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### **The concept of biblical expression in modern linguistics**

This article considers the value and role of biblical expressions in modern linguistics. Biblical expression is a phraseological combinations and aphorisms of biblical origin. It is possible to emphasize phraseological units formed from the names of biblical characters or geographical names, phraseological combinations reflecting realia of the Biblical plot or ancient Judaic History and life, quotations. This article also presents examples containing biblical expressions, taken from literature, as well as the comparative analysis of English biblical expressions and their equivalents in Russian.

*Key words:* biblical, expressions, categorizing, the Bible phraseological unit, culture.

The given article is devoted to the concept of biblical expression in modern linguistics, problems of its definition and classification. The concept of biblical expression according to its name is directly connected with the Bible. The Bible influence on the English culture became apparent due to a great number of tokens, phrases and expressions.

Recently, in light of the human-centered approach in modern Linguistics problem «language and culture» becomes even more urgent. The closest ties of language and culture are visible in the area of vocabulary and phraseology. The general trend of the national language perception study extends to the study of linguistic units associated with sacred texts requested, including the study of biblical expressions. The increased interest in this subject can find an explanation of the key role such units in the national culture by virtue of their belonging to a field test of the phenomena of language units, norms and value orientations of society as well as cultural and tagged categorized emotions. Consideration of national and cultural signs of language units that represent the religious world picture could serve as a basis when designing problems of modelling of intercultural communication processes of in the field of religion and ways of religious adaptation of texts in intercultural dialogue. The modern science of language postulates that the signs of language certainly reflects the system properties of a culture in which determinate their semantics, and may not express exactly the same values in two different cultures. Representatives of different cultures may have different ways of categorizing the same phenomenon in other principles determining its significance. It leads to the fact that if one has one and the same text (the Bible), the representatives of different cultures differently perceive and evaluate it. However, the uniqueness of the Bible is preserved because it always remains the same sacred text; drop-down each language identity differently and with different cultural reflections in different cultural codes. Statements behind biblical expressions, serve not only as a result of the culture-specific codes, but also as samples, specify the perception models of the world and models of language behavior.

The Bible is a unique example of the case texts that contain a number of situations, utterances and names. For many of these phenomena there is a conventional minimized resulting, common to all members of the linguistic and cultural society. In collective memory remains the connection of phraseological units with the cultural code, resulting in the possibility of cultural references and provides a dialogical interaction of two semiotic systems — language and culture. Studies have shown that biblical expressions in different languages have semantic, lexical and grammatical differences. In addition, in any language, there are a number of biblical expressions that do not have equivalents in other languages, the so-called lacunar biblical ex-

pressions. So, the English language has such biblical expression as 'entertain an angel unawares', but in the Russian language the appropriate equivalent is missing. Every language shows selectivity in relation to objective extralinguistic world the world and its displays it. In this case, a fragment of objective reality, taking place in phraseology in phraseology, is the actual text of the Bible, from which biblical expression originated; they are 'a mean of translating cultural connotations into linguistic sign'. The content of the Bible and its stories and characters seem to be one of the «codes» of culture, which relate values inspired by biblical phraseological unit. For example, biblical expression 'as old as Adam' — is as old as the world — старо как мир, былъем порослю'. English idiom contains Adam, which creates the allusion to the biblical text mentioned this character, and the value of the expression is correlated with biblical data about Adam. Thus, the Bible as one of the «codes» of Christian culture in this case plays a main role in understanding the value of English phraseological unit, because the transfer of image of «limitation» of something in English occurs using a rethinking of the biblical text.

Speaking of biblical expression one should distinguish biblical phraseological unit and its biblical prototype. Prototype is used in direct meaning, but phraseological unit, based on this biblical prototype usually has metaphorical meaning, i.e. it serves as the result of rethinking. In this case the form and the meaning of phraseological unit can be changeable (one word inside can be replace by the other) [1].

For example, in the Bible the following expression: «When thou doest alms let not thy left hand know thy right hand doeth» and its Russian equivalent «У тебя же, когда творишь милостыню, пусть левая рука твоя не знает, что делает правая» is used in positive meaning. But present variant obviously has negative meaning: «Not to let one's left hand know what one's right hand does».

In linguistic literature there are several approaches to the concept of biblical expression:

- 1) biblical expressions constitute a separate stratum of phraseological basis of language and obey the laws of the latter;
- 2) biblical expressions being derived from the Bible language units bear a certain values laid down initially in sacral text;
- 3) a semantic relationship between the biblical text and biblical expression apply to the described situation the definite emotive and evaluative component.
- 4) the Bible, as any text carries an infinite number of meanings for different drop before different readers;
- 5) A. Birikh and J. Mateshych defined biblical expression as a linguistic unit, loaned from the Bible or feeling semantic impact of biblical texts;
- 6) biblical expression is the linguistic unit, which is connected with shaped, metaphorical rethinking of names characters, realia, and stories of the Bible. Accordingly, bibleism carries a certain semantic and emotional coloring. In this regard, the use of the biblical expression contributes to a more complete expression of feelings and enlivening of speech.

