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**Introduction**

English has a thousand-year history. During this time, it accumulated a large number of expressions that people found successful, accurate and beautiful. And so a special layer of the language arose - phraseology, a set of stable expressions that have independent significance.

Learning English is widespread in our country. A good knowledge of the language, including English, is impossible without knowledge of its phraseology. The knowledge of phraseology is extremely facilitated by reading both journalistic and fiction. The wise use of phraseological units makes speech more idiomatic.

With the help of phraseological expressions, which are not literally translated but perceived rethought; the aesthetic aspect of the language is enhanced. The world of phraseology of modern English is large and diverse, and every aspect of its research, of course, deserves due attention.

Currently, interest in the problems of using biblical, sacred vocabulary in the language has intensified, due to the peculiarities of the political and economic situation in the country.

The aim of this work is to study the phraseological units of modern English, borrowed from the Bible. This aspect of the study of phraseology is of particular importance. We often use winged expressions from the Bible without noticing it ourselves. Many elements of church vocabulary and phraseology are firmly entrenched in the flesh and blood of the English language. A large number of fragments of liturgical texts with their “bodily” and spiritual forms enriched the nominative system of the English language with new words, phraseological phrases.

For students of English as a foreign language, this layer of language is difficult to learn, but after mastering phraseological units we begin to speak like English, we understand them perfectly, our verbal readiness increases sharply. We can briefly and very accurately express our thought, being confident in the correctness of its expression. In many cases, knowledge of English phraseology helps to avoid literal translations of sentences from Russian into English.

The work gives an attempt to present borrowed phraseological units of the modern English language from the Bible, examples are given. The material presented in this paper is based on a study of the texts of the Bible, etymological dictionaries, English-English and English-Russian phraseological dictionaries.

Given the nature of the study of biblicalisms and, focusing on achieving the objectives of the study formulated above, the following tasks were set:

- study the available literature on phraseology

- define the concept of biblicalisms - read selected Bible texts

- write out as many examples as possible

- analyze the structure of phraseological units

- conduct an experiment with school students on knowledge of translation and the meaning of selective biblicalisms

- determine the socio-cultural nature of biblicalisms, in terms of knowledge of this layer of vocabulary by modern students.

In the course of the work, the following methods were used: descriptive, elements of the statistical method, semantic analysis method, questionnaires, design method.

The research work “Biblicalisms in English” consists of an introduction, three chapters, a conclusion, a list of references and an appendix. The main part of the study is 16 pages. The total amount of work is 30 pages. The first chapter is devoted to phraseology as a science and classification of phraseological units, the features of their translation. The second chapter is devoted directly to phraseological units that came to the English language from the Bible. The third chapter tells about the place of Biblicalisms in the vocabulary of modern school students. It presents the results of an experiment on knowledge of biblical expressions conducted among school students. The experiment revealed that a number of biblical expressions found in literary texts of English literature, not so often used in everyday speech by the British and English-language media, caused difficulties in determining.

**Phraseology as an object of linguistic research**

**1. The subject and tasks of phraseology**

Phraseology (Greek phrasis - “expression”, logos - “teaching”) is a section of linguistics that studies stable combinations in a language. Phraseology is also called a set of stable combinations in the language as a whole, in the language of a writer, in the language of a separate work of art, etc.

As an independent linguistic discipline, phraseology arose relatively recently. The subject and tasks, the volume and methods of studying it are not yet clearly defined, have not received full coverage. Less than others, questions have been developed about the main features of phraseological units in comparison with free phrases, about the classification of phraseological units and their relationship with parts of speech, etc. The linguists did not have a single opinion on what phraseological unit is, therefore, there is no unity of views on the composition of these units in the language. Some researchers include in its phraseology its stable combinations, while others include only certain groups. Thus, some linguists (including Academician V.V. Vinogradov) do not include proverbs, sayings and winged words in the category of phraseological units, believing that they are different in terms of semantics and syntactic structure from phraseological units. V.V. Vinogradov argued that proverbs and sayings have a sentence structure and are not semantic equivalents of words.

The task of phraseology as a linguistic discipline includes a comprehensive study of the phraseological foundation of a particular language. Important aspects of the study of this science are: the stability of phraseological units, the consistency of phraseology and the semantic structure of phraseological units, their origin and basic functions. A particularly difficult branch of phraseology is the translation of phraseological units, which requires considerable experience in the study of this discipline.

Phraseology develops principles for identifying phraseological units, methods for their study, classification and phraseography - descriptions in dictionaries. Phraseology uses various research methods, such as component value analysis. On the basis of research methods existing in linguistics, “phraseological methods of analysis and description” are developed: 1. identification method - the establishment of identities of words and syntactic structures that form phraseological units with their free analogues; 2. the application method, which is a type of identification method, the method limited in the choice of variables, establishing excellent structural and semantic organizations of phraseological units from combinations formed in accordance with regular patterns of choice and combination, etc. Phraseology offers various types of classifications of the phraseological composition of the language depending on the properties of phraseological units and the methods of their study.

