

Paroemias as Explication of Human Qualities in the English Language

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Abstract

The article studies human qualities and cultural features through a zoomorphic cultural code. The authors analyzed English paroemias, which are the most distinctive and culture-specific language system, which contributes to define the native speaker's worldview features. As a result of the analysis, the authors defined groups of paroemias in which the description of human qualities was found in paroemiological units and figurative content which are related to cultural and national features of the English ethnic group. A component analysis of denotative space of the English paroemias showed that the most relevant for the British are such zoomorphic images as: dog, sheep, cat, horse, ox. The cultural and linguistic specifics, based on paroemias studied, are implicit and serve to create the expressiveness and a figurative meaning and, therefore, are a part of the connotative macro-component. The study, presented here, consulted A. A. Khazan's English paroemiological dictionary "Russian-English-Latin dictionary of winged words and expressions" (Smolensk: Rusich, 2001), ethnolinguistic and linguocultural scientific works. The target of research is zoonymous proverbs and sayings in the English language. The research focuses on proverbs and sayings zoonyms, in the semantics of which there are cultural and linguistic components characterizing human qualities. The research methods include descriptive, statistic, transformational, distributive and componential analyzes.

Keywords: semantics, English proverbs, English sayings, phraseological unit, lexeme, zoonym, zoomorphic image.

Introduction

Anthropocentrism has become the guiding principle of linguistics study in the XXIst century, which had a significant impact on the following research in paramiology. In a linguistic study of folklore, the emphasis was given to the analysis of human and culture-specific features of the world's conceptualisation and categorisation, expressed in linguistic units. The value-based semantic space is perceived with the help of a particular language various codes. As a result, semiosphere of a certain language creates the structure of the corresponding value-based semantic space, which is formed when pronouncing and perceiving linguistic signs that express common cultural meanings. In this regard, proverbs and sayings causing associations with ethnocultural standards, stereotypes, mythologems in the native speakers' minds, become holistic and coherent.

The ethnic world view is a system of images, knowledge, ideas about a certain nation's material. The formation of this system is greatly influenced, at first, by the process of cognition, because in cognitive anthropology, it is believed that each nation has a different system of perception and thinking. Secondly, as already mentioned above, the "world view" formation is influenced by language, traditions, nature, landscape, upbringing, education and other social factors related to particular peoples. The language plays a major role in acquiring the ethnic world view by the individual who fully captures the ethnic world-image. It means he masters the entire system of knowledge, images and ideas that the ethnic group has developed in the world around. According to G.I. Isina, "the linguistic world-image consists of ethnic awareness peculiar stereotypes, specific to this language, which transmit the culture being formed over the centuries through language" (Isina, 2008, p. 46).

Proverbs and sayings form special mentality and world view, peculiar to a given linguocultural community in the process of their active use. As a rule, when doing such research, the national and specific features are defined at all language levels, including proverbs and sayings. Despite the fact that English proverbs and sayings have been sufficiently studied with a lexical-stylistic, structural-semantic and usual-occasional position, their ethnolinguistic aspect, which would examine some life-based situations zoonymous components, has not been a special study object yet. The English proverbs and sayings are studied both as standards and stereotypes of national consciousness and as units defining cultural dominating ideas in the language. The paramiology study helps to define ways and means of cultural traditions and values penetration into the language.

The use of zoonymous vocabulary is due to several reasons: 1) the numerousness of the group itself; 2) international knowledge; 3) the role of this group in understanding the linguistic world-image as well as a keen interest of modern linguistics towards such problems and aspects of linguistic units in which the worldview features and ethnic group, the language and culture relationship problems are expressed. In our study, a zoonym is examined as a lexical language system element but not as a part of a certain terminological system, relating to special vocabulary at the same time. It should also be noted that zoonyms, like all lexical-semantic language system elements, are heterogeneous in nature and denotative and significative functions. From this point of view, zoonyms are divided into two groups in accordance with their relations to denotations, that is, contents and meanings: 1. general zoonyms (domestic and wild animals general names); 2. proper names – domestic animals names. It follows as a logical consequence that the "zoonym" is a term used for both common and proper names of animals, combining two functions, which is why its use is connected with onomasiology and lexicology. According to E.M. Vereshchagin and V.G. Kostomarov viewpoint, "national - cultural elements of linguistic unit semantics are content plane elements that reflect the native speaker's cultural peculiarities, i.e. specific aspects of his social activities, as well as history, geography, government system" (Vereshchagin and Kostomarov, 1983, p. 46). "As a rule, the national-cultural element has no detailed formal markers in a linguistic sign. And it is determined implicitly on the basis of law associated with the inner form and a particular linguistic unit content" (Mukusheva, 1998, p. 11).