In brief it is possible to characterize biblical expression as word, word combination, and even as a whole sentence loaned from the Bible or derived from the contents of the Bible, for example the Russian expression «запретный плод сладок» — «Forbidden fruit is sweetest» [2].

In any case biblical expression contains the definite evaluative component which makes the speech more dynamic, metaphorical and color the speech with different tones that lay in the Bible. Thus, informational aspect of language is filled by feeling and intuitive description of our world and our life. Additional semantic content specified by original text arising from associative related attached emotive coloring to perception of a character or plot and sets a certain direction in their assessment. It is interesting to consider the following extracts from the book «Gone with the wind» by Margaret Mitchell: *'As God is my witness, and God is my witness, the Yankees aren't going to lick me. I'm going to live through this, and when it's over, I'm never going to be hungry again. No, nor any of my folks. If I have to steal or kill — as God is my witness, I'm never going to be hungry again.'* These are the words of Scarlet, on returning to the ruined House, clearly show that she reached the precipice, she's willing to transcend moral principles instilled into her in childhood. and if at the beginning of the war, Scarlet still retained faith in the form in which it has learned since childhood, but now, she's reaching the extreme features of despair, calls God to witness to her inner rebirth and defection from her moral principles.

Rhett Butler, comparing himself, young, exiled from home, with Ashley, returning after the war, says:

*'At least, he had friends who took him in'* and for the expression of all feelings, drawn to the character of *Ishmael*: *'whereas I was Ishmael'*. In order to understand the depth of this extract, one must consider the original text, which gives a brief history of *Ishmael*. *Ishmael* son of Abraham from his concubine Hagar. After Abraham's wife Sarah gave birth to a legitimate son, upon request, the firstborn, together with his

mother was banished to the desert. Lost her way in the desert without food and water, the woman went aside her son at the distance shot from a bow, not to see her son's death. God saves them; *Ishmael* reaches welfare and subsequently becomes the progenitor of a whole people. For the reader who knows the character of *Ishmael* the comparison with him in this passage gives double or triple colorful meaning:

- gives an indirect characterization of the cruel father, who drove unsuitable for life young man out from home;
- emphasize the position of social outcast, feelings of bitterness, yearning, loneliness and impending doom, perhaps even a feeling of closeness to death, which young Butler could suffer from;
- and, though, Butler compares himself with *Ishmael* only in days of exile but he, like *Ishmael* achieves wealth, regardless of circumstances and only due to his abilities and work.

The above examples demonstrate how biblical expressions, as it was already mentioned above contribute to metaphorical and coloring the speech, maximally sate characters with associations, deriving from the original text and can be classified as one of the most effective literary tools.

In modern linguistics there is a classification according to biblical expression derivation:

- before biblical, i. e. Jewish and Greek idioms, used in the bible texts;
- originally biblical, i.e. characters and figures acted in the Bible;
- postbiblical, i.e. loans from the prayer book, works of Christian leaders (missionaries, priests and theologians).

Defining biblical expression as a set expression that has place in different style levels of speech (artistic, publicistic, and colloquial styles) and also this expression has the definite semantic, stylistic and pragmatic components, one should consider the field of biblical expressions that have already assimilated in language and today they are not considered as biblical ones, for example:

- Mote in the eye — соринка/сучок в глазу;
- flesh and blood — плоть и кровь;
- whole skin — цел и невредим;
- despicable metal — презренный металл;
- a drop in the bucket — капля в море.

Classifying biblical expressions according to their structure it possible to divide them into lexemes, set expressions and phraseological units, exclamations, and sometimes sentences [3, 4].

Biblical expression sometimes have different forms: it can be exclamation, single word, word combination in the form of proverbs, aphorism and quotation.

1. Names of biblical characters that are used in the quality of common nouns:

- a) King Solomon is normally used as a characteristic of a person of great wisdom);
- b) Jezebel-cunning woman;
- c) Judah or Judah Iscariot — betrayer;
- d) Doubting Thomas is an extremely distrustful, aspiring to make conclusion about what is happening;
- e) Maria Magdalena is usually used for characterizing the repentant sinner;
- f) Herod — a man of extraordinary cruelty he is ascribed with beating male babies born at the same time with Jesus;

g) Cain — a murderer, cruel person.

2. Names of God mentioned in the Bible or arising in consequence of the development of Christianity: Sabaoth, Jehovah, God of Israel, God the Father, the Father of all things, the Creator.

