinese whispers (UK)-** this expression is often used as metaphor for mistakes and inaccurate information which comes from rumors of gossip. Example: "All this talk about the President resigning is just Chinese whisper".
- **Talk for England-** when someone can talk for hours and hours as we say talkative person. Ex: "I'm so sorry I'm late. I couldn't get away from Linda. She can talk for England."
- **Pardon my French (UK)-** we use this expression before or after we have said something rude, for example, a swear word. Ex: "If you'll pardon my French, but I think you're right."
- **A Mexican Standoff-** this expression is often used in a business situation when two sides cannot agree. Ex: "There appears to be a Mexican Standoff as nether party can agree on the term of prime minister say."
- **Indian Summer (UK)-** a period in late autumn when the weather is unusually warm. Ex: "I love this Indian summer, but it would be nice if it were during the summer months not in October."
- **Slow Boat to China-** we use this expression to describe something that's very slow and takes a long time. It comes from an old American song.

Ex: "Waiting for the visitors coming was like the Slow Boat to Chine.

- **Too Many chiefs and Not Enough Indians-** this is often used to describe a company where there are too many manager and not enough people doing the actual work. Ex: “The trouble with that company is that there are too many chiefs and not enough Indians.”

These idioms are considered the most used ones among the British people.

3. The English and Uzbek idioms used in Belles-letters and fiction books

As all idioms has deep history appearing in each nation according to its nation’s history, geographical condition, social life and customs. Custom and tradition is one of the most important branches the existence of idioms in all languages. The idioms are mostly active in Belle-letters, fiction books, novels, short stories and essays. The plot of this chapter is deep analyzes of idioms in English Belles-letters such as “Pride and Prejudice”, “Mansfield Park” by Jane Austen, and Uzbek fiction books like: “Yulduzli tunlar”, “Humoyun va Akbar” by Primqul Qodirov, “Baxtiqaro Kerri” was written by Teador Drayzer and last one is the most fascinating Uzbek novel is “Mehrobdan chayon” written by Abdulla Qodiriy. This book is full of idiomatic expressions. Most of them are given and analyzed in this paragraph.

The 19th century women writers Charlotte Bronte and Jane Austen used many English idioms in their novels to show women’s status more impressively. The following examples are taken from their works:

*“Fanny must have a horse,” was Edmund’s reply Mrs. Norris could not **see it in the same light**. Lady Bertram did; she entirely agreed with her son as to the necessity of it, and as to its being considered necessary by his father; she only pledged against there being any hurry, she only wanted him to wait till Sir Tomas’s return, and then Sir Tomas might **settle it on all himself**.”*
[34;150]

To see something/somebody in the same light - means to have an equal reaction to someone or something. In Uzbek equivalent of it “ola ko’rmoq” kimnidir kimgadir nisbatan. It is used in colloquial speech.

To settle it on all- to decide something finally and Uzbek form of it “bir yog’lik qilmoq”.

When Elizabeth says about her getting married to Darcy, Mrs Bennet says: *“Good gracious! Lord bless me! Only think! Dear me! Mr Darcy! Who would have thought it! And is it really true? Oh, my sweetest Lizzy! How rich and how great you will be! What pin-money, what jewels, what carriages you will have! [35;358]*

The sentences “Lord bless me” is used instead of God bless me because at that time people respected the lords as their god. So it was usual for them. The sentence “What pin-money” is irony here, because pin means small amount of money, in the 17 and 18th centuries used this expression for the people who are very rich. Charlotte, who is the closest friend of Elisabeth (the main character of *Pride and Prejudice*), says: *“we can all begin freely- a slight preference in natural enough, but there are very few of us who **have heart enough** to be really in love without encouragement.”* To have heart enough means to have enough strength to fall in love somebody. Elizabeth is the cleverest among five daughters in family and her father is the only person who can talk sincerely: *“Elizabeth, however, had never **been blind** to the impropriety of her father’s behavior as a husband.”* To be blind to something – means you try not to pay attention to something even you see it. The Uzbek equivalent is “ko’z yumib ketmoq”. According to the tradition and culture women’s voice are not listened to when they try to speak out their mind in front of a male audience: *“Something stirred in an adjoining chamber; it wouldn’t to be surprised eavesdropping, the second [song], I thought, from the style and substance, **was the language of her own heart.**” [34; 164]*Jane

Bennet is the eldest daughter who is very naïve and generous character, so Elisabeth says: *“Oh you are a great deal too apt, you know, to like people in general. You never see a fault in anybody. All the world are good and agreeable in your eyes. I never heard you speak ill of a human being in your life.”* “All the world” is used instead of entire the world and meant not the whole world, may be the people there. “Speak ill”- means speak bad things about people or spreading unreliable gossips to others. The author of this novel Jane Austen tried to show openly the life of women at the turn of 19th century. She wrote that one false step of daughter can ruin all the daughters’ fortune and poor mother’s. Poor Mrs Bennet doesn’t know what to do with her other daughters. It is very shameful event for whole family.

Elizabath says: *“Unhappy as the event must be for Lydia, we may draw from it this useful lesson; That loss of virtue in a female is irretrievable – that one false step involves her in endless ruin – that her reputation is no less brittle than it is beautiful – and that she can’t be too much guarded in her behavior towards the undeserving of the other sex.”* The whole house is in such confusion. [35; 201] The expression “one false step in involves her in endless ruin” is considered as an English idiom and means to make bad mistake. This expression means as the same in Uzbek language as “Noto’g’ri qadam”. It’s also considered as an idiom in Uzbek language. While I was reading those English books there aren’t much idiomatic expressions as used in Uzbek fiction books. The idioms are more used in literary books rather than scientific novels. “Yulduzli tunlar” and “Humoyun va Akbar” are scientific novels which are about Zahiriddin Muhammad Bobur and his generation. The events are relying on historical facts and event that happened in that period. Several idioms are given using some archaic words, but the most interesting thing is that they are existed and still in use as an Uzbek idiom.

The following idiomatic expressions are taken from the “Yulduzli tunlar” and “Humoyun va Akbar”. There are given English interpretation to those Uzbek

idioms. Xonzoda begim says to Kamron: “*Shunday ko’rguliklar taqdirda bor ekan-da, Komronjon. Humoyun o’zini o’zi ayblab, **ich-etini yeb o’ltiribdir.***” [36; 96] The sentence “ich-etini yeb o’ltiribdir” is an idiom which means warring about something very much or regretting what you have done before. This idiom is very active in use. The English equivalent can be “cry over spilled milk”.

