

THE PECULIARITIES OF FUNCTIONING OF BIBLEISMS IN THE ENGLISH-SPEAKING INTERNET COMMUNICATION

It is known that the Bible is one of the most outstanding books in our life, and it is the most widely read and quoted book all over the world. Moreover, it is the most important literary source of phraseological units.

Bibleisms represent a set of phrases in any territory, which people sometimes use in their everyday life in order to hand down wisdom and to dull ignorance because Biblical phrases are wise and they contain common sense, because it is a well-known fact that the Bible is a book of wisdom and we definitely could have a better life reading this book. Moreover, it is an important source for historic, linguistic and cultural research.

Besides, it is generally known that, for a long time some facts of religious culture were forced and inadmissible. Now these facts require careful consideration, understanding and interpretation with the help of modern scientific research. Finally, Christianity is still the world's largest religion with approximately 2.2 billion adherents. So, the Bible remains the main book for all those people. That is why Bibleisms are of great interest today, which determines the **actuality** of the current research.

The subject of the article is the study of phraseological units containing Bibleisms in modern English language.

The object of the article is the phraseological layer including Biblical components in modern English language. It should be also be pointed out that **Bibleisms as the object of study** arouse great interest not only with linguists but also with philosophers, historians, pedagogues and other specialists due to their inexhaustible philosophical, ethical, aesthetical, pedagogical and moral potentiality. It is also a well-known fact that many professors lecturing on philosophy, pedagogy, literature, and some other disciplines appeal to the Holy Bible and make a thought-provoking citing of Biblical idioms and proverbs. The idioms of Biblical origin

function in the language along with the other phraseological units and present an inseparable constituent part of the system of idiomatic and phraseological expressions.

The aim of the article is to present a complex and diverse nature of the Bibleisms, to study the Biblical expressions' usage referring to modern English language, to qualify the Bibleisms according to the existing classifications and to identify factors that contribute to the potential usage of Bibleisms and the intensification of their usage in modern life.

In order to achieve the set aim the following **tasks** have been assigned:

- to characterize the theoretical background of the actual linguistic definitions and characteristics of Bibleisms;
- to study the ways Biblical expressions are classified;
- to analyze the Biblical expressions' usage in modern English language.

The language of the Holy Bible has greatly influenced English as well as many other languages of the world and enriched them with numerous phraseological units (hereinafter PhUs. – T. Zh.), proverbs and sayings. In order to present the character of PhUs of Biblical origin the nature of a PhU itself should be revealed.

PhUs are an important part of modern English language as they cover many drawbacks of the English language and comprise one-third part of the colloquial speech. Phraseological expressions seem now to be becoming more and more acceptable but they are still far from replacing hundreds of alternative and mostly traditional native terms used, for the same thing, in various European languages.

Researchers define **phraseological unit** as “a word group with a fixed lexical composition and grammatical structure; its meaning, which is familiar to native speakers of the given language, is generally figurative and cannot be derived from the meanings of the phraseological unit's component parts” [9], pointing that “the meanings of phraseological units are the result of the given language's historical development” [9].

According to prof. A. V. Kunin's definition the phraseological unit is “a set combination of words with a complete or partial transference of meaning, and idioms

are those phraseological units that have a complete transference of meaning” [3, p. 210] (translation is ours. – T. Zh.).

In modern linguistic explorations phraseology is defined as a “separate branch of linguistics” [9], which studies “such collocations of words as phraseological units (PhU), where the meaning of the whole collocation is different from the simple sum of meanings of a phraseological unit” [9]. The author offers as an example the phrase “brimstone and fire”, which means not only sulfur and fire, but also is used as a phraseological unit for the “God punishment”. The researcher stresses, that “such word-combination ... is called **Bibleism**” [9].

In general *Bibleisms* can be defined as words and phrases which are from the Bible and carry a religious tone. For example, not that many people know the meaning of the phrase ‘*adams apple*’, which means *laryngeal prominence*. And there is a fable from the Bible that the first man Adam choked over the apple, which was a forbidden fruit. Without analyzing the origin and history of any expressions, it is impossible to get a certain meaning of each Bibleism.

