

CONTENTS

INTRODUCTION.....	1-9
CHAPTER I. The principles of researching linguoculturological aspect of phraseological units.....	10
1.1. Interrelation between language and culture – the main basis of linguoculturology.....	10-19
1.2. The role of phraseological units as the phenomenon of culture.....	19-22
1.3. The role of inner form of phraseological units.....	22-28
1.4. Linguoculturological classification of phraseological units.....	28-33
Conclusion on the 1st chapter.....	34-35
CHAPTER II. The specifications of reflection of cultural values in the phraseology of English and Russian language.....	35
2.1. The structural-semantic peculiarities of phraseological units.....	36-38
2.2. The sources of origin of English phraseological units.....	38-39
2.2.1. Phraseological units and traditional issues.....	39-47
2.2.2. Phraseological units and literary sources.....	47-49
2.3. National character of English and Russian people through the prism of concepts.....	50-57
2.4. The figurativeness of the phraseological units and mentality of the nation.....	58-59
2.4.1. The concept of “privacy” as English phenomenon.....	60-63
Conclusion on the 2nd chapter.....	64-65
Chapter III. Approaches to teaching phraseology.....	66
3.1. Phraseological issues of learning, comprehension and retention.....	66-70
3.2. The role of context in the study of phraseological units.....	71-72
3.3. The role of didactic illustrations in teaching phraseology.....	72-79
3.4. The role of communication process in the study of phraseology.....	79-85
Conclusion on the 3rd chapter.....	85-86
Conclusion.....	87-91
References.....	92-98

INTRODUCTION

Language not only reflects the reality, but also deals with its interpretation creating particular reality, in which human being exists. Language fulfills different functions. And it is regarded as the main means by which people express themselves and use it for social interaction and communication. Language serves as the means of gathering and keeping culturally important information. Language is also named by different linguists as “the house of objective reality” and the way, on which we penetrate not only into modern mentality of nation, but also into the outlook of ancient people to the world, society. The events of long-passed years, outliving through the ages, find their reflection today in proverbs, sayings, phraseological units, metaphors, symbols of culture. They are considered to be valuable sources of information about the culture and mentality of nation, tinned with myth, legend, and custom. Many approaches have been implemented by different linguists for studying and teaching of the interrelation of language and culture as an integrated unit.

Without any doubt, the Decree of our President Islam Karimov "On measures for further improvement of foreign languages learning" as of December 10, 2012 under the number 18/75 proves the fact that the fundamental knowledge of the English language and other foreign languages taught in our educational establishments must be renovated and altered in some patterns and stands as a key factor for modernization of teaching foreign languages at all stages, in which the vitality of teaching and learning English across the country were pointed out. So, a foreign language becomes one of the significant educational subjects, at all educational institutions. According to the view of the President of the Republic of Uzbekistan we should create the essential conditions for the youth to get deep knowledge and modern professions and train a highly qualified workforce, young specialists capable of taking on responsibility for the future and further development of the country. The President of the Republic of Uzbekistan I. A. Karimov mentioned: “Today it’s difficult to revalue the importance of knowing foreign languages for our country, as our people see their great prosperous future

in the cooperation with foreign partners.” [1; 40] The President also states that it is crucial for pupils to maintain proactive communication with their counterparts abroad, get extensive knowledge of everything that is going on around the globe, and command the august world of intellectual treasure.

The foreign language education concerns social and personal-oriented values. Dynamic processes in all spheres in Uzbekistan need acquiring one or two foreign languages. The richness of the country under the conditions of market economy and information technologies development can be achieved with the help of human resources – the significant factor of economic and social progress. The foreign language education contributes to solve this vital objective. Under the knowledge of foreign languages we should comprehend not only the practical but theoretical basis too. These days various fundamental and applied researches have been carried out by our linguists and scientists in many areas of modern science. And this corresponds to the development of our intellectual, scientific and technical potential, stands as a factor for sustainable progress of our country, we immediately associate with further expansion of scientific, technological and cultural links with prestigious research centers in the world, with the joint research on many important issues. As our President said to our future generation that “The task of science is to form our future, trends for tomorrow, the laws of nature, to show the way it will be. Science must be the means and the force driving forward the development of society”. In this connection it’s appropriate to remind the saying of the President Islam Karimov: “It’s not a secret that XXI century – is the one, where the intellectual values dominate. That is exactly why, if each state and society does not realize this truth and the need to master new knowledge, increasing intellectual potential, if these criteria do not become the purpose of their everyday life, then this society will leave out of world progress framework” [2; 38].

Given dissertation, dedicating for students and for special extra curriculum courses at educational establishments includes the linguoculturological study of phraseological units and their obvious reflection on the mentality and national

character of both nations, Russian and English people and another methodological direction towards preventing comprehension and retention problems in understanding the deep meaning of phraseological units in teaching and learning process.

The validity of this work is to briefly introduce the modern approach to the study of phraseological units as linguoculturology, which is considered to be the main issue in whole understanding the deep content of English and Russian phraseological units and how this study and the study of sources of their origin comes to be as an assistance tool in both teaching and learning process of them.

The actuality of chosen theme is defined by the fact that this research is mainly concerned the study of more demanded area of not only linguistics but also social-humanitarian knowledge. Linguoculturology is defined as one of the important and actively developing branches of linguistics. The theme which we research for in comparison with other fields of linguistic study is comparatively new. Investigations show that linguoculturological aspect of linguistic science appeared at the beginning of the XX century and gradually ousted country study.

In spite of the fact that linguoculturology is comparatively a new field of investigation, methodological principles of study of language problems and culture interrelations are progressively being created, a part of which, I have desired to mention in this research work. The given research covers determination of the criteria of complex account of the problem, including the necessity of determination of the borders of linguoculturology and teaching this subject at schools and higher educational establishments, because linguocultural information becomes a necessary communicative part of the competence of the student, in a specific manner.

As it is known, linguoculturology studies interrelation of language and culture, but being different from culture-oriented linguistics, the main attention is focused on the linguistic aspect too [39; 58].

In this research work attempts have been made to determine the object of investigation of culturology and discover types of culture, its layers, its ties with

other fields of sciences, including humanitarian sciences among which there are psychology, sociology and others. A special attention in the study of culturology is paid to cultural, social state and national features of people speaking this or that language and possessing the culture with all its self-belonging peculiarities.

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

The aim of the research is to investigate the interrelated issues between language and culture and its effect on understanding and implementing semantic structures of English phraseological units and explain their grammatical, lexical and semantic-syntactical features and reason of using them paying attention to the national and cultural matters. So, this work aims at exploration the linguistic-cultural aspects and appropriate usage of phraseological units.

The research work carries out the following **tasks**:

- 1) to observe the history of development of phraseology and learn the sources of origin of these phraseological units in both languages;
- 2) to study how language and culture are interacted with each other and form the basis of new science- linguoculturology, which is considered as a comparatively new approach in linguistics;
- 3) to get to know about the specific peculiarities of national character of the English and Russian people through the prism of different concepts;
- 4) to present the structural-semantic peculiarities of phraseological units and their role in representation of culture;
- 5) to identify various approaches and activities that come to be very helpful in avoiding comprehension and retention problems in teaching and studying process of the phraseology;
- 6) to make a comparative analysis of researching material so as to identify universals and cultural-national peculiarities of phraseological units of English and Russian phraseology.

The main views and suppositions of given research are defined within the framework of linguoculturology, which, in correspondence with the universal tendency of modern linguistics, looks through and observes the language phenomenon closely linked with a person, his spiritual and practical activity. The main postulate of this science is believed to be learning language, mentality and culture of ethnos in organic unity.

If we will make **short analysis of literature** it is obvious to see that the material of the research work was based on theories and concepts of linguists in the sphere of phraseology and linguoculturology as in the works of V.A. Maslova, V.F. Humboldt, N.N. Amosova, A.V. Koonin, E.V. Slepushkina, a number of phraseological dictionaries, original texts, and research works of various linguists.

The methodological ground of the research work consists of theoretical issues of scientists and linguists in the sphere of phraseology, stylistics, comparative linguistics, culture study, history, psycholinguistic features of nations and the results of investigations that have been made in these spheres too and etc. I have used their books, articles and thesis dealing with the theme of our investigation. I have introduced some which deals with phraseological units. In research work I tried to implement the elements of etymological analysis, lexicographical analysis and also different types of descriptive method.

The following **methods** were used in my research work:

- descriptive method (to describe main points of the research work),
- comparative analysis (to compare English phraseological units with their equivalents in Russian and identify their similar and dissimilar peculiarities),
- componential analysis (to take component: phraseological units that are representor of cultural life out of the whole phraseological unit and analyze it),
- cognitive–conceptual analysis (to investigate associations, background cultural knowledge in phraseological units),
- lingual-cultural analysis (to link the study of phraseological units with the study of cultural issues and national peculiarities of nation that use them),

-critical analysis of the literature on the problem of investigation (to analyze scientific issues dedicated to the theme of investigation).

The theoretical significance of the research is evident in presenting important and interesting information about culture, historical background, semantic-stylistic and grammatical-lexical structures of English and Russian phraseological units in association with its cultural understanding, the peculiarities of national character of the English and Russian people and their reflection in the deep meanings of phraseological units, to make use of various interesting methodological views that are useful in whole understanding of them.

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

The scientific novelty of the research work is vivid in the complex investigation of cultural, semantic-syntactic, historical and stylistic features of English phraseological units and methodological issues which every teacher face with while teaching phraseology to a number of students.

The hypothesis of the research. The investigation of English phraseological units will surely make out many structures of their origin and present information about their semantic, grammatical, lexical and cognitive features, cultural and historical background, methodological knowledge and which can be used in compiling phraseological dictionaries, enriching the science of phraseology and development of students` world outlook, promotes their cultural standards.

The authenticity of the results of the research can be supported by the following notions that are set for defence of a thesis:

1. Cultural information can be set forth in nominative units of language by four means: through cultural background, cultural semes, cultural connotations and

concepts. Connotations, thus, represent the form of value orientation of the world, the factor of internal determination of behavior.

2. There are many similarities in the phraseology of different languages, as it reflects universal notions and views of the world. Phraseological units that are transmitted from generation to generation “impose” native speakers on national understanding of the world through the prism of their own culture. Thus, phraseological fund of the language is the reflection of culture of nation, a kind of “code of culture”.

3. To fully understand the functioning of the phraseological units in language it is necessary to link it with the mentality of the nation. Mentality is a certain deep structure of consciousness, which depends on socio-cultural, linguistic, geographical and other factors. Phraseological units are concentrated on the language throughout ages and are formed again in each epoch, as they contain language images, which are considered to be a means of perception of world picture and have an important role in its formation, reflect evaluative attitude towards the reality.

4. The sources of origin of phraseological units of traditional Russian and English phraseology are closely associated with the life of the people, its history, and way of life, beliefs and overall development of the nation.

5. Language teachers, material developers and theoreticians have all attempted to seek the most efficacious ways to teach idioms. Learners, however; are still faced with the difficulty of remembering and internalizing idioms.

The structure of the research work. The work consists of the following parts: Introduction, 3 chapters, Conclusion and References. Introduction presents the problems, which are investigated and discussed in the work, points out the aim of this research, tasks of the work, scientific novelty, theoretical value, practical value and other peculiarities and features of the research work. In Chapters I, II and III all the duties and problems of the work are investigated and analyzed in details.

Chapter I investigates the main principles of researching linguoculturological aspect of phraseological units, the interrelation between language and language, the role of inner form of phraseological units in representation of each aspect of cultural life of both English and Russian people.

Chapter II presents semantic-structural peculiarities of phraseological units, the reflection of cultural values within their meaning, the specifics of national character of English people and important concepts.

Chapter III is devoted to the investigation of various approaches and activities that are considered to be useful in the study and teaching process of phraseological units as the role of context, the process of communication, illustrative materials and link them with their linguoculturological study.

In Conclusion I pointed out the most important facts of our investigation and showed the significant results of the research work. References present the names of authors and their theoretical issues and books, which were used for writing this research work. The research work contains 98 pages of printed text.

CHAPTER I. The principles of researching linguoculturological aspect of phraseological units.

1.1. Interrelation between language and culture – the main basis of linguoculturology.

In modern linguistics the analysis of language through its interrelation with culture has become an actual issue. The analysis of the issue “language and culture” from one point, has an old, long-standing history, being stipulated initially by the interest of linguistics to their interaction and interrelation, from another point, despite the presence of a large amount of scientific work, many problems continue to be left not fully discussed and developed.

Language not only reflects the reality, but also deals with its interpretation creating particular reality, in which human being exists. The prominent thinker A.M. Khaydegger named language as “the house of objective reality”. Language, according to linguist Maslova V.A., is considered to be the way, on which we penetrate not only into modern mentality of nation, but also into the outlook of ancient people to the world, society and themselves. The repercussions of long-passed years, outliving through the ages, are preserved today in proverbs, sayings, phraseological units, metaphors, symbols of culture. They are considered to be valuable sources of information about culture and mentality of nation, tinned with myth, legend, and custom.

It is known to everybody that a man becomes human being on condition that from his childhood he masters the language and at the same time the culture of his nation. All finenesses of culture of nation are reflected in its language, which is specific and unique, as each focuses differently into the world and human being in it. A large amount of information comes to man through the linguistic channel; therefore a man lives in the world of concepts, created by him through his intellectual, spiritual, social needs, rather than in the world of things and items [39; 22].

Language serves as the means of gathering and keeping culturally important information. At some points this information for modern bearer is regarded to be

implicit, hidden with secular transformations. Particularly it is significant to mention that the mystery of language is one of the main mysteries of all the humanity; in case it is revealed, most of hidden for ages or lost knowledge brings to light. In that case our main aim turns to be a little help to observe that cultural fund which stands behind the unit of language and lets bring into correlation the surface structure of language with its deep implicit essence.

Language is described by many linguists as a multivariate phenomenon, appeared in human society: it is both system and anti-system, both activity and its product, both matter and spirit. To present complex nature of language Yu.S. Stepanov imagined it in the form of several patterns considering a language as a language of individual, as a structure, as a system, as a type and character, as a computer, as a field of thought and even as “a house of spirit”. And nowadays we can add another one pattern observing a language as a cultural product, as its important structural component and condition of existence, also as a factor of formation of cultural codes.

On the basis of this issue there appeared new science-linguoculturology- which can be referred as an independent field of linguistics, set in the 90s of XX century. The term “linguoculturology” has appeared in connection with the works of phraseological schools, headed by V.N. Teliya, of researchers Yu.S. Stepanov, A.D. Arutyanyan, V.V. Vorobyev, V. Shaklein, V.A. Maslova and others. If we compare studying fields of culturology, linguistics and linguoculturology, we can confirm that culturology studies consciousness of human towards nature, society, history, art and other spheres of his social and cultural being, by the way linguistics looks through world-outlook, which is represented and fixed in the language in the form of mental models of linguistic picture of the world, whereas linguoculturology considers as its object to be both language and culture, being found in a dialogue, in an interaction with each other [40; 22].

Beginning with the XX century, linguoculturology gradually ousted country study in the didactic plan too. Since the last two decades of the XX century the term “linguoculturology” has been often used in association with the term “culture-

through-language studies”. Linguoculturology focuses attention onto the reflection of spiritual state in the language of a man in the society. This is just fully mentioned in the works of Bashurina in which she demands changing of shape of system of didactic coordinates: instead of systems of “teaching a language – acquaintance with culture” in the centre of attention stands interrelation between communicative competence with linguoculturology and culture-oriented linguistics in the system of “teaching a language – acquaintance with culture – teaching a language”.

Teliya, Maslova and the works of others serve to create these sources. As to Teliya methodological basis of linguoculturology serves “semiotic presentation or indications of this interaction, considered as cognitive contents of mental procedures, the result of which is cultural liguualization of mental structures” [70; 58].

Supporting this view point, at any rate it is necessary to mention that such vision of object of linguoculturology does not sufficiently distinguish its contours from adjacent scientific subjects. In any case it is necessary to consider the object of culturology: language as a means of representation of cultures or culture, considered in the light of language. Despite their obvious “relationship”, it is necessary to distinguish cognitive culturology from cognitive linguistics. Different from “pure” cognitive science, culturology, as other fields of science, studying humanitarian sphere “can’t develop at the cost of ideals of “scientific character” and objective character of natural sciences, leaving alone formalized knowledge”. However linguoculturology is a science which can’t help doing a thing without principles of scientific understanding of the world. Accordingly, there exists non-formalized “bastions” of scientific character, where “a certain portion of methodologism takes place and analytics successfully coordinates narrative character of “story” with free way of thinking and this takes place on the intersection of different “horizons” of culture, science and art [39; 30].

So, linguoculturology studies a language as a cultural phenomenon. And it is implied to be a certain observation of the world through the prism of national

language, in what case a language comes out to be representation of particular national mentality. All the linguistics, absorbed with cultural-historical content, applies a language as its main object, which presents the condition, the basis and product of culture. At the same time a language is closely connected with culture: it grows to it, develops in it and represents it.

The picture which draws upon the correlation of language and culture is complicated and multifaceted issue. Up to these days several approaches can be outlined in solution of this problem. The content of the first approach, which was set by philosophers G.A. Brutyan, E.I. Kukushkin, S.A. Atanov, E.S. Markaryan, lies on stating the interrelation of language and culture as a movement in one direction; language reflects the reality, but culture is an integral part of that reality, what human being faces with, and then a language is the simple representation of culture. As it is analyzed by various linguists changes of the reality involve changes in cultural-national stereotypes which are preceded with the changes in the language itself. If this first approach obviously states the influence of culture on a language, the second approach deals with the reverse influence of a language on culture.

Russian linguists V. Humboldt and A.A. Potebnaya understood a language as spiritual power. "Language, in their opinion, is the environment surrounding us, beyond and without participation of which we can't exist" [49; 170]. According to the words of V. Humboldt language is the world lying between the outer life and inner world of a man. Which evidently means that being within our living environment, language doesn't exist beyond us as objective entity, it lives in ourselves, in our mind, in our memory; it changes its forms by each movement of our thought, with each new social-cultural role.

In order to understand how language and culture are interrelated we should firstly define what culture itself is.

Culture is one of the fundamental notions of social-humanitarian cognition. Initial definition of culture in scientific literature refers to E. Taylor, which considers culture as one complex comprising in it knowledge, beliefs, art, laws,

ethics, custom and other abilities and habits, got by human being as a member of society. So, we can understand by culture as a code of “game rules” of collective existence, collection of modes of social experience, stored in social memory of community, which are set by people for socially important practical and intellectual activities. The norms of culture are not inherited genetically, they are acquired by learning, so mastering of national culture requires serious intellectual and volitional efforts.