“*Ulusning **sho’ri qursun!**- dedi Tohir.- Kasofat podsholar urushmay turolmasa. Biridan qochsang boshqasiga tutilsang. Undan ko’ra qochmaymiz! Tavakkal. **Peshonaga bitilgani bo’lur.***” [37; 5-6] The sentences are given in bold are Uzbek idioms that can express the Islam religion in it. Here is also commonly used Uzbek idiom with English equivalent: “*Musofirlikda ham o’z yurt doshlarining tirnog’i tagidan kir kovlaydigan odamlar Humoyunning shoh Tahmaspga bog’liq bo’lgan mushkul ishlarini yanada murakkablashtirdi.*” [38; 199] The used idiom is “Tirnoq ichidan kir kovlamoq”, the English version is “Arguing for the sake of argument”. There is an Uzbek idiom “boshiga chiqib olmoq/tepamga chiqib olasan” when you speak to somebody only good and aren’t be strict they’ll be spoilt and go to your head. The English idiom for that is “head and shoulders above somebody”- means clearly superior to somebody: Ex “John stands head and shoulders above Bob”. The Uzbek version is used in “Humoyun va Akbar” such as: “Aslzodalarga xos nazokat bilan tarbiya ko’rib o’sgan Komron “avomga o’zingni teng tutsang, darhol **tepangga chiqqay**”, degan etiqodda edi”. As we talked above there are many idioms using animal names in both English and Uzbek languages. Here the Uzbek one using the animal snake (ilon) as a negative association: “*Ilonning yog’ini yalagan* Sharafiddin Mirzoning tahovatlikdan ham xabari bor edi, fillarga yoqadigan so’zlarni bilar edi.”[Humoyun and Akbar, 500] This idiom is used for whom speaks very bad things and can’t be polite and pleasant with somebody. So, their speech is also as poisonous as the snake.

Here are given the list of idioms used in the best Uzbek novel “Mehrobdan

chayon” by Abdulla Qodiriy. With help of these idioms author tried to show the social life of people in that period. As it is known for us the life was very difficult at that time. Using the idioms correctly provided the quality and essentiality of the novel. The author used various idioms to describe each character and situations cleverly. If we analyze the title of the novel, the title is itself a metaphor by using the word “chayon” as it’s scorpion in English. The writer described the bad characters by using this animal; “Mehrob” is a place where the bride and bridegroom go to announce them as one family. The plot of the novel is devoted to the pure love between the main characters Anvar and Ra’no. Here is given the line to show the happiness of Ra’no when she sees Anvar: *“Ra’noning egasi borligini so’zlar, Ra’no ersa “egasi” ning kim ekanligini yaxshi bilgani va uni **qanot qoqib qarshi olgani** uchun jodu ko’zida rizosizlik emas, surur manolari o’ynardi.”*[39; 8]It means to welcome somebody with an open heart and happiness. The following idiom shows the real Uzbek women’s life in that period: “Xotin kishining boshi uy ichining og’ir toshi emish. Hozir o’zi qirq yoshga kirgan bo’lsa, yigirma besh yildan beri shu mumsuk er bilan tiriklik qilib keladur.” [40; 19]Here, the writer compares the women’s patience with a stone. Here is also an idiom which shows the pure Uzbek women’s patience and the ability to addict all difficulties easily: “Ayolning joni qirqta”. This idiom is related only Uzbek women as they are the symbol of the labor. During this time they had to manage everything besides bringing up 8-10 children. “Ko’p ozor chekkan Solih Maxdum nihoyat qarindosh-urug’ va mahalla kishilarining kengashlari bilan o’z uyiga maktab ochdi, mahalladan besh-o’nta bola yig’di va **yeng shimarib** maktabdorliqqa boshladi.” The idiom “yeng shimarib” means to start doing something addictively and with whole energy. The Russian equivalent is “Работать засучив рукава”. Uzbek people are considered as doing much hard work than other countries. Before and during the Second World War the life condition was very poor, less food and not enough cloth for children. As a result many children were died of missiles or flu. There is

one Uzbek idiom to emphasize the poor people situation: “Kambag’alning og’zi oshga yetganda burni qonaydi.” It means that when poor people eventually get to good life, something bad will happen. This idiom is also used in the novel as “*Maxdum fikricha, zamon yomon, buzuvqilar benihoyat; mumkinki, Anvarni o’zidan aynitib og’zi oshga yetkanda, boshini toshga tegdirlsalar.....,Ra’noni Anvarga nikohlab boshini bog’lab qo’yaman deb o’yladi.*” There is also one idiom is given in the above as “boshini bog’lab qo’ymoq”- means to get engaged the two couples.

The following Uzbek idiom is often in use in oral speech and literary books too. It was used in this novel too as: “*Yani demoqchimanki, bu vazifa tama’ida o’n, yigirma, va balki o’ttiz yillab ko’zini to’rt qilib kelgan munshiylar, mufti va shoirlar bor.*” [41; 40] The idiom means to wait or longing for something or somebody very much. The Uzbek expression “bo’yi cho’zilib qolmoq” is used for girls and means become old enough to get married. It’s more common in literary books rather than the version “Bo’yi yetib qoldi” is more used in Conversational style.

Ex: “Nodiraning bo’yi cho’zilib qolg’an, har nachuk bir joyini topib ketar, ammo uchta yosh bolaning ishi qiyin edi.” [42; 47]

The novel is rich in various idiomatic expressions, but some of them are used and analyzed above.

Conclusion on the third chapter

A great majority of idioms, in all languages, have cultural associations which make them peculiar. Also, with those peculiar associations they are different from each other. Moreover, idioms show the cultural richness of the language; therefore it always keeps great demand of learning it. Idioms are combination of words which meaning can't be deducted from the meaning of the individual parts. They are culture-loaded phrases and sentences which is usually highly specialized in meaning and closely tied to distinctive cultural features and attitudes. All idioms are interrelated with its culture and history. They support how language and culture correspond among themselves, how the ideology and culture are reflected in the language and their creativeness of a word's picturesque. An idiom often reflects the national specificity of the people. It has strong figurative interpretation of reality and emotional type of communication. Idioms are, highly interactive, the easiest way of keeping the interesting conversation with somebody and also the best way of understanding the people. Idioms became one of the most important parts of the whole cultures. However, the main difficulty is whether an idioms to translate in the given context when a non-native speaker hears a particular idiom. Using idiomatic expressions provides the fluency of foreign language; therefore, it's an important of their communicative competence. Cultural-national idioms are analyzed by comparison and contrasting method with two languages English and Uzbek. The peculiarities and similarities are given; the interpretations are clearly shown in all English and Uzbek idioms that are active in those countries. Most of the idioms are taken from English Ballet-letters and Uzbek fiction books. Also the most active English idioms using other countries names are analyzed with examples.

