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Title: Comprehensive Analyses of English Idioms and Phraseological Units:
Problems of Comparisons and Translations

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Abstract

There are a lot of theories for determining the value of underlying sayings in each language in terms of their significance, principles of identification of their constituent elements and the value of their expressivity. Research of idiomatic and phraseological units in different systematic languages may contribute to a deeper analysis of the most peculiar objective laws and features which are imminent to these languages. These tools are also helpful to trace back the history and semasiological development in these units, their lexical and syntactical systems which usually assume a special interest as from theoretical, as well as from practical aspects of linguistics.

Idioms and phraseological units are closely connected with social factors which explicitly belong to any human community; i.e. they are a part of folklore, set of customs and traditions, life style that broadly belong to moral and psychological status, mode of the social units and history of their interactions. Their comprehensivity is connected with their nature to be closely tied with social system of the society, for the reason we cannot isolate them from the national lifestyle of any country to which they belong.

The purpose of this thesis is to comparatively research internal and external semantic structures of idioms and phraseological units in English, to depict the specific ways of their transfer and show the demarcation lines for their usage and individual features from the points of theory, practice and translation.

The aim of the dissertation is:

-to analyse the types and specific features of English idioms and phraseological units and their individual features;

-to describe their contextual meanings with underlying folkloric semantics;

- to explore the demarcation lines between English idioms and phraseological sets as lexicological units;
- to illustrate the substantiation of their Azerbaijani translations.

The practical value of this dissertation is that, it can be useful as a literary source for everybody who wants to study this subject matter (idioms and phraseological expressions) in broader science of linguistics and translation.

During our research we based on the materials of some *local and foreign authors* as professors Huseyn Bayramov, Ismixan Rahimov (Phraseology and Phraseological Units, Practical Grammar of English Language..., Baku, 2003, Alexander Ivanovich Smirnitkiy (“Lexicology of English language, 1956, Moskow), Амосова Н.Н., (Essentials of English Phraseology, Leningrad, 1961), Koonin Alexander Vladimir, (English Phraseology, Moskow, 1970), Arnold I.V. (“The English Word”, Moskow, 1973), Vinogradov V.V. (Investigation of English Phraseology, 1976), Zirmunsky V.M (“Stylistics” Moscow, 1976), Van Dijk, T. A. (Text and Context: Explorations in the Semantics and Pragmatics of Discourse, London, Longman, 1977), Skrebnev Yuriy V. (“English Style: Paradigmatic and Syntagmatic Approaches” Moskow, 2001), Swan, Michael, Practical (English Usage. Oxford: Oxford University Press, 2003), Babich Galina Nikolyaevna (Lexicology of English Language, Moskow, 2008), Gunel Izzaddin Yusifova (“Syntactic Features of English Idioms” Azerbaijan University of Languages, Baku, Azerbaijan, Published by Canadian Center of Science and Education, 2013), Kamala Vasif Guliyeva (University of Languages, Baku, Different Approaches to the Objects of Phraseology in Linguistics, International Journal of English Linguistics; Vol. 6, No. 4; 2016), Nigar Veliyeva (2016) and others.

We also used article of the author as A.V.Koonin on the topic of “О фразеологических сращениях в современном Английском языке” from the

magazine “Иностранные языки в школе” and from the on-line materials referring to phraseological units, idioms and sets of expressions.

First, by this theory, English phraseological units are to be analysed *against free-word groups* which are reproduced and have become idiomatic (they call them *non-motivated units*). This is one of the essential characteristics which is common for phraseological and idiomatic expressions. These sets are usually built on the structural set of free words or word groups (sentences), and as semantically, as well as structurally they are closely correlated producing a wider degree of similarity, but still remaining individually different.

Another *criterion for their identification is usually set on their structures, though by single words the sides (words) of expressions may oppose each other*. “The structural integrity of a word is defined by the presence of a common grammatical form for all constituent elements of this word. For example, the grammatical change in the word “shipwreck” implies that inflexions are added to both elements of the word simultaneously - ship-wreck, ship-wreck-s, while in the word-group the wreck of a ship each element can change its grammatical form independently from the other - (the) wreck- f the ships, (the) wrecks of (the) ships. Like in word-groups, in phraseological units potentially any component may be changed grammatically, but these changes are rather few, limited and occasional and usually serve for a stylistic effect, e.g. a Black Maria ‘a van used by police for bringing suspected criminals to the police station’: the Blackest Maria, Black Marias”.¹

Semantic criterion is the next essential for differentiating the commonalities of these units. It covers the two segment of structures: a) demarcations between word groups and phraseological expressivity and; b) separate lexical words and phraseological expressions. “The actual meaning of a phraseological unit is figurative (transferred)

¹ Lecture 13. Phraseology: Principles of Classification (фразеологические юниты), 19 май, 2009. <http://yukari-h.livejournal.com/37089.html>

and is opposed to the literal meaning of a word-combination from which it is derived. The transference of the initial word-group can be based on simile, metaphor, metonymy, and synecdoche. The degree of transference varies and may affect either the whole unit or only one of its constituents, cf.: *to skate on thin ice – 'to take risks'*; the small hours — 'the early hours of the morning'. Besides, in the formation of the semantic structure of phraseological units a cultural component plays a special and very important role. It marks phraseological units as bearers of cultural information based on a unique experience of the nation. For example, the phraseological unit red tape originates in the old custom of Government officials and lawyers tying up (перевязывать) their papers with red tape. Heads or tails comes from the old custom of deciding a dispute or settling which of two possible alternatives shall be followed by tossing a coin (heads refers to the sovereign's head on one side of the coin, and tails means the reverse side)".²

At last, *a syntactic criterion* serves as the next demarcation area for identification of all three similar units - single words (including word combinations), phraseological expressions, and word-groups. In this case, phraseological units can be divided into “*coordinative* (e.g. the life and soul of something, free and easy, neck and crop) and *subordinative* (e.g. long in the tooth, a big fish in a little pond, the villain of the piece).”³ The last phrase is interpreted as “the person or thing responsible for all of the trouble or harm in a particular situation...”, which in its turn means “*mərđi/ü/mazar*” or “*xeyirə - şərə yaramaz*”- in Azerbaijani language.

In our method of research, we try to use comparison-contrasting and descriptive methods and that is why we assume that it is the most comprehensive strategy for the analyses of the likely issues, when there exist a lot of commonalities between them, rather than differences.

² Lecture 13. Phraseology: Principles of Classification (фразеологические юниты), 19 май, 2009.

³ Ibid

In writing process of this work we used the typological investigation according this linguistic aspect and applied some scientific directions.

The given dissertation thesis consists of an introduction, three chapters, conclusion and reference literature.

Introduction gives general background information about the history of these sets-phraseological units and idioms. It also brings the major resources written by scientist linguists that were devoted to these lexical units in the Formers Soviet Union, in Europe and other countries

Chapter I. English idioms and their linguistic features

a) Idioms as language units

The paragraphs states that words are the basics of every language and everybody should inevitably learn new words and word combinations for their speech, though the latter is such a problematic that, a thorough scientific investigation is required.

Lexico-semantical relations of the components of word-combinations, their specific features play decisive role in identification the types and meanings of word-combinations. From this viewpoint, idioms have a special place in those word combinations and they are used in all styles.

b) Linguistic characteristics of English idioms

There are different treatments toward the linguistic features of idioms. As the approaches differ, the theory and criteria for identification of these properties also vary. We have already identified that, language constitutes a system of intercourse where the literal and figurative meanings may both be involved. While the literal meaning is the direct reference of words or sentences to objects, the figurative sense is used for giving an imaginative description or a special effect. We more decline to call these semantical views to be reflected in metaphors, similes, proverbs, idioms,

etc.

Chapter II. Phraseology as a branch of linguistics

The second chapter deals with information about phraseological units and their comparative analyses with idioms, their usage in both-Azerbaijani and English languages.

a) General information about phraseological units

This part gives general information about the types of phraseology and their essential characteristics. Most scholars express the meaning of phraseology as the part of lexicology, but in a broad sense, it consists of all word-combinations. Phraseology in the narrow sense concerns of some parts which can be equivalent to all word-combinations.

Phraseological expressions deal with grammatical and semantic model. In this part there are a lot of given examples according to those aspects.

Phraseological units, idioms can not be translated into other language word by word; it can be translated as the whole expression. We can see and hear idioms and other phraseological expression in fiction, belles-lettres, even in newspapers.

b) Classification of English phraseological units

This section mostly deals with the analyses of various Western and CIS countries linguists' viewpoints. For example, by the words of N.N. Amosova, a set of expressions is "a unit which consists of two or more stressed words, which are semantically full (undivided), and according to structure and word composition is unchanged or stable.⁴ While analyzing these sets through the various interpretations given by linguists the researchers Arnold states "the semantic and functional

⁴ 700 Russian idioms and set phrases / N. Shansky, E. Bystrova; (translated by D. Kveselevich and V. Korotky) Moscow: Russian Language Publishers, 1975 -P.119

inseparability”. By Smirnitstky’s opinon (Smirnitski, 1998), phraseological units are not always stable like set expressions, they do not always become equivalent to one word (like word-equivalents) and not always idiomatic (like idioms); they may be only partially motivated.

We may face some challenges while reading the phraseological units because they need to treat them as whole and comprehend the meaning. In most cases the dictionaries may suggest the version of the entire interpretations and translation of these units.

Chapter III. Problems of translation of idiomatic and phraseological units

This chapter is subdivided into the following subchapters which give the specific characteristics of translation as idioms, as well as phraseological units.

a) Linguistic demarcations of phraseological units and idioms in source and original languages

The part analyses different approaches and attitudes of scientists to the issue which hardly can have a kind of agreement in the achievement of the final decision referring to the demarcations of these sets of expressions. They still continue calling these as:

- set-phrases,
- idioms,
- collocations,
- word-equivalents and a lot other variations.

The parts gives very importatn conclusion that, the translations of the idiomatic expressions would not possible if we are not aware about life style and traditions of Azerbaijani nation. Moreover, the likely interpretations rise a lot of questions around the idioms. Idioms do not have the same structural forms and in most cases, they

may have a combination of words of nouns and adjectives-nominal and qualitative. Along with these, some of them are longer than the others. For example, in the combination “*a snake in a bush*” much semantic structure is tied with the appearance of the object, i.e. something hidden among the bushes and not easily seen. In Azerbaijani, we usually translate it as “gizli düşmən” because it is not visible to foresee the hazardous situation in advance and this type of style is usually peculiar to enemies, but not to our friend.

The section also puts forward some ideas that these translation may sometimes lead to vulgar meanings in different languages as “*let the cat out of the bag*” –“ *cidanı çuvalda gizlətmək, ağızından söz qaçırmaq*” və ya “*ağzını boş qoyub boş-boş çərənləmək (danışmaq)*”, that means irresponsibly leak out one’s secret. The same refers to a set of idiom as “*bite off more than you can chew*” has got as literary, as well as vulgaric translations in Azerbaijani language. This mean “*başından yekə danışmaq*” or something similar the negative form of “*to cut one’s coat according to one’s cloth*”. It essentially means to try to do things beyond one’s own capacity. “*Come hell or high water*”- “*necə olursa olsun, “yer ilə göy birləşsə də*” -is the idiom through the sides of which it is not difficult to extract the meaning.

Other idiomatic sets like the followings have the similar or different origins in source and original languages: For example, *pot calling the kettle black* – *kor -kora rişxənd etməsə, bağı çatlayar* - this expression has its origins in the Middle Ages’s cuisine in England while people made pots and kettles from strong cast iron and both utensils were used to get black with coal from the open fire.

b) Specific features of translation

The part states that, Turkish languages word-combinations differ by two divisions:

1. Free word-combinations (Self-dependent)

2. Fixed word-combinations

Free word-combinations as real grammatical combinations are the main and the only objects of the syntactic doctrine where the words which form these combinations aren't far of their own meaning and they keep their lexical independence. They do not refer to lexical-semantic, but the lexical-grammatical parts of the combinations. It is possible separate such combinations only through a serious analyses without which they will not have correspondence among sides and these word-combinations cannot serve to the formation of the speech as in Azerbaijani: we can say "quşun ürəyi"-“the heart of bird”, not “ürəyin quşu”.