The subject of the history of phraseology is the study of the primary, initial forms and meanings of phraseological units, determining their sources from all available monuments, identifying the areas of their use in different epochs of the existence of the language, as well as establishing the volume of the phraseological composition and its systematic ordering in a particular historical era of language development.

Unfortunately, in English and American linguistic literature there are few works specially devoted to the theory of phraseology. Also, the question of phraseology as a linguistic science is not raised by English and American scientists. This explains the absence in English of a name for this discipline.

**2. Types of phraseological units in terms of the semantic stability (cohesion) of their components**

The classification of phraseological units in terms of the semantic cohesion of their components belongs to academician V.V. Vinogradov. As you know, phraseological units arise from a free combination of words, which is used in a figurative meaning. Gradually, portability is forgotten, erased, and the combination becomes stable. Depending on how much the nominative meanings of the components of phraseological units are erased, how strong the figurative meaning is in them, V.V. Vinogradov divides them into three types: “phraseological mergers, phraseological unity and phraseological combinations”. Consider these types of phraseological units in relation to modern English.

**3. Phraseological adhesions**

Phraseological adhesions, or idioms, are absolutely indivisible, indecomposable stable combinations, the general meaning of which does not depend on the meaning of the words that compose them. Phraseological adhesions arose on the basis of the figurative meanings of their components, but subsequently these figurative meanings became incomprehensible from the point of view of the modern language. The imagery of phraseological units is revealed only historically. For example, *the beam (the mote) in one’s eye* is one’s own big flaw; *the apple of Sodom* is a deceived success.

Thus, in phraseological units the connection between direct and figurative meanings has been lost; the figurative meaning for them has become the main one. That is why phraseological units are difficult to translate into other languages.

Phraseological adhesions have a number of characteristic features:

1. they may include so-called necrotisms - words that are not used anywhere, except for this union, are incomprehensible as a result of this from the point of view of the modern language;

2. archaisms may be part of the fusion;

3. they are syntactically indecomposable;

4. in most cases, rearrangement of components is impossible in them;

5. they are characterized by impermeability - do not allow additional words in their composition.

Having lost their independent lexical meaning, the words included in the structure of the phraseological union grow into components of a complex lexical unit, which approaches the meaning of a single word. Therefore, many phraseological units are synonymous with words. But do not forget that, as stated in the chapter on the equivalence of phraseological units to the word, from the point of view of stylistics, the Phraseological units and the word are far from each other.

**4. Phraseological unity**

Phraseological unity - these are such stable combinations of words in which, in the presence of a common figurative meaning, the signs of semantic separation of components are clearly preserved: *to spill the beans* – to give out a secret, to reveal secret information unintentionally or indiscreetly ; *to burn bridges* – to destroy one’s path, connections, reputation, opportunities, etc., particularly intentionally; *to have other fish to fry* - have more important things to do; *to throw dust into smb.’s eyes* - to confuse or mislead somebody to deceive, to make a fool; *to burn one’s fingers* – to harm oneself, to suffer consequences of one’s actions; *to throw mud at smb.* – to publicly say false or bad things about someone in order to harm that person’s reputation; *to be narrow in the shoulders* - do not understand jokes; *to paint the devil blacker than he is* - to exaggerate; *to put a spoke in smb.’s wheel* – to disrupt, foil, or cause problems to one’s plan, activity, or project; *to hold one’s cards close to one’s chest* - to keep something secret, not to disclose something, keep quiet, keep your mouth shut; *to gild refined gold* - to try to improve, decorate something that is already good enough; *to paint the lily* - to try to improve or decorate something that does not need improvement.

Phraseological unity is somewhat closer to phraseological union by its imagery, metaphor. But in contrast to phraseological unions, where the figurative content is revealed only diachronously, in phraseological units the figurativeness, portability is recognized from the point of view of the modern language. No wonder Academician V.V. Vinogradov considers imagery a characteristic feature of only phraseological unity.

The connection between the components of the phraseological unity is motivated, metaphorization is clearly felt. To understand phraseological unity, it is necessary to perceive its components in a figurative meaning. For example, the meaning of the expression *make a mountain out of a molehill* is greatly exaggerating something (literally, making a mountain out of a mink mole mound), is revealed only if the word molehill is considered to mean “something insignificant, small”, and the word mountain - “something very big”. The phraseological unity does not contain words that are not understandable from the point of view of the modern language.