Discussion and Results

The study analysis shows that the term "paroemia" is not unanimous since paroemias combine phraseological units with sentences and free combinations. Some researchers (L.P. Smith, V.P. Zhukov, V.N. Telia, N.M. Shanskiy, etc.) include their collocations in the phraseological structure, the others (N.N. Amosova, A.M. Babkin, A.I. Smirnitkiy, etc.) only certain groups. Thus, some

linguists do not include proverbs, sayings and winged words in the phraseological units, considering that they are different from phraseological units in their semantics and syntactic structure. V.V. Vinogradov, based on the phraseological units classification ideas and principles, developed by the French scientist Charles Bali, defines three types of phraseological units: “phraseological fusion, phraseological unity, collocation” (Vinogradov, 1947, p. 6). According to V.V. Vinogradov’s concept, proverbs and sayings are taken out of phraseology. I.A. Osovetskiy believes that the study of proverbs and sayings should be a part of lexis and phraseology: “Proverbs and sayings are not similar to folklore. They are in the language and function in it in the same way as other phraseological phrases” (Kdyrbaeva, 2001, p. 28).

According to A.E. Karlinskiy, paroemias are a certain class of cliches, being some linguistic discipline of paramiology. Paramiology is the science studying “fixed predicative hackneyed phrases, reflecting specialized situations in culture and ethnic group. Unlike phraseology, paramiology studies more complex reality fragments, through images, as a combination of subjective world views, temporal events with various degrees of generalization” (Karlinskiy, 2007, p. 159).

According to E.M. Dibrova’s point of view, “proverbs and sayings should be considered as a certain type of phraseology in a broad sense, along with idioms, phraseological combinations, winged words, hackneyed phrases” (Dibrova, 2008, p. 242).

N.F. Alefirenko, while studying paroemia, says: “Paroemias are comprehensible by itself. And it’s very important that the proverb is not based on concepts, like phraseological units, but on judgment” (Alefirenko and Semenenko, 2009, p. 324).

From R.D. Tazhibaeva’s point of view, the proverb is a part of stereotyped expression group that have aesthetic value. She also includes phraseological units, proverbs, sayings, winged expressions, aphorisms, riddles, parables, fables, fairy tales, etc. in this group.

The study of paroemiological units in a comparative aspect can be found in the works of a number of scientists. Thus, Z.K. Temirgazina’s “Selected works on linguistics” examined linguistic units focusing on person’s appearance prototypical knowledge and valuable aesthetic preferences in the Russian and Kazakh linguistic world view (Temirgazina, 2010, p. 224). The specific and universal characteristics of proverbs and sayings with zoonyms in the English and Kazakh are mentioned in Zh. Omasheva’s work “Universal and idioethnic characteristics of proverbs and sayings with zoonyms in the English and Kazakh Languages” (Mazhitayeva *et al.*, 2015). The person’s general estimate as a whole, represented by the “good” and the “evil” words, was devoted to M. Tursunova’s work “Portrayals of the good and the evil in the Kazakh fairy tales (Tursunova *et al.*, 2016).