The words which create these combinations lose their previous meaning and they become lexical-semantic parts of the combinations. Here the words lose their activity; when they lose their first meaning they express the whole meaning.

One of the main peculiarities of the fixed word-combinations is that they can not translated into the other language as the exact meaning and we get meaningless expressions. Though separable, these words have their dependent meanings.

Fixed word-combinations are not expressed in the relationship between events, things and symbols. In some situations the words that contain these word combinations will not be able to express relationship among concept of these words, as in fikir çəkmək (Azerbaijani) - to grieve (English); sözü kəsmək (Azerbaijani) - to cut someone short/to interrupt someone (English); sözündən dönmək(Azerbaijani)-to go back on one's word (English); başına hava gəlmək (Azerbaijani)-to go mad, to go off one's head, to be out of ones wit, to go crazy (English); gözünə pərdə çəkmək (Azerbaijani)-to cut a dash, to show off (English); gözə gəlmək (Azerbaijani)-to put the evil eyes (on, upon), to put off (English); şeytana pəriş tikmək(Azerbaijani)-to be able to disappoint the devil (English); yuxusu qaçmaq/ərşə çəkilmək

(Azerbaijani)-to lose one's sleep (English), etc.

The meaning of idioms are always concrete than the other fixed word-combinations. Idioms are used as equivalents and synonyms of those combinations in the language and they are very similar to the compound words as *ürəyi qopmaq/düşmək* (Azerbaijani) - to get strongly/deadly frightened (English); *ağzının ucunda mızıldamaq* (Azerbaijani) - to mutter under/below one's breath (English); *başını gırləmək* (Azerbaijani)-to keep one's head above water (English); *dilə tutmaq /tovlamaq* - (Azerbaijani)-to wave one's head (English); *qulaq ardına vermək* (Azerbaijani)-to turn a deaf ear (English); *özünü yetirmək* (Azerbaijani) - to be in time (English).

Salim Jafarov's division of 3 groups idiomatic combinations in Azerbaijani language, ⁵ as : *1. Joining idioms; 2. Unified idioms and 3. Combination idioms*

Joining idioms differ from the other types of idioms as they are unchangeable and no other element can be inserted in between them. That is why in translation, the words in these combinations are not used in their direct meaning. In Azerbaijani, the combination “*razı salmaq, razılaşıdırmaq*”, which in English means “*ələ gətirmək*”. The word “*əl*”(Azerbaijani)-“hand” (English),” *gətirmək*” (Azerbaijani) -“bring” (English) does not have any relation with this idiom and the idiom “*əhəmiyyət verməmək*” (Azerbaijani) which means “*göz yummaq*” (Azerbaijani). The words “*göz*” (Azerbaijani) -“eyes” (English) and “*yummaq*” (Azerbaijani)- “close” (English) do not have anything common with this idiom.

From another side, the first elements of the joining idioms do not change unified grammatically. No words can be used among them. The words that are used in Azerbaijani “*gözdə-qulaqda olmaq*” or “*əl-ayaq açmaq*”.

⁵ Cəfərov S. Müasir Azərbaycan dili, Bakı, Maarif,1982

Unified idioms are changeable (the first element receives lexical suffix), but other words can't enter among them. Unified idioms are also similar to the united idioms and at the same time differ from them greatly. The first elements of the unified idioms don't change, but the first elements of the unified idioms can receive possessive suffix and change. For example, idioms "kəlləni yerə atmaq" (Azerbaijani) - "to go to bed/to turn in"(English); but it is quite interesting in Azeri this is especially different from the one in Azerbaijani "kəlləni yerə qoymaq" - which means "to pass away" or "to die". The same is with "əli boşə çıxmaq" (Azerbaijani) - "to fail/to fall through" (English); "dilə gətirmək" (Azerbaijani)- "to say/to pronounce" which consist of combined idioms as they can be used without any meaning alteration. On the contrary in translation, combination idioms can change and some other words can be inserted in between them. It is quite evident that, differences among the types of these idioms are completely inevitable, or by another word, the combination idioms are based on combinations and combined idioms are based on mixed combinations. It is stated that, this is one of the significant feature to be accounted while taking into consideration the individual properties of these set of phrases.

It also mentions that, the difference between combination and unified idioms is that the substitution words of the combination idioms in translation (qoymaq and atmaq with "kəllə") with other words, we can create some combination idioms with different meanings.

A substantial interpretation of idioms into the other languages and a precise attainment of correct translation usually need and will be possible only under the conditions if we have a reference to the source language. It may provide translational equivalents in the target language.

We considered that phraseology is a narrow branch of linguistics which study the

phraseological units, idioms. The component, structure and some features make the phraseology as a part of lexicology.

Introduction

The term “phraseology” first came from ancient Greek. Phraseology is the youngest branch of linguistics. Phraseology as the less investigated branch of linguistics was developed in the second half of XX century. The founder of this field was French linguist Sh. Balli. The word “phraseology”, for instance has very different meaning in other cultures. However, the term “idiom” appeared in European languages in XVI century. According to the Greater Oxford Dictionary, the first use of the phoneme in the English language idiom refers to 1575. Nevertheless, a broad understanding of the term “idiom” relates to the West-European linguistics from the XVI century until present day. Of course, the tendency of their confusion referring to their conceptual features were also retained, which reduced the possibility of existence of linguistic demarcation lines between them, erasing the specificity of idiomatic turns and “mixing of different types of phraseological units in practice.”⁶

History of formation of idioms and phraseological sets go back to centuries, they also do not stand in one place, but due to their closeness to social life, develop. It creates the new conditions for them to undergo some changes, sometimes assuming such kind of translation peculiarities that may cause to some discussions and debates. These qualities make them to be compared not only with each other, as well as with other group of words, set of expressions, etc.

Azerbaijani scholars H.A.Bayramov, Q.Kazimov, Y.Seyidov, Russian scholars- N.N.Amasova, A.V.Koonin, V.V. Vinogradov and many others has given various explanation for the idiomatic and phraseological expressions.

The phraseological units and phraseological expressions are investigated by Eastern and Western linguists according to some specific cases. Russian linguists A.I.

⁶ А.В.Кунин, “О фразеологических сращениях в современном Английском языке”. Журнал “Иностранные языки в школе”, 1953

Smirnitsky, N.N. Amosova, A.V. Koonin and others are among these linguists; British and the American linguists L. Smith, V. Collins, H.E. Palmer are some major foreign scholars, who also dealt with these sets of expressions.

The most fundamental investigations are explored by these methodologists: L. Smith “The English language”, N.M. Kayevskaya “English lexicology” and so on.

CHAPTER I. English idioms and their linguistic features

a) Idioms as language units

The part states that, idioms as language units create a wide range profile of investigation among the local and foreign researchers.⁷ An idiom is a phrase or a combination of words that has developed a figurative meaning through frequency of use, These are staple in many different languages and are often shared across languages through numerous translations. They can be useful and even fun to use, but are also bound to confuse any new speaker of a language who is not familiar with the phrase's cultural relevance. For instance, what does “spill the beans” mean and why is everyone making such a fuss over someone doing it? Why are they telling that person to “break a leg” on stage? It doesn't look like that person has a “chip on their shoulder.”⁸

A scholar C. Paris writes: “There are many idioms and phrases commonly used around the world today, and with that being the case, it is possible that you will speak to someone who uses an expression that you are completely unfamiliar with. You may, then, wonder about the meaning of that expression...”⁹

There is a difficulty in defining the problem and its notional apparatus because until now there does not exist a conceptual and integrating theory for idioms and idiomatic expressions excepting the individual examples. That is why, we can find

⁷ Langacker Ronald W. Language and its Structure: Some Fundamental Linguistic Concepts. New York: Harcourt, Brace & World, 1968. Volume 6, Issue 1 March 1970, pp. 154-156. - Pp. ix + 260; Кунин А.В. Курс современного Английского языка, Дубна, 2005; Carter, R. Introducing Applied Linguistics. London: Penguin Book., 1993; Alison Sealy and Bob Carter, Applied Linguistics as a Social Science, London, 2004. -P. 238; Masaryk University BRNO, Comparative Analysis of English and French Body Idioms Diploma Thesis, April 18, Brno 2011.- P.94; The nature and Classification of Idioms, Chapter 2, 14 pages, http://shodhganga.inflibnet.ac.in/bitstream/10603/26071/8/08_chapter%202.pdf; Joy Levine Common Idioms and Phrases; Meanings and Origins, July 19, 2016, <https://owlcation.com/humanities/Common-Idioms-and-Phrases-Meanings-and-Origins>; Top 10 Most Common Idioms in English, February 17, 2012; <https://voxy.com/blog/2012/02/top-10-most-common-idioms-in-english/>; Claudia Leah, University of Oradea Idioms - Grammaticality and Figurativeness, Article. 11 pages. http://www.theroundtable.ro/Current/Language/Claudia_Leah_Idioms_Grammaticality_and_Figurativeness.pdf, etc

⁸ C. Paris: “Idioms and Their Meanings: List and Examples of Common Idioms”, February 21, 2014

⁹ Know your phrase, Introduction. <http://www.knowyourphrase.com/>

various interpretations of idioms in the existing literature: For example, one definition defines: “An **idiom** (full name is **idiomatic expression**) can be an expression, word, or phrase that only has a meaning to the native speaker. The meaning of an idiom is total different from the literal meaning of the idiom's individual elements. Idioms do not mean exactly what the words say. They have a hidden meaning”¹⁰.

Words are the basics of every language and everybody should learn new words and word combinations for their speech. Words are united in word-combinations. Word-combination is such a problematic question of linguistics which needs widely scientific investigation, and it waits its whole solutions. Lexical-semantic relation of the components of word-combinations, the feature and character of this relation play the main role in defining of word-combinations.

Another definition says that, “idiom - is saying that belongs to one particular language and which can't be translated word by word into another.”¹¹

For example, *Bob Carter and Alison (UK)* defines idioms “as special combinations with restricted forms and meanings that cannot be deduced from the literal meanings of the words making up them. Accordingly, an idiom is learned and used as a single unit. It should not be analyzed into its constituents. It is unchangeable and always carries a figurative meaning”.¹²

Ronald Langacker (USA) treats idiom as a kind of complex lexical item, where the meaning cannot be predicted from the meanings of the morphemes it comprises.¹³

¹⁰ Idioms and phrases with their meaning and examples: <https://www.easypacelearning.com/english-books/list-of-idioms-a-z-english-phrases/433-list-if-idioms-a-to-z-with-examples-and-meanings-english-phrases>

¹¹ Ağayev Z., Rəsulova A., Muradlı L. Ümumtəhsil məktəblərinin Azərbaycan və İngilis bölmələrinin 9-cu sinfi üçün dərslik, Bakı, 2007, səh. 44

¹² Carter, R. *Introducing Applied Linguistics*. London: Penguin Book., 1993. p.65; Alison Sealy and Bob Carter, *Applied Linguistics as a Social Science*, London, 2004. -P. 238

¹³ Langacker Ronald W. *Language and its Structure: Some Fundamental Linguistic Concepts*. New York: Harcourt, Brace & World, 1968. Volume 6, Issue 1 March 1970, pp. 154-156. - Pp. ix + 260.

To our opinion, if we approach this issue from the viewpoint of linguistics (descriptive, structural, semantic, etymological, etc), we can easily find some frames which will be very similar within the system of cognitive linguistics, though this is completely a new approach and needs further detailed substantiations of the argument.