Culture doesn't exist beyond human activity and activity of social community, for human activity gave rise to new over natural living environment- the fourth form of reality-culture. Culture is the world of senses, inserting by human into product of his activity and the activity itself. Creating new sense itself becomes the sense of activity in spiritual culture- in art, in religion, in science. So, culture is the complex, multi-faceted phenomenon, which has communicative-functional, symbolic and value nature.

According to V.A. Maslova language is a fact of culture as 1) a language is a componential part of culture, which we inherit from our ancestors; 2) a language is the main tool by means of which we master culture; 3) if we want to understand the essence of culture-science, religion, literature, we must look through these phenomena like codes, being formed just as a language [39]. So, conceptual comprehension of culture can occur only by means of natural language.

Every new carrier of language forms their viewing of the world not only on the basis of an independent revision of their thoughts and feelings, but within the frame of experiences of their language ancestors, fixed in concepts of language and recorded in myths and archetypes. Having acquired this experience we only try to apply it, make slight changes and try to improve. The notion of culture also includes ways and techniques of labor activity, mores, customs, and rituals, peculiarities of communication, means of viewing, understanding and transformation of the world. For instance, the leaf of the maple is a part of a nature, but the same leaf on the herbarium is a part of culture; a stone lying on the side of the road is not culture, but the same stone put on the grave of the ancestor is

considered to be culture. Thereby, culture is all the ways of mode and activity characteristic to certain nation in the world and the relationship between people - customs, beliefs, rituals - and means of viewing, understanding and transformation of the world [29;38].

The relations between culture and language can be considered as relations between the whole and its part. At the same time language can be interpreted as the component and implementation of culture.

Language serves to society and is applied to be one of the characteristics of its development and perfection. Created by a man language as a part of his history changes and evolves as the development of spiritual and material life of people. So, at the same time language represents positive cognitive experience of nation, mistakes of human reality, life principles, moral standards, moral ideals, perception of surrounding reality [71; 30-33].

The relationship between language and culture is often characterized by metaphors, which stress the decisive role of language in characterizing the culture. Language is identified by linguists V.N. Toporov, D.B. Gudkov as the basis of culture, building material, the demiurge, by V.fon. Humboldt as a gun of culture, the reality of the spirit, subsistence, cultural repository, as cultural phenomenon, a manifestation, the face of the culture – by V.A. Maslova, factor of development, condition for the existence of culture – by K. Levi –Strauss, guide to culture – by E.Sepir and others.

Let`s consider the nature of the basic functions of language and culture.

1. The first and the most important one, cognitive (epistemological) function of culture is manifested most in its implementations as in science, achievements of scientific and technological progress. Based on the products of culture human being gets to know about the world and himself, organizes his knowledge. Culture experts emphasize the expansion and deepening of knowledge proceeding in cultural activities, the most complete cognition of the esoteric (religious knowledge, religion as a cultural phenomenon) and artistic knowledge (in literature, plastic and time types of art).

Cognition is mainly through language, through the language we understand the world and themselves, because the language calls, expresses knowledge and cognition. Studying the language works, we learn, develop more fully the cultural traits of previous eras and other people (social and ethnic communities).

The cognitive function of language is included in the same function of culture, representing a part of one of its implementations. In other words, the cognitive function of language and culture is found in a logical relation of inclusion.

2. Informational function of culture is mainly based on fixing the results of spiritual and material activity of people and transferring them in time and space, which ensures the intergenerational continuity and thus the development of human society. Object (product) of culture carries information about specific people, social groups and individuals, as well as the corresponding period of its existence and development. The informational function of culture provides cultural understanding of the people as representatives of a certain age and between epochs, as well as representatives of different ethnicities and cultures. This function of culture is also called as a representative.

In turn, language is thought to be a repository of knowledge, a means of detailed information about all the achievements of human experience in terms of language and text. At the same time the language is a means of transferring the experience, recorded in texts, understood very broadly in time and space.

Thus, the methods of realization of a representative (information) function of culture and language suggests that there is a coincidence (identity) in this function. The difference between them can be observed only in the material (medium), for example, texts of language are used in the first and second areas, whereas work of architectural or engineering properties (in particular, the means of transport or artificial energy sources) appear only in culture, characterizing the respective territory (country) and age.

3. The semiotic function of culture becomes apparent in the fact that any cultural product can be a symbol, a sign of a particular national culture. For example, shanirak becomes familiar as a symbol of Kazakh people, kuy, dombira – as a symbol of Kazakh and Uzbek folk music.

The semiotic function of language, which is revealed in the fact that linguistic signs denote the objective and subjective substance, somewhat different from the semiotic function of culture, namely, language has, in contrast to the culture, the ability to designate (common-unit) objects and phenomena which are different in nature.

4. The communicative function of culture is based on the representation of culture; it implements an exchange of cultural achievements among human communities and individuals, making it possible to intercultural communication. The communicative function of language is dominant in aggregate functional characteristics of language, determining all of its other functions. The communicative function of language determines the actual interconnection of various functions, the function of acquisition of information, nominative and others. The communicative function of culture and the communicative function of language are in a relationship of isomorphism: materially they are different, functionally are united [71; 60-67].

Yu.V. Bromley mentions in his works about the important role of the communicative function of culture, providing specific information to each ethnic group about the relations in the field of culture, the transference of "code" of ethnic characteristics, the carrier basis of everyday culture.

5. Axiological function of culture is specific in the sense that it is meaningful relative, because all ethnic groups and nations are of different values . Specific implementation forms of axiological function of culture differ from that of language.

6. Regulatory (regulatory) function is based on axiological. Some culture experts (in particular Americans, including T. Parsons) consider the regulatory

function as the dominant one. It manifests itself at different levels of culture and has a different degree of commitment.

The behavior of people in verbal / non-verbal situations is determined by the system of values of a particular people, certain regulations that are in force in the different spheres of human society, in different situations with varying degrees of commitment. For comparing, the principles of law, religious and etiquette norms, etc. The regulatory function of culture is designed to support the balance in society, conflict prevention, ultimately ensuring a normal existence in society.

7. Expressive and emotional functions are common to many types and varieties of culture: to religious genres as prayer, preaching; sacred texts; folklore texts. Sometimes this function is called magic, since it acts in the form of a conspiracy, ritual dances, and others.

Expressive and emotional function of language is realized in two ways. On one hand, the language reflects the emotional perception of the man of the world, his emotional attitude to the object of cognition, on the other hand, consciously / unconsciously carrying out the selection of linguistic units (special grammatical forms, pragmatically oriented language, metaphors, etc.), a man seeks to influence the recipient speech. So, the emotional and expressive functions of culture and emotionally expressive function of language are in a relationship of parallelism.

8. Integrative and differentiating function of culture is manifested in the fact that, on one hand, culture is the basis for the differentiation of people according to their social, national, age, territorial and other parameters (see, for example, Kazakh culture, Russian culture, European culture, youth culture, etc.). Among these the parameter of nationality is the strongest. Any product of material or spiritual culture bears the imprint of national environment, or national origin of the author - the person, this can be seen in works of art and traditions, and human relations. Culture and language are linked in diverse relations. That comparative functional analysis confirms that these relations are possible because "culture and language originally occur as a unity both genetically, and materially and functionally (purpose and goals).

1.2. The role of phraseological units in representation of culture.

Phraseological units, presenting prolonged process of development of national culture through their semantics, fix and pass cultural settings and stereotypes, standards and archetypes from generation to generation. Phraseology is a fragment of linguistic picture of the world. Phraseological units, being expressed in short sayings and inherited from ancestors, are also defined as distinctive micro worlds, containing both moral law and sensible sense. All material and spiritual values, formed by humanity for ages and typical to particular community, are accumulated in deep meaning of phraseological units. They are a soul of every national language, in which spirit and peculiarity of nation is inimitably conveyed. The only feature that differ phraseological units and metaphor from other nominative units is that they are always directed to person, they appear not only to depict the world, but also to interpret, estimate and express their own subjective attitude towards them.

As V.N. Teliya writes that phraseological fund of language is mirror, in which linguoculturological community tries to identify their national self-consciousness, for it is phraseological units that impose upon language carriers particular viewing of the world, situation [66; 87]. For an instance, information about mode of life of Russian people (красный угол, печки-лавочки), about their ethical behavior (садиться не в свои сани, несолоно хлебавши, как пить дать), about traditions and customs (вывести на чистую полу) serve as a good example concerning this issue. So, learning, analyzing, comparing of these units of language lets us broaden our knowledge about interrelation, interaction, and probably interference of culture and language units. Additionally, we can obviously widen our knowledge and imagery about language and linguoculturological picture of the world. Of language picture of the world we understand complex of knowledge about linguistic units of language, system of relations in the language, which helps us to form our whole conception about linguistic system of language, linguistic culture in particular nation and contributes to an adequate performance of a man in the society. If we turn to the following definition, linguoculturological picture of

the world is complex of knowledge about language, linguistic units, their cultural content, and set within a definite period of development of nation, being preserved and passed from generation to generation and providing succession of linguistic and cultural thought of language bearers.

Phraseological units, due to their stability and reproducibility at speech, accumulate and carry important cultural information about society and the world. They fix how a man orientates himself on surrounding environment and how he interprets it.

According to some linguists phraseological corpus of any national language is a unique source of knowledge about culture of the people. In deep bonds of stable word complex is encoded information about the world of exact country: about its geography, climate, spiritual turn of people, their mode of life in different periods of time and others. The elements of culture are drawn from denotation lying in figurative basis of phraseological units, but for their clear description it is necessary to decipher metaphors generally, to detect images, bring into correlation words and word combinations related to the category of culture, all to interpret the language of culture, and, surely, describe the cultural discourse.

The analysis of figurative basis (inner form of phraseological units) in the system of phraseosemantic fields is considered to be the most important link in reconstruction of different fragments of world picture, specific to one of another linguocultural community.

Phraseological units represent the most distinctive part of expressive means of language. In phraseological units the peculiarities of culture of particular nation, its history, people's imaginations about those or other objects and phenomena, nationally conditioned stereotypes of world perception are involved. This is well illustrated by the phraseology, which are based on the comparison. Thus, for the Russian language consciousness the standard of good health is symbolized by бык (a bull): здоров как бык (healthy as an ox), a benchmark of stupidity – баран (ram): глуп как баран (stupid like a sheep), an etalon of slenderness of the female figure – берёзка (birch): стройная как берёзка (slender as a birch) [29; 37-49].

Cultural connotation turns to be quite important component in the phraseological units. Cultural connotation of the phraseological units is defined by the values of certain culture. Cultural connotation arises as the result of interpretation of associative and imaginative basis of phraseological units through its correlation with cultural-national stereotypes based on which we divulge their cultural-national sense and character of the phraseological units being construed by time and characterized as positive and negative with certain connotation. For instance, the phraseologism *to toil and moil* where the word “toil” often has negative connotation and is associated with something long, slow, expanded in time and has the Russian equivalent “*тянуть ляжку*”. So, only cultural connotation gives culturally important mark of the phraseological unit and even the whole text.

Nationally peculiar are considered to be phraseological units, formed on the basis of different beliefs, folk customs and rituals. So, a Russian idiom *как рукой сняло* (that passed quickly and without any trace), is associated with the belief in the ability of some people to heal the sick by means of hand movements on the sore spot (or all over the body of a man) [85; 410].

The expression “*не солено хлебавши*” has its roots in the days when the salt in Russia was very expensive. At the table a welcomed guest was served meal with salt, whereas an unwelcomed guest could never get the salt and left “*не солено хлебавши*” (without the salt).

"With the help of phraseological units with the component "heart" in English and “*сердце*” in Russian language can describe almost the whole aspects of the world:

1. Numerous patterns of feelings and state of the person (“*кошки на сердце скребут, сердце замерло, камень с сердца свалился, отлегло от сердца, брать за сердце and others*”- in Russian language, “*be sick at heart, eat one`s heart out, have a heart, lie at smb`s heart, lose heart, take something to heart, have one`s heart in one`s boots and others* – in English phraseology) [79; 189];

2. The relation of man to the objects of the world (“от чистого сердца, запасть в сердце, положи руку на сердце, от всего сердца, сердце занято, от сердца, войти в сердце and others”- in Russian, “from the heart, with all one`s heart, after one`s own heart, at heart, out of heart, take heart and others we can observe in English phraseology).

3. Human characteristics (сердце обросло мхом, мягкое сердце, доброе сердце, каменное сердце, золотое сердце, покоритель сердец, горячее сердце – in Russian, “an open heart, a light heart, a kind heart, a soft heart, a heavy heart, a heart of oak, a hard heart, a heart of stone, a heart of gold, a big heart and others”-in English phraseology);

4. Human behavior in society (“заглядывать в сердце, находить доступ к сердцу, давать волю сердцу, срывать сердце, покоритель сердец”– in Russian, “win somebody`s heart, search one`s heart, open one`s heart to somebody, one`s heart is broken, move smb`s heart, keep a good heart”-in English phraseology).

1.3. The role of inner form of phraseological units.

It is well known that for the concept of "inner form" our science owes to the linguistic conception of V. von Humboldt, who considers the inner form to be a multifaceted phenomenon, arising from the spirit of the people and the national spiritual strength. Such a definition of the inner form took in future varying interpretations. First of all, there was the opposition of the inner form of language to inner form of language units, whereas the inner form of language units is comprehended by different linguists miscellaneously.

Some scientists define the inner form as the nearest etymological meaning of language units, others consider it to be “contrast feature, linking the name with its source”. According to V.V. Vinogradova, inner form of the word, the image, lying on the basis of meaning and usage of the word, may be reduced only against background of the material and spiritual culture, that language system, in the context of which given word or word combination is formed or converted.

The inner form of phraseological unit is commonly understood as “.....diachronic relations between phraseological meaning of phrase and its etymology”.

The structure of phraseological unit has plan of content and form. The plan of content – an image stored in memory and which constitutes an inner form of phraseological unit. But the plan of form-acoustically-a graphical trace of phraseologism, reflected in our consciousness. The phraseologism arises with certain situation [51; 22]. Subsequently, the content is fixed, which is then reinterpreted, that is, the image of phraseological unit is formed on the basis of primary meanings of the words in prototype situation. That is the primary words that leave their trace in an image (the plan of form). So there formed the inner form that contains basic information.

The inner form makes the meaning of the word motivated, but this conditionality is not comprehensive. A.A. Potebnya, which introduced the concept of "inner form" to linguistics in 1982, defines the inner form as the closest etymological meaning. Thus, the inner form is the way of expressing the meaning of a word perceived by speaker, which in different languages presented on differently [50; 120].

According to V.A. Maslova, first in the world there is a certain prototype situation, that is, the situation corresponding to the literal meaning of a phraseological unit, for example, Russian phraseologism “человек, поскользнувшись, сел на калошу” (the man slipped and sat down on the overshoe). After the content is fixed, it is then reinterpreted, that is the formation of the image of phraseological units based on the primary meanings of the words in the prototype situation. These are the primary words that leave their mark in the image. So there is an inner form, which contains basic information related to culture [40].

Cultural information can be got from the inner form of phraseological unit, which constitutes “traces” of culture-myths, archetypes, custom and traditions, reversed historical events and elements of material culture [40; 36].

So, the inner form is directed to recreation of some essential relations for the purpose of secondary nomination or transferring of system of relations (the whole situation), it also corresponds to the onset of associative relations in our mind. Furthermore, typified situation, expressed by the inner form, carries “certain whole orientation, formed by social practice in the process of historical development of certain society. The inner form is multifaceted phenomenon having its source from the spirit of the people or national spiritual power.

Phraseological units, called as “micro-folklores”, preserve and reproduce the mentality and culture of the people- its founder. Phraseological units contain in their inner forms the features of character, world perception, modes of life of representatives of this or that nation. By this, being the units of secondary nomination, phraseological units not straightly names the object, but characterizes it by means of certain image, which is perceived by bearers of language in conformity with their knowledge of culture, and competence. Not only the element of reality, but also certain fragment of the world lies on the basis structure of figurativeness of phraseological unit. Idioms are in their way micro-texts, linguistic signs, representing complex denotation of reality, which appears to be the whole situation [36; 104].

Phraseological units passed on cultural information or by denotative aspect of meaning, or by connotative, and these two aspects are stored in the inner form of phraseological unit. The inner form, being figurative motivation of phraseological units, is considered to be “specific aspect of sensitivity”.

Learning the inner form of phraseological units of any language, researcher will automatically be absorbed in spiritual world of nation and national mythology.

He who would eat the nut must first crack the shell – proverb: if someone doesn't perform actions, requiring some effort (doesn't crack the shell), he wouldn't get desired result (wouldn't eat the nut. This proverb carries the thought: something good can't be got without effort. Synonyms: **He who would catch fish must not mind getting wet, He that will eat the kernel must crack the nut, He that would eat the fruit must climb the tree.**

In Russian language there are equivalents: **Без труда не вытащишь и рыбку из пруда; без труда нет плода; любишь кататься – люби и саночки возить.**

It's no go – colloquial expression. There is an equivalent in Russian language: **Этот номер не пройдет!** Synonyms in English language: **Have got another think coming; that cat won't jump; that cock won't fight.** There can be clearly observed the link with culture, custom and tradition of the people. In Great Britain, cock fighting was accepted, which is prohibited nowadays, but the image of fighting cocks is preserved. The image of cat is close and understandable both to English people and Russian people too. Cat symbolizes the comfort at home, peace in the family, and at the same time it is thought to be an independent creature, from understanding of Russian people-that is cats that can't stand a subordinate position.

Russian phraseologism **“Семь раз отмерь - один раз отрежь”**: while fulfilling an important work one shouldn't fuss, because it may have a bad effect on the quality of work. The word “семь” means mystic or sacramental number. The number “seven” (семь) is added up from the numbers three and four, which Pythagorean people considered to bring luck. In Russia they believe that heaven is formed by seven rotating spheres and in seventh sphere, which is far from the Earth, Paradise can be found. According to Aristotle, the heaven comprises seven immovable crystal spheres.

In the English language: **A stitch in time saves nine.** The number nine from ancient times stands out for its peculiarity. Ancient Greeks considered nine as the number comprising 3 three numbers, and the number three was thought to be sacred and bringing luck. The number nine is the important one in Greek mythology. For instance, they believe that nine muses exist, cats have nine lives, and Hydra has nine heads, nine rivers flow in the hell.

The basis of the inner form of phraseological units, both in Russian and English language appears to be material world. The images are connected with animals, nature and to wide extent, with the activity of human being. It should be mentioned that not all phraseological units are considered to be nationally specific.