According to the ancient sources, the first references to the English proverbs and sayings (PS) are found in “The book of proverbs in the old testament” (the Vth century). In later sources, we have faced the name Desiderius Erasmus, who made a particular contribution to the English proverbial vocabulary development. In order to collect English PS, he travelled all over Europe. The result of this work was PS collection called “Collectanea” (818 PS). In 1508, his new work “Chiliadles” was published in Venice, which included 3260 PS. In 1546, John Hyoud’s “A dialogue containing the number in effect of all the proverbs in the English tongue” was published, devoted to the English proverbs. The next period in the English PS development has become the period from 1610 to 1680. The following works appeared during that period: “Bibliotheca Scholastica Instructissima or, a Treasurie of Ancient Adagies, and Sententious Proverbes” (Thomas Draxe, 1642); “Paroemiologia Anglo-Latina” (D. Clark, 1639); “Outlandish Proverbs” (J. Hebertin, 1640),

“Proverbs” (John Howald, 1659), “English Proverbs” (John Raid, 1670, 1678). The study of the English proverbs and sayings was continued in the XVII – XXth centuries. The early PS collections were revised and published in different periods: “Complete Collection of English Proverbs” (James Callie, 1721), “Gnomologia: Adagies and Proverbs” (Thomas Fuller, 1732), “English Proverb and Proverbial Phrases” (W. Hazlitt, 1869), “Collectanea” (V. Staki, 1902), “English Proverb and Proverbial Phrases” (D. Upperson, 1929). In 1935, “The Oxford Dictionary of English Proverbs” was published.

Various aspects of the English PS have become the target of research by a number of scientists. Thus, variation and occasional changes in the English proverbs are examined in L. I. Selyanin’s work “Variants of the English proverbs”.

Such work of L.I. Shvydkoyan as “Synonymy of proverbs and aphorisms in the English language” is devoted for defining synonymy in PS. The dissertation by S. I. Vyaltsevyan “Speech usage of English proverbs” analyzes the English proverbs stylistic peculiarities.

A great contribution to the English phraseology development, including PS, was made by A.V. Kunin. In “Phraseology of the English language”, the author describes semantic peculiarities of PS and their variation, defines phraseological meaning types, analyzes the difference between phraseological meanings and their biblical prototypes. The works, in which PS ethnolinguistic, linguoculturological and pragmatic aspects being discussed, appear in the framework of anthropological paradigm. So, K.K. Kipriyanova’s “Functional features of zoomorphisms” object study are linguistic zoomorphic unit cultural meanings of both individual lexemes and phraseological unit components and proverbial vocabulary units representing the peoples’ national culture (based on paroemiological phraseology of Russian, English, French and Modern Greek languages).

The thesis research by M. Shingareva “Idiomatic zooconceptosphere and its reflection in the linguistic world-image of various linguocultural communities representatives” is devoted to a comparative study of idiomatic zooconceptosphere in the linguistic world-image of various linguocultural communities from cultural worldview explication through phrasicon of languages studied.

Phraseological unit linguoculturological and pragmatic approaches were analyzed by Babaskina O.V. in “Zoosemic phraseological units in modern English”. The author has found cultural and linguistic component of zoosemic phraseological unit semantics, defined phraseological unit figurativeness and analyzed zoosemic phraseological unit pragmatic potential.

Currently, English PS has been collected and published in various collections: Smith W.C. “The Oxford Dictionary of English Proverbs”, Cowie A.P., Mackin Rand Mc.Caig I.K. “Oxford Dictionary of Current Idiomatic English”; Taylor A., Whiting B.J. “A Dictionary of Proverbs and Proverbial Phrases”; Seidl J., Mc Mordie W. “English Idioms and How to Use Them”; Ridout R. and Witting C. “English Proverbs Explained”; Apperson G.L. “The Wordsworth Dictionary of Proverbs”; Linda and Roger Flavell “Dictionary of Proverbs and their Origins”; “Dictionary of Idioms”, “Dictionary of Proverbs”, “Dictionary of World Origins”; Draxe T. Bibliotheca “Scholastica Instructissima” (1633); Clarke J. “Paroemiologia Anglo-Latina” (1639); Ray J. “English Proverbs” (1670, 1678); “Fuller T. Gnomologia” (1732); Bohn H.G. “A hand –Book of Proverbs” (1855); Hazlitt W.C. “English Proverbs and Proverbial phrases” (1869); Khazan A.A. “Dictionary of English Proverbs and Phraseological Expressions” (2001); Albov A.S. “Russian-English-Latin dictionary of winged words and expressions” (2006), etc.

