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LINGUISTIC MEANS FOR REPRESENTING THE CONCEPT “INSIGHT”

The paper deals with the analysis of the practically unknown concept “insight” with the meaning “instruments” in different written sources. The analysis permits the author to define a universal and national-and-cultural specific character of a verbalized concept in the Russian and English world pictures. The ways of its verbal presentation have been revealed.

Key words: world picture, instruments, concept “insight”, metaphors, proverbs and sayings, riddles.

The picture of the world is a complete image of the universe developing in a person’s mind during his cognitive activity. Taking into account that the cognizable reality is many-sided, it is necessary to consider the term «a world picture» as a hyperonym which is composed of mental spaces, i.e. hyponyms, which may be looked upon as "pictures", in their turn. Mythological, religious, art, philosophical pictures are distinguished. One may also speak about physical, metaphysical, biological, chemical and other sections. These separate fields of a complete picture of the world are revealed by language means, each of them is covered by a set of lexical units, outlining relevant structures of knowledge representation.

Among a quantity of such pictures there is one, yet not being a subject of linguistic description. It is an area of labor instruments used by a man in his daily activity which includes both representations of the elementary, primitive tools, and more advanced mechanisms and devises.

It is difficult to overestimate the role of tools in civilization formation. Throughout the millennia people, aspiring to make the world around fully meeting their essential needs, created at first elementary, and then more advanced adaptations and passed on experience of their manufacturing to the subsequent generations. In collective consciousness of people a special field of conceptual sphere has been created, a peculiar gallery of the labor instrument images, which are constantly coming into the view, (even if someone has never used them personally), knowledge of the purposes and ways of application of these artifacts are being accumulated.

An attempt to analyze units of a "tool" fragment of the world picture through language means was undertaken by A.P. Babushkin in his book «Types of concepts in lexicological and phraseological language semantics». The term "insight" which is understood as almost practically undeveloped concept in the form of "packed" in a word information on a design, inner organization and a functional purpose of a subject, was entered into a scientific use [1, p. 56].

At the same time, despite importance of instruments of labor in people lives, a representing them «insight» concept both in domestic and foreign linguistics has not been considered in modern cognitive researches yet that testifies to *importance* of its research.

The *purpose* of the present article consists in revealing universal and national cultural specifics of reflection of the concept «insight » in Russian and English world pictures, in defining ways of its verbal explication.

Russian and English dictionary definitions, contexts, metaphors, proverbs, sayings and riddles served as *research material*.

It has been stated that a concept «insight», as well as other types of mental representations, is objectivised by means of dictionary definitions. According to the content of the sememe which stands behind, it is possible to judge about cognitive specifics of a certain "tool" word. Certainly, people don't look for meaning of such nominations in explanatory dictionaries. Nevertheless, from the point of view of cognitive linguistics, definitions are interpreted as the way of understanding the structures hidden from direct perception.

A question arises, how informative can be a dictionary definition? As an example let us turn to lexeme interpretation of a "press". «Пресс – машина для сильного сжатия чего-нибудь, разглаживания, обработки давлением». (*Press - a device for strong compression of something, smoothing, processing by pressure*), note S.I. Ojegov and N.Yu. Shvedova [2, p. 162]. Different types of presses are known: mechanical, hydraulic, punching. But the naive consciousness of the person who has not been connected with production, associates a press only with something heavy in its "up-down" movement. Is it necessary for "ordinary" people to know about a press much more?

Russian linguist A.A.Potebnya suggested to distinguish the "nearest" ("blizhaysheye") and "further" ("dalneysheye") meanings. The "nearest meaning" is that substantial minimum which is known to any representative of this culture. "Further meaning" refers to more substantial information obtained in the course of a personal or collective practice including specialized and professional knowledge [3, p. 19-20]. A.A. Potebnya's nearest and further meanings are comparable with formal and substantial concepts, by S. D. Katsnelson's terminology [4, p. 18-25].

According to Yu.N. Karaulov, there is an interrelation between development of certain vital spheres by human consciousness and the language means serving for their nomination. He divides all lexical units of the dictionary into the sections "Universe", "People", and "People and the Universe". Having imposed on the scheme the list of the studied and structurally described semantic zones, it is possible to judge about the degree of development of the whole lexico-semantic system. Simple, common, reflecting ordinary concepts units of lexicon are most well studied and described in detail. In the process of structural areas complication, "removal" from a person, the quantity of devoted to them linguistic studies decreases. Difficult, hi-tech areas are the problem of highly specialized knowledge which is not a subject of extensive daily discussion [5, p. 256-272].