For instance, expressions, taken from the Bible, spread out all over the world. Such expressions come to be not culturally specific; they reflect not national character, but universal values, the norms of morality, the behavior in society.

By the proverb **He who lives by the sword dies by the sword** in the Bible there described the incident, occurred in the garden of Gethsemane, when Jesus reproached his follower for cutting off the ear of one of the people and came to arrest him: **“all they that take the sword shall perish with the sword”**. Russian equivalent: **Кто с мечом к нам придет, тот от меча и погибнет**. Those who commit something cruel, inevitably, would be subject to cruel treatment too. In modern versions the word “sword” is often replaced by the words “gun”, “bomb”.

The top position in semantic structure of phraseological units takes the connotative component. The specificity of phraseological units of any language lies in the fact that they both name detonator, and characterizes it from one or another side, also appreciate it by the extent of importance and value.

Rational and emotional valuation don't always coincide in different language, then “reading or counting point” -valuation stereotypes, the scales of assessment-differ too.

So, not everything that is “good” for English people is considered to be “good” in understanding of Russian people, and vice versa. For instance, negative valuation towards such merit as hospitality is mostly characteristic to the English people rather than positive: The best fish smell when they are three days old; a constant guest is never welcome. English people are convinced that to be a guest for a long time is not ethical, indecent. In Russian language there is such an expression as: “Незванный гость хуже татарина” [60; 136-141]. It etymologically goes back to grievous experience of Tatar invasion to Rus. In English culture, the flexibility of thought, the ability of adaptiveness, the capability to change their decision depending on changes of situation and conditions are highly promoted and encouraged: **It's a silly fish that is caught twice with the same bait; it's a poor mouse that has only one hole**. According to the British a person that once and always follow chosen mode of action, will lose in his life, and resembles a stupid

fish or poor mouse that will not be able to escape in case of danger. In English culture, it is “good” trait to respect yourself, then and others will respect you: “Respect yourself, or no one will respect you”. In Russian culture it is acceptably “good” to rejoice at other`s happiness, and it means for Russian people “to respect yourself”. Let`s compare: **“He that is ill to himself will be good to nobody”** and **“кто чужой радости не рад, тот сам себе враг”**.

Figurativeness is known to be a motive or basis of emotional evaluation and, so of expressiveness, which comes to be an indispensable component in semantics of phraseological units, orientated to emotive effect. If the inner form organizes the meaning of phraseological unit, thereby sacred image through the associations that occur at addressee, realizes that meaning.

Looking through phraseological units with the meaning of warning and threat we can clearly observe that they are based on real images. For instance, the basis of phraseological unit **“hawks will not pick hawk`s eyes out”** lies on the real image: in nature birds of prey (hawks, crows) don`t peck out each other`s eyes. The image lies on the base of rethinking: people, tied together with some common interests (often mercenary), act at one, usually support at each other and don`t betray each other. Compare in Russian language: **“Ворон ворону глаз не выклюет”**. Besides we can come across with such idioms, which are based on paradoxical image: **“Делить шкуру неубитого медведя”** [59; 116-121].

The basic information about connection of phraseologism with culture contains the image, which lies on the base of building phraseological unit and is objectified by its inner form. The figurativeness of phraseological unit brings to the mind of addressee certain “pictures” that affects on emotional sphere.

To understand the reason of usage of that or other phraseological unit by a man, it is necessary to reveal speech situation, communicative intentions and background of speaker`s knowledge. Phraseological units serve to indicate on the factor of subject-on the intentions of the speaker or listener; thereby the factor of object of denotation identifies that which comes to be ground for manifestation of these intentions. The man through his process of life perceives the world

emotionally and can convey the information about relation to an object to another person just through the use of a particular phraseological unit. At the same time the speaker consciously or unconsciously brings into correlation the associations that send the image underlying on the basis of phraseological unit with those stereotypes and etalons that have been adopted in verbal environment.

In language just those aspects of reality that most fully express the peculiarities of national mentality are fixed and have become phraseologism. Phraseological units that are transmitted from generation to generation “impose” native speakers on national understanding of the world through the prism of their own culture. Thus, phraseological fund of the language is the reflection of culture of nation, a kind of “code of culture”.

1.4. Several approaches to linguoculturological study of phraseological units.

Turning to the problem of national and cultural peculiarity of phraseological units it is mostly important to realize that today in linguistics there are several different approaches for identification of national and cultural component of phraseological unit, which have different methodological basis, different methods of research, varying from each other with the degree of covering phraseological material.

V.A. Maslova considers that phraseological units fix and pass cultural settings and stereotypes, etalons and archetypes from generation to generation and at the same time reflect in their semantics a long process of the development of the culture of the nation [40].

While observing the phraseology V.A. Maslova suggested the following hypotheses:

1. In the most of the phraseological units there are “traces” of national culture, which should be brought to light;
2. Cultural information is kept in the inner form of the phraseological units which are becoming the imaginary representation of the world, adds cultural and national coloring to it;

3. The main point in revealing the cultural-national specification of the phraseological units is to disclose their cultural-national connotation [39; 75-78].

In the analysis process of national specification D.O. Dobrovolskiy singles out two main approaches. The first approach is called comparative-national-cultural specification of one language and it is defined relatively to the other language. The next approach is introspective, which studies the national specification of the language from the look of the native speakers and leads to self-examination and self-observation [28; 37].

In comparative approach, all the facts of the first language relatively to the compared language are taken into account and presented as unconventional from the point of view of traditional national culture and from the perspectives of the compared language (appropriate culture too).

Introspective approach is based on the view of the presence of immanent national and cultural characteristics irrespective of the specification of other languages and cultures. The main aim of the research is formulated as the search of the answer to the question, which defines the national specification of the language from the view of the native language speakers.

Within the framework of immanent and semiological conception two approaches for identification of national and cultural component of phraseological unit have been developed:

- Linguistic-cultural
- Contrastive

Linguistic-cultural approach is most surface level of identification of national and cultural component of phraseological unit, fairly named as “samovar” because of the fact that as the classical example of reflection of culture in phraseological units within this approach appears to be Russian expression “ехать в Тулу со своим самоваром”. Such components of this expression as “Тула” and “самовар” refer to culture-specific vocabulary of Russian language and, therefore forming national peculiarity of that phraseological unit.

It is generally known that the national issue in phraseology is found in dialectical unity with international one. Comparison of phraseological analogies in different languages with the purpose of identifying their national coloring and national and cultural peculiarities turns to be the subject of contrastive approach to the identification of national and cultural identity of phraseology.

Comparison of phraseological equivalents here is to reveal not common issue as in classical comparative method, but on purpose of identification of differences, which compose national and cultural peculiarities of phraseological equivalents in comparative languages.

Contrastive approach also appeared within the framework of structuralistic understanding of language. It presents certain opposition to linguistic-cultural approach- focuses researcher`s attention not on “culture-specific” component of phraseological unit, but, on the contrary, on the presence of one or other foreign equivalences in the language being analyzed.

Besides they distinguish national and cultural specificity of phraseological units. It becomes apparent in three levels:

- 1) in combined phraseological meaning;
- 2) in the meaning of separate lexical components;
- 3) in direct meaning of free word combination, which was figuratively interpreted (that is in prototypes of phraseological units).

1. National and cultural specificity of phraseological units, through their combined meaning, associated with so-called non-equivalent or lacunary phraseological units can be found in any language. This phenomenon is explained by selectivity of phraseological nomination of people –native speakers. At the same time, the concepts that convey the semantics of non-equivalent phraseological units are presented in the linguistic picture of the world of the nation. That is why the semantics of non-equivalent or lacunary units is transmitted with the help of lexical units or word combinations, while transferring to another language they are also transmitted by means of certain lexemes or set of lexemes (lexical method of translation), descriptive or loan translation, when the image, on

the basis of which is built the phraseological unit of source language, is understandable to representatives of language of receptor.

Both in Russian and English language there are such similar phraseological units, however, not numerous as phraseological units, having phraseological compliances in the form of equivalents or analogies in another language. As an example of such phraseological units we can give the following units: дать шпоры- spur on, бедный родственник – a poor relation, i.e. a humble person who depends on others; go nuts- спятить, рехнуться; hit the high spots- касаться только главного, говорить о главном; обращать внимание на самое существенное [70; 180].

2. Phraseological units, having national and cultural component in their componential structure, are not numerous in both languages. Marking of national specificity is created by the presence of specific words of the nation that make up the phraseological unit; that is either denomination of certain realities, known only to the informant of one or several nation with common culture and religion, and also peculiar toponyms, anthroponomy, hydronyms characteristic for certain country. As an interesting example serves to be obsolete Russian phraseologism “Вяземская лавра” with disprovable **emoseme** and meaning “den, place, where people leading immoral mode of life gather”. The etymology of this phraseologism is associated with the surname of prince **Vyazemskiy** whose house in St. Petersburg had ill fame, was popular as the place for people leading immoral mode of life. The expression of phrase lies in the joining of concrete name with reinterpreted word “лавра” – “a big monastery lead by synod”. Hence follows the ironic coloring of the expression. English anthroponomy forms a part of the phraseological unit- “from John o`Groat`s to Land`s End”- from the north to the south (or from the south to the north) of England, from one end of the country to the another one. Reference about its etymology gives us the following explanation: John-o`Groat`s – ending north point of Great Britain, called by name of Yan Grot, Dutchman by birth and settled in Scotland under Iakov IV (1473-1513) [85; 350].

3. National specificity of phraseologism can reflect the history of the nation, peculiar traditions, custom, its character, initially laid in its prototypes. Let`s give examples.

Phraseological unit “сам себя высек” (ironic)-“about a man run into trouble, being guilty of it, causing harm to himself with his own words or actions”- an originally Russian expression going back to the middle XIXs and appears to be reinterpretation of Mayor`s words in the comedy “The inspector” (“Ревизор”) by N.V. Gogol (1836).

Mayor, responding to a complaint of noncommissioned officer`s widow caught on illegally by authority, justified by the absurd assertion that she flogged herself. English phraseologism “have kissed the blarney stone/the Blarney Stone/”- “to be flatterer” is considered to be nationally marked. It is based on an old tradition, according to which, those who kisses the stone, located in the Irish Blarney Castle, gains the ability to flatter [85; 450].

Idioms in contrasted languages can have identical or the same meaning, but base on different images, with a pronounced national character. As a typical example of this phenomenon can be phraseological units “ездить в Тулу со своим самоваром” and “carry coals to Newcastle”, which also comprise nationally-specific toponyms.

At the same time it is impossible to exaggerate the role of national-cultural component in phraseological picture of the world. In phraseological systems of Russian and English there are a significant number of internationalisms and phraseological units associated with the universal knowledge of the properties of the real world. The differences in their figurative basis are explained not so much by their cultural identity as a divergence in the technique of secondary nomination in different languages.

The phraseological units reflect the national culture with their prototypes-free word combinations, describing definite customs, holidays, details of their family life, culture and others. Actually, it is referable to include in this group a great number of phraseological units related to crafts as in Russian “вить веревки,

лыка не вяжет”, about fauna as in “ как гуся вода, как баран на новые ворота, дрожать как заяц”, “hell cat”- “a woman with dissolute behavior”, “cunning as a fox”- Russian equivalent- “хитрый как лиса” , “obstinate as a mule”- “упрямый как осел”, “light as a butterfly”- “thoughtless, light-minded man”.

There distinguished such phraseological units that reflect the appearance of the man, his clothes and shoes as in Russian “спустя/засучив рукава, два сапога-пара”, in English phraseology- “be pinned to one`s wife`s apron-strings”- “to hold to wife`s skirt”. Like a mirror, phraseological units reflect the details of the traditional table as in examples “как об стенку горох- like being up against a brick wall”, “ни рыба, ни мяса- neither fish nor flesh”, “cold biscuit”- “cold woman”, “lay the butter on”- “to flatter impolitely”, “hard-boiled egg-an indurate man”. The phraseological units that contain proper names have strongly marked reflection of national character as in the examples “Иванушка-a silly man”; “Лиса Патрикеевна”; peeping Tom – “very curious man”; Jack in office – “an arrogant man”) [85;320].

The culture can be incarnated by interwoven sources of religion, faith, knowledge, practice and artistic perception in the form of archetypal images. Archetypal images characterize concepts, stereotypes, settings of native speakers and reflect the mentality of the nation that we are going to mention in the following chapters.

In conclusion, it should be noted that the study of phraseology and a deep understanding of a foreign language also depends on the understanding of the phraseological units of the native language (in this case – Russian). It is important to mention about the fact of the correct interpretation of the whole phenomenon of phraseology that will certainly help to study it in any other language.

Conclusion on the 1st chapter

As the main basic unit of language that culture of the nations finds its reflection is considered to be a word. By learning foreign language we also get to know about the actualities of mode of life, phenomena of national culture of the history, the specifics of national thought and other information. Language serves to be mouthpiece of both universal and national characteristics of culture. At any period of cultural development language fully and adequately define it, notably the progress within the language is determined by the society. However it is applicable to mention about the crucial influence of language on the formation and development of culture which is studied and analyzed in this first chapter.

Since one mostly deal with not the world and surrounding itself, but with its representations, cognitive patterns, the world is seen and known through the prism of culture and language of the nations. It is not exception that language is simultaneously defined by many linguistics as the means to create, develop and store cultural information, with the help of which we can create the works of both material and spiritual culture. Based on this thought, at the turn of a thousand years, there appeared a new science as linguoculturology. This term has appeared in connection with the works of phraseological schools, leaded by various researchers as V.N. Teliya, V.A. Maslova and others.

Phraseological units are called as semantically inseparable, steady combinations which are characterized by special integral meaning and they are fixed in the memory of the speaker. They are considered to be important building materials of the language. Thus, linguoculturological study of these units mainly concern the interrelated study of language and culture, some approaches towards the identification of national and cultural component of compositional structure of the phraseological units in both English and Russian languages.

The interrelation between language and culture is explained in this chapter by the consideration of language as the main means in learning the culture of nations, its qualities which are found in a dialogue, in an interaction with each other. Several approaches have been suggested in outlining the correlation of

language and culture. One of them considers this interrelation as one-directed movement, culture as one integral unit of the reality that is formed by language itself. The other one deals with simultaneous effect of a language on culture.

According to V. Humboldt language is represented by the world which lies between the outer and inner world of a man as spiritual power. Accordingly, language and culture are considered to have different basic functions as cognitive, informative, semiotic, axiological, expressive and emotional functions and others.

Without any doubt, following the content of the first chapter we can clearly observe that the link between objective life conditions and its concrete material, social and moral sides, finds its reflection on a language, particularly on phraseological units. Phraseological units, as it is mentioned above, describe characteristics of people and phenomena, character of actions and evaluate them appropriately. Most importantly, the main information that contains national and cultural component of meaning can only be found in the inner form of these units, and closely connected with the parameter of denotation and connotation.

G.O. Vinokur states in his works that the inner form is the relationship of three semiotic systems as denotative (direct meaning), connotative (poetic meaning), metalinguistic (reflective meaning). Based on the research there are two main approaches in defining the inner form of the phraseological units as linguistic and psychological. Phraseological units, due to their stability and reproducibility at speech, accumulate and carry important cultural information about society and the world. They fix how a man orientates himself on surrounding environment and how he interprets it.

In conclusion, it should be noted that the study of phraseology and a deep understanding of a foreign language also depends on the understanding of the phraseological units of the native language. Within the framework of our research we will follow the point of view of D. O. Dobrovolskiy that offers comparative approach, in which natural-cultural specificity of one language is defined relatively to another language, and introspective, in which national specificity of language is looked upon through view of native speaker [29; 40-49].

CHAPTER II. The specifications of reflection of cultural values in the phraseology of the English language.

2.1. Syntactic-semantic peculiarities of phraseological units in the English language.

Phraseological unit is a stable forming unit. This issue has not been denied by anyone. However the views of linguists on its stability vary. The criterion of the stability of phraseological unit is based on its inherent types of invariance; it is the consistency of one or other elements in any normative changes.

So, the phraseological unit is a stable combination of lexical units with completely or partly reinterpreted meaning.

Maximal extent of the stability of phraseological units is peculiar to ones that do not allow any types of normative changes. To such phrases refer the adverbial idioms as *after all, as the crow flies, by heart, once upon a time, with flying colors and etc.*

Different classes of idioms can have both general and specific characteristics of stability as a result of which they are reproduced in a ready form. Four basic characteristics of stability form the minimal phraseological stability:

1. Stability of use- it indicates that the phraseological unit is not an individual phrase used by one of another other, but is a language unit, social heritage in particular language community.

2. Semantic complexity- it becomes apparent unequally in different classes of idioms. There are corresponding types of semantic complexity as whole or partial reinterpretation of the meaning, not figurative transformations of the meaning, the presence of archaic elements in their structure.

3. Lack of structural integrity.

4. Impossibility of the formation of variable word combinations by generic structural-semantic model.

Lexical stability means that the components of set expressions are either irreplaceable (e.g. *red tape, mare's nest*) or partly replaceable within the bounds of phraseological or phraseomatic variance: lexical (e.g. a *skeleton in the*

cupboard — a skeleton in the closet), grammatical (e.g. *to be in deep water — to be in deep waters*), positional (e.g. *head over ears — over head and ears*), quantitative (e.g. *to lead smb a dance — to lead smb a pretty dance*), mixed variants (e.g. *raise (stir up) a hornets' nest about one's ears — arouse (stir up) the nest of hornets* [7; 120]).

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

As it is known, phraseologisms or idioms come into existence from free word combinations which are used in reinterpreted meaning. Gradually this figurativeness is forgotten, become obliterated and stable expression. V.V. Vinogradov defined three groups of phraseologisms depending on the integrity of the meaning of the whole expression and the possibility of its deducing from the meanings of their components. These are phraseological fusions or idioms, phraseological units and phraseological combinations. Phraseological fusions or idioms are phraseological units which are absolutely indivisible.

2.2. The sources of origin of phraseological units of the English language.

Phraseology is a treasure house of language. In them we can find a reflection of the history of the people, the uniqueness of their culture and way of life. Idioms often carry bright national character. The emergence of phraseological units of traditional Russian and English phraseology is closely associated with the life of the people, its history, and way of life, beliefs and overall development of the nation.

The sources of origin of phraseological units in modern English language own a diverse feature. According to the origin English idioms can be divided into three main groups:

1. Originally English idioms;
2. Idioms that borrowed from other languages;
3. Idioms that borrowed from American English.

On the whole, the creators of the idioms in the English language are not known and they are the results of nation`s effort, showing its wisdom and linguistic intuition. Many idioms come to be the reflection of traditions, custom and belief of English people, different realities, facts from their history. Many idioms have their origin in professional speech [37; 142].