Another approach is related to *Bruce Fraser's* arguments which is depicted in his work- "*Idioms within a Transformational Foundations of Language*".¹⁴ It says that, for the purposes of discussion idiom are regarded as:

1. "a constituent or series of constituents for which the semantic interpretation is not a compositional function of the formatives of which it is composed. Expressions such as *figure out, make love to, beat around the bush, by accident, pass the buck, and has the cat got your tongue* are all cases of what I would argue are idioms. Thus, in the example *to pass the buck*, there is no independently motivated interpretation of the verb *to pass* and of the noun phrase *the buck* such that when taken together the string *pass the buck* can receive the interpretation of to avoid work by giving the job to someone else.
2. Clearly every word in the lexicon of a language meets the above definition of an idiom and single morphemic words like *sing, throw, and book* are the simplest examples of idioms.
3. However, as Katz and Postal (1964) noted, there are numerous polymorphemic lexical entries, such as *knuckle head, turn coat, overturn and inside of*, which must be analyzed as dominated by single syntactic constituents."¹⁵

Moreno, "defines an idiom as a constituent or a series of constituents for which the

¹⁴ Springer, Vol. 6, No. 1, February 1970, pp. 22-42

¹⁵ Fraser, B., *Idioms Within Transformational Grammar: Foundations of Language*. Cambridge: Springer, 1970.
http://webcache.googleusercontent.com/search?q=cache:xT8Zjzy-lcAJ:www.academia.edu/578294/Idioms_within_a_transformational_grammar+&cd=1&hl=az&ct=clnk&gl=az

semantic interpretation is not a compositional function of the formativeness of which it is composed. (They) are idiomatic in the sense that their meaning is non-compositional.”¹⁶ Then, in reality, what is an idiom? Briefly it may be answered as following: *An idiom is a phrase whose meaning is not the combinations of meanings of individual words. The meaning cannot be derived as a whole from conjoined meanings of the element. The meaning is either derived from context, cultural reference of items, or learnt like a phrase.* Though the words that organized idioms are seemingly unusual, illogical and without grammatical rules, we cannot change them. We have to learn them as they appear. That is why, we can summarize that idioms have the following structures:

1. idioms must use as they are in the dictionary content;
2. idioms have unchangeable grammatical structure;
3. words that formed the idioms have real and figurative meanings.

Now, let us review the question referring to the *source of idioms*. Sources of idioms are quite different, nevertheless the major problem is still connected with their meaning, but not with their grammatical structure. Once we do not know the initial source of idioms, then it will be difficult to translate them. In this case, one can only guess the meaning - but how? That is an interesting question because it is not so easy to translate them by the elements of the words if we do not know what are the meanings hidden inside and even to which nation it belongs. Mostly, idiomatic phrases come from the social facts, i.e. lifestyle of a nation connected with that community and home-life.

Another problem is related to the *nominative character of idioms*. The criterion of nominative communication, should not be used in determining *idiomaticity* because

¹⁶ Moreno R. E.V. Creativity and Convention: The Pragmatics of Everyday Figurative Language. John Benjamin Publishing Company, 2007;

it leads to a paradoxical situation. The thing is that, there is a significant number of verbal phraseological meanings in modern English, which we refer to as class of *nominative and communicative formations*; i.e. if we consider nominativity as one of the criteria of idiomaticity, then we may assume that active voice refers to phraseological units and included in the language system and verbs in the passive verbs are non-phraseological and are not included in the language system. According to A.V. Koonin, it is obvious, and it is inappropriate.¹⁷ If taken literally, every language has certain phrases or constructions which would be meaningless, their syntax is quite vague to explain and they are inexplicable.

Associate professor of Ottawa University (Canada - Applied Linguistics & Discourse Studies) David Wood (1969) explains that, there are some expressions, that we do not pay attention to their grammatical structure while we are using them, though sometimes their grammar is set incorrectly, yet we still understand and use them in our everyday life.¹⁸

According to definitions, structurally idioms are usually described in different ways. Let us look through some of the most essentials from the viewpoint of linguistics. “An idiom is a combination of two or more words which function as a unit of meaning.... Idiomatic expressions are units of meaning, non-idiomatic expressions, conversely, are made up of distinct meaningful parts”.¹⁹

“Idioms are groups of words with set meanings that can not be calculated by adding up the separate meanings of the parts” – (Bolinger 1975).²⁰

“Idioms are forms of expression peculiar to a language. Idiomatic expressions conform to no Laws or principles, each Idiomatic expression is a law to itself. It may

¹⁷ Кунин А.В. Курс современного Английского языка, Дубна, 2005, стр.19

¹⁸ Wood, D. (2016). Willingness to communicate and second language speech fluency: An idiodynamic investigation. *System*, 60. Pp. 11-28

¹⁹ Oxford Dictionary of Current Idiomatic English Vol.-I P. VIII - IX , 1984

²⁰ The Nature and Classification of Idioms, Chapter 2

violate grammar or logic or both, and still be acceptable”.²¹ “In short, idiom is an expression whose meaning cannot be worked out from the meanings of its constituent words”.²²

Along with these, today we also meet a lot of *classifications* given to the nature of idioms. The followings seem more convincing and clearcut because the proposed systems do not only rely on the internal features of idioms, but they also base on external qualities affecting on idiomatic constitutions and their meanings. Besides, they more refer to the idioms as a language unit to spoken system rather than to a written language.

David Wood (1986) puts forward a very interesting idea concerning the English idioms. He says: “In the literature, idioms can be divided into two main types, as follows: 1. Those which involve a breach of logic: These constitute the larger and more numerous class, and the illogicality may arise in several ways. There is, for instance, that type, which with unlicensed sequences consists of an adjective, followed by a preposition apparently chosen quite arbitrarily, since it seems to have no logical connection with the word to which it is attached...Then there are also certain stock phrases (often cast in the form of similes) where all logic seems to be absent. 2. Those in which a breach of grammar or syntax is involved: Grammar and usage do not always agree...Thus in answer to the question ‘Who is there?’ we should never think of replying ‘I’; invariably the answer would be me, though on grammatical grounds the former alone can be justified, since the reply is short for ‘I am’. Again, usage and idiom do not always agree with grammar... When we say *we are going to church or to chapel* we mean that we are going to take part in the worship. But to go to the church is merely to go to the building.”²³

²¹ Mc Graw Hill – Handbook of English, 2004

²² The Nature and Classification of Idioms, Chapter 2

²³ The Nature and Classification of Idioms, Chapter 2, pp.8-10

Some other classifications are related to *social, geographical, literary, cultural, proverbial, borrowed, anological, parodical* and to other aspects of linguistics. Such kind of typological division tries to find all common and different linguistic features of idioms. Nevertheless, the theories in this field are quite debatable and even they sometimes seem much argumentative.

English idioms are closely connected with everyday life; it is not a product of abstractions rather than way or style of life of the given community. For example, in 1925 the American-born British essayist and critic, Harvard and Oxford educated scientist-Logan Pearsall Smith (1865-1946) has classified idioms under the following six categories:

“1. Those which depend upon a conjunction of similar ideas, e.g. fear and trembling, beck and call, hammer and tongs, dust and ashes, meat and drink, might and main.

2. Those which depend upon opposed ideas, often presented as alternatives, e.g. more or less, hit or miss, sooner or later, great and small, high and low, far and near.

3. Those which depend upon alliteration, Kith and kin, rack and ruin, chop and change, rhyme and reason, dilly-dally, shilly-shally, few and far, might and main, neck or nothing.

4. Those which constitute a comparison based on alliteration, Fit as a fiddle, bold as brass, dead as a doornail, as large as life, flat as a flounder, as green as grass.

5. Those, which depend on, rhyme, Fair and square, high and dry, wear and tear, by hook or by crook.

6. Those, which are examples of repetition, By and by, more and more, through and through.”²⁴

²⁴ The Nature and Classification of Idioms, Chapter 2, pp.13-14

Finally, idioms constitute a special segment or layer of the word or expression stock of lexicology which need further investigations in terms of not only their flective features, through the points of historical and social facts belonging to individual nations or ethnic groups, as well. Henceforth, they are the products of human activity related to an overall lifestyle of the whole nation to which the individual idioms are assumed to be peculiar.

b) Linguistic characteristics of English idioms

The issue of characteristics of the idioms is also quite discussionary in linguistics literature nowadays. As a matter of fact, by their inherent features, we may define generally two types of meanings of idioms.

1. Literal meaning: I am telling you to break a bone in your leg and then you will probably have to the hospital afterwards to get a cast put on your leg.
2. Idiomatic meaning: Do your best and good luck. A lot of actors and actresses tell each other to "break a leg" as they are about to go on stage to perform it is deemed to be good luck.

The subchapter states that, idioms, as means of non-literal language, have a great extent use in everyday language which carry a metaphorical sense making their comprehension much difficult, since their meaning cannot be deduced from the meaning of their constituent parts. The frequent, spontaneous and appropriate use of idioms is usually a mark of good English. It is an indicator of native or near native mastery of the language. Although the idiomatic expressions are not always grammatical, they are established, accepted and used by native speakers of the language with a fixed structure and meaning²⁵.

While speaking about the varieties of definitions or the linguistic features of idioms,

²⁵ Claudia Leah, University of Oradea Idioms - Grammaticality and Figurativeness, Article. 11 pages.
http://www.theroundtable.ro/Current/Language/Claudia_Leah_Idioms_Grammaticality_and_Figurativeness.pdf

Azerbaijani researcher Kamala Guliyeva summarized the characteristic features of the most important and recent approaches put forward by various scientists in her research work. She mentioned: “Harald Burger’s definition of an idiom can be paraphrased as follows: “The meaning of an idiom does not appear on the surface, it is not clear at the first sight...The idiomatic phrase could be based on an external likeness, such as for example in *play cat and mouse with somebody*. It is not difficult to imagine a cat playing with a mouse, so it is not difficult to guess the real meaning of such a phrase. On the other hand, there are idioms with in practice no likeness with its real meaning, as an example of this feature can constitute an idiom *to rain cats and dogs*”. In his work *Cowie (1990)* divides idioms into two groups:

a) *Idioms*: “... idioms, such as *fill the bill* or *spill the beans* do not mean what they appear to mean. The sense of the whole cannot be arrived at from a prior understanding of the parts. In the examples, a special meaning is attached to the whole expression.”

b) *Semi-idioms*: “... one word may have a common, literal meaning, while the other has a specialized sense which may be difficult to grasp. Examples: *foot the bill*, *sink one’s differences* (where in both cases the first word has a figurative meaning)”.

Hornby’s definition of an idiom is: “an idiom is a phrase whose meaning is difficult or sometimes impossible to guess by looking at the meanings of the individual words it contains.”

The author *Jon Wright* characterizes in his publication *Idioms Organizer* (Wright, 1999) idiom as an expression with following features:

- a) It is fixed and is recognized by native speakers. You cannot make up your own!
- b) It uses language in a non-literal—metaphorical way.

c) An idiom is a whole expression that usually cannot change, such as *two heads are better than one*.

Sometimes the tense and the pronouns are changeable: *I'm/she's/we were all at sixes and sevens*.

In Lionel's (1991) *Výkladový anglicko-český slovník s českými ekvivalenty* a following definition of an *idiom* can be found:

- An expression with a meaning that cannot be guessed from the meanings of the individual words;
- The expressions of a language in general²⁶.

While continuing her interpretations on idioms, further she notes on Báčová's (2006) thesis that the followings could serve as characteristic features for them:

- "*Non-compositionality*, which means that the meaning of the phrase is not a straightforward composition of the meaning of its parts. As an example, can serve the idiom *kick the bucket* (to die), which does not have anything in common with the activity one imagines when heard the idiom (kicking into a bucket)

-*Non-substitutability*, which means that the words of a collocation cannot be substituted by any words related to them. To illustrate this statement, we can use the afore mentioned idiomatic phrase *kick the bucket*. We cannot substitute for example the word *bucket* by the word *scuttle*, even if this expression is synonymous to the word *bucket*. If we do so, the idiomatical phrase loses its idiomaticity and does not mean *to die* any more.