Conclusion

As we discussed above that idioms make the language more picturesque and makes the lively atmosphere among the native speaker s or the language learners. They make each language more individual, colorful and rich. Idioms reflect the past history of the nation, its tradition, customs and heritage of the countries like folk-songs, national dances, and fairy- tales. They are also the profound effect on its culture. Idioms aren't only used in a wide variety of spoken language, but also in written English as well, especially in journalism, where writers frequently use them to bring their stories to life. Actually, idioms are active in everyday life. If we are attentive, we can hear the idioms everywhere around us like, on TV, on the radio even on the songs too. Idioms are the most favorite language tool used by novel and fiction writers in all languages. They are the best choice to show or to describe something or somebody in an attractive way. Analyzing the results of the accomplished practical and theoretical research we came to a conclusion that the use of phraseological units isn't only an interesting theme for research but also, creatively used, newspapers and magazines can effectively promote learning, critical thinking, creatively and resourcefulness in learners of all ages. Moreover, the learning process of pharaseological units of foreign language is challenging, because while a learner is analyzing a particular idiom, for sure he is interested in the origin of the idiom and the reason of using it in concerned situations. These are the points of the essence of phraseological units. Phraseological units are habitually defined as non-motivated word-group that cannot be freely made up in speech but are reproduced as ready-made units. The term habitually used by linguistics is very often treated as synonymous with the term idiom. Studies have shown that using idioms in education helps students increase their vocabulary and comprehension. The first chapter is devoted to learn the idioms theoretically. There are given general linguistic characteristics of English idioms and their classifications.

The Russian and English scholars' works were discussed and the master student was aware of their contribution on the development on the Phraseological Units. There are English books are published using idioms in different relations. They are mostly divided into several topics. Through those topics the learner can easily learnt many idioms with the relation of words.

The second chapter is devoted to learn English idioms on sociolinguistic point with comparing Uzbek language as it called as a comparing method in linguistics. Firstly, there is given a little information what the sociolinguistics study and its connection with idioms. Next, the idioms are analyzed according to the social status of the people and particular social positions. Language varies not just only according to the social characteristics of its users- their social class, ethnic group, and sex- but also according to the socio-cultural context in which they find themselves. The social- cultural meaning is concerned with the linguistic aspect of who says what to who and, crucial, under which circumstances. The idioms are learnt by the lingua-cultural approaches too. There are given English and Uzbek idioms which can show the countries lingua-culture, traditions, and the specificity of those languages from each other. The second chapter is the main part of the dissertation paper. The theme of the dissertation paper is given as functional-semantic peculiarities of idioms expressing different relationship in English. The paragraphs are about the stability of idioms in English language, creative usage of idioms in various occasions, the language of idiom in Newspaper and commercial advertising. Also, there are some English idioms expressing love and anger is analyzed and provided with Uzbek equivalents. These paragraphs show the quantity of English idioms in Newspapers and advertising. All used idioms are the most active idioms that are used mainly used in daily, monthly and year newspapers and tabloids. The paragraphs show using idioms in the high verities. They are very rich in idioms and colloquial words. As it was mentioned above there are a lot of idioms and phraseological units for expressing different relationships. So, the idioms

expressing love and anger are also given with interpretative examples in the second chapter.

The third chapter is devoted to analyze the English idioms which show the national- cultural aspects of the language. The most common idioms which can show the mentality of English and Uzbek people are given with the examples taken from Ballet-letter in English, literary fiction books in Uzbek language. The comparison and contrasting method were used to investigate the used idioms in both languages. The English and Uzbek languages idioms (which the musical instrument are used) are given and by comparing the meaning of idioms the culture, custom and tradition of the country was effectively shown.

A great majority of idioms, in all languages, have cultural associations which make them peculiar. Also, with those peculiar associations they are different from each other. Moreover, idioms show the cultural richness of the language; therefore it always keeps great demand of learning it. Idioms are combination of words which meaning can't be deducted from the meaning of the individual parts. They are culture-loaded phrases and sentences which is usually highly specialized in meaning and closely tied to distinctive cultural features and attitudes. All idioms are interrelated with its culture and history. They support how language and culture correspond among themselves, how the ideology and culture are reflected in the language and their creativeness of a word's picturesque. An idiom often reflects the national specificity of the people. It has strong figurative interpretation of reality and emotional type of communication. Idioms are, highly interactive, the easiest way of keeping the interesting conversation with somebody and also the best way of understanding the people. Idioms became one of the most important parts of the whole cultures. However, the main difficulty is whether an idioms to translate in the given context when a non-native speaker hears a particular idiom. Using idiomatic expressions provides the fluency of foreign language; therefore, it's an important of their communicative competence. Cultural-

national idioms are analyzed by comparison and contrasting method with two languages English and Uzbek. The peculiarities and similarities are given; the interpretations are clearly shown in all English and Uzbek idioms that are active in those countries. Most of the idioms are taken from English Ballet-letters and Uzbek fiction books. Also the most active English idioms using other countries names are analyzed with examples. Knowing culture, customs, literature and tradition of various nationalities will help the language learner to communicate with native speaker cross-culturally and naturally. In this way, an idiom is the key element to enable people opening the gate of the national culture, history, traditions and beliefs of different people.

All paragraphs are transparent with each other to give the actual meaning of the dissertation paper. The survey results which were taken among School teacher are given in the second chapter. The purpose of the survey is to show the teachers attitude towards to learn English idioms and use them in the classroom language. The second and third chapters are devoted more to the self study and the analyze of the idioms in different relations. The idioms are taken from different English and Uzbek books called “Pride and prejudice”, “Mansfield Park”, “Jane Eyre” (written by Jane Austen and Charlotte Bronte) from English literature, and “Mehrobdan chayon”, “Yulduzli tunlar”, “Avlodlar davoni”, “Baxtiqaro Kerri” (written by Abdulla Qodiriy, Primqul Qodirov, and Teador Drezer). The used idioms in those books are all the examples to show the cultural mentality and their specificity in the use. They all provide the national-cultural semantic components of idioms in English and Uzbek languages. Learning English idioms basing on their cross-cultural aspects is the most challenging way of learning process of idioms in foreign languages.