As obvious examples of idioms, created by nation appear to be the following ones:

Bite off more than one can chew- “to take by mouth more than you can swallow”, “take on a commitment one cannot fulfill”.

Billy: "...He's going to come a cropper I'm afraid. And pretty soon too. He's bitten off more than he can chew."

Have a bee in one`s bonnet — “to have some idea to think about, to be absorbed in something”.

Hold one`s head high- “to conduct oneself in a proud and confident manner”.

In for a penny, in for a pound- “used to express someone's intention to see an undertaking through, however much time, effort, or money this entails”

Lay down the law- “issue instructions to other people in an authoritative or dogmatic way”.

Pay through the nose- “pay much more than a fair price” and many others.

2.2.1. Phraseological units and traditional issues.

Speaking about the British traditions, it should be mentioned that the most widely used drink in the UK is tea. The British are very sensitive to tea and tea making process. Apparently, there are a few English idioms with the phrase «cup of tea»:

a cup of tea- literally means *-an important personage* ;

Expanding of the component composition of phraseologism causes the acquisition of new shades:

an old cup of tea – “old lady”;

an unpleasant cup of tea – “an unpleasant man”;

to be one's cup of tea – “like someone”;

«*A storm in a teacup*» - “great outrage or excitement about an important matter”;

husband's tea - "мужнин чай" - очень слабый чай, "водичка"

Three comforts of old age: fire, tea and tobacco;

“*Close, but no cigar*” literally means “almost, but cigars are not to be seen” – “good, but not quite”. This idiom comes from America, mid XX century – when various competitions were often held in tents on the fairgrounds, cigars were presented as the prizes. Other alternative idioms - nice try, but no cigar (“отличная попытка, но не судьба”) [35; 120].

By (or with) bell, book and candle- “for good and all”, “irreversibly”; “in full form” (one of the forms of excommunication was finished with the words: “*doe to the book*”, “*quench the candle*”, “*ring the bell*”);

Beat the air (or the wind) - “try to no purpose”, “consume the energy in vain”; it dates back to medieval tradition of swinging one`s arms as a sign of victory, when the enemy was not in the court of honor to settle the dispute by weapons.

“This is Mr. Mont,’ said Norah Curfew, ‘who made that splendid speech in the House...’ ‘Beating the air, I'm afraid.’ (J. Galsworthy, ‘The Silver Spoon’, part II, ch. V).

If we pass to an English idiom “A baker's dozen” – it means- чертова дюжина – in Russian (according to the old English tradition, bread sellers received from the bakers thirteen loaves instead of twelve, and thirteen was accounted as the income of sellers).

Blow one`s own trumpet- “talk openly and boastfully about one's achievements”; in the medieval time noblemen and knights taken part in tournaments were welcomed by blaring sound”.

Out of somebody off with a shilling- “deprive someone of the inheritance”; it goes back to the times when legator left to people deprived of the inheritance one shilling in the proof that this was done intentionally [35; 112].

Dance attendance on somebody- “do one's utmost to please someone by attending to all possible needs or requests”, “to run after someone”; it dates back to the old English tradition according to which in wedding ceremony the bride had to dance with any guest that invited her to do.

Then must the poor bride keep foot with a dancer, and refuse none, how scabbed, foul, drunken, rude, and shameless so ever he be.

God (or heaven) bless (or save) the mark- “May be God with you”, “May God saves you”; originally it is connected with the term of bad predictive sign.

Good wine needs no bush – “good wine needs no label”; Russian equivalent is “товар сам себя хвалит” which means “good product praises itself (according to an old custom, the innkeepers used to hang ivy branch as a sign that a wine was in sale).

Rob Peter to pay Paul- “take something away from one person to pay another; discharge one debt only to incur another”.

Origin: probably with reference to the saints and apostles Peter and Paul; the allusion is uncertain, the phrase often showing variations such as ‘unclothe Peter

and clothe Paul', 'borrow from Peter ...', etc. This expression dates back to the old tradition of the clergy to pass church utensils from rich churches to poor ones.

Sit above the salt- "to take higher position in the society"; and *sit below the salt-* to be of lower social standing or worth. Origin: from the former custom of placing a large salt cellar in the middle of a dining table with the guests of note on the top and host, poor relatives and servants at the end [3; 160].

There are also many phraseological units connected with the English realities and that come to be the evident feature of everyday life of English people:

Also ran- "a loser in a race or other contest, especially by a large margin", "an undistinguished or unsuccessful person or thing". In records about horse races the names of horses that do not get a place were given after the information about winners. And this list was usually begun with the words "also-ran....", "also took part in" [83;120].

An aunt Sally- "a witty or lively remark, especially one made as an attack or as a diversion in an argument", "an object of criticism or contention", "one that is set up to invite criticism or be easily refuted", "false argument set in order to be refused later". It goes to back to the name of national game in 1879s, where the name Aunt Sally given to an effigy of a woman smoking a pipe set up as an amusement attraction at English fairs for patrons to throw missiles at.

Be born within the sound of Bow bells- "to be born in London".

Bow Bells are the bells of the church of St. Mary-le-Bow, Cheapside, London. "To be born within the sound of Bow Bells" is a traditional definition of a Cockney. These days anyone with a London accent is likely to be called a Cockney. To some ears this extends to anyone who comes from the South East of England. The church occupies a central position in the City of London and the area that bells can be heard has become synonymous with "within the city boundary".

Blue stocking- an intellectual or literary woman; In the late 17th century originally used to describe a man wearing blue worsted (instead of formal black silk) stockings; extended to mean 'in informal dress'. Later the term denoted a person who attended the literary assemblies held by three London society ladies,

where some of the men favored less formal dress. The women who attended became known as blue-stocking ladies or blue-stockingers. Curiously, such reference is more frequently referred to a man, Benjamin Stillingfleet, who reportedly lacked the formal black stockings, yet still participated in the Blue Stockings Society [84; 310].

Carry coals to Newcastle- “to supply a place with something where it is already plentiful”. Newcastle Upon Tyne in England was the UK’s first coal exporting port and has been well-known as a coal mining centre since the Middle Ages. This expression means an archetypally pointless activity-there being plenty there already. Other countries have similar phrases; in German it is “taking owls to Athens” (the inhabitants of Athens being already thought to have sufficient wisdom). “Selling snow to Eskimos” or “selling sand to Arabs”, which in many people’s understanding have the same meaning, are a little different. Those expressions are referred to the things that are difficult to achieve, that is requiring of superb sales skills, rather than being things that are pointless.

Come Yorkshire over somebody- “cheat someone”; Slyness of the Yorkshire people became proverbial.

Play fast and loose- “behave irresponsibly or immorally”, “break one’s duties”, “to play with one’s feelings (with somebody’s affections)”. This expression is connected with the old game, which was mostly played in the fairs of England with a belt or a string arranged in the way that a spectator being manipulated would think he could make the latter fast by placing a stick through intricate folds, whereas the operator could detach it at once. Shakespeare also mentions “Fast and Loose” in “King John” and in “Love’s Labor’s Lost”. This phrase is often attributed to Shakespeare. As the colloquial expression it has come into common usage from Shakespeare’s works.

Put somebody in the cart- “put someone into a difficult situation”. The word “cart” was related to the cart in which the criminals were taken to the execution yard or carted disgracefully around the city.

Lena Fontaine and Huckaby had put them in the cart. They were left, they were done, they were stung. (W. Locke, 'The Glory of Clementina Wing', ch. XXI).

Ernest: "...I've got a little ripper - never puts you in the cart." (J. Galsworthy, 'Joy', act II).

I'm properly in the cart after losing the lot in this boozier. (J. B. Priestley, 'The Good Companions', book III, ch. II).

A strange bedfellow- "unlikely companions or allies"; often used in the phrase "politics makes strange bedfellows"; comes to be a part of the proverb "adversity makes strange bedfellows". In England, in medieval times, and also in the 16th and 17th centuries separate beds were rare occasion. They sleep together in the middle of 17th century.

Wardour-street English- "affectedly archaic speech or writing"; It is coincided with the name of the street which was formerly the center of the antique and spurious shops.

It is important to make a special emphasis on the group of idioms connected with the names of writers, scientists, inventors, kings and etc. Within this group we can mark the following ones:

According to Cocker- "correctly", "exactly", "according to all rules"; Edward Cocker is a famous arithmetician, writer.

"Very good," said Wimsey. 'All according to Cocker.'

The Admirable Crichton- "the scientist, educated and intelligent person": according to the name of famous Scotland scientist of 16th century-James Crichton.

Do not imagine, then, that I was the admirable Crichton of Tannochbrae, a blameless young medico who was never stupid, fatuous or foolish. More than once I was all three. (A. J. Cronin, 'Adventures in Two Worlds', ch. XII).

Hobson`s choice-"forced choice", "a choice of taking what is available or nothing at all"; This phraseological unit dates back to the mid of 17th century and named after Thomas Hobson (1554-1631), a livery stable owner in Cambridge,

England, who hired out horses, giving the customer the 'choice' of the one nearest the door or none at all.

Jack Ketch- "a hangman"; after John Ketch (died 1686), who was a public executioner in England.

a Joe Miller- "feeble joke", "trite humor"; After the name of an actor Joseph Miller, lived in 1684-1738, who published the first collection of jokes in England.

a Sally Lunn- "a sweet, light teacake, typically served hot"; it is said to be from the name of a woman selling such cakes in Bath, England, c.1800

It's a sort of night that's meant for muffins. Likewise crumpets. Also Sally Lunn. (Ch. Dickens, 'The Chimes', 'Fourth Quarter').

The relatively well set in the English language, such idioms related to the superstitious beliefs of the English nation as:

a black sheep - the shame of the family (according to the old belief, the black sheep is associated with the devil);

lick into shape - shape, appearance; make a man out of smb. ; put into a satisfactory condition (from the former belief that bear cubs were born formless and had to be licked by their mother to give them proper shape). Based on its meaning "an unlicked cub" is defined as "green horn", "he is wet behind the ears".

A crooked sixpence- "amulet", "the object bringing happiness, luck to its owner"; It refers originally to the widespread superstition in England that a crooked sixpence will bring luck to its owner.

The phraseological units "*hide one`s head in the sand*" and "*play the ostrich*" – "hide your head and think that nobody sees you" and "*an ostrich policy*"- meaning "try to go out of reality", "do not notice it" reflect the medieval people`s opinion about the behavior of the frightened ostrich [85; 420].

The onset of set of idioms in some countries was interlinked with the astrological delusions. Scientists falsely confirmed that arrangement of some stars affects on the fate of the people. Hence it follows the emergence of the following expressions:

Be born under a lucky star

Be born under an unlucky star

Believe in one`s star-“believe in one`s fate”.

Be through with one`s star

Bless (or thank) one`s stars

Curse one`s stars

The stars were against it

Idioms connected with the legends

Halcyon days- “a fortnight of calm weather during the winter solstice”, “a period of peace and happiness”; According to the old legend, halcyon, the bird of Greek legend, makes a floating nest in the Aegean Sea and has the power to calm the waves while brooding her eggs. Fourteen days of calm weather were to be expected when the Halcyon was nesting-around the winter solstice, usually 21st or 22nd of December.

Have kissed the Blarney stone- “to be a flatterer”; Based on the old legend, each person that kissed the stone situated in the Blarney castle in Ireland endows him with the gift of gab(great eloquence or skill at flattery).

Idioms connected with historical facts

Accept the Chiltern Hundreds (or accept the Stewardship of the Chiltern Hundreds)-“to abdicate the responsibility of being member of the parliament”.

Apply for the Chiltern Hundreds (or apply for the Stewardship of the Chiltern Hundreds- “to request for dismissal from the duty of the member of the parliament”; In the Chiltern Hundred, the ancient administrative area in Buckinghamshire, England, there were many robbers in 17th century. For the struggling purpose against them there was set the Stewardship of Chiltern Hundreds. According to the law from 1701, the head –the Steward of the Chiltern Hundreds could not be a member of the parliament. It was eliminated, but there is a custom, according to which any member of the parliament not compromised himself could decline all the responsibility in case that he would be appointed to the post of governor in the Chiltern Hundreds. This custom is in force from 1750.

Khaki election- a general election held during or immediately after a war, especially one in which the war had an effect on how people vote. Etymologically first used of the 1900 general election, during which the conduct of the Boer war was an election issue.

the curse of Scotland- “the nine of Diamonds playing card”; It is sometimes used to refer to an occasion of bad luck at cards and can also refer to generally unwanted situations in Scotland and has similar issues with the emblem of the graph Dalrymple Stair in Scotland who evoked people`s hatred by his pro-English politics.

as well be hanged (or hung) for a sheep as a lamb – “if destined to be hanged for a sheep, why not to steal along with the lamb” (an echo of the old English law that theft of sheep is punishable by death by hanging);

the three tailors of Tooley street- “a small group of people that considered themselves as the representatives of the whole nation”. According to Prime Minister George Canning in 1770-1827, three tailors from the street of Tooley presented a petition of grievances to Parliament claiming to represent “We, the people of England”.

When Adam delved and Eve span was then the gentleman?- “one of the utterances of the Peasants` Revolt in 1381 that refers to the priest John Ball who supported Wat Tyler`s rebels. In Modern language it is told to a person boasting of his family.

The usage of the word *Dutch* within the content of many idioms has the negative nature and dates back to the time when the Dutch and the English were military and commercial rivals at seas and ongoing wars were fought between them by 17th century and this led to the emergence of many idioms thought up to insult each other.

A Dutch bargain- “a bargain made and sealed while drinking”.

Dutch comfort- “comfort derived from a situation not being any worse than it is”. It means also “cold comfort”.

A Dutch concert- “caterwauling”, “hooting”, “singing in which each sings his song”;

Dutch courage- “strength or confidence gained from drinking alcohol”

A Dutch defence- “not real but feigned protection”;

A Dutch feast- “the feast in which host is the first to have some drink”;

I'm a Dutchman if...-“it is a statement of disbelief”, “It is very obviously not true what has just been seen or heard that I'm a Dutchman”.

In essence, in all these idioms that contain the word Dutch, it means literally “Dutch” itself, but because of the reason that this adjective is connected with unpleasant associations, it was interpreted differently. Ironic usage in some cases touches upon the noun with the meaning weakened too, for instance, *Dutch courage*. Invalidity of the idiom is caused by the loss of denotation.

2.2.2. Phraseological units and literary sources.

The Bible is the most significant literary source of the origin of phraseological units. The tremendous impact of the translations of the Bible upon the English language had been mentioned and written for many times. The Bible was the most widely readable and quoting book in England. The most frequently not only literal translations of Hebrew and Greek idioms have formed a part of the English language from the pages of the Bible. It is not simple work to accumulate and enumerate all phrases and expressions that come from the Bible because of their great numbers.

The phraseological units from the Bible are completely assimilated borrowings.

We will give a few examples of widespread biblical words. Biblical equivalents of some of them are used in Russian language too.

beat swords into ploughshares- “devote resources to peaceful rather than warlike ends”.

at the eleventh hour- “at the last moment; in the nick of time”.

can the leopard change his spots'?-it has Russian equivalent “горбатого могила исправит”.

the breath of the nostrils- “vital necessity”, “necessary as much as the air one breathes”;

cast one's bread upon the waters- “do good without expecting gratitude or reward”; Compare: "отпускать хлеб по водам".

cast pearls before swine- “to waste something good on someone who doesn't care about it”;

Blanche: "How strange that I should be called a destitute woman! When I have all of these treasury locked in my heart. I think of myself as a very, very rich woman! But I have been foolish - casting my pearls before swine." (T. Williams, 'A Streetcar Named Desire', sc. X)

filthy lucre- “money, esp. when gained in a dishonest or dishonorable way”;

“There is no doubt in my mind,” he went on, “That you have a very distinguished and almost unique position in the world of letters... You never prostituted your genius for filthy lucre...” (W. S. Maugham, 'Complete Short Stories', 'The Creative impulse')

grind the faces of the poor- “cruelly oppress the poor” , “cruelly exploit the labor of the poor”;

Machiavelli, himself as lean as a rail, did not like fat men, he was used to say that no man could grow fat in Italy without robbing the widow and the orphan and grinding the faces of the poor. (W. S. Maugham, 'Then and Now', ch. VIII)

heap coals of fire on somebody's head- “go out of one's way to cause someone remorse”;

in the twinkling of an eye- *immediately, in a moment* .

the mammon of unrighteousness –“money”, “wealth”.

the olive branch – “ the branch of an olive tree, traditionally regarded as a symbol of peace (in allusion to the story of Noah in Gen. 8:1, in which a dove returns with an olive branch after the Flood).

the root of all evil- *concerns money*.

“Look at that money - my, what a lot!” ‘The root of all evil,’ said Angelo... (E. Wallace, 'On the Spot', ch. XXII)”.

Some phraseological units are taken from the Book of Common Prayer:

for better, for worse- “whether the outcome is good or bad” (the words from church service while solemnizing a marriage);

the world, the flesh and the devil- “all forms of temptation to sin”.

like a giant refreshed- “gather strength, full of strength”.

“I was going to tell him about Claude, when the blighter came in person, looking like a giant refreshed. There's no doubt that Jeeves's pick-me-ups will produce immediate results in anything short of an Egyptian mummy. (P. G. Wodehouse, ‘The Inimitable Jeeves’, ch. XVI)”.

There are many divergences between the phraseological units of Biblical origin and their biblical prototypes. Let`s look through some of them.

Firstly, we should take into consideration that the Bible prototype is a free combination of words, which is used in literal meaning. Corresponding idiom is created as a result of reinterpretation.

daily bread- “the money or food that one needs in order to live”.

In the prayer given in Gospel the phrase is used in its direct meaning.

-“Give us our daily bread this day”.

A millstone about one`s neck- “having heavy responsibility”. Compare: “камень на шее” in Russian. This phrase is traced back to the Bible text having literal meaning. It is frequently used by verbs “*hang*” and “*have*”.

The form of figurative biblical phrase can also be changed in certain cases as in the example “*a drop in the bucket*” is the altered variant of biblical expression in *Behold the nations are as a drop of a bucket*.

2.3. National character of English and Russian people through the prism of concepts.

The linguistic research aimed at the study of a language in direct communication with spiritual and practical activity of a man becomes to be a topical issue in modern linguistics. The basic unit of linguoculturology is acknowledged to be the concept which finds its definition in being multivariate meaningful education. Concept is special meta-language of culture. Taken in verbal form concepts are key words of this or that language or culture. The components of concepts appear to be settlement or ground of cultural life of different period.