The characteristic features of phraseological units:

1. vivid imagery and the consequent possibility of coincidence with parallel existing phrases (compare: to throw dust into smb.’s eyes, to be narrow in the shoulders, to burn one’s fingers, to burn bridges);

2. preservation of the semantics of the individual components (to put a spoke in smb.’s wheel);

3. the inability to replace one component with another (to hold one’s cards close to one’s chest);

4. emotionally expressive coloring plays a decisive role (to throw dust into smb .’s eyes, to paint the devil blacker than he is);

5. the ability to enter into synonymous relationships with individual words or other phraseological units (to gild refined gold = to paint the lily).

**5. Phraseological combinations**

Phraseological combinations are stable turns, which include words with both free and phraseologically related meanings: *a bosom friend* is a close friend who shares confidences, *a pitched battle* is a violent confrontation involving large numbers of people, *(to have) a narrow escape* is to be saved by a miracle, *to frown one's eyebrows* – to make a face indicating disapproval, *Adam's apple* – a projection at the front of the neck formed by the thyroid cartilage of the larynx, often prominent in men, *a Sisyphean labor* – difficult and futile task, endless work, *rack one's brains* - to make a great effort to think of or remember something; *to pay attention to smb*. – to take notice of someone or something, etc.

In contrast to phraseological unions and phraseological unities with integral indecomposable meaning, “phraseological combinations are characterized by semantic decomposability”. In this respect, they come closer to free phrases.

The characteristic features of phraseological combinations:

1. the variability of one of the components is acceptable in them (*a* *bosom friend* is a close friend, *a bosom buddy*);

2. a synonymous replacement of the core word is possible (*a pitched battle* - a fierce battle, *a fierce battle*);

3. the inclusion of definitions is possible (*he frowned his thick eyebrows, he raised his thick eyebrows*);

4. permutation of components is permissible (*a Sisyphean labor* - difficult and futile task, endless work, *a labor of Sisyphus* );

5. necessarily the free use of one of the components and the associated use of the other (a bosom friend – a close friend: bosom cannot be an enemy or anyone else).

The promotion of reproducibility as the main feature of phraseological units allowed Professor N.M. Shansky to develop further the classification of Academician V.V. Vinogradov and highlight the fourth type of phraseological units - the so-called "phraseological expressions."

6. Phraseological expressions

Phraseological expressions include such phraseological phrases that are stable in their composition and use, which entirely consist of words with “free nominative meaning and are semantically articulate”. Their only feature is reproducibility: they are used as ready-made speech units with a constant lexical composition and certain semantics.

Phraseological expressions are only turns with the literal meaning of the components. The structure of phraseological expressions includes numerous English proverbs and sayings that are used literally, do not have figurative allegorical meaning: *live and learn* – long-life learning ; *better untaught than ill taught* - it is better to be unlearned than a wrong scientist; *many men, many mind* - how many people, so many minds; *easier said than done* – it’s easy to say something than to do; *nothing is impossible to a willing heart* - he who wants will achieve it.

**7. Translation of phraseological units**

Translating phraseological units into English is a very difficult task. "Due to its semantic richness, imagery, laconicism and brightness, phraseology plays a very important role in language." She gives speech expressiveness and originality. Especially widely phraseological units are used in oral speech, in fiction and political literature.

When translating phraseological units, the translator needs to convey its meaning and reflect its imagery, finding a similar expression in English and not losing sight of the stylistic function of phraseological units. In the absence of an identical image in English, the translator is forced to resort to the search for "approximate match."

Phraseological equivalents can be full or partial.

Full phraseological equivalents are those ready-made English equivalents that coincide with Russian in meaning, lexical composition, imagery, stylistic coloring and grammatical structure; for example: *почить (почивать) на лаврах* - rest on one's laurels, соль земли - the salt of the earth, *играть с огнем* - to play with fire, *час настал (пробил)* - one's hour has struck, *нет дыма без огня* - there is no smoke without fire, *трудолюбивый как пчела* – as busy as a bee.

A translation based on partial phraseological equivalents does not at all mean that the meaning and figurativeness of phraseological units are not fully conveyed in the translation; by this term it should be borne in mind that in the equivalent proposed in English, some discrepancies with Russian are possible. In other words, for the translator "when translating a phraseological unit, it is important, first of all, to convey the image of phraseological unit, and not its linguistic structure." Partial phraseological equivalents can be divided into three groups.

The first group includes phraseological units that coincide in meaning, stylistic coloring and are similar in figurativeness, but diverging in lexical composition: *сулить золотые горы* - to promise wonders, to promise the moon, *в гостях хорошо, а дома лучше* - East or West, home is the best, *купить кота в мешке* - to buy pig in a poke, *первая ласточка* - the first portent (sign), *овчинка выделки не стоит* - the game is not worth the candle, *притча во языцех* - the talk of the town.

Some of these revolutions are translated using the antonymic translation, i.e. a negative value is transmitted by the translator using the affirmative construction, or, conversely, a positive value is transmitted by the negative construction: *цыплят по осени считают* - don’t count your chickens before they are hatched.