Yu.N. Karaulov's idea corresponds with a postulate of linguistic "labor division" which was formulated by H. Putnam: There is no need for a person to own extensive information on each named subject or the phenomenon. Ideas of the majority of people about many things which are not used by them in an everyday life can be quite weak. Highly specialized knowledge of them is a problem of a small professional category. The others, if necessary, «come into partnership» with members of this category [6, p. 181].

On the other hand, dictionary definitions of the lexemes, designating elementary and wide-spread subjects, «cause bewilderment» due to detailed explanation of realities in them, which are known for everybody without such reasoning. So, it will never come to mind to call a bed «a subject of a home furnishing», and a bench – «an adaptation for sitting». ... A lot of things in definitions are represented to us in a more difficult way, than the subject by itself [4, p. 21-22]. According to S. D. Katsnelson, the feeling of awkwardness, produced by many examples of common denotations in linguistic dictionaries, appears because «in natural process of language mastering we acquire such words by «visual definition». They are stored in our mind as elementary units not demanding explanations» [4, p. 21-22]. These are things which can't be taught "from the outside", in the same way as it is ridiculous and useless to multiply «scientific application instructions» of those subjects which are successfully used without them.

It is impossible to disagree with these statements. However dictionary definitions serve in our work not simply for demonstration of meanings known to everybody. They are necessary for fixing

the nature of any "tool" word's cognitive structure, for understanding how the thing is represented in consciousness.

The above is fair not only for Russian words, but also to lexical units of other languages. Though it is necessary to emphasize that the volume of information concluded in dictionary definitions of lexemes, which are interesting for us, differs from language to language.

Let's address to concrete Russian and English definitions of studied realities which show the "insight" characteristics. As a result of continuous selection of various lexicographic sources about 20 Russian and English dictionary elementary tools descriptions were found. The dictionary of the Russian language represents "топор" (axe) as «орудие для рубки в виде насаженной на деревянную рукоять толстой железной лопасти с острым лезвием с одной стороны и обухом с другой» (a tool for cutting in the form of the thick iron blade on a wooden handle with a fine edge on one hand and a butt on another) [2, p. 182]. In English – "axe – a tool with a heavy metal blade on the end of a long handle **used to cut down trees or split logs**" [7, p. 61]. We can pay attention to additional information on functional accessory of an axe.

Russian «пила» (saw) is «инструмент в виде стальной пластины или диска с заостренными зубцами по краям для разрезания дерева, металла, камня» (a tool in the form of a steel plate or a disk with the pointed teeth along the edges for cutting of a tree, metal, a stone) [2, p. 219]. In English option we read: "Saw – a tool that has a long blade with sharp teeth on one of its edges. **A saw is moved backwards and forwards by hand or driven by electrical, etc. power and is used for cutting wood, metal etc.**" [7, p. 930]. In this case English definition of a "saw" is supplemented with the description of its movement in operating time.

In the definition of a Russian word «вилы» (pitchfork) («сельскохозяйственное орудие – несколько длинных металлических зубьев на деревянной рукоятке» - the agricultural tool – some long metal teethes on the wooden handle) specifications on «schematic drawing» of the tool aren't presented which are contained in its English version: "pitchfork – a farm or a gardening tool for breaking the soil, lifting dried grass etc., heaving a handle a tone end **with two or more points at the other**" [7, p. 213]. In some other source - "three or four sharp points called prongs".

There is a difference in representation of «insight» concept by dictionaries of Russian and English languages. Definitions vary in volume of the information presented in them. Russian interpretations are shorter in comparison with the English where the function of the tool is being obligatory, which testifies to a more pragmatic approach of the last to "tools of labor".

It is not due only to lexicographic tradition. Native speakers of both languages imagine axes, spades, pitchforks and other instruments, equally know their mission. Simply in one case it is verbalized and in other – implied. It follows that images of instruments of labor "live" in consciousness "by themselves", and dictionaries only fix their contents differently, therefore it is appropriate to state once again the thesis an existence of «insights», capable to verbalizing or implying mentally.

