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INTRODUCTION

In folklore among all the variety and richness of its poetical significance and form it is difficult to find more interesting and researchable genre than proverbs and sayings. It was the subject of deep study of scientists in most different ideological branches. Most of the scientists agreed that the pro verbs are folklore speech. Where was not only the person's point of view but also general people's outlook is expressed. Proverbs and sayings play important role in language. They give emotionality, expressiveness to the speech. They have certain pure linguistic features that must always be taken into account in order to distinguish them from ordinary sentences. Proverbs are brief statements showing uncondensed form of the accumulated life experience of the community and serving as conventional practical symbols for abstract ideas. They are usually didactic and image bearing. Many of them become very polished and there is no extra word in proverbs and sayings. Summarizing above mentioned information the following definition can be given to a proverb: It is a short, meaningful has the rhythmic organization in poetic style - that people had created for centuries in their social and historical life.

The actuality of the study of the proverbs in Uzbek, English is that the usage of proverbs in speech is very important. The correct usage of these proverbs is also important, while translating any other work of art we should pay close attention to this point, and that is the reason of the study of the theme we have taken under discussion. So express any idea or plot of the work in translation as in original demands a person's high skill and deep knowledge. Translator ought to know the rules of translation, furthermore the history, slang, life, customs and traditions of the people whose language he / she translating into.

The novelty of this qualification paper is that the analysis of the problem of the folk proverbs have been taken under discussion in related and non related languages. Modem and classic writers' works have been used in collecting the examples. The qualification paper also includes the Shakespeareans and other proverbs used by English poets. The aim of the qualification paper is to study the proverbs and to distinguish the cultural features in every language that was taken under discussion. This qualification paper mainly discusses the Uzbek proverbs and their translation into foreign languages.

The aim of the qualification paper is:

to give the definition of the phraseological units;

to classify proverbs and sayings ;

* + - * 1. to show the difference of proverbs and sayings;

The following task has been solved in this qualification paper:

1. To deal with the history of the proverbs and analyze them. To show their components or equivalents if they exist in compared languages, and the ways of their translation.
2. To point out the difference between proverbs and sayings.
3. To research the structural type of English proverbs, to differ in the groups of types of proverbs according to their equivalents and synonymic row.

The practical value of this paper is that, practical result and all the given examples can be used in practical lessons, writing compositions in colloquial and written speech. This qualification paper also can be useful to other students who are' interested in this field as in this qualification paper there is given the table of the most often used proverbs in English.

The theoretical value of the qualification paper is to investigate the structural types of proverbs and sayings in English, to give their equivalents in related and related languages, to analyze and differentiate proverbs and sayings in investigated languages.

The structure of this qualification paper is as follows: introduction, main part, conclusion, the list of used literature.

Introduction, main part, conclusion and the list of used literature.

The introduction is the brief plot of the qualification paper theme, and also it gives us information about the structure of the qualification paper.

The main part consists of two chapters

Chapter one has three paragraphs: phraseology as a subsystem of language, a short information about phraseological units, the proverbs and sayings and their definitions.

Chapter two includes three paragraphs which deal with the problems of the study of the history of the origin of proverbs and sayings, scientists who worked on proverbs and sayings, the semantic classes of proverbs and sayings.

Conclusion deals with the theoretical and practical result of the work.

The list of used literature directs us to the list of literatures that have been used in carrying out the work.

The sources of the qualification paper. While investigating the diploma work we have widely used the following literature: 'Фразеология английского языка' by V.A. Koonin, textbooks on lexicology, on stylistics, scientific literature on • phraseology and phraseological units, books on origin and translation of proverbs and sayings in English, A universal proverb definition. Scholars around the world continue to find their own so-called "working definitions," of which some of the most recent attempts in the English language are those by Shirley Arora, Nigel Barley, Otto Blehr, Margaret Bryant, David Cram, Alan Dundes, Galit Hasan-Rokem, George Milner, Peter Seitel, Jan Fredrik Kindstrand "The Greek Concept of Proverbs," Bartlett Jere Whiting, "The Nature of the Proverb." 1932, V.I. Dal “dictionary of vivid Russian language”, V.L Dai "the proverbs of Russian nation" , Benjamin Franklin 'Poor Richard's Almanac', The Advanced Learner's Dictionary by A. Hornby, E. Gatenby, H. Wake-field; The Universal English Dictionary by H. Wild and Л General Service List of English Words with Semantic Frequencies by M, West, English idioms in: Logan Smith. Words and Idioms. London,

Word-Groups and Phraseological Units' and a lot other work of scientists. We have also had information on internet sites.

CHAPTER I. PROVERBS IN ENGLISH LANGUAGE

1.1 PHRASEOLOGY AS A SUBSYSTEM OF LANGUAGE

By phraseology I mean the branch of linguistics dealing with stable word- combinations characterized by certain transference of meaning.

Despite differences of opinion, most authors agree upon some points concerning the distinctive features of phraseological units, such as:

* 1. Integrity (or transference) of meaning means that none of the idiom components is separately associated with any referents of objective reality, and the meaning of the whole unit cannot be deduced from the meanings of its components;
	2. Stability (lexical and grammatical) means that no lexical substitution is possible in an idiom in comparison with free or variable word-combinations (with an exception of some cases when such substitutions are made by the author intentionally). The experiments conducted in the 1990s showed that, the meaning of an idiom is not exactly identical to its literal paraphrase given in the dictionary entry. That is why we may speak about lexical flexibility of many units if they are used in a creative manner. Lexical stability is usually accompanied by grammatical stability which prohibits any grammatical changes;
	3. Separability means that the structure of an idiom is not something indivisible, certain modifications are possible within certain boundaries. Here we meet with the so-called lexical and grammatical variants. To illustrate this point I shall give some examples: "as hungry as a wolf (as a hunter)", "as safe as a house (houses)" in English, «как (будто, словно, точно) в воду опушенный», «оседлать своего (любимого) конька», «раскидывать умом (мозгами) Раскинуть (пораскинуть) умом (мозгами)» in Russian.
	4. Expressivity and emotiveness means that idioms are also characterized by stylistic colouring. In other words, they evoke emotions or add expressiveness.

On the whole phraseological units, even if they present a certain pattern, do not generate new phrases. They are unique.

Interlanguage comparison, the aim of which is the exposure of phraseological conformities, forms the basis of a number of theoretical and applied trends of modern linguistic research, including the theory and practice of phraseography. But the question of determining the factors of interlanguage phraseological conformities as the main concept and the criterion of choosing phraseological equivalents and analogues as the aspect concepts is still at issue.

The analysis of special literature during the last decades shows that the majority of linguists consider the coincidence of semantic structure, grammatical (or syntactical) organization and componential (lexeme) structure the main criteria in defining the types of interlanguage phraseological conformities/disparities with the undoubted primacy of semantic structure.

Comparing the three approaches discussed above (semantic, functional, and contextual) we have ample ground to conclude that have very much in common as, the main criteria of phraseological units appear to be essentially the same, i.e. stability and idiomaticity or lack of motivation. It should be noted however that these criteria as elaborated in the three approaches are sufficient mainly to single out extreme cases: highly idiomatic non-variable and free (or variable) word- groups.

Thus red tape, mare's nest, etc. According to the semantic approach belong to phraseology and are described as fusions as they are completely non-motivated. According to the functional approach they are also regarded as phraseological units because of their grammatical (syntactic) inseparability and because they function, in speech as word-equivalents. According to the contextual approach red tape, mare's nest, etc. make up a group of phraseological units referred to as idioms because of the impossibility of any change m the 'fixed context' and their semantic inseparability.

The status of the bulk of word-groups however cannot be decided with certainty with the help of these criteria because as a rule we have to deal not with соmp1ete idiomaticity and stability but with a certain degree of these distinguishing features of phraseological units. No objective criteria of the degree of idiomaticity and stability have as yet been suggested. Thus, e.g., to win a victory according to the semantic approach is a phraseological combination because it is almost completely motivated and allows of certain variability to win, to gain, a victory. According to the functional approach it is not a phraseological unit as the degree of semantic and grammatical inseparability is insufficient for the word-group to function as a word-equivalent. Small hours according to the contextual approach it is literal meaning. If however we classify it proceeding from the functional approach is a word-groups which are partially motivated is decided differently depending on which of the criteria of phraseological units is applied.

There is still another approach to the problem of phraseology in which an attempt is made to overcome the shortcoming of the phraseological theories discussed above. The main features of this new approach which is now more or less universally accepted by Soviet linguists are as follows:1

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

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

3. Phraseology is concerned with all types of set expressions.

4. Set expressions are divided into three classes: phraseological units (e.g. red tape, mare's nest, etc.), phraseomatic units (e.g. win a victory, launch a campaign, etc.) and borderline cases belonging to the mixed class. The main distinction between the first and the second classes is semantic: phraseological units have fully or partially transferred meanings while components of, phraseomatic units are used in their literal meanings.

* 1. Phraseological and phraseomatic units are not regarded as word- equivalents but some of them are treated as word correlates.
	2. Phraseological and phraseomatic units are set expressions and their phraseological stability distinguishes them from free phrases and compound words.
	3. Phraseological and phraseomatic units are made up of words of different degree of wordness depending on the type of set expressions they are used in. (cf. e.g. small hours and red tape). Their structural separateness, an important factor of their stability, distinguishes them from compound words (cf. E.g. blackbird and black market).

Other aspects of their stability are: stability of use, lexical stability and semantic stability.

* 1. Stability of use means that set expressions are reproduced ready-made and not created in speech. They are not elements of individual style of speech but language units.
	2. Lexical stability means that the components of set expressions are either irreplaceable (e.g. red tape, mare's nest) or party 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).
	3. 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 phraseological and phraseomatic units, as distinguished from free phrases, remain semantically invariant or are destroyed. For example, the substitution of the verbal component in the free phrase to raise a question by the verb to settle (to settle a question) changes the meaning of the phrase, no such change occurs in to raise (stir up) a hornets' nest about one's ears.
	4. An integral part of this approach is a method of phraseological identification which helps to single out set expressions in Modern English.

The diachronic aspect of phraseology has scarcely been investigated. Just a few points of interest may be briefly reviewed in connection with the origin of phraseology has scarcely been investigated. Just a few points of interest may be briefly reviewed in connection with the origin of phraseological units and the ways they appear in language. It is assumed that almost all phrases can be traced back to free word-groups which in the course of the historical development of the English language have acquired semantic and grammatical process of grammaticalization or lexicalization.

Cases of grammaticalization may be illustrated by the transformation of free word-groups composed of the verb have, a noun (pronoun) and Participle II of some other verb (e.g. hз hїfde hine) into the grammatical form- the Present Perfect in Modern English. The degree of semantic and grammatical inseparability in this analytical word-form is so high that the component has seems to possess no lexical meaning of its own.