The second group includes phraseological units that coincide in meaning, imagery, lexical composition and stylistic coloring; but they differ in such formal signs as the number and order of words, for example: *играть на руку кому-либо* - to play into smb.’s hands (here the discrepancy is in number); *не все то золото, что блестит* - all is not gold that glitters (discrepancy in word order); *за деревьями не видеть леса* - not to see the wood for the trees (discrepancy in word order).

The third group includes phraseological units that coincide in all respects, with the exception of imagery. In Russian we say - *отправиться на боковую*, while the English equivalent will be the usual - to go to bed. In Russian there is a turn - *быть как на ладони*, and in English in such cases it is customary to say - to spread before the eyes, to be an open book In Russian we speak - *старо, как мир*, but in English the same thought is conveyed by the circulation - as old as the hills.

Sometimes, as a distinguishing feature of phraseological units, the frequency of using an idiomatic expression in a speech, in violation of which the used phraseology can give the speaker’s speech an unusual or even old-fashioned character. The translator should always remember this.

When translating phraseological units, the translator must be able to establish whether he is dealing with a variable or stable phrase. To do this, you must have a large "receptive supply of phraseological units." It should be borne in mind that collocations, as well as words, are characterized by ambiguity and homonymy, moreover, one of the meanings can be phraseological and one of the homonyms – phraseological units. For example, the phrase *“to burn one’s fingers”* means *1. обжечь пальцы и 2. обжечься на чем-либо, ошибиться*; *“to be narrow in the shoulders”* can have a direct meaning (*быть узкоплечим*) and phraseological meaning (*не понимать юмора*). “Don’t mention it” may mean “Не напоминай мне об этом” and “Не стоит благодарности, пожалуйста”. Phraseological unit *“to throw the book at smb.”* means “to sentence someone to a maximum term of imprisonment”. But theoretically, a context is possible in which this phrase is used as a variable. Phraseological unit can sometimes differ from a variable phrase only by the article, which in this case is a formal differentiating feature. For example: *to go to the sea* - *отправиться к морю*, *to go to sea* - *стать моряком*; *to draw a line* – *проводить черту*, *to draw the line* - *устанавливать границу дозволенного.*

A good receptive knowledge of phraseology is necessary in order to distinguish between ordinary and occasional phraseological units, as well as in order to be able to restore phraseological units that have undergone “author’s transformation” (No. 8, pp. 74–78), and to convey the effect that it achieves. Among the author’s transformations, as a result of which the associative meaning of phraseological units (almost not perceived otherwise) is emphasized, in particular, the following stylistic techniques:

1. Introduction to phraseological circulation of new components that are semantically correlated with direct meaning, i.e. with the value of the original variable phrase. For example, phraseology to put the cart before the horse - to do the opposite (дословно - впрягать лошадь позади телеги), has undergone transformations of the following kind: “Let’s not put the cart too far ahead the horse” (E.S. Gardner).
2. Updating the lexical and grammatical composition of phraseological units as a result of the replacement of its individual components with other words. A peculiar deformation of the phraseological unit takes place, the text of which is easily restored. For example, the phraseological unit borrowed from the Bible *to have a millstone about one’s neck* (носить тяжкий камень на сердце) was modified by S.T. Coleridge and looked like this: *have an albatross about one’s neck* (literally - wear an albatross on the neck); in the poem S.T. Coleridge “The Ancient Mariner” speaks of a sailor who killed an albatross and brought trouble to his ship and was forced to wear a dead albatross around his neck as punishment.
3. The splitting of phraseology and the use of its component (or components) as part of a variable phrase. A separate component (or components) in this case is the carrier of the associative meaning of the entire phraseological unit on which the whole meaning of the statement is built. The full form of phraseologism, as it were, goes by the wayside, but without restoration its understanding is impossible. For example:

• “I’ve got a cold.”

• “It’s in your feet.” (B. Manning)

In this dialogue, one of the speakers complains about the disease, and the other interlocutor says that this is not a disease, but cowardice. Phraseological unit is represented here by only one component, - to get cold feet - *трусить, проявлять малодушие*.

1. Phraseological unit may not be fully cited, retaining only part of the components: “He complained to Fleur that the book dealt with nothing but birds in the bush.” (J. Galsworthy) A part of the proverb is used here: “A bird in the hand is worth two in the bush” (Лучше синица в руках, чем журавль в небе). A bird in the bush in this example means empty promises.

