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THEMATIC CLASSIFICATION OF RELIGIOUSLY-MARKED PHRASEOLOGICAL UNITS

Мақолада диний белгига эга фразеологик бирликларнинг (ДБФБ) тематик таҳлили амалга оширилган. ДБФБлар концептуал ва лисоний дунё тасвирларининг ажралмас қисми бўлган диний дунё тасвирини вербаллаштирувчи восита сифатида талқин этилган. ДБФБларни танлаш жараёни қуйидаги икки мезонга асосланган, яъни ФБларда этимологик жиҳатларнинг мавжудлиги ва ФБларнинг таркиби диний белгиларга эгалиги. Қуйидаги тематик таснифга, умумий эътирофга эга бўлган диний қадриятлар, маросимлар ва шу билан бирга динга оид турли хил урф-одатлар, диний тушунчалар, ғайритабиий кучлар тасвири, инсоннинг шахсий, интеллектуал ва ижтимоий хусусиятларини акс эттирган ахлоқий меъёрлар киради. Таснифда ҳар бир гуруҳ, ўз навбатида, бир неча кичик гуруҳларга бўлинади.

Калит сўзлар: диний белгига эга фразеологик бирликлар, мавзу таснифи, диний дунё тасвири, концептуал дунё тасвири, лисоний дунё тасвири.

В статье проводится тематический анализ религиозно-маркированных фразеологических единиц (РМФЕ), которые отражают религиозную картину мира, являющуюся неотъемлемой частью концептуальной и языковой картин мира. Этимологический аспект и присутствие религиозного компонента в ФЕ послужили критериями для данного исследования. Методом сплошной выборки были вычленены примеры ФЕ, непосредственно этимологически восходящие к прецедентному источнику — Библии и ФЕ с религиозным компонентом в составе. Настоящая тематическая классификация охватывает такие понятия, как общепризнанные религиозные ценности, ритуальные церемонии и обряды, религиозные догмы, понятия о сверхъестественных силах, моральные ценности, отражающие личные, интеллектуальные и социальные характеристики личности. Каждая группа, в свою очередь, подразделяется на несколько подгрупп.

Ключевые слова: религиозно-маркированные фразеологические единицы, тематическая классификация, религиозная картина мира, концептуальная картина мира, языковая картина мира, религиозные ценности.

The article deals with a thematic analysis of religiously-marked phraseological units (RMPU) that reflect Religious World Picture (RWP), an inseparable constituent of both conceptual and linguistic world pictures. The selection of phraseological units is premised by two criterions, namely, etymological aspect and the presence of a religious component. Throughout data collection process in the focus of our interest have been only phraseological units that etymologically can be traced back to the Bible and phraseological units with religious components that bear semantic reference to religious entities. The classification embraces the notions, such as universally recognized religious values, ritually-ceremonial patterns and dogmas, supernatural conceptions, moral values reflecting personal, intellectual and social characteristics

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of an individual. Each group, in turn, is divided into a number of subgroupings.

In the last decade, there has been a growing interest in anthropocentric paradigm, aimed at studying "language in close connection with man, his consciousness, thinking, spiritual and practical activities" [Kunin A.V., 1984; 26]. Anthropocentric paradigm, on the one hand, led to the emergence of a number of new approaches, directions, and disciplines, such as psycholinguistics, cognitive linguistics, pragma-linguistics, ethno-linguistics, linguo-cultural studies, gender linguistics, on the other hand, this new shift in linguistic studies brought certain diversity to traditional conceptions.

One of the basic notions of the aforementioned disciplines is the notion of "world picture" that is considered to be the "result of a person's mental cognitive activity aimed at understanding the surrounding reality" [Kolshanskiy G. V., 1990; 16] and forming a holistic view of the world. World picture is usually divided into two macro-types – conceptual world picture (CWP) and linguistic world picture (LWP). LWP is defined as "an accumulation of knowledge about the world reflected in the language, the ways of getting and interpreting new knowledge" [Popova Z. D., Sternin I. A. 2007; 13], expressed by different language means, such as grammatical categories, syntactical structures and vocabulary units along with their denotational and connotational representations in the language. In addition, LWP has a summative nature, as it is gradually formed throughout the entire lifelong period of individuals starting evenly from the early childhood when early language acquisition occurs. CWP is interpreted as "a product of a human's cognitive activity" [Pimenova M. V., 2004; 134], the interpretation of gathered data about the surrounding environment, which is verbalized by means of LWP. CWP is a much broader notion compared to LWP, as not all human feelings, personal experiences, states of mind, ideas and attitudes can be expressed by means of language. In other words, CWP belongs to mental sphere and only partially is expressed by LWP. It is necessary to emphasize the fact that LWP verbalizes and reflects the CWP consisting of a number of pictures, such as a scientific world picture, a national world picture, a philosophical world picture, a naive world picture and a religious world picture. The latter is in the scope of our interest.