3. Names that are traditionally reserved for the name of Jesus: Christ the Savior, Son of God, the Psalter good;

4. Place names:

- a) Armageddon is the name of a small village, is used either as the image of the last decisive battle between good and evil, or as the image of a merciless war, horrific hostilities;
- b) Golgotha — the place of painful execution;
- c) Sodom and Gomorrah — the name of these cities characterizes places of debauchery;
- d) Jordan — the river in Israel — the name is used in the meaning of a sacred place or place of christening;
- e) such names as Bethlehem, Jerusalem is often used in theatricalities of Christianity devoted to Christ's life.

5. Biblical characters which are used for characterizing people:

- a) these characters initially imply the person or persons and will be used either in plural or in singular form, for example: Pharisee and scribes — clever and educated but cruel people;
- b) in the Bible there are also characters of animals, for example, scapegoat — the one who bears the sins of others; prodigal sheep — the person descended from the true way;
- c) diseases: plagues of Egypt — somebody who is intolerable; an eyesore — who is considered as something alien in the team.

6. Phraseological units of biblical origins as any other phraseological units are characterized by semantic integrity and structural indivisibility. They can be classified by their structure:

- a) noun+noun: the root of all evil, salt of the earth, Judas kiss, Judgment of Solomon, thirty pieces of silver, fishers of men, the vessels of wrath, Balthazar's feast;
- b) verb+noun: to wash one's hands of it, to bring gifts, to kill the fatted calf, shake the dust off the feet;
- c) adjective+noun: prodigal sheep, barren fig tree, forbidden fruit, etc.;
- d) phraseological units formed due to conjunctions, prepositions and participles: flash and blood, the flesh from flesh and bone from bone, alpha and omega, wolves in sheep skins.

7. quotations from the Bible and their paraphrasing or short form. Render unto Caesar the things that are Caesar's;

8. the names of biblical scenes mentioned in the Old and New Testaments:

- a) temptation of Eve, the expulsion from Paradise, the feast of Balthazar;
- b) the Last Supper, the Passion, Temptation, Ascension.

9. religious formulas that can be used as exclamations expressing joy, fear, prayer: good Lord! God forbid, Thank God.

Among these kinds of biblical expressions there are those that can be used in direct and figurative meaning. Besides these biblical expressions semantically can be divided into:

- a) positive (good Samaritan, good Psalms);
- b) negative (Judas, Jezebel, Cain);
- c) neutral or dependant on the context.

Briefly biblical expression can be described as a word, a phrase or sentence taken from the Bible (Solomon, o daughters of Israel, your faith has saved you) or derived from the contents of the Bible.

According to results of the analysis of linguistic and cultural features of biblical expressions, it could be argued that, like any text, the same biblical expression takes place in a culture that defines its appropriate understanding and national specificities in relation to the texts of other cultures. On the basis of this biblical expressions can be considered as a linguistic and cultural text. Biblical expressions present semantic of culture. Variation of emotive meanings of biblical expressions in analysed linguistic cultures, allows to conclude that the cultural specificity of the language is also found in the peculiarities of emotional perception of biblical situations and their reflection in biblical in the form of emotive concretization of semantics of biblical expressions. Since expressions can be traced back to one of the culturally significant texts of any Christian society, expressed their national and cultural meanings belong to the cultural constants, cultural standards, defined moral and behavioral guidelines, as well as the emotional interpretation of vectors in the processes of new knowledge cognition [5].

This article considered the most famous classification biblical expressions, in addition, the classification established by the author of this article were described in the article. Unfortunately the volume of this article does not allow considering the diversity of biblical expressions and methods of their use in English language literature.

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В.Тимошенко

**Заманауи тіл білімінде библеизм түсінігі**

Мақала библеизмдердің қазіргі тіл біліміндегі маңызы мен ролін қарастырады. Библеизмдер дегеніміз библиядан шыққан фразеологиялық тіркестер мен афоризмдер. Библеизмдер библиядағы кейіпкерлердің аттарынан немесе жағрафиялық атаулардан жасалған, библияның сюжеттеріндегі немесе ежелгі иудейлік тарих пен тұрмыстағы реалияларды білдіретін фразеологиялық тіркестер, уағыздарынан алынған дәйексөздер болып бөлінеді. Сонымен қатар мақалада көркем әдебиеттен алынған библеизмдері бар мысалдар келтіріліп, ағылшын библеизмдері мен олардың орыс тіліндегі баламаларының салыстырмалы талдауы жасалған.

В.Тимошенко

**Понятие библеизма в современном языкознании**

В статье рассмотрены значение и роль библеизмов — фразеологических сочетаний и афоризмов библейского происхождения в современном языкознании. Автором выделены фразеологизмы, образованные от имен библейских персонажей или географических названий, фразеологических сочетаний, отражавших реалии библейского сюжета или древнеиудейской истории и быта, цитаты их проповедей. В статье также представлены примеры библеизмов, взятые из художественной литературы, а также проведен сравнительный анализ английских библеизмов и их эквивалентов в русском языке.

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