The term lexicalization implies that the word-group under discussion develops into a word-equivalent, i.e. a phraseological unit or a compound word. These two parallel lines of lexicalization of free word-groups can be illustrated by the diachronic analysis of, e.g., the compound word instead and the phraseological unit in spite (of). Both of them can be traced back to structurally1 identical free phrases.[[1]](#footnote-1) (cf. OE. In spede and ME. In despit.)

There are some grounds to suppose that there exists a kind of interdependence between these two ways of lexicalization of free word-groups which makes them mutually exclusive. It is observed, for example, that compounds are more abundant in certain parts of speech, whereas phraseological units are numerically predominant in others. Thus, e.g., phraseological units are found in great numbers as verb-equivalents whereas compound verbs are comparatively few. This leads us to assume that lexicalization of free word-groups and their transformation into words or phraseological units is governed by the fewer phraseological units we are likely to encounter in this class of words.

Very little is known of the factors active in the process of lexicalization of free word-groups which results in the appearance of phraseological units. This problem may be viewed in terms of the degree of motivation. We may safely assume that a free word-group is transformed into a phraseological unit when it acquires semantic inseparability and becomes synchronically non-motivated.

The following may be perceived as the main causes accounting for the less' of motivation of free word-groups:

1. When one of the components of a word-group becomes archaic or drops out of the language altogether the whole word-group may become completely or partially non-motivated. For example, lack of motivation in the word-group kith and kin may be accounted for by the fact that the member-word kith dropped out of the language altogether except as the component of the phraseological unit under discussion. This is also observed in the phraseological unit under discussion.
2. When as a result of a change in the semantic structure of a polysemantic word some of its meanings disappear and can be found only in certain collocations. The noun mind, e.g., once meant 'purpose' or 'intention' and this meaning survives in the phrases to have a mind to do smth., to change one's mind, etc.
3. When a free word-group used in professional speech penetrates into general literary usage, it is often felt as non-motivated. To pull (the) strings (wires), e.g., was originally used as a free word-group in its direct meaning by professional actors in puppet shows. In Modern English, however, it has lost all connection with puppet-shows and therefore cannot also be observed in the' phraseological unit to stick to one's guns, which can be traced back to military English, etc.

Sometimes extra-linguistic factors may account for the loss of motivation, to show the white feather - 'to act as a coward', e.g., can be traced back to the days when cock-fighting was popular. A white feather in a gamecock's plumage denoted bad breeding and was regarded as a sign of cowardice. Now that cock-fighting is no longer a popular sport, the phrase is felt as non-motivated.[[2]](#footnote-2)

d) When a word-group making up part of a proverb or saying begins to be used a self-contained unit it may gradually become non-motivated if its connection with the corresponding proverb or saying is not clearly perceived. A new broom, e.g., originates as a component of the saying new brooms sweep clean. New broom as a phraseological unit may be viewed as non-motivated because the meaning of the whole is not deducible from the meaning of the components. Moreover, it seems grammatically and functionally self-contained and inseparable too. In the saying quoted above the noun broom is always used im the plural; as a member-word of the phraseological unit it mostly used in the singular. The phraseological unit a new broom is characterized by functional inseparability. In the saying new brooms sweep clean the adjective new functions as an attribute to the noun brooms, in the phraseological unit a new broom (e.g. Well he is a new broom!) the whole word-group is functionally inseparable.

e) When part of a quotation from literary sources, mythology or the Bible begin to be used as a self-contained unit, it may also lose all connection with the original context and as a result of this become non-motivated. The phraseological unit the green-eyed monster (jealousy) can be easily found as a part of the quotation from Shakespeare "It is the green-eyed monster which doth mock the meat it feeds on" (Othello, II, i. 165). In Modern English, however, it functions as a non-motivated self-contained phraseological unit and is also used to denote the T.V. set. Achilles heel - 'the weak spot in a man's circumstances or character' can be traced back to mythology, but it seems that in Modern English this word-group functions as a phraseological unit largely because most English speakers do not connect it with the myth from which it was extracted.

1. The final criterion in the semantic approach is idiomaticity whereas in the functional approach syntactic inseparability is viewed as the final test, and in the contextual approach it is stability of context combined with idiomaticity of word-groups.

The concept of idiomaticity is not strictly defined. The judgement as to idiomaticity is passed sometimes within the framework of the English language and sometimes from the outside - from the point of view of the mother tongue of the investigator.

It is suggested here that the term idiomaticity should be interpreted as an intralingual notion and also that the degree of idiomaticity should be taken into consideration since between the extreme of complete motivation and lack of motivation there are numerous intermediate group.

Each of the three approaches has its merits and demerits. The traditional semantic approach points out the essential features of all kinds of idiomatic phrases as opposed to completely motivated free word-groups. The functional approach puts forward an objective criterion for singling out a small group of word-equivalents possessing all the basic features of words as lexical items. The contextual approach makes the criterion of stability more exact.

All the three approaches are sufficient to single out the extreme cases: highly idiomatic phraseological units and free word-groups. The status of the bulk of word-groups possessing different degrees of idiomaticity cannot be decided with certainty by applying the criteria available in linguistic science.

The distinguishing feature of the new approach is that phraseology is regarded as a self-contained branch of linguistics and not as a part of lexicology. According to this approach phraseology deals with all types of set expressions which are divided into three classes: phraseological units, phraseomatic units and border-line cases.

1.2 PHRASEOLOGICAL UNITS AND THEIR TYPES

It has been repeatedly pointed out that word-groups viewed as functionally and semantically inseparable units are traditionally regarded as the subject matter of phraseology. It should be noted, however, that no proper scientific investigation of English phraseology has been attempted until quite recently. English and American linguists as a rule confine themselves to collecting various words, word- groups and sentences presenting some interest either from the point of view of origin, style, usage, or some other feature peculiar to them. These units are habitually described as idioms but no attempt has been made to investigate these idioms as a separate class of linguistic units or a specific class of word-groups.

The vocabulary of a language is enriched not only by words but also by phraseological units. Phraseological units are word-groups that cannot be' made in the process of speech, they exist in the language as ready-made units. They are compiled in special dictionaries. The same as words phraseological units express a single notion and are used in a sentence as one part of it. American and British lexicographers call such units «idioms». We can mention such dictionaries as: L.Smith «Words and Idioms»[[3]](#footnote-3), V.Collins «А Book of English Idioms»[[4]](#footnote-4) etc. In these dictionaries we can find words, peculiar in their semantics (idiomatic), side by side with word-groups and sentences. In these dictionaries they are arranged, as a rule, into different semantic groups. Phraseological units can be classified according to the ways they are formed, according to the degree of the motivation of their meaning, according to their structure and according to their part-of-speech meaning.

A.V. Koonin classified phraseological units according to the way they are formed. He pointed out primary and secondary ways of forming phraseological units.

Primary ways of forming phraseological units are those when a unit is formed on the basis of a free word-group:

a) The most productive in Modem English is the formation of phraseological units by means of transferring the meaning of terminological word-groups, e.g. in cosmic technique we ran point out the following phrases: «launching pad» in its terminological meaning is «стартова площадка», in its transferred meaning - «вiдправний пункт», «to link up» - «стикуватися, стикувати космiчнi човни» in its tranformed meaning it means - «знайомитися»;

* + 1. a large group of phraseological units was formed from free word groups by transforming their meaning, e.g. «granny farm» - «пансионат для старых людей», «Troyan horse» - «компьютерная програма, яка навмиснестворена для приведения з ладу компьютера»;
		2. phraseological units can be formed by means of alliteration , e.g. «a sad sack» - «нещасний випадок», «culture vulture» - «людина, яка цiкавиться мистецтвом», «fudge and nudge» - «ухильнiсть».
		3. they can be formed by means of expressiveness, especially it is characteristic for forming interjections, e.g. «My aunt!», « Hear, hear !» etc
		4. they can be formed by means of distorting a word group, e.g. «odds and ends» was formed from «odd ends»,
		5. they can be formed by using archaisms, e.g. «in brown study» means «in gloomy meditation» where both components preserve their archaic meanings,
		6. they can be formed by using a sentence in a different sphere of life, e.g. «that cock won't fight» can be used as a free word-group when it is used in sports (cock fighting), it becomes a phraseological unit when it is used in everyday life, because it is used metaphorically,
		7. they can be formed when we use some unreal image, e.g. «to have butterflies in the stomach» - «вiчувати хвилювання», «to have green fingers» - «досягати ycnixiв як садовод-любитель» etc.
		8. they can be formed by using expressions of writers or polititions in everyday life, e.g. «corridors of power» (Snow), «American dream» (Alby) «locust years» (Churchil), «the winds of change» (Mc Millan).

Secondary ways of forming phraseological units are those when a phraseological unit is formed on the basis of another phraseological unit; they are:

a) conversion, e.g. «to vote with one's feet» was converted into «vote with one's feet»;

* 1. changing the grammar form, e.g. «Make hay while the sun shines» is transferred into a verbal phrase - «to make hay while the sun shines»;
	2. analogy, e.g. «Curiosity killed the cat» was transferred into «Care killed the cat»;
	3. contrast, e.g. «cold surgery» - «a planned before operation» was formed by contrasting it with «acute surgery», «.thin cat» - «a poor person» was formed by contrasting it with «fat cat»;
	4. shortening of proverbs or sayings e.g. from the proverb «You can't make a silk purse out of a sow's ear» by means of clipping the middle of it the phraseological unit «to make a sow's ear» was formed with the meaning «помилятись».
	5. borrowing phraseological units from other languages, either as translation loans, e.g. « living space» (German), « to take the bull by the horns» (Latin) or by means of phonetic borrowings «meche blanche» (French), «corpse d'elite» (French), «sotto voce» (Italian) etc.

Phonetic borrowings among phraseological units refer to the bookish style and are not used very often.

There are different combinations of words. Some of them are free, e.g. to read books (news papers, a letter, etc.) others are fixed, limited in their combinative power, e.g. to go to bed,, to make a report. The combinations of words which are fixed (set-expressions) are called phraseological units.

A free combination is a syntactical unit, which consists notional and form words, and in which notional words have the function of, independent parts of the sentence. In a phraseological unit words are not independent. They form set-expressions, in which neither words nor the order of words can be changed. Free combinations are created by the speaker. Phraseological units are used by the speaker in a ready form, without any changes. The whole phraseological unit has a meaning which may be quite different from the meaning of its components, and therefore the whole unit, and not separate words, has the function of a part of the sentence.

Phraseological units consist of separate words and therefore they are different words, even from compounds. Word have several structural forms, but in phraseological units only one of the components has all the forms of the paradigm of the part of speech it belongs to e.g. to go to bed, goes to bed, went to bed, gone to bed, going to bed, etc., the rest of the components do not change their form.

By the classification of Academician V.Vinogradov phraseological units are devided into three groups: phraseological combinations, phraseological unities and phraseological fusions.

Phraseological combinations are often called traditional because words are combined in their original meaning but their combinations are different in different languages, e.g. cash and carry - (self-service shop), in a big way (in great degree) etc. It is usually impossible to account logically for the combination of particular words. It can be explained only on the basis of tradition, e.g. to deliver a lection (but not to read a lecture).

