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MA THESIS

Theme: “Comparative analysis of the semantic features of idioms, phraseological phrases, proverbs and sayings in Azerbaijani and English languages and some ways of their translation.”

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ABSTRACT

This investigation work is dedicated to the research of comparatively analyses of phraseological expressions, proverbs and wise-sayings. In modern English and Azerbaijani languages the comparatively investigation of phraseological combinations are necessary in many aspects.

Firstly, the investigation of phraseological units in different systematic languages helps to identify the objective laws of languages in that aspect.

The second point is that, the research of these kinds of units help to gain more idea about the semantic progress of language and its lexical system. This research is interesting from the theoretical aspect of linguistics.

It's hard to imagine the human speech without phraseological units, proverbs and sayings. That's why, phraseological units, proverbs and sayings that have a great history also have a great part in today's natural speech.

Phraseological units, proverbs and sayings are created as the view of the ways of folk life by folk and represented their traditions, customs and the view of morality.

The purpose of this thesis is the exploration of internal-semantic and external-semantic structure of phraseological units, proverbs and sayings, to study how to translate them, the explanation of their usage features from theoretical and practical aspects.

The aim of the dissertation thesis has determined these tasks:

- to compare the difference of phraseological units, proverbs and sayings between Azerbaijani and English languages;
- to found the rich sources of phraseological units, proverbs and sayings comparatively in both languages;
- to explore phraseological units, proverbs and sayings according to the semantic aspect and some ways of their translation.

The practical value of given work is that it can be useful as a literary source for everybody who wants to study the phraseological expressions, proverbs and sayings

and can be serve for the courses in linguistics.

During our research we based on the materials of some authors like– I.Rahimov, H.Bayramov, V.V.Vinogradov, L.A.Bulakhovsky, H.E.Palmer, L.Smith, I.V.Smitnitsky and others.

We also used article of author as A.V.Kunin on the topic “О фразеологических сращениях в современном Английском языке” from the magazine “Иностранные языки в школе”.

According to the the method of investigation, we try to use comparison-contrasting and descriptive method. 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, two main chapters, conclusion and references.

The introduction

This part gives brief information about the phraseology, idioms, proverbs and sayings. The term “phraseology” first came from ancient Greek. Phraseology is the most interesting and less investigated branch of lexicology. Phraseology as a young branch of linguistics was developed in the second half of 20th century. The word “phraseology” for instance has very different meaning in other cultures.

English scholars- H.E.Palmer, L.Smith, Russian scholars- N.N.Amasova, A.V.Kunin, Azerbaijani scholar- H.A.Bayramov, Q.Kazimov, Y.Seyidov and many others give explanation for the phraseology.

The term “idiom” appeared in European languages in 16th century. According to the Greater Oxford Dictionary, the first use of the term in the English language idiom refers to 1575. Broad understanding of the term “idiom” characteristic of West-European linguistics from the 16th century till the present day, leading to confusion of concepts, which reduces in practice to erase the specificity of idiomatic turns, to the mixing of different kinds of phraseological units.

As in other folk-lore, in Azerbaijani folk-lore proverbs and sayings have a great place. It is known that these genres express activity of nation like-labour, outlook, desire and wishes. It is difficult to found the origin of the proverbs and sayings in both Azerbaijani and English languages. The proverbs and sayings are figurative languages

that express the soft features of the language which belongs.

According to the thoughts of Alizadeh Z.A. proverbs and sayings have a special place in phraseology and according to their linguistic and linguistic-semantic structure they should be concluded to the phraseology.

CHAPTER I. Linguistic analysis of phraseological units

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

Phraseological expressions as investigation problem in Eastern and Western culture exist for several centuries. In searching of this problem there are majority linguists whose researcher has a great importance, as Ferdinand the Saissure A.A. Bulakhovsky, N.M. Shansky, A.A. Reformatsky, A.I. Smirnitsky, H.A. Bayramov, and others.

The main problem is to define idiom as phraseological units, generally the phraseology and the object of this branch of linguistics. Phraseology is originated from Greek word which in Azerbaijani means “ifadə” and “təlim”.

Some scholars express the meaning of phraseology as the part of lexicology.

Phraseology in the broad sense consists of all word-combinations in the language as phraseological units.

Phraseology in the narrow sense concerns of some parts which can be as equivalent to all word-combinations.

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

Phraseological units, idioms can't be translated into other language word by word, it can be translated as the whole expression. In this chapter it is also shared the some ways of the translation of phraseological expression in comparing languages.

Some people consider that the idioms are used in spoken language and it is informal, but it is false. Idiomatic expression is specific to the language as grammar forms. We can see and hear idioms and other phraseological expression in fiction, belles-lettres, even in newspapers.

CHAPTER II. Classification of semantic meanings of proverbs and sayings

The second chapter represents general information about proverbs and sayings, some classification of them, some examples of proverbs, sayings and familiar quotations and comparatively analyses of them in Azerbaijani and English languages.

It is known that such expressions express folk wisdom. In these expressions the main features are rhyme, figurativeness and compactness and sometimes the words are lined up that they created harmony.

Some scholars think that the proverbs and sayings can be included to the phraseology, but others don't think so.

Many linguists-V.V.Vinogradov,S.Cafarov,K.Aliyev and many others concern the proverbs and sayings as parts of phraseology.

Second chapter reflects common peculiarities between proverbs and sayings. Both of them have fixed structure. But they also have difference like proverbs have complicated meaning, but sayings can be sentences and concern to the event. Most poets and writers, in Azerbaijani-A.Haqverdiyev,N.Vazirov,M.F.Akhundov, English writer- W.Shakespeare used sayings and proverbs in their fictions.

Proverbs and sayings are the source that without them we can't speak naturally. The samples of proverbs and sayings from times up-to-day are immortalized according to their literal value.

Conclusion: 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.

In the given thesis work we tried to analyze, the meaning, usage, place of proverbs and sayings in phraseology.

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 20th century. The founder of this field was Swiss linguist Charles Bally.

The word “phraseology”, for instance has very different meaning in other cultures. Azerbaijani scholars H.A. Bayramov, Q. Kazimov, Y. Seyidov, Russian scholars- N.N. Amasova, A. V. Kunin and many others give explanation for the phraseology.

Though phraseology makes from the term “phrase”, in Azerbaijani linguistics it is used in different meaning. The prominent scientist Mirza Kazim Bekh in grammar books used “phrase” instead of “the sentence” because it was the traditional writing form in the 19th century. But he didn’t give any separate information about phraseological unities. Phraseological units and idioms are the main parts of phraseology.

The term “idiom” appeared in European languages in 16th century. According to the Greater Oxford Dictionary, the first use of the phoneme in the English language idiom refers to 1575. Broad understanding of the term “idiom” characteristic of West-European linguistics from the 16th century till the present day, leading to confusion of concepts, which reduces in practice to erase the specificity of idiomatic turns, to the mixing of different types of phraseological units.¹

The phraseological units and phraseological expressions are investigated by Eastern and Western linguists according to some cases. Among these linguists we can mention the names of some, Russian linguists- A. I. Smirnitsky, N. N. Amasova, A. V. Kunin, the British and the American linguists- L. Smith, V. Collins, H. E. Palmer and others, and etc.

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

As in other folk-lore, in Azerbaijani folk-lore proverbs and sayings have a great

¹ А.В.Кунин, “О фразеологических сращениях в современном Английском языке”. Журнал “Иностранные языки в школе”, 1953,

place. It is known that these genres express activity of nation like-labour, outlook, desire and wishes. It is difficult to find the origin of the proverbs and sayings in both Azerbaijani and English languages.

In Azerbaijan the first published proverb book belongs to M.V.Qamarli. Among the British and American scientists we can mention the name of Burton Stevenson, who published the book "Homebook of proverbs and familiar phrases." This book is a great source for proverb learners.

It is mentioned that folk-lore and figurative literature have a great role in the creating ways of proverbs and sayings.

From one aspect proverbs express all fields of life. From another aspect it is shown that proverbs and sayings are based on logic syntactical and figurative structure, that's why in most cases they don't need any explanation or comment.

The proverbs and sayings are figurative languages that express the soft features of the language which belongs. Figurative language means-poetics.

The investigators tried to determine the varieties and similarities among proverbs and sayings. They decided that the variety among them isn't in structure, but in content and significance.

According to the thoughts of Alizadeh Z.A. proverbs and sayings have a special place in phraseology and according to their linguistic and linguistic-semantic structure they should be concluded to the phraseology.²

² Əlizadə Z. Azərbaycan atalar sözlərinin həyatı, Bakı, 1985

Chapter 1: Linguistic analysis of phraseological units

A. General information about phraseological units

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 plays the main role in defining of word-combinations.

Idioms have a special place in those word combinations. Idioms are used in all styles-calligraphy, speech, belles-lettres and etc. Even newspapers are rich with idiomatic expressions. Eastern and especially Russian linguists-A.I. Smirnitsky, V.V. Vinogradov and others prefer the term phraseological unit, but western-especially the Americans and the British used the term idiom.

First of all “what is idiom?”

Idiom-is saying that belongs to one particular language and which can't be translated word by word into another.³

E.g. I just didn't understand. I didn't know what to do. I was totally foxed.-Mən heç nə başa düşmədim. Mən nə edəcəyimi bilmədim. Mən tamamilə çaş-baş qalmışdım.

In Azerbaijani “Çaş-baş qalmaq” is an idiom and in English, it means that “to be confused, to be at loss.” This sentence means “We are at loss, that's why we don't know what to do.”

Nowadays some people live a dog's life.-Müasir zamanda bəzi insanlar yoxsulluq içində yaşayırlar.

In Azerbaijani “Yoxsulluq içində yaşamaq” is an idiom, meaning is that “to live very poor.” In this sentence we mean that “Some people live very poor.”

My sister is a real bookworm. She's always reading book.-Mənim bacım kitab həvəskarıdır. O həmişə kitab oxuyur.

³ Ağayev Z., Rəsulova A., Muradlı L. Ümumtəhsil məktəblərinin Azərbaycan və İngilis bölmələrinin 9-cu sinfi üçün dərslik, Bakı, 2007, səh. 44

In Azerbaijani “Kitab həvəskarı” in English means “booklover”. In this sentence we mention that “My sister really booklover, she can’t stand without reading.”

It’s nice to meet you at last. It’s good to be able to put a face to name. - Nəhayət ki, sizinlə tanış olduq. Adınızı eşitmişdik, üzünüzü də görə bildik.

“Adınızı eşitmişdik, üzünüzü də görə bildik” is an Azerbaijani expression and English equivalent is “to be acquainted with someone.” This sentence means that “We heard about you, it is good to be acquainted with you face to face.”

My brother jumped for joy when he heard that he’d passed the final exam. - Qardaşım final imtahanından keçdiyini eşidəndə, sevincindən atılıb-düşdü.

The Azerbaijani “Sevincindən atılıb-düşmək” in English means “to be gladly, to be cheerfully.” This sentence means that “When my brother heard that he’d passed the final exam, he was very cheerfully.”

Idioms are interesting and colorful. Generally, the idioms formed the great part of negotiation and life lexicology and served to express effective speech during speaking process.

Though the words that organized idioms are seemed unusual, illogical and without grammatical rules, but we couldn’t change them. We should learn them as they appear. That’s why, idioms have the following structures:

-The idioms must be used as they are in the dictionary content

-The idioms have unchangeable grammatical structure

-The words that formed the idioms have real and figurative meaning.

Lexicographers study idioms in phraseology - less investigated branch of linguistics which studies different types of phraseological expressions. Phraseology is the sum of all the fixed word-combinations existing in the language. Object of phraseology is phraseological units, their nature and way of their function in speech.

Phraseology is a Greek word. In Azerbaijani language “phrases” means “ifadə” and “logos” means “təlim”. The word phraseology has 2 meanings:

1. The part of lexicology which studies all set expressions
2. All the set expressions of a language

The subject of study of syntax is variables and not sustainable sentences. The study of semantic and stylistic features of sustainable sentences is the important tasks of phraseology. The criterion of nominative communication, should not be used in determining idiomaticity, because it leads to a paradoxical situation. The thing is that in modern English there is a significant number of verbal phraseological meanings, which we refer to as class of nominative and communicative formations, which are the phrases, for example break the ice in Azerbaijani = buz sındırmaq - the ice is broken; cross (or pass) the Rubicon, in Azerbaijani Rubikonu keçmək - the Rubicon is crossed (or passed) and etc. Thus, if we consider nominativity as one of the criteria of idiomaticity, such phrases with the verbs in the active voice are phraseological unities and included in the language system and verbs in the passive voice are non-phraseological and are not included in the language system. According to the thoughts of Kunin this conclusion, as it is obvious, is inappropriate.⁴

From all above mentioned we can conclude that the phraseological units and idioms have common features according to the semantic, structural and grammatical form. When we mean the semantic feature of phraseological units it can't be limited only by their meaning. 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 cause to differentiate what is phraseological and lexical meaning.

In modern English there are some the most used substantive phraseological units that can't be expressed in words.

Such phraseological units include:

“Apple-pie order”-in Azerbaijani means: “nöqsansız, qüsursuz qayda-qanun.”

In English this phraseological unit means “completed rules.”

“Dutch courage”-in Azerbaijani it means: “içkinin təsirindən cəsarətlənmək.”

In English language this phraseological unit explains the meaning “to have courage with drink.”

“Hobson's choice”-in Azerbaijani means: “başqa seçimi, yolu olmamaq.”

In English, the phrase means “there is no choice, just one way.”

“A rough diamond”-in Azerbaijani it expresses “cılalanmamış adam.”