The purpose of this article is to investigate verbalization of a religious world picture (RWP) by religiously-marked phraseological units. The problem of RWP is highlighted in M. Galieva's articles [Galieva M.R., 2013; 83; Galieva M.R., 2015; 260]. As the scholar states, RWP is considered to be an integral part of conceptual and linguistic pictures. This term, itself, has long been the property of the scientific terminology of philosophy. However, currently, RWP has been utilized in many spheres of linguistic researches and understood as linguistic perception of the religious experience of people concerning their faith to God, religious rituals and spiritual values. I.V. Bugaeva defines RWP as a "cognitive structure absorbing

... of spiritual and moral values of humanity based on religious teachings, which ...torically formulated world outlook, cultural and national identity of the people" [Bugayeva I.V., 2010; 14]. This is due to the fact that religion greatly influences ...e language and as a result, religious conceptions, religious values, symbols are ...ed at lexical, lexical-phraseological and stylistic levels of the language through ...giously marked symbols, image-bearing means, phraseological units, etc.

One of the main verbalizers of RWP are religiously-marked phraseological ...its (RMPUs) that are regarded as cultural signs of a certain linguo-culture. ...recent years there has been an increasing interest in the phraseological ...stem as it is considered to represent peculiar features of national-specific values ...anks to the development of cognitive sciences, cultural studies and cognitive ...guistics in particular. Being an integral part of collective mentality and ...ltural memory, phraseological units contain national outlook, basic values and ...oral principles, including ideas about surrounding world and lifestyle, shared by ...n ethnic community. A.F. Artemova claims that phraseological units "reflect the ...tlook of cultural society" and "present cultural potential of a nation" [Artemova ...F., 2002; 79].

A semantic aspect of PU has always been in the scope of linguists' interest. ...wing to that, several classifications had been worked out by many scholars (V.V. ...inogradov, A.V. Kunin, N.N. Amosova).

Based on our research, we decided to categorize the collected data in ...ccordance with the thematic principle.

As it is known, most European countries, including Great Britain, are the ...presentatives of the Christian religion. Christians have obeyed the Bible canons and ...ave acted according to them for centuries. The Bible, Christian values and dogmas ...ave been taught at all levels of education and very often cited in everyday life, ...n particular, churches, rituals, religious holidays, etc. That is why, Christianity and ...s holy book, the Bible, have a profound influence both on mentality and European ...nguages, English, in particular. Due to that fact, numerous phraseological units, ...roverbs, citations and sayings, originated from the Bible are preserved and still ...onsciously or unconsciously being used in modern English: *alpha and omega, vanity ...f vanities, twinkling of an eye, daily bread, the ten commandment, bear one's cross, ...a pillar of the faith, loaves and fishes, cast pearls before swine, like a lamb to the ...aughter, a wolf in sheep's clothing, a lion in the path.*

The selection of phraseological units is premised by the following criterions ...at guided us through data collection process: we focused our attention on ...hraseological units that etymologically can be traced back to the Bible and ...hraseological units with religious components that bear semantic reference to ...ligious entities. The analysis of religiously-marked phraseological units has shown ...at they can be classified into the following groups:

1. RMPU, reflecting religious values. Being an integral part of culture, as ...rominent linguist N.F. Alefirenko suggested, values are "special culturological ...ategories" that form and reflect the semantic space of the language. He proposed

that the following types of values most often fell into the field of view of cultural linguistics:

1) Vital: life, health, quality of life, natural environment, etc.;
2) Social: status, diligence, wealth, profession, family, tolerance, gender equality, etc.;
3) Political: freedom of speech, civil liberty, legality, civil peace, etc.;
4) Moral: good, love, friendship, duty, honor, decency, etc.;
5) Aesthetic: beauty, ideal, style, harmony, etc.;
6) Religious: God, divine law, faith, salvation, etc. [Alefirenko N.F., 2010; 2].