To achieve maximum adequacy in translating phraseological units from English into Russian, the translator must be able to use various “types of translation” (No. 8 p. 80):

1. Equivalent, i.e. adequate phraseological circulation available in Russian, which coincides with the English circulation in meaning and in a figurative basis, for example: *as cold as ice* - холодный как лед, *Augean stable* (s) - авгиевы конюшни, *the salt of the earth* - соль земли, *swallow the pill* - проглотить (горькую) пилюлю.
2. An analog, i.e. such a Russian stable turnover, which is adequate in value to English, but in a figurative basis differs from it completely or partially. For example: *a drop in the bucket* - капля в море, a fly in the ointment - ложка дегтя в бочке меда
3. Descriptive translation, ie translation by conveying the meaning of English circulation with a free phrase. A descriptive translation is used when there are no equivalents and analogs in the Russian language, for example: to rob Peter to pay Paul - отдать одни долги сделав новые ( взять у одного, чтобы отдать другому), to burn the candle on both ends - работать с раннего утра и до позднего вечера.
4. Anthony translation, i.e. transmitting a negative value using an affirmative construction or vice versa, for example: to keep one’s head - не терять головы, to keep one’s head above water - не влезать в долги, to keep one’s pecker up - не падоть духом..
5. Tracing. The tracing method is used in cases where the translator wants to highlight the figurative basis of phraseologism, or when the English revolution cannot be translated using other types of translation, for example: the moon is not seen when the sun shines (proverb) - когда светит солнце, луны не видно.
6. Combined translation. In cases where the Russian analogue does not fully convey the meaning of English phraseology or has a different specific flavor of place and time, a traced translation is given, followed by a descriptive translation and a Russian analogue for comparison, for example: carry coals to Newcastle - “возить уголь в Ньюкасл”, i.e. to carry something to a place where this is enough (ср. ехать в Тулу со своим самоваром).

By allowing full or partial tracing in some cases, the translator excludes any possibility of using literalisms, i.e. unjustified literal translations that distort the meaning of English phraseological units or do not correspond to the norms of the modern Russian language.

Phraseological units are widely used in the literature of all styles. And a competent translator should not allow inaccuracies in the translation of one or another phraseological unit. Without the knowledge of phraseology, it is impossible to evaluate the brightness and expressiveness of speech, to understand a joke, a play on words, and sometimes just the meaning of the whole statement.

**Biblicalisms**

The Bible is the main literary source of phraseological units. This greatest work enriched phraseological units not only the English language, but also many other languages ​​of the world. "The enormous impact that Bible translations had on English has been spoken and written a lot." For centuries, the Bible was the most widely read and quoted book in England; "not only single words, but entire idiomatic expressions entered the English language from the pages of the Bible.” The Bible is a collection of religious books, each of which has its own name. The Bible itself consists of 2 parts: the Old and New Testaments, in the Old Testament 39 books. In the New Testament - 8. In the Old Testament there are 7 books called books of wisdom (teachings). They adjoin the Psalter and Book of Songs of Solomon. The latter differs from other books of the Bible in its poetic form and content, which made the title of this book winged - Song of Songs - this is the name of the peak of creativity of an author or a remarkable work in any field. The revelation of St. John the Evangelist - the Apocalypse is included in the new Testament. The work sets forth the upcoming frightening events of the end of the world. The name of this work has become symbolic, by the apocalypse they mean the reckoning of mankind before God and nature for all deeds. Two biblicalisms associated with the name of the parts of the Bible are commonly used in the language, which makes it possible to distinguish them in a special group.

The number of biblical units and expressions included in the English language is so great that to collect and list them would be a very difficult task. The expressions used in modern English speech and the biblical origin of which is firmly established include the following:

The apple of Sodom - - красивый, но гнилой плод; обманчивый успех;

The beam (the mote) in one’s eye - - «бревно» в собственном глазу; собственный большой недостаток

The blind leading the blind - cлепой ведет слепого

By the sweat of one’s brow - в поте лица своего

The camel and the needle’s eye - намек на евангельское изречение, получившее такой вид в переводе с латинского: Легче верблюду пройти сквозь игольное ушко, чем богатому войти в царствие небесное.

Can the leopard change his spots? -(букв. Может ли леопард перекрасить свои пятна?) - горбатого могила исправит

A crown of glory - венец славы

Daily bread - хлеб насущный, средства к существованию

A drop in the bucket - (букв. капля в ведре) - капля в море

A fly in the ointment -(букв. муха в мази); - ложка дегтя в бочке меда.

Loaves and fishes - - земные блага (хлебцы и рыбы, которыми Христос, по евангельскому преданию, накормил сотни людей, собравшихся слушать его)

No man can serve two masters - двум господам не служат

The prodigal son - блудный сын

The promised land - земля обетованная

A prophet is not without honor, save in his own country - нет пророка в своем отечестве

In addition to the above expressions, which include whole sentences-sayings and various nominal (with the main word noun), attributive and adverbial phrases, the English language has included many verb phrases from the Bible:

To bear one’s cross - - нести свой крест

To condemn oneself out of one’s mouth - - самому осудить себя (невольно)

To escape by the skin of one’s teeth - - еле-еле спастись, едва избежать опасности

To kill the fatted calf - заколоть упитанного тельца (для угощения блудного сына) (т.е. встретить радушно, угостить лучшим, что есть дома)