This phrase in English means “not polished, not glossed person.”

“A white elephant”-in Azerbaijani it means: “faydasız hədiyyə.”

In English the phrase means “useless gift”

⁴ Кунин А.В. Курс современного Английского языка, Дубна, 2005, стр. 19

“A wolf’s sheep clothing”-in Azerbaijani means:“quzu cildində qurd.”

In English this phraseological unit means”a person that seems like gentle, but in reality he is impolite person.”

In some cases the substantive phraseological units can be used with their lexical similarity. These phraseological units can be very colourful and more interesting. The follow examples can be used in this situation:

“Camel”-in Azerbaijani it expresses “səhra gəmisı”=in English it can be explained like this:”the ship of desert”;

“Lion”-in Azerbaijani it can be explained like:“heyvanların kralı”=in English it indicates the meaning”the king of animals”;

“Money”-in Azerbaijani meaning of this expression is:“müharibələrə səbəb olan mənə”=the equivalent of the expression in English:”the reason that causes of wars”;

“Shakespeare”-in Azerbaijani language it means:“Avondan olan el şairi”=English equivalent can be like this:”The People’s Poet”and etc.

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.⁵

According to their syntactic relations free morphemes organize the compound words. The compound words occasionally can’t be used as idioms. The compound words express the independent meaning, the words join and express the whole meaning. If we want to separate them into parts the word separately can be sense the meaning, but idioms can’t be used separately, they express the whole meaning.

We can give examples such as:”forget-me-not-“yaddaş çiçəyi”(Azerbaijani) =this compound word means”the name of flower”(English);”go-as-you-please”– “sərbəst, ürəyin necə istəsə”(Azerbaijani)=this compound word have an explanation like this”you can behave naturally, free.” (English)

In linguistics as the other fields of linguistic science, phraseology is divided into 2 parts:

1. General phraseology
2. Special phraseology

⁵ Амасова Н.Н.”Основы Английской фразеологии”, Ленинград,1963, р.180

In general phraseology, the results of phraseological materials of some developed countries are generalized, according to this are defined the general problems of phraseology.

In special phraseology, it is described the semantic and structure peculiarities of one concrete language according to their phraseological system.

We know that the language is historical and social process. It affects to the phraseology as the other field of linguistics. In that case, the phraseological unities of one of language are gradually enriched by necessary needing of linguistic process.

According to this, the phraseology of the language is investigated in two plans:

1. Diachronic
2. Synchronic

In diachronic plan, it is investigated the phraseology of the language from the historical period to modern period according to the semantic and structural form.

In synchronic plan, it is described the modern position of semantic and structural description of phraseology.

In literature of linguistics the authors investigated phraseological items are divided into two groups:

1. Generally, the authors who considered all word-combinations in the language as phraseology.
2. The authors who didn't call all word-combinations, just those components that could be equivalent to the speech or language unities as phraseology.

In linguistics, the firsts are called "the phraseology in the broad sense", the another group "the phraseology in the narrow sense".

1. The authors who considered all word-combinations in the language as phraseology.

To this group include some Russian scholars, like 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.⁶

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”.⁷

2.The authors who didn’t call all word-combinations,just those components that could be equivalent to the speech or language unities as phraseology.

To this group include Western linguists-Charles Bally,Ferdinand de Saussure and others.

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 “getting formal”separately.⁸

Addition to thoughts of these investigators, we considered that phraseological units have an entire meaning and are used as fixed phraseological units.

⁶ Булаховский А.А.,Введение в языкознание, Москва, 1964, стр. 33

⁷ Реформатский. А.А., Введение в языкознание, Москва, 1955,стр.94

⁸ Смирнитский А.И., Лексикология Английского языка, Москва, 1956

B. Specific description of English phraseological expressions.

Idioms are based on carrying values on the metaphor, is acutely aware of the speaker. Their characteristic feature is bright stylistic coloring, a departure from the usual neutral style.

E.g. To leave no stone unturned-bütün vasitələrdən istifadə etmək(Azerbaijani)=to use all possible means(English)

Dead as a doornail-həyat nişanəsi olmayan,cansız,nəfəssiz(Azerbaijani)=a lifeless,dead(English)

Hand the reins over-könüllü istefa vermək(Azerbaijani)=to give a voluntary resignation(English)

Have an old hand-bir işdə böyük təcrübəsi olan adam,qoca qurd(Azerbaijani)=a person who has a lot of experience,curious man(English)

Smirnitsky noticed the structure, the difference between components and defined the different function types of phraseological units.He classified fixed word-combinations according to their structure:⁹

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.

Among one summit units he points out 3 structural types:

a) The unit types, like “to give up”

E.g. To back up-dəstək vermək(Azerbaijani)=to support,to second(English)

To drop out-nəzərindən qaçırmaq, maraqlanmamaq(Azerbaijani)=not to be taken into consideration(English)

To nose out-tanıyib öyrənmək(Azerbaijani)=to get to know someone(English)

⁹ Смирнитский А.И., Лексикология Английского языка, Москва, 1956

To sandwich in-əşyanın,yaxud adamın arasında əzilib,sıxılmaq(Azerbaijani)=to be crumpled among things or persons(English)

To get up-yataqdan qalxmaq(Azerbaijani)=to raise from bed,to move from bed(English)

b) Units of the type “to be tired”.They are usually used with prepositions “by” or “with”.

E.g.To be interested in-maraqlanmaq(Azerbaijani)=to be curious,to care for(English)

To be surprised at-təəccüblənmək(Azerbaijani)=to get surprised,to be amazed at(English)

There are such kinds of units in this type that remind free word expressions such as: ”to be young”.

E.g. To be akin-oxşar olan, qan qohumluğu olan(Azerbaijani)=to have blood relationship(English)

In some field the phraseology can be used with various models.

They can be such as: grammatical, semantic, structural and semantic, forming phrases and stylistic.

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.

E.g. at all-tamamilə(Azerbaijani)=quite,completely(English)

“At all”is used in negative sentences at complete negation.

E.g. I don’t like fish at all.It means:”Completely I don’t like fish.”

generally-ümumiyyətlə,adəti üzrə,bir qayda olaraq(Azerbaijani)=altogether,on the whole(English)

In uncommon cases phraseological units can be used without notional words:

E.g.by and by-şübhəsiz(Azerbaijani)=beyond doubt,undoubtedly(English)

out and out-tamamilə(Azerbaijani)=absolutely,totally(English)

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”(Azerbaijani)=”to make someone getting angry”(English)

“Make somebody’s blood boil”-“kimisə dəli eləmək,hirsləndirib,cin atına mindirmək”(Azerbaijani)=”to drive someone mad,to make somebody furious”(English)

“Cut one’s coat according to one’s cloth/stretch one's legs according to the coverlet”-“ayağını yorğanına görə uzatmaq”(Azerbaijani).In English this phraseological unit means”to do something according to chance, opportunity.”

“Keep one’s head above water”-“yaxşı yaşamaq üçün,sürünməmək üçün vuruşmaq”(Azerbaijani),the phrase means”try to live in a best way”,“pay one’s way”-“öz ehtiyatı hesabına dolanmaq”(Azerbaijani).In English the phrase means that”to live with own earning.”

About people with the same character we say,that “they cast in the same mould”.All the phraseological units that belong to such groups are metaphoric synonyms.

In the following group there are some phraseological units with metaphoric antonyms, such as:

Keep silent!–Artıq danışma!(Azerbaijani)=Don’t talk so much!(English)

Blab–bilmədən ağızdan söz qaçırmaq(Azerbaijani)=to blab out,to let the cat out of the bag(idiom)(English)

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.But they also have the similarity such as: both of them are deprived of the predictive meaning.

We can give some examples according to this model:

(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 not plan. This plan doesn't link with the plan of expression. So, using these kinds of phraseological units we shouldn't take out the main meaning of their components if the content is clear for the speakers or authors.

E.g. "baker's dozen" – "1 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 don't have any grammar center and their semantic center used as the nominal part.

E.g. On the doorstep – bir hadisənin yaxınlığında olmaq (Azerbaijani) = to be near of some event; (English)

On the nose – burnunun dibində (Azerbaijani) = at hand, under someone's nose; (English)

In the course of – müddətində, gedişatda (Azerbaijani) = time, date, during; (English)

On the stroke of – zərbə altında (Azerbaijani) = under strike, under shock; (English)

In time – dəqiq vaxt (Azerbaijani) = at exact time; (English)

On the point – ləngimədən, dayanmadan (Azerbaijani) = without stopping; (English)

Because of – görə (Azerbaijani) = according to, in accordance with. (English)

Such sorts of units can be words.

E.g. tomorrow, instead and etc.

The other types of phraseological units can be as prepositional–substantive phraseological units. These kinds of units are made by preposition and nouns.

E.g. Angels (or devils) on horseback-bekona bükülmüş dəniz ilbizindən hazırlanmış qəlyənaltı (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.

E.g. A month of Sundays-əbədilik(Azerbaijani)=skewbaldness, piebaldness;(English)

Grey matter-başını işlətmək(Azerbaijani)=use the brain;(English)

A millstone round one's neck-çiyində ağır yük daşımaq(Azerbaijani)=to bear a load on one's back/shoulders;(English)

Chair days-qocalıq(Azerbaijani)=senility,old age;(English)

Chinese puzzle-həll oluna bilməyən tapmaca, dolaşiq iş(Azerbaijani)=knotty matter,the problem that can't soluted or difficult to solve;(English)

Hempen cravat- cəllad ipi(Azerbaijani)=hangman's string;(English)

Last cry-dəbin son çağırışı(Azerbaijani)=the latest fashion;(English)

Brain drain-ziyalı axını(Azerbaijani)=the flowing of educated men;(English)

The Eternal City-Əbədi şəhər Roma(Azerbaijani)=immortal city/the other name of Rome;(English)

Free speech-söz azadlığı (Azerbaijani) =freedom of speech/where nation can say their speech freely. (English)

These kinds of phraseological phrases are used according to "Noun+Noun" model. These kinds of units don't need usage of article.

E.g. the age of consent-evlənmə yaşı(Azerbaijani)=the age of marriage;(English)

finger language-jest dili(Azerbaijani)=gesture language(English)

But when we translate these examples into Azerbaijani they change to the “Adjective+Noun” model.

E.g. Ağır xasiyyət (Azerbaijani)-a difficult person=a person who has a difficult character; (English)

Qaranlıq məsələ (Azerbaijani)-obscurity=the unclear problem; (English)

Əyri adam(Azerbaijani)-dishonest man=a person who morally crooked;(English)

There are 2 morphological–syntactic variants in this situation:

1. Variants appeared in the result of a replacement of prepositive attributive expressed with a noun in a genitive by a postpositive prepositional nominative attributive.

E.g. Achilles’ heel/the heel of Achilles-Axille dabanı-ən zəif yer(Azerbaijani)=the weakest place.(English)

Achilles’ heel is originated from Greek mythology. According to the mythology, his mother Fethida washed him in the immortal river Styx. She believed that if she washes her son in this river, he won’t die. But when she washed her son, she took him from the left ankle. For this reason, Achilles only can be defeated from the left ankle.¹⁰

The Procrustes’ bed/the Procrustean bed-zorla əndazəyə salma(Azerbaijani)=to set/to put to rights.(English)

It is also originated from Greek mythology. Procrustes was a robber. He made 2 beds for the setting everything in a right order. In a large bed he forged the little peoples to make them bigger, but in a small bed he sawed off the long men’s superfluous parts. He supposed that all he is doing is all right.¹¹

2. Variants appeared in the result of a replacement of prepositive adjective attributive with a postpositive prepositional nominative attributive.

E.g. the promised land/the land of promise-həsərət çəkılən yer(Azerbaijani)=this phraseological unit describe the place that can gain desirable.(English)

Among attributive-nominal phraseological phrases, there are some phrases which first element should be idiomatic.

¹⁰ Мелетинский Е.М, Мифологический словарь, Москва, Советская Энциклопедия, 1990, стр.78

¹¹ Мелетинский Е.М, Мифологический словарь, Москва, Советская Энциклопедия, 1990, стр 442

E.g. High road-baş şosse(Azerbaijani)=the main way;(English)

Deep pocket-varlı, imkanlı olmaq(Azerbaijani)=to be wealthy;(English)

Indian gift-təmənnalı hədiyyə(Azerbaijani)=mercenary gift;(English)

God's truth-müqəddəs həqiqət(Azerbaijani)=holy truth;(English)

Guilty secret-biabırçı, rüsvayçı sirr(Azerbaijani)=shameful secret;(English)

Calf love-uşaq sevgisi(Azerbaijani)=child's love;(English)

Sharp tongue-acı dil(Azerbaijani)=wicked/spiteful tongue;(English)

Full brother-doğma qardaş(Azerbaijani)=one's own brother;(English)

Maiden flight-ilk uçuş(Azerbaijani)=first flight.(English)

But in other types of expressions the second component can be idiomatic.

E.g. The fatal shears-ölüm(Azerbaijani)=death;(English)

Old fruit-köhnə dost(Azerbaijani)=old friend;(English)

A big, great gun-vacib şəxs, nəhəng fiqur(Azerbaijani)=V.I.P=Very important person;(English)

Dead duck-ölmüş adam(Azerbaijani)=dead man;(English)

In many cases, both components could be idiomatic,like in the following examples:

E.g. Red tape-bürokratizm(Azerbaijani)=the wrong usage of rules;(English)

Blind alley-çıxılmaz vəziyyət(Azerbaijani)=desperate situation.(English)

b) The second type is verb-nominal phraseological unit.In these phrases are used by verbs and nouns.They explain each other.

