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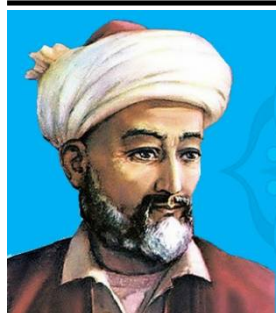
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BIBLICAL PHRASEOLOGY DESCRIBING THE SOCIAL POSITION OF A PERSON



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ANNOTATION

The present article is devoted to the analysis of biblical phraseological units describing the social status of a person. Biblical expressions carry deep cultural and symbolic meanings, contributing to the creation of a certain emotional and intellectual background. From an anthropocentric position, biblical expressions demonstrate human qualities, in particular, his social status. The article examines the classification of biblical expressions proposed by foreign and national linguists and selects a thematically appropriate classification for biblical phraseological units demonstrating social indicators of a person. Biblical expressions reflect such qualities as appearance, age, character and personal qualities, family status, social status and professional activity, behavior and lifestyle, intellectual abilities. The theoretical provisions of the article are confirmed by the meanings of the biblical text.

Key words: idiom, phraseological unit, anthropocentric, lexeme, history

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INSONNI IJTIMOY MAVQEINI TAVSIFLOVCHI INJIL FRAZELOGIYASI

ANNOTATSIYA

Mazkur maqolada insonning ijtimoiy mavqeini tavsiflovchi Injildagi frazeologik birliklarni tahlil qilishga bag'ishlangan. Injil e'tiqodlari chuqur madaniy va ramziy ma'nolarga ega bo'lib, ma'lum bir hissiy va intellektual fonni yaratishga yordam beradi. Antropotsentrik nuqtai nazardan, Injil iboralari insoniy fazilatlarini, xususan, uning ijtimoiy mavqeini namoyish etadi. Maqolada xorijiy va mahalliy tilshunoslar tomonidan taklif qilingan Injildagi iboralarning tasnifi ko'rib chiqilgan va insonning ijtimoiy ko'rsatkichlarini ko'rsatadigan Injil frazeologik birliklari uchun mavzuga mos tasnif tanlangan. Injil iboralari tashqi ko'rinish, yosh, xarakter va shaxsiy fazilatlar, oilaviy ahvol, ijtimoiy mavqe va kasbiy faoliyat, xatti-harakatlar va turmush tarzi, intellektual qobiliyat kabi fazilatlarini aks ettiradi. Maqolaning nazariy pozitsiyalari Injil matnining ma'nolari bilan tasdiqlangan.

Kalit so'zlar: idioma, frazeologik birlik, antropotsentrik, leksema, tarix

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АННОТАЦИЯ

Настоящая статья посвящена анализу библейских фразеологизмов, описывающих социальный статус человека. Библизмы несут в себе глубокие культурные и символические смыслы, способствуя созданию определённого эмоционального и интеллектуального фона. С антропоцентрической позиции библейские выражения демонстрируют человеческие качества, в частности, его социальное положение. В статье исследована классификация библизмов, предлагаемая зарубежными и отечественными лингвистами и выбрана тематически соответствующая классификация для библейских фразеологизмов, демонстрирующих общественные показатели человека. Библизмы отражают такие качества как, внешность, возраст, характер и личностные качества, семейный статус, социальный статус и профессиональная деятельность, поведение и образ жизни, интеллектуальные способности. Теоретические положения статьи подтверждаются значениями из библейских текстов.

Ключевые слова: идиома, фразеологическая единица, антропоцентрический, лексема, история

INTRODUCTION. Religion is the main part of culture, which strongly influences the thinking, way of life, traditions, customs of a certain nation. The Bible plays a big role in Christianity, Judaism. It has a colossal influence on the culture, literature, history and art of people.

Biblical expressions are phraseological units and aphorisms of biblical etymology that have entered many languages of the world. They constitute the main part of the phraseological fund of the English language, and in Russian there are about two hundred of them. Biblical expressions are found in fiction, journalistic, and colloquial speech. With the development of society, a number of biblical phrases have changed their meaning, some have turned into archaic expressions.

THEORETICAL BACKGROUND. Many scientists have been engaged in their classification. In particular, the classification of V.G. Gak deserves special attention, which served as the basis for the classification of biblical phraseology. It should be emphasized that V.G. Gak's classification was developed on the basis of a comparison of biblical idioms in Russian and French, and in this case, a comparative analysis of the two languages allows us to create a more complete picture of the lexical units related to this category. Based on the relationship between biblical expressions and the biblical text, the scientist offers five oppositions of phraseological units: contextual/ situational phraseological units, presence/absence in the language of the corresponding phraseological unit – biblical unit, primary/secondary, indirect/indirect, original meaning/figurative meaning [V.G. Gak, 1965, pp. 55-56].

The following classification is by A.V. Kunin. This classification is based on the difference between a phraseological unit taken from the Bible and its prototype belonging to this sacred text. The scientist divides such phraseological units into two groups:

1. Biblical equivalents (used in the language in the same way as in the text of the Bible).
2. Biblical prototypes (phrases that became phraseological units in the process of changing the meaning characteristic of the Bible) [A.V. Kunin, 2005, pp. 268-269].