To laugh to scorn - презрительно осмеивать

To sit under one’s vine and fig-tree - сидеть под своей лозой и смоковницей (т.е. спокойно и безопасно сидеть дома)

To sow the wind and reap the whirlwind - посеять ветер и пожать бурю; жестоко поплатиться

To worship the golden calf - поклоняться золотому тельцу (т.е. выше всего ценить богатство, деньги)

Phraseological units of biblical origin often diverge in many respects from their biblical prototypes." This is due in some cases to the fact that the biblical prototype was rethought over time; the word order could also be changed or archaic word forms were discarded. For example, the phrase “kill the fatted calf” in the parable of the prodigal son is used literally to “slaughter a well-fed calf”. Later this turnover acquired a new meaning to treat the best that is at home. In phraseological units gall and wormwood - нечто ненавистное, отвратительное - the word order is changed compared to the biblical prototype and the articles are discarded (the wormwood and the gall). In the expression whatever a man sows, that shall he reap - ~ что посеешь, то и пожнешь the archaic form of the verb to sow is discarded (compare, whatever a man soweth, that shall he reap). There are cases when the biblical unit is used in a positive sense, and in the modern language it is rethought and is phraseological units with a negative rating, for example:

Not to let one’s left hand know what one’s right hand does – левая рука не ведает, что делает правая(совр. вариант).When thou doest alms let not thy left hand know what thy right hand doeth – «У тебя же, когда творишь милостыню, пусть левая рука твоя не знает, что делает правая» (biblical prototype). Some phraseological units go back to the biblical plot. So we find biblical images and concepts in such phraseological units as forbidden fruit – запретный плод, Job’s comforter – горе-утешитель, Juda’s kiss – поцелуй Иуды, a prodigal son – блудный сын, a dead letter – мертвая буква; потерявший свое значение закон, лозунг.

**Biblicalisms in the vocabulary of a modern linguistic personality**

Attention to the speech portrait of a modern linguistic personality, to the vocabulary of a student of English is determined by the desire to know the picture of the world of modern man, his perception of reality, of those historical processes taking place in the world, his attitude towards them. The picture of the world, mentality is always reflected in the language.

The trend towards humanization, which has affected almost all sciences in recent decades, could not ignore linguistics. Linguistic pragmatics made the figure of the speaker the main object of study.

Preaching, teaching, prayer acts as part of a church ritual, in conjunction with all other, non-linguistic, means of emotional expression for a parishioner.

Christian preaching, cries out, calls out, comforts, calms, gives hope. A thorough knowledge of the essence of the dogmas of the church for a simple believer may not be necessary.

We tried to find out by doing a little research how our students understand biblical phraseological units.

An experiment conducted among students in grades 10-11 showed that even frequently used and at first glance clear biblisms cause difficulties in interpretation. So, phraseology “агнец Божий” Lamb of God, only 35% of the all respondents understand correctly, умывать руки - to wash one's hands off understandable 32%, to sow the wind and reap the whirlwind - жестоко поплатиться- pay - 30%, путеводная звезда - guilding light / star - 55%, it's finished - Свершилось! - 81%, let there be light - Да будет свет! - 32%, в поте лица - by the sweat of one’s brow - 54%, touch me not - Не прикасайся ко мне - 47%, святая святых - holy of holies - 51%.

In many cases, approximate knowledge is observed, only a separate component of meaning is acquired. For example:

Попусту тратить время to beat the air;

Нести свой крест to bear one’s cross;

Ставить по сомнение, оспаривать to call the question ;

Умывать руки to wash one’s hands off - выходить из дела, совершив что-то нехорошее, завершать начатое;

Перековать мечи на орала to beat swords into plough-shares;

Бросить первый каменьto cast the first stone ;

Рыть яму другому to dig a pit for smb.;

Быть падким до новостей, сплетен to have itching ears;

Соль земли the salt of the earth- основная мысль.

There is a complete misunderstanding of the meaning of biblical expressions: отрясти прах от ног своих - to shake off the dust of one’s feet - раскаяться, радоваться, to be at ease in Zion - блаженствовать в обетованной земле, to serve God and Mammon- служить и богу и Мамоне (only 2 people correctly indicated the meaning of the expression); не мечите бисера перед свиньями - do not cast pearls before swine- не ищите себе неприятностей.

The correct meaning of “Манна небесная” - Manna from heaven, and “Фома неверующий” - a doubting Thomas was indicated by 84% of the respondents.

When analyzing the answers, it turned out that often the correct definition of the lexical meaning of phraseological units is hindered by the words included in its composition:

in biblicalism, the salt of the earth - соль земли is associated with the expression of salt (harm), as a result of meaning - something superfluous, evil, that which does not bring benefits. As a result of the experiment, it also became clear that a number of expressions, which are not so common in our everyday speech and the media, did not cause difficulties for students to determine. These are idioms: to fall on stony ground - падать в бесплодную почву, to answer a fool according to his folly - поступать с дураком так, как он этого заслуживает, built upon sand - построенный на песке, непрочный , a voice in the wilderness глас вопиющего в пустыне.