-*Non-modifiability*, which means that it is not possible to modify a collocation or to apply syntactic transformations. If we say for example *Jack kicked the yellow bucket*

²⁶ Kamala Vasif Guliyeva: Different Approaches to the Objects of Phraseology in Linguistics, International Journal of English Linguistics; Vol. 6, No. 4, 2016, pp.106

or *the bucket was kicked by a child*, the phrase does not have the meaning *to die* any more. However, there are some possibilities of modification of this phrase with the maintenance of the idiomatical meaning, such as *Jack kicked his bucket* or *Jack's bucket was kicked*".²⁷ Azerbaijani researcher states that idiom "implies that the essential feature of the linguistic units is idiomaticity or lack of motivation". This opinion belongs to English and American linguists", - she states."²⁸

While characterizing the English idioms a researcher from *Kenya Njanga Anga Karimi* mentioned that, "the defining characteristic of an idiom is that it is an expression with different meaning from the literal; the usual way in which the words of a language are used to express thoughts. By her words "William (1977) illustrates the following characteristics of idioms:

- a) *Inflexibility*: idioms typically appear only in limited number of syntactic frames of constructions unlike freely composed expressions. E.g. spilled the beans and not "spill the maize", "kick the bucket" and "not kick the buckets".
- b) *Conventionality*: idioms are conventionalized. Their meaning or use cannot be predicted based on knowledge of the independent convention that determines the use of their constituents when they appear in isolation from one another.
- c) *Figuration*: idioms typically involve metaphors, (take the bull by its horns), metonymies (lend a hand, count heads), hyperbole (not worth a paper it is printed on) and other words of figuration of course. The speaker may not always perceive the precise motive for the figure intended.
- d) *Proverbiality*: idioms are typically used to describe and implicitly to explain a recurrent situation of a particular social interest (becoming restless, talking informally and divulging a secret or whatever in virtue of resemblance or relation to

²⁷ Ibid, pp.106-107

²⁸ Ibid

a scenario involving concrete things and relations).

e) *Informality*: idioms are typically associated with relatively informal or colloquial registers and with popular speech and oral culture.

f) *Affect*: idioms are typically used to imply a certain examination or affective stance towards the things they denote.

g) *Figurativeness*: the main feature that characterizes idiomatic expressions is that the words are used metaphorically. Therefore, the surface structure has little role to play in understanding of the meaning of the whole expression “bury the hatchet” meaning “to become friends again after a disagreement”. The meanings of the words “to bury” and “the hatchet” are different from the meaning of the whole expression.”²⁹

Concerning the *metaphoric and metonymic peculiarities* of English idioms *Claudia Leah* writes: “Metaphors constitute a large part of the everyday language. They have been recognized as rhetorical devices that compare two seemingly different objects.”³⁰

English grammarian Graham King (1930-1999) defines metaphors as ‘describing something by using an analogy with something quite different’. For example, ‘the words are clear as crystal’ is an idiom that expresses the similarity between the words and the crystal in the degree of clarity.”³¹

Zouheir Ahmed Maalej from King Saud University (Saudi Arabia) mentioned that, “both idioms and metaphors have in common the fact that they cannot be understood

²⁹ Njanga Pauline Karimi, University of Nairobi, “An analysis of the comprehension of Ki-Embu idioms: “A Relevance Theoretic Approach”, A research project submitted in partial fulfillment of the requirements for the degrees of MA Arts in Linguistics, 2013, pp.39-40. - P.100

³⁰ Claudia Leah, University of Oradea Idioms - Grammaticality and Figurativeness, Article. 11 pages. Idioms and Metaphors;[http://www.theroundtable.ro/Current/Language/ClaudiaLeah IdiomsGrammaticality &Figurativeness.pdf](http://www.theroundtable.ro/Current/Language/ClaudiaLeah%20IdiomsGrammaticality%20&%20Figurativeness.pdf)

³¹ King, G. Good Grammar. Glasgow: Harper Collins Publishers, 2000.

if taken literally. He identifies idioms and metaphors as culture-specific aspects of a particular language, i.e., the non-existence of a direct one to one correspondence between a target language and a source language is the result of culture-specific metaphors.”³²

To our opinion, the existence of multitude number of literature in this filed is connected with their common feature because as idioms, as well as proverbs assume the relics or relations of cultural domain. Besides, they have got various translations in the world languages, but approximately with the same context. However, , the historical facts hidden behind them constitute a wide range events. For example, many proverbs have equivalents in different languages as “out of sight, out of mind”- (in Azerbaijan-gözdən uzaq, könüldən iraq), “a friend in need is a friend indeed” (in Azerbaijan-dost-dosta tən gərək, tən olmasa, gen gərək), “there's no smoke without fire” (in Azerbaijan-od olmasa, tüstü çıxmaz), and others. Despite to some existing ambiguities between provers and idioms, the semantic meanings are usually ambiguous.

Referring to national color of the meanings a group of Arabian reserachers write: “Though, idiomatic expressions look natural to native speakers, they are very confusing for non-native speakers because the words do not mean what they say. This means that idioms of any language cannot be literally translated into other languages.”³³

³² Maalej, Z. (ed.). *Metaphor, Cognition and Culture*, Manouba, Tunis, 2005; Assigning metaphoric interpretations to basic-level categories among Arab students of English. In Z. Maalej (Ed.), *Metaphor, cognition, and culture* (pp. 133-162). Manouba, Tunis: Publications of the University of Manouba. (2005). (Ed.). *Metaphor, cognition and culture: Selected papers from the fourth conference on researching and applying metaphor*. Manouba, Tunis: Faculty of Letters, Arts, and Humanities.

³³ Cultural Implications in the Translatability of English Food Idioms into Arabic Assist. Prof. Mohammad Abdul-Qadir Ajaaj (Ph.D.) Assist. Instructor Hadeel Najeeb Mohammad (M.A.) Al-Ma'moon University College - Department of Translation; AL-USTATH No 210, volume Two 2014AD, 1435AH, page 2.

Claudia Leah (University of Oradea) relies on the theory of Baker³⁴ and writes: “Fixed expressions ...distinguished from idioms since they have almost transparent meanings. Thus, the meaning of as a matter of fact for example, can easily be inferred from the meaning of its constituents, in contrast to idioms like *pull a fast one* or *fill the bill* where the meaning of the whole expression is different from the meaning of its parts...Although they have many features in common with other forms of non-literal language, idioms have their own characteristics. Generally speaking, an idiom is a kind of lexical unit in which the whole meaning of the expression is not apparent from the meanings of its components.”³⁵

Further, *Ball, W. J. A* (Practical Guide to Colloquial Idiom. London: Longman Group Ltd, 1968) states that there exist some properties of *idioms which may be useful in recognition of idioms*. By his opinion, these are: alteration of grammatical rules, recognition of conventional phrases, alteration of word order (normal word order) ,... figurativeness (to bury the hatchet’, meaning to become friendly again after a disagreement), phrasal verbs (after war began, the two countries broke off diplomatic relations (discontinue). “According to Baker there can be identified some grammatical and syntactic restrictions of idioms, i.e. a speaker or a writer cannot normally do any of the following with an idiom because the meaning would be changed...”³⁶

Chitra Fernando, from Oxford suggested to group idioms in “three sub-classes: pure idioms; semi-idioms and, literal idioms. 1. Pure idioms: He wrote that, “pure idiom a type of conventionalized, non-literal multiword expression whose meaning cannot be understood by adding up the meanings of the words that make up the phrase. For example, the expression “spill the beans” is a pure idiom, because its real meaning

³⁴ Baker, M. In *Other Words: A Course Book on Translation*. London: Routledge, 1992; *Routledge Encyclopedia of Translation Studies*?. London-NY, 1998. -P.633

³⁵ Claudia Leah, *Grammaticality and Figurativeness. Idioms and Metaphors*;

³⁶ Ball, W. J. *A Practical Guide to Colloquial Idiom*. London: Longman, 1971 - 259 pages

has nothing to do with beans. 2. Semi-idioms: A semi-pure, on the other hand, has at least one literal element and one with a non-literal meaning. For example, “foot the bill”, (i.e. pay) is one example of a semi-idiom, in which foot is the non-literal element, whereas the word bill is used literally. 3. Literal idioms: Literal idioms, such as on foot or on the contrary are semantically less complex than the other two, and therefore easier to understand even if one is not familiar with these expressions... He admits the difficulty of drawing a clear boundary between these three idiom types.”³⁷

Fernando also offers to unite idioms under: *ideational, interpersonal and relational idioms*...

-*Ideational idioms* either signify message content, experiential phenomena including the sensory, the affective, and the evaluative, or they characterize the nature of the message. These expressions may describe: 1. actions (tear down, spill the beans); 2. events (turning point); 3. situations (be in a pickle); 4. people and things (a red herring); 5. attributes (cut-and-dried), evaluations (a watched pot never boils); 5. emotions (green with envy).

- *Interpersonal idioms* express: 1. greetings and farewells (good morning); 2. directives (let's face it); 3. agreements (say no more); 4. "feelers" which elicit opinions (what do you think?) and 5. rejections (come off it).

-*Relational idioms*: ...distinguishes relational (or textual) idioms, which ensure that the discourse is cohesive and coherent. Examples of relational idioms are on the contrary, in addition to and on the other hand”.³⁸

³⁷ Chitra Fernando, *Idioms and idiomacity*, Oxford University Press, 1996. -P.265

³⁸ Halliday, M.A.K. *An Introduction to Functional Grammar*. London: Third Edition, M.A.K. Halliday Emeritus Professor of Linguistics University of Sydney, Australia Revised by Christian M.I.M. Matthiessen Professor of Linguistics Macquarie University, Australia Hodder Arnold, 1994. ISBN-10: 0 340 76167 9 ISBN-13: pp. 636-651. - P.689

In summary, we want to underline that, the theoretical framework of idioms is not limited to ten or twenty linguists; there exist more than thousand theories referring to various attributes of idioms and the similar expressions.

CHAPTER II. Phraseology as a branch of linguistics

a) General information about phraseological units

Despite the multitude number of existing differences in approach to idioms and phraseological units, we still may see some common semantic, structural and grammatical forms between them. The main components of this structure are constructing grammatical system and language connections. The difference amidst *semantic structure of the idiom and semantic structure of the word* gives substantial cause to differentiate what is phraseological and lexical meaning.

In modern English, there are some the most used substantive phraseological units that cannot be expressed in words, such as “apple-pie order”, in Azerbaijani meaning “qənirsiz, qüsürsuz qayda-qanun.” In English, this phraseological unit means “completed rules.” “Dutch courage”, in Azerbaijani means “içkinin təsirindən cəsarətlənmək və ya şirə dönmək.” In English language, this phraseological unit coincides with the meaning “to have courage with drink.”

N. N. Amosova, who for the first time put into the question the *theory of equivalence between phraseological units and word*, rightly notes *relativity of word and different degrees*. Equally fairly is a statement of N.N. Amosova that the relative nature of equivalence of phraseological units to word should not be included in the general explanation.³⁹

In linguistics as the other fields of linguistic, phraseology as a science is divided into 2 parts: 1. General phraseology; 2. Special phraseology. In general phraseology, the results of phraseological materials of some developed countries are generalized, and the problems of phraseology are also defined, in general. On the contrary, in special phraseology, it is described the semantic and structural peculiarities of one concrete

³⁹ Амасова Н.Н. “Основы Английской фразеологии”, Ленинград, 1963, p.180

language by their phraseological system.

Social facts have a great impact on phraseology. According to this, the phraseology of the language is investigated in 2 major directions:

1. Diachronic - accounting the historicity of the processes and 2. Synchronic - i.e. considering only the current developments. General linguistics usually puts them into two ranks: 1. Generally, those authors who considered all word-combinations in a language as phraseology; 2. The authors who did not call all word-combinations, just those components that could be equivalent to the speech or language units as phraseology. In linguistics, the firsts are called "the phraseology in the broad sense", however, the another group is named as "the phraseology in the narrow sense".