The question of to what extent it is legitimate to generalize typical features of the whole nation has been left open. Discrepancy of this notion is underlined in differences in terminology. One of the linguists N.A. Erofeev says about ethical presentation as “verbal portrait or image of another nation”, S.M. Arutyunyan says about psychological attitude of nation representing as “specific set of manifold phenomenon of spiritual life of nation”. The term “national character” is left as conventional.

As it is widely known to everybody, national character is not the whole scope of distinctive, specific, inherent features of that nation, but corresponds to peculiar range of universal traits, and it is only possible to speak about relative specificity of the features of national character, nuances of their development.

It is more agreeable to take into consideration the definition of “national character” or “psychological cast of nation” by S.M. Arutyunyan as “peculiar national coloring of feelings and emotions, pattern of thought and actions, steady and national traits of custom and traditions, formed under the influence of conditions of material life, specifications of historical development of particular nation. One of the sources of information about national character is a set of stereotypes, associated with particular nation. The English are characterized by such qualities as having good manners, moderateness, peacefulness, readiness to come to the aid, primness, self-esteem, independence, practicality [49]. Whereas,

Western people mention about contradictory feature of the Russian nation`s character and their ability to give up themselves to feelings or ideas.

Stereotype is defined as “schematic, standardized image of social phenomenon or entity, especially as emotionally colored and possessing of stability” and also represents typical attitude of a person to this or that phenomenon, emerged under the influence of social conditions and prior experience.

For all its schematism and generality, it is very significant to have a stereotyped idea of other nations and cultures for the reason that it helps to reduce culture shock, allows a person make a notion of the whole world, go beyond the scope of narrow social, geographical and political world.

As the main sources confirming the existence of the national character are acknowledged to be:

- national classical literature;
- international anecdotes;
- folklore;
- national language;

As the most credible and scientifically acceptable illustration of existence of the national character turns to be a national language. Language both reflects and moulds the character of its bearer; this is the most objective characteristic of national character. Language directly represents not only the whole world itself but also our conceptualization of the world [55; 93-98].

Phraseological units form the picture of the informant`s world, for they ingenuously focused on the results of cultural experience of the nation. The meanings of phraseological units are more anthropocentric- illustrate general features of human nature, than ethnocentric-oriented in particular ethnos, they come forward as the key to the cognition of ethno-cultural and language mentality of the nation.

Mentality is understood as the patterns of thought, set of intellectual skills and spiritual set inherent to a particular individual or social group.

As the researcher V.A. Saleev mentions that the mentality of a Russian man has, conditionally speaking, Heraclitus intention with distinctly expressed thoroughgoing activity which is connected with maximalism as a fundamental feature of national character fixed in the mentality. By paraphrasing his words we can say that the mentality of an English man possesses Pythagorean intention, for the main features of his communicative behavior are moderateness, self-control and suspension.

As we above have mentioned the stereotype of every nation is closely connected with its phraseological unit, with certain image conveyed in it. Within their semantics they reflect a long process of the development of the culture of the certain nation, convey national character, historical and cultural coloring. Undoubtedly, we can get to know many things about mode of life, mentality of the nation based on the inner form of linguistic units. For instance, European stereotypes are clearly visible in the joke as *“Paradise is where cook are French, mechanics are German, policemen are British, lovers are Italian and it is all organized by the Swiss. Hell is where cook are British, policemen are German, lovers are the Swiss, mechanics are French, and it is all organized by Italian”*.

When we spoke about a person's character, we actually mean and comprehend the total behavior of the person in a given environment or in the interpersonal communication. The reason why we feel this person is different from that one is that he has his own unique character. This character is actually a symbol or an identifier that an individual is different from another one. A nation, like a person, has its own character. National character is of great vitality in every nation, mostly it concerns the English people, which vividly show their patriotism, stereotyped, and at the same time mysterious. None of the inhabitants of London cannot give a full answer to the question-“Who is an English man?”. As the author of the book “England, England” Julian Barnes points “You think being is invasive because you are English”.

The phraseological fund of the English language is extraordinarily rich. Without touching upon this sphere, one cannot learn the language of this nation

and converse with the representative of the British culture not having little stock of frequently used idioms.

The British character is embodied by the Anglo-Saxon practicality, with dreaminess of Celtic people, piratical courage of Vikings and with the discipline of North men.

The first and the most evident feature of this nation is the stability and permanency of the character of people that form it. Curiosity of British people let them be introduced with the best of what the other nations own, yet being the true follower of their traditions: *Every bird likes its own nest; every bullet has its billet*. Being admired by French cuisine, the English man would never copy it. They are very moderate in emotions, both in public and within the narrow family circle [22; 110].

In the English language there is the special term “privacy” which shows the endeavor of the English to keep a strict distance with respect to other surrounding people and never interfere in someone`s private life and give some advice to him. They prefer to keep distance in communicating with others. If in the centre of London someone gets acquainted with you, evidently he is not an Englishman, as true Englishman will not even think of being carried away by a conversation with the stranger. Prudence, self-command, self-respect and practicality are turned to be the most significant features of national character of the English people being evinced in their phraseology as: *in private; private eye; privacy of indifference; to violate smb's privacy; invasion of one's privacy; in the privacy of one's thoughts*. The only thing that irritates and drives the Englishman to distraction is the boisterous and defiant behavior of other people [52; 110-118]. .

People in western countries, especially in England and America live by the principle “*time is money*”, and for them punctuality stands for an essential feature. They are influenced by time less than others. They appreciate the time and emphasize on its fugacity and unsteadiness. The following phraseological units convey this trait of British people as “*in due time, strike while the iron is hot, make hay while the sun shines, on the dot, on the tick, “in the morning mountains, in the*

evening fountains”, “*First come, first served*”, “*One today is worth two tomorrows*”, “*The early bird catches the worm*”, “*One cannot put back the clock and others*”. It is also explained by complaisance, politeness, quickness laid on their mentality: *smb is running for all he is worth; show a clean pair of heels; in the twinkling of an eye; at the drop of a hat*.

Concepts “time” and “money” are considered as one of most important and appreciable issues in the life of an Englishman. They get accustomed to have everything planned ahead, and mostly negatively think of unexpectedness as the visit of uninvited guests that knock them out of their graphic – “*out of the blue*”, “*out of a clear blue sky*”, “*out of nowhere*”, “*like a bolt from the blue*” [55; 93-98].

Based on it, they negatively treat the laziness of people and consider it as the big obstacle to wisdom and successful life and - “*Idleness is the mother of all evil*”, “*Idleness make the wit rust*”, “*Idle folks need no excuses*”, “*The devil finds work for idle hands to do*”. Besides, this negative attitude passes to beggars; they somehow semantically equalize idle people with beggars as in the idioms “*lazy beggar*”, “*lazy dog*” and believe them to be very ungrateful and uncontrollable- “*Set a beggar on the horseback and he will ride to the devil*”.

Irresponsibility, loquacity, light-mindedness are considered to be a big offence in England within all periods. It can be seen in such proverbs as “*Tattler is worse than a thief, Good words and no deeds, Good words without deeds are rushes and reeds, Gossiping and lying go hand in hand*” [22; 102].

The humor is also considered to be one of the important features of national character of the English people. They are very proud of it and morbidly react to negative attitude of foreigners to their sense of humor. The peculiarities of the sense of humor of the English are known to everyone and called as delicate humor because of the reason that it is very hard for foreigner to perceive the sense of English jokes, especially when they don't know the language well enough: *the elephant jokes, dry sense of humour, banana skin sense of humour, shaggy-dog stories*.

Speaking about the English mentality, it is also necessary to note about the concepts of home, family, relationship between parents and children, distribution of the roles in the family. The home is appealed to be something holy, where you can hide in from the hardship of the outer world, find a place to stay alone with your own thoughts, which obviously finds its reflection in the phraseological units as *“My home is my castle”*, *“Every bird likes its own nest”*, *“There is no place like home”*, *“East or west, home is the best”*.

In the deep meaning of the phraseological units one can see the negative attitude of the English towards insincerity-*Many kiss the child for the nurse's sake*, towards stinginess-*As good beg of a naked man as a miser*, towards the inequality in the society too -*One man may steal a horse while another may not look over a hedge*. Boasting and conceit are also subjected to criticism by the English people: *He who hesitates is lost, Pride goes before a fall [60;108]*.

In the sphere of art an Englishman prefers grandiosity and originality. Most of the English national peculiarities are connected with the system of upbringing. It is built according to the principle *“Don't spoil!”*. From their childhood they used to sleep in cold bedrooms, walk without headgear under the pouring rain, consider the punishments as the normal issue of the life, see the parents strictly according to the schedule and in addition to this, the richer and more outstanding the parents are, the stricter the child is brought up.

The behavior of the English in some situations, their attitude towards this behavior, reaction to some unfavorable conditions, trouble are illustrated in the deep meaning of the following phraseological units:

a hard nut- a person or thing that is difficult to understand or influence;

virtue is its own reward

one good turn deserves another- if someone does you a favor, you should take the chance to repay it;

a man can die but once

the race is to the swift

actions speak louder than words

Being exposed to many conquests and enduring internal feuding, accepting innovations set voluntarily or by force, the English become stronger with their uniqueness.

Russian national character derives from its environment, which has been formed for thousands of years. Russia is a very special nation. It has a vast territory across the Eurasian continent and a history of ups and downs and civilization between East and West. This unique geographical environment and social and cultural background have determined the Russian national character, created the dual character of the Russian nation. A Russian famous philosopher once said that Russia could bewitch the people but it could also disappoint them. It could evoke warm love as well as strong hate for it. When we are with the Russian people, we always feel their rolling emotion. We can not understand how the Russian people would suddenly scream, why they would be changeable when a thing has been determined, why they always have feelings of superiority when working with Asians while they become mannered dealing with the Westerns. It is believed that the other nations, except Russia, do not have the character of such a big swing. Therefore, the dual nature of the Russian character has been demonstrated.

It is all known that Russians drink a lot. Many people even a lot of women are addicted to alcohol. They drink in order to be drunk. Therefore, it is needless for you to try to persuade a Russian to drink when you treat him because he thinks it is good to drink and he enjoy himself in it. However, after he finishes wine he will become very sad and talk about the sorrowful story of his own. Sometimes he will burst into tears. In the drink, the greathearted and fragile character has been fully displayed [61; 138].

There is another phenomenon of contradiction. Russians will display their extraordinary passion of patriotism, courage, patience, perseverance and spirit of sacrifice when they are in the critical moment of life and death. They'd like to obey their routine work to rest, go home after work on time and have a timely vacation. The dualistic contradiction of Russian national character is its dual nature we mean. Russian people are very emotional and often go to extremes. And the

national character is vacillating and instable. They have national pride and aspirations of the freedom. Their souls are soaked with individualism, a strong sense of personal awareness. And they are also full of selfless collective consciousness. They sometimes are very lazy but hard working, sometimes very high-handed but obedient, sometimes very overbearing but devout.

Kliuchevsky, a famous Russian historian once said, “the living conditions let the Russian people know that they should cherish the workdays when the weather is fine in the summer days because the summer days get shorter due to the unusual and unexpected bad weather. Russian people have to race with the time in order to complete the work in a shorter time. However, they will have to stay at home with nothing to do in the autumn and winter. Thus the Russian people have formed a habit that it seems they are eruptible. They do things fast and deftly. Nature has cultivated the Russian people to work very industriously in the shortest time. But they cannot be accustomed to persevering and laboring orderly. It is true that they have energy of outburst but they are still lack of endurance.”

2.4. The figurativeness of the phraseological units and mentality of the nation.

The content of ideology in Russia and Britain differs relatively to a man. If in Britain the ideology is concentrated with the idea of individualism, but in Russia in the notion of collectivism that supposes dissolution of a person in community ignoring individualism. Indigenous inclination of Russian people to collectivism appeared long before revolution of 1907. Russian peasants had lived in community for ages, where the community determined the fate of an individual. In the system of world perception by Russian people as the key notion can be named collegiality as value orientation. Severe climatic conditions made necessary to live and work together, boundless spaces of Russian land gave rise to peculiar sweep of Russian soul. Spirituality and “soul” are put on the first place in the national system of values of Russian people. A Russian man lives under the sign of his heart. N.A. Berdyaev writes that western soul is more rationalized, arranged, intellectually organized civilization than Russian soul which contains irrational, unorganized and disordered element [21;150].

The atmosphere of English idioms is formed by perspicacious, fixed, deprived of romance common sense. In the centre of attention are luckiness and money: *Take care of the pence and the pounds will take care of themselves, Time is money.*

In difference with the English language, in Russian language there are few figurative phraseological units expressing the people`s attitude towards money. Attitude of a Russian man towards money and wealth can be characterized as initially negative that finds its reflection in the expression: *Домашняя копейка лучше заезжего рубля.* There is also an opinion that within the framework of Russian culture individualism cannot be as the dominant world-view, as it contradicts to its main principles [22; 110].

Prudence, diligence, courage come to be of great value both for Russian and English people:

There is no such a thing as a free lunch;
the synonym “Money does not grow on trees.

With time and patience the leaf of the mulberry becomes satin;

Russian equivalent is “Терпенье и труд-все перетрут.

The proverb- None but the brave deserve the fair;

Compare: Смелость города берет.

English phraseology includes a few expressions that are about nature, animals, particularly domestic ones (cat, dog, hen, horse):

Curiosity killed the cat-the English proverb saying that if someone tries to clarify too many things about the other people`s relations, he/she will have to pay for it.

Better the egg today than a hen tomorrow;

Compare: Лучшие синица в руках, чем журавль в небе.

Curses like chickens come home to roost;

Compare: Не рой другому яму- сам в нее попадешь

Barking dogs seldom bite-a proverb. *Compare: Не бойся собаки, которая лает, а бойся, которая кусает.*

Look not a gift horse in the mouth- *Compare: Дареному коню в зубы не смотрят.*

But there exist characteristic features for each nation and each society. Concerning semantic peculiarities, for example, for English culture, according to our opinion, are of great importance such notions as courage, honesty, boldness, bravery and nobility: *fight the Kilkenny cats* (two cats which, according to legend, fought until only their tails remained- fight desperately); *share one`s last crust with smb.*; *bear the brunt of something* (to suffer the main part or force of it), *kind hearts are more than coronets* (the kindness is highly evaluated than their social position); *fair and square*, а для русской культуры – жертвенность подвига, самоотверженность русского человека: *либо грудь в крестах, либо голова в кустах; где наше не пропадало; героем упадёшь - поднимут, трусом упадёшь – раздавят; живота своего не жалеть.*

2.4.1. The notion of “privacy” as English phenomenon.

The notion of privacy appears to be as indigenous English phenomenon being as well one of the main characteristics of Anglo-Saxon linguistic model of the world. The term “privacy” can be translated into Russian as having approximate meaning “*уединение*”, *уединенность*”, “*право на частную жизнь*”. One of the linguists O.G. Prokhvacheva offers the translation “*приватность*”, defining it as “*the cognition by a man of his private sphere in contrast to social one*”. T.V. Larina brings forward such a translation as “*автономия личности*”.

The need to *privacy* is a universal inherent characteristic of the majority of people, but it is considered as the part of the English cult. Another linguist J. Paxman considers *privacy* as the English dream without being lonely. It will be undoubtedly to say that the English house and everything connected with it forms the highest embodiment of propensity of English people for the concept *privacy or leading a private life*: “My home is my castle”, “There is no place like home”; “Home, sweet home”, “East or west, home is best”, “home and dry”, “a home from home”, “to be at home to somebody”. Home for an English man is the centre of the Universe and more valuable than other issues. Hence an English man subconsciously tries to fence off his private life from the outer world and the threshold of his house acts in this case as cherished line.

An English man prefers to be the observer rather than being the direct participant of the events. This establishes the effect of keeping distance from the events and finds its reflection on the behavior and all the mentality of the English. Such a distancing is vividly conveyed in the language. The English follow the principle “do not touch” compared with other western nations relating to such a called “contact cultures” [52; 110-118].

Being a remarkable individual Englishman is the sort of a man-island. Outward constraint attitude, especially toward unfamiliar people presents distinctive form of the protection trying to secure himself against intruding a stranger into his inner world.

The English are very cautious and unwillingly to discuss their life, never try to ask something directly, wait until the other person begin a conversation and undertakes desirable effects. More frequently, they take action according to the principle of nonintervention being thought as “stubborn people”. Moderateness in leading communication creates a certain effect of alienation. The main purpose of English-speaking process on the whole appears to be keeping a distance as value-orientation and chosen position towards surrounding world.

The notion of a distance is key feature in the whole system of the English world-perception and follows the line geographical distance-body distance-personal (mental) distance-language distance. The main peculiarities of English national character that find their reflection in the phraseology are considered to be moderateness, caution, self-respect and practicality.

He who says what he likes, shall hear what he does not like – it is not necessary to talk about everything that comes to your mind, but think about possible reaction of interlocutor.

A hedge between keeps friendship green — This proverb shows the spirit of individualism so characteristic of the British, even with friends they communicate in some psychological (physical) distance (as over the hedge).

If you want a thing well done, do it yourself;

Be slow to promise and quick to perform;

Forewarned is forearmed — prior knowledge of possible dangers or problems gives one a tactical advantage.

Better a glorious death than a shameful life —in any possible situations in your life, you should save your face.

in private - with no one else present;

private eye privacy of indifference – absolute indifference;

to violate smb.'s privacy; invasion of one's privacy

in the privacy of one's thoughts – “at heart, secrecy, solitude”[82;290].

While turning to the propensity for “privacy” as a universal human trait, it is necessary to underline that in English society it is considered to be as a part of their

culture. “The English dream is privacy without loneliness”, - marks Jeremy Pexman, the author of an interesting book about the English people “The English: A Portrait of a People”.

Price Colier, the author of the book “England and the English people from the point of view of Americans”, marks that in England there created an unusual feeling of solitude without loneliness”.

There was one incident about that when in the coach of the train the passenger told to the passenger travelling in the same compartment that he dropped burning ash in his trousers, got the answer: “For the last ten minutes I have seen a box of matches on fire in your back coat pocket, but I didn’t interfere with you for that”. And this, without any doubt, shows peculiar trait of the English people “respect for privacy”.

Vs. Ovchinnikov, the author of one of the first Soviet books about England and the English people, writes that “the English, with their punctilious attitude towards each other`s private life, consider the phone to be less worthy channel of communication than the post. The phone ringing can untimely break off talk, tea drinking, and television programme. By the way it also requires immediate reaction, not leaving the possibility of thinking over and hanging up the receiver. As for the post, the receiver can open and read whenever it is comfortable for him, and answer each letter accounting for their content”.