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APPENDIXES

№	The English idiom	The Uzbek equivalent	The Russian equiv
1	To be in the red	Itdan bir suyak qarz	В долгу как в шелку
2	Beauty is in the eye of the beholder	Go'zallik qurbonlik talab etadi	Красота требует жертва
3	To kick the bucket	Dunyodan ko'z yummoq	
4	Do take the weigh off your feed	Oyoqlaringizga dam bering	
5	To bend the knee	Burnini yerga ishqalamoq	
6	Burn the candle at both ends, then get rid of the smoke	Qosh qo'yaman deb ko'z chiqarmoq	
7	To wash one's dirty linen in public	Dardini dasturxon qilmoq	
8	with somebody's eyes closed-	Ko'zni yumib ham	
9	Eyes in the black of your back	Ko'zingga qara	
10	Pull the wool over someone's eyes	ko'zni bo'yamoq yoki, shamg'alat qilmoq",	искры из глаз посыпалис
11	In the public eye	Elning nazarida bo'lmoq	
12	to have all one's eggs in one basket-	Besh barmoqni og'izga tiqmoq	Не суй все пять пальцев в рот
13	To blow one's top	Tepa sochi tikka bo'lmoq	
14	to die a dog's death	Itdek o'lib ketmoq	сдохнуть как собака;
15	To dust one's coat/jacket .	Po'stagini qoqmoq	почистить пальто/пиджак
16	The game is (not) worth the candle (singular)	O'yindan o'yumoq chiqar	игра не стоит свеч
17	asks for/promises the moon	Osmondagi oyni so'rasa ham olib bermoq	
18	Gift of gab	Aravani quruq olib qochmoq	Хвасть- не колеса мазать.
19	Go Dutch	Hisobli do'st ayrilmas	
20	to get the jump on	Otni qamchilab qolmoq	

21	All that glitters is not gold	Usti yaltiroq ichi qaltiroq	
22	To be a chicken	Quyov yurak. Chumchuq pir etsa yuragi shir etadi	Заячья душа
23	Hang in the balance	Hayoti qul ustida	
24	Dead to the world	Dong qotib uxlamog	
25	standing on one's head, : As easy as falling off a log, as a dock takes to water	Xamirdan qil sug'urgandek	Сделал дело, как калач испек.
26	Eager beaver	Qilni qirq yoradigan. Yulduzni benarvon uradigan	Светлая голова. Кладезь премудрости
27	Butt in/ horn in / stick one's nose into/ another country heard from	Burun tiqmoq. Yuvilmagan qoshiq. Har oshga (moshxo'rdaga qatiq bo'lmoq)	Каждой бочке затычка.
28	By word of mouth/ by the grapevine	Og'zidan o't chiqdi (means very talkative) 2) Og'zi qonaguncha gapirdi 3) Labi-labiga tegmaydi 4) hammani og'ziga qaratmoq	
29	come out of his shell	Qo'y og'zidan cho'p olmagan", "Chivinga ham ozori yo'q."	Он и муху не обидит"
30	Cry over spilled milk	O'tgan ishga salovat", "gisht qolibdan ko'chdi"	
31	To cut off one's nose to spite one's face	Burgaga achchiq qilib ko'rpa kuydirmoq	
32	Down in the Dumps	1) Qovog'idan qor yog'moq 2) ichiga chiroq yoqsa yorishmaydi 3) chap tomoni (yoni) bilan turmoq	1.Пасмурный, как туча. 2.Встать с левой ноги
33	Give (lend) an ear to	1.Jon qulogi bilan tinglamoq. 2. Butun vujudi quloqqa aylandi	

34	Go at it hammer and tongs	1.“yoqa yirtishmoq”, 2.“Qirq pichoq bo’lmoq”, 3.“it- mushuk bo’lmoq”.	1. Жить на ножах. 2. Дружат, как кошка с собакой
35	go at it tooth and nail	Tish tirnog’i bilan harakat qilmoq”.	
36	1. Have one’s hands full 2. As busy as a one-armed paper hanger. 3. As busy as Grand Central Station.	Bosh qashlashga vaqt yo’q”.	“Некогда даже за ухом почесать
37	Red as blood	Qondek qizil	
38	Black as a coal	Ko’mirdek qora	
39	White as sheet or ghost	1.Bo’zdek oqarib ketmoq”. 2.Rangi quv o’chdi”	
40	black market	Qora bozor	Чёрный рынок
41	Add insult to injury	1.Dard ustiga chipqon bo’lmoq 2) O’lganing ustidan tepkan qilmoq.	Как обухам по голове
42	Above average	Kichkina demang bizni to’ntarib uramiz sizni	
43	Chin up-	1. Burni ko’tarilmoq.2. Ko’zini yog’ bosdi.3. Ko’zini shira bosdi	
44	As cool as a cucumber	1. Yuragi daryodek keng”, 2 “Daryo tohsa to’pig’iga chiqmaydi”, 3.“Dunyoni suv bossa to’pig’iga chiqmaydi”.	широкая натура” “Ему море по коленую”, “А ему и горя мало.”