E.g.To put somebodies monkey up-kimisə hirsləndirmək(Azerbaijani)=to make someone angry;(English)

To speak BBC-düzgün ingiliscə danışmaq(Azerbaijani)=to speak correct English;(English)

To talk through one's hat-cəfəngiyyət danışmaq(Azerbaijani)=to say

absurdity;(English)

To get (to win) the upper hand-qalib olmaq, üstün gəlmək(Azerbaijani)=to win/to conquer a victory;(English)

Give and lend a hand-kömək etmək(Azerbaijani)=to help/to assist;(English)

Give a (or the) green light-işə yol açmaq, yaşıl işıq yandırmaq(Azerbaijani)=to force one's way through.(English)

The grammar center should be the verb, the semantic center in many cases should be the nominal component.

E.g. To make a poor mouth-kasıblamaq (Azerbaijani)=to become/to grow poor; to be poorly off.(English)

In some units the verb should be-the grammatical and the semantical.

E.g. to know the ropes-yaxşı bələd olmaq,cikini də,bikini də bilmək(Azerbaijani)=to be familiar/acquainted with someone.(English)

These units can be as well as perfectly idiomatic.

E.g.to burn one's boats-işığı gələn yerə barmaq tutmaq(Azerbaijani)=to prevent from the light.(English)

c) There are some types of phrases which are made with phraseological repetitions.

E.g. Now or never-ya indi,ya heç vaxt/qaçırılması fürsət deyil(Azerbaijani)=it is a good opportunity;(English)

Part and parcel-tərkib,ayrılmaz hissəsi(Azerbaijani)=inseperable part of something.(English)

Such phraseological repetitional units can be used as antonyms as they express the opposite meaning.

E.g.Ups and downs-eniş və yoxuşlar(Azerbaijani)=slope and rise;(English)

Back and forth-geriyə və irəliyə(Azerbaijani)=to and fro/forward and backward.(English)

Repetition's components are joined by conjunction "and" and they express the whole,

independent meaning.

The comparative phrases consist of singular system and their content is observed like resembles. Adjectival and verbal types are the basic types of comparative phrases. Definite relation, naming features and showing its degree are the main priority of adjectival comparatives.

In these phrases the first conjunction “as” often is drop out. There are no articles in some adjective comparatives, for example, before proper name or abstract nouns.

E.g. (As) cunning as a fox-tülkü kimi hiyləgər (Azerbaijani) = as fraud/sly as a fox; (English)

Poor as a church mouse-həddindən artıq yoxsul olmaq (Azerbaijani) = to be very poor; (English)

Easy as ABC-su kimi asan (Azerbaijani) = very easy; (English)

(As) drunk as a lord-ölü kimi sərxoş (Azerbaijani) = to be drunkard; (English)

(As) dull as ditch-water-dözülməz dərəcədə darıxdırıcı (Azerbaijani) = very boring; (English)

(As) dumb as a fish-balıq kimi lal (Azerbaijani) = dumb person; (English)

So far so good-hələlik hər şey yaxşıdır (Azerbaijani) = everything is good; (English)

Secret as a grave-danışmayan adam (Azerbaijani) = the person that don't let the cat out of the bag; (English)

(As) good as a pie-çox yaraşlıq (Azerbaijani) = very handsome; (English)

(As) sure as a gun-əlinin içi kimi bilmək, yaxşı tanımaq (Azerbaijani) = to recognize someone well; (English)

(As) gentle as a lamb-sakit, həlim (Azerbaijani) = still/silent; (English)

(As) good as one's word-öz sözünə sadıq (Azerbaijani) = loyal to the given words. (English)

As other types, the adjectival comparisons have two-planned features of value, which one is compared to another.

The duty of the first component adjectival comparisons are usually used in the basic

literal value. The second component always shows it's designates degree of the sign which expressed by the first component. The first component is called as the comparison base and the second-object of comparison.¹²

(As) good as gold-quzu kimi sözəbaxan(Azerbaijani)=obedient person.(English)

Exist comparative the turns used only with an adjective in comparative degree:

E.g. more dead than alive-bərk yorulmuş(Azerbaijani)=to be very exhausted.(English)

Adjectival comparisons consist of two-componental structure. As the second component can, as well as in verbal comparative phraseological units, to act a lexeme or a combination of lexemes. We can result models of adjectival phraseological units with the second component, this component is a combination of lexemes.¹³

E.g. (As) differential as chalk from cheese(Azerbaijani)-tamamilə fərqli, əsla oxşarı olmayan=not being similar;(English)

(As) good as gold-sözə baxan(Azerbaijani)=an obeyed person.(English)

Some adjectival comparisons designate most different qualities and properties, such as people, subjects and the phenomena.

Let's look some examples of adjectival comparisons which deal with people's appearance.

E.g. (As) cool as a cucumber-soyuq qanlı(Azerbaijani)=cold blooded person;(English)

(As) brown as a berry-suyu şirin(Azerbaijani)=very sweet person.(English)

The other examples about colours:

E.g. (As) pretty as a picture-şəkil kimi gözəl(Azerbaijani)=handsome;(English)

(As) true as steel-bütün ruhu ilə sədaqətli olmaq(Azerbaijani)=to be devoted to someone;(English)

(As) ugly as sin-günah qədər dəhşətli(Azerbaijani)=very terrible;(English)

(As) vain as a peacock-özündən razı(Azerbaijani)=very boastful;(English)

(As) wise as Solomon-müdrük adam(Azerbaijani)=a smart/bright person;(English)

(As) yellow as a guinea-limon kimi saralmış(Azerbaijani)=covard as a lemon;(English)

Some examples for adverbial phraseological units. In some places these types of units express time and on sometimes the manner of attitude. They are used by conjunction and prepositions.

E.g. At the eleventh hour-son dəqiqədə, ən son anda(Azerbaijani)=at the last moment;(English)

¹² Кунин А.В. Курс современного Английского языка, Дубна, 2005, стр.334

¹³ Кунин А.В. Курс современного Английского языка, Дубна, 2005, стр.336

In the dead night-qatı qaranlıqda(Azerbaijani)=dense dark;(English)

From head to heels-başdan ayağa(Azerbaijani)=from beginning till the end;(English)

High and mighty-iddialı,heç kəsi bəyənməyən(Azerbaijani)=a lofty/pretentious person;(English)

By hook or by crook-necə olursa olsun, bütün həqiqətləri və yalanları ilə(Azerbaijani)=by all truth and false;(English)

For love or money-nəyin bahasına olursa olsun(Azerbaijani)=at any cost;(English)

Safe and sound-sağ-salamat(Azerbaijani)=safe/well;(English)

Far and wide-hər yerdə, hər tərəfdə(Azerbaijani)=everywhere.(English)

3. Multi summit units: These kinds of word-combinations are the production of more complicated and a subsidiary word. A complicated and a subsidiary word join together and express one whole meaning.

E.g.to pull somebodies chest nuts out of the fire-kiminsə çətin işini görmək(Azerbaijani)=to do someone's difficult work;(English)

to cut oneself loose from one's family-ailə ilə bağları qırmaq,özünü azad hiss etmək(Azerbaijani)=to fell herself free without any duty;(English)

to lead somebody dog's life-kiminsə həyatını zəhər etmək,rahatlıq verməmək(Azerbaijani)=to break somebodies peace;(English)

to get into deep waters-çətin,təhlükəli vəziyyətdə olmaq(Azerbaijani)=to be in difficult situation;(English)

to hit the nail on the head-quşu gözündən vurmaq(Azerbaijani)=to hit the point;(English)

talks behind your back-qeybət etmək(Azerbaijani)=to gossip/to tittle-tattle;(English)

to go through fire and water-oddan-sudan keçmək(Azerbaijani)=to conduct a trial/to have a difficult task;(English)

to fiddle while Rome burns-ciddi təhlükə olan yerdə boş işlərlə məşqul olmaq(Azerbaijani)=to be busy with idle things,notwithstanding to do serious matter;(English)

to set the Thames on fire-qeyri-adi,yaxşı iş görmək(Azerbaijani)=to do something extraordinary;(English)

to fight with one's own shadow-mənasız mübarizə aparmaq(Azerbaijani)=to have a meaningless fight;(English)

to do things on the big figure-böyük miqyasda iş görmək(Azerbaijani)=to do something on a big scale;(English)

to come down on the right side of the fence-qalib tərəfə keçmək(Azerbaijani)=to take the winners side;(English)

to put somebody through his facings-kiminsə biliyini yoxlamaq(Azerbaijani)=to examine someone's knowledge;(English)

to have got news at first hand-xəbərləri ilk mənbədən almaq(Azerbaijani)=to receive the news from the first source.(English)

In English there are a lot of phraseological units which are created by helping interjections. These phraseological units express the emotions that generalized by expressive and thoughtful interjections. These interjectional phrases express some feelings, such as joy, sorrow, wonder and so on. By helping of interjectional phraseological units we can express our feelings for happened situations.

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 live speech interjections can directly correlated with extralinguistic situation.¹⁴

Some interjectional idioms expressed 2 types of emotions, first is surprise and the second is annoyance.

The example for these types of interjectional idioms included:

E.g. Sakes alive!=Damn it!-Lənət olsun! (Azerbaijani)=In English it means"imprecation/curse"

¹⁴ Кунин А.В. Курс современного Английского языка, Дубна, 2005, стр.421

Hear, hear! = Doğru, doğru! (Azerbaijani)=It expresses unity of views of speaker.It should be written in brackets.

Come,come= Di yaxşı! (Azerbaijani)=It expresses bidding, promotion and disapproval.

Good heavens!/Good gracious!=Aman Tanrım!(Azerbaijani)=Oh,my God!My God!

Oh, my eye!Oh, my eyes!=Görürsən də!(Azerbaijani) =Can you see?!

Bless me!= Düz sözümdü!(Azerbaijani)=To say the truth!

These examples express positiveness, annoyance and surprising.

Both comparative languages there are some types of interjectional phraseological units which express negative emotions and they aren't used in a positive meaning.

E.g.Cut the cackle!=Boş-boş danışma!(Azerbaijani)=Don't speak absurd!(English)

Damn your eyes!=Cəhənnəmə ki...(Azerbaijani) =Get away! (English)

Draw it mild!=Şişirtmə!(Azerbaijani)=Don't overstate! (English)

Hold your horses!=Boş verin!Sakit olun!(Azerbaijani)=Make your mind easy!/Compose yourself!(English)

As we see,in English there are many types of phraseological units like adverbial,verbal,nominative and attributive which are investigated by scholars. According to these scholars,I try to give an explanation and some examples about all of them as possible as I can, but it is very hard to find a full description of them.

C. Comparative analyses of Azerbaijani and English phraseological expressions and the ways of their usage.

As other languages in Turkish languages word-combinations seriously differ from one another and they are divided into two 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 aren't 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 separate such combinations, to analyze them and this analyze doesn't influence of their main meaning.

Free word-combinations are named the certain notion and reflect connection between real objects. That's why the components of these combinations are organized with the words which reflect the relationship between realities. Without this aspect, the free word-combinations can't have correspondence among sides and these word-combinations can't serve to the formation of the speech.

E.g. In Azerbaijani: 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 aren't harden 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's why they are used in such way. 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 and absurd expressions. Though separable these words have their dependent meanings. Fixed word-combinations aren't expressed the relationship between events, things and symbols. In some situations the words that contain these word combinations can't

express relationship among concept of these words.

E.g. 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 (Azerbaijani)-to lose one's sleep (English)

There are a lot of opinions in classifying of free and fixed word-combinations. But these are enough to reflect the view of this matter. If we look through the material about this problem we think that though these combinations are called fixed in linguistics, but there aren't fixed. They are used in syntax-in the unit of word combination or in lexicology-in the unit of phraseology. Combinations are explained as syntactic or as a lexical category. As phraseology is little investigated, there is not any concrete terminology for the word-combinations which organize its main research object. So, these combinations are still called as: phraseological units, phraseological combinations, word-combinations which are not separated into parts idioms. There are some types of fixed word-combinations in the branch of phraseology, such as idioms, phrases, quotations, proverbs and riddles. It is mentioned that in Azerbaijani linguistics are used with the terminology of fixed combinations and the same time phraseological combinations. In this case, fixed combinations are considered as phraseological combinations.

H. Bayramov notes in his book "Word combinations in modern Azerbaijani language" that in Azerbaijani it is not true to concern quotations, proverbs into phraseology.¹⁵

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 most useable group. Though idioms are similar with fixed word-

¹⁵ Bayramov H. Azərbaycan dili frazeologiyasının əsasları, Bakı, "Maarif", 1978

combinations, as the same time they differ greatly from these word-combinations.

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.

E.g. Ürəyi qopmaq/düşmək (Azerbaijani)-to get strongly/deadly frightened (English)

Burnunun 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)

It is clear that in the linguistics' history for the first time Vinogradov divided the fixed combinations into 3 groups:

1. Phraseological fusions
2. Phraseological unities
3. Phraseological combinations

1. Phraseological fusions are the word groups that have a complete meaning which can change. They are specific for both comparative languages, but don't let themselves literally translated into another language.