The interrelation of definitions with people's experience and knowledge can be traced by comparing dictionary items of various years. For example, a wooden plow, being the main soil-cultivating tool of Russian peasants till 30th years of the XX century, was most fully described in V.I. Dahl's dictionary. «Соха - самое простое крестьянское орудие паши; основа сохи колодка, поперечный чурбан, в колодку вделываются наглухо спереди обжи (оглобли), сзади рукояти, разного вида, рассохой (рогаль) или поперечным брусом (казачка); под колодкой полоз, подошва или рассоха, на развилке которой насаживаются сошники, лемехи; над ними полица, железная лопаточка, которой ручка закручена под тужиными (веревкою накрест), перекалывается по обе стороны и служит для отвалу земли». (A wooden plow - the simplest country tool of an arable land; a wooden plow contains a block, a cross-section block, (shafts) are fixed into a block tightly in front, behind is a handle of a different look, rassokhy or cross-section whetstone (kazachka); under a block is a runner, between which is a soshnik; over them is a club, an iron rake, by which the handle is twirled under a rope crosswise, it is shifted on either side and serves for

an earth dump» [8, p. 182]. Today a wooden plow received "registration" in an ethnographic museum, and a number of dictionary designations of its constructive details became absolute archaisms. Modern definition of the word is «*a primitive agricultural tool for earth plowing*» [2, p. 276].

It is curious that *in the course of time* details, considered earlier as the major for a subject description, can drop out from definitions of lexemes. Compare, as a "scythe" is represented in V.I. Dahl and in S.I.Ojegov, N.Yu.Shvedova. V.I.Dal: «*Долгий кривой нож для подрезки травы на сено, для съемки корня хлеба; в полосе этой отличают само лезвие и загнутый для крепости обух, да пятку и носок*». (*A long curved knife to cut herbs for hay, to shoot a root of bread; in this strip the edge and a butt, bent for strength are distinguished; a heel and a sock at that*) [8, p. 116]. S.I.Ojegov, N.Yu. Shvedova: «*изогнутый нож на длинной рукоятке для связывания травы, злаков*» (*a bent knife on a long handle for binding grass, cereals*) [2, p. 118]. Though a scythe as an agricultural tool is still used, the words "heel" and "sock" "dropped out" from the definition, once seeming integral for its "thinking image".

It should be noted that the knowledge of "insight" characteristics serves as a standard for comparisons.

Images of labor instruments are transferred on a person – the founder and user of these tools. So, a hand of a person is attributed to the parameters of a spade. «*Все это проделывала одна и та же рука, грязная и большая, как лопата*» (*All this has done the same hand, dirty and big, as a spade*) (A.N.Tolstoy. Rastegin's adventures). «*Иевлев энергично почесал широкий, как лопата, затылок*» (*Iyevlev energetically scratched a wide, as a spade, nape*) (M. Yelizarov. Librarian) [9].

In the following contexts tools may cause a negative emotional reaction. «*... Человек образованный, с черной узенькой бородкой, плоскотельый, как лопата*» (... *An educated person, with a black very narrow small beard, flat-bodied, as a spade*) (V.Ya.Shishkov. Ygrym-river). The imagination draws an appropriate image if a person's face is compared with an axe. «*- Лицо у нее как топор, сказала А.А.*» (*- her face is like an axe, said A.A.*) (N. Ivanov. News 2002. 06.21) [9].

In comparisons a person «passes through himself» not only visual, but also palpable features of labor instruments. «*And she imagined black, firm, as a hammer, meat*» (S. Bolmat. In itself) [9].

At last, "script" tools characteristics, their functional features can be the basis of comparisons. In Russian language heartbeat resemble hammer blows. The same tradition is valid also for English culture. «*Theircelin felt his heart began to hammer violently*» (Look about and die. Butters The Book Guild Ltd). «*And suddenly her heart was beating very fast, slamming against her ribcage like a demented hammer*». (Ungoverned passion. Mills&Boon, 1993) [10].

Peculiarities of tools usage are actualized. «*A textbook without fingerprints and pencil marks is like a spade unsoiled by digging*». (UK:Macmillan Education L of td, 1989) [10]. «*... cavalry had charged through the crowd like a scythe through a cornfield...*». (London:Fontana Press, 1986) [10].

Elementary tools of labor are so understandable to a person, so widespread in daily life, that their nominations become parts of metaphors, set phrases, proverbs, sayings and riddles. Features and characteristics of tools serve as the basis for appreciation of different, sometimes distant things.