Religious values, in turn, can be defined as "principles or standards of behavior" which logically should be applied to life situations by followers who share and practice the same religion. In other words, religious values provide a set of moral rules, guidance for everyday decision making process. Most commonly shared theistic religions usually have closely related religious values and they are recognized by the greatest number of people, both in time and in space.

In the research, we decided to focus on core values that are significant both from religious and universal point of view:

a) goodness and evil: *cleanliness is next to godliness, go to the bad, he that spares the bad injures the good, cards are the devil's books, every cloud has a silver lining, betray the cloven foot, the lesser evil, one's evil genius, he knows best what good is that has endured, show one's horns;*

b) life and death: *from whose bourn no traveler returns, when one's clocks strikes, from one's cradle to one's grave, death is the grand leveler, death pays all debts, death when it comes will have no denial, he that dies, pays all debts, every door may be shut, but death's door, whom the god loves die young, bring to life, life after death, life for life, life is but a span, lighting before death.*

The notion of life and death in Christianity form a substantial layer of various RMPUs. Thanks to the politeness principles we can observe an abundant use of euphemistic RMPUs that replace the concept of death. There is an evident tendency to avoid a direct use of unpleasant expressions in community. The following pattern is exemplified with *a leap in the dark, go to the kingdom, go West*, presenting "the death" in a more loyal and indirect way. Another distinctive feature of the death notion is that it bears a connotation of finality, which has given the rise to the development of RMPUs such as *death quits all scores, death pits all scores, death squares all accounts.* The message conveyed is that death is the logical end of all trials and tribulations that befall the believer; everything concerning the dead person including all debts must be reset;

c) faith and fate: *shake somebody's faith, shatter somebody's faith, bear faith, good faith, God (Providence) is always on the side of the strongest battalions, go to one's fate, no flying from fate, seal somebody's fate, share the same fate, no fence against ill fortune, the fool of fate / the full of fortune/fortune's fool, on the knees of the goods, in fortune's lap/in the lap of Providence.*

In ancient times, Greeks and Romans started to refer and to significate the concept "fate". In accordance with their philosophies, the former considered the

as an absolute power over the lives of people, whilst the latter, on the contrary, believed that a man himself was the creator of his own destiny. As a result of the ancient influence, we collected the following RMPUs, − no *flying from fate, no fortress, in fortune's lap/in the lap of Providence*. By contrast, RMPUs *seal somebody's fate* demonstrates a believers' willingness to take full responsibility for their own destiny. Nonetheless, in Christianity the concept of "fate" has blended in both perspectives and acquired multi-facet connotations. It is undeniable that in the Christian religion the concept of "fate" does not exist as such, rather than equaled to the so-called "God's Providence". On the one hand, a person has free will, can choose between good and evil, that is to say, take responsibility for the choice. On the other hand, God leads a person through life, therefore God sends a person to be tested in order to check his fortitude and faith, readiness for humility. Christians' traditional belief is that, humility is usually underestimated and no one knows what humility is and how it is born in the soul until it is experienced. This pattern can be observed in the following RMPUs, − *take on faith, bear faith, Good faith, in good faith*.

Notably, the mentioned values are basic elements of religious mentality and religious discourse. These values are dominant in the representation of RWP which can possibly be illustrated with the extensive list of RMPUs reflecting essential notions actively used by the followers of Christianity. Suffice it to mention, all basic religious values maintain polarity in their semantic meanings, such as good and evil, life and death, fate and faith. Those conceptual entities about the Genesis are interrelated and mutually complement each other in a meaningful way and moreover, "they are the subject of emotions, likes and dislikes, and sometimes collisions" [Stepanov Yu. S., 2004; 2]. At this point, provided that universally accepted religious philosophy has contrastive nature, it makes possible to characterize basic values through each other. For example, goodness inevitably correlates with evil, life contrasts death, while the notion of "fate" has close relativity to "faith".

2. RMPUs, reflecting religious dogmas and ritually-ceremonial notions. This group includes RMPUs reflecting significant religious notions, ceremonies, rituals and peculiar features of Christian clergy and their service:

a) religious notions: *the thirty-nine Article, the great account, the day of doom/judgment, till/until doomsday, the ten commandment, bear one's cross, the Last Supper, the Eleventh hour, a pillar of the faith, the original sin, the Word, The Book of Books/The Book of God/The Good Book, The Book of Proverbs, amen corner, God's/Lord's house*;

b) religious ceremonies and sacral rituals: *lead to the altar, ask in church, forbid the banns, by bell, book and candle, take "for better for worse", cross one's heart, ask the banns, ring the bells backwards, blithe bread (or meat), go to church*.