E.g. To kick the bucket(English)-ölmək, o dünyaya getmək(Azerbaijani)

To show the white feather(English)-qorxahlıq göstərmək(Azerbaijani)

2. Phraseological unities are the types of words with a quiet changeable meaning. According to V.V. Vinogradov phraseological unities are the words with the grammatical form that all their components are fixed and can't be changed.¹⁶

E.g. To lose one's head(English)-başını itirmək, nə edəcəyini bilməmək(Azerbaijani)

¹⁶ В.В.Виноградов Основные понятия русской фразеологии как лингвистической дисциплины, Ленинград,1946

To lose one's heart to somebody(English)-sevmək(Azerbaijani)

To jump at the bait(English)-qarmağa düşmək(Azerbaijani)

To throw down one's arms(English)-silahı atmaq,təslim olmaq(Azerbaijani)

3. Phraseological combinations consist of the word-groups which have partially changed meaning.

In phraseological combinations words reserve their whole semantic independence, through they are united in their combinative power.

E.g.To wage war(English)-müharibə aparmaq(Azerbaijani)

To meet the demand(English)-tələbatla qarşılaşmaq(Azerbaijani)

To have success(English)-uğur qazanmaq(Azerbaijani)

To lose success(English)-məğlubiyyətə uğramaq(Azerbaijani)

To meet the needs(English)-ehtiyacla qarşılaşmaq(Azerbaijani)

At least to this passage, I want to add that, phraseological combinations are the most idiomatic among all types of phraseological units.

E.g. to draw a conclusion(English)-nəticə çıxarmaq(Azerbaijani)

This situation is the same in Azerbaijani linguistics.According to H.Bayramov's classification fixed combinations divided into 3 groups:¹⁷

1. Phraseological collection
2. Phraseological connection
3. Phraseological combination

Generally,some authors are guided by the classification of V.V.Vinogradov.They consider this classification is the basis for other classifications.They think that phraseological combinations are the kinds of phraseological word-combinations and applied as idiomatic expressions.This type of investigation is distinctive for Azerbaijani linguistics.But no matter whether these combinations are called as"phraseological combinations" or "idiomatic expressions", in linguistics in both

¹⁷ Bayramov H.Azərbaycan dili frazeologiyasının əsasları,Bakı,"Maarif",1978

condition, they are idiomatic expression.¹⁸

S.Cafarov divided the idiomatic combinations into 3 groups in Azerbaijani language to identify their ways of development:¹⁹

1. Joining idioms
2. Unified idioms
3. Combination idioms

The author mentioned the semantic difference among the types. As the same time he looked through the fixed degree in structure.

Let's pay attention to some points which is interesting for some cases:

Joining idioms differ from the other types of idioms. They are unchangeable, we couldn't add other elements among them. The words in these combinations are not used in their direct meaning. In Azerbaijani the combination "razı salmaq, razılaşdırmaq" which in English means "ələ gətirmək". The word "əl" (Azerbaijani)- "hand" (English), "gətirmək" (Azerbaijani)- "bring" (English) doesn't have any connection with this idiom and the idiom "əhəmiyyət verməmək" (Azerbaijani) means "göz yummaq". (Azerbaijani) The words "göz" (Azerbaijani)- "eyes" (English) and "yummaq" (Azerbaijani)- "closed" (English) doesn't have any connection with this idiom. In the other side, the first elements of the joining idioms don't change unified grammatically. No words can be used among them. The words that are used in Azerbaijani "gözdə-qulaqda olmaq" or "əl-ayaq açmaq" stay stabil and no other word can join them.

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.

E.g. Idioms "kəlləni yerə atmaq" (Azerbaijani)= "to go to bed/to turn in" (English); "əli boşə çıxmaq" (Azerbaijani)= "to fail/to fall through" (English); "dilə gətirmək" (Azerbaijani)= "to say/to pronounce" are consist of combined idioms, because we can

¹⁸ Виноградов В.В. Основные понятия русской фразеологии как лингвистической дисциплины, Ленинград, 1946

¹⁹ Səfərov S. Müasir Azərbaycan dili, Bakı, Maarif, 1982

use them without changing their meaning.

Combination idioms can change and some other words can enter among them. There are a lot of differences among the types of these idioms. The combination idioms are based for combinations and combined idioms are based for mixed combinations.

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 "dilinə düşmək", "gözünü qoymaq" because during this change they lose their idiomatic meanings. 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. They may be very seldom 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 use language combination idioms as unified idioms are the whole lexic unique.

The other difference between combination and unified idioms is that the substitution words of the combination idioms with other words we can create some combination idioms with different meanings.

E.g. "ürəyə dəymək"(Azerbaijani)=to offend/to hurt somebodies feelings(English);

"ürəyi sıxılmaq"(Azerbaijani)=to feel heaviness in the heart(English);

"ürəyi bulanmaq"(Azerbaijani)=to feel sick(English);

"ürəyinə dammaq"(Azerbaijani)=to have a presentiment of/about(English);

"ürəyi getmək"(Azerbaijani)=to faint away/to lose consciousness(English);

"ürəyi yanmaq"(Azerbaijani)=to be very thirsty(English);

"Ürəyi qalxmaq"(Azerbaijani)=to feel sick(English) combination idioms have different meanings. But the first element of these idioms is the noun "ürək"(Azerbaijani)="heart"(English).

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 wide spreaded 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.

E.g. Bir ağızdan(Azerbaijani)=at the same time(English);

Bir sözlə(Azerbaijani)=with one word(English)

Həftə səkkiz, mən doqquz(Azerbaijani)=very rapidly(English);

Min bir xırdavat (Azerbaijani) =knick-knack (English).

In English there are also these types of phraseological units, they are also translated in another ways, without any numerical words.

E.g. A hot one (English) =sərbəst zarafat (Azerbaijani);

One and all(English)=hamı bir nəfər kimi(Azerbaijani);

The one and only(English)=yeganə(Azerbaijani);

With one accord (English) =bir səslə (Azerbaijani);

On all fours (English) =dörd ayağı üstündə (Azerbaijani);

The 400 (English)=400 ailə(ABŞ-in ən iri kapitalistləri)(Azerbaijani).

This is a short list about the difference of phraseological units between comparative-Azerbaijani and English languages.

There are some usage ways 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.

E.g. In Azerbaijani the idiom "könlünə düşmək" is combination, in English it means "to 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; to discover one's secret."

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-economic role, they were the centre of cultural upper class life, so they are related with some important and turbulent events which are described in the following phraseology:²⁰

1) All ship-shape and Bristol-fashion or Bristol-fashion and ship-shape - In 14-16th centuries Bristol became the second port of the country. (After London)

In its shipyards fine ships were built. These ships made long voyages to Africa and America. The fame of the ships built in Bristol had a reflection in this phraseology. It is necessary to say that this phraseology is seldom used in modern English. Almost this part of phraseology "in a ship-shape manner" means "accurately, neatly".²¹

2) Brummagem or Brummagem button.

The word Brummagem was taken from Birmingham. In the 17th century, false coins were made widely in Birmingham. In 19th century the word Birmingham had a new meaning which connected with industrial revolution. This revolution changed the view of some cities of England. The meaning of this phraseology is: "false coins".²²

3) To grin like Cheshire cat.

English country Cheshire was famous for its cheese. Once, they made a big piece of cheese in the shape of the head of a laughing cat. On one of the family emblems of famous people living in the country of Cheshire was described a lion. This lion looked like "a greeny cat". The phrase "to grin like a Cheshire cat" was widely known in the

²⁰ Кунин А.В., Англо-Русский фразеологический словарь, Москва, 1984, стр. 15

²¹ Иностранные языки в школе, №1, 1987, стр. 76-78

²² Иностранные языки в школе, №1, 1987, стр. 76-78

book “Alice’s adventures in wonderland” by Carroll Lewis. The component of the phraseology “a Cheshire cat” was interpreted by the author and became the statement of one of the personage “a large cat, which was sitting on the hearth and grinning from ear to ear. Please, would you tell me...why your cat grins like that?” “It is a Cheshire cat...and that’s why?”(C.Lewis, “Alice’s Adventures in wonderland”).This phraseology means “to laugh like a cat”.²³

4) A wise man of Gotham.

Gotham is a settlement. It is not far from Nottingham. Nobody knows when and why wisemen of England chose the inhabitants of Gotham as heroes of their jokes and anecdotes. They say that the inhabitants of Gotham behave as foolishly, they made it intentional for not to be a neighbor with King John. King John wanted to build a castle not far from Gotham. Wise inhabitants of Gotham realized that the king would take additional taxes. When people of king saw a lot of people who were making foolishness and they behave as crazy people, they left Gotham and suggested not to build a castle near Gotham. That’s why, there is an expression about the inhabitants of Gotham: “More fools pass through Gotham than remain in it.”It means:”A man who behaves badly.”²⁴

5) To carry coals to NewCastle.

NewCastle is the centre of English coal industry. For the first time coal was produced in 18th century. The meaning of this expression is: “to bring a thing to a place which is famous for its production, like trying to sell wine to the French or kimonos to the Japanese and so on.”²⁵

These types of phraseological expressions studied according to the linguistic facts.

Here we have a look to very simple examples of phraseological units according to the geographical places.They are connected with the places which located in England or the West sides of the Earth and the religious, cultural attitudes of Western.

The similar types of phraseological units exist in Azerbaijani language.They connected with the names of places in Azerbaijan and the East sides of the Earth and the religious, traditional behaviors of Eastern.

²³ Иностранные языки в школе, №1, 1987, стр.76-78

²⁴ Иностранные языки в школе, №1, 1987, стр.76-78

²⁵ Иностранные языки в школе, №1, 1987, стр.76-78

Let's look some examples of these types of units.

The first example: "Burda mənəm, Bağdadda kor xəlifə." This phrase expresses the people who put on air. These kinds of persons conjecture themselves as very important person.

The other example: "Şah da bilir ki, Şirvan sünnüdür." This phrase expresses the meaning about something is obvious. All people know what is what.

The another example: "Qılinc müsəlmanıyıq". This phraseological expression gives this definition: We-the Moslems accepted Islam by force in 7th century. This expression means to do something by force.

This is some short phrasal list that expresses geographical places, tradition and culture according to Moslems and Christians.

Phrases:

The most interesting group of fixed word-combination is phrase. Phrase is a combination of words which have a particular meaning when used together. "Phrase" is a kind of words which don't have subject or predicate. These group of words are functioning together within a sentence and expression that is idiomatic. These word groups form a short expression.

E.g. Iron will(English)-dəmir iradə(Azerbaijani)

Sweet tongue(English)-şirin dil(Azerbaijani)

Soft heart(English)-yumşaq ürək(Azerbaijani)

Difficult man/person(English)-ağır adam(Azerbaijani)

Light-minded/empty headed (English)-yüngül adam(Azerbaijani)

Sharp eyed(English)-iti baxış(Azerbaijani)

Rainy day(English)-qara gün(Azerbaijani)

News of death(English)-qara xəbər(Azerbaijani)

Common people(English)-qara camaat(Azerbaijani)

The differences between phrases and words:

1) The words that are used as a monolith structure of the idioms served to strengthen and to revive the idiomatic words and as these words express the literary meaning they can't 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.

E.g. Canım üçün(Azerbaijani)-Upon my soul! 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.

E.g. Nuş can!(Azerbaijani)-Bon appetit! To your heart's content!(English)

Qədəmin mübarək!(Azerbaijani)-You are welcome!(English)

Gözün aydın!(Azerbaijani)-I congratulate you!(English)

Xoş gördük!(Azerbaijani)-You are welcome!(English)

Wise-sayings are used in belles-lettres. These kinds of expressions express positive terms.

E.g. Böyük təşəbbüs (Azerbaijani) =Great initiative (English)

Xoşbəxtlik olmazdı,bədbəxtlik kömək etməsəydi(Azerbaijani)=Sweet are the uses of adversity.(W.Shakespeare) (English)

As a branch of linguistics, phraseology studies the euphemistic and taboo words. The term "euphemism" firstly was used in dictionary "Blount Gloss" in 1656-1681 years. In that dictionary was shown that the term "euphemism" means bad, unpleasant words

giving with good, pleasant.

The main criterias of euphemism is giving soft expressions instead of rude words.

E.g. Dead horse/the work that was paid before (English)=əmək haqqısı əvvəlcədən alınmış iş (Azerbaijani)

Look like a million dollars/to look perfectly (English)=əla görünmək(Azerbaijani)

It is obvious that, every words, combinations, expressions and sentences affect to the persons and create particular mood. Word sometimes brings joy, sometimes sorrow, but sometimes it brings anxiety. We know words aren't always brought the unpleasant reaction. There are a lot number of unpleasant words, when people hear those words, they become to be in an unpleasant mood. Physical affection mostly can be passing, but the affection of word doesn't pass. It influences to the brain and this kind of feeling can be more powerful.

E.g. the handle of face/nose (English) =burun (Azerbaijani)

Touch in the head/to be mad/crazy (English) =başında çatmamaq (Azerbaijani)

Euphemism is used for those situations, especially to decrease unpleasant affection and bad mood. In those situations, people use euphemisms for increasing the negative reaction. To deliver the unpleasant content to the person in a nice way is the main criteria of euphemisms.

It is clear that, the euphemistic word or expression has independent meaning. They don't have any special or separate meaning. When we use those words as euphemism they attain the new meaning.

E.g. To hit the silk/parachute jumping (English) =paraşütlə tullanmaq (Azerbaijani);

Hog season/winter (English) =qış (Azerbaijani);

To go hog wild/to drive someone mad (English) =cin atına minmək (Azerbaijani).

When people use euphemistic words, it doesn't immediately understand by everyone. The main point of euphemism is this. After some times, person understand the meaning of given word.

E.g. In Azerbaijani: Instead of “ölmüşdür”, we can use “o artıq həyatda yoxdur”.In English“to kick the bucket”.