1. The authors who considered all word-combinations in the language as phraseology are Russian scholars - A.A. Bulakhovsky, N.M. Shansky, A.A. Reformatsky, A.I. Smirnitsky and others. Russian linguist A.A. Bulakhovsky considered all word-combinations like quotation materials which are used during speech as investigation objects of phraseology.⁴⁰ For example, A.A. Reformatsky considered "specific words" as phraseological unity and called the specific words and word-combinations for the speech of some group of people as "phraseology".⁴¹

A.I. Smirnitsky showed the comparison between units which have the similar and different sides. According to the author, the similar sides between them are that both of them are used in complete form in the language, but different sides consist of "getting complicated form" of the units and the structure separately "getting formal".⁴² He classified fixed word-combinations according to their structure:⁴³

⁴⁰ Булаховский Введение в языкознание, АСПЕНТ ПРЕСС Москва, Научный редактор В.А. Виноградов 1996, ISBN 5- 7567-0046-3. ГЛАВА II ЛЕКСИКОЛОГИЯ § 7. Слово как предмет лексикологии сс. 33-84 . - 536 с

⁴¹ Реформатский. А.А., Введение в языкознание, Москва, 1955, стр.94

⁴² Смирнитский А.И., Лексикология Английского языка, Москва, 1956

⁴³ Там же

1. One summit unit; 2. Two summit units; 3. Multi summit units.

1. One summit unit: These kinds of word-combinations are the production of one complicated and a subsidiary word. He points out 3 structural types among one summit units, like “to give up”.

a. to back up - güvənmək, güvənc yeri olmaq, dəstək vermək (Azerbaijani) - to support, to second (English); to drop out - nəzərdən salmaq, maraqlanmamaq (Azerbaijani); to nose out - iyləyib, çüyləyib tapmaq və ya tanıyib öyrənmək (Azerbaijani) – to get to know someone (English); to sandwich in - sıxıb suyunu çıxarmaq (Azerbaijani), to be crumpled among things or persons (English)ş

b. Units of the type “to be tired”. They are usually used with prepositions “by” or “with”. For example, to be interested in – maraqlanmaq - (Azerbaijani), to be curious, to care for (English).

c. There are such kinds of units in this type that remind free word expressions such as:” to be young”. For instance, to be akin - oxşar olan, qan qohumluğu olan (Azerbaijani), to have blood relationship (English).

In some fields, the phraseology can be used with various models. They can be such as: *grammatical, semantic, structural and semantic, forming phrases and stylistic.*

1) Grammatical model is comprehensive because of its detailed structure. In this model, we can see how phraseological phrases form the grammatical combination model of the words, sentences and phrases as, at all - tamamilə (Azerbaijani)- quite, completely (English); I don't like fish at all. It means:” completely, I don't like fish.” Generally- ümumiyyətlə, bütöün (Azerbaijani) - altogether, overall (English). In uncommon cases phraseological units can be used without notional words: out and out - tamamilə, şəksiz (Azerbaijani) - absolutely, totally (English).

2) Semantic model can be used with different structures: conception of the words ‘make angry, anger’ is expressed with the phraseological phrases: “Get somebody’s goat”- “kimisə əsəbləşdirmək, özündən çıxarmaq və ya cin atına mindirmək”(Azerbaijani) - ”to make someone get angry”(English); “make somebody’s blood boil” - “kimisə dəli eləmək, hirsləndirib, cin atına mindirmək”(Azerbaijani) - ”to drive someone mad, to make somebody furious”(English), etc.

There are some phraseological units with metaphoric antonyms, such as: Keep silent!–Artıq danışma! Zəvzək olma! (Azerbaijani) - Don’t talk so much! (English); Blab–bilmədən ağzından söz qaçıрмаq (Azerbaijani) - to blab out, to let the cat out of the bag (idiom)(English)

3) The third model of phraseology is structural–semantic model. The scholars mark two types of structural –semantic models. The both types differ from each other in some cases. The phraseological phrases which are included on the given model don’t have any reference component, but others have such kind of words. Together with this, they also have the similarities, as: both are deprived of the predictive meaning. For instance: (as) crooked as a dog’s hind leg–play upon words-based on two homonyms: crooked – disreputable and crooked – curved; (as) cross as two sticks: cross –out of humour and cross–criss-cross.

Structural–semantic non-modeling is also specific for non-motivating phraseological units. What does it mean? Some phraseological phrases consist of content plan. This plan is not related to the plan of expression. It means that, while using these kinds of phraseological units, we should not take out the main meaning of their components if the content is clear for the speakers or authors. For example, “baker’s dozen”- “bir düjün, 12-dən artıq olan, 13”(Azerbaijani) – dozen (English); “go to the whole hog”- “istəyi uğrunda sonadək mübarizə aparmaq”(Azerbaijani) -to struggle for longing (English)

There are some sorts of phraseological units that can be used as equivalents of durable words, such as: prepositions, adverbs, conjunctions and so on. For this reason, these types of units do not have any grammar center and their semantic center is used as the nominal part- as in the doorstep - bir hadisənin yaxınlığında olmaq, bir qarış məsafədə olmaq və s. (Azerbaijani) - to be near of some event - (English)

The other types of phraseological units can be as prepositional–substantive phraseological units. These kinds of units are made by preposition and nouns as, angels (or devils) on horseback - dəniz ilbizindən hazırlanmış qəlyənaltı və ya işin müşkülə düşməsi (Azerbaijani) - lunch or snack which is made from sea-snail; (English); a friend at (or in) court - nüfuzlu, mötəbər havadar/dost (Azerbaijani) - worthy friend. (English)

2. Two summit units: These kinds of word-combinations are the production of two complicated and a subsidiary word. Among two summit units there are the following structural types: a) Attributive-nominal units. These sorts of units are made by adjective and noun. Adjective expresses the noun as, a month of Sundays-əbədilik (Azerbaijani) - skewbaldness, piebaldness; (English); grey matter-başını işlətmək (Azerbaijani) - use the brain - (English)

Sets of some phraseological units which are shaped by the help of interjections usually express the emotions that are generalized by expressive and thoughtful interjections. These interjectional phrases express some feelings, such as joy, sorrow, wonder and so on. In some cases, interjections express personal attitudes person to objects of the external world and sometimes even to themselves. One and the same object can cause different emotions in different people. In most cases, live

speech interjections can directly have correlated with extralinguistic situation. ⁴⁴

Some interjectional idioms may express 2 types of emotions: first is surprise and the second one may be annoyance as the phrases: Sakes alive! - Damn it! -Lənət olsun! (Azerbaijani) - In English it means” imprecation or curse”; come, come -Di yaxşı də! (Azerbaijani). It expresses bidding, promotion and disapproval.

There are many types of phraseological units like adverbial, verbal, nominative and attributive which are investigated by scholars.

b) Classification of English phraseological units

Russian linguist Nikolay Maksimovich Shanskiy (1922-2005) had analysed the phraseological units and has put forward completely an interesting viewpoint. By his words, a set of expressions is “a unit which consists of two or more stressed words, which are semantically full (undivided), and according to structure and word composition is unchanged or stable.”⁴⁵

Phraseological units are not always stable like set expressions, they do not always become equivalent to one word (like word-equivalents) and not always idiomatic (like idioms); they may be only partially motivated. They are non-motivated word-groups and cannot be freely made up in speech (Nigar Veliyeva - Some aspects of the English language’s history; Mehin Bəhram qızı Sürek -“İngilis dilində feli-frazeoloji vahidlərdə variativlik hadisəsi” -Language and literature. Международнй научно-теоретический журнал.–S.140). They are always reproduced as ready-made units and are structurally stable. As a rule, they possess stability of lexical components, and can be reproduced as single unchangeable collocations. Azerbaijani researcher Mehin Sürek brought a wide range of variations of English

⁴⁴ Кунин А.В. Курс современного Английского языка, Дубна,2005,стр.421

⁴⁵ 700 Russian idioms and set phrases / N. Shansky, E. Bystrova; (translated by D. Kvesevich and V. Korotky) Moscow: Russian Language Publishers, 1975 -P.119

phraseological verbs and could successfully give their Azerbaijani counterparts: These are: ” to be quite appropriate - to be dead right, to the point - suitable - timely - well-timed – apt, to hit the right nail on the head - to hit smth. on the nail - to hit the bird in the eye, yerinə düşmək – “tam vaxtında, məqamında” mənasında; to hit the mark - to strike between wind and water, to put one’s finger on it - too close for comfort, “bir kəsin istədiyinə, kef-əhvalına, zövqünə uyğun olmaq” mənasında; to suit someone’s taste - to be to someone’s liking, to prove useful - to turn up just at the right moment - to strike the right tone, to go belly up - to kick the bucket - to turn up one’s toes - to push up the daisies - to take the big jump, dünyasını dəyişmək “ölmək” mənasında; to fight windmills - to tilt at windmills, yel dəyirmanı ilə vuruşmaq “nəticəsiz vuruşmaq” mənasında; to cast the numbers - to cast up results, yekun vurmaq “yekunlaşdırmaq” mənasında; to harp on one string - to harp on the same string; to hammer away at smth. - to sing the same song; yeknəsəq danışmaq “cansıxıcı söhbət etmək” mənasında; to treat someone roughly – to handle someone roughly, yekəbaşlıq eləmək “özünü kobud aparmaq, ədəbsizlik etmək” mənasında; to cock one’s nose - to turn up one’s nose, yekə yerdən danışmaq “lovğalanmaq, özünü öymək, təkəbbürlənmək” mənasında; to bear one’s age well - to carry one’s age well, yaşından cavan görünmək “cavan görünən insan haqqında” mənasında; to shake like an aspen leaf - to tremble like an aspen leaf, yarpaq kimi əsmək “bir kəsdən və ya bir şeydən bərk qorxmaq” mənasında; to become someone to do smth. - to befit someone to do smth., düz olmaq “uyğun gəlmək” mənasında; to give someone some bull about smth. - to give someone some bullshit about smth., to draw the wool over someone’s eyes - to pull the wool over someone’s eyes, yalanpalan demək “nağıl danışmaq” mənasında; to beat the hell out of someone - to knock the hell out of someone, to have the best of it - to get the best of it, qələbə çalmaq “qalib gəlmək” mənasında; to do the trick – to grain ground, Amer. go to town – go

down a bomb! yaxşı olmaq “uğur gətirmək” mənasında”⁴⁶.

Kamala Guliyeva, Azerbaijani researcher analyses different points of view of linguists and highlighted the “denotational and connotational” features of these sets where denotational meaning entirely refers to the whole phrase as a single inseparable unit, whereas the connotational meaning belongs to the whole word-group.⁴⁷ Interestingly, sometimes phraseology is interpreted as set of synonyms, but whatever it be, it is relatively a very young linguistic discipline that deals with collocations (phraseologisms, similes, comparisons, figurative phrases, phrasal verbs, multi-word units and idioms).⁴⁸

Kamala Guliyeva wrote: “When it comes to meaning, there exist two types of meaning of phraseological units: denotational and connotational. Denotational meaning belongs to a whole phrase as a single inseparable unit, which means that the whole phrase (i.e., phraseological unit) expresses one definite meaning as in the following one. apple sauce-nonsense (cəfəngiyyat) whereas, the connotational meaning belongs to the whole word-group”.⁴⁹

R. Glaser states that, “a phraseological unit is a lexicalized, reproducible billexemic or polylexemic word group in common use, which has relative syntactic and semantic stability, which may be idiomatized, carry connotations and have an emphatic or intensifying function in a text”.⁵⁰ Interestingly, sometimes phraseology is interpreted as set of synonyms, but whatever it be, it is relatively as a very young linguistic discipline that deals with collocations (phraseologisms, similes,

⁴⁶ Vəliyeva N.Ç. İrihəcmli üçdillli frazeoloji lüğət. Bakı, “Azərənəşr” nəşriyyatı, 2010, 2 cildli, 1-ci cild, 988 s., 2-ci cild, 987 s.

⁴⁷ Kamala Guliyeva: “Different Approaches to the Objects.... Vol. 6, No. 4, 2016.

⁴⁸ Ibid

⁴⁹ Kamala Guliyeva: “Different Approaches to the Objects.... Vol. 6, No. 4, 2016.