In phraseological combinations words retain their full semantic independence although they are limited in their combinative power, e.g. to wage wax (but not to lead war), to render assistance, to render services (but not to render pleasure).

Phraseological combinations are the least idiomatic of all the kinds of phraseological units. In other words, in phraseological combinations the meaning of the whole can be inferred from the meaning of the components, e.g. to draw a conclusion, lo lend assistance, to make money, to pay attention to.

In phraseological combinations one of the components (generally the component which is used fugiratively) can be combined with different words, e.g. to talk sports, politics, business (but to speak about life), leading worker, leading article (but the main problem), deadly enemy, deadly shot (but a mortal wound), keen interest, keen curiosity, keen sence of humour ( but the great surprise).

Words of wide meaning, as to make, to take, to do, to give, etc. Form many phraseological units, e.g. to take an examination, to take a trip, to take a chance, to take interest, to make fun of, to make inquiries, to make a statement, to make friends, to make haste.

Sometimes traditional combinations are synonyms of words, e.g. to make inquiries = to inquire, to make haste=to hurry.

Some traditional combinations are equivalents of prapositions, e.g. fry means of, in connection with.

Some phraseological combinations have nearly become compounds, e.g. brown bread.

Traditional combinations often have synonymous expressions, e.g. to make a report=to deliver a report.

Phraseological combinations are not equivalents of words. Though the components of phraseological combinations are limited in their combinative power, that is, they can be combined only with certain words and cannot be combined with any other words, they preserve not only their meaning, but all their structural forms, e.g. nice distinction is a phraseological combinations and it is possible to say nice distinctions, nicer distinction, etc., or to clench one's fist. (clenched his fists, was clenching his fists, etc.).

In Prof. A. Smirnitskv's[[5]](#footnote-5) opinion traditional combinations are not phraseological units, as he considers only those word combinations to be phraseological units which are equivalents of words.

In phraseological unities the meaning of the whole can be guessed from the meanings of its components, but it is transferred (metaphorical or metonymical), e.g. to play the first fiddle (to be a leader in something), old salt (experienced sailor) etc. The meaning of the whole word combination is not the sum of the meanings of its components, but it is based on them and the meaning of the whole can be inferred from the image that underlies the 1 whole expression, e.g. to get on one's nerves, to cut smb short, to show one's teeth, to be at daggers drawn.

Phraseological unities are often synonyms of words, e.g. to make a clean breast of=to confess; to get on one's nerves=to irritate.

Phraseological unities are equivalents of words as 1) only one of components of a phraseological unity has structural forms' e.g. to play (played, is playing, etc.) the first fiddle (but not played the first fiddles); to turn ( turned, will turn, etc.) a new leaf ( but not to turn newer leaf or new leaves); 2) the whole unity and not its components are parts of the sentence in syntactical analysis, e.g. in the sentence He took the bull by the horns (attacked a problem boldly) there are only two parts: he - the subject, and took the bull by the horns - the predicate.

In phraseological fusions the degree of motivation is very low, we cannot guess the meaning of the whole from the meanings of its components, they are highly idiomatic and cannot be translated word for word into other languages, e.g.. to pull one's leg (to deceive); at sixes and sevens (in comfusion); a mare's nest ( a discovery which turns out to be false or worthless); to show the white feather (to show cowardice); to ride the high horse (to put on airs).

Phraseological fusions are the most idiomatic of all the kinds of phraseological units.

Phraseological fusions are equivalents of words: fusions as well as unities form a syntactical whole in analysis.

Prof. A.I.Smirnitsky worked out structural classification of phraseological units, comparing them with words. He points out one-top units which he compares with derived words because derived words have only one root morpheme. He points out two-top units which he compares with compound words because in compound words we usually have two root morphemes[[6]](#footnote-6).

Among one-top units he points out three structural types;

1. units of the type «to give up» (verb + postposition type), e.g. to art up, to backup, to drop out, to nose out, to buy into, to sandwich in etc.;
2. units of the type «to be tired» . Some of these units remind the Passive Voice in their structure but they have different prepositions with them, while in the Passive Voice we can have only prepositions «by» or «with», e.g. to be tired of, to be interested in, to be surprised at etc. There are also units in this type which remind free word-groups of the type «to be young», e.g. to be akin to, to be aware of etc. The difference between them is that the adjective «young» can be used as an attribute and as a predicative in a sentence, while the nominal component in such units can act only as a predicative. In these units the verb is the grammar centre and the second component is the semantic centre;

c) prepositional - nominal phraseological units. These units are equivalents of unchangeable words: prepositions, conjunctions, adverbs, that is why they have no grammar centre, their semantic centre is the nominal part, e.g. on the doorstep (quite near), on the nose (exactly), in the course of on the stroke of, in time, on the point of etc. In the course of time such units can become words, e.g. tomorrow, instead etc.

Among two-top units A.I. Smirnitsky points out the following structural types:

a) attributive-nominal such as: a month of Sundays, grey matter, a millstone round one's neck and many others. Units of this type are noun equivalents and can be partly or perfectly idiomatic. In partly idiomatic units (phrasisms) sometimes the first component is idiomatic, e.g. high road, in other cases the second component is idiomatic, e.g. first night. In many cases both components are idiomatic, e.g. red tape, blind alley, bed of nail, shot in the arm and many others.

* + - 1. verb-nominal phraseological units, e.g. to read between the lines, to speak BBC, to sweep under the carpet etc. The grammar centre of such units is the verb, the semantic centre in many cases is the nominal component, e.g. to fall in love. In some units the verb is both the grammar and the semantic centre, e.g. not to know the ropes. These units can be perfectly idiomatic as well, e.g. to burn one's boats, to vote with one's feet, to take to the cleaners' etc.

Very close to such units are word-groups of the type to have a glance, to have a smoke. These units are not idiomatic and are treated in grammar as a special syntactical combination, a kind of aspect.

* + 1. phraseological repetitions, such as: now or never, part and parcel, country and western etc. Such units can be built on antonyms, e.g. ups and downs, back and forth; often they are formed by means of alliteration, e.g. as busy as a bee. Components in repetitions are joined by means of conjunctions. These units are equivalents of adverbs or adjectives and have no grammar centre. They can also be partly or perfectly idiomatic, e.g. cool as a cucumber (partly), bread and butter (perfectly).

Phraseological units the same as compound words can have more than two tops (stems in compound words), e.g. to take a back seat, a peg to hang a thing on, lock, stock and barrel, to be a shaddow of one's own self, at one's own sweet will[[7]](#footnote-7).

Phraseological units can be clasified as parts of speech (syntactical classification).. This classification was suggested by I.V. Arnold. Here we have the following groups:

a) noun phraseologisms denoting an object, a person, a living being, e.g. bullet train, latchkey child, redbrick university, Green Berets.

* + - 1. verb phraseologisms denoting an action, a state, a feeling, e.g. to break the log-jam, to get on somebody's coat tails, to be on the beam, to nose out, to make headlines.
			2. adjective phraseologisms denoting a quality, e.g. loose as a 'goose, dull as lead.
			3. adverb phraseological units, such as: with a bump, in the soup, like a dream , like a dog with two tails.
			4. preposition phraseological units, e.g. in the course of, on the stroke of
			5. interjection phraseological units, e.g. «Catch me!», «Well, I never!» etc.

There is one more type of combinations, also rigid and introduced into discource ready-made but different from all the types given above in so far as it is impossible to find its equivalent among the parts of speech. These are formulas used as complete utterances and syntactically shaped like sentences, such as the well-known American maxim Keep smiling! or British Keep Britain tidy[[8]](#footnote-8).

A.I. Smirnitsky was the first among Russian scholars who paid attention to' sentences that can be treated as complete formulas, such as How do you do? Or I beg you pardon; it takes all kinds to make the world; can the leopard change his spots? They differ from all the combinations so far discussed because they are not equivalent to words in distribution and are semantically analysable[[9]](#footnote-9). The formulas discussed by N. N. Amosova are on the contrary semantically specific, e.g. save your breath 'shut up'or tell it to the marines (one of the suggested, origins is tell that to the horse marines; such a corps being non-existent, as marines are sea-going force, the last expression means 'tell it to someone who does not exist because rel people will not believe it') very often such formulas, formally identical to' sentences, are in reality used only as insertions into other sentences: the cap fits 'the statement is true'(e.g. "He called me a liar." - "Well, you should know if the cup fits.") Cf. also: Butter would not melt in his mouth; His bark is worse than his bite.

And one more point: free word combinations can never be polysemantic, while there are polysemantic phraseological units, e.g.

To be on the go 1. to be busy and active

* + - * 1. to be leaving
				2. to be tipsy
				3. to be near one's end

have done with 1. Make an end of

1. give up
2. reach the end of

Two types of synonymy are typical of phraseological units:

Synonymy of phraseological units that do not contain any synonymous words and are based on different images, e.g.

To leave no stone unturned = to move heaven and earth

To haul down colours = to ground arms

In free word combinations synonym}' is based on the synonymy of particular words (an old man = elderly man).

Phraseological units have word synonyms: To make up one's mind = to decide

To haul down colours = to surrender

American and English dictionaries of unconventional English, slang and idioms and other highly valuable reference books contain a wealth of proverbs, saying, various lexical units of all kinds, but as a rule do not seek to lay down a reliable criterion to distinguish between variable word-groups and phraseological units. Paradoxical as it may seem the first dictionary in which theoretical principles for the selection of English phraseological units were elaborated was published in our country.[[10]](#footnote-10)

Attempts have been made to approach the problem of phraseology in different ways. Up till now, however, there is a certain divergence of opinion as to the essential feature of phraseological units as distinguished from other word- groups and the nature of phrases that can be properly termed phraseological units.

The complexity of the problem may be largely accounted for by the fact that the border-line between free or variable word-groups and phraseological units is not clearly defined. The so-called free word-groups are only relatively free as collocability of their member-words is fundamentally delimited by their lexical and grammatical valency which makes at least some of them very close to set-phrases. Phraseological units are comparatively stable and semantically inseparable. Between the extremes of complete motivation and variability of member-words on the one hand and lack of motivation combined with complete stability of the lexical components and grammatical structure on the other hand there are innumerable border-line cases.

However, the existing terms,[[11]](#footnote-11) e.g. set-phrases, idioms, word-equivalents, reflect to a certain extent the main debatable issues of phraseology which centre on the divergent views concerning the nature and essential features of phraseological units as distinguished from the so-called free word-groups. The term set-phrase implies that the basic criterion of differentaition is stability 6f the lexical components and grammatical structure of word-groups. The term idioms generally implies that the essential feature of the linguistic units under consideration is idiomaticity or lack of motivation. The term habitually used by English and American linguists is very often treated as synonymous with the term phraseological unit universally accepted in our country.[[12]](#footnote-12) The term word-equivalent stresses not only the semantic but also the functional inseparability of certain word-groups and their aptness to function in speech as single words.