About 120 both Russian and English figurative tool representations have been considered. We'll mention only some of them where tool "scheme" is revealed in metaphors.

So, a metaphorical image «кувалда» (a sledgehammer) characterizes a clumsy, stout woman, but not only her. Behind this nickname is «неказистый, безобразно укутанный человек: ворочается, кувалда кувалдой» (an unsightly, ugly wrapped up person: turns,clumsy clot [2, p. 164].

«Шило» (*an awl*) – we will say about a person, who is not capable to sit in one place.

"Script" idea of a "saw" work passed to Russian word «пила» in its metaphorical context, correlating with a woman who abuses someone constantly and continuously, reproaches about nothing. It is possible to imagine the sounds produced by a saw in their transfer on a person inclined to quarrels.

The Russian word "*perelopatit*" literally means to pour, throw with a spade from one place to another. Being reinterpreted, it gains the meaning "to read and look through or to process a large number of material otherwise". Function of a spade is actualized in the Russian word "*zakopatsa*" that means to be stuck in something, to be absorbed into problem-solving.

English dictionaries give two word meanings of a "saw" in its figurative reconsideration. "*A landlord, esp. of a rooming house*" (the owner renting rooms) and "*any disagreeable person*" (any unfriendly person) [7, p. 930]. We can't but notice similarities for Russian and English "saw" metaphors based on practical native speakers experience.

It is worth to mark that in different languages one and the same subject can cause opposite emotional attitude. Russian metaphorical lexeme "*молоток*" ("a hammer") corresponds with an active, persevering, persistent person. In English this is the nickname for a person who breaks and destroys everything. By the same word athletes of a fearsome appearance, having an athletic body or powerful kick are called.

These examples confirm the "insight" nature of metaphors, fixing people's experience in handling tools. Knowledge of their functioning allows to understand the manner of human behavior, technical characteristics resemble men's qualities both in Russian and English.

Now we will proceed to "tool" proverbs and sayings, which can be considered as a storage form of knowledge about labour instruments.

We can imagine a real situation of forging when a hammer beats on a piece of iron held on an anvil. «*Между молотом и наковальней*» (*between hammer and anvil*) – danger, threatening from two sides, is assumed here. Interaction of a hammer and an anvil fix also English figurative expression: «*good anvil does not fear the hammer*». The phrase "*to be (to go at it) hammer and tongs*" with the meaning «to quarrel, swear with big energy and noise», in turn, appeals to the «sound picture», produced by a hammer and tongs in the course of their joint work.

Russian saying «*заплата на заплате каждая по лопате*» (*a patch on a patch, each is like a spade*) emphasizes poverty degree. Indeed, the size of a patch is comparable to the blade of the agricultural tool, which suggests extreme misery of a person (if to take this phrase literally). And on the contrary, in the saying «*не распластаться лопате чтоб емче быть*» (*not to stretch a spade to be more capacious*) the regret that a spade isn't so great, as it would be desirable, is expressed. Figurativeness is supported by obvious paradox, the size of a patch exaggeration which can't coincide with a spade. In both cases a person imagines «visibly» how a spade looks. The same image is kept in mind while perceiving the expression «*грести деньги лопатой*» (*to rake the money with a spade*). The blade of a tool is wide enough for these purposes. The phrase is interrelated with the English one "*he is spading diamonds*". In the expression «*лоб что лопата а ума не богато*» (*a forehead is like a spade, but wit is not sufficient*) transfer of a spade form on somatic object – a forehead of a person, behind which lack of his intelligence is hidden, can be traced. Knowledge of a wide and flat form of an object is realized in the Russian phrase "*борода лопатой*" which corresponds to English expression - "*spadebeard*".

An allusion to a spade as to an elementary tool is involved in the English saying "*why not call a spade a spade*", where the idea, that it is always necessary to speak directly and openly, is assumed. A spade is the simplest and well-known instrument of labor. Painstaking preparatory work is associated with it. "*Spadework*" – here it is reasonable to take into consideration a reliance on people's knowledge of tool use, the character of produced actions: for receiving desirable result one should work by a spade long and persistently. «*От безделья лопата ржавеет*» (*from idleness a spade rusts*) - knowledge of inappropriate tool usage is played on in the proverb.

«*Как необтесанная лопата*» (*as not squared spade*) – say Russian speakers about uncivilized, poorly educated person. Roughness of the tool handle, which hasn't been brought to the required quality, corresponds with primitiveness of a person, whose education and upbringing don't agree with accepted standards.