45	All talk and no action	1.“Qulog’iga lag’mon ilmoq”, 2.“Qulog’ga tepmoq”, 3.“Qulog’ini shishirmoq”.	
46	as different as night and day.	Yer bilan osmonchalik farqi bo’lmoq	Как небо и земля. Дистанция огромного размер”
47		Xoliga maymunlar yig’laydi	Хоть волком вой
48	Lay an egg	“Qovun tushirmoq	
49	learn something from the bottom up-	1.Ipidan ignasigacha 2. Qilidan quyrug’igacha	
50	Arguing for the sake of arguing and arguing for the sake of argument.	Qildan qiyiq axtarmoq” “Tirnoq ichidan kir qidirmoq”	Ставить всякое лыко в строку
51	It takes two to tango	Oshga tushgan pashshadek”, “Третий лицный”	“Третий лицный”
52	Hard(tough) row to hoe	Do’rpisi yarimta”, “kosasi oqarmaydi”, “biri ikki bo’lmaydi”, “Qo’li kaltalik qilmoq”,	В ажуре. Дела идут, контора пишет
53	And pigs might fly	Kessak gullaganda” or “Tuyaning dumi yerga tekkanda	Когда рак на горе свистнет
54	To make a notch one one’s nose	Peshonadagini ko’rmoq. Peshonaga yozganidan qochib bo’lmaydi	
55	between two fires	Ikki o’t o’rtasida	“Между двух огней
56	The shoemaker’s children go barefoot	Temirchi to’qaga yalchimabti	
57	Drum something in	To’tiqushdek sayramoq	
58	Trumpet something	To’ydan oldin nog’ora qoqmoq	
59	Your bread and butter	Yigitning noni ko’chada	
60	A nest egg	Tishining kovagida asramoq	
61	Dirt cheap	Suv tekin	
62	Grease someone’s palm	og’zini moylamoq”,	

		“og’zini yopmoq	
63	Rags to riches	Ko’rmaganning ko’rgani qursin”	
64	Under the table	imi-jimida bajarmoq	
65	You scratch my back and I’ll scratch yours	Sendan ugina- mendan bugina	
66	It cost an arm and a leg	Otning kallasidek narx	
67	To be strapped (for cash) on the breadline	Bosh qashishga tirnoq ham qolmadi	Ни кола, ни двора
68	dead broke and stone broke	Cho’ntagida hemir ham yo’q	
69	Money talks	Pul gapiradi	
70	Cost the earth	Narxi osmonda	
71	Black and white	Oq-qorani achratmoq Ko’ziga oq-qara ko’rinmaydi	
72	Black list	Qora ro’yxat	Чёрный списка
73	Pink Slip-	Ildiziga bolta urmoq, “Tegiga suv quymoq”, “O’kchasiga sovun suykamoq”.	
74	Blue blood”-	“Oq suyak”or “Xon avlodi”	
75	To settle it on all	bir yog’lik qilmoq”.	
76	<i>been blind</i>	ko’z yumib ketmoq	

Sample Exercises: A

Task: 1) Try to work out the meaning of these idioms.

2) Do you have idioms in your language which have the same meaning as some of these?

A storm in a teacup

to have your heart in your mouth

to have a bone to pick with someone

to cut off your nose to spite your face

to drink like a fish

to kill two birds with one stone

to be like a cat on hot bricks

to make a mountain out of a molehill

to pull someone's leg

once bitten twice shy

Comment: This exercise should be done in groups. The teacher should first make sure that the literal meaning of each lexical item is known to the class. (Dictionaries should not be used). Otherwise students are not in a position to employ inferencing strategies. Often L1 idioms will help students to arrive at the solution. Sometimes there will be false friends, however. This is all to the good, since when the teacher goes through the solutions, it is the incorrect guesses which will be focused on so as to aid retention in memory of the correct solution, which the teacher will first try to coax from students and, if all fails, will explain.

In the above form the exercise is suitable for advanced students. Much interesting discussion and exchange of information will arise from inter-lingual comparisons in a multilingual class, as students work hard to literally translate their own L1 equivalent idiom. This promotes the sort of cognitive analytic activity which will help to build a separate store of L2 idioms linked by meaning associations to the much richer L1 store. All students will benefit from the

96realized96on that different languages may use different conceptual metaphors.

For less advanced classes the task can be facilitated by means of line drawings of the idioms' underlying metaphor which students first have to match to the appropriate idiom. Next, they may match idiom and drawing to a jumbled list of definitions which the teacher has prepared.

For even weaker classes some vestige of cognitive activity can still be maintained while employing a rather spoon-feeding method of presentation. Exercise B is an example of this (using different idioms). Here, students do not even have to match idioms to a jumbled list of definitions. The idiom is followed by its definition, but a key word is missing. Key words are presented separately in jumbled order and the exercise operates on a cloze principle. This exercise is suitable for individual work. Experience has shown me that the idioms are better retained in this way than if they had merely been presented with definitions already complete.

Exercise B

Task: 1. Complete the blanks below with the correct word. Use each word only once.

- 3.. Do you have equivalent idioms in your language for any of these meanings? "Translate" your native idioms into English. See if the person next to you understands.

Don't count your chickens before they are hatched.

This means: DON'T BE OVER- -----

He is like a bull in a china shop.

This means: HE IS VERY- -----

His bark is worse than his bite

This means HE IS ----- THAN HE LOOKS.

Every cloud has a silver lining.

This means: THERE IS SOME ----- IN EVERY BAD EVENT.

Hold your horses.

This means: ----- A MOMENT.

She is down in the dumps.

This means: SHE IS -----

He couldn't keep a straight face.

This means: HE COULDN'T KEEP HIS FACE -----

WORDS: good, clumsy, kinder, optimistic, serious, depressed, wait.

Comment: Task 1 is best done individually. In Task 2 the opportunity is provided for pair work in the multilingual class. Afterwards results can be compared in plenum concerning those idioms, which are comprehensible when “translated” into English from various.

Exercise C

Task: Express the underlined sections of the following text with language which expresses the same meaning more or less.

Example: I was feeling a bit down in the dumps – I was feeling a bit depressed

I was feeling a bit down in the dumps because it was raining cats and dogs, so I went to see Bill. Bill drinks like a fish because his work drives him up the wall. He is an EFL teacher. But he would never leave you in the lurch. Today I found him like a cat on hot bricks because he was bored. We decided to kill two birds with one stone by going to the pub and the launderette. We had a bone to pick with the barman in any case because he had forgotten to reserve the dartboard for us the previous day. We decided that not to go to the pub in protest would be just cutting off our noses to spite our faces. We did not want to make a mountain out of a molehill either.

Comment: This exercise is best done in groups. Learners should be encouraged to use the context for meaning clues rather than puzzling over the surface meaning of the idiomatic units devoid of context. The passage has been deliberately contrived to provide lots of semantic clues: for example, if it is raining one tends to feel depressed rather than elated, and one is more likely to feel depressed if it is raining heavily rather than lightly. Again, the “two” birds with one stone are picked up by the two nouns “pub” and “launderette”. For this

reason, another approach to the exercise would be for the teacher to take the class through the reasoning processes by which meaning may be inferred from context by paying attention to anaphoric, cataphoric and exophoric reference.