Thus differences in terminology reflect certain differences in the main criteria used to distinguish between free wore-groups and a specific type of linguistic units generally known as phraseology. These criteria and the ensuing classification are briefly discussed below.

Phraseological units are habitually defined as non-motivated word-groups that cannot be freely made up in speech but are reproduced as ready-made units. This definition proceeds from the assumption that the essential features of phraseological units are stability of the lexical components and lack of motivation.[[13]](#footnote-13) It is consequently assumed that unlike components of free words-groups which may vary according to the needs of communication, member-words of phraseological units are always reproduced as single unchangeable collocations.

Thus, for example, the constituent red in the free word-group red flower may, if necessary, be substituted for by any other adjective denoting colour (blue, white, etc.), without essentially changing the denota-tional meaning of the word- group under discussion (a flower of a certain colour). In the phraseological unit red tape (bureaucratic methods) no such substitution is possible, as a change of the adjective would involve a complete change in the meaning of the whole group. A (blue (black, white, etc.) tape would mean 'a tape of a certain colour'. It follows that the phraseological unit red tape is semantically non-motivated, i.e. its meaning cannot be deduced from the meaning of its components and that it exists as a ready-made linguistic unit which does not allow of any variability of its lexical components.

It is also argued that non-variability of the phraseological unit is not confined to its lexical components. Grammatical structure of phraseological units is to a certain extent also stable. Thus, though the structural formula of the word- groups red flower and red tape is identical (A + +N), the noun flower may be used in the plural (red flowers), whereas no such change is possible in the phraseological unit red tape; red tapes would then denote 'tapes of red colour' but not 'bureaucratic methods'. This is also true of other types of phraseological units, e.g. what will Mrs. Grundy say?, where the verbal component is invariably reproduced in the same grammatical form.

Taking into account mainly the degree of idiomaticity phraseological units may be classified into three big groups: phraseological fusions, phraseological unities and phraseological collocations.[[14]](#footnote-14)

Phraseological fusions are completely non-motivated word-groups, such as red tape - 'bureaucratic methods'; heavy father – ‘serious or solemn part in a theatrical play’; kick the bucket - 'die'; and the like. The meaning of the components has no connections whatsoever, at least synchronically, with the meaning of the whole group. Idiomaticity is, as a rule, combined with complete stability of the lexical components and the grammatical structure of the fusion.

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

Phraseological collocations are motivated but they are made up of words possessing specific lexical valency which accounts for a certain degree of stability in such word-groups. In phraseological collocations variability of member-words is strictly limited. For instance, bear a grudge may be changed into bear malice, but not into bear a fancy or liking. We can say take a liking (fancy) but not take hatred (disgust). These habitual collocations tend to become kind of cliches[[15]](#footnote-15), where the meaning of member-words h to some extent dominated by the meaning of the whole group. Due to this phraseological collocations are felt as possessing a certain degree of semantic inseparability.

The current definition of phraseological units as highly idiomatic word- groups which cannot be' freely made up in speech, but are reproduced as ready- made units has been subject to severe criticism by linguists of different schools of thought. The main objections and debatable points may be briefly outlined as follows:

The definition is felt to be inadequate as the concept ready-made units seems to be rather vague. In fact this term can be applied to a variety of heterogeneous linguistic phenomena ranging from word-groups to sentences (e.g. proverbs, sayings) and also quotations from poems, novels or scientific treatises all of which can be described as ready-made units.

Frequent discussions have also led to questioning this approach to phraseology' from a purely semantic point of view as the criterion of idiomaticity is found to be an inadequate guide in singling out phraseological units from other word-groups. Borderline cases between idiomatic and non-idiomatic word-groups are so numerous and confusing that the final decision seems to depend largely on one's "feeling of the language". This can he proved by the fact that the same word- groups are treated by some linguists as idiomatic phrases and by others as free word-groups. For example, such word-groups as take the chair—'preside at a meeting', take one's chance—'trust to luck or fortune', take trouble (to do smth)—'to make efforts' and others are marked in some of the English dictionaries' as idioms or phrases, whereas in others they are found as free word-groups illustrating one of the meanings of the verb to take or the nouns combined with this verb[[16]](#footnote-16).

The impracticability of the criterion of idiomaticity is also observed in the traditional classification of phraseological collocations. The extreme cases, i.e. phraseological fusions and collocations are easily differentiated butthe borderline units, as for example phraseological fusions and phraseological unities or phraseological collocations and free word-groups, are very often doubtful and rather vaguely outlined. We may argue, e.g., that such word-groups as high treason or show the white feather are, fusions because one finds it impossible to infer the meaning of the whole from the meaning of the individual components. Others may feel these word-groups as metaphorically motivated and refer them to phraseological unities.

The term idiomaticity is also regarded by some linguists as requiring clarification. As a matter of fact this term is habitually used to denote lack of motivation from the point of view of one's mother tongue. A word-group which defies word by word translation is consequently described as idiomatic. It follows that if idiomaticity is viewed as the main distinguishing feature of phraseological units, the same word-groups in the English language may be classified as idiomatic phraseological units by Russian speakers and as non-idiomatic word-groups by those whose mother tongue contains analogous collocations. Thus, e.g., from the point of view of Russian speakers such word-groups as take tea, take care, etc., are often referred to phraseology as the Russian translation equivalents of these word-groups (пить чай, заботиться) do not contain the habitual translation equivalents of the verb take. French speakers, however, are not likely to find anything idiomatic about theseword-groups as there are similar lexical units in the French language (cf. prendre du the, prendre soin). This approach to idiomaticity may be termed interlingual as it involves a comparison, explicit or implicit of two different languages.

The term idiomaticity is also understood as lack of motivation from the point of view of native speakers. As here we are concerned with the English language,, this implies that only those word-groups are to be referred to phraseology which are felt as non-motivated, at least syuchronically, by English speakers, e.g. red tape, kick the bucket and the like. This approach to idiomaticity may be termed intralingual. In other words the judgement as to idiomaticity is passed within the framework of the language concerned, not from the outside. It is readily observed that classification of factual linguistic material into free word-groups and phraseological units largely depends upon the particular meaning we attach to the term idiomaticity. It will be recalled, for example, that habitual collocations are word-groups whose component member or members possess specific and limited lexical, valency, as a rule essentially different from the lexical valency of related words in the Russian language.[[17]](#footnote-17) A number of habitual collocations, e.g. heavy rain, bad mistake, take care and others, may be felt by Russian speakers as peculiarly English and therefore idiomatic, whereas they are not perceived as such by English speakers in whose mother tongue the lexical valency of member words heavy, bad, take presupposes their collocability with rain, mistake, care.

3. The criterion of stability is al so criticized as not very reliable in distinguishing phraseological units from other word-groups habitually referred to as phraseology. We observe regular substitution of at least one of the lexical components. In to cast smth in smb's teeth, e.g. the verb cast may be replaced by fling; to take a decision is found alongside with to make a decision; not to care a twopenny is just one of the possible variants of the phrase, whereas in others the noun twopenny may be replaced by a number of other nouns, e.g. farthing, button, pin, sixpence, fig, etc.

It is also argued that stability of lexical components does not presuppose lack of motivation. The word-group shrug cue's shoulders, e.g., does not allow of the substitution of either shrug or shoulders; the meaning of the word-group, however, is easily deducible from the meanings of the member-words, hence the word-group is completely motivated, though stable. Idiomatic word-groups may be variable as far as their lexical components are concerned, or stable. It was observed that, e.g., to cast smth in smb's teeth is a highly idiomatic but variable word- group as the constituent member cast may be replaced by fling or throw; the word-group red tape is both highly idiomatic and stable.

It follows that stability and idiomaticity may be regarded as two different aspects of word-groups. Stability is an essential feature of set,-phrases both motivated and non-motivated. Idiomaticity is a distinguishing feature of phraseological units or idioms which comprise both stable set-phrases and variable word-groups. The two features are not mutually exclusive and may be overlapping,' but are not interdependent.

Stability of word-groups may be viewed in terms of predictability of occurrence of member-words. Thus, e.g., the verb shrug predicts the occurrence of the noun shoulders and the verb clench the occurrence of either fists or teeth. The degree of predictability or probability of occurrence of member-words is different in different word-groups. We may assume, e.g., that the verb shrug predicts with a hundred per cent probability the occurrence of the noun shoulders, as no other noun can follow this particular verb. The probability of occurrence of the noun look after the verb cast is not so high because cast may be followed not only by' look but also by glance, light, lots and some other nouns. Stability of the word- group in clench one's fists is higher than in cast a look, but lower than in shrug one's shoulders as the verb clench predicts the occurrence of either fists or teeth.

It is argued that the stability of all word-groups may be statistically calculated and the word-groups where stability exceeds a certain limit (say 50%) may be classified as set-phrases.

Predictability of occurrence may be calculated in relation to one or more than one constituent of the word-group. Thus, e.g., the degree of probability of occurrence of the noun bull after the verb take is very low and may practically be' estimated at zero. The two member-words take the bull, however, predict the occurrence of by the horns with a very high degree of probability.

Stability viewed in terms of probability of occurrence seems a more reliable criterion in differentiating between set-phrases and variable or free word-groups, but cannot be relied upon single out phraseological units.

1.3 PROVERBS AS A PHRASEOLOGICAL UNIT

Proverb is a brief saying that presents a truth or some bit of useful wisdom. It is usually based on common sense or practical experience. The effect of a proverb is to make the wisdom it tells seem to be self-evident. The same proverb often occurs among several different peoples. True proverbs are sayings that have been passed from generation to generation primarily by word of month. They may also have been put into written form. The Book of Proverbs in the Hebrew Bible, or old Testament, is the most notable collection of such sayings. They include: Hope deferred month the heartsick.

A good name is rather to be chosen than great riches.

A soft answer turneth away.

Pride goeth before destruction and a haughty spirit before a fall.

Proverbs often find their way into literature. Hany of the lower-class characters in the Canterbury tales. By Geoffrey Chaucer[[18]](#footnote-18) refer to proverbs. Miguel de Ce rvantes'[[19]](#footnote-19) novel Don qui xote (1005, 1615)[[20]](#footnote-20) contains many proverbs. Cervantes collected the proverbs from the Spanish pea sands. The term itself phraseological units to denote a specific group of phrases was introduced by Soviet linguists and is generally accepted in our country.

Who supposedly could early on a sensible conversation for a whole evening in nothing but proverbs. Benjamin Franklin used many proverbial expressions in his Poor Richard's Almanac", issued every year from 1733 to 1758 Franklin wrote many of them himself, and took the rest from other sources.

Proverbs, Book of is a book o f the Hebrew Bible, or old Testament. It is also known as the Proverbs of Solomon because according to tradition king 'Solomon wrote it. However scholars believe that the book's assortment of moral and religious saying, poems and warnings come from various periods in the history of ancient form until after the period of the Babylanian Exile, which ended in 538 B.C.