The classification of culture-specific meaning is based E.M. Vereshchagin and V.G. Kostomarova’s scheme, highlighting three main methods of cultural paroemias: comprehensively,

separately and by cultural prototypes. When using a comprehensive method, the meaning of expression is not derived from its components, but arises on the basis of figurative re-thinking. Some of these expressions refer to the past and present, which do not always have analogues in the national cultures of other countries and peoples. For example: “Get on the high horse” – “to be high and mighty, to give oneself airs”. The expression arose due to the fact that the feudal lords used to serve riding the best horses as cavalymen looking down on common infantrymen. Other proverbs and sayings, including “horse” lexeme, are explained in the same way. For example: “Set a beggar on horseback and he’ll ride to the devil. Don’t ride the high horse”.

Cultural and linguistic specifics can be reflected separately, i.e. by all its compound units. The background information is clearly seen in this type expressions, the main component of which includes exoticism. For instance: “Too much pudding will choke the dog”. The expression shows us the British cuisine realities. The Englishman’s menu includes everything chilled - treacle pudding, strawberry cake, jelly roll. “One can not run with the hare and run with the hound” means “one cannot support two conflicting parties at the same time”. This proverb tells us about one of the British favorite pastimes - hunting.

The ethnic culture in proverbs and sayings is shown by its prototypes, since free phrases described customs, traditions, everyday life and culture peculiarities, historical events, etc. “A prototype is the most representational variant of a certain invariant system object, characterized by the greatest specificity, the possibility to influence derivatives and, in many cases, functioning regularity highest degree” (Alefirenko, 2012, p. 184). Thus, the expression “Swap horses while cross in gas ream” was told by Lincoln after he had been elected as the President of the United States and meant “to make important changes at the wrong time” (Kunin, 1984, pp. 225-226).

The peculiarities of the English paroemia world view reflection should include realities related to the legislative system: “As well be hanged for a sheep as for a lamb”. This proverb is a legacy of an old English law according to which a sheep theft was punished with death by hanging. “There is a black sheep in every flock”. “Black sheep” means a shame in the family (according to old beliefs, a black sheep is devil-marked).

It is also considered expedient to pay attention to the paroemia etymology, which makes it possible to find out its idiomatic meaning. Free combination, which once had a direct meaning, understood by native speakers, gradually has become idiomatic for one reason or another. The internal rubrication divides the group according to its unit etymology: biblical expressions, set expressions that have been passed from Latin and ancient Greek texts, borrowed words from Aesop’s fables and other sources.

Biblical animalistic paroemias create a clear picture of human moral qualities, for example, ingratitude: “Do not cast pearls before a swine”, fix universal figurativeness for certain zoonyms and serve as the basis for meaning building and development which, afterwards, acquire ethnically specific shades of meaning: “What can you expect from a hog” or describe human nature: “Can the leopard change his spots”; “Wolf in sheep’s clothing”. “The camel and the needle’s eye” is a trace of the gospel saying, which received this form from Latin: “It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God”. Proverbs and sayings of biblical origin are not always similar to their biblical prototypes. For example, such a phrase as “Kill the fatted calf” is used literally. Later, it has taken a new meaning “to treat the best at home”.

Due to numerosity and functioning peculiarities, borrowed words from Aesop’s fables are divided into a particular subgroup, in which there is a general idea of the world view basic fragments

with separate peripheral culture-bound terms. People nomination stands out: “An ass in a lion’s skin”; “To cry wolf too often”; “The last straw that broke the camel’s back”.

Cultural and linguistic semantics are in paroemias, containing statements from literary texts by such authors as W. Shakespeare (Care killed a cat), W. Scott (Beard the lion in his den), L. Stern (God tempers the wind to the shorn, i.e. helps people in distress), D. Swift (It is pouring cats and dogs, i.e. heavy rain) and so on.

A. V. Kunin in his work “English Phraseology” singled out borrowings in phrasicon, among which we noted the following: of Latin-Greek origin (The dog in the manger, Lucian), Old French (Don’t look a gift horse in the mouth), Italian (Every dog is a lion at home), American (Swap horses while crossing a stream, i.e. to make important changes at the wrong time).

Paroemiological unit componential analysis revealed the following zoomorphic images, which are the most relevant for the English ethnic group: dog, cat, horse, cow/ox, sheep, pig, fox, hare, mouse, bear, wolf, leopard, lion. Zoomorphic images allow us to reconstruct English society’s life. Thus, the Englishmen had horses, cows, pigs, sheep and went hunting for wild animals. The lexemes “dog” and “cat” take the first place according to zoonym use in English paroemias (Figure 1).