Figurative interpretation of an axe is based on such characteristic as "severity". «Плавать как топор» (to swim like an axe) means not to be able to swim absolutely. «Хоть топор вешай» (it's possible to hang up an axe) – people say so about gas polluted or smoked room in which even an “axe can keep in air”. To say «никто на свою ногу топора не уронит» (nobody will drop an axe on his foot) – means to know about sharpness of its edge. Necessity of this quality for the tool is emphasized in the saying «топор острее так и дело спорее» (an axe is sharper and a job is more successful).

In some proverbs axe inner organization is verbalized. «Погнался за топором да топор уронил» (Ran after an axe-handle but an axe dropped) – hankering for something bigger, it is possible to miss small. «У семи дворов один топор и тот без топором» (seven yards have one axe and that without axe handle) – extreme poverty degree. An axe is perceived as a simple and necessary thing which should be in every house.

"Picture" and "script" signs are implied in the contents of the English phrase «savage as a meat axe».

Similarity of persons' and rakes' “outer organization” is manifested both in Russian and in English. «Худой как грабли» - in Russian, “as lean as a rake” – in English. The analogy of rakes and hands is traced. «Глаза – ямы, а руки – грабли» (eyes – holes, and hands – rakes). «Руки граблями, ноги вилами» (hands are like rakes, feet are like pitchforks). «Руки как крюки, пальцы что грабли» (hands are like hooks, fingers – like a rake).

Hands are associated with a rake also on the basis of their functional characteristics. Figurative sense of the word "rake" is defined as avidity. It is easy to draw a parallel with hand fingers, ready to act like a rake [2, p. 64]. The phrase «чужими руками жар загребать» (other people hands rake in the heat) causes a certain emotional reaction and means «to use results of somebody's work». A tool “picture” is visualized in our mind with the expression «наступил на зубья – граблями в лоб» (having stepped on rake's ‘tooth’ – a rake is on the forehead).

The saying «по кончику шила кулаком не ударишь» (we do not strike with a fist at the tip of an awl) is considering human usage experience of this artifact. The same tool quality is metaphorically “played on” in the Russian expression «шила в мешке не утаишь» and English “one cannot hide an awl in a sack”.

The phrase «пflug от работы блестит» (a plow shines from work) reveals peculiar features of tool operation. Difficultness of plow's work is fixed in the phrase “to plow through a book”.

Premias, reflecting the sphere of tools, without doubt, actualize their "insight" characteristics, which, being reinterpreted, project onto people. At the same time a number of national peculiarities are revealed. In Russian folk tradition an allusion not only to tool actions is important, but also to their visual appearance, texture, that in English language is less typical. The character of English people, their pragmatic attitude is observed here.

Images of instruments in the proverbs and sayings may acquire a different semantic content. The Russian people attitude towards work is actualized: its importance, the necessity of a tool, but nevertheless the existence of force, preventing from plan realization, is noted. In English contexts a tool is a subject of any activity that may cause damage and destruction.

We'll turn to some "tool" idioms. «To plow up» means to hurt heavily. A plow during its work leaves deep scars in the earth. "Tool" characteristics form the basis of the expression "to hammer at" - to work persistently. Sequence of similar actions [type](#) made by a tool is emphasized here. The idea of rake's work is associated with the phraseological unit "to rake up". «To get the axe» – to be dismissed [7]. The function of an axe is to chop off, to reduce initial quantity.

If in the above mentioned examples subjects' features, having “insight” characteristics, are reinterpreted, in such form of language game as a riddle its addressee should call the subject which is allegorically described by a sender, "has been seized" by a word a complete image of a tool or function carried out by it.

Let's pay attention to tools "coding" features in riddles, which content, according to E.G.Zubkova, represents a certain generalization of a concept's features [11, p. 42]. People, making devices and adaptations to simplify their own work, create them according to their own image in mind and that of their animals, which are an essential part of rural life. Tools are represented as though they form an impression of people and animals. An inner organization of instruments here correlates with an anatomic structure of a body; its function corresponds with human or animals' actions.

"A person identifies values of material culture with the concept "Nature" and equates them ..." [12, p. 11; 13]. Riddles illustrate close interrelation of nature, a person and his environment.