The Book of Proverbs is a product of ancient Israel Children, were educated primarily at home. The introduction value of many sections of Proverbs reflects the teachings of parents trying to raise their children to become successful and responsible adults. Other sections of the Book of Proverbs may come from a palace school for the training of government officials.

The Book of Proverbs has earned universal appeal because it contains material valuable to all people who hope to live a life of wisdom, honesty, esponsibility, for God Hany as the book's saying have become part of everyday Speech.

Proverbs were always the most vivacious and at the same time the most stable part of the national languages, suitable competing with the sayings and aphorisms pf outstanding thinkers. In the proverbs and sayings picturesqueness of national thinking was more vivid expressed as well as their features of national character. The proverbs and sayings are the paper of folklore which is short but deep in the meaning. They express the outlook of the amount of people by their social and ideal functions. Proverbs and sayings include themselves the some certain features of historical development and the culture of people.

The semantic sphere of proverbs is very wide and cannot limit them. The proverbs describe the every branch of people's life. The fact is that proverbs and sayings are similar in meaning in spite of their diversity in form and language. To prove the said above some examples:

A bird in hand is worth two in the bush.

Un tiens vaut mieux que deux tu’auras.

Un chien vivant vaut mieux qu'un lion mort.

Лучше синица в руках, чем журавль на небе.

Nasiya saryog'dan, naqd о 'pka yaxshi.

Even if the form, the word structure and the stylistic structure of these proverbs are different they have the same meaning. The proverbs change their meaning and form very rare, they have long living features. The spreading of any proverb among people is implemented as slow as it is created. Proverbs are retest by geographic area which is going to admit it only after that the proverb can become its property.

Many scholars tried to do the researches to show the differences between proverbs and sayings in order to point out their border of limit. One of the outstanding Russian scholars the author of "dictionary of vivid Russian language" and "the proverbs of Russian nation" V.I. Dal[[21]](#footnote-21) wrote: saying is the bud and proverb is the fruit. So from this point of view we can see that proverbs express the full finite meaning and saying is a phrase which expresses the fugitive meaning. The sayings are considered to be the half part of the proverbs. We can also add that proverbs and sayings are separate genres which are different from each other. The meaning and explanation of these terms in Turkish language show that the semantically their meanings are various and this fact confirms our above given ideas. For example in the dictionary "o'zbek tilining izohli lug'ati"[[22]](#footnote-22) there are given two meanings. The first meaning is that it does not express complete meaning and it is emphatic phrase and wise words. This explanation can express the folk saying. Another meaning refers to Arab word "masal" that (in English means fable) was changed phonetically. The explanation can be used for emphatic phrase and incomplete meanings that is sayings.

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

1. When there are tow logical counters became complete composition the brief summarizing thought appeared. That explains the lack of spare word or description.
2. to express the idea straightly and logically proverbs are characterized by their features. Every proverb values or appreciates any event both positively and negatively. Such kind of features serve to make the proverbs popular among people.
3. Proverbs express wise and complete idea and sayings express the description of something but do not give complete meanings. They consist of one compositional composition.
4. Proverbs can be used in neutral figurative meaning. This features of proverbs widen the sphere of their usage thematically. That's why proverbs are famous among different nations and people. Sayings are characterized by limited usage in one or two nations who are near to each other geographically and in non related languages. For example in Russian «заморить человека» means to eat something has no equivalent or component in Uzbek or English languages and translated by analogy. The same way of translation is used while translating such sayings as "qovun tushurmoq" and etc.
5. The sayings are the means of devices or pointing in speech the function of proverbs is to prove any event or situation.

In spite of their own specific features proverbs have general sides which also belong to the other types of folklore. One of such features of the proyerbs is that they are created in language in a very long time and disappear in a long period. It is connected with the formal feature of the content of the proverb. To turn some wise thoughts into proverbs some conditions are required. And this conditions may be the followings: first of all the proverbs should describe the economic, social and politic life of the people. To the instruction to the dictionary of Dal, Shoiochov[[23]](#footnote-23) wrote that among all the proverbs which are closer and more important for them and reject those which are old and not sitable for them to build a new life. For example in Russian we can find the proverb "Где хан, там и Орда", "Старших и в Орде почитают"; these kind of proverbs can be considered as old ones and are not used in nowadays, because they do not describe the nowadays life and politics. But such kind of proverbs could be changed and said "Где царь, там и народ".

Secondary the idea expressed in the proverb must have global character. It means that those proverbs that describe the characters related to the human beings are the same in all the languages.

Thirdly the idea that can be used as sample and answers to the above conditions must be complete in literary Christianized form. When the pattern idea answers these three questions it turns to be a proverb. Also it should be pointed out that the character of immediate creation of proverbs are connected with sociable structure, the dominance and non dominance of politic, cultural, social - economic life. The content expressed in proverb changes depending on the change in. of social life.

It can be approved from the above mentioned proverb about "хан" and "Орда". It either widens or narrows and it gives completely another meaning. In this term we can see that second feature of the proverb is that it is connected with social life, and it is close to people's way of living.

Proverbs serve as rare base in researching or studying of people: the level of their cultural, politic, economic life in ancient time or periods. As proverbs reflect the life practice of people over different periods and also they reflect moral norms and religious faith of nation. One more feature of proverbs is that proverbs are often used in colloquial speech of people and are extended in varied forms.

phraseology proverbs literary

2. CHAPTER II. SEMANTIC CHARACTER ISTICS OF PROVERBS

2.1 CLASSIFICATION OF PROVERBS

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

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

Statement → evaluation → prescription

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

1. The evaluative, (emotive, expressive) function has no separate or distinct manifestation (or "surface equivalent") in the shape of any grammatical mood;
2. As affirmed by several authorities, every verbal utterance fulfills not only one function, e.g. that corresponding to its grammatical mood, but all its main functions (or at least several different functions) simultaneously; otherwise, a context-free proverb, like any other utterance, is functionally indefinite.

The place of proverbs, sayings and familiar quotations with respect to set expressions is a controversial issue. A proverb is a short familiar epigrammatic saying expressing popular wisdom, a truth or a moral lesson in a concise and, imaginative way. Proverbs have much in common with set expressions because their lexical components are also constant, their meaning is traditional and mostly figurative, and they are introduced into speech ready-made. That is why some scholars following V. V. Vinogradov[[24]](#footnote-24) think proverbs must be studied together with phraseological unities. Others like J. Casares2 and N. N. Amosova[[25]](#footnote-25) think that unless they regularly form parts of other sentences it is erroneous to include them into the system of language because they are independent units of communication. N. N. Amosov[[26]](#footnote-26) even thinks that there is no more reason to consider them as part of phraseology than, for instance, riddles and children's counts. This standpoint is hardly acceptable especially if we do not agree with the narrow limits of phraseology offered by this author. As to the argument that in many proverbs the meaning of component parts does not show any specific changes when compared to the meaning of the same words in free combinations, it must be pointed out that in this respect they do not differ from very many set expressions, especially those which are emotionally neutral. Another reason why proverbs must be taken into consideration together with set expressions is that they often form the basis of set expressions. For example; the last straw breaks the camel's back: the last straw; a drowning man will clutch at a straw: to clutch at a straw; it is useless to lock the stable door when the steed is stolen: to lock the stable door 'take precautions when the accident they are meant to prevent has already happened'. Both set expressions and proverbs are sometimes split and changed for humorous purposes, as in the following quotation where the proverb. All is not gold that glitters combines with an allusion to the 'set expression golden age: It will be an age not perhaps of gold, but at least of glitter.

Taking a familiar group of words: A living dog is better than a dead lion (from Ecclesiastes) and turning it around, a fellow critic once said that Hazlitt was unable to appreciate a writer till he was dead" that Hazlitt thought a dead ass is better than a living lion. A. Huxley is very fond of stylistical, mostly grotesque, effects achieved in this way. So, for example, paraphrasing the set expression marry into money he says about one of his characters, who prided herself on her conversation, that she had married, into conversation.

Lexicology does not deal more fully with the peculiarities of proverbs created in folklore, they are studied by folklorists, but in treating units introduced into the act of communication ready-made we cannot avoid touching upon them too.

As to familiar quotations, they are different from proverbs in their origin. They come from literature but by and by they become par and parcel of the language, so that many people using them do not even know that they are quoting and very few could accurately name the play or passage on which they are drawing even when they are aware of using a quotation from Shakespeare.

For example: Something is rotten in the state of Denmark; Brevity is the soul of wit.

Quotations from classical sources were once a recognized feature of public speech 'times change, and we change with them'; I fear the Greeks, even when bringing gifts'. Now they are even regarded as bad form because they are unintelligible to those without a classical education. So, when a speaker ventures a quotation of that kind he hastens to translate it. A number of classical tags nevertheless survive in educated speech of many countries, in Korean no less than in English. There are the well-known phrases, such as for this special reason'; 'in good faith'.

In giving this review of English set expressions we have paid special attention to the fact that the subject is a highly complex one and that it has been treated by different scholars in very different ways. Each approach and each classification have their advantages and their drawbacks. The choice one makes depends on the particular problem one has in view and even so there remains much to be studied in the future. It is likely unreasonable to imagine that the proverb could have its say, about the matters which have no social relevance or topicality, or in situations including no alternatives, or that it could state something with entire indifference, or put forward statements which let no strategic (prescriptive) advices or hints to be derived from them. It also appears to be obvious that a proverb cannot order, interdict, advise anything without qualifiying previously as good or bad (or axiologicaliy irrelevant) either the suggestable or forbiddable activity or attitude itself or something linked to this activity or attitude, e.g., its end, means, degree of intensity, speed, time, place, etc.; and if the proverb puts forward appraisals, these appraisals are, in turn, likely to be founded on some cognized truths, laws and, regularities (or current opinions, beliefs or at least prejudices).

The problem of defining a proverb appears to be as old as man's interest in them. People who consciously used them or began to collect them in antiquity obviously needed to differentiate proverbs from other gnomic devices such as apothegms, maxims, aphorisms, quotations, etc. Jan Fredrik Kindstrand[[27]](#footnote-27) reviewed some of these early definition attempts in his fascinating paper on "The Greek Concept of Proverbs," and Bartlett Jere Whiting[[28]](#footnote-28) had already in 1932 assembled dozens of definitions from ancient times to the modern age in his remarkable essay on "The Nature of the Proverb." The last fifty years since Whiting's detailed study have\* witnessed highly scholarly articles, monographs and even books which all seek to come to terms with э universal proverb definition. Scholars around the world continue to find their own so-called "working definitions," of which some of the most recent attempts in the English language are those by Shirley Arora, Nigel

Barley, Otto Blehr, Margaret Bryant, David Cram, Alan Dundes, Galit Hasan-Rokem, George Milner, Peter Seitel, etc[[29]](#footnote-29). And yet, despite their erudite and important new definitions based on structural, semiotic or linguistic insights, all must eventually agree with the contention of the old master proverb scholar Archer Taylor that "an incommunicable quality tells us this sentence is proverbial and that one is not." The newer definitions might in fact fit those sentences which we know already to be proverbial, but, again in the words of the insightful Taylor, "no definition will enable us to identify positively a sentence as proverbial." A definition cannot deal with such aspects as currency, tradition and familiarity which certainly are necessary ingredients for a true proverb.