So, we can conclude that biblicalisms, being one of the important characteristics of a speech portrait of a native speaker, characterize the portrait of not only a separate linguistic personality, but also a speech portrait of society. Therefore, each student of English should be well versed in the meaning, translation and use of phraseological units that come from the texts of the Bible. The experiment showed that most of the biblical phraseological units are familiar to high school students studying English.

**Conclusion**

The English Phraseological Foundation is very large. It should be noted that the number of bibleisms in the English language is especially large; this, perhaps, speaks of the religiosity of the British.

The expression “enrich with phraseological units” is often used in the work. I must say that this is not a simple pattern, because, as A.V. said Kunin “phraseology is a treasury of language”, and phraseological units in language are wealth. Phraseological units not only reflect the culture and life of a particular language, but also help to make speech the most expressive and emotional.

Phraseology is an extremely complex phenomenon, the study of which requires its own method of research, as well as the use of data from other sciences - lexicology, grammar, stylistics, phonetics, history of language, history, philosophy, logic and geography.

During the work, the functioning and significance of biblicalisms were examined, by which researchers understand linguistic units of an unpredictive and predicative nature, the use of which is associated with a figurative, metaphorical rethinking of the names of characters, realities and plots of the Bible and other scriptures.

An experiment had been taken place among students in grades 10-11 showed that even frequently used and at first glance clear bibleisms cause difficulties in interpretation. In many cases, approximate knowledge is observed, only a separate component of meaning is acquired. There is a complete misunderstanding of the meaning of biblical expressions.

Now the Bible still has authority and significance. Today, its credibility and significance are also due to the socio-economic crisis, the state of instability, uncertainty about tomorrow. A person turning to the Bible often sees hope in it, seeks support, tries to find comfort and support. Consolation is an integral part of the discourse of a linguistic personality in a state of emotional instability.

Interest in biblicalism has recently grown markedly, resulting in an increase in the proportion of these expressions in the latest dictionaries and reference books, in lively everyday journalistic speech.

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Appendix

**глагольные обороты**:

To answer a fool according to his folly - - поступать с дураком так, как он этого заслуживает

To be at ease in Zion- блаженствовать в обетованной земле

To be of one mind - придерживаться одного мнения

To bear one’s cross - нести свой крест

To beat swords into plough-shares -перековать мечи на орала, перейти к мирному труду

To beat the air - попусту стараться; ~ толочь воду в ступе

To bend the knee to (smb.) - - преклонить колена (т.е. признать чье-либо превосходство)

To bow down in the house of Ammon - - подчиняться действиям, которые не одобряешь; поступиться своими убеждениями; подчиниться необходимости

Built upon sand - - построенный на песке, непрочный

To call in question - ставить под сомнение, оспаривать; отдавать под суд, привлекать к ответственности

To cast in one’s lot with smb. - связать свою судьбу (жизнь) с кем либо; разделить чью-либо судьбу

To cast one’s bread upon the waters - делать что-либо заблаговременно, не ожидать немедленных результатов

To cast pearls before swine -- метать бисер перед свиньями

To cast the first stone (at smb.) - - бросить первый камень (т.е. решиться обвинить другого человека, когда сам небезгрешен)

To change one’s skin - - измениться до неузнаваемости

To condemn oneself out of one’s mouth - самому осудить себя (невольно)

To darken counsel - запутать вопрос

To dig a pit for smb. - рыть яму другому (и самому попасть в нее)

To draw a bow at a venture - сделать что-либо наугад, наудачу

To entertain an angel unawares - принимать человека, занимающего высокое положение (или обладающего большими достоинствами), не зная, кто он

To escape by the skin of one’s teeth - еле-еле спастись, едва избежать опасности

To fall on stony ground - падать на бесплодную почву, быть безрезультатным

To fill up the measure of - переполнить чашу, довершить дело

To find favor with - быть на хорошем счету у кого-либо

To give short shrift to - быстро расправиться, разделаться

To gnash the teeth - скрежетать зубами (от злости, в бессильной ярости)

To go from strength to strength - (букв. приходить от силы в силу); крепнуть, становиться сильнее

Go to Jericho! - Убирайся! Проваливай!