⁵⁰ Gläser R. The Stylistic Potential of Phraseological Units in the Light of Genre Analysis // Phraseology. Ed. A.P. Cowie. – Oxford: Clarendon Press. 1998.

comparisons, figurative phrases, phrasal verbs, multi-word units and idioms).⁵¹

As mentioned, three major approaches to the study of phraseological units, such as: - semantic, functional and contextual approaches - are very popular in current linguistics. “Semantic approach determines that phraseological units are non-motivated (idiomaticity), and they are opposed to free-word combinations which are completely motivated. Functional approach shows that phraseological units are specific word-groups functioning like word-equivalents. Like words they possess structural and semantic inseparability. Contextual approach describes the fact that phraseological units are used in specific contexts – non-variable, or “fixed”. By the way, non-variability is a stability of the lexical components within the semantic structure. It should also be noted that there is variety of classifications of phraseological units, which will be described below”.⁵²

There are also attempts to put an equation mark between idioms and phraseological units. For example, U. Weinreich “developed a more truthful supposition, claiming that an idiom is a subset of a phraseological unit”.⁵³ Division of phraseology by semantic approach initially comes from V.V. Vinogradov, who states that, bases on the **degree of motivation**, i.e. then, phraseological units are divided into:

- a) phraseological combinations where the word-groups may have partially changed their meanings as in the words “*to be good at smth.*, *to have a bite*, etc.,
- b) word-groups with completely changed meaning, the meaning of the unit does not correspond to the meanings of its constituent parts,
- c) phraseological fusions—word-groups with completely changed meaning; their

⁵¹ Ibid

⁵² Kamala Guliyeva: “Different Approaches to the Objects....

⁵³ Zharkimbayeva D.K., Eurasian National University named after Leo Gumilyov, Kazakhstan “To the problem of using terminology within English, Russian and Kazakh phraseology”: Филологические науки/3. Теоретические и методологические проблемы исследования языка.

http://www.rusnauka.com/26_SSN_2010/Philologia/71516.doc.htm

meaning cannot be deduced from the meanings of its constituent parts. at sixes and sevens (“in confusion or in disagreement”) to set *one’s cap at smb.* (“to try and attract smb”.)

On the other hand, there is also a classification which is based on the ability to perform the same syntactical functions as words (Ginzburg, 1979). From this sense, “he suggested three types of phraseological sets:

1. Phraseological fusions—completely non-motivated word-groups, characterized by the complete stability of the lexical components and the grammatical structure. to kick the bucket, red tape.

2. Phraseological unities—partially non-motivated, the meaning is perceived through the metaphoric meaning of the unit, characterized by high degree of stability of the lexical components. to show one’s teeth, to wash one’s dirty linen in the public.

3. Phraseological collocations—motivated word-groups, have specific lexical valency which results in their stability to take a liking/ fancy, to bear a grudge/ malice. Ginzburg also classified phraseological units according to structure. Respectively, they are the followings: 1) verbal phraseological units which are verb equivalents. to catch at a straw 2) substantive phraseological units which are noun equivalents. dog’s life 3) adjectival phraseological units which are adjective equivalents. safe and sound 4) adverbial phraseological units which are adverb equivalents. in the twinkle of an eye 5) interjectional phraseological units which are used like interjections. Goodness gracious! Dear me!”⁵⁴

Functional approach consists of structural-semantic classification described by Koonin (1996).” Koonin’s Classification is based on structural-semantic principle and on the functions units fulfill in communication. According to his viewpoint,

⁵⁴ Лексикология английского языка: Учебник для ин-тов и фак. иностр. яз./Р. З. Гинзбург, С. С. Хидекель, Г. Ю. Князева и А. А. Санкин. — 2-е изд., испр. и доп. — М.: Высш. школа, 1979. — 269 с,

phraseological units can be:

1) nominative phraseological units. a bull in a china shop

2) interjectional phraseological units. a pretty kettle of fish!

3) nominative-communicative phraseological units—verbal word-groups which are transformed into a sentence when the verb is used in the Passive Voice. to break the ice—the ice is broken

4) communicative phraseological units – proverbs and sayings. spare a rod and spoil a child—uşağı ərköyün böyütmək. Koonin, classifying phraseological units according to the structure denoted that they can be changeable/unchangeable.⁵⁵

Classification based on a contextual approach was put forward by Amosova (1989). She divided them into three groups: “1) Phraseological units which are units of a fixed context. 2) Phrasemes which are always binary, one component has a phraseologically bound meaning, the other serves as a determining context small talk, small hours 3) idioms which are the new meaning created by the whole; here every element may have its original meaning weakened or completely lost. in the nick of the time - “at the exact moment”.⁵⁶ Besides this “she distinguishes two types of phraseological units: 1) phrasemes (units of fixed context in which one of the components has specialized meaning dependent on the second component, e.g., small talk, fair sex); 2) idioms (idioms are semantically and grammatically inseparable units, e.g., play with fire)”.⁵⁷

Anna Jansone from Daugavpils University (Latvia) states that, “phraseological units reflect the wealth of a language displaying cultural paradigms of the speakers of a

⁵⁵ Kamala Guliyeva: “Different Approaches to the Objects.... Vol. 6, No. 4, 2016.

⁵⁶ Ibid Kamala Guliyeva: “Different Approaches to the Objects.... Vol. 6, No. 4, 2016

⁵⁷ Anna Jansone. Phraseological units with the elements referring to “life” or “death” in English and Russian. p.1
https://dukonference.lv/files/proceedings_of_conf/53konf/valodnieciba_literaturzinatne/Jansone.pdf

particular language...The field of phraseology (or idiomaticity) in any language is so varied and fascinating that one could spend an entire lifetime considering and analysing it from various viewpoints...”.⁵⁸

“A thorough analysis of instantial use establishes a clear picture of the involvement of phraseology in the interrelated web of discourse and reveals the subtle semantic and stylistic interrelationships between the instantial and base components, their ties and the interaction with other elements of the text”.⁵⁹

⁵⁸ Ibid

⁵⁹ Phraseological Units in Literary Discourse: Implications for teaching and learning Anita Naciscione. Latvian Academy of Culture, Riga, Latvia pp. 53-67 -P.16 http://cvc.cervantes.es/literatura/cauce/pdf/cauce24/cauce24_06.pdf

Chapter III. Problems of identification and translation of idiomatic and phraseological units

a) Linguistic demarcations of phraseological units and idioms in source and original languages

Nowadays, scientists still discuss the issues of set-phrases, idioms, collocations, word-equivalents and a lot other variations. Russian, the United States and other European countries' linguists have even completely controversial treatments referring to this matter. For example. G. Salapina states that “the number of opinions concerning phraseology is as great as the number of linguists dealing with this problem. The Englishmen mostly use the term *idiom* to denote the mode of expression peculiar language (that is as a synonym to a language or a dialect) – a form of expression peculiar to a country, a district, and an individual. The complexity of the problem is to a great extent caused by the fact that, the borderline between **free word-groups** and phraseological **units** (the combination of words, which are fixed) is not clearly defined.”⁶⁰

L.P. Smith and W. Ball had got some integrative approaches to the problem, but still it does not mean that the offered classifications and argumentations are exhaustive. “They just collect set expressions, explain them, and describe some of their peculiarities, such as alternation, rhyme, contrast, semantic, syntactic, structural peculiarities, and so on, treating these as devices assuring expressiveness. They also show interest in the origin and etymology of English phrases and arrange them according to their peculiarities. For example, L.P. Smith groups set expressions into phrases from *sea life, agriculture, hunting, sports*, and so on”.⁶¹ It is quite justified that “since idioms, metaphors, proverbs, similes and fixed expressions belong to the

⁶⁰ Иванова Наталья, статья: Practical application of phraseological units to A.V. Koonin's classification. <http://ext.spb.ru/2011-03-29-09-03-14/110-foreignlang/8672-practical-application-of-phraseological-units-to-a-v-koonin-s-classification.html>

⁶¹ Иванова Наталья, статья: Practical application of phraseological units.....

nonliteral or figurative language, then it seems difficult to identify an idiom from the other forms of figurative language, but although there are some similarities between idioms and other forms of non-literal language, some differences are obvious, and thus, one can recognize an idiom quite easily”.⁶² The author further states that, “a special branch of linguistics termed Phraseology came into being in post-Soviet countries. The most significant theories advanced for Russian phraseology are those by V.V. Vinogradov and B.V. Larin. Together with theories advanced on classification of phraseological units of the Russian language, there also appeared a great number of linguists’ works devoted to phraseology of the English language. For example, A.V. Koonin prompted by V.V. Vinogradov’s theory applied the linguist’s theoretic analysis to the realities of the English language and attempted to group English phraseological units into semantic-structural classification.”⁶³

It is also not so easy to be unanimous referring to the following issues as they have hundreds of various approaches:

1. semantic and syntactic features of idioms
2. properties of idioms
3. their characteristics
4. recognition
5. the relation between the linguistic form of an idiom and its meaning
6. the comparisons of idioms and proverbs, their similarities and differences
7. idioms and metaphors
8. idioms and clichés
9. idioms and fixed expressions.

We do not think that this list is final, and do not assume that in future, there may not arise the new issues referring to the theory and practice of this problem.

⁶² Claudia Leah: Idioms - Grammaticality and Figurativeness, University of Oradea
<https://www.google.az/webhp?sourceid=chrome-instant&ion=1&espv=2&ie=UTF-8#q=Claudia+Leah:+Idioms+-+Grammaticality+and+Figurativeness,+University+of+Oradea>

⁶³ Иванова Наталья, статья: Practical application of phraseological units....

It is also very interesting to know the ideas put forward by the non-Russian researcher Karimi: “More contextual material has to be used to understand idioms. So, different idioms like *transparent, semi-transparent, semiopaque and opaque idioms* need different activation of contextual information. In transparent idioms, the hearer gets a clue from the words and can easily built the metaphor. In the interpretation of semi-transparent idioms, the hearer finds fewer clues from words in the idioms and more activation of context is required. With the comprehension of semi-opaque idioms, the hearer can rely on minimal clues from the actual words and more context is required. There is also need for cultural references of some terms. For the comprehension of opaque idioms, the hearer does not get any clues from the words in the idioms. Opaque idioms are learnt like concepts”.⁶⁴ As we see, the scholars do not stop naming the variety of attributes of demarcations referring to these sets as individually, as well as comparatively.

Let us also analyse some linguistic features to be accounted while we transfer these units into the native language - Azerbaijani. For example, when we say a “*piece of cake,*” we are calling it easy and in Azerbaijani we usually transfer it as “*elə bil halvadır*”, *yəni o qədər asandır ki, onu çeynəmək üçün hətta cəhd etmək belə lazım deyildir*. As we know, by life style Azerbaijanians cook it in special ceremonies, and the product is easily chewable and the action of chewing does not need additional tries by the consumer, i.e. it means “*it is excessively easy*”. In another idiomatic phrase “*facts speak louder than words*”, we mean that “*yüz dəfə eşitməkdənsə, bit dəfə görmək daha yaxşıdır*”.

Let us give Azerbaijani interpretations to the following sets of idiomatic expressions: *add fuel to the fire* – qızıdırmaq; *all bark and no bite* – hürəyən itdir, tutağan deyil və ya *əlindən bir şey gəlmir, elə belə boş-boşuna havaya hürür* və s. It

⁶⁴ Njanga Pauline Karimi, University of Nairobi, “An analysis of the comprehension of Ki-Embu idioms: A Relevance Theoretic Approach”, A research project submitted in partial fulfillment of the requirements for the degrees of MA Arts in Linguistics, 2013, p. x. - P.100

means that, it is nominally threatening, but it is not significant. *At the drop of a hat* - bir göz qırpımında; *beating around the bush* - nala-mıxa vurmaq; *a bird in the hand is worth two in the bush* - soğan olsun, nəqd olsun; *blessing in disguise* - səhv də bir naxışdır və ya pislisiz yaxşılıq yoxdur; *break a leg* - nə ola ola, allaha pənah; *cry over spilt milk* - sonrakı peşimançılıq fayda verməz, daladan atılan daş topuğa dəyər; *cut to the chase* - sözdən işə keçmək və ya sözün mustafasını demək; *hit the nail on the head* - əsl nöqtəyə düşmək və ya baş sındırıb düzgün cavabı tapmaq; *slap on the wrist* - yüngül cəza vermək; *spill the beans* - dil açmaq, üstünə gəlmək; *taste of your own medicine* - hər kəsə öz ayranı xoşdur; *costs an arm and a leg* - qiymətlər od tutub yanır.