Exercise D

Task 1): Arrange these proverbial expressions into pairs of opposite (or at least “near opposite”!) meaning:

- 1) No man is an island
- 2) Necessity is the mother of invention
- 3) Spend and God will send
- 4) The more, the merrier
- 5) We are ships that pass by night
- 6) He who hesitates is lost
- 7) You can't make a silk purse out of a sow's ear
- 8) Many hands make light work
- 9) Too many cooks spoil the broth
- 10) Fools seldom differ
- 11) Where ignorance is bliss, 'tis folly to be wise
- 12) A bird in the hand is worth two in the bush
- 13) Look before you leap
- 14) Great minds think alike
- 15) Two's company, three's a crowd
- 16) A man's reach should exceed his grasp
- 17) Look after the pennies and the pounds will take care of themselves
- 18) We can't go through life with our heads buried in the sand

(Answers are: 1 & 5, 2 & 7, 3 & 17, 4 & 15, 6 & 13, 8 & 9, 10 & 14, 11 & 18, 12 & 16)

Task 2): For each of the following two proverbs find a proverb in the above list which is very similar to it in meaning?

- 19) Faint heart never won fair maid
- 20) Fools rush in where angels fear to tread

(Answers are: 19 & 16, 20 & 13)

Comment: This exercise is again best done in small groups or pairs. Learners should be encouraged to look for “easy” pairs first, rather than going through the list one by one. Sometimes the lexical items are clues to the contrasting pairs (e.g. 1 & 5, where “ship” and “island” function as mutual clues and cues). The exercise can be made less demanding by the teacher prompting and helping the learners in this way. Sometimes the lexical link is not quite so obvious, but nevertheless can be uncovered (e.g. 4 & 15, where “two, three” cue “more”). Note, how “fools” in 10 contrasts with “great minds” in 14, whereas within 20 the contrast is between “fools” and “angels”, a contrast which may not be at all obvious to all learners, involving as it does what Leech calls “historical meaning” of the word “angel”. Learners should be encouraged to puzzle over this and access their world knowledge, but the teacher must ultimately be prepared to provide elucidation. It is less important how many of the pairs learners get right than that they get to grips with the detailed semantics of these proverbial expressions, becoming conscious of both literal surface meaning of the individual parts and the total metaphorical meaning of the expression. In this respect reference to how L1 expresses the same ideas may be helpful. A tolerant attitude to some “second best solutions” should be adopted by the teacher. For instance, 1 and 18 could also go together as opposites, and this solution is rejected only because 11 and 5 form a poor pair of opposites. This exercise can be used as a point of departure for discussion in various directions, and has certainly been far from exhausted when the tasks listed above have been done. The exercise thus provides a lead-in to these literary texts, excerpts from which could be read to show how the expression was first used. Experience proves that if such expressions are not to go in one ear and out the other, then intensive work of this nature is necessary. It is interesting to uncover the basic image underlying these expressions which in some cases is not obvious, for example, the ostrich in 18, the metaphorical force of “mother” and the sense of “invention” (i.e. “initiative”, “inventiveness”) in 2.

We would like to offer one final exercise to show how the metaphor approach towards idiomatic language may be extended to teaching vocabulary more generally, not only to firmly fixed idioms. The point we wish to make is that certain lexical fields can be applied to various contexts in a way which is not always realized. It is in this way that words acquire a range of meaning, even if the proficient language user is not aware of this, precisely because the given non-linguistic context already delimits his or her meaning expectations for various lexical items. Situational and communicative approaches to language teaching often stop short of showing how vocabulary learned for a particular context can be reapplied in others, although this is what is continually being done in language use, for example, as mentioned above, when the economy is discussed in terms of the lexis of sickness and health.

The following example exercise would be intended as a follow-up to a comprehension passage done in the previous lesson and seeks to activate the slumbering vocabulary recently encountered. It takes the vocabulary of emotion as used in a passage from a novel dealing with the death of a young boy, and places it in a very different context, namely a football match. Cognitive effort is thus required by the learners to lift vocabulary out of one context, perceive its semantic characteristics and apply it appropriately in another context. Below is a condensed version of the comprehension passage.

Comprehension Passage to precede Exercise E

It was about three weeks after my little brother had died. Barely were we all sitting together in the living room when my mother and aunts began talking about Edward. At first their voices were subdued, but gradually they rose as the women became more and more excited, and the words came flooding out. "Yes," cried my Aunt Lucy and my mother in chorus. He was too good to stay with us, too good. He was a saint!" Carried away by their own emotion, they became almost ecstatic in their exaggerated utterances. I sat there very quiet and afraid, I too was carried away by the emotion; I felt feverish and my eyes grew moist. My father was perfectly still. Once in a while I glanced at him. He looked

very upset and he didn't join in the conversation. I knew there was going to be an incident. The tension mounted. Suddenly he rose to his feet. His eyes flashed violently.

“Stop it,” he said, and real anger was in his voice. “Stop talking about him like that. He wasn't a saint; he was just an ordinary boy, guilty of wrong like anyone else, and I won't have you talk about him like that.” The underlined words represent those that will be required in the following exercise. To what extent the teacher would single these out for pupils and focus attention on them is up to him or her and the level and ability of the class in question. Of course, there are other vocabulary items pertaining to emotion in the passage (e.g. “moist”, “flashed”, which it has not been possible to incorporate into the exercise. This is in the nature of things if the following contrived passage is to be both short and reasonably natural.

Exercise E

Task 1): Fill in the blanks in the passage below with the underlined words and phrases from the passage above. Use each word or phrase once only. You may change the morphological form of words (e.g. tense and aspect of verbs, number of nouns) or the grammatical class (e.g. you may make a noun from a verb or an adjective from an adverb etc.).

(The passage is presented below with the blanks completed)

Once in a while I go to see a football match. Last Saturday I joined the thousands of fans flooding into St. James's Park to watch Newcastle United play Leeds United. I arrived two minutes before kick-off, so I was barely in time. The first few minutes of play were rather subdued, but then the tension mounted, the crowd cried out in chorus, and, carried away by the emotion, I joined in. Soon Newcastle was feverishly attacking the Leeds goal. The Newcastle fans became almost ecstatic when their team scored. However, the goal was disallowed. This upset the Newcastle fans, who believed the referee had been guilty of showing favoritism, and there were some violent crowd incidents as angry fans ran onto the pitch.

