

Verbal Phraseological Units As A Component Member Of Proverbs

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Abstract: The article is an attempt in analyzing occasional verbal phraseological units in the combination of proverbs in literary texts of English and Karakalpak languages.

Key words: Phraseological units, functions, communicative, cognitive and nominative.

**“Phraseology is the treasure house
of the language”
A.V. Kunin**

As phraseology is large sphere there is more problems in it. In lexicology, phonology, lexicography and in other spheres they have their own functions and by this way we can learn their status in linguistic. The problem of functions is one of the most urgent issues in phraseology. Phraseological units (PUs) have a definite program of functioning which is predetermined by their essence itself, as A.V. Kunin states it [1.13-20]. Some PU functions are constant, inherent in all phraseological units in any case of their realization, other PU functions are variable, characteristic only of some classes of phraseological units. We maintain, after A.V. Kunin, that communicative, cognitive and nominative functions are constant functions of phraseological units [1.12-33].

In the article, we would like to illustrate each type of functions with examples of proverbs and phraseological units.

The first one is communicative function which is mostly used during our speech or in intercommunication to each other. The communicative function of phraseological units consists in their ability to serve as a communicative or message means. Communication presupposes a mutual exchange of statements, and message presupposes the transfer of information without a feedback with the reader or the listener.

The communicative function of PU is usually connected with the cultural identity of the utterance. For example:

Last year's snow needs not be feared, He who was once bitten by a snake fears the lizard [2.31].

The 2nd function of PU is the nominative function of phraseological units which shows their relation to objects of the real world, there is a special thing in nominative function. Including situations, and also replacement of these objects in speech activity by their phraseological denominations. The filling of lacunas in the lexical system of the language is characteristic of the nominative function of phraseological units. Mostly in nominative we discuss about exact or real thing. This function is peculiar to the overwhelming majority of phraseological units, as they do not usually have lexical synonyms. The nominative function embraces neutrally-nominal and nominal function [1.145].

Each function has differences for example the neutrally-nominal function is the basic one for phraseological units, as brown paper, red square. By checking it we can notice that phrases in communication designates the object which is important than the stylistic use of the phrase. The nominal function is mostly studied about idiomatic words and expressions also characteristic of semantically transferred phraseological units, but it is not neutral, it is stylistically marked: *new broom, desperate remedies, tales out of school, crocodile tears, fox's face*. But in the nominative function of phraseological units is their relation to objects of the real world, there is a special thing in nominative function. Mostly in the stories including situations, and also replacement of these objects in speech activity by their phraseological denominations. The nominative function is closely connected with the cognitive function:

the socially-determined reflection of objects of the real world mediated by consciousness, promoting their cognition. The social determinacy is shown in the fact that, though potential phraseological units are created by separate individuals, these individuals are part of the society, and the realization of the cognitive function by them is possible only on the basis of background knowledge.

Cognitive and nominative functions we use in communication, forming a dialectic unity, and all the other functions are realized within the limits of the given functions.

After the voluntative function denotes of will expression, sensitivity: wish somebody well with the meaning of *to wish good luck, success to somebody, to treat somebody benevolently*: For example: *I wish Jane Fairfax very well; but she tires me to death* (J. Austen).

In the deictic function mostly we can mention spatial or time localization of the action, phenomenon, event which is relative to the reference point, relevant within the limits of one or another speech situation, we can give example personal deixis exists: a person, a place or time can be the reference point. According to this fact three types of deixis are singled out: personal, spatial and time ones:

1. *Time and tide wait for no man* – *Waqit heshqashan heshkimdi ku'tip turmaydi*;

2. *It is too late to lock the stable door when the horse is stolen* – *Jaw ketkenson' qilishin'di tasqa shap* (O'tken iske salawat);

3. *Don't swap horses when crossing a stream* – *Suw keshkende eshegin'di almastirma*;

4. *Strike while the iron is hot* – *Temirdi qizig'anda bas*.

Here, in the examples above we can see that there is equivalency of the meanings of proverbs also in Karakalpak language. In that case, in Karakalpak language, also, we can find verbal phrases in proverbs and word expressions.