As it can be easily seen that, the translations of the idiomatic expressions would not be possible if we are not aware about life style and traditions of Azerbaijani nation. Moreover, the likely interpretations rise a lot of questions around the idioms. Idioms do not have the same structural forms and in most cases, they may have a combination of words of nouns and adjectives-nominal and qualitative. Along with these, some of them are longer than the others. For example, in the combination “*a snake in a bush*” much semantic structure is tied with the appearance of the object, i.e. something hidden among the bushes and not easily seen. In Azerbaijani, we usually translate it as “gizli düşmən”, because it is not visible to foresee the hazardous situation in advance and this type of style is usually peculiar to enemies, but not to our friend. The same may refer to “*cold war*”, as “gizlin düşmənçilik” və ya “soyuq müharibə”. “*To cut one’s coat according to one’s cloth*”-“ayağını yorğanına görə uzatmaq” comprises more words in combination. By the way, it has got the legal or formal and informal translations, sometimes leading to vulgar meaning in different languages.

Together with this, “*bee in one’s bonnet*” is usually understood in English speaking environment as “that one is obsessed by an idea”. So, it is much difficult to reveal their

meaning by the separate word, adversely, it much bases on semantic floor. Another idiomatic expression is “*hit the books*” which means – “*ciddi məşğul olmaq*”. This expression comes from English speaking environment and students usually deal with this while going to the university library. “*Let the cat out of the bag*” – “ağzından söz qaçırmaq” və ya “ağzını boş qoyub danışmaq”, that means irresponsibly leak out one’s secret.

The idiomatic expression “*when pigs fly*” - “dəvənin quyruğu yerə dəyəndə” və ya “onu ancaq yuxunda görərsən”- kimi tərcümə edilir. It means that, this mission or case is completely impossible or is not realistic and it will never happen.

The idiomatic expressivity in “*you can’t judge a book by its cover*” – “üstünü unlu görüb, dəyirmançı çağırırlar” – is not only connected with books, but it refers to everything in generic term. Its essential meaning says that, we cannot judge the things by their outer appearance. It is also important to dive its contents. “*Bite off more than you can chew*” has got as literary, as well as vulgaric translations in Azerbaijani language. This mean “*başından yekə danışmaq/qələt eləmək*” or something similar the negative form of “*to cut one’s coat according to one’s cloth*”- it essentially means to try to do things beyond one’s own capacity.

“*Scratch someone’s back*” means “*üzgörənlik etmək*” və ya “*əl-əli yuyar əl də qayıdıb üzü yuyar*”, or it has got another form as -“you scratch my back and I scratch yours”; “*Come hell or high water*”- “*necə olursa olsun, “yer ilə göy birləşsə də*”- is the idiom through the sides of which it is not difficult to extract the meaning. Whereas, *cut to the chase*” means “*əsas məsələyə keçmək*” və ya “*məsələnin mustafasını demək*”.

Let us look through some other sets of idioms which are clarified from the viewpoint of their origin:

1. *Play it by ear* - *işin gedişatına baxmaq və qərar qəbul etmək*: Its origin is related with the situation when the performers act on the scene and they do not

refer back to the musical notes “This sense of the phrase dates back to the XVI century, but the present use only came into being in mid of XX century America, primarily referring to sports. These days, the expression has lost this focus on sports and can be used in any context.”⁶⁵

2. “Bucketing it down” or “raining cats and dogs”- əmdərmək və ya şıdırığı yağmaq “The origins of this bizarre phrase are obscure, though it was first recorded in 1651 in the poet Henry Vaughan’s collection *Olor Iscanus*. Speculation as to its origins ranges from medieval superstition to Norse mythology, but it may even be a reference to dead animals being washed through the streets by floods.”⁶⁶
3. “Can’t do something to save my life”- çarəsiz qalarkən dediyimiz söz-əlimizdən nə gəlir ki, edək!
4. “Turn a blind eye” – göz yummaq, originated when it happened – “famous English naval hero Admiral Horatio Nelson, who, during the Battle of Copenhagen in 1801, is alleged to have deliberately raised his telescope to his blind eye, thus ensuring that he would not see any signal from his superior giving him discretion to withdraw from the battle.”⁶⁷
5. “Fat chance” or “slim chance” – loterayası düşüb və ya bəxti gətirməyib, oğru ol, dəli ol, amma bəxtin olsun, bəxt (naxış) yaxşı şeydir. Origins: the use of the word “fat” is likely to be a sarcastic version of saying “slim chance”. A similar expression is “Chance would be a fine thing”, which refers to something that one would like to happen, but that is very unlikely”.⁶⁸

Other idiomatic sets like the followings have the similar or different origins in source and original languages: For example, *pot calling the kettle black* – kor -kora rişxənd etməsə, bağı çatlayar - this expression has its origins in the Middle Ages’s

⁶⁵ English Idioms with their Meanings and Origins: 23 Jan 2014, Article, 20

⁶⁶ English Idioms with their Meanings and Origins: 23 Jan 2014, Article, 20

⁶⁷ Ibid

⁶⁸ Ibid

cuisine in England while people made pots and kettles from strong cast iron and both utensils were used to get black with coal from the open fire. Other interesting idiomatic expressions also have different history in both languages - English and Azerbaijan. Unfortunately, we cannot mention the Azerbaijani origins of these expressions, as it is quite independent issue for future investigations. That is why we could only bring some examples which are originated out of English or English speaking communities' walk of life and history.

These idioms are also from the same rank:

Once in a blue moon -aya-günə dönmüsən, daha görünmürsən;

Head in the clouds -gözü ayağının altını görmür;

Mad as a hatter- ağılı tamam çaşıb;

Driving me up the wall -ağzını dağa dirəmək;

Call it a day-əlini işdən soyutmaq;

Knight in shining armour -ağ atlı oğlan;

Know the ropes -işin çəmini başa salmaq;

Larger than life -adam içində seçilən;

Extend the olive branch-ilanla da yola getmək;

Escaped by the skin of our teeth -anası namaz üstə idi;

A red herring-yoldan çıxarmaq; “Origin: A herring is a fish that is often smoked, a process that turns it red and gives it a strong smell. Because of their pungent aroma, smoked herrings were used to teach hunting hounds how to follow a trail, and they would be drawn across the path of a trail as a distraction that the dog must overcome.”⁶⁹

Barking up the wrong tree- pis yola düşmək;

Bite off more than you can chew başından yekə danışmaq;

Blow one's own trumpet-şalvarı əyninə dar gəlmək, öz işi ilə lovğalanmaq;

⁶⁹English Idioms with their Meanings and Origins: 23 Jan 2014, Article, 20

In stitches-gülməkdən qarnı çırılmaq;

From the first impression, it is quite difficult to grasp or reveal out the underlying meaning of these expressions, especially, it is because each of them historically has some background originality related to English life, but when we translate them we can easily find their Azerbaijani counterparts. It is for the reason that, each social unit or community has the similar or identical events related with their culture which have served as the major impetus for appearance of these phrases. Yes, this is true that it is not easy to understand and learn them immediately, but while making a research analyses, the goal can be attained.

We are hopeful that in future these expressions history in Azerbaijani language will be more deeply learned and it will give additional resources for further comprehension of idioms, phraseological unit, word-groups, etc.

b) Specific features of translation

As other languages in Turkish languages word-combinations seriously differ from one another and they are divided into 2 large groups: 1. Free word-combinations (Self-dependent); 2. Fixed word-combinations

Free word-combinations are real grammatical combinations. They are the main and the only objects of the syntactic doctrine about word-combinations. The words which form these combinations are not far of their own meaning and they keep their lexical independence. They are not the lexical-semantic, but the lexical-grammatical parts of the combinations. It is possible to separate and analyze such combinations, and this analysis does not influence on their main meaning.

Free word-combinations name the certain notion and reflect connection between real the objects. That is why the components of these combinations are organized by the

words which reflect the relationship between realities. Without this aspect, the free word-combinations cannot have correspondence among sides and these word-combinations cannot serve to the formation of the speech. We can say "quşun ürəyi" - "the heart of bird", not "ürəyin quşu". Free combinations are changeable. They appear for some time, for some speech and they stop their activity. They are not hardened combinations in the language.

Fixed word-combinations that exist in the language are made in the foundation of grammatical combinations. Fixed combinations differ from free word-combinations. They aren't independent, they are changeable. They appear during the process of the development of the history of the language and fixed. That is why while translated, this feature should be accounted.

The words which create these combinations lose their previous meaning and they become lexical-semantic parts of the combinations. Here the words lose their activity; when they lose their first meaning they express the whole meaning.

One of the main peculiarities of the fixed word-combinations is that they can not translated into the other language by their exact meaning, and we get meaningless expressions. Though separable, these words have their dependent meanings. Fixed word-combinations are not expressed in the relationship between events, things and symbols. In some situations the words that contain these word combinations will not be able to express relationship among concept of these words, as in "fikir çəkmək" (Azerbaijani) - to grieve (English); "sözü kəsmək" (Azerbaijani) - "to cut someone short/to interrupt someone" (English); "sözündən dönmək" (Azerbaijani) - "to go back on one's word" (English); "başına hava gəlmək" (Azerbaijani) - "to go mad, to go off one's head, to be out of ones wit, to go crazy" (English); "gözünə pərdə çəkmək" (Azerbaijani) - "to cut a dash, to show off" (English); "gözə gəlmək" (Azerbaijani) - "to put the evil eyes (on, upon)", "to put off" (English); "şeytana

papış tıkmək” (Azerbaijani) – “to be able to disappoint the devil” (English); “yuxusu qaçmaq/ərşə çəkilmək” (Azerbaijani) – “to lose one’s sleep” (English), etc.

There are some types of fixed word-combinations in the branch of phraseology, such as idioms, phrases, quotations, proverbs and riddles whose translations are also may not be properly possible, if the peculiarities of the languages are not taken into account. In his book -“Word combinations in modern Azerbaijani language”, professor H. Bayramov noted that in Azerbaijani it is not true to concern quotations, proverbs into phraseology”⁷⁰, and that is why each set needs a special approach in translations.

An idiom is saying that belongs to one particular language. Idioms are very close to the fixed word-combinations for their structure and semantics. There is also the most literary and used group.

Though idioms are similar with fixed word-combinations, as the same time they differ greatly from these word-combinations and for this reason it is not so difficult to interpret them once very well acquainted with the language into which they are translated. The meaning of idioms are always concrete than the other fixed word-combinations. Idioms are used as equivalents and synonyms of those combinations in the language and they are very similar to the compound words as “ürəyi qopmaq/düşmək” (Azerbaijani) - “to get strongly/deadly frightened” (English); “burnunun altında mızıldamaq” (Azerbaijani) - “to mutter under/below one’s breath” (English); “başını gırləmək” (Azerbaijani) - “to keep one’s head above water” (English); “dilə tutmaq/tovlamaq” - (Azerbaijani) – “to wave one’s head” (English); “qulaq ardına vermək” (Azerbaijani) – “to turn a deaf ear” (English); “özünü yetirmək” (Azerbaijani) – “to be in time” (English). For example, in ‘buy a pig in a poke’, “commit oneself to an irrevocable course of action without knowing

⁷⁰ Bayramov H. Azərbaycan dili frazeologiyasının əsasları, Bakı, Maarif, 1978

the relevant facts”, ‘the tip of the iceberg’ “the small visible part of a large problem”, ‘three sheets of the mind’, “drunk” and ‘to stick to one’s guns’, “refuse to change one’s mind or give up”, the meanings of all these idioms are unpredictable and must be learnt separately. Many such idioms are so familiar that native speakers hardly realize they are using an idiom at all.