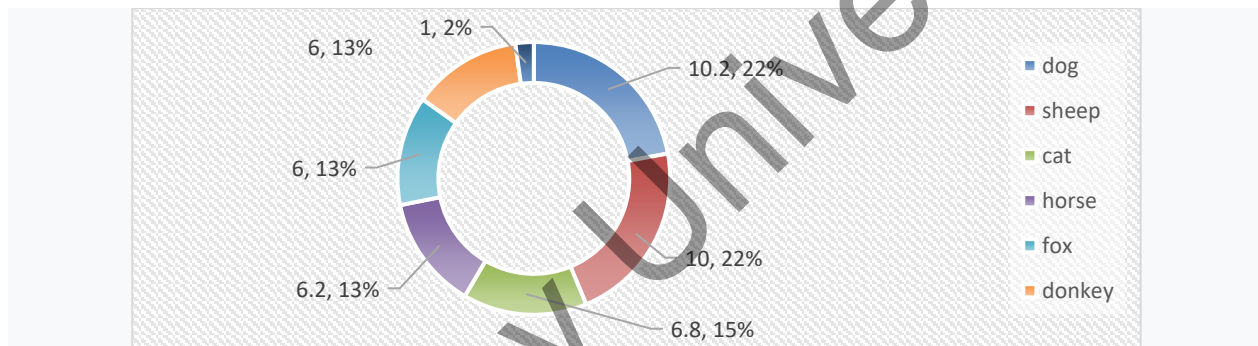


Figure 1: Lexeme analysis frequency

Paroemia analysis with these lexemes showed pejorativity and meiorativity evaluation. Pejorative evaluation of a dog and a cat’s image is expressed by the following combinations: barking, silent, sleeping, scornful, old, scalded; a cat in gloves, to swing a cat, a cat on hot bricks, a scalded cat, a cat did it. The following combinations tell us about the meiorative evaluation: a good dog, a living dog, a dog that wanders about, an old dog; a cat has nine lives, cat can look at a king. Among the above combinations, we highlighted the “old dog”, which denotes both pejorativity and meiorativity. Pejorative evaluation is connected with a person’s age being unable to do any work: “An old dog will learn no new tricks”. Meiorative evaluation characterizes a person who can still work: “There is life in the old dog yet”.

The image of a dog and a cat characterizes a person and his personality: caution, cunning, greed, curiosity, laziness, prate, behavior, moral and ethical views, age, gladness, suffering, work attitudes, care, etc. Pejorative evaluation reflects the initial relationship between a person and a dog/a cat. Eventually, moral, ethnic and material values have become changeable in English society. The evidence that dogs and cats are hedged round with care and attention has become the foundation of the Royal Society for the Prevention of Cruelty to Animals in 1824. According to statistics, currently 10 million cats, 8 million dogs and 1 million rabbits live in the United Kingdom of Great Britain and Northern Ireland. The foundation of pet service in Britain has become the result of wild world care. In addition to a huge number of special shops and animal hospitals, there

are hotels for dogs (in case of the owner's departure or illness), four-legged animal cemeteries and crematoriums, as well as a large number of professional literature, including Dogs Today magazine. According to A.V. Rakhimzhanova, traditional animal names in the English language suggest special clubs called "Kennel Club", (uniting dog lovers): "In England as well as Jockey Club exist also club of people who is very fond of dogs which is called Kennel Club. It regulates the naming process of dogs, for instance, dog names can consist of no more than 24 letters, but in practice they have sport names consisting of only two syllables: Playboy, Promise, Polestar, Mercy, Fancy, Famous, Picnic etc" (Mazhitaeva and Tazhikeeva, 2012). The cat's pejorative evaluation may point to cultural elements. Thus, a negative attitude towards curiosity is expressed by a proverb "Curiosity killed a cat". According to the British people, overcuriosity and oversociability can lead to the situation that you can offend someone out of ignorance (Table 1).