«Принялась она за дело, завизжала и запела. Ела, ела, дуб, дуб, поломала зуб, зуб» (пила). (She began to work, started to squeal and to sing. Ate, ate, an oak, an oak, broke a tooth, a tooth (a saw)). A saw is identified with an animal on the basis of similarity of produced sounds, nature of their actions, and outward similarity of separate parts. «Маленький, горбатенький, все поле обскакал» (серп). (Small, humpy, all field has galloped around (sickle)). The word «humpy» is some kind of help if we imagine a sickle form. «Мужик идет по лесу, зеркало за поясом» (топор). (A man goes along a wood; a mirror is over his belt (axe)). The edge of an axe resembles mirrors due to its glitter in the sun. Decoding occurs also due to the tool's sphere of usage "wood" and its placement peculiarity «over a belt». In Russian the riddle about a spade «кто мной копал, тот и устал» (who dug with me, that became tired) is a causal relationship between the work of a tool and a person's subsequent feelings come to light.

In riddles tools correlate with well familiar objects to people. «На деревянной речке плывет кораблик новый, свивается в колечки дымок его сосновый. Чем больше я верчусь, тем больше становлюсь» (рубанок). (On a wooden river floats a new ship, its pine smokes twist in rings. The more I turn the bigger I become» (plane)). Instruments of labor are also identified with natural objects, which are described in folklore traditions. «Месяц-новец днем на поле блестел, к ночи на небо слетел» (серп). (In the daytime the moon in the field shone, by the night fled to the sky (sickle)). Similarity to fairy-tale characters is occasionally revealed. «Баба яга, вилами нога, кормит весь свет, а сама себя нет» (соха). (A witch, with a pitchfork foot, feeds the whole world but not herself (plow)).

We'll consider some British riddles. The first of them allegorically represents a hammer. "Across the fence it works with its heels backwards". The inner structure of a hammer is represented metaphorically; its handle corresponds to a part of the body. "I have teeth but not a man. I like hay but not a cow" (rake). The clue to the riddle resides in the knowledge of rake's characteristic details compared with the teeth of a man, which is based on their shape similarities. Some kind of prompt represents the sphere of instrument usage "hay." «Stands on the field with legs spread» (plow) – the riddle focuses on the external configuration of a plow, which is similar to human feet [14].

The riddle about a spade sounds as follows. "You push me deep into the ground I of enter deeply not a sound. You can push me with your foot, but don't forget to have a boot" (a spade). In the riddle functional qualities of the tool, which is involved in a number of events and cautions, are actualized. It gets a plot form, reminds a small story and role differentiation is emphasized in it. «It burrows, it digs it gets tang led in the ground God forbids I should break my leg» (a plow). [14]. In this case tool function is allegorically pointed out. Undesirable actions, which can happen in the course of work with it, are described.

The organization of the majority of both Russian and English riddles figuratively "echoes" with definitions of a "coded" subject and relies upon knowledge of its inner configuration and functioning. In English riddles tools are often encrypted without their metaphorical reconsideration.

In Russian a wide range of images, by which simple tools are "encoded", gets conceptual significance. In English knowledge about basic elements of the universe, everything that gets in sight of a man can be observed in the examples more weakly.

The analysis of the practical material allows coming to the following conclusions. There is an inversely proportional dependence between structure of knowledge representation, which we call "insight", and its dictionary definition. The simpler the architectonics of mental representation is, the more detailed are its dictionary definitions, but this "excessive" particularity serves as a good proof of the fact that in human consciousness "tool" images are reflected with a complete set of their inherent details. The coincidence, revealed in different languages, comes due to identity of labour instruments in different cultural traditions.

Nominations of only primitive devices are exposed to figurative interpretation. They reflect cognitive classifiers of concept – «insight» as a special knowledge structure. As follows from the considered above examples, such reconsiderations actualize both their operational qualities and inner organization. Tools are used as a model of cognition and perception of reality. It can be mentioned that their imaginative reinterpretation is largely anthropocentric and focused on characteristic of a man himself, his figure and anatomical built, as well as his actions.

Thus metaphors, proverbs, sayings and riddles most brightly reflect an ethnocultural feature of people. The names, calling different instruments of labor, can be exposed to metaphorical "shift". A kind of «national choice preference» is revealed here. It is known that living conditions of people, their world perception, irony and humour are reflected in figurative nominations. «The national spirit» penetrates proverbs, sayings and riddles behind which there can be one and the same "tool" realities.

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