At first time these kinds of words can be understandable very difficult. But afterwards they don't need any definition, they can be understandable easily.

According to their content and usage, in Azerbaijani language euphemisms are divided into 2 sections:²⁶

In the first section included mostly used pleasant, polite words. They don't need forbid it depends on the speaker's willing, how and when to use them.

E.g. Hot air/boastfulness (English) =lovğalıq (Azerbaijani);

Hot potato/red-hot discussion (English) =qızğın siyasi məsələ (Azerbaijani);

To ice the cake/to be summed up the work (English) =iş yekunlaşdırmaq (Azerbaijani);

Go to Jericho!/Go to Hell! (English) =Cəhənnəm ol! (Azerbaijani)

But in the second section included the euphemism that prohibited to use in public places because of their rude, unpolite content. In other words, the words that organized the second section are called "taboo" words.

There are main differences between them. Let's to have a look for some differences.

The first section euphemistic words can be appropriate according to their meaning and content. Both of them-the euphemistic words or the words have the same content and both of them are understandable. But the second section euphemistic words can be differentiated according to some features. The words that contain of taboo words are different from one another, especially according to the meaning that they express. It is possible to classify the euphemism according to the object, but this classification can be according to mechanical, appearance and shape or psychological motivation. It is because the main process in euphemistic words is psychological and emotional shade. But this type of classification isn't appropriated according to linguistic aspect.

E.g. Leaky vessel/a garrulous person (English) =zəvzək (Azerbaijani);

Dog's letter/the old name of letter R (English) ="R" hərfinin köhnə adı (Azerbaijani)

The missing of some word or expression in a sentence is the easiest way of creating

²⁶ Müasir Azərbaycan dili antologiyası, 1-ci cild, Bakı, "Çıraq", 2010, səh. 234

euphemism. Mostly, it includes swearing words and they are used at the end. Suddenly, the speaker is stopping his speech and only according to intonation or facial expression understandable what he wants to say. In those sentences missing words can be understandable by helping text and situation.

The changing of some words in expression.

In Azerbaijani language there is an euphemism like "ağzı möhürlü oturmaq", it means "ac qalmaq", in English it is used as "to live from hand to mouth/in an empty stomach"

The other example, Azerbaijani euphemism- "ağzını göyə tutmaq", it means "it kimi hürmək", In English it is used like: "to bark at the moon".

In Azerbaijani language used euphemism- "başına hava gəlmək/ağlını itirmək", instead of "dəli olmaq", the English equivalent "to be mad, to get crazy".

Other example: Instead of "ağlamaq"="gözünün qorasını sıxmaq" (Azerbaijani), English equivalent "to squeeze out a tear".

Instead of unpleasant words usage of common words.

E.g. In Azerbaijani instead of "canavar" used "boz", English equivalent "wolf" or "grey wolf".

Instead of unpleasant words using antiphrase.

It is the main means of euphemism. In these types of unpleasant words we can't negate the antonyms of words, we can understand the main meaning according to their figurative meaning.

E.g. Instead of "qorxaq"="qəhrəman" (Azerbaijani)

"coward"="hero" (English equivalent)

Instead of "qoca"="cavan" (Azerbaijani)

"old"="young" (English equivalent)

In all investigation works, "taboo" is forbidden word. As we know, every language has words that are prohibited to say in public places. The usage of these words is prohibited unofficially. Some of these words are concern to fanaticism, disrespect,

unpolite.

The beginnings of taboo words connected with different reasons. According to this aspects taboo words are divided into 2 groups:

1. The first group is connected with the words that prohibited according to moral norms and ethics. For gentle person usage of these kinds of words in public places is not suitable.
2. The second group is concerned with the words related with fanaticism. The oldest taboo is the prohibited religious words.

About English euphemisms we can give examples, like:

E.g. As a slow as a snail/to walk slowly (English)=tısbağa kimi yavaş yeriş (Azerbaijani);

As flat as a flounder/case-hardened/unfeeling (English)=qabırğası qalın (Azerbaijani);

As fit as a fiddle/very healthy man (English)=öküz kimi sağlam(Azerbaijani);

As heavy as lead/very hard person (English)= öküz kimi ağır(Azerbaijani).

We can make longer this list. How we try to investigate this problem we can't do it till the end.

Chapter2: Classification of semantic meanings of proverbs and sayings

A.General information about proverbs and sayings

According to its naturalness, simplicity and distinctness the folk-lore is the unreal treasure and source of thoughts. The intercourse of folk is enriched by folk-lore.

The proverbs and sayings are the main genres of folk-lore. Their investigation is important according to their philosophical and rich ethical-spiritual peculiarities. They can express rich meaning with short words.

Proverbs and sayings are phraseological combinations. According to their poetical features and semantic aspects they are presented as “frozen” expressions. They are used in languages, especially in oratorical speech as ready made units. They have typical features which made them to differ from ordinary sentences.

Some authors consider that the proverbs could include to the fixed word-combinations.

According to their structure and semantic meaning the proverbs are similar to the sayings, but differ for some specific features.

The main difference among these two word-combinations is that sayings are mostly used in belles-lettres, but proverbs belong to folk-lore. Proverbs express the edifying thoughts as short and figurative thoughts.

E.g. None is blind /deaf as those who won't see /hear. (English)=Görmək/eşitmək istəməyən kordan/kardan da betərdir. (Saying)(Azerbaijani)

This saying is about the people who don't want to hear or to see. It expresses a shame about this type of people.

As in other folk-lore, in Azerbaijan and English folk-lore also the proverbs have special place according to their philosophical and figurative-emotional features. Proverbs are the richest and the powerful genres of folk-lore. Though the source of proverbs and how and when they created aren't known. It is clear that every proverb has its own origin.

It appears that, all proverbs are created about some vital phenomenon and from time to time they become abstract and completely lose their real meaning.

Proverbs organize the best source of the development history of our nation, because proverbs include the customs, the traditions of our nationality from ancient times until this period. Proverbs also express outlooks and life style of nation. Every nation has view about public and living conditions and how to solve these problems. All of these express in proverbs. Proverbs are the masterpiece of folk-lore. They can express a lot of meaning with minority of words.

E.g. Fair and softly go far in a day./A person who has a sweet tongue that can gain a lot. (English)=Şirin dil yüz evi yeyər, acı dil bir evi yeyə bilməz. (Azerbaijani)

Oaks may fall when reeds stand the storm. (English)=Hər şey incəlikdən qırılır, insan isə qalınlıqdan.²⁷ (Azerbaijani)

This proverb is described the people who are rude and incorrigible.

During many centuries the proverbs and sayings were built in the daily speech of people and passed from generation to generation. According to meaning and context they are the great model of folk-lore wisdom and figurative literature.

Proverbs express a lot of feelings, such as the love to the motherland, joy and sorrow, how to love labor, humanity, loyalty, respect and so on. But for centuries the context of proverbs changed. It depends on some conditions. In different times the social life changed its context and meaning, that's why the proverbs and sayings express the other meaning. But it doesn't concern to the all proverbs and sayings. The proverbs and sayings about the culture and tradition of people and concrete historical events didn't change.

When we look through the proverbs and sayings, we can see them in other nation's proverbs and sayings. They are used as the same or partially changed. In comparison with Azerbaijani and English languages we can see some proximity among the proverbs and sayings.

E.g. What's lost is lost./What happened is happened. It is impossible turned something backwards. (English)=Keçənə güzəşt deyərlər. (Azerbaijani)

Sayings are common and colloquial expressions. According to their meaning and structure sayings are differed from the fixed word combinations, especially from idioms and phrases. So, if idioms and phrases consist of verbal or nominal

²⁷ Abasquliyev T. "İngilis atalar sözləri və onların Azərbaycanca və Rusca qarşılıqları", Bakı, 1981, p.123

combinations, the sayings are expressed as a sentence.

The sayings have exact meaning, that's why it makes sayings to be well-known among the folk. For this reason, sometimes sayings are called as "familiar quotations".

E.g. London's streets are paved with gold. (English)=Londonun küçələrinə qızıl döşənib. (Azerbaijani)

It is said about the people who leave the native land for searching of a living.

Better feed than taught. (English)=Öküz boyda böyüyüb, danacan ağılı yoxdur. (Azerbaijani)

It is said about ignorant person who treats rude and impolite. Although he is adult, but his mind is as a child's mind.

Sayings and proverbs according to formal and structural sides are similar. But there are some features that differed sayings from proverbs:

1. The first difference is that the proverbs consist of complicated thought and it doesn't need to say something about it.

E.g. Better to perish than to be dastard, = Keçmə namərd körpüsündən,

Than to have gone with cowardice; = Qoy aparsın sel səni.

Do not pass over the bridge of dastards, = Yatma tülkü kölgəsində,

Better let the water take you off. (English)= Qoy yesin aslan səni. (Azerbaijani)

This proverb is about the honour. The person should live an honorable life. A man doesn't bow his head in front of a scoundrel man.

2. The second difference is that in comparison the sayings associated with an event or situation and without events and situation we couldn't understand them.

E.g. Fingers were made before forks. (English)=Barmaqlar çəngəldən əvvəl düzəlib. (Azerbaijani)

This saying is about the persons, especially children who eat without forks, with fingers.

But proverbs can be said as independent sentence without any situation.

E.g. Every cloud has a silver lining./All bad things can pass, a person should wait. (English)= Hər gecənin bir gündüzü var²⁸.(Azerbaijani)

3. Though the source of the proverbs isn't known, but the source of sayings is known.

4. The last difference among proverbs and sayings is that the proverbs have concrete meaning. The common meaning in proverbs makes them in the philosophical level. But in sayings the thoughts are concerned to the events or objects.

E.g. Flies are easier caught with honey than with vinegar. (English)=Acı sözlə deyil, şirin dil ilə çox şeyə nail olmaq olar. (saying)(Azerbaijani)

In Azerbaijani language explanation like this, but in English this saying completely differs. In English it means that if person should talk in a soft way, she should gain a lot, instead of spiteful tongue. As the English equivalent of this saying, in Azerbaijani language we say: "Şirin dil ilanı yuvasından çıxarar."

But these differences among proverbs and sayings sometimes are disturbed, that's why it is difficult to differentiate them.

²⁸ Abasquliyev T. "İngilis atalar sözləri və onların Azərbaycanca və Rusca qarşılıqları", Bakı, 1981, p.59

B. Classification of proverbs and sayings.

According to the investigation it is showed that the proverbs and sayings are used in 3 conditions:

1. Some types are used as proverbs and sayings.

In this condition the proverbs and sayings are demonstrated like the memory of past generations, the different conditions, situations and relationship about people in figurative and laconic expression. That's why the proverbs and sayings are estimated as the main part of folk-lore.

E.g.No longer pipe, no longer dance.(English)=Bağda ərik var idi,

“Salam-məlik” var idi.

Bağdan ərik qurtardı,

“Salam-məlik” qurtardı. (saying)(Azerbaijani)²⁹

It is used when someone make friendship for some purposes till arrive to his aim.

2. Proverbs and sayings are used as the speech of author. Proverbs and sayings are created and spreaded for the people. Without this aim, they can't be existed as the main part of folk-lore. That's why the author included them in his speech like believable and basing sources.

There are some rules in usage of proverbs and sayings in author's speech.

a)The proverbs and sayings that are used in oral speech should be differentiated. That's why they are said with special intonation. This rule helps to use the proverbs and sayings like direct speech. In written speech they used with punctuation mark-quotation marks. (“ “)

E.g. “The moon is a moon whether it shines or not.”

“Günəşi örtəsə də qara buludlar,

Yenə Günəş adlı bir qüdrəti var.” (S.Vurğun ”Vaqif”)

This saying is originated from Azerbaijani poet S.Vurgun's poem”Vaqif”.In English

²⁹ Abasquliyev T.”İngilis atalar sözləri və onların Azərbaycanca və Rusca qarşılıqları”,Bakı,1981,p.119

the meaning of this saying is that:”If black clouds cover the Sun, it has a great might.”

b) Sometimes proverbs and sayings are connected with the author’s speech according to the content. In these texts the folk-lore’s samples are complicated like reference point or connected with this speech. For this situation the authors use the word” they say”.

These constructions have speech structure and they differentiate with intonation, they should be written with capital letters and with quotation marks.

E.g. In English they say:”That’s good wisdom which is wisdom in the end”/ He laughs the best who laughs last. =Meydan son gülənindir.(Azerbaijani)

c) Mostly for taking account at the beginning and other such kind of expressions are used “it is said”.

E.g. In English it is said:”One swallow does not make a summer.”/We can’t think that it is spring is there are only a few flowers.=Bir gül ilə bahar olmaz. (Azerbaijani)³⁰

3. Proverbs and sayings are the source of the richness of phraseology. The minority of proverbs and sayings are used as the part of author’s speech. These type of proverbs and sayings are included into language as phraseology. These kind of proverbs and sayings need to change in structure and content.

In such ways, we can conclude the following results:

1) The proverbs and sayings can be used without changes; if the words and phraseological units can be used in prepared form- they can have common features.

2) But proverbs and sayings have different sentence structure and express completed thought. Generally, there is no scientific basis to include proverbs and sayings as the structure part of phraseology.

3) The minority of proverbs and sayings has been changed according to content and structure and formed as speech and language unities. Exactly these specific features make them as the richness source of phraseological system of language.