Comment: As a further exercise for an advanced class learners could be asked to continue the football passage for themselves, trying to use some more vocabulary items from the original passage.

Alternatively they could be asked to paraphrase the vocabulary items used for both passages as follows: half the class would paraphrase the vocabulary as used in the original comprehension passage, and half as used in the football passage. This will underline for learners how the same words actually mean very different things in the two passages, but that there is a unifying common thread of meaning between them in the two contexts; For example, “upset” in the original passage means something like “deeply grieved”, “near to tears with grief”, “sad and angry”. In the football passage it means (as a verb) “to annoy”, “to irritate”, “to exasperate”. Note also the difference between “to feverishly attack a goal” and “to feel feverish”, between a “violent incident” and “eyes flashed violently”. Learners should be alerted to the processes of metaphor and metonymy at work here, for these are the processes by means of which the proficient language user finds words for thought, and which we as teachers usually expect our learners.

Exercise:

Using the list of idiomatic expressions given below

a) make up a story;

b) make up dialogs.

Try to use as much idiomatic expressions as possible.

To be in a bind box;

to keep one’s eyes peeled;

to go at it hammer and tongues;

to lose one’s temper;

to take it on the chin;

to turn thumbs down;

to paddle one’s own canoe;

big frog in a small pond;

by word of mouth;
to burn the midnight oil;
bent out of shape;
to bite off more than one can chew;
to jump all over someone;
until you are blue in the face;
to be all ears.

The next task is to render the poem using the idioms under study.

They walked in the lane together,
The sky was covered with stars.
They reached the gate in the silence,
He lifted down the bars.
She neither smiled nor thanked him
Because she knew not how:
For he was just a farmer's boy
And she the farmer's cow.

To broaden the students' language awareness of idioms we can suggest the following exercises:

3.. Insert the missing element; use each idiom in a sentence.

Shoot ... one's mouth make ... one's mind
fly ... one's handle prick ... one's ears
go ... one's head turn ... one's nose

3.. Supply the necessary words.

Play ... /действовать наверняка/ keep ... /скрывать/
drop ... /упасть замертво/ go ... /спятить/
take ... /застать врасплох/ go ... /умереть/
think ... /хорошенько подумать/ make ... /удостовериться/
make ... /быть высокого мнения/

III. Give Russian equivalents for:

back and forth once and for all

up and down	on and off
to and fro	then and there
through and through	one and all
over and above	all and sundry
now and again	first and foremost

IV. Think of fifteen idioms that initiate with the preposition in

3.. Insert articles if necessary.

Take ... dislike to	produce ... impression on
take ... liking to	keep ... secret from
take ... fancy to	cast ... glance on
make ... fuss about	make ... attempt at
lend ... hand to	pay ... visit to

VI. Analyse the structure of the idioms; compare the three groups from the viewpoint of grammar.

Gain ground	take an interest	take the trouble
give way	run a risk	get the hang
get wind	take a chance	have the cheek
leave effect	win a victory	have the guts
take heed	make a stand	spill the beans
do good	stretch a point	know the ropes
mean harm	lend a hand	take the lead
eat dirt	produce an effect	take the starch
take action	keep a secret	tell the truth
lose interest	make a crack	blow the gab
give consent	lift a finger	save the day
make pretence	cast a glance	

3.. Define the meaning of each idiom; use thorn in a story.

Take pains	take chances
make friends	make arrangements
speak volumes	take steps

take decisions make plans

3.. Arrange the following into groups of semantically related idioms.

At best at least at first

at last at worst at latest

at most at farthest at nearest

3.. Reproduce an episode from the book you are reading; employ the given idioms.

Come to a head take into account

arrive at a decision come into existence

fly into a passion come into sight

3.. Recall some more idioms of a similar structure: Verb + Preposition + Noun.

Fall in love take by surprise

keep in check keep in mind

take in tow roll in money

XI. Give an idiom for each number.

- | | |
|--------------|----------------|
| 1. pass away | 5. fall for |
| 2. take to | 6. see through |
| 3. make out | 7. chime in |
| 4. give in | 8. pass on |

XII. Group the idioms according to their structure.

In any case, in a whisper, in full cry, at all costs, on no account, in bad shape, at any rate, into the bargain, in deep water, at the same time, under the weather, in the long run, in a tight corner, at a moment's notice, in no time, by no means, on excellent terms, in a bad way, in a flash, in good humour, at arm's length, in the end, At close quarters, on a high horse, with breakneck pace.

Puzzle – making

The next task for students is to work out the puzzle by marching the idioms and their definitions. First, put puzzle-pieces on the desk with the word

facing up Take one and match the idiom to the definition. Having done that, place the puzzle-piece, word-side-up, in the chosen rectangle. When you have used up all the pieces, turn them over. If they form a picture of a landscape, the choices are correct. If not, rearrange the picture and check the idiom-definition correspondences.

The game objectives. To work out the puzzle, students had to match idioms with their definitions. The objective of the game was for each pair to cooperate in completing the activity successfully in order to expand their vocabulary with, in this case, colloquial expressions.

All students were active and enjoyed the activity. Some of their comments were as follows: “Very interesting and motivating” “Learning can be a lot of fun” etc.

Students also had to find the appropriate matches in the shortest time possible to beat other participating groups. The element of competition among the groups made them concentrate and think intensively.

Translation activity. The other group of students had to work out the meanings of the idioms by means of translation. Unlike the previously described group, they did not know the definitions. The expressions were listed on the board, and students tried to guess their proper meanings giving different options. My role was to direct them to those that were appropriate. Students translated the idioms into Russian and endeavoured to find similar or corresponding expressions in their mother tongue. Unlike the game used for the purpose of idiom introduction, this activity did not require the preparation of any aids. Fewer learners participated actively or enthusiastically in this lesson and most did not show great interest in the activity.

Administering the test. In order to find out which group acquired new vocabulary better, I designed a short test, for both groups containing a translation into English and a game. This allowed learners to activate their memory with the type of activity they had been exposed to in the presentation. The test checking the acquisition of newly-introduced reading vocabulary I.

Match the definitions of the idioms with the pictures and write which idiom is depicted and described:

- to be inexperienced
- to listen very attentively
- to be terrified
- to be dominated by someone
- to be attentive
- to be insincere, dishonest

The proper answers are the following:

- d., to be wet behind the ears
- a., to be all ears
- e., to have one's hair stand on end
- f., to be led by the nose
- b., to be all eyes
- c., to be two-faced.