Table 1: Table showing the qualities of a person

Qualities Animal	Positive	Negative
Bull	Courage	Quick temper
Wolf	Acumen, courage	Craftiness, cruelty
Hare		Cowardice, timidity
Cat	Curiosity, carefulness	Craftiness, laziness, cunning, resourcefulness, pretence
Lion	Courage, confidence	Arrogance
Fox	Acumen	Timidity, cunning, resourcefulness
Horse	Confidence, industriousness	Self-will
Bear	Courage	Cruelty
Monkey	Acumen, curiosity	Mischief, cunning
Sheep	Meekness	Stupidity, defencelessness, cowardice

A significant number of paroemias are represented by the "horse" lexical unit, showing industriousness, endurance, and public position. Paroemias with the lexeme given above reflect pejorativity and majorativity evaluation as well. Pejorative evaluation is seen in those combinations where there is a "high horse" combination, meaning a person who is higher than others as compared to the ground, i.e. having a high position. It should be noted that in the past, riding was a priority for the privileged, whose members could afford to have horses, while the other part of society couldn't. For example, "Don't ride the high horse". The combination "high horse" means arrogance, i.e. don't be arrogant. The person, who has become rich, is criticized: "Set a beggar on horseback and he'll ride to the devil". Other proverbs and sayings analysis with the "horse" lexical unit revealed different meanings: bad luck (Flies go to lean horse), criticism (Put the saddle on the right horse),

will (You may lead a horse to the water but you cannot make him drink), wrong actions (Don't put cart before the horse), person's qualities (Never spur a willing horse), error (A horse stumbles with four legs). Some expressions contain historical information: "It is too late to lock the stable when the horse has been stolen". As we know, the parks were given to half-wild herds in medieval England, of which the largest and most beautiful foals were selected. Brick stables were built especially for horses and hay was made of meadow grass. The horse was a battle friend at war, as evidenced by the appearance of "cavalry" term. The following proverbs and sayings with a "horse" lexeme show that a metaphor is based on a color attribute. For example, "Any stain is seen on a white horse". A white horse means "to have an untarnished reputation". "That is a horse of another color". Another color means a whole different story, a train of thought change. Apparently, the meaning of such expression as "I will either win the saddle or lose the horse" arose during the war, when it was important to stay in the saddle, that is, to win the battle. As time passed, the initial meaning was lost and had another meaning "all or nothing".

In some expressions, we can notice a comparison which is based on animality: "Zeal without knowledge is a runaway horse". Uselessness, stubbornness is compared with the actions done over a dead horse: "To flog a dead horse". The mother's attitude towards her child is expressed in a proverb: "Kick of the mare hurts not the colt" (Aldyrbekuly, 2014, p. 19). Nowadays, the Englishmen are still keen on horses, as evidenced by special clubs in England. "Old tradition of horse-breeding in England made special tradition of naming horses. This tradition includes rules of naming racehorses. These rules are published annually by Jockey Club – organization which is responsible for equestrian sport and controls horse-racing competitions. Major group of horse names are made up of words and word combinations meaning some qualities or peculiarities (pace, character etc.) of animal: Fast Motion, Flying Rocket, Rapid River, Pretty Fast, Stormer, Swift, Brave Lad, Be Gentle, Gay Dancer, Happy Hunter, Realistic, Quick, Mile-a-Minute, Here comes trouble" (Mazhitaeva and Tazhikeeva, 2012).