Widely spread notion of “body distance”-private distance- is felt everywhere throughout England, it can be seen in queues, where the distance between people is 1-2 metre, in public places (in shops and others.), where people say “sorry”, each time when they approach each other closer than 1 metre, in this way apologizing for violating “body distance”.

The author of an interesting research about mentality of the English people and their speech behavior- Yu. B. Kuzmenkova marks that for the English it is inconceivable to have any incursion into “stranger`s space”- physical or spiritual, beginning with private things (for example, comments on someone`s appearance (even close relatives`), or looking through documents that are openly lying at

working place) and finishing with the private life and manners of behavior (compare: giving unasked advice).

In comparison with south nations, relating to so namely “contact cultures” (Italians), the English follow the principle “do not touch”. “You think being touched is invasive because you are English”, - marks Julian Barnes, the author of the book-“England, England”.

Conclusion on the 2nd chapter

The main debatable issue in the theory of the phraseology of both Russian and English language is considered to be the issue of stability of phraseological units which is clearly observed in the first point of this chapter. Based on it, we can differentiate between four main indicators of their minimal stability as stability of use, semantic complexity, lack of structural integrity and impossibility of the formation of variable word combinations by generic structural-semantic model which is briefly discussed in the above chapter.

For a period of many years phraseological units are thought to be national-specific units of language that accumulate cultural potential of the nation. Both in Russian and English language there are hundreds of phraseological units. They were created by people of many generations, were developed and improved throughout many years. They store grains of national wisdom in language and contain the reflection of history and world outlook of people that created them, their traditions, mores, customs, common sense and humor, which mainly concerns their sources of origin.

Phraseological units in both Russian and English language in the majority of cases are considered to be originally English and Russian idioms, whose authors or creators are not known. As an example of such idioms is considered to be “bite off more than one can chew”- “to take by mouth more than you can swallow”, “take on a commitment one cannot fulfill” and Russian equivalent is “орешек не по зубам, дело не по плечу”, “взять в рот больше, чем можешь проглотить”; in for a penny, in for a pound - «рискнул на пенни, рискуй и на фунт»; = назвался груздем, полезай в кузов; взялся за гуж, не говори, что не дюж;

Originally English idioms are connected with the traditions, customs and beliefs of these both nations, and also with legends, historical facts. For instance, *If we pass to an English idiom “A baker's dozen” – it means- чертова дюжина – in Russian (according to the old English tradition, bread sellers received from the bakers thirteen loaves instead of twelve, and thirteen was accounted as the income of sellers) [85; 180].*

The next issue that is clearly discussed in this chapter is national specificity of Russian and English people which is characterized not only by the whole extent of distinctive, specific and inherent peculiarities of these nations taken into account, but also by special scope of universal traits. One of the main sources of information about national character is believed to be a group of stereotypes, associated with particular nation. The English are characterized by such qualities as having good manners, moderateness, peacefulness, readiness to come to the aid, primness, self-esteem, independence, practicality, whereas, western people are characterized by contradictory trait of the Russian people`s character and their ability to give up themselves to feelings or ideas. The mentality of both English and Russian people is identified and characterized differently by many researchers with distinctive differentiate features. While the English people are differentiated with the permanency of their character, Russian people have dual nature of their character being vacillating and instable [29; 45].

Having analyzed and compared the link between the figurativeness of the phraseological units and mentality of both nations we stay on the content of ideology for both of them being concentrated on different notions as individualism and collectivism. Based on it, we also touch upon the term of “privacy” as indigenous English phenomenon, which is translated and defined variously by many linguists. This concept mainly conveys the vitality of being alone, keeping distance from events, having punctilious attitude towards each other`s private life which are considered to be a main part of their culture.

Chapter III. Approaches to teaching phraseology

3.1. Phraseological issues of learning, comprehension and retention.

Any language can be learnt, but even with the ideal knowledge of the words, it is not always possible to comprehend the speech that we are addressed to. In the English language, as in others, there are many phraseological units that require more time and consideration to understand.

Teaching phraseology to foreign learners requires from the teacher a large amount of time, patience and skills to clarify the meaning of each phraseological unit. The formation of these phraseological units is intertwined with culture, customs, traditions, natural conditions in which the nation lives and develops. Without possessing enough amount of knowledge about phraseological units one cannot properly understand oral and written speech, free communication of people. The structure and their usage is closely connected with phonetics, lexicology and grammar, so we should firstly attach our attention upon learning those phraseological units that are considered as widely-used and give the language special delight and expressiveness.

Comprehension problems with phraseological units are arisen as a result of lacking knowledge on their meaning and structure, their expressive-stylistic features. The first problem that the learner faces with is to differentiate phraseological unit between free syntactic word-combination. The second obstacle is said to be dissimilarity in the interpretation of the meaning of the phraseological units in one or two languages which can cause in misunderstanding. In order to fully comprehend the meaning of any phraseological unit, it is necessary to know the etymology of that expression, its original development [78; 120].

Idioms are the expressions fixed by the language that are initially used in a **figurative** sense. For example, in the sentence *Exams are part of a carrot and stick method*, there are undoubtedly no real carrots and sticks involved. The image is that of a donkey being supported to move forward by dangling a carrot in front of it or by hitting it with a stick. We can use this idiom to depict any event that includes more abstract rewards (the carrot) and threats (the stick). All languages

are full of idioms, and native speakers use them spontaneously without even thinking about their figurative nature. Language learners generally find idioms difficult to understand, and this is not surprising. For example, learners are often not certain what image the idiom is based on. If a native speaker offers to *show you the ropes* and you are not familiar with this expression, you might not immediately comprehend that she is proposing to teach you how to do a certain job. It would help if you were familiar with that the expression was initially used in the context of sailing, where an experienced sailor had to show a novice how to handle the ropes on a boat.

Linguists used to think that idioms were totally **arbitrary**: that is, you could not guess their meaning from the words they contain. As a result, teachers used to tell their students that the only way to master idioms was undoubtedly to learn them by heart. Fortunately, we now realize that many idioms can be interpreted and explained after all, and so they can be learned in systematic ways too. Research shows us that when idioms are presented as **non-arbitrary** features of language, students find them much easier to comprehend and remember. In the following sections we will demonstrate the non-arbitrary nature of idioms.

Many idioms are derived from our general physical experiences (we will be looking at this area in more detail in an article about **Metaphor** later in the Language Awareness series). For example, the expressions *hot under the collar*, *breathe fire*, and *let off s tea mall* refer to being angry, and they do this through the image of anger as something hot inside us. This makes sense to us, because when people get angry they often get red in the face as a result of rising body temperature. Similarly, the figurative expressions *lend someone a hand*, *try your hand at something*, and *have your hands tied* all use the image of the hand to refer to performing an action. This also makes sense, because we know from everyday experience that most activities involve the use of our hands.

Other idioms are derived from more specific areas of experience (or domains), such as sport, war, or cooking. Some of these domains may no longer be common in present-day life, but if we learn the original context in which the idiom

was used and if we understand the image it is based on, we will find it is easier to understand. A helpful way of remembering idioms is to group them according to the domain that they are derived from.

If you recognize the origin of an idiom, you will often be able to work out its meaning on your own. For instance, the idiom *put something on the back burner* originates from the domain of cooking, and *take a back seat* comes from the domain of driving.

Language pedagogy like any other academic field has its own challenges, one of the most demanding of which is teaching idioms. Language teachers, material developers and theoreticians have all attempted to seek the most efficacious ways to teach idioms. Learners, however; are still faced with the difficulty of remembering and internalizing idioms. The word “idiom” originates from the Greek “idios”, meaning “one’s own, strange”. There is no specific definition for idioms on which all experts in the field unanimously agree. Nonetheless, they are considered to be a subtype of ‘multiword units’ (MWU), which are defined as “a fixed and recurrent pattern of lexical material sanctioned by usage”[78; 233].

According to the Oxford Dictionary of Current Idiomatic English: "Familiarity with a wide range of idiomatic expressions and the ability to use them appropriately in context are among the distinguishing marks of a native like command of English". While many second language learners may be satisfied with something less than 'native-like' command, idiomatic usage is so common in English that it can be difficult to speak or write without using idioms. Tajalli states that using idioms in speech can have a great effect on listener or reader. So idioms constitute an integral part of vocabulary learning. The importance of teaching and learning idioms has fostered an interest in developing more effective ways of teaching idioms.

Most linguists consider that students are likely to be passive learners when they receive lectures only in classrooms. On the contrary, small group discussion could encourage students to be involved in the active process of building

knowledge. Furthermore, without any doubt, during group discussions, students whether consciously or unconsciously will learn from each other. Accordingly, many teachers bring into use group discussion in students' active learning of English idioms before making clear the meaning of idioms to them. Students in group discussion can comprehend English idioms better than when they were presented to English idioms within a story only. This shows the significant effect of group talk on students' comprehension of English idioms.

Retelling has been a good strategy to know how much students have acquired and to expand their comprehension. Retelling activities can make easier for students' reading retrieval because the activities can encourage students to try to remember. Their recalling assists teachers to realize how much information their students have acquired. Brandi-Muller states that older students can advantage from retelling stories because it lets students to study to organize and give detailed information about events, which improves reading comprehension. In Brandi-Muller's classroom, she found that her English language learner students not only became more enthusiastic and willing to take a chance and read aloud but also remembered the vocabulary better with this method. As a result, retelling activities can reinforce integration of recently learned reading.

Consequently, while researching for the phraseological issues of comprehension, retelling activities are good techniques to make students' reading retrieval, it causes to have a great enthusiasm for every teacher to apply the activities in teaching English idioms. After one introduced the meanings of English idioms to his students, he asked his students in pairs to retell the content in their own words instead of the English idioms and to rewrite sentences provided in class by using English idioms. The retelling and rewriting activities supply students with more chances to be familiar with the meanings of English idioms and get to know about the English idioms they have just studied.

Another method in understanding and effectively learning English idioms can be dialogues which provide circumstances for students to practice ordinary conversation and propose students ample practice with basic speaking skills in

context. Firstly, dialogues can be understood as short plays and applied for students to act out rather than simply read aloud. Furthermore, the dialogues are said to have for the students writing function as basic communication at all levels. In addition, putting pupils into pairs for the role-play in the daily dialogues is an effective way of oral practice for various ages and levels. Nunan confirmed that role-plays are also wonderful activities for learners' speaking in the relatively safe environment of the classroom before they must do so in a real environment. Therefore, dialogues suggest students having opportunities to perform and practice oral skills before facing with the real world [80; 235].

Dialogues and role-play are useful written and oral activities so that I assigned my students in pairs to write one dialogue by using the English idioms introduced in class and then act out the dialogue out in the following class. Dialogue writing could motivate students to write without burden because of pair collaboration and role-play activity could help them remember the dialogue they wrote through repetitive practices. It was easier and more fun for them to remember English idioms because they shared and enjoyed learning English idioms with friends. Thus, dialogue writing and role-play are useful and interesting activities for students' meaningful and efficient drills.

Since it is vital for language learners to learn English idioms in order to master English, it is important for foreign language teachers to design various activities for students to use with English idioms and subsequently acquire them efficiently. Moreover, students learn better when they are provided with collaborative activities because they can interact with peers and share fun in learning. Finally, when teachers integrate listening, speaking, reading and writing activities together in teaching English idioms, students can be involved in the application of English idioms in four skills. Thus, it is effective to teach EFL learners English idiom when they are provided with various activities to practice and utilize English idioms in different contexts.

3.2. The role of context in the study of phraseological units.

It is very hard for English native speakers to master English idioms, let alone language learners, as the figurative meanings of English idioms cannot be predicted through the analysis of their individual word meanings. It is not surprising, “The trouble with foreigners in this country is that they take everything Americans say literally” [77; 104].

However, idioms are common in American daily life and provide a rich source of American culture. Nippold and Martin stressed that “Failure to grasp the meanings of idioms can impinge upon an individual’s understanding of language in social, academic, and vocational settings” [79; 59]. Apparently, teaching foreign learners to use English idioms is considerably critical for foreign language teachers. In addition, Strassman and O’Connell found that students are often able to discuss content, take notes, or create semantic maps for writing; however, they often do not use the new words or concepts taught in class. Thus, I use various effective activities for teaching English idioms to college students in order that they can not only learn them effectively but also apply them practically.

The role of context is central in language learning. It’s common that foreign language students don’t really understand the various meanings of new words in different contexts. That’s why EFL students don’t know how to bring into use the words they have learned practically in various contexts. It’s fundamental for teachers to provide a rich context for students’ language learning and practice. For instance, linguistic contextual information enhances adolescents’ interpretation of idioms [79; 61]. The contextual cues surrounding a particular word can help readers get that’s meaning. In contrast, context-reduced language will be hard for readers to tolerate. Consequently, it’s more effective for EFL students to learn language in meaningful contexts than learn isolated words through memorization and drilling.

Stories have been widely used to teach and entertain students in language learning. Interesting stories usually draw students’ attention and easily make students deeply interested in them. Since contextual information is significantly

effective for aiding students' understanding English idioms, it is essential for English language teachers to provide students with rich context. Thus, introducing English idioms within interesting stories can possibly help English foreign language students to understand and remember them better.

3.3.1. The process of communication in the study of Russian and English phraseology.

Both studying and teaching process involves in itself the results of an enormous educational, developmental potential. Effective mastering of phraseological units by foreign students requires specially organized, purposeful and long-term work.

During classes dedicated to the study of phraseological units it is reasonably effective to make use of complex of multiple exercises letting students fully master the theme suggested for them and form the basis of educational skills and abilities. Exercises directed to the development of students' communicational skills and abilities plays a particular role in achieving this aim.

Communicative skills and proficiency are formed by means of exercises that have productive creative character, as in various situations of our everyday's communication which are ought to be always new to people, it is necessary to search for language means and other corresponding phraseological units to each situation. For finding an effective solution to this problem it is reasonable to use communicative events during classes. The efficacy of such events is based on setting such conditions for communicants that make them to talk and share with the opinions on given topic by the teacher using phraseological units. Two integrated factors are of great importance in the effective implementation of communicative events: interest in theme and maximal involvement of the students in its active discussion [17; 29].

As the starting point in implementing such communicative events that involve the usage of phraseological units, comes to be real life situations, authenticity in speech. For that reason, in teaching process it is essential to use such techniques provide real communication in educational atmosphere:

- the solution of problematic situations, discussion;
- making up dialogues and stories;
- role-playing.

These methodical techniques are used differently with new content within the framework of communicative events on the basis of phraseological units. Implementing of phraseological units in development of communicative skills and proficiency helps to avoid language barrier in the process of real life communication. This is also mostly provided by full exclusion of using native language during the lessons.

While setting communicative events, it is advisable to write out on the board the phrases, stable set expressions and phraseological units that are indispensable in these communicative situations, and touch students` attention on them before their beginning. The teacher should thoroughly think about steps that these events will contain, the time that is needed and the difficulties connected with semantization and usage of suggested phraseological units that students will face with.

Problematic tasks are thought to be the best form of setting communicative process. Their aims in such a situation appear to be teaching to shortly express their opinion, make suggestions, inquire about information, compare, approve or disapprove statements of other participants` of communication process using in their speech previously learnt vocabulary and the most widely used phraseological units [17; 25].

As the problematic task-based situations the students may be offered the following:

1. Make an interview on the topic “Which of the rules of speech etiquette are you familiar with?” using the phraseological units of this thematic group (in Russian- *пускать пыль в глаза-to throw dust in somebody`s eyes, морочить голову-pull somebody`s leg, бабушкины сказки-old wives tales, ясное дело- plain as a pikestaff, от всей души-from the bottom of one`s heart, из уст в уста-from mouth to mouth, с глазу на глаз-in private, один на один-one-on-one, заговаривать зубы-have it all over someone or something and others).*

2. Create or make up orally the map of the route, that you follow going to school or university and make use of the phraseological units of this thematic group: *в двух шагах-a stone`s throw from, be but a few steps, сбивать с толку-confuse someone, легок на ногу, иметь в виду, на каждом шагу-at every turn, в два счета-in jig time, be able to do it on one`s ear, потерять из виду –lose the scent of and others [87; 650]).*

Debating or discussion, as it is known, carries more difficult character and for its organization it is indispensable for the students to have specified linguistic practice, and also the ability to formulate, give arguments and defend their point of view and consequently, produce more widely-spread expressions than in problematic situations, and thus use more frequent phraseological units in their speech. The desire to react or respond to, give arguments and dispute on an interesting theme is believed to be the high stimuli for creation of unprepared speech that contributes to the development of communicative practice and skills.

Discussion is regarded to be an effective form of organization of communicative process. The students can be suggested the following themes for disputing or discussion:

1. “What is better?”: “bitter truth or sweet lie?”. Use the phraseological units of this thematic group (*пускать пыль в глаза-to throw dust in somebody`s eyes, морочить голову-pull somebody`s leg, бабушкины сказки-old wives tales, ясное дело- plain as a pikestaff, от всей души-from the bottom of one`s heart).*

2. “What is wealth for man?”. Make use of the following phraseological units of this thematic group (*дрожать над каждой копейкой, душа нараспашку- wear one`s heart upon one`s sleeve, сводить концы с концами-live from hand to mouth, класть зубы на полку-tighten one`s belt, и так и сяк-this way, that way and every way, лезть из кожи вон-move heaven and earth, хлеб насыщенный-bread and butter, daily bread, окунуться с головой –get up to one`s neck)[85;380].*

3. “Love is evil or good”. Use the following phraseological units that contain this thematic group (*и так и сяк-this way, that way and every way, окунуться с головой-get up to one`s neck into something, от всей души-from the bottom of*

one`s heart, не сводить глаз-fasten or fix one`s eye on, бок о бок-side by side, трепать нервы-get on somebody`s nerves, потерять рассудок-to be out of one`s mind, лить слезы-ripe one`s eye, mingle tears).

Making up a story or dialogue encourages the students to the creation of connected narrative, activate the usage of not only certain structures, expressions and phraseological units that work is based on but also a great number of corresponding materials. Thus, this type of exercises would rather be used for revising previously acquired material [80; 61-66].

The aim of setting such a communicative process is the usage and interaction of all the elements of the language, development of speech fluency, ability to open up the theme, improvise. Corresponding tasks can be of following type.

1. Make up short dialogues using phraseological units of this thematic group work-idleness (*палец о палец не ударить-not to do hand`s turn, изо всех сил-with all one`s strength, за жизнь, честь и совесть, лезть из кожи вон-move heaven earth, bend over backwards, хлопнуть глазами- return a blank stare and others).*

1. Brother and sister is arguing about which of them helps more at household.

2. The supervisor of course paper is reproaching the student for working not hard. The student justify themselves on the busyness at other subjects.