To gird up one’s loins - собраться с силами, приготовиться

To grind the faces of the poor - жестоко угнетать бедняков, безжалостно эксплуатировать

To have itching ears – (букв. иметь зуд в ушах); быть падким до новостей, сплетен

To have no part nor lot in -не принимать участия; не иметь ничего общего

To have pity on (smb.) - сжалиться, пожалеть

To have someone’s mantle fall upon one - быть (стать) чьим-либо преемником, продолжать чье-либо дело

To heap coals of fire on somebody’s head -- пристыдить, отплатив добром за зло

To hide one’s light under a bushel - зарывать свой талант в землю

To kick against the pricks -лезть на рожон; сопротивляться во вред себе

To kill the fatted calf - заклать упитанного тельца (для угощения блудного сына) (т.е. встретить радушно, угостить лучшим, что есть дома)

To laugh to scorn - - презрительно осмеивать

To lift up one’s voice - повысить голос

To make bricks without straw - работать без нужного материала, биться над невыполнимым делом

To possess one’s soul in patience - запастись терпением, терпеливо ждать

To proclaim from the housetops - провозглашать во все услышанье, раззвонить во все колокола

To put one’s hand to the plough - - приниматься за дело, приступать к чему-либо

To search the heart - заглянуть в душу

To see eye to eye with somebody - смотреть одними глазами, сходиться во взглядах, разделять мнение

To serve God and Mammon - служить и богу и Мамоне; делать несовместимые вещи

To set one’s face against something - решительно воспротивиться, возражать, бороться против чего-либо

To set one’s house inn order - привести свои дела в порядок

To shake off the dust of one’s feet - отряхнуть пыль (дома своих бывших друзей) со своих ног (т.е. в гневе грозить полным разрывом, вечной ссорой)

To sit under one’s vine and fig-tree - сидеть под своей лозой и смоковницей (т.е. спокойно и безопасно сидеть дома)

To smite hip and thigh - разить врагов направо и налево (оружием, словом)

To sow the wind and reap the whirlwind -- посеять ветер и пожать бурю; жестоко поплатиться

To spare one’s words - воздержаться от речей; даром слов не тратить

To spare the rod (and spoil the child) - пожалеть розгу (и испортить ребенка)

To spoil the Egyptians - поживиться за счет врага

To strain at a gnat – (букв. оцеживать комара); ~ дрожать над каждым грошом

To take counsel - совещаться; просить совета

To take someone’s name in vain - поминать чье-либо имя всуе, без нужды, слишком часто

To touch pitch (and be defiled) - коснуться смолы, испортиться, испортить свою репутацию, придя в соприкосновение с нечестными людьми, грязными делами

To turn one’s face to the wall - повернуться лицом к стене (и умереть)

To turn the other cheek -подставить другую щеку под удар (т.е. кротко снести обиду)

To wash one’s hands off - - умыть руки, снять с себя ответственность (за что-либо)

To worship the golden calf - поклоняться золотому тельцу (т.е. выше всего ценить богатство, деньги)

**(поговорки, именные, атрибутивные и наречные обороты)**

After one’s own heart

(He is) all things to all men

The apple of one’s eye

The apple of Sodom

As one man

Balm in Gilead

To be a proverb and a by-word

The beam (the mote) in one’s eye

The blind leading the blind

Bowels of mercy

The breath of the nostrils

A broken reed

The burden and the heat of the day

By the sweat of one’s brow

The camel and the needle’s eye

Can the leopard change his spots?

The children of this world

The chosen people

A cloud of witnesses

A crown of glory

Daily bread

Deep calling to deep

A drop in the bucket

Of the earth, earthly

Egyptian darkness

At the eleventh hour

Evil communications corrupt good manners

(An) eye for an eye (также eye for eye, tooth for tooth)

(In) fear and trembling

Feet of clay

Filthy lucre

The flesh-pots of Egypt

A fly in the ointment

Gall and wormwood

The gift of tongues

The good Samaritan

The Holy of Holies

A howling wilderness

If they do these things in a green tree, what shall be done in the dry?

In the flesh

In the land of the living

In the twinkling of an eye

In vain is the net spread in the sight of the bird

A labor of love

The law of the Medes and Persians

(The) lines have fallen (to me) in pleasant places

A lion in the way

The little leaven that leavens the whole lump

Loaves and fishes

The Mammon of unrighteousness

Milk and honey

New wine in old bottles

No man can serve two masters

No respecter of persons

Not a jot or a tittle

Off the face of the earth

The old Adam

The old leaven

The olive branch

On the wings of the wind

To pour out the vials of wrath on (upon)

Pride goes before a fall

The prodigal son

The promised land

A prophet is not without honor, save in his own country

Quit yourselves like men

The root of all evil

The root of the matter

Sackcloth and ashes

Safe and sound

The salt of the earth

The shadow of death

A soft answer turns away wrath

The spirit is willing, but the flesh is weak

Their name is legion

A thorn in the flesh

A tinkling cymbal

A voice in the wilderness

The wages of sin

The weaker vessel шутл.

Whatever a man sows, that shall he reap

Whited sepulchre

The widow’s cruse

With clean hands

With the pure, all things are pure

A wolf in sheep’s clothing

A word in season

The writing (handwriting) on the wall