Proverbs and sayings with "cow", "bull", "calf", "ox" lexemes are relatively small in number. Each of zoomorphic images is a certain human quality. For example, courage and decisiveness are represented by a "bull" lexical unit: "The bull must be taken by the horns". In such a proverb as "He that will steal an egg will steal an ox", an *ox* lexeme means "large in size". The meaning "small in size" is used with a "calf" lexeme: "If you agree to carry the calf they'll make you carry the cow". Family relationships between a mother and a child are shown by "cow and calf" lexical units: "Many years ago odd cow has a bad calf". The meaning "wisdom" is expressed by an "old ox" lexeme: "An old ox makes a straight furrow". The proverb "If you sell a cow, you will sell the milk too" shows trading relations. The Englishmen's rationalism and criticality are expressed by the proverb "When cows come home". Unwillingness to understand youth is expressed in the proverb "The old cow thinks she was never a calf". The proverb and saying analysis with "cow, bull/ox, calf" lexemes leads to the conclusion that this animal species played an important role in the life of the ethnic group. It should be noted that, currently, this animal species has retained its popularity, as evidenced by dish cooked with cow meat: "fried steak, grilled steak, beet and potato soup, boiled beet, stewed beet, braised chuck steak, beet steak tartare". Traditional English cuisine also includes such main dishes as roast beet, beet curry, Yorkshire pudding, hamburgers, Steak Charlotte minced beet cakes, roast potatoes, etc. An ice cream, a pancake, a yoghurt, a milk shake, a pie, a cake, etc. are made of cow's milk. Furniture, stationery and sports requisites made of leather are found at homes, offices and sports clubs. In industry, leather is used to make shoes, jackets, coats, bags, belts. The above facts point to the importance of this animal in the British people's life.

A “sheep” lexeme comes after “cow” and “ox” lexemes. As a rule, paroemias containing this lexeme characterize meekness, helplessness, timorousness (March comes in like a lion and goes out like a lamb) (Katykbayeva, 2004, p. 12); an idea of a sheep as an extremely stupid and obedient animal, succumbing to fate (If one sheep leaps over the ditch, all the rest will follow); indication of laziness (A lazy sheep thinks its wool heavy). Although the “sheep” lexeme does not take a significant place by use in paroemias, however, sheep breeding in English agriculture amounts to approximately 70% of agricultural products cost. More than 50 breeds of sheep are raised in England, of which the most famous are long-wooled, short-wooled and coarse-wooled breeds.

It is alien to English culture to restrict human rights, i.e. personal independence is appreciated. For example, “to be a bear for punishment” means - not to be afraid of punishment, go ahead. The meaning of strength is shown in the proverb “Catch the bear before you sell his skin”. P.A. Kipriyanova in her work “Functional features of zoomorphisms (based on Russian, English, French and Modern Greek phraseology and paramiology) defines the concepts “bull” and “bear” as male priorities: a “bull” is a “speculator in a rise” and “bear” is a “stock broker” (Kipriyanova, 2005). The Oxford Dictionary materials lexicalized the word “bull” in 1714, meaning “a dealer in a rise”, that is, a bull attacking the enemy with horns, makes a blow from the bottom upwards. As for a bear, this beast attacks with its paws from the top downwards, as if driving the enemy into the ground. Currently, a figurine in the form of a fighting bear and a bull is awarded to each company that places shares on the New York Stock Exchange.

The donkey’s image is associated with a stupid and an extremely silly person: “Jest with an ass and he will slap you in the face with his tail”. And only in one proverb we noted a positive feature - slowness, which is compared with the horse behavior: “Better ride an ass that carries us than a horse that thrones us”. An indicator of strength is a lion’s image. For instance, “Every dog is a lion at home”. This proverb tells us not only about strength, but also about confidence that comes at home. But in our opinion, the meaning “confidence” is connected with the concept “home” among the British. No wonder, there is a proverb: “My home is my castle”. According to R. B. Zhusupova, the settlements of the ancient English were not solid. The appearance of the first clay fortresses in England dates back to 1066 due to the Norman conquest (Júsipova, 2004, p. 22).

The image of a fox in English means “cunning”, “resourcefulness”, as well as “proficiency”. For example: “Don’t set the fox to keep your geese”. Old foxes want no tutors.

The idea of a timid and cowardly man is associated with a hare: “Hares may pull dead lions by the beard”.

The “monkey” and “ape” images have a negative connotation, for example, in such a proverb as “Women in state affairs are like monkeys in glass shops”. This expression appeared at a time when women got the opportunity to vote and began working on an equal footing with men. There were few women having a senior position, so, perhaps the association with a monkey arose as a mockery of this situation. The monkey image also reflects a negative attitude towards a woman incapable of seeing anything. When analyzing gender dimension in English proverbs and sayings, A.Sh. Tazhikeyeva comes to the conclusion that a “woman” concept has a negative evaluation in most cases, which is related to the Christian religion (Mazhitaeva and Tazhikeeva, 2012). Ingratitude, ignorance and a lack of culture is associated with a pig image. For instance: “What can you expect from a pig but a grunt”, “To cast pearls before swine”.