2. Make up an oral story on the theme “Value kindness” using phraseological units of particular group (*душа нараспашку-wear one`s heart upon one`s sleeve, от всей души-from the bottom of one`s heart, изо всех сил-with all one`s strength, змея подколодная- a snake in the grass and others).*

As a starting point in making up a story, as a rule, appear to be phraseological units given by the teacher. The students must be familiar with the theme on which forthcoming story will be based on.

Role-playing games are an effective way get students involved in communication using phraseological units. Their aims are to create during classes such a surrounding atmosphere in order to implement vocabulary and phraseological units, which usage in other situation can be impossible or artificial or not interesting.

Dialogues can provide situations for students to practice ordinary conversation and offer students ample practice with basic speaking skills in context. Firstly, dialogues can be viewed as short plays and used for students to act out rather than simply read aloud. Moreover, the dialogues the students write function as basic communication at all levels as Scott & Ytreberg stated. In addition, putting pupils into pairs for the role-play in the daily dialogues is an effective way of oral practice for various ages and levels [82]. Nunan stressed that role-plays are also excellent activities for learners' speaking in the relatively safe environment of the classroom before they must do so in a real environment. Therefore, dialogues offer students opportunities to act out and practice oral skill before encountering the real world [81; 240].

Dialogues and role-play are useful written and oral activities so that I assigned my students in pairs to write one dialogue by using the English idioms introduced in class and then act out the dialogue out in the following class. Dialogue writing could motivate students to write without burden because of pair collaboration and role-play activity could help them remember the dialogue they wrote through repetitive practices. It was easier and more fun for them to remember English idioms because they shared and enjoyed learning English idioms with friends. Thus, dialogue writing and role-play are useful and interesting activities for students' meaningful and efficient drills [81; 104].

While holding role-playing game two variants are possible:

- the students are suggested to play the role of another person;
- the student describes himself being in particular situation;

It is essential to give some time for students to think about their actions and master the roles. It can be allowed to make notes, but during the performance to follow improvisation not just read the text. The students shouldn't be afraid of making mistakes. They should be incited that a mistake is the component part of learning and teaching process.

The following themes may be used to hold role-playing games during the classes making use of phraseological units.

1. The conversation on the phone. After party meeting with classmates two best friends are discussing those who attend in the event. Use phraseological units characterizing a person or his character- *язык хорошо подвешен*-have a glib tongue, *остер на язык*-have a sharp tongue, *отрезанный ломоть*-self-sufficient person, *душа нараснашку*-Mr. Nice Guy, *to wear one`s heart upon one`s sleeve*, *змея подколодная*-a snake in the grass, *как две капли воды*-as like as two peas, *задирать нос*-put on airs, *мастер на все руки*-Jack of all trades, *сам не свой*-to get butterflies in one`s stomach and so on.)([84;236].

2. Children, playing in the yard, are looking for a cat that has been lost. Make use of the phraseological units that are appropriate in this situation- *как в воду канул*-disappear into the blue, *vanish into thin air*, *как ветром сдуло*-not see someone for dust, *disappear in a split second*, *не видать как своих ушей*- not a cat`s chance, *в двух шагах*-a stone throw from, *и след простыл*-not a trace, *vanish without a trace*, *смотреть в оба*-have an eye out for somebody, *ищи ветра в поле*-gone with the wind, *go on a wild-goose chase* and so on).

Students` discussing what they read is a helpful strategy to increase their comprehension. Group talk can provide learners with rich opportunities to acquire social and linguistic knowledge necessary for understanding new texts they encounter. Klingner & Vaughn stressed that ESL students engaging in collaborative talk during content reading, they assisted one another in understanding the meaning of challenging words, getting the main ideas, and answering questions about what they read. As a result, group discussion appears to be an effective technique to enhance students` reading comprehension.

Students are likely to be passive learners when they receive lectures only in classrooms. On the contrary, small group discussion could stimulate students to be involved in the active process of constructing knowledge. Furthermore, during group discussions, students will learn from each other, whether consciously or unconsciously. Accordingly, I applied group discussion in students` active learning of English idioms before explaining the meaning of idioms to them. Students in group discussion could understand English idioms better than when they were

introduced to English idioms within a story only. This demonstrated the significant effect of group talk on students' understanding of English idioms.

Since retelling activities are good techniques to facilitate students' reading retrieval, this motivates me to apply the activities in teaching English idioms. After I introduced the meanings of English idioms to my students, I asked my students in pairs to retell the content in their own words instead of the English idioms and to rewrite sentences provided in class by using English idioms. The retelling and rewriting activities provided students with more chances to be aware of the meanings of English idioms and be familiar with the English idioms they have just learned.

Thus, students find mastering phraseological units easy through the communication process which highly motivates them. While using phraseological units in their speech students face with such problems as deficiency in language and speech means to cope with given tasks, quickly pass to their native language and so on. Holding such communicative processes with usage of phraseological units considerably enriches teaching lessons making them useful for students and keep their interest in learning foreign language.

Since it is vital for learners to learn English or Russian idioms in order to master English or Russian, it is important for teachers to design various activities for students to use with English or Russian idioms and subsequently acquire them efficiently. Moreover, students learn better when they are provided with collaborative activities because they can interact with peers and share fun in learning. Finally, when teachers integrate listening, speaking, reading and writing activities together in teaching English or Russian idioms, students can be involved in the application of them in four skills. Thus, it is effective to teach learners English or Russian idioms when they are provided with various activities to practice and utilize them in different contexts.

3.3. The place and role of didactic illustrations in teaching Russian and English phraseology.

Although there is lingering debate regarding the effect of visuals on reading comprehension, some researchers claim that reading materials accompanied by visuals will be more comprehensible. For example, Scarcella and Oxford stressed that teachers need to illustrate key vocabulary effectively by showing pictures and diagrams so as to improve the ESL students' reading comprehension. Mayer found that words and pictures presented together helped students recall better than alone. It is efficient to provide interesting pictures to foster and reinforce vocabulary development. Consequently, visuals must be stimulating, interesting and motivating to students' comprehension and retention of reading.

According to the effect of illustrations on reading, I collected English idioms in one sentence context. English idioms were presented with pictures to one class of 30 students while without pictures to the other class of 30 students. They were told that those phrases were English idioms first and then they were asked to translate them into Chinese. I found that English idioms with illustrations could increase college students' idiom understanding better. Thus, it is effective to present English idioms accompanied by visual stimuli that clearly illustrates the idioms being taught [79; 140].

As the methodological basis for designing didactic means appear to be the theory of spiritually oriented education. Teaching process of a language should not be regarded only as the formal process of getting new knowledge, as learners besides learning the language system, familiarize with spiritual, aesthetic aspects of the language, its emotional component. All this forms the student's interest to learning the language's phraseology that promotes for his independent, conscious searching activity.

Phraseology, being integral part of a language, enriches it, satiate it with symbolism, figurativeness, metaphor. Language itself owns symbolic nature and is represented as "an integrated field of thoughts, sensation and perceptual impression describing particular ethnos". Phraseological fund of a language

reflects national specific life of nation, creates historical, political, economical, cultural background of a language. Mastering such peculiarities helps a student to penetrate deeply in the essence of the phraseological unit, to comprehend images lying on the basis of stable combinations.

In such a situation a teacher can address to visualized means of language material for a help that facilitates the semantization of the phraseological units. Use of visual aids during studying process of the phraseology can become a leading educational element. The principle of demonstrativeness is one of the key principles of learning, as the path to human cognition begins with perceptual sense of specific facts and phenomena. This principle was grounded by Czech teacher Yan Amos Komenskiy.

Disterveg, while answering the question about how people acquire some knowledge, stated that it is possible with no another way except by means of visual aids. They are thought to be the only basis of any development. Perceptual cognition comes to illustrativeness in learning, and it turns into the main goal.

In modern pedagogy the problem of didactic illustration is actively used.

Illustrative materials help to create images, views, then mentation turns them into notions. Illustrations contribute to the development of attention, observation, aesthetic taste, cultural thought, memorization and enhance the interest to learning the language [82;85].

Pictures, photos, schemes, tables, drawings come to be superficial side of visual aids. Visualization is the manifestation of mental images of these objects illustrated in them. Vivid demonstrativeness creates the view of lively image, challenges to corresponding associations, as its perception exerts emotional influence on the learner. When it is spoken and analyzed about visualization, they mean the images that are represented by these objects.

The term “illustration” itself is originated from Latin word “illustratio” that means illumination, elucidation, visual representation. The literal interpretation of the term “illustration” that is given in encyclopedias regards to the works assigned for perception in particular unity with the text.

The principle of visualization assumes the demonstration of such illustrative aids to the students as posters, maps, pictures, reproductions and so on. The illustration as the method of learner`s interaction is used by a teacher to create in the mind of the learner an accurate image with the help of visual means.

The main function of the illustration is considered to be a creation of imaginative recreation of the forms, essence of the phenomenon, its structure, relations, interaction for confirmation of theoretical regulations. It helps to put all analyzers and mental processes of sensation, perception, representation connected with them, into appropriate conditions, the result of which is seen in the creation of the basis for generalizing analytical intellectual activity of the students. Teaching results on implementing illustrations becomes apparent in providing accuracy of primary perception of studying object by the students, which defines further work and the quality of mastering material[82; 82-88].

The educational sense of using illustrations is defined by the development of students` visual and auditory culture. It is important to differentiate between the notions “illustration” and “didactic illustration”. Didactic illustration is created for educational aims and is used during the teaching process.

If a teacher implements during the lessons an artistic illustration with the purpose of transference of some information, stimulation of cognitive interest, artistic or intellectual experience, motivation of an independent cognitive practice, this type of illustration can be referred to a didactic one.

The most widely used means of visual aid appear to be tables. The main didactic function of tables is the interpretation of rules` application, discovery of regularities lying on the basis of the rules and notions, facilitation of memorization of concrete language material. According to this feature they are divided into linguistic and speech. In linguistic tables there given the conformity, the essence of the rule contributing to its quick mastering. Speech tables contain an exact speech material (words, word-combinations), that is required to be memorized.

As an obvious example of such a table can be selection of words, word combinations, speech modules at the beginning or at the end of teaching aids. By

means of speech tables work on enrichment of students` vocabulary (word-stock) and improvement of their spelling literacy.

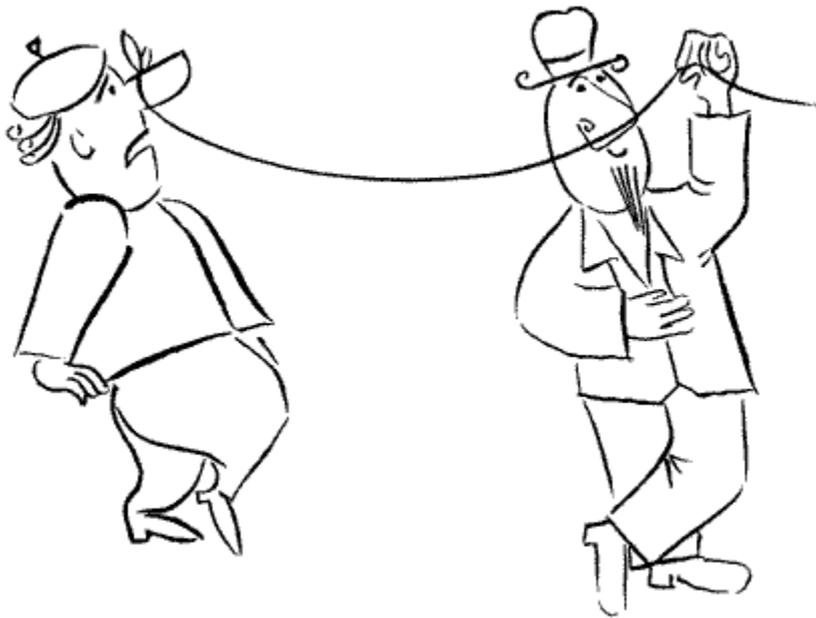
Tables can be used at the stage of comprehension of the rules, definitions, notions, at the stage of consolidation, revision and systematization of the material.

The students can be offered the following types of tasks: the answers to teachers` questions, with the help of which the learners apprehend the essence of the notion or rules; working out the algorithm of rule`s implementation; grammar construction according to given module; an independent tabulation; making up coherent utterance on linguistic theme and so on.

The pictures and photographs in teaching aids represent an important didactic element. This is not only the means to draw their interest to studying material but also the instrument of teaching influence. Properly chosen and methodically truly used illustration helps a teacher to find solutions to several issues: introduce and actualize particular vocabulary, actualize grammar forms and constructions, teach them to design specific speech utterance.

The usage of pictures, photographs, reproductions in teaching phraseology corresponds to be one of important teaching aids. Didactic illustration not only motivates the interest of students to studying material but also helps a teacher adequately make a present of new language material. As it is stated above, different misunderstandings may appear in interpretation of foreign phraseology. In this way, didactic illustration can become a helpful instrument for a teacher, as it helps to open up as accurately as possible the images that these expressions may contain. In combination with verbal effect this method brings to a desirable result.

Here is an example of implementing the illustration to Russian phraseological unit *водить за нос*. In primary representation of the idioms a teacher can demonstrate the picture and give an opportunity for the students to analyze the action (Picture 1.)



Picture 1. Didactic illustration on the theme of the phraseological unit «Водить за нос».

Directed questions help the students to focus on: how a man who is taken by the nose would feel, why he is held by his nose and etc. This helps to activate intellectual, speech activity of students, gives a chance to make up their own independent decisions. Then teacher himself names any idiom, gives its graphic picture, explains its meaning, in case of need- its origin. Subsequently, the same illustration can be applied for consolidation or fortification of studied material in holding language quizzes.

Didactic illustrations can be used in various stages of teaching process of the phraseology. At primary stage, as it has been mentioned, it helps to adequately interpret it, at the stage of fortification- to actualize information, get to know about familiar image. Besides, this type of visual aids stimulates to an independent educational activity of the students- an independent research and selection of new phraseological units that promotes for the development of cognitive activeness of the learners [79;148].

Thus, didactic illustration in teaching Russian phraseology to foreign students takes an important place and is of great importance. The images imprinted in didactic illustrations initiate an actualization, mastering of not figurative

information, act as its representative. Visual images allotted with illustrative analogy can help to see, evaluate, realize what is going on. By this, visual images have not only considerable cognitive but also value potential. Thanks to them, the world is brought to people as spiritual-ethical and aesthetic value.



To have one`s hands full

Definition: To be very busy; have as much work as one can do

Illustrative sentences:

- *My mother had her hands full raising six children and operating a farm at the same time.*

(Paraphrase: She was very busy being both a mother and a farmer.)

- *Three emergency cases came into the hospital at the same time and the doctors really had their hands full [84;245].*

(Paraphrase: They were extremely busy taking care of three patients at the same time.)

Functional activity: Ask students to decide if the following persons are going to have their hands full.

1. *A plumber with enough work for three months.*
2. *A teacher who has to take care of 7-year-old children on a trip to the zoo.*
3. *A lifeguard at a swimming pool who has to watch over two children as they swim.*
4. *A secretary who has to work for three different bosses.*
5. *A father left in charge of his home and seven children while his wife takes a vacation.*

Conclusion on the 3rd chapter

Much effort is needed for English native speakers to master English idioms, because the figurative meanings of English idioms cannot be predicted through an analysis of their separate word meanings. It is not amazing as Buchwald in his works mentions that the trouble with foreigners in this country is that they take everything Americans say literally. However, the usage of idioms in speech is very typical in American and British daily life and provides a rich source of their culture. And this issue is thoroughly analyzed and observed in above chapter.

Nippold and Martin stressed that failure to catch the meanings of idioms can affect on learner's comprehension of language in social, academic, and vocational settings. Apparently, teaching foreign learners to implement English idioms is notably critical for language teachers too [79; 63]. Besides, linguists Strassman and O'Connell believed that students often don't manage to share their opinions about content, making notes, semantically concerning on the issue for writing; however, they often do not use the new words or concepts taught in class. Thus, in this chapter I tried to make use of various effective activities for teaching English idioms to students or so that they can not only master them efficaciously but also use them in practice.

One thing that should be paid attention to is that English idioms do not mean what they literally mean and this leads to some misunderstandings for learners in learning process, though mass media, textbooks and everyday language contain rich sources of idiomatic expressions and phrases that are widely used in everyday speech and add special coloring to it. In addition, understanding and retention problems with phraseological units appear due to lack of knowledge on their deep semantic structure and meaning, their conational, denotation and expressive-stylistic features. Therefore, this chapter presents various effective activities for both learners and teachers to master and teach English idioms effectively. Besides introducing English idioms in story contexts and with visuals, collaboration activities, such as group talk, retelling, dialogue writing and role-play, can act as a

key to increasing students' motivation and involvement in learning English idioms [17; 26].

The Lingua-cultural approach of teaching idioms widens cultural awareness of students, as they will get to know not only about language but the traditions and customs of the English people, they become more tolerant of other cultures, they begin to evaluate other people's beliefs through the prism of their native lingua-cultural heritage.

Thorough analysis of different approaches to teach phraseology to foreign learners confirmed the role and significance of meaningful contexts in interpretation of meanings of idioms rather than simply memorization, drilling or learning by heart them in isolated words.

Another important thing that catches our attention in this chapter is the implementation of didactic illustrations in learning process of idioms. The images imprinted within them, initiate actuality, mastering of non-imagery information, come to be their representations. Allotted with visual analogy, visual aids are able to help a person to observe, evaluate and cognize what is happening. Besides, visual images have not only meaningful, cognitive, but and valuable potential. Thanks to them, the world appears before every person as spiritual, ethical and aesthetic value. This increases cognitive value of studying material, promotes communication, cognitive interest of learners. Didactic illustrations can be considered as an important tool system in mastering the phraseology of both languages, Russian and English.

CONCLUSION

Linguoculturology as the young scientific discipline, opens up wide perspectives of the research of basic notions of culture-concepts, learning of which lets us strike the basis of nation`s world outlook, elicit its spiritual values and national uniqueness.

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

Based on the research material we can say that the difference between cultures causes some misunderstandings in the interactive communications between a foreigner and a native-speaker. Millions of people travel around the world and they all need to communicate in some way. They need to acquire not only linguistic competence but cultural awareness as well. Cross-cultural investigations can provide materials that help language learners to deal with the problems of unknown environments. The native speaker puts in language his world vision, mentality, and the relation to other people in cross-cultural dialogue, and the non-native speaker receives that vision [39; 168].