The following tentative typology draws of the material of Korean proverbs. The classification criteria are as follows:

1. the "normality" versus the contradictory or "broken" nature of the literal sense of the proverb text;
2. the presence versus absence of semantic transformation (trope);
3. the totality versus partiality of the semantic transformation.

The classes will represent different combinations of those alternatives. The result is not an exhaustive typology but rather a list of predominant combinations that is bound to get us into a scrape in more complex cases, being unable to decide between competing alternatives while trying to classify certain concrete proverbs.

Proverbs in traditional Korean society differ from those of western societies, in that they are a cultural heritage of the lower class of society and therefore they are not shared by the upper class, who had for their cultural vehicle the "sijo" poetry, the three-lined, forty-five syllabled form of vernacular language. Though there are some proverbs borrowed from Chinese and Korean classics, the majority of Korean proverbs were made by the common people as lessons and guidelines of life for themselves. This explains why the language is vulgar and coarse in most cases. The Korean word for proverb, "sokdam", in fact, means a vulgar saying of the common people.

Proverbs often have scatological and abusive references, reflecting the crude and uncouth pattern of life. The common people used the proverbs to describe the inner « thoughts of their hardship, to warn against the dangers of life, to vent their grievance against the oppressions of the ruling upper class, and to express the joys of life. In short the proverbs disclose most revealingly the realities of lower class life. The proverbs in this sense function as important social documents. What is mirrored in these proverbs show how poor the common people were who these poor vulgar people were, how they struggled to survive in tough circumstances, and what their philosophy of life was. These are random selections from Korean proverbs which typically portray the life of the common people. They show a picture of a poor man, who does not like rich men, and who hates the noble, ruling' class. Although he is always victimized, he is secretly longing for the days when he can have his revenge. Meanwhile he has to be quiet and careful not to make mistakes. All he can do is to help educate his children for a future opportunity.

In this paper I try to describe who the poor people were, what their identities were, how they lived, and what they regarded as the most important purpose of life. In so doing I aim at defining the core of the common culture of the traditional society of Korea.

As that trend goes on, English proverbs which are part of traditional culture lose their conventional significance. The proverb used to be a form of collective' consciousness and has evolved in its language based on traditional experiences. Transmission of proverbs was an essential part of culture and a prerequisite for education and the formation of self. Those past proverbs, however, have been driven away from education. What is more, the proverb is even on the verge of extinction. The proverb has been left as mere information which is individualistic, but not imperative or social at all.

2.2 TYPES OF PROVERBS ON MEANINGS MOTIVATION

But let us leave the world of the serious paremiologist for a moment and consider Taylor's "maxim" of the incommunicaole quality that supposedly tells us what a proverb is. What do non-specialists of proverbs think about them and what are proverbs to them? How do they in fact identify a statement as a proverb and what are the characteristic elements that comprise a proverb in their minds? In other words, what is a proverb today to the general public? In order to answer this question let us look at a sample of 55 proverb definitions which I collected from students, friends and acquaintances in the past year or so. To my knowledge nobody has ever bothered to undertake such a survey, and even though my sample is a relatively small one, it should still be able to give us a basic idea of what people today think a proverb to be. To this I will add an analysis of a number of popular articles on proverbs in magazines and' newspapers which have also not been considered by proverb scholars. These essayistic treatments that appeared from 1877 to 1984 in such publications as The Ne w York Times, Saturday Review, Atlantic Monthly, Time, Newsday and others will certainly help to come to terms with a general definition of the proverb as the "folk," and not the scholar, sees it.

Before starting this discussion, it might be wise to mention here at' least some of the English proverbs which in themselves are folk definitions of a sort: "A good maxim is never out of season"; "All the good sense of the world runs into proverb"; "Proverbs are the children of experience"; "Proverbs are the wisdom of the streets"; "Nothing can beat a proverb"; "Proverbs cannot be contradicted"; "Though the old proverb be given up. it is none the less true"; "The old saying cannot be excelled"; "The wisdom of the proverb cannot be surpassed"; "Common proverb seldom lies"; "The old saying, long proved true, shall never be belied"; "Old saws speak truth"; "Every- proverb is truth"; "Old proverbs are the children of truth"; "What everyone says is true"; etc. It appears that to the mind of proverb users, i.e. the general population in all walks of life, the proverb contains a good dose of common sense, experience, wisdom and above all truth.[[30]](#footnote-30) Do such "definitions" still hold true today, or do modern adults in a technological society see proverbs in a much more critical light? Are proverbs still considered to be solid kernels of wisdom and truth, or are they laughed off as antiquated bits of moral teaching? The following 55 recent definitions of proverbs might include some surprises when one considers that they come from members of a sophisticated and highly educated society. The definitions were collected by merely asking various people to write their definition of a proverb on a piece of paper without any previous discussion of proverbs whatsoever. They represent spontaneous reactions to the simple isolated question "How would you define a proverb?" Here are the fascinating answers in alphabetical order:

1. A proverb consists of a short sentence which contains a general piece of wisdom.
2. A proverb contains wisdom which has been handed down from one generation to the next.
3. A proverb describes situations which happened before and which are repeated again and again.
4. A proverb expresses folk wisdom in formulaic, short and metaphorical language.
5. A proverb has been passed down through many generations. It sums up, in one short phrase, a general principle or common situation, and when you say it, everyone knows exactly what you mean. It is often graphic, symbolic or rhyming, so that it is easily remembered.
6. A proverb is a common expression whose origin is not known or has been forgotten. It expresses wisdom concerning life.
7. A proverb is a common, repeated and generally known phrase which expresses a general idea taken to be true. It usually draws upon everyday occurrences or events in nature which are easily understood.
8. A proverb is a commonly-known, easily understandable example of descriptive, colorful, "folksy" wisdom, which, independent of the era, carries a lesson to and conveys a philosophy of life for the common man.
9. A proverb is a commonly-known, often-quoted, concise saying which expresses a generalization concerning some aspect of everyday existence.
10. A proverb is a commonly used or known phrase, expressing knowledge, a conclusion or an attitude about aspects of life that are universally familiar to mankind.
11. A proverb is a complete sentence which usually contains a moral or didactic "message"
12. A proverb is a condensed form of age-old folk sayings and biblical teachings. The proverb attempts to teach us, via the trials and tribulations of others who were not as fortunate as we. Proverbs can be positive or negative in nature; unfortunately, far too many of them are anti-women in their conclusions.
13. A proverb is a condensed version of basic opinions, prejudices and beliefs common to a group of people. These are usually in the form of very short, easy-to-re member sentences or phrases.
14. A proverb is a fixed-phrase, metaphorical statement.
15. A proverb is a fixed phrase piece of folklore consisting of a comparison or analogy, applying one set of circumstances to a different but similar situation.
16. A proverb is a formulaic expression of a certain truth which is applicable only in a special situation. Used generally a proverb is only half a truth.
17. A proverb is a linguistic attempt to express a general truth or wisdom in a few words.
18. A proverb is a metaphorical statement that illustrates a lesson of behavior.
19. A proverb is a one-sentence statement which encapsulates an element of folk wisdom; a specific reference which applies to many generalized situations or meanings.
20. A proverb is a phrase or sentence, accepted and integrated into common verbal usage of the general population, although often regional in character, which is most likely generated by astute, humanistic, albeit didactic, assessment of the human experience, offering tidbits of wisdom applicable to these paradigms of existential encounter.
21. A proverb is a pictorial phrase in which a message is given, many times a picture of an oft done action.
22. A proverb is a pithy statement or comment usually involving advice or a moral.
23. A proverb is a saying or generalization often accepted as truth; it contains words of wisdom.
24. A proverb is a saying that is known to the public; sometimes a moral or a threat.
25. A proverb is a saying with which people often identify because it is universal and meaningful in some way or other.
26. A proverb is a sentence or phrase which expresses the generally accepted thought or belief of a group and which has, through use, become of a group and which has, through use, become standardized in form.
27. A proverb is a sentence that has been developed orally and is still used by the people of a region. It has usually come about from experience and it is a statement that teaches the learning within an experience.
28. A proverb is a short and general statement which is handed down by tradition and which changes its meaning according to the speaker and the situation.
29. A proverb is a short, and poetic statement used by the folk to express rules or wisdom concerning life.
30. A proverb is a short, concise, colloquial saying, easily memorized, and containing traditional beliefs taken to be true.
31. A proverb is a short, concise phrase which states a moral principle, bit of folk wisdom or similar rule by which one should live.
32. A proverb is a short condensation of a piece of folk wisdom, formed in such a way that it will be memorable. Its main goal is thus to teach, whether it be a semi-scientific fact or a viewpoint.
33. A proverb is a short expression known by many people. It usually contains a commonly held view of life.
34. A proverb is a short phrase. It is used to convey a traditional bit of folk wisdom
35. A proverb is a short saying which teaches a point or establishes a cultural norm based on the tradition of the people who use it. It is generally to be understood analogically - at least I have never heard of a proverb fundamentalist.
36. A proverb is a short, sentence or phrase which capsulizes a thought about human nature, values or ideals, and is generally thought to be for instructive/exemplary purposes.
37. A proverb is a short sentence or saying which expresses a rather simple didactic concept, and which usually implies a right as opposed to a wrong action. Proverbs are brief, often not direct (metaphoric), and a great majority of the community will be familiar with the proverb and its meaning.
38. A proverb is a short, traditional statement which teaches or gives advice on a subject. Comparisons are often used to illustrate the point.
39. A proverb is a small saying that describes wisdom in a way that either teaches or makes fun of it.
40. A proverb is a statement often articulated in parallel or allegorical terms with the intent of expressing a general truth
41. A proverb is a traditional, fixed-phrase saying, usually one sentence that expresses an opinion, often considered wisdom, on a subject or recommends a course of action.
42. A proverb is a traditional saying or sentence which summarizes an attitude towards something or describes a certain sitation. It is an often used saying through which one learns. A "picture" or "image" accompanies, or is within the expression, which gives light to the lesson to be learned. This lesson is often referred to as a moral.
43. A proverb is a traditional wisdom, advice or statement in a fixed phrase. It is short and precise, consists of at least two parts, and contains actor and verb.
44. A proverb is a well known saying which belongs to folk poetry and which is used by everyone.
45. A proverb is a well known spying without a known author, passed on from generation to generation, which gives advice, admonitions or a moral lesson - usually a few words to not more than one sentence in length and stated in a manner that is easily remembered i.e. rhyme, workable language, alliteration, analogy, etc. It is related to man as a whole and often begins with who.
46. A proverb is a witticism which combines clarity and precision of thought with brevity and profundity of word usage. The statement generally applies to a situation which is commonly understood and appreciated by all peoples of a given culture.
47. A proverb is an expression in colloquial or biblical terms which illustrates a moralistic point.
48. A proverb is an often repeated and metaphorical expression.
49. A proverb is generally used to provide "wisdom" in a concise way. It spares the speaker of the proverb the chore of being philosophically original.
50. A proverb is the wisdom of many, the wit of one. This is known as defining a proverb with a proverb. It doesn't hold up too well as a definition, but it sticks in my mind.1
51. Certain principles and conditions of everyday life are expressed in proverbs, which in turn help people to understand the world and to learn from experience.
52. In a few words proverbs explain human problems and behavior.
53. Proverbs are general statements of truth which can apply to certain instances in a commentary fashion, and which can act as wise words for future actions.
54. Proverbs are golden words of folk wisdom that have been treasured from generation to generation.
55. Proverbs are short and aphoristic expressions of wisdom which reflect basic human situations and concerns[[31]](#footnote-31).