According to the figurativeness the proverbs divided to the 2 groups:

1. The proverbs with figurative meaning:

³⁰ Abasquliyev T.”İngilis atalar sözləri və onların Azərbaycanca və Rusca qarşılıqları”, Bakı, 1981, p.127

E.g. Don't trouble trouble, until trouble troubles you./Don't disturb me as I shan't disturb you either.(English)=Döymə taxta qapımı,döyərəm dəmir qapını.(Azerbaijani)³¹

2.The proverbs without figurative meaning:

E.g.Appearances are deceptive./ Appearance isn't necessary.It is necessary to have a good inner world. (English)=Xarici görkəm aldadıcı olur./Dona baxma, içindəki cana bax.(Azerbaijani)

Better a glorious death than a shameful life./ It is better to die honourable,than to live crawling.(English)=Xəcalətlə yaşamaqdansa, şərəflə ölmək yaxşıdır. /Alçaqlıqdan ölüm yaxşıdır. (Azerbaijani)³²

According to the grammatical structure of proverbs, they can be:

1. Affirmative
2. Imperative
3. Interrogative

The proverbs with exclamatory form aren't existed.

Affirmative sentences affirm or negate something.There are a great number of ordinary affirmative sentences which represent proverbs.The subject of this kind of proverbs often used without attribute.

E.g. Beauty lies in the lover's eyes./Your sweetheart is beautiful for you. (English)=Könül sevən göyçək olar(Azerbaijani).

Habit is a second nature./ It is difficult to change for human. (English)=Adət ikinci xasiyyətdir.(Azerbaijani)³³

There are majority of proverbs which are used with the different attribute subjects.

E.g. Ill-gotten gains never prosper./Who plays a trick, he goes with a trick. (English)=Kələklə gələn, küləklə gedər.(Azerbaijani)³⁴

³¹ Abasquliyev T."İngilis atalar sözləri və onların Azərbaycanca və Rusca qarşılıqları",Bakı,1981,p.55

³² Abasquliyev T."İngilis atalar sözləri və onların Azərbaycanca və Rusca qarşılıqları",Bakı,1981,p.41

³³ Abasquliyev T."İngilis atalar sözləri və onların Azərbaycanca və Rusca qarşılıqları",Bakı,1981,p.74

³⁴ Abasquliyev T."İngilis atalar sözləri və onların Azərbaycanca və Rusca qarşılıqları",Bakı,1981,p.93

Lazy folks take most pain./ Laziness is a bad habit. (English)=Tənbəllik azar artırar.(Azerbaijani)

There are some types of proverbs which used in negative form, but it can't meet the interrogative negative types. The negative form of auxiliary verbs like “doesn't, didn't, isn't, aren't, wasn't, shan't, won't” among proverbs don't exist. The proverbs can meet with the auxiliary verbs “don't” and seldom with the modal verb “can't”.³⁵

E.g. Don't play with edged tools./ Don't play a joke with danger. (English)=Odlə oynama.(Azerbaijani)³⁶

Don't quarrel with you bread and butter. / You must always appreciate bread and salt. (English)=Çörəyinə xor baxma. (Azerbaijani)

You can't eat your cake and have it/ Touch neither the whole nor the half.(English) =Paranı kəsmə, bütövə də dəymə. (Azerbaijani)³⁷

The subject of proverbs in ordinary negative sentences can be express with pronoun:

E.g.You are never too old to learn./A man must learn till the end of his life. =(English)Öyrənmək heç vaxt gec deyildir.(Azerbaijani)

He dances well to whom fortune pipe. ³⁸ /A lucky man is a happy man.(English)=Bəxtəvərin hər işinə gün doğar.(Azerbaijani)

He knows best what good is that has endured evil³⁹./ We dream about spring, when it is winter, cold and storm. (English)=Zimistan olmasa, yazın qədri bilinməz.(Azerbaijani)

There are a group among compound structural sentences that has certain subordinate structure.According to this structure there are 2 types of compound sentences:

1. In the first types of sentences subordinate clause follows the main clause:

E.g. He is rich that few wants./ You are rich if you are in need of few things.(English)=Varlı o adamdır ki, tələbatı azdır.(Azerbaijani)

³⁵ Кунин А.В.,Курс фразеологии современного английского языка,стр.439

³⁶ Abasquliyev T.”İngilis atalar sözləri və onların Azərbaycanca və Rusca qarşılıqları”,Bakı,1981,p.52

³⁷ Abasquliyev T.”İngilis atalar sözləri və onların Azərbaycanca və Rusca qarşılıqları”,Bakı,1981,p.167

³⁸ Abasquliyev T.”İngilis atalar sözləri və onların Azərbaycanca və Rusca qarşılıqları”,Bakı,1981,p.76

³⁹ Abasquliyev T.”İngilis atalar sözləri və onların Azərbaycanca və Rusca qarşılıqları”,Bakı,1981,p.77

He jests at scars, that never felt a wound.(W.Shakespeare)(English)=Yara görməyən çapığa rişxənd edər.(Azerbaijani)⁴⁰

2. In the second types of sentences subordinate clause used with relative pronoun “that” which stands among subject “he” and other members of main sentence:

E.g.He that goes a-borrowing, goes a-sorrowing./A man in debt is an unhappy. (English)=Borca düşən, dərdə düşər.(Azerbaijani)

He that has a tongue in his head may find his way anywhere. (English)=Soruşan dağları aşar, soruşmayan düzdə çaşar.(Azerbaijani)

This proverb expresses this meaning:”The important thing is not stop questioning.”This quotation belongs to A.Einstein.⁴¹

He that runs fastest gets the ring./ A brave man is respectable, a lazy man is unbearable. (English)=Qoçağa hörmət, tənbelə töhmət.(Azerbaijani)

These kinds of structure are applied to the subordinate clause with the relative pronoun “who”:

E.g. He who laughs at crooked men should need walk very straight./ First of all, each man can correct himself. (English)=Özgəyə əyri deyənin özü düz gərək. (Azerbaijani)

He who makes no mistakes, makes nothing.⁴² / Each work has its defects. (English)=İş olan yerdə qüsür da olar.(Azerbaijani)

He who says what he likes, shall hear what he does not like.⁴³ / How you ask a question, you will get such answer.(English)=Hərcayi sözün hərcayi də cavabı olar.(Azerbaijani)

In some proverbs relative pronoun “who” stands before the main clause. The other relative pronoun “that” can’t stand among these kinds of sentence.

E.g.Who breaks, pays./ He who starts the work, he will finish by himself. (English)=Öküzü öldürənə sürüdürlər.(Azerbaijani)

There are also majority numbers of compound structure proverbs that are created with

⁴⁰ Abasquliyev T.”İngilis atalar sözləri və onların Azərbaycanca və Rusca qarşılıqları”,Bakı,1981,p.77

⁴¹ Ağayev Z.,Rəsulova A.,Muradli L.,Ümumtəhsil məktəblərinin Azərbaycan və İngilis bölmələrinin 9-cu sinfi üçün dərslik,Bakı,2007,səh.23

⁴² Abasquliyev T.”İngilis atalar sözləri və onların Azərbaycanca və Rusca qarşılıqları”,Bakı,1981,p.85

⁴³ Abasquliyev T.”İngilis atalar sözləri və onların Azərbaycanca və Rusca qarşılıqları”,Bakı,1981,p.86

conjunction “if”.

E.g. If you agree to carry the calf, they'll make you carry the cow.⁴⁴/You help somebody he asks your aid once more.(English)=Bir verərsən, bir də dilər,yatmağa yer də istər.(Azerbaijani)

Rarely in some compound sentences the subordinate clause stands after the main clause.

E.g.It is easy to swim if another holds up your head.⁴⁵/ It is easy to spend other people's money. (English)=Başqasının hesabına baş saxlamağa nə var?(Azerbaijani)

How we can see English version is used as interrogative sentence, but in Azerbaijani language it is used as affirmative sentence.

Among proverbs there are some types of subordinate clause which are created by conjunction “when”.

E.g.When Greek meets Greek then comes the dug of war./ A stubborn man is not easy-going. (English)=Daş qayaya rast gəlib.(Azerbaijani)

When the heart is afire, some sparks will fly out of the mouth./= When you feel yourself bad, you speak bitterly.(English)=Ürək yananda dil danışar.(Azerbaijani)

Among proverbs there are some types of subordinate clause which are created by conjunction “while”.

E.g.While there is life, there is hope.⁴⁶/ Hope dies late.(English)=Ümid sonda ölər. (Azerbaijani)

Among proverbs there are some types of subordinate clause which are created by conjunction “what”.

E.g.What is worth doing at all is worth doing well./If you are in a bad position,you must bear it.(English).Çünkü oldun dəyirmançı,çağır gəlsin dən Koroğlu.(Azerbaijani)

All of proverbs and sayings that were given in this thesis and their translations are different in Azerbaijani and English languages.How they differ from each other?

⁴⁴ Abasquliyev T.”İngilis atalar sözləri və onların Azərbaycanca və Rusca qarşılıqları”,Bakı,1981,p.91

⁴⁵ Abasquliyev T.”İngilis atalar sözləri və onların Azərbaycanca və Rusca qarşılıqları”,Bakı,1981,p.96

⁴⁶ Abasquliyev T.”İngilis atalar sözləri və onların Azərbaycanca və Rusca qarşılıqları”,Bakı,1981,p.164

In some cases, in one language proverbs or sayings are interrogative, but in other language they are affirmative. In other sense, some of them negative, but in translation they can be positive. So, how we can see there are a lot of difference, but we can't clear up all the difference and similarities of proverbs and sayings in both comparative languages-in Azerbaijani and English languages.

C. Comparative analyses of proverbs and sayings in Azerbaijani and English language (Semantic aspect)

The Azerbaijan and English folk-lore have ancient roots. They have rich and great cultural sources. Proverbs, sayings, quotations-are the genres of oral speech and they include to the folk-lore.

The proverbs have two main origins:

1. Oral origin
2. Written origin

The proverbs–oral origin belong to the folk-lore and the main sources are people, their language and speech. Proverbs and sayings were created according to the customs, way of life ethical values of nations.

E.g. A drowning man will catch at a straw./ If a human being is in bad situation, he uses every chance. (English)=Suda boğulan saman çöpündən yapışar.(Azerbaijani)⁴⁷

Curiosity killed a cat.⁴⁸ / Person must be satisfied.(English)=Çox istəyən azdan da olar. (Azerbaijani)

The proverbs–written origin used in belles-lettres. Some classical poets and writers used proverbs in their literary works.

E.g. Nothing seek, nothing find./ Human who are looking for something, they always find something. (English)=Axtaran tapar.(Azerbaijani)

There are a lot of proverbs came from the national epos “Kitabi Dede Korkud”. This epos gave the complete and accurate state of the Azerbaijani language during that period. Though the epos is historical, we can come across a lot of proverbs that are used in the epos even now in modern Azerbaijani too.

E.g. Trust not a new friend nor an old enemy./ The old enemy can't become a friend. (English)=Qarı düşmən dost olmaz.(Azerbaijani)⁴⁹

The usage of sayings and proverbs in fiction:

⁴⁷ Abasquliyev T. “İngilis atalar sözləri və onların Azərbaycanca və Rusca qarşılıqları”, Bakı, 1981, p 20

⁴⁸ Abasquliyev T. “İngilis atalar sözləri və onların Azərbaycanca və Rusca qarşılıqları”, Bakı, 1981 p 61

⁴⁹ A dictionary of English proverbs in modern use, Москва, 1985, p.156

1. There is a difference between the usage of proverbs in belles-lettres and the original form of proverbs. In this case, it is hard to say the author used a proverb or a proverb is created after the author's usage. For it we used to look the folk-lore monuments which meet by chance. This situation belongs to the proverbs used in classical literature.

2. There are no difference between the proverb and its used form in fiction. The Azerbaijani writer N.Vazirov used some proverbs in his fiction like: "From smoke into smother."=Tüstüdən çıxdıq, bürküyə düşdük. "As you sow, you shall mow". =Nə əkərsən, onu da biçərsən.

Both these proverbs mean:"How you act, you get a suitable answer."

The main resources of English proverbs are the followings:

1. The proverbs that was originated from life experience.

Proverbs are the one genres of folk-lore. According to their active usage, they differ from other genres of folk-lore. These wise-sayings can be differed according to their richness of language conditions and social-cultural situations. Proverbs are created according to social life of people.

E.g. A bird in the hand is worth two in the bush.⁵⁰/What is in my hand, it is mine. What is far from me, it isn't mine. (English)=Sərçə olsun, əlimdə olsun, göydə uçan laçını neylərəm. (Azerbaijani)

Calamity is man's true touchstone. /You can put a test for your in bad situation. (English)=Qızıl atəşdə, insan möhnətdə bəlli olar. (Azerbaijani)

Many a little makes a mickle.⁵¹(English) =Dama-dama göl olar,

Axa-axa sel.(Azerbaijani)

The proverb expresses this kind of content:"It is useful to save money for a rainy day."

Diong nothing is doing ill./ Idleness is harmful.(English)=Bekarlıq çirkinlik gətirər.(Azerbaijani)

⁵⁰ Abasquliyev T."İngilis atalar sözləri və onların Azərbaycanca və Rusca qarşılıqları",Bakı,1981,p18

⁵¹ Abasquliyev T."İngilis atalar sözləri və onların Azərbaycanca və Rusca qarşılıqları",Bakı,1981,p108

All investigation maintain that,these types of proverbs were created according to practical lofe of people.These kinds of proverbs are the folk-lore models that passed from generation to generation.

The second group is borrowings:

In English there are some proverbs that are borrowed from other nations.

E.g.“Honi soit qui mal y pence”, it came from French. English form is that: “Evil be to him who evil thinks.”

In English there are some proverbs that they should translated from other languages.