By the name we say about the recitative function the reason of any situation or action which is expressed by a phraseological unit: ***come a cropper*** with the meaning of *to fail, to get to a trouble*:

Gerald: *I may as well tell you at once that I've had very bad luck. I wanted to make money and I've come an absolute cropper* [4.71].

Here some information of originating from folk life. Proverbs are the summary of people experience in their everyday life. The summarized experience and reason are abstracted from the practice of people's life and work. They express people's simple and healthy thoughts, feelings and sentiments. More often than not, it reveals a universal truth from a particular point so as to enlighten people. A great number of proverbs were created by working people such as seamen, hunters, farmers, workmen, housewives and cooks and so on, using familiar terms that were associated with their own trades and occupations. For example, *Living without the aim is like sailing without a compass* - was first used by seamen; *If you run after two hares, you will catch neither* - by hunters; *April rains for corn, May, for grass* - by farmers; *New broom sweeps clean* - by housewives and *Too many cooks spoil the broth* - by cooks. Such expressions were all colloquial and informal and once confined to a limited group of people engaged in the same trade or activity. But they were proved to be vivid, and forcible and stimulating, so later they broke out of their bounds and gradually gained wide acceptance. As a result, their early stylistic features faded in some way and many have come to become part of the common core of language, now being used in different occasions. Many proverbs rely on antithesis, mostly there used antonyms:

"Out of sight, out of mind," "Penny wise, pound foolish," "A bird in the hand is worth two in the bush".

But In classical rhetoric, the amplification of a proverb was one of the exercises known as the progymnasmata. Here is example in order to prove our opinion: Here's the rule for bargains:

Do other men, for they would do you. That's the true business precept. All others are counterfeits. (Ch. Dickens, M. Chuzzlewit).

Proverbs are strategies for dealing with situations: *"Another name for strategies might be attitudes"*.

There's more than one way to skin a cat. When the cat's away, the mice will play. Curiosity killed the cat.

Proverbs are either persuasive or expository. Examples of contemporary proverbs that persuade people to action are the squeaky wheel gets the grease; *"Wake up and smell the roses"*; and *"The early bird gets the worm"*. Proverbs that dissuade people from doing things are "if you drive, don't drink and don't

count your chickens before they hatch.” Explanatory proverbs include: “*Rolling stones gather no moss and the spirit is willing, but the flesh is weak*”. Any of these proverbs can be amplified according to the ancient directions for doing so: begin by praising either the wisdom of the proverb or its author (if the author is known); paraphrase or explain the proverb's meaning; give proof of the proverb's truth or accuracy; give comparative and contrasting examples; supply testimony from another author; compose an epilogue [3.198].

Many English proverbs involve events or characters of English literature, especially from Shakespeare. Shakespeare's insight into human beings, his sensitivity to the problem of state, and his genius with words have left an everlasting mark on the English language and the thinking of English-speaking people all over the world. With a long history, English language borrowed a large number of proverbs widely from many other languages including Greek, Latin, German, Italian, Spanish, Dutch, Hebrew, Arabic, Chinese, and other languages, among which Latin, Greek and French provide the richest nutrition. Famous writers provided one of the richest sources for English proverbs, which is only next to the proverbs of folk origin. We also can say that most proverbs, regardless of their initial, have been polished and preserved and popularized by famous writers in their works. It is generally agreed that such famous writers as Bacon, Pope, Franklin and so on contributed quite a lot to the creation, preservation and popularization of English proverbs. The functions of English proverbs are that they express some rules of conduct and quite often convey some advice or counsel. In other words, most English proverbs possess philosophic depth or instructive function. For thousands of years they have been instructing and inspiring English people, so they have been regarded as the guideline of people's thoughts and deeds. English proverbs have become important sources of inspiration just because they contain truth, wisdom, counsel, rule of conduct.

To conclude, we would like to say that by the occasional features of proverbs we can notice all human things. The function of proverbs is to teach and advise people what they see in their lives. Many English proverbs guide people to adopt a correct attitude towards life and to take a proper way to get along well with others. Some other proverbs tell people what to do and how to do it, so the proverbs guide people's daily life. From the proverb, people can broaden their knowledge to avoid making mistakes, with keen observation of people stand to benefit greatly.

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