In 1925 Logan P. Smith, one of the forerunners of idiomatology [9, p. 35-38], published his collection of essays and Bibleisms were included there among other phraseological units (as well as, for example, Shakespearean idioms). The idioms of Biblical origin are known to be used without proper comprehension of their actual original meaning.

The King James Version of the Bible had a great influence on the development of the English language. Together with the complete works of Shakespeare and the Oxford English Dictionary it’s “**one of the cornerstones** of the English language” [7]. After Shakespeare, the King James, or Authorized, Version of the Bible is the most common source of phrases in English.

Like everyone else who has written on the influence of the King James Bible on the English language, I had listed a few dozen examples - *out of the mouths of babes, how are the mighty fallen, fly in the ointment*, and so on - but I had no clear sense of just how many such items there were in the Bible as a whole.

According to David Crystall, there are only **18 expressions** are **stylistically unique to the King James Bible**: *east of Eden, to know for a certainty, how are the mighty fallen, a still small voice, the root of the matter, to every thing there is a season, much study is a weariness of the flesh, beat their swords into plowshares, set thine [your] house in order, be horribly afraid, lay up for yourselves treasures in heaven, get thee behind me, suffer little children, no small stir, turned the world upside down, a thorn in the flesh, unto the pure all things are pure, let us now praise famous men* [7].

Commonly, Bibleisms are subdivided according to such principles as

- the origin;
- the extent of their connection with the Bible;
- the semantics.

Semantic principle of classification of Bibleisms is quite understandable for everyone, who have heard such Biblical names as Mary or Adam (refer to Bibleisms as proper names), or come across such phrases as the confusion of Babylon (refer to Bibleisms as names of places) or just dealt with the word Baptism (Bibleisms as religious realities).

According to the classification by V. V. Vinogradov [2] there are such groups of Biblical expressions as:

Phraseological fusions: *a lion in the path; as the sparks fly upward; at the eleventh hour; a stiff neck; behind the veil; be in sackcloth and ashes; be into deep water; bore smb's ears; cast one's bread upon one's waters; cast one's lot with smb ; chastise with scorpions* (though the primary meaning was literal); *eat one's own flesh; eat the fat of the land; fowls of the air etc.*

Phraseological unities: *a great gulf fixed; a Juda's kiss; a labour of love; a word out of season; bear one's cross etc.*

Phraseological combinations: *bring to pass; by the sweat of one's brow; come to light; depart this life; dust and ashes; eye for eye; have itching ears etc .*

Phraseological expressions: *a living dog is better than a dead lion; answer a fool according to his folly; can the leopard change his spots etc.*

According to the classification by I. V. Arnold [1], the idioms of Biblical origin retrieved from the dictionary by A. V. Kunin [3] were also divided into several structural groups:

Nominal phrases: *death in the pot, the Fall, the apple of Sodom, the beam (the mote) in ones eye, the blind leading the blind, , the camel and the needles eye, a crown of glory, daily bread, a drop in the bucket, a fly in the ointment, loaves and fishes, the prodigal son, the promised land.*

Adverbial phrases: *at the eleventh hour, behind the veil, by the sweat of ones brow.*

Verbal phrases: *to rule with a heavy hand, to smite hip and thigh, to bear ones cross to condemn oneself out of ones mouth, to escape by the skin of ones teeth, to kill the fatted calf, to laugh to scorn to sit under ones vine and fig-tree, to sow the wind and reap the whirlwind, to worship the golden calf.*

We should attentively listen to the speech around us and probably, will count no less then 10 phraseological units per day, there are so many idioms of Biblical origin, which turn into our colloquial speech long time ago. The amount of Biblical expressions and phrases, which came into English, is so large, that it is not feasible task to calculate it. The language of the Holy Bible has greatly influenced English as well as many other languages of the world and enriched them with numerous phraseological units, proverbs and sayings. So, it should be concluded that phraseology, being the salt of the language and the quintessence of the folk wisdom, presents in itself a reliable source for education, especially those of Biblical origin, due to their moral and ethical value.

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