The third group included the proverbs that came from sacred manuscripts.The proverbs that came from sacred manuscript embraced the life idea and simple truth.

In past times the people said: “What so ever a man soweth, that shall he also reap.” The translation of this proverb into Azerbaijani is that:“İşləməyəni dişləməz.”

The last group are the famous quotations.The main types of proverbs are aphorisms. In our native language there are a lot of equivalents for this term,like wise-sayings, wisdom sayings and etc.

E.g. One American military leader said that: “Lords, i don’t want to call myself the most clever person, right now i look like old farmer.So, i couldn’t change the horse into the mid-stream.” This saying is used during the Civil War.Now it is used like this: “Don’t change horses in mid-stream.”

In the great Azerbaijani epos “Kitabi Dede Korkud” there is a quotation like this: “Mən Qazandan dönmərəm”.In today’s speech this expression is used by the person who gives the word and keeps the given word.

The creating ways of proverbs and sayings can be divided into the following groups:

1.Those that created about labour and economy:

E.g.Business before pleasure./Work hard then fun.(English)=Əvvəl iş, sonra əyləncə.(Azerbaijani)

God helps those who help themselves.⁵²/If someone works hard, the God helps you. (English)=Səndən hərəkət, məndən bərəkət.(Azerbaijani)

⁵² Abasquliyev T.”İngilis atalar sözləri və onların Azərbaycanca və Rusca qarşılıqları”,Bakı,1981,p71

No pleasure without pain./You can't eat honey without working.
(English)=Zəhmətsiz bal yeməzlər.(Azerbaijani)

2. Those that show the value of time:

E.g. There is a time for all things./ Everything is good in its time.(English)=Hər şeyin öz vaxtı var.(Azerbaijani)

Tomorrow is a new day./ It is better to get bad news in the morning than getting good news in the evening.(English)=Axşamın xeyrindən səhərin şəri yaxşıdır.(Azerbaijani)

Time is money./ Time is gold.(English)=Vaxt qızıldır.(Azerbaijani)

Time is the best healer./Time is a good doctor.(English)=Zaman ən yaxşı təbibdir.(Azerbaijani)

3. Showing the friendship among people and nations:

E.g. A man is known by the company he keeps.⁵³/ Show me your friend and I can say who you are. (English)=Dostunu göstər, deyim sən kimsən. (Azerbaijani)

A friend is easier lost than found./ It is difficult to find a friend, but it is easy to lose a friend. (English)=Dostu itirmək asan, tapmaq isə çətinidir.(Azerbaijani)

Laugh and the world laughs with you./When you are happy, everybody is around you, but when you cry you are alone. (English)=Güləndə hamı sənə yoldaş olur, ağlayanda isə tək qoyur.(Azerbaijani)

4. Description of native land:

E.g. East or West, home is best./My own house is native for me.(English)=Öz bucağım,düz bucağım.(Azerbaijani)⁵⁴

Every bird likes its own nest./Every corner of your place is very sweet for you.(English)=Hər kəsə öz vətəni şirindir.(Azerbaijani)⁵⁵

5. True love was also reflected in proverbs:

E.g. Love is blind./A loving man can't see errors.(English)=Sevginin gözü

⁵³ Abasquliyev T."İngilis atalar sözləri və onların Azərbaycanca və Rusca qarşılıqları",Bakı,1981,p31

⁵⁴ Rəhimov İ. Əhmədova X. "Azərbaycanca-İngiliscə,İngiliscə-Azərbaycanca müxtəsər frazeoloji lüğət,p86

⁵⁵ Abasquliyev T."İngilis atalar sözləri və onların Azərbaycanca və Rusca qarşılıqları",Bakı,1981,p59

kordur.(Azerbaijani)

A man has choice to begin love, but not to end it./ You fall in love easily, but it is very hard to forget. (English)=Sevmək asandır, unutmaq çətin.(Azerbaijani)

Absence makes the heart grow fonder./Divergency with your sweetheart becomes strong your love. (English)=Ayrılıq sevgini gücləndirir.(Azerbaijani)

6. There are very interesting proverbs about the rich.But here we give only two examples:

E.g.One law for the rich and another for the poor.⁵⁶/If a man is rich he can everything.If a man is poor, he must be responsible for his behavior. (English)=Dövlətliyə “bəli”, yoxsula “dəli”.(Azerbaijani)

A thief passes for a gentleman when stealing has made him rich.⁵⁷/ When a man is rich in illegal ways he doesn't differ from an honest man. (English)=Oğurluqla varlandıqdan sonra oğru da centlməndən seçilmir.(Azerbaijani)

7. Some of them show hunting way of primitive people:

E.g.What is done can't be undone./If the event happened you can't change this situation.(English)=Atılan ox geri qayıtmaz.(Azerbaijani)

A bird may be known by its song.⁵⁸/You can recognize a wise man by his behavior.(English)=Ət yeyən quş dimdiyindən bəlli olar.(Azerbaijani)

The great majority of proverbs are created as imperative sentence which express the order.They can be as simple and compound.Both sentences can be used without and with negative form:

Let's look through some examples of simple sentences without negative:

E.g.Live and learn./A human hears a new word every day.(English)=Qulaq gündə bir söz eşitməsə, kar olar.(Azerbaijani)

Say nothing, think more./A man musn't speak a lot, he must think a lot.(English)=Az danış, çox düşün.(Azerbaijani)

⁵⁶ Кунин А.В. Курс современного Английского языка, Дубна,2005,р434

⁵⁷ Кунин А.В. Курс современного Английского языка, Дубна,2005,р434

⁵⁸ Abasquliyev T.”İngilis atalar sözləri və onların Azərbaycanca və Rusca qarşılıqları”,Bakı,1981,p18

The examples of simple sentences with negative form:

E.g. Don't look a gift horse in the mouth.⁵⁹ / If you get a present don't pay attention to its price. (English)=Bəy verən atın dişinə baxmazlar.(Azerbaijani)

Let's look some models of compound sentences without negative:

E.g. Hoist sail while the wind is fair./You must do your work in time. (English)=Dəmiri isti-isti döyərlər.(Azerbaijani)

Put your foot down where you mean to stand./A man must keep his promise. (English)=Adam dediyindən dönməz.(Azerbaijani)

Practice what you preach./ A human must move as he thinks. (English)=Sözünlə əməlin bir olsun.(Azerbaijani)

Some patterns of compound sentences with negative:

E.g. Don't throw out dirty water before you get in fresh./ Don't look for pretty girl if you have an ugly girl beside you. (English)=Yamanca, dur burda-yaxşı tapınca.(Azerbaijani)

Don't count your chickens before they are hatched./ Don't judge someone before his work.”(English)=Cücəni payızda sayarlar.(Azerbaijani)

Gut no fish till you get them./Before plan,then act.(English)=Toxumu gətirməmiş, yer axtarma.(Azerbaijani)

Don't cry out before you are hurt./Don't cry if you aren't beaten. (English)=Ağac dəyməmiş,” vay qabırğalarım”demə.(Azerbaijani)

Interrogative sentences among English proverbs and sayings can meet very seldom. Let's look some example types of proverbs and sayings with interrogative sentences:

E.g. Can the leopard change his spots?⁶⁰ /Can the person change his character? (English)=Qozbeli qəbir düzəldər.(proverb)(Azerbaijani)

When Adam delved and Eve span who was then a gentleman?/A human musn't criticize his house.(English)=Bağa qınından çıxdı,qınıni bəyənmədi? (proverb)(Azerbaijani)

⁵⁹ A dictionary of English proverbs in modern use, Москва, 1985, p.109

⁶⁰ Кунин А.В. Курс современного Английского языка, Дубна, 2005, p.445

Who will bell the cat? (English)=Pişiyin boynuna zəngi bəs kim assın?
(saying)(Azerbaijani)

One day mice decided to hang the bell to the cat, but one of them ask:” Who will bell the cat?” This saying conclude the meaning that:”If one decision don’t fulfil, it is meaningless to decide.”=Bir qərarı ki, yerinə yetirən olmayacaq, onu çıxarmaq faydasızdır.

Why keep a cow when you can buy milk?/Don’t go by a difficult way if you can go by an easy way. (English)=Asan yolu qoyub özünü çətinə salma. (Azerbaijani)

These sentences aren’t interrogative, they are rhetorical questions. Some of them don’t translate into Azerbaijani as interrogative sentences and also there are some proverbs as affirmative sentences, but they can translate as interrogative sentences.

E.g.A constant guest is never welcome./ If you often visit somebody you aren’t acceptable.If you visit your relations seldom you are a dear guest. (English)=Gec-gec gəldin, xoş gəldin, Tez-tez gəldin, nöş gəldin?(Azerbaijani)

According to grammatical structure, the proverbs and sayings can be in the repetition form. In this structure usually the words don’t stand side by side.

In some types of the proverbs and sayings the words stand at the first place.Here some examples:

E.g. A friend in need is a friend indeed./A real friend shows himself in arainy day.(English)=Dost dar gündə tanınar.(Azerbaijani)

A penny saved is a penny gained./Saving money is earning money.
(English)=Qənaət də bir qazandır.(Azerbaijani)

Claw me and I shall claw thee./You must help somebody and then you can get help from anyone. (English)=Əl əli yuyar, əl də üzü.(Azerbaijani)

In the second types words stand at the second place.

E.g.Do what is right, come what may./Be truthful, be honest, don’t interest in other affairs. (English)=Sən haqq iş gör, qoy nə olursa-olsun.(Azerbaijani)

Everybody’s business is nobody’s business./When there are many cooks the meal will be salty. (English) =Aşbaz çox olanda, şorba şit olar.(Azerbaijani)

Every door may be shut, but death's door./What is done, can not be undone.
(English)=Oldu ilə öldüyə çarə yoxdur.(Azerbaijani)

Fight fire with fire./Put out the fire with fire. (English)=Atəşi atəşlə
boğ.(Azerbaijani)

No news, good news./It is better to have no news than to have bad, awful news.
(English)=Yeni xəbərin olmaması özü də yaxşı bir xəbərdir.(Azerbaijani)

The words which stand at the third place.

E.g. When three know it, all know it./If two or more people know about the matter, it
is not a mystery. (English)=Sirr odurki, bir adam bilə.(Azerbaijani)

That's good wisdom which is wisdom in the end./ Who laughs best laughs at the
end.(English)=Axırda gülən yaxşı gülər.(Azerbaijani)

If a donkey bray at you, don't bray at him./Beware of a barefaced man.
(English)=Abırsızdan abırını gözlə.(Azerbaijani)

He who makes no mistakes, makes nothing./There is no human without a
mistake.(English)=İş olan yerdə səhv olar.(Azerbaijani)

He that never climbed never fell.⁶¹ Running man can fall down.(English)=
Yüyürən yıxılar da.(Azerbaijani)

The words which stand at the fourth place.

E.g.It is better to do well than to say well.⁶²/Don't speak, just work. (English)=Dilinə
yox,əlinə güc ver.(Azerbaijani)

The repetition of two words together.This type also seldom can meet.

E.g. So many countries,so many customs.⁶³ /Every nation has its customs.
(English)=Hər yerin öz adəti var.(Azerbaijani)

So many men,so many mind.⁶⁴Two heads are better than one.(English)=Ağıl
ağıldan üstündür.(Azerbaijani)

⁶¹ Abasquliyev T."İngilis atalar sözləri və onların Azərbaycanca və Rusca qarşılıqları",Bakı,1981,p.82

⁶² Abasquliyev T."İngilis atalar sözləri və onların Azərbaycanca və Rusca qarşılıqları",Bakı,1981,p.95

⁶³ Abasquliyev T."İngilis atalar sözləri və onların Azərbaycanca və Rusca qarşılıqları",Bakı,1981,p.135

⁶⁴ Abasquliyev T."İngilis atalar sözləri və onların Azərbaycanca və Rusca qarşılıqları",Bakı,1981,p.135

There is a type of repetition can meet very seldom and have the joke feature.

E.g. Don't trouble trouble until trouble troubles you./Don't disturb me as I shan't disturb you either. (English)=Döymə taxta qapımı, döyərəm dəmir qapını. (Azerbaijani)

The proverbs and sayings also have the type with opposite meanings. This contradiction should be divided into 2 groups:

1. Some examples that concern to the antonymous contradiction.

E.g. A man has choice to begin love, but not to end it./It is easy to love, but it is difficult to forget. (English)=Sevmək asandır, unutmaq çətin. (Azerbaijani)

Beauty and folly are often companions./Sometimes the beautiful man doesn't have intellect. (English)=Gözəlin ağıl topuğunda olur. (Azerbaijani)

2. The contradiction that has negative meaning, but without negative parts.

E.g. Speech is silver, silence is golden./It is better to listen than speaking. (English)=Danışmaq gümüşsə, susmaq qızıldır. (Azerbaijani)

A word spoken is past recalling⁶⁵/A sudden word is your enemy, you cannot return it. (English)=Söz varki, ox kimidir, atıldı bir də geri qayıtmaz. (Azerbaijani)

In English proverbs exist different types of alliterations. The consonants and vowels can repeat in different places of the sentence. Let's look some repetition form of consonants.

Repetitions of consonants in the first and last words:

E.g. Love is the reward of love./ Love equals love. (English)=Məhəbbətin mükafatı məhəbbətdir. (Azerbaijani)

Practice makes perfect./Training makes a human perfect. (English)=Təcrübə insanı kamilləşdirir. (Azerbaijani)

Sink or swim./Sometimes I'm dear, sometimes I'm useless. (English)=Ya tələf ollam, ya xələf. (Azerbaijani)

Work won't kill, but worry will./Sadness makes a human unhappy.