A word analysis of these definitions results in an interesting composite of what a general definition of a proverb might look like. Taking the frequency of nouns first, the following picture emerges (the number :n parentheses indicates how often a particular noun appears in the 55 definitions): wisdom; phrase; sentence, saying; statement; folk; situation; expression; life; truth, moral, people; generation,' experience, advice, lesson, word; principle, analogy, belief, behavior, meaning, action; language, generalization, attitude, message, opinion, picture, comment, thought, comparison, tradition, rule, viewpoint; origin, idea, occurrence, philosophy, knowledge, conclusion, prejudice, folklore, paradigm, threat, form, norm, nature, value, ideal, image, poetry, author, admonition, rhyme, alliteration, witticism, brevity, profundity, clarity, precision, culture, condition, concern. From this it becomes clear that a proverb is commonly thought of as "a phrase, saying, sentence, statement or expression of the folk which contains above all wisdom, truth, morals, experience, lessons and advice concerning life and which has been' handed down from generation to generation." This composite definition basically includes all those words that appear from 4 to 20 times in the collected definitions. But since the words phrase, saying, sentence, statement and expression simply define a proverb as a basic sentence, it can certainly be stated that the shortest general definition of a proverb is simply "A proverb is wisdom expressed in a sentence."

Looking at modifying verbs, adjectives and adverbs in the 55 definitions, the following frequency picture arises: short; general; known; common, teach, traditional; metaphorical; concise, fixed ; repeated, remembered, everyday, didactic; handed down, formulaic, true, understandable, often quoted, universal, moralistic, colloquial, memorizable, learned, familiar, biblical, human; sum up, graphic, symbolic, rhyming, colorful, descriptive, old, linguistic, regional, pictorial, pithy, standardized, accepted, oral, poetic, parallel, precise, aphoristic, cultural, instructive, exemplary, small, allegorical. If one adds the 18 occurrences of "short" together with the 4 of "concise," the one of "precise" and the one of "small" it is clear that 24 or almost half of the definitions stress the shortness of the proverb. Adding to this a few more of the frequent descriptive words, a composite definition could be something like "A proverb is a short, generally known sentence that expresses common, traditional and didactic views in a metaphorical and fixed form and which is easily remembered and repeated." But again, the shortest common denominator for this group of descriptive words would simply1 result in the definition "A proverb is a short sentence."

There are several types of proverbs describe below:

Universal proverbs – On comparing proverbs of culturally unrelated parts of the world, one finds several ones having not only the same basic idea but the form of expression, i.e. the wording is also identical or very similar. These are mainly simple expressions of simple observations or simple ethical concepts, but not all expressions of simple observations became proverbs in every language.

Regional proverbs – In culturally related regions - on the pattern of loan-words - many loan-proverbs appear beside the indigenous ones. A considerable part ot them can be traced back to the classical literature of the region's past, in Europe the Greco-Roman classics, and in the Far East to the Sanskrit and Korean classics.

Local Proverbs – In a cultural region often internal differences appear, the classics (e.g. the Bible or the Confucian Analects) are not equally regarded as a source of proverbs in every language. Geographical vicinity gives also rise to another set of common local proverbs. These considerations are illustrated in several European and Far-Eastern languages, as English and Korean.

Proverbs were always the most vivacious and at the same time the most stable part of the national languages, suitable competing with the sayings and aphorisms pf outstanding thinkers. In the proverbs and sayings picturesqueness of national thinking was more vivid expressed as well as their features of national' character.

The proverbs and sayings are the paper of folklore which is short but deep in the meaning. They express the outlook of the amount of people by their social and ideal functions. Proverbs and sayings include themselves the some certain features of historical development and the culture of people.

The semantic sphere of proverbs is very wide and cannot limit them. The proverbs describe the every branch of people's life. The fact is that proverbs and sayings are similar in meaning in spite of their diversity in form and language.

While investigating on the given qualification theme we have analused proverbs on the semantic point of view. We have come across on the following noticeable themes, such as Friendship, Motherland, Time, Knowledge, Beauty, Health, Work, and a lot other different subjects. We have classified some example on the given topics:

Friendship

A friendship in need is a friend indeed.

A friend's frown is better than a foe's smile.

Among friends all things are common.

Even reckoning makes long friends.

Who keeps company with the wolf, will learn to howl.

Motherland

1. East or West home is best.
2. Every bird likes its own nest.
3. There is no place like home.
4. Never cast dirt into that fountain if which you have sometimes drunk.
5. Don't cut the bough you are standing on.

Time

Time and tide wait for no man.

Time cures all things.

Time flies.

Time is money.

Time is wonders

Cost time is never found again.

Knowledge

To everything is to know nothing.

Soon learnt soon forgotten.

Live and learn.

It's never too late to learn.

A little knowledge is a dangerous thing.

Beauty

All that glitters is not gold.

1. Appearances are deceptive
2. Handsome is as handsome does.
3. There is no rose without the thorn.

Health

* 1. An apple a day keeps the doctor away.
	2. A sound mind in a sound body.
	3. Early to bed and early to rise makes a man health's, wealth's and wise.
	4. Good health is above wealth.
	5. Health is not valued till sickness comes.

Work

* 1. A bad workman always blames his tools.
	2. A good beginning is half the worn.
1. A good beginning makes a good ending.
	1. An attempt is not tortue.
	2. AH is well that ends well.
	3. As you sow so you reap.
	4. Chickens are counted in autumn.
	5. Man proposes bad disposes.
	6. Never put off till tomorrow what you can do today
	7. Nogain without plan.
	8. Speak less but do more.

2.3 PROVERBS AS THE WAY EXPRESSING PEOPLES WISDOM AND SPIRIT IN LITERARY WORKS

A psychological method of analysis has been developed (Detje, 1996) and will be presented in order to show which psychological mechanisms the proverbs use to reach their goal of giving help (or advise) for human action regulation and human action organization. Some examples will be given to show which psychological insight there is inside the proverbs. Comer's theory of human action organization (e.g. Dorner, 1990, 1991) is used in this first analysis and compared with a lot of proverbs taken from Simrock, 1846. It can be shown that the proverbs have a much' differentiated "'knowledge" about human action organization and errors people make while planning and acting; even in complex and uncertain situations. Proverbs are "Guides to Right Behavior". This also means that a lot of psychologists' ideas of action organization are already included in "grandma's wisdom", although the proverbs use (of course) a quite different language.[[32]](#footnote-32) Since psychologists have used proverbs mainly for testing and differentiating groups of

persons it will be very interesting to have an exchange between paremiologists and psychologists about the psychological significance of the wisdom in the proverbs.

Many people have loved proverbs for the wisdom embedded in them. Others have treasured proverbs for the vividness or earthiness of their imagery. But students of the subject are impressed by still another characteristic of the proverb: its verbal economy. Proverbs are rarely wordy. The usual proverb is spare and austere in expression, and some are marvels of compactness.

"Wisdom" and "shortness" doubtlessly belong to the popular notion of what makes up a proverb. Even when a scholar such as Mario Pei wrote a short piece on "Parallel Proverbs" (1964)[[33]](#footnote-33) for the Saturday Review, he basically adhered to this general view of the proverb in his article dealing with national and international proverbs, their cynicism, philosophy and humor, their obvious misogyny and their contradictor) comments on life's experiences around the world: Proverbs are among the most ancient of human institutions. Criticism of life, in brief and pithy form, is characteristic of proverbs, while their popular philosophy is indeed, proverbial.

"Proverbs are the wisdom of peoples" goes an Italian saying. This is perhaps an exaggeration, but there is no doubt that much of a nation's folk-philosophy gets into proverbs, along with the spice of national customs and, above all, the peculiar flavor of the nation's language and phraseology... Proverbs are generalizations of human experience, condensations of oft-repeated occurrences of the trial-and-error variety. Above all, they are the fruit of observation and inductive reasoning, two of the great faculties of the human mind... A generalization... caught on, became popular, and was passed from mouth to mouth, from generation to generation.

Ultimately it became an integral part of the group's folklore, and was repeated whenever the situation it described recurred. Every proverb tells a story and teaches a lesson.

This lengthy discussion of the nature of the proverb by Pei reads almost as an attempt of summarizing the common understanding of proverbs. Many of the 55 definitions stated above are similar to Pei's points, and it is amazing to notice how congrous these definitions are to those defining attempts printed in magazines and newspapers. There certainly is much agreement in the non-scholarly world of what a proverb is even if scholars seem to be unable to agree on a reasonable definition at all.

A proverb is by definition a popular maxim. Proverbs are among the most ancient literary forms, and among the most universal. Enough if it [the proverb] holds its measure of truth. Proverbs are anonymous wisdom-literature of the common man in ages past.[[34]](#footnote-34) Matti Kuusi once defined proverbs simply as "monumenta humana," and this is exactly what they are to the general population. Our survey of 55 non-academic definitions has shown that proverbs are thought to express human wisdom and basic truths in a short sentence. Popular articles in magazines and newspapers fend to share this view of the proverb. Altogether proverbs are still seen as useful generalizations about life, even if at times their value of appropriateness in certain situations might be questioned. We can poke fun at proverbs, we can ridicule them or we can parody them, but eventually we are all governed by their insights to some degree. Proverbs and their wisdom confront us' daily, and modern people seem to have a clear idea of what proverbs are, what they express and what they can do for us. Proverb scholars would do well to pay more attention to the present use of proverbs while obviously also continuing to tackle the frustrating question of whether a universal proverb definition can be found. But in their enduring search for such an erudite definition, they can take solace in the fact that the people using proverbs do know in their minds what makes a good proverb - an incommunicable quality tells them that a short and repeated statement of wisdom, truth and experience must be a proverb.

Comparing the three approaches discussed above (semantic, functional, and contextual) we have ample ground to conclude that have very much in common as the main criteria of phraseological units appear to be essentially the same, i.e. stability and idiomaticity or lack of motivation. It should be noted however that these criteria as elaborated in the three approaches are sufficient mainly to single out extreme cases: highly idiomatic non-variable and free (or variable) word-groups.