As a result of what has been stated in the first chapter it is obvious that language and culture coexist and have particular in each individual`s life. That individual is a thinker, a creator, a transmitter of the culture, he is the part of the society, and he uses the language for communication with other members of this society where he is supposed to be understood as they belong to the same community. But the indispensable condition of realization of any communication is that a speaker and a listener should have a mutual knowledge of realities or the background knowledge as a basis of a language interaction to understand each other. A “Language world picture” gives a non-native speaker the opportunity to realize the implicit meaning of the vocabulary through explicit meaning, to understand cumulated unconscious cultural information via background

knowledge, to investigate cultural values via communicative process, to synthesize interrelation and interaction of the culture and the language.

Special interest should be drawn to the role of the phraseological units in representation of cultural issues in both languages.

An idiom most often reflects the national specificity of the people. It is a figurative interpretation of reality and an emotional model of communication. Idioms are highly interactive items. They are strong and colorful examples of cross-cultural relations. The source of their origin is sometimes difficult to ascertain. They are firmly assimilated in various languages and have become part and the whole of these cultures [27; 15]. The main difficulty is whether an idiom is appropriate in the given context when a non-native speaker tries to translate an idiom from his native language into English. It may confuse a listener. The problem is often one of collocation, which is a central characteristic of the language in use.

The research on the sources of origin of phraseological units made in the second chapter has shown that a large number of idioms are of folk origin; however, there are huge numbers of the biblical, mythological and author-specific idioms. Knowing culture, literature and traditions of different nationalities will assist the language learner to avoid comprehension and retention problems. In this way, an idiom is the key, which enables people to open the gate to the national culture, history, traditions and beliefs of different people.

During our research on the role of phraseological units in representation of culture, it has become obvious that the inner or internal form of phraseological units contain the basic information connected with culture. Cultural information can be got from the inner form of phraseological units, because the traces of culture –myths, archetypes, customs and traditions, the reflection of historical events and elements of material culture are present in it. The inner form is the multifaceted phenomenon, implying from the spirit of nation and national spiritual power [51; 38].

A language has a communicative function which is thoroughly analyzed and proved to be useful in the third chapter. The success of this process much depends on how the speaker uses his background knowledge. We should underline the importance of the speakers' cultural awareness, the factors that support the communication, how language and culture correspond among themselves, how language reflects the world through consciousness of the person, how the individual and collective mentality, ideology and culture are reflected in the language, how language and culture create a world picture - primary, from the native language, and secondary, acquired when studying foreign languages. The maintenance of a cultural and national connotation of idioms is interpretation of the figurative basis of idiomatic picture of the world in the sign of cultural and national "space" of this language community.

Additionally, it is undoubtedly confirmed that the phraseological structure of language is a mirror, in which language community identifies its national consciousness.

The third chapter looks through the methodological basis of the research, which reveals the causes of emergence of language barrier among students during the process of real communication and the means of its prevention, formulates the importance and efficiency of the implementation of various types of problematic activities and communicative situations, carrying out discussions, making up stories and dialogues promoting for the formation of desire of students to have an argument, dispute and persist in their opinion using phraseological units.

REFERENCES

1. Karimov I.A. "Uzbekistan on the Threshold of the 21st century: threats to the security, conditions and guarantees of progress". – Tashkent, Uzbekistan , 1997. – 315 p.
2. Karimov I.A. "Along the road of the country's modernization and sustainable economic development". - Tashkent, Uzbekistan , 2010.- 115 p.
3. Altenberg Bengt. On the Phraseology of Spoken English: The Evidence of Recurrent Word-Combinations // *Phraseology*. Ed. A.P.Cowie. – Oxford: Clarendon Press, 1998. – 204 p.
4. Astington, J.W. & Jenkins, J.M. A longitudinal study of the relation between language and theory of mind development.// *Developmental Psychology*, 1999. - № 35. – P. 1311-1320
5. Алефиренко Н. Ф. Теоретические основы учения о «внутренней форме» фразем / Н.Ф. Алефиренко // *Семантика языковых единиц*. – М., 1996. – С. 128–130.
6. Алиев К.Ю. Стилистические особенности фразеологии в художественной литературе: Автореф. дис.канд.филол.наук.– Баку., 2000. –28 с.
7. Амосова Н.Н. Основы английской фразеологии. –Л., 2003.–365 с.
8. Апресян Ю.Д. Лексическая семантика. Синонимические средства языка. – М., 1974.–279 с.
9. Арнольд И.В. Стилистика современного английского языка.– М.,2001.–171 с.
10. Арсентьева, Е.Ф. Сопоставительный анализ фразеологических единиц // Казань: Изд-во Казанского университета, 1989. –127 с.
11. Ахунзянов Г.Х. О стилистических особенностях образных фразеологических выражений: Автореф. дис.канд.филол.наук. – Казань, 1964. –126 с.
12. Бабкин А.М. Лексикографическая разработка русской фразеологии. – М.; Л., 1984. –168 с.

13. Баласанова А.Л. Сочинительные фразеологические единицы и контекст в современном английском языке: Автореф. дис.канд. филол.наук. –М.,1972. – 230 с.
14. Баранова Л.Ф. Семантическая структура английских фразеологизмов // Вопросы романо-германской филологии.– Рязань, 1972. – 180 с.
15. Богданов В.В. Семантико-синтаксическая организация предложения.– Л., 1977. –231 с.
16. Болдырева Л.М. Стилистические особенности функционирования фразеологизмов: Автореф. дис.канд.филол. наук.– М.,1989. – 127 с.
17. Бурак А.Г. Роль фразеологизмов в формировании коммуникативных навыков и умений у иностранных учащихся. Минск: БГУ, 2006.- С. 25-31
18. Виноградов В.В. Об основных типах фразеологических единиц -в русском языке // Тр. юбил. науч. сессии ЛГУ. Секция филол.2005. – 169 с.
19. Виноградов В.В. Русский язык. – М., 2003. –212 с.
20. Вомперский В.П. Приёмы использования фразеологических оборотов в произведениях В.В.Маяковского // Рус.яз. в школе. 1998. – № 3. – 125 с.
21. Воробьев, В. В. Русский язык в диалоге культур: учебное пособие / В. В. Воробьев, Л. Г. Саяхова. - М.: Ладомир, 2006. - 286 с.
22. Гачев Г. Ментальности народов мира. М.: Эксмо, 2003-202 с.
23. Гепнер Ю.Ю. Об основных признаках фразеологических единиц и о типах их видоизменения // Проблемы фразеологии. – М., Л.,2006. – С. 57-69.
24. Гоннова Т.В. Отношение к труду в русской культуре // Языковая личность, проблемы обозначения и понимания. – Волгоград: Перемена, 1991. – С. 42-43.
25. Гумбольдт В. Ф. Язык и философия культуры/ В.Ф. Гумбольдт.– М.: Прогресс, 1985.– 451 с.

26. Гузикова В. В. Когнитивный потенциал фразеологических единиц и особенности их перевода (на материале прозы С. Моэма) // Актуальные проблемы лингвистики: Уральские лингвистические чтения-2004 (№ 17): Материалы ежегодной региональной научной конференции, Екатеринбург, 2-3 февраля 2004 г. / Урал. гос. пед. ун-т. - Екатеринбург, 2004. С. 39—40.
27. Гузикова В. В., Казарин Ю. В. Фразеологизм как средство формирования национально-художественной картины мира // Семантико-синтаксическое пространство русского глагола: Материалы XI Кузнецовских чтений, 7 февраля 2001 г, Екатеринбург. Екатеринбург: Изд-во Урал, ун-та, 2001. С. 10-27.
28. Добровольский, Д. О. Сопоставительная фразеология / Д. О. Добровольский, В. Т. Малыгин, Л. Б. Коканина. - Владимир, 1990. - 315 с.
29. Добровольский Д. О. Национально-культурная специфика во фразеологии/ Д.О. Добровольский // Вопросы языкознания.– 1997. – № 6. – С. 37–49.
30. Дубинский И.В. Приёмы использования фразеологических единиц в речи: Автореф. дис.....канд. филол. наук. – Баку, 1964. – 180 с.
31. Дубинский И.В. О смысловых изменениях фразеологических единиц в контексте. // Вопросы стилистики. – Саратов, 2001. –72 с.
32. Дубинский И.В. Приёмы использования фразеологических единиц в речи: Автореф. дис.канд.филол.наук. – Баку, 1964. – 108 с.
33. Зуева В.И. Стилистическое средство разрушения устойчивых словосочетаний в произведениях английских и американских писателей. // Учен. Зап. МГПИИЯ. 1964. – Т.30. – С.124-141.
34. Клековкина, Е. Е. Об особенностях двойной актуализации фразеологизмов. Фразеология и контекст / Е. Е. Клековкина. - Куйбышев: Куйбышевский ПИ, 1984. –210 с.

35. Копыленко, М. М., Очерки по общей фразеологии / М. М. Копыленко, З. Д. Попова. - Воронеж: Изд-во Воронежского университета, 1989. – 320 с.
36. Кунин А.В. Английская фразеология. – М.,2001. –181 с.
37. Кунин, А. В. Курс фразеологии современного английского языка // . – М.: Высшая школа, 1996. –331 с.
38. Маргулис В.Д. Изучение значения словосочетания и семантики текста. Свердловск. Издательство Уральского ун-та, 1987. – 165 с.
39. Маслова В. А. Введение в лингвокультурологию/ В. А. Маслова. – М., 1997.-235 с.
40. Маслова В.А. Лингвокультурология: учеб. пособие/ ВА. Маслова. – 2-е изд., стер.– М.: Академия, 2004.– 202 с.
41. Маслова В. А. Когнитивная лингвистика: учеб. пособие/ В. А. Маслова.– Минск: Тетра Системс, 2005.– 254 с.
42. Мокиенко В.М. Идеография и историко-этимологический анализ фразеологии // Вопросы языкознания. 1995. № 4. С. 3-13.
43. Молотков А.И. Основы фразеологии русского языка. – Л.,1996. –192 с.
44. Неровная Н.А. Особенности языковой объективации концепта «Толерантность» в русском и английском языках и концепта «Терпимость» в русском языке / Н.А. Неровная // Язык и национальное сознание. – Воронеж : Истоки, 2009. – 164 с. – С. 50-54.
45. Никитин М.В. Лексическое значение в слове и словосочетании. Владимир,1993. –145 с.
46. Никитин М.В. О предмете и понятиях комбинаторной семантики // Проблемы лексической и грамматической семасиологии. Владимир, 1989. – С. 30-155.
47. Никитин М.В. Лексическое значение слова. – Л., 1989. – 200 с.
48. Ольшанский И.Г. Значение фразеологизма как объект компонентного анализа // Проблемы компонентного анализа: Тез.докл. молодых науч. работников. – М., 2003. – С.86-88.

49. Павловская А.В. Англия и англичане. М.:Изд. Московского Ун-та, 2004.-320 с.
50. Потебня А. А. Собр. тр. [Т.2]. Символ и миф в народной культуре/ А.А. Потебня. – М.: Лабиринт, 2000.– 479с.
51. Ройзензон Л.И. Внутренняя форма слова и внутренняя форма фразеологизма // Вопросы фразеологии. – Ташкент, 1971. – 78 с.
52. Прохвачева О.Г. Лингвокультурный концепт «приватность» (на материале американского варианта английского языка). Автореф. дисс. ...канд. филол. наук. Волгоград,2000.-С. 103-116
53. Рябова М. В. Язык и культура: истоки и парадигмы взаимодействия // Филологические науки. Вопросы теории и практики. Тамбов: Грамота, 2008. № 1. Ч. 2. С. 119-121.
54. Савицкий, В. М. Английская фразеология: проблемы моделирования / В. М. Савицкий. - Самара: Изд-во «Самарский ун-т», 1993. –171 с.
55. Сегал Н.О. Концепт «время» в современной лингвокультуре: способы вербализации в лексико-семантической системе русского языка. Ученые записки Таврического национального университета им. В.И. Вернадского Серия «Филология. Социальные коммуникации» Том 27 (66). № 2. – С. 93-98
56. Семко М.И. Некоторые процедуры компонентного анализа лексических и фразеологических единиц в пределах семантического поля // Проблемы компонентного анализа: Тез.докл. молодых науч. работников. – М.,1999. –С.106-108.
57. Сидоренко М.И. Лексическое и фразеологическое значение // Семантика языковых единиц: (Тез.докл. ХУ конф. препод. кафедр рус.яз. сев.- зап. зоны). – Л. ,1975. – С.130-132.
58. Симонова С.А. Фразеология как отражение мудрости народа на примере концепта «человек». М. Ломоносова. – М.1999.-243 с.
59. Сироткина И.В. Национально-культурные особенности репрезентации эмоции «печаль» фразеологическими средствами в русской и

- английской лингвокультурах. Вестник Челябинского государственного университета. 2012. № 5 (259). Филология. Искусствоведение. Вып. 63. С. 147–151.
60. Слепушкина Е.В. Фразеология русского и английского языков в зеркале национального менталитета (на материале концептов «предупреждение» и «угроза»). Автореф. дис.канд.филол.наук. – Пятигорск, 2009. – 108 с.
61. Слепушкина, Е.В. Концепты «предупреждение» и «угроза» как выражение английской и русской ментальности [Текст] // Университетские чтения – 2007: материалы научно-методических чтений ПГЛУ.– Пятигорск: ПГЛУ, 2007. – Часть V. – С. 136-141
62. Слышкин Г.Г. Концепт чести в американской и русской культурах (на материале толковых словарей) // Языковая личность: культурные концепты. – Волгоград; Архангельск: Перемена, 1996. – С. 54-60.
63. Смирницкий А.И. Лексикология английского языка. – М., 1990. – 406 с.
64. Смит Л. П. Фразеология английского языка/ Л.П. Смит. – М.: Учпедгиз, 1959.– 207с.
65. Солодуб Ю. П. Национальная специфика и универсальные свойства фразеологии как объект лингвистического исследования/ Ю.П. Солодуб // ФН НДВШ. – 1990. – № 6. – 157 с.
66. Стыцина С.Х. Стилистическое использование фразеологических единиц в произведениях Д.Свифта: Автореф. дис.канд.фил.наук. – М., 1985. – 136 с.
67. Телия В.Н. Фразеология // Общее языкознание: Внутренняя структура языка. – М., 2001. – 515 с.
68. Телия В.Н. Семантический аспект сочетаемости слов и фразеологическая сочетаемость // Принципы и методы семантических исследований. – М., 1989. – С.244-267

69. Телия В. Н. Русская фразеология в контексте культуры: семантические, прагматические и лингвокультурологические аспекты/ В. Н.Телия. – М.: Яз. рус. культуры, 1986.– 260с.
70. Телия В.Н. Русская фразеология: Семантический, прогматический и лингвокультурологический аспект. – М.: Школа "Языки русской культуры", 1996.-288 с.
71. Телия В. Н. Роль образных средств в культурно-национальной окраске миропонимания // Этнопсихолингвистические аспекты в преподавании иностранных языков. – М., 1996.– 180 с.
72. Тер-Минасова С.Г. Язык и межкультурная коммуникация. М., 2000.
73. Черная А.И. Опыт применения компонентного анализа для определения смысловой структуры фразеологических единиц английского языка (на матер.глаголов движения) // Проблемы компонентного анализа: Тез.докл. Молодых науч. работников. – М., 1990. – С. 124-126
74. Шанский Н.М. Фразеология современного русского языка. – М.,2004. –226 с.
75. Khalupo O. I. The Theoretical Aspects of Intercultural Competence Study from the Point of View of Language and Culture Interaction // Proceedings of the XXXI International Scientific-Practical Conference “Ways of Solving Crisis Phenomena in Pedagogic, Psychology and Linguistics”. London: IASHE, 2012. P. 191-193.
76. Халупо О. И. Особенности отражения культурных ценностей во фразеологии. Издательство «Грамота», Тамбов: 2013. С. 214-216
77. Buchwald, A. Don't say 'Let's Get Together' to a foreigner. In S. K. Cohen (Ed.), Building reading fluency: Words in focus. Singapore: Thomas Learning. 2000.- pp. 104-105
78. Cooper, T. C. Processing of idioms by L2 learners of English. TESOL Quarterly, 33 (1): 1999. pp. 233-262.

79. Mayer, R. E. (1999). Research-based principles for the design of instructional messages: The case of multimedia explanations. *Document Design*, 1, 7-20.- 1999. pp. 133-210
80. Nippold, M. A., & Martin, S. T. (1989). Idiom interpretation in isolation versus context: A developmental study with adolescents. *Journal of Speech and Hearing Research*, 32: 1989. pp. 59-66.
81. Nunan, D. *Practical English language teaching*. New York: McGraw Hill: 2000. pp. 235-245
82. Scott, W. A., & Ytreberg, L. H. (2000). *Teaching English to children*. New York: Longman.- 2000. pp. 80-89

THE LIST OF USED DICTIONARIES

83. Кузьмин С. С. *Русско-английский словарь переводчика/ С.С. Кузьмин.*– М.: Флинта, 2001.– 763с.
84. Кунин А. В. *Англо-русский фразеологический словарь/ А.В. Кунин.* - М.: Русский язык, 1999. – 501 с.
85. Кунин А. В. *Англо-русский фразеологический словарь/ А.В. Кунин.*– 4-е изд., перераб. и доп.– М.: Рус. яз., 1984.– 942с.
86. *Лингвистический энциклопедический словарь/ гл. ред. В.Н. Ярцева.*– М.: Сов. энцикл., 1990.– 682с.
87. *Longman Dictionary of English Language and Culture.* – L.: Longman, 1992.-920 p.
88. Ожегов С. И. *Толковый словарь русского языка/ С. И. Ожегов, Н. Ю. Шведова.*– М., 2007.– 938с.
89. Silver P. *English Phraseology.* London, J. Brodie, 1957.- 988 p.
90. *Словарь иностранных слов / сост.: М. Ю. Женило, Е. С. Юрченко.*– Ростов н/Д.: Феникс, 2001.– 797с.
91. Федоров А. И. *Фразеологический словарь литературного русского языка конца 18-20 веков/ А.И. Федоров.* – Новосибирск: Наука, 1991.- 620 с.

92. Фразеологический словарь русского языка/ сост. Л.А. Войнова [и др.]
под ред. А. И. Молоткова.– М. : Рус. яз., 1978.– 543с.
93. Фразеологизмы в русской речи: словарь- справ./ сост. Н. В. Баско.– М.:
Наука: Флинта, 2002– 269с.
94. Энциклопедический словарь по культурологии. – М.: Центр, 1997.–
477с.