⁶⁵ Abasquliyev T. "İngilis atalar sözləri və onların Azərbaycanca və Rusca qarşılıqları", Bakı, 1981, p.39

(English)=Divarı nəm,insanı qəm yıxar.(Azerbaijani)

Repetitions of consonants in the second and last words:

E.g.Don't wear out your welcome./If you are an invited guest you are very dear.

(English)= Əzizin evinə əzilə-əzilə get.(Azerbaijani)

Every door may be shut,but death's door./What is done cannot be undone.

(English)=Oldu ilə öldüyə çarə yoxdur.(Azerbaijani)

Repetitions of two or three consonants in different words:

E.g.A good wife is a good prize./A good wife is wealth of a man, a bad wife is ashamed of a man.(English)=Yaxşı arvad,yaxşı at-qadasını almalı,

Yaman arvad,yaman at-noxtasını salmalı.(Azerbaijani)

Beggar's bags are bottomless./ A poor and miserable man is in need of something. (English)=Dilənçinin torbası dibsiz olar.(Azerbaijani)

Cut the coat according to the cloth./A man must economize everything.(English)=Ayağını yorğanına görə uzat.(Azerbaijani)

Dumb dogs are dangerous/A quiet man is dangerous.(English)=Suyun lal axanı, adamın yerə baxanı.(Azerbaijani)

Many a little makes a mickle./Saving money is earning money.(English)=Dama-dama göl olar,axa-axa sel.(Azerbaijani)

Repetitions of two sounds can meet very seldom.

E.g. Fools have fortune./A crazy man is always lucky. (English)=Dəlinin bəxti yeyin olar.(Azerbaijani)

Wilful waste makes woeful want./Spending much money is a bad habit. (English)=Bədxərcliyin axırı kədər dolu ehtiyac olur.(Azerbaijani)

Time works wonders./The time makes wonders.(English)=Zaman möcüzələr yaradır. (Azerbaijani)

Time and tide wait for no man./We always interest in time, but the time doesn't wait for us. (English)=Hər şey vaxta baxar, vaxt heç nəyə baxmır.(Azerbaijani)

No sweet without sweat./You can't eat if you don't work hard.
(English)=Zəhmətsiz bal yeməzlər.(Azerbaijani)

Correspondence between alliteration with rhyme.

E.g.As you sow, you shall mow./How you plant in such way you pick. (English)=Nə əkərsən, onu da biçərsən.(Azerbaijani)

Man proposes,God disposes./You think by yourself, but God thinks in different way. (English)=Sən saydığını say,gör fələk nə sayır.(Azerbaijani)

Repetitions vowels among proverbs can meet rarely:

E.g.Knowledge is power./Knowledge is might.(English)=Bilik qüvvədir.(Azerbaijani)

Joys shared with others are more enjoyed./When you share your joy, you are very happy.(English)=Sevinc paylaşıqca çoxalır.(Azerbaijani)

Correspondence between alliteration and assonance:

E.g.Old friends and old wine are best./Everything may be true, but the old friend is the dearest one. (English)=Hər şeyin təzəsi,dostun köhnəsi.(Azerbaijani)

The main spreaded forms of metaphor among proverbs and sayings are the similarity between objects or events.In Azerbaijani folk-lore there are a lot of metaphorical expressions that are created about animals and birds.

E.g.Ac qurd balasını da yeyər./Hungry man is very terrible.(English)=Need knows no law.(Azerbaijani)

As we see, these types of proverbs translated into the English with other meaning.

There are some numbers of proverbs which are created about the valuable metals:

E.g.Qızıl da balacadır.(Azerbaijani)/Gold is little, but valuable.=Little bodies may have great souls.(English)

Qızıl çürüməz.(Azerbaijani)/Gold doesn't rotten.=True blue will never stain.(English)

In proverbs are widely spread the quantity conception. This conception helps to create concreteness and completeness in stylistics. In proverbs mostly are used the cardinal numerals.

E.g. Bir dana bir naxırı korlayar. (Azerbaijani) / One ill-mannered man spoils the whole group. = One cloud is enough to eclipse all the sun. (English)

Sayings are much more than proverbs in English language. Many of them are used in spoken language. They can have positive and negative meanings.

There are a little amount of sayings with positive meaning:

E.g. May your shadow never grow less! / You are so generous! (English) = Kölgəniz üstümüzdən əskik olmasın! (Azerbaijani)

One's word is as good as his bond! / To be a man of this word. (English) = Sözünün ağası olmaq. (Azerbaijani)

Keep your chin! / Don't lose your courage! (English) = Ruhdan düşmə! (Azerbaijani)

Some examples of sayings with negative meaning:

E.g. Does your mother know you are out?⁶⁶ / He is very young. (English) = Ağzından süd iyi gəlir. (Azerbaijani)

Woe betide you! / Damn it! (English) = Allah lənət eləsin! (Azerbaijani)

What's up? / How are things getting on? (English) = Nə var, nə yox? (Azerbaijani)

Where do you hail from?⁶⁷ / Where are you from? (English) = Nəsli-kökünüz hardandır? (Azerbaijani)

Whose dog is dead? / What's happened? (English) = Nə baş verib? (Azerbaijani)

According to the grammatical structure being different from proverbs sayings can be:

1. Affirmative
2. Imperative
3. Exclamatory
4. Interrogative

Sayings are used as independent sentence or the parts of composite sentence.

⁶⁶ Кунин А.В. Курс современного Английского языка, Дубна, 2005, p457

⁶⁷ Кунин А.В. Курс современного Английского языка, Дубна, 2005, p457

Simple affirmative sentences express confirmation. With examples we can see it very clearly.

E.g. The coast is clear./The danger is past. (English)=Təhlükə sovuşub.(Azerbaijani)

That's another pair of shoes.⁶⁸/This is the other thing. (English)=Bax, bu başqa məsələ.(Azerbaijani)

The world is a small place.⁶⁹/The world is a little place. (English)=Dünya çox kiçikdir. (Azerbaijani)

There are some sayings in which pronouns can place as the first components.

E.g. One's days are numbered./Your days are counted.(English)=Sayılı günləri qalıb.(Azerbaijani)

One's hair stands on end./He is shudder.(English)=Tükü biz-biz oldu. (Azerbaijani)

One's number is up./He lives his last days.(English)=Onun halvası çalınıb.(Azerbaijani)

Some sayings which begin with pronoun "one's"

E.g. One's eye is bigger than his belly./A greedy man is never satisfied. (English)=Qarnı tox, gözü ac.(Azerbaijani)

One's word is as good as his bond./To keeps one's promise. (English)=Sözünün ağası olmaq.(Azerbaijani)

Some sayings are with open structure, they completed as predicate units.

E.g. All is world knows that.../It is obvious...(English)=Hamıya məlumdur. /Görünən dağa nə bələdçi? (Azerbaijani)

It stands to reason that.../It is clear that... (English)=Aydındır ki...(Azerbaijani)

Sayings with negative structure are mostly spreaded than sayings with affirmative structure.

E.g. That cat won't jump./Your answer is lemon.(English)=Mənə yox

⁶⁸ Кунин А.В. Курс современного Английского языка, Дубна,2005,р457

⁶⁹ Кунин А.В. Курс современного Английского языка, Дубна,2005,р457

da...(Azerbaijani)

There are not a great majority of sayings with imperative sentences.

E.g. May your shadow never grow less!(English)=Kölgəniz üstümüzdən əksik olmasın!(Azerbaijani)

More power to your elbow! I wish you success!(English)=Uğurlar arzulayıram!(Azerbaijani)

Among imperative sentences there are phrases like americanism:

E.g. I'm from Missouri, you'll have to show me. / I need any proof, without proof i can't believe.(English)=Gözümlə görməsəm, inanmaram.(Azerbaijani)

Pull the devil, pull baker. / Be steady! (English)=Möhkəm ol!(Azerbaijani)

Put that in your pipe and smoke it!⁷⁰ / Take good note!(English)=Qulaqlarında sırğa elə!(Azerbaijani)

Example of exclamatory structure phraseological unit can be expresses the feeling like wonder, anger and it was written with exclamatory mark.

E.g. Woe betide you! / Damn you! (English)=Lənət olsun!(Azerbaijani)

Domino! / I put an end!(English)=Qurtardım!(Azerbaijani)

Search me! / I don't have any idea / Zero idea!(English)=Heç bir fikrim yoxdu!(Azerbaijani)

Dear knows! / God knows! (English)=Allah bilir!(Azerbaijani)

This saying expresses the awful negative meaning to somebody. There is another example, like: Queen Anne is dead!(spoken language) / You find something strange!(English)=Amerikanı kəşf etdin!(Azerbaijani)

The structure of interrogative sentences is questionable. These types of sayings can be rhetorical questions.

E.g. How goes the enemy? / Time is going! (English)=Vaxt necədə əleyhimizə işləyir?(Azerbaijani)

⁷⁰ Кунин А.В. Курс современного Английского языка, Дубна, 2005, р460

What's the good word? /What news? (English)=Təzə nə xəbər?(Azerbaijani)

You're telling me?/Oh, no what are you saying?(English)=Day demə?(Azerbaijani)

You must be joking? (English)=Zarafat edirsən? /Nə danışırısan?(Azerbaijani)

H.Bayramov in his book "Word combinations in modern Azerbaijani language" divided the phraseological questions into 2 groups:

1. Uncommon rhetoric phraseological questions
2. Rhetoric phraseological questions⁷¹

In Azerbaijani language uncommon rhetoric questions aren't so much. It is mentioned that these types of phraseological units aren't investigated up to day.

E.g. In Azerbaijani language there is a phraseological unit like: "Nə var, nə yox?", it is an uncommon rhetoric phraseological question. But in English it is translated like: "What's up?" and according to its structure it is saying.

Rhetoric phraseological questions have rhetorical features. They don't need any answer.

E.g. "Kim bilir?"(Azerbaijani)="Who knows? (English) If someone asks this type of question for the reason to answer, it is an interrogative sentence. But if something is uncertain this question has a rhetoric feature and don't need an answer.

"Onun nə vecinə?"(Azerbaijani)="He doesn't care./She pays no heed."(English) This rhetorical question is used about someone's indifference.

"Bu hara, o hara?"(Azerbaijani)="There is no comparison between the two."(English)

As a conclusion, we consider that in both comparing–Azerbaijani and English languages proverbs and sayings are a special creative model of every nation.

They describe tradition, geographical area, climate condition of represented culture. That's why, it is difficult to investigate the proverbs and sayings of one culture in other language. But it is possible to give an equivalent or approximate translation of these proverbs and sayings.

⁷¹ Bayramov H. Azərbaycan dili frazeologiyasının əsasları, Bakı, "Maarif", 1978, səh.139

CONCLUSION

According to all the above mentioned we've come to the following conclusion:

Phraseology is one of the less investigated fields of linguistics which are determined the structural features of the language. Phraseology 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 to 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.

Both of these 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 colourful the idioms and idiomatic expressions can help us.

In this dissertation thesis we compare the free, fixed word-combinations and idiomatic expressions, euphemisms in both Azerbaijani and English languages. All of these phraseological units differ in both languages.

According to my investigation, I consider that among the phraseological phrases the euphemisms and taboo words have special place. They are the special kinds of words that are used by some category of people. How we know these sorts of words are vulgarism and especially used in a daily round speech. Some people in their daily speech use taboo words and euphemisms when they are getting angry for becoming calm.

Some writers used the taboo words and euphemisms in their fictions. They used these words according to the words personages in fiction.

Euphemisms and taboo words are also used inside of proverbs. But they sound very rude and that's why in my dissertation thesis I didn't use them.

After reading from different sources I consider that proverbs and sayings in both comparative languages can belong to different groups, but they differ according to their customs and traditions. We know that Azerbaijani language belongs to the Altay language structure, but English language belongs to the Roman-German language structure. According to all of these features, the proverbs and sayings have the similar and different peculiarities.

The similarity among them are that some proverbs and sayings are world-wide. These proverbs and sayings are about the labour, love, motherland, relation among parents and children in both comparative languages. Except these characters they also have some differences. These differences are consist of religion, Eastern and Western traditions. These differences effect to the classification of proverbs and sayings. Some of them describe the East tradition, the way of life in Eastern countries, but others give description of the West tradition and the way of life the peoples living in the West part of the world.

We also use proverbs and sayings at the school during the intercourse with students, also when the adults give an advice often use them. All the proverbs and sayings attain the moral peculiarities.

Both languages are full of the wise-sayings and familiar quotations. These words help us to create the natural, colourful and interesting speech. The great Azerbaijani poet N. Ganjavi's familiar quotations are very famous. We use these words a lot, usually in everyday speech. In English there are a lot of familiar quotations that belong to the W. Shakespeare and other poets and writers.

In my thesis I try to use some samples of the phraseological units, proverbs and sayings that are used in languages mostly and that are used rarely. I give explanation of the phraseological and idiomatic expressions that are utilized in Azerbaijani and English languages. We analyze the meaning, usage, place of proverbs and sayings in phraseology that they expressed the idea of people, their life style and the traditional culture.

The meaning of proverbs and sayings doesn't depend on their origin, we should know how, when and where to use them. For analyzing of proverbs and sayings I used a lot of sources. I get some of them from books, the others from oral speech and of course I

add my individual approach to all these phrases. From this view of point, I think I achieve it partially.

At last, I think that I give some commentary of proverbs, sayings and idiomatic expressions which can be useful for the persons who don't use the English language as the native language. It will be useful for them to analyze and understand these expressions.

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