II Translate into English (the translated sentences should be the following):

He is soft in the head.

She is two-faced, always criticizes me behind my back.

Mark has a sweet tooth, so he is not too slim.

Will you hold your tongue if I tell you something?

Why are you such a loose mouth?

Don't be nosy! This is none of your business.

Description of vocabulary picture puzzle

To prepare the puzzle. I cut two equal-sized pieces of cardboard paper into rectangles. The selected idioms were written onto the rectangles in the puzzle-pieces board and their definitions on the game board. On the reverse side of the puzzle-pieces board. I glued colourful photographs of landscapes and then cut the puzzle-pieces board into individual pieces, each with an idiom on it. The important thing was the distribution of the idioms and their definitions on

the boards. The definitions were placed in the same horizontal row opposite to the idioms so that when put together face to face each idiom faced its definition.

Puzzle Pieces Board

The idioms and their definitions were the following¹:

to be soft in the head: foolish, not very intelligent;

to have one's hair stand on end: to be terrified;

to be two-faced: to agree with a person to his face but disagree with him behind his back;

to make a face: to make a grimace which may express disgust, anger;

to be all eyes: to be very attentive;

to be an eye-opener: to be a revelation;

to be nosy: to be inquisitive, to ask too many questions;

to be led by the nose: to be completely dominated by, totally influenced by;

long ears: an inquisitive person who is always asking too many questions;

to be all ears: to listen very attentively;

to be wet behind the ears: to be I, inexperienced;

a loose mouth: an indiscrete person;

one's lips are sealed: to be obliged to keep a secret;

to have a sweet tooth: to have a liking for sweet food, sugar, honey, ice cream, etc.;

to grind one's teeth: to express one's fury;

to hold one's tongue: to say nothing, to be discrete;

Exploring metaphors in the classroom

When our students listen to pop songs in English, browse web sites in English or watch movies in English they frequently meet language rich in its use of metaphors. Yet metaphors are often rather neglected in the classroom. So what kinds of metaphors should we teach, why should we teach them and how can we do so effectively?

¹ The Penguin Dictionary of English Idioms, New York, 1989, p.77

Kinds of metaphors

Our students may meet many different kinds of metaphors in English. We usually think of metaphor as being a comparison between two things which are not usually connected with each other, so that the characteristics of the one are carried over to the other. In Shakespeare's *Romeo and Juliet*, for example, Romeo famously compares Juliet to the sun, so that the qualities of the sun (radiance and warmth) are carried over to Juliet. Not only literary English, but everyday English is full of these kinds of metaphors. For example, there are many fixed expressions found in dictionaries which can only be understood metaphorically, such as:

‘a step in the right direction’ or

to ‘sell like hot cakes’

There are also many words which can have both literal and metaphorical meanings:

verbs such as to ‘hammer’ or ‘to stream’

adjectives such as ‘infectious’ or ‘lukewarm’

nouns such as ‘ingredients’ and ‘foundation’.

Increasing student vocabulary

Metaphors provide a handy and memorable way of organizing new vocabulary to be learned. Most teachers are familiar with the notion of a lexical set, where vocabulary is grouped according to a topic area, such as ‘food’ or ‘transport’. This idea can be extended to create ‘metaphorical sets’, where we group together the words and expressions that have a metaphorical, rather than a literal, meaning. Here are some examples:

Body vocabulary

the heart of the city

the foot of the mountain/bed/stairs

to give a hand

to break somebody's heart

Weather vocabulary

a warm welcome
to freeze somebody out
to be snowed under
to storm out
a hail of abuse
Colour vocabulary
to see red
a grey area
a white lie
to give somebody the green light.

Two activities

In the classroom, there are different ways we can incorporate this idea of metaphorical sets.

One way is to ask students in groups to research and design a poster related to a particular topic. Take the body, for example.

Students could be asked to draw an outline of a human body on a large sheet of paper, and to include a heart, feet, hand, eye, nose, etc.

Using English dictionaries, they could then research any metaphorical uses of language connected with the different parts of the body and write them in the appropriate place on the poster.

The same activity can be done for weather vocabulary (using little sketches of different types of weather) or for colours (using sheets of paper of different colours).

Another way is to ask students to brainstorm the words in a particular lexical area, such as plants. They may come up with words such as: roots, branches, seed, to blossom, to bloom, to plant.

Once you have checked that students have understood the literal meaning of all the words involved, ask them to guess what the metaphorical meaning of these words might be.

And once you have established the metaphorical meanings for these

words (such as the roots of a problem or to plant an idea in somebody's mind) ask students to write a story using as many of these words as they can.

I find the stories are always very inventive, and reveal the real pleasure that students take in using another language creatively.

Improving knowledge of 'chunks'

Many metaphors occur not as isolated words, but in 'chunks' of language. Some of these 'chunks' are idioms that cannot really be varied. Some examples are:

to be 'down in the dumps'

to 'fight like cats and dogs'

Other 'chunks' can be varied, but generally occur as collocations in fairly limited combinations. Some examples are:

a 'fatal mistake / decision'

to 'waste time / money'

When teaching metaphors we should encourage students to note them down and learn them as 'chunks' – this will help students to remember them better and use them appropriately.

We can revise students' knowledge of these chunks by writing a list of chunks on the board with important words missing, e.g. fatal in fatal decision, or cat in to fight like cat and dog. Working in teams, students should then fill in the missing words and write sentences using the chunks.

Using English creatively

As we have seen, many metaphors in English form part of the ordinary repertoire of the native speaker. We can help students to learn some of these fixed metaphors while simultaneously encouraging them to play creatively with language. One way is to ask students to write short poems with one of the following titles:

Weather metaphors

A sunny smile

An icy look

A stormy relationship

People metaphors

A chip off the old block

A rough diamond

A shoulder to cry on

An ugly duckling

A fairy godmother

Parts of proverbs

A new broom

Early birds

Birds of a feather

Silver linings

A rolling stone

Developing student autonomy

Finally, we can develop students' awareness of metaphors by encouraging students to 'collect' metaphors – by noting them down when they encounter them on the Internet, in pop songs, etc. These metaphors can then be explained and discussed in the classroom. You may even want to keep a record of these on a wall poster...and at the end of the term ask students to vote on the most useful metaphor, the most surprising metaphor, their favorite metaphor, etc.