Exposure to a foreign language quickly reveals the true position. A linguistically fascinating fact about idioms is that some of them (though not all of them) can undergo the ordinary syntactic processes of the language. For example, ‘to let the cat out of the bag’ can appear in sentences like ‘the cat has been well and truly let out of the bag’, in which the idiom has been broken up and its parts scattered about the sentence, and yet the idiomatic sense is still present”.⁷¹

Azerbaijani scientist Salim Jafarov divided the idiomatic combinations into 3 groups in Azerbaijani language to identify their ways of development.⁷² The author mentioned the semantic difference among the types. He also looked through the fixed degree in structure. *1. Joining idioms; 2. Unified idioms; 3. Combination idioms*

Joining idioms differ from the other types of idioms as they are unchangeable and no other element can be inserted in between them. That is why in translation, the words in these combinations are not used in their direct meaning. In Azerbaijani, the combination “razı salmaq, razılaşıdırmaq”, which in English means “ələ gətirmək”. The word “əl”(Azerbaijani)-“hand” (English),” gətirmək” (Azerbaijani) -“bring” (English) does not have any relation with this idiom and the idiom “əhəmiyyət verməmək” (Azerbaijani) which means “göz yummaq” (Azerbaijani). The words “göz” (Azerbaijani) -“eyes” (English) and “yummaq” (Azerbaijani)- “close”

⁷¹ English Idioms with their Meanings and Origins: 23 Jan 2014, Article 20: <https://www.oxford-royale.co.uk/articles/bizarre-english-idioms-meaning-origins.html>

⁷² Cəfərov S. Müasir Azərbaycan dili, Bakı, Maarif,1982

(English) do not have anything common with this idiom.

From another side, the first elements of the joining idioms do not change unified grammatically. No words can be used among them. The words that are used in Azerbaijani “gözdə-qulaqda olmaq” or “əl-ayaq açmaq”.

Unified idioms are changeable (the first element receives lexical suffix), but other words can't enter among them. Unified idioms are also similar to the united idioms and at the same time differ from them greatly. The first elements of the unified idioms don't change, but the first elements of the unified idioms can receive possessive suffix and change. For example, idioms ”kəlləni yerə atmaq” (Azerbaijani) - ”to go to bed/to turn in”(English); but it is quite interesting in Azeri this is especially different from the one in Azerbaijani “kəlləni yerə qoymaq” - which means “to pass away” or “to die”. The same is with “əli boşa çıxmaq” (Azerbaijani) -” to fail/to fall through” (English); “dilə gətirmək” (Azerbaijani)- ”to say/to pronounce” which consist of combined idioms as they can be used without any meaning alteration. On the contrary, in translation, combination idioms can change and some other words can be inserted in between them. It is quite evident that, differences among the types of these idioms are completely inevitable, or by another word, the combination idioms are based on combinations and combined idioms are based on mixed combinations.

To our opinion, this is one of the significant feature to be accounted while taking into consideration the individual properties of these set of phrases. Of course, it also may create some difficulties while translating them into Azerbaijani because though” kəlləni yerə atmaq” or “kəlləni yerə qoymaq” have not got some conspicuous differences in original language, nevertheless, they are semantically different if not detrimental. Anybody not having got a special experience in Azerbaijani social life may easily be confused while interpreting or translating them.

Joining idioms such as "dilə düşmək" (Azerbaijani) – "to be spoken of/to become a matter of scandal" (English); "göz qoymaq" (Azerbaijani) – "to cast covetous eyes upon" (English) can't be used as the same counterpart with "dilinə düşmək", "göz qoymaq" because during this change they lose their idiomatic meanings. It means that, semasiology plays a leading role here, while the structural analyses also make a significant point.

The difference between unified and joining is that joining are equivalents to the different parts of speech, but the idioms that contain them are equivalent to the verbs and they may rarely be equivalents to adjective and adverb. Joining idioms are the most interesting group among the idioms. Such types of idioms are connected with inner words. They are free and different in grammar. So, their connection change and differ from combined idioms. In everyday usage of language combination idioms as unified idioms are the whole lexic unique and it explicitly creates special situation to be attentive while translating them into Azerbaijani language.

As we mentioned before, the difference between combination and unified idioms is that the substitution words of the combination idioms in translation (qoymaq and atmaq with kəllə) with other words, we can create some combination idioms with different meanings. For instance, "ürəyə və ya qəlbə dəymək" (Azerbaijani) is translated as to offend/to hurt somebody's feelings (English), whereas "ürəyi sıxılmaq" (Azerbaijani) is equal "to feel heaviness in the heart" (English), but "ürəyi bulanmaq" (Azerbaijani) -to feel sick (English) is quite different from the previous one. The same is with "ürəyinə dammaq" (Azerbaijani) to have a presentiment of/about (English) which is semantically absolutely dissimilar with "ürəyi getmək" (Azerbaijani), to faint away/to lose consciousness (English). The same is observed between "ürəyi yanmaq" (Azerbaijani - to be very thirsty (English) and "ürəyi qalxmaq" (Azerbaijani) - to feel sick (English) combination idioms have different meanings. However, the first element of these idioms is the noun "ürək"

(Azerbaijani) and "heart" (English).

All in all, a substantial interpretation of idioms into the other languages and a precise attainment of correct translation usually need and will be possible only under the conditions to have a reference to the source language. It may provide translational equivalents in the target language.

The other reflection about how Azerbaijani and English phraseological units can be differed in both languages, we can show some peculiarities.

In Azerbaijani language there are some widespread phraseological units with numerical words. They can't be translated in English according to the numerals, we just can give definitions, but without numerical words.

For example, *bir ağızdan* or *yekdilliklə* (Azerbaijani) *unanimously* or *at the same time* (English) or *bir sözlə* (Azerbaijani) *with one word* or *to cut a long story short* (English). *Həftə səkkiz, mən doqquz* (Azerbaijani) - *very frequently* (English), and *min bir xırdavat* (Azerbaijani) - *knick-knack* (English).

There are also these types of phraseological units in English which are also translated in other ways, without any numerical words. For example, *a hot one* (English) - *sərbəst zarafat* (Azerbaijani); or *one and all* (English) - *hamı bir nəfər kimi* (Azerbaijani); *the one and only* (English) - *yeganə* (Azerbaijani). This may refer to the following sets as well:

With one accord (English) - *bir səsə* (Azerbaijani); *on all fours* (English) - *dörd ayağı üstündə* (Azerbaijani); *the 400* (English) - *400 ailə* (ABŞ-ın ən iri kapitalistlər - Azerbaijani). This is a short list about the difference of phraseological units between Azerbaijani and English languages and as well as some distinguished features to be considered while translation these sets of combinations.

There are some certain ways of usage of idioms in literary language. Idioms among the fixed word-combinations are the most vivid richest and the most usable group of the vocabulary of our language. Their meanings are expressed by indirect way. It surrounds a great and indefinite branch of linguistics. Idioms are mixed with our vocabulary system in our modern language. When we analyze any text we can't choose and separate them.

The process of creation of idioms are more vivid and rapid than compound words. It is especially seen in fiction. Idioms are also used in poetry.

For instance, in Azerbaijani the idiom "könlünə düşmək" is combination, in English it means "remember". In Azerbaijani, the idiom "ürəyinə yatmaq" is combination, the English equivalent is "to like; to be likeable". The other Azerbaijani idiom "ağlını almaq" (heyran etmək) is also combination, in English language it means "to charm; to captivate". The Azerbaijani idiom "ürəyini açmaq" is combination, in English it means "to display or uncover one's feelings to a trustful person."

There are some types of English phraseology which includes geographical names- the names of cities, villages and so on. As the cities and other settlements from their first existence played an important political-economical role, they were the center of cultural upper class life, so they are related with some important and turbulent events which described in the following phraseology:⁷³

Now let us look through the differences between phrases and words while translating them into Azerbaijani. It is clear that there exist some logically and grammatically correct choice or varieties of them. We have concluded that, these are may be regarded to be the followings:

1. The words that are used as a monolith structure of the idioms served to strengthen

⁷³ Кунин А.В., Англо-Русский фразеологический словарь, Москва, 1984, стр.15

and to revive the idiomatic words and as these words express the literary meaning they can not separate and used as the parts of idioms. If we want to separate these words as separate words, so they change to the meaningless phrases.

2. Though idioms form the structure of dictionary, but especially phrases used in figurative language and generally served to determine the peculiarities of the some writer's style.

So, the phrases are concerned as the main types of expression in figurative language. In modern Azerbaijani language, there are a lot of phrases that have general features and used in spoken language. Of course, most of them can understood as sayings, but neverthe less in some linguistic literature they are interpreted as metaphoric phrases or units. For example, *canım üçün* (Azerbaijani)-upon my soul! Or upon my life! (English); *Sən öləsən* (Azerbaijani) - I swear by you! I assure you! (English); *Sən hara, bura hara!* (Azerbaijani)-What brings you here! (English); *Qurban olum* (Azerbaijani) - I beseech you!(English). Idiomatic phrases consist of idioms and mostly use in spoken language. For instance, *nuş(i) can* (Azerbaijani)-Bon appetit! To your heart's content!(English); *Qədəmlərin mübarək* (Azerbaijani)- You are welcome! (English); *Gözün aydın*(Azerbaijani)-I congratulate you! (English) or *Xoş gördük* (Azerbaijani)-You are welcome! (English)

Conclusion

Comparing with idioms, phraseology is one of the less investigated fields of linguistics which are determined the structural features of the language. Nevertheless, it does not mean that we do not have readily to be used materials, or hundreds of theories around them, as individually, as well as jointly.

Phraseology alone is consisted of word-combinations that are divided into 2 parts, like: Free and fixed word-combinations.

Free word-combinations had their own lexical meaning. We can use them as appear in the speech. We can separate and analyze them. It doesn't influence on their independent meaning.

Fixed word-combinations differ from self-dependent combinations in some cases. We can't separate them and if we want to analyze or give the other explanation if we should do it in a whole form.

We also define generally two types of meanings of idioms: 1. Literal meaning: I am telling you to break a bone in your leg and then you will probably have to the hospital afterwards to get a cast put on your leg.

2. Idiomatic meaning: Do your best and good luck. A lot of actors and actresses tell each other to "break a leg" as they are about to go on (if you call someone a goon, you think they behave in a silly way – old fashioned) stage to perform it is deemed to be good luck.

Both combinations are used as language units and they help to set the sentences. Component, meaning, idiomaticity of ready-made expressions among phraseological units is the inherent features of the independent components. Beside of fixed word-combinations, idioms and idiomatical phrases also the main research object of the youngest branch of linguistics-phraseology.

Idiomatic expressions made our speech very meaningful and interesting. If we want to make our speech very colorful the idioms and idiomatic expressions can help us.

In this thesis, we try to analyse both of the units from the lexicological domain, give their common and different features, compare the free, fixed word-combinations and

idiomatic expressions, in Azerbaijani and English languages.

The similarity between them bring us to the more interesting thought: where are the demarcations of idioms and phraseological sets? How do they look like metaphors, metonyms, proverbs, sayings world-wide?

This thesis also tries to give some specific features of their translations. We draw a conclusion that despite the abundance of idioms and phrases in the languages, in translation we cannot be successful if we do not know the properties of the language into which they are translated. These differences consist of religion, Eastern and Western traditions. These differences affect on their classification. The thesis analyses a big number of these set of phrases and tries to give their Azerbaijani versions.

We analyze the meaning, usage, place of phraseology and idiom, the shades of the meanings in their expressivity related to the life style and the traditional culture.

We think that the major point of this dissertation can be useful as for linguists, as well as for the scholars of literary studies in English and Azerbaijani languages. The idiomatic expressions and phraseological units which can be useful for the people who do not use the English language as the native language. It will be useful for them to analyze and understand these expressions.

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