Conclusion

A large number of English proverbs and sayings are based on linguistic form metaphorical reinterpretation, which is due to a large number of reason features. The proverbs and sayings texts are full of characters whose actions take place without relation to any period of time. The proverb and sayings texts are not directly related to the event but to the understanding result by a person. And this understanding does not come immediately, but for long periods of time, with the participation of various animal images. In the English language, the same image can appear in various proverbs and sayings, expressing any person's qualities or pointing to a general concept. Generalization is often related to life judgements, everyday or moral suggestions. Proverbs and sayings, being folklore indispensable attribute, and, in turn, this nation's cultural attribute, reflect that life of the nation to which these ways of thinking and the people's nature belong to. Cultural dominants are relative and are distinguished by comparing cultures based on value-specific judgments number. The lack or insignificant number of paroemias on a certain topic indicates its irrelevance for a value-based worldview of the peoples examined. Based on empiric material, we proposed paroemiological unit detailed classification, including zoonyms, by using cluster analysis as a methodological tool. The detailed classification includes the following name units: morals, emotional and mental health, working practice, social and physical characteristics, mental abilities, moral and ethical views. The British have a negative attitude towards such human qualities as *reticence, greed, arrogance, craftiness and hypocrisy, cunning, deceit, anxiety, fuss, cowardice*, while *courage, resolution, carefulness* are considered to be positive one. So, a *curiosity* lexeme means privacy in English society. Privacy for the Englishmen is a response to crowding but they desire to protect their private life. The proverbs with a "care" lexeme show self restraint because anxiety and an excessive concern will not lead to good. If *work* and *skills* are positive, then *laziness* and *idleness* arouse scorn. In "social inequality" group, the English ethnic group singles out zoonyms characterizing a common man - dog and zoonyms characterizing the privileged - lion, horse. *Loneliness* is considered to be a bad omen. To do somebody's work or to show respect towards people who do not deserve it, is regarded as *ungratefulness* and is expressed by dog, pig lexemes. In English paroemias, this property illustrates the ethnic group pragmatism, therefore, there are such expressions as "catch the ... before ...; wait for ...". *Modesty* and *meekness* are noted by both ethnic groups, therefore, similar *lamb* lexemes are found. To characterize intellectual abilities, which get either positive or negative connotation in English, such zoomorphic images are used as: *old fox, old ox, old dog, ass, sheep*. Physical characteristics of both peoples include a description of age (old/young), strength and health. So, for example, an old age is compared with the loss of strength and health: *old dog, old ape*. Youth is related to the actions and behavior of the old one: *old cow - a calf, old cock - young*. Such images as *lion, horse, camel* and *wolf* show strength, stamina in the English language. The denotation of "health" lexeme in the English language becomes actual in the meaning of "everything will live on a living organism" with the help of *cat, nine lives* denotations. In lexical set paroemias "unreality, dream", there is a similarity of opinions expressed in actions and behavior condemnation that are not in reality. In English paroemias, this group is characterized by the "pigs", "wishes of horses", "cows", "a mare is nest" lexemes. The characteristic of human relations, actions and behavior is "behavior, actions" lexical set which includes other lexemes, such as *punishment, censure, risk and self-confidence*. In most cases, human behavior has a negative connotation, being in *dog, hog, chick* and *wolf* images, and only in few cases it has a positive characteristic as *a good dog, a good horse*. Negative attitude towards human nature and relationships between people are illustrated by proverbs with *dog, wolf, cat, ass* lexemes. *Dog* and *wolf* zoomorphic images get a positive connotation in other cases, depending on the situation: "*Dog does not eat dog. Wolf never was against wolf*". There is always a so-called evaluative component,

that is, an approving or disapproving evaluation, contained in a fixed phrase or paroemia meaning. Therefore, we can say that the images expressed by zoonyms are both culture-specific and universal in the English worldview. Some identical realities have different semantic content and connotation, i.e. they are unique and specific and belong to only one linguistic culture.

In the English language, both linguistic and extra-linguistic factors influenced the proverbs and sayings formation. The linguistic factors are based on borrowings from other languages, variation and literary sources.

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