In turn, A.G. Nazaryan identifies three groups of phraseological units associated with the Gospel:

1. Phraseologisms from the Bible.
2. Phraseologisms associated with biblical characters.
3. Phraseologisms related to religious rites [A.G. Nazaryan, 1987, pp. 276-277].

Most biblical expressions are deeply anthropocentric, i.e. they direct attention to the speaker and the listener.

Biblical expressions are part of the phraseological science. For this reason, when studying biblical expressions, we will take as a basis the scientific work of N.Z. Nasrullaeva, in which she grouped anthropocentric phraseological expressions into the following groups: age, appearance, character and personal qualities, family status, social status and professional activity, behavior and lifestyle, intellectual abilities [N.Z. Nasrullaeva, 2018, p. 146].

ANALYSES AND RESULTS. Bibleism as old as Methuselah describes a long-lived person, a person of advanced years. «Methuselah» – a biblical character, was famous for his longevity, having lived 969 years. The construction «as ... as» is used to strengthen the attribute. In this case, «Methuselah» serves not just as a comparison, but as a symbolic image of extreme old age, which makes the description hyperbolic. The image of an old man carries an emotional load - antiquity, wisdom and the immutability of time. Such a context contributes to the fact that the statement is perceived not just as a description of age, but as an indication of a rich history or tradition.

...Altogether, Methuselah lived a total of 969 years, and then he died... (Genesis 5:25-10:1) [9].

The expression bull of Bashan shows a healthy, strong person with a thunderous voice [A.V. Kunin, 2021, p.42]. The lexeme «bull» is associated with a furious, powerful, huge male animal. The geographical name of the area is «Bashan» associated with ancient biblical culture, history and tradition. The region was known for its fertile lands east of the Jordan River and was famous for its fat flocks of sheep and cattle. In Psalm 23:12, Jesus' enemies, religious and political figures are described as bulls of Bashan, they surrounded him and attacked him furiously.

...The wild bulls of Bashan banded together to attack their victim... [10].

Phraseologism be one flesh (to be one flesh) implies a husband and wife, their commonality in action, being a support for each other [A.V. Kunin, 2021, p.344]. They have embarked on a new endeavor together, they are building a marriage, a family, a home, a completely new life as «one flesh». This expression comes from the Book of Genesis (2:24) and was used to describe the relationship between Adam and Eve.

...That is why a man leaves his father and mother and is united to his wife, and they become one flesh ... [11].

The phrase spiritual father [A.V. Kunin, 2021, p.319] denotes a clergyman who serves in monasteries for the spiritual guidance of people, to suggest advice on a righteous life. The adjective «spiritual» indicates that we are not talking about biological kinship, but about faith, internal development, and the moral aspect. The noun «father» implies a mentor, guardian, authority who plays a big role in someone's life. This lexeme is associated with wisdom, care, protection, transfer of experience and gives the idiom a shade of trust and closeness. The image of spiritual father associated with spiritual improvement in the process of education and development, like a child under the care of his father.

...As good men, we should soberly carry the call to spiritual fatherhood in the lives of those around us... (Psalms 68:5-6).

A number of biblical expressions describe human behavior and lifestyle, illustrating negative and positive qualities.

Proverb a soft answer turneth away wrath [A.V. Kunin, 2021, p.28] emphasizes the power of diplomacy and respect in communication, reminding that aggressive or harsh responses can only make a situation worse. The phrase «soft answer» demonstrates a soft, calm response to a tense attitude, communication that can reduce aggression on someone's part. The phrasal verb «turneth away», translated as «to turn away», demonstrates the action in which a balanced response helps to prevent conflict by distracting and reducing someone's anger. The noun «wrath» means a state of emotional tension that can escalate into conflict if not deflected. This statement reinforces the idea that a calm and balanced response can prevent the development of conflict, which is an important principle in the traditions of many peoples.

Idiom Solomon's wisdom describes the idea of exceptional, almost archetypal wisdom [A.V. Kunin, 2021, p. 1067]. The expression contains the anthroponym «Solomon», who was the third king of the State of Israel. He was distinguished by his wisdom and insight, about which legends were

formed, attributing magical abilities to him: understanding the language of birds and animals, power over demons. He is considered the author of the Old Testament books of Ecclesiastes, the Songs of Solomon, the Proverbs of Solomon, as well as some psalms. During his reign, the state reached its greatest prosperity. He is also credited with composing 1005 lyric works and 3000 sayings [Jewish kings and high priests, 2011, p. 30]. The idiom describes an exceptionally wise person who is able to find a way out of a difficult situation, likening him to the wisdom of King Solomon.

CONCLUSION AND RECOMMENDATIONS. Thus, biblical phraseology reflects the social status of a person through idiomatic units conveying positive and negative personality traits. The analysis of classifications revealed a deep anthropocentricity of expressions linking traditions, history and religious values, which confirms the influence of the sacred text on the formation of the linguistic image of the world and social status supporting the cultural identity of society. The results of the study indicate the importance of further in-depth study of phraseological innovations in modern language.

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