The main features of this new approach which is now more or less universally accepted by Soviet linguists are as follows:[[35]](#footnote-35)

* 1. Phraseology is regarded as a self-contained branch of linguistics and not as a part of lexicology.
	2. Phraseology deals with a phraseological subsystem of language and not with isolated phraseological units.

14. Phraseology is concerned with all types of set expressions.

15. Set expressions are divided into three classes: phraseological units (e.g. red tape, mare's nest, etc.), phraseomatic units (e.g. win a victory, launch a campaign, etc.) and borderline cases belonging to the mixed class. The main distinction between the first and the second classes is semantic: phraseological units have fully or partially transferred meanings while components of phraseomatic units are used in their literal meanings.

1. Phraseological and phraseomatic units are not regarded as word-equivalents but some of them are treated as word correlates.
2. Phraseological and phraseomatic units are set expressions and their phraseological stability distinguishes them from free phrases and compound words.

Phraseological and phraseomatic units are made up of words of different degree of wordness depending on the type of set expressions they are used in. (cf. e.g. small hours and red tape). Their structural separateness, an important factor of their stability, distinguishes them from compound words.

CONCLUSION

The vocabulary of a language is enriched not only by words but also by phraseological units. Phraseological units are word-groups that cannot be made in the process of speech, they exist in the language as ready-made units.

They are compiled in special dictionaries. The same as words phraseological units express a single notion and are used in a sentence as one part of it. American and British lexicographers call such units «idioms». We can mention such dictionaries as: L.Smith «Words and Idioms»[[36]](#footnote-36), V.Collins «А Book of English Idioms»[[37]](#footnote-37) etc In these dictionaries we can find words, peculiar in their

semantics (idiomatic), side by side with word-groups and sentences. In these dictionaries they are arranged, as a rule, into different semantic groups.

Phraseological units can be classified according to the ways they are formed, according to the degree of the motivation of their meaning, according to their structure and according to their part-of-speech meaning.

A.V. Koonin classified phraseological units according to the way they are formed[[38]](#footnote-38). He pointed out primary and secondary ways of forming phraseological units.

By the classification of Academician V.Vinogradov phraseological units are divided into three groups: phraseological combinations, phraseological unities and phraseological fusions[[39]](#footnote-39).

Proverb is a brief saying that presents a truth or some bit of useful wisdom. It is usually based on common sense or practical experience. The effect of a proverb is, to make the wisdom it tells seem to be self-evident. The same proverb often occurs among several different peoples. True proverbs are sayings that have been passed from generation to generation primarily by word of month. They may also have been put into written form.

A proverb consists of a short sentence which contains a general piece of wisdom.

A proverb contains wisdom which has been handed down from one generation to the next.

 A proverb describes situations which happened before and which are repeated again and again.

Universal proverbs – On comparing proverbs of culturally unrelated parts of the world, one finds several ones having not only the same basic idea but the form of expression, i.e. the wording is also identical or very similar. These are mainly simple expressions of simple observations or simple ethical concepts, but not all expressions of simple observations became proverbs in every language.

Regional proverbs – In culturally related regions - on the pattern of loan-words - many loan-proverbs appear beside the indigenous ones. A considerable part ot them can be traced back to the classical literature of the region's past, in Europe the Greco-Roman classics, and in the Far East to the Sanskrit and Korean classics.

Local Proverbs – In a cultural region often internal differences appear, the classics (e.g. the Bible or the Confucian Analects) are not equally regarded as a source of proverbs in every language. Geographical vicinity gives also rise to another set of common local proverbs. These considerations are illustrated in several European and Far-Eastern languages, as English and Korean.

Proverbs were always the most vivacious and at the same time the most stable part of the national languages, suitable competing with the sayings and aphorisms of outstanding thinkers. In the proverbs and sayings picturesqueness of national thinking was more vivid expressed as well as their features of national character.

Proverbs were always the most vivacious and at the same time the most stable part of the national languages, suitable competing with the sayings and aphorisms of outstanding thinkers. In the proverb-; and sayings picturesqueness of national thinking was more vivid expressed as well as their features of national character. The proverbs and sayings are the paper of folklore which is short but deep in the meaning. They express the outlook of the amount of people by their social and ideal functions. Proverbs and sayings include themselves the some certain features of historical development and the culture of people.

The semantic sphere of proverbs is very wide and cannot limit them.

The proverbs describe the every branch of people's life.

The fact is that proverbs and sayings are similar in meaning in spite of their diversity in form and language.

While investigating on the given qualification theme we have analused proverbs on the semantic point of view. We have come across on the> following noticeable themes, such as Friendship, Motherland, Time, Knowledge, Beauty, Health, Work, and a lot other different subjects. We have classified some example on the given topics:

Friendship

A friendship in need is a friend indeed.

A friend's frown is better than a foe's smile.

Among friends all things are common.

Even reckoning makes long friends.

Who keeps company with the wolf, will learn to howl.

Motherland

* 1. East or West home is best.
	2. Ever}' bird likes its own nest.
	3. There is no place like home.
	4. Never cast dirt into that fountain if which you have sometimes drunk.
	5. Don't cut the bough you are standing on.

Time

* 1. Time and tide wait for no man.
	2. Time cures all things.
	3. Time tlies.
	4. Time is money.
	5. Time is wonders

Knowledge

1. To know everything is to know nothing.
2. Soon learnt soon forgotten.
3. Live and learn.
4. It's never too late to learn.

5. A little knowledge is a dangerous thing.

Beauty

* + 1. All that glitters is not gold.
		2. Appearances are deceptive
		3. Handsome is as handsome does.
		4. There is no rose without the thorn.

Health

* + 1. An apple a day keeps the doctor away.
		2. A sound mind in a sound body.
		3. Early to bed and early to rise makes a man health's, wealth's and wise.
		4. Good health is above wealth.
		5. Health is not valued till sickness comes

Work

* + - 1. A bad workman always blames his tools.
			2. A good beginning is half the worn.
			3. A good beginning makes a good ending.
			4. An attempt is not tortue.
			5. All is well that ends well.

THE LIST OF THE USED LITERATURE

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				4. A universal proverb definition. Scholars around the world continue to find their own so-called "working definitions," of which some of the most recent attempts in the English language are those by Shirley Arora, Nigel Barley, Otto Blehr, Margaret Bryant, David Cram, Alan Dundes, Galit Hasan-Rokem, George Milner, Peter Seitel
				5. Bartlett Jere Whiting, "The Nature of the Proverb." 1932
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				14. Smith L. «Words and Idioms».
				15. The Advanced Learner's Dictionary by A. Hornby, E. Gatenby, H. Wake-field; The Universal English Dictionary by H. Wild and Л General Service List of English Words with Semantic Frequencies by M, West.
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				19. Yoo Yushin. "The Legend of Tan-gun." Golden Pond Press, 1987.- 270p.
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				23. "o'zbek tilining izohli lug'ati"
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1. The process of lexicalization may be observed in Modern English too. The noun yesterday, e.g., in the novel by Thomas Hardy occurs as a free word-group and is spelled with a break yester day. [↑](#footnote-ref-1)
2. See sources of English idioms in: Logan Smith. Words and Idioms. London, 1928. [↑](#footnote-ref-2)
3. L.Smith «Words and Idioms» [↑](#footnote-ref-3)
4. V.Collins «А Book of English Idioms» [↑](#footnote-ref-4)
5. A. Smirnitsky [↑](#footnote-ref-5)
6. A. Smirnitsky's [↑](#footnote-ref-6)
7. A. Smirnitsky's [↑](#footnote-ref-7)
8. I.V. Arnold [↑](#footnote-ref-8)
9. A.I. Smirnitsky [↑](#footnote-ref-9)
10. It should be recalled that the first attempt to place the study of various word-groups on a scientific basis was made by the outstanding Russian linguist A.A.Schachroatov in his world-famous book Syntax. Schachmatov's work was continued by Academician V.V. Vinogradov whose approach to phraseology is discussed below. Investigation of English phraseology was initiated in our country by pro.: A.V. Kuriin (A.B. Кунин. Фнгло-русский фразеологический словарь. М., 1955)юяее also A.V. ■'Cur.in English Idioms.3d ed. M., 1967. [↑](#footnote-ref-10)
11. cf„ e g„ the interpretation of these term in the icxiboofs or: Wicology by i.V. Arnold, A.I. Smirnitsky and in A.V.Kunin's Англо-русский фразеологический словарь, М., 1956. [↑](#footnote-ref-11)
12. for a different interpretation of the term idiom see: А.И. Смирницкий. Лексикология английского языка М 1956. [↑](#footnote-ref-12)
13. this approach to English phraseology is closely bound up with the research work carried out in the field of Russian phraseology by Academician V.V. Vinogradov. [↑](#footnote-ref-13)
14. This classification was suggested by Academician V. V. Vinogradov, [↑](#footnote-ref-14)
15. See 'Word-Groups and Phraseological Units', § I, p 6-t. Here the terms phraseological collocations and habitual collocations are used synonymously [↑](#footnote-ref-15)
16. Cf., **e**.g., The Advanced Learner's Dictionary by Л. Hornby, E. Gftenby, H. Wake-field; The Universal English Dictionary by H. Wyld and J1 General Service List of English Words with Semantic Frequencies jy VI, West. [↑](#footnote-ref-16)
17. Word-Groups and Phraseological Units', § 1, p. 64. [↑](#footnote-ref-17)
18. Geoffrey Chaucer\ [↑](#footnote-ref-18)
19. Miguel de Ce rvantes' [↑](#footnote-ref-19)
20. Don qui xote (1005, 1615) " Benjamin Franklin [↑](#footnote-ref-20)
21. V.I. Dal [↑](#footnote-ref-21)
22. o'zbek tilining izohli lug'ati'' [↑](#footnote-ref-22)
23. Dal, Shoiochov [↑](#footnote-ref-23)
24. V.V. Vinogradov [↑](#footnote-ref-24)
25. N.N. Amosova [↑](#footnote-ref-25)
26. N.N. Amosova [↑](#footnote-ref-26)
27. Jaii Fredrik Kindstrand [↑](#footnote-ref-27)
28. Bartlett Jere Whiting [↑](#footnote-ref-28)
29. Shirley Arora, Nigel Barley, Otto Blehr, Margaret Bryant, David Cram, Alan Dundes, Galit Hasan-Rokem, George Milner, Feter Seitel [↑](#footnote-ref-29)
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34. Shalant, and Soyoo Hyunjoo Park "The Sun and the Moon." [↑](#footnote-ref-34)
35. this approach is suggested and worked out by prof. A.V.Kunin. -See: A.B. Кунин. Английская фразеология M 1970 [↑](#footnote-ref-35)
36. L.Smith «Words and Idioms» [↑](#footnote-ref-36)
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38. А.V. Koonin [↑](#footnote-ref-38)
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