In England, as in a number of other Christian countries, the clergy was considered the most literate layer of the population, respectively; the church had a great influence on education and politics.

c) RMPU reflecting church ritual managers: *devil catcher, the regular clergy, the secular clergy, wear the black cloth, black coat, The Holy Father, the devil's advocate.*

Notions of spiritual leaders of holy doctrines are presented in all religious communities. It is largely acknowledged that representatives of the clergy, namely churchmen and priests have always been viewed as mediators between heavenly powers and ordinary people. Ministers had a special role in the formation and development of society, whose task was to observe and implement the canons of the Bible. As Christianity gradually spread, various religious positions emerged, all of them being united by conventional priestly attire – a long dark robe. Obviously, it is used as the main recognizable attribute of church representatives that reflected in the following PMPUs, showing the metonymic transference, – *black coat, black friar, gray friar, Gentleman of the cloth, black gown.* Another key feature of this subgroup is that some RMPUs defining the clergy have acquired negative connotations coupled with a certain note of irony. For example, *the devil's advocate, the abbot of misrule, the abbot of unreason, the regular clergy.* The prevalence of negative connotations clearly highlights the human nature of church persons that can be easily tempted despite their modest lives and closeness to God.

3. RMPUs, reflecting religious phenomena belonging to the supernatural world. To this group we refer the notions associated with supernatural world and underworld. The peculiarity is that all the phenomena belonging to this set are built on the conceptual opposition "good – bad":

a) God and Devil: *sell oneself/one's soul to the devil, our ghostly/great enemy/the enemy of mankind, the friend of hell/the foul fiend, the gentleman in black, the Holy Ghost/Spirit, the king of Glory/of heaven, limb of Satan/the devil, the man of Sorrows, the prince of darkness, the Prince of Peace, The Holy of Holies;*

b) Angels and Demons: *guardian angel, the hosts of heaven, fallen angel, be on the side of the angels, call in Beelzebub to cast out Satan, the angel of light, ministering angel, give up the ghost, like a giant refreshed, seven devils;*

c) Heaven and Hell: *heaven on earth, in the seventh heaven, move heaven and earth, have a hell of a time, hell is paved with good intentions, the kingdom of God/of heaven.*

The notions of "heaven" and "hell" are presented as an opposed phenomena in RWP. Although the heaven is described as a magnificent place abundant in different pleasures where only faithful Christians gain access, the visual image remains blurred as it lacks specific portrayal. RMPUs, – *a land of the Leal, a bird of paradise, the seventh heaven,* embody positive associations with a purified existence. The hell, on the contrary, has more specifics and symbols, associated with fire, boiling hotness, groans of sinners, darkness, deafening noise; all of those are indispensable attributes of the concept "hell". RMPUs, such as *like a bat out of hell, as black as hell, hell broke loose* are illustrative examples. Surprisingly, at the

time, the concept hell is used to describe fun and good time as well. As an illustration, we use the following PMPU – *have a hell of a time*.

1. RMPU, reflecting moral values and traits of an individual. Being one of the called nurture factors, religious values and morals shape personal characteristics of people. Personality is considered to be a set of traits both positive and negative that in most cases predetermine what we think and what actions we take in variety of situations through the course of our life. Positive human features could be defined as favorable traits from religious point of view and that are reflected in biblical characters, i.e. valued people's behavioral patterns, thoughts and feelings. In contrast, negative traits are unfavorable ones, which are condemned by Christianity and should be avoided. The main idea underlying the entire biblical framework is that disciples are capable to transform their negative traits into positive ones depending on inner willpower along with outer demands.

This group includes the evaluation of such features as hypocrisy, treachery, honesty, envy, etc. At the same time it also reflects the manifestation of the Christian religious consciousness:

a) arrogance and envy: *gall and worm wood, tell it not in Gath, dig a pit for somebody, chastise with scorpions, with a lash/whip of scorpions. a thorn in somebody's side/in the flesh of somebody, pour out the vials of one's wrath on somebody; cast an evil eye, evil eye, he thinks himself God Almighty, a tin god/a little tin god, holier than thou, physician, heal thyself.*

In Christianity, envy is one of the most dangerous feelings that human being can experience and as indicated in biblical scriptures, "By the envy of the Devil, death entered the world" [Genesis., 1992; 3]. Since ancient times, it was believed that envious people have an evil eye and they may harm others by merely, casting an evil eye i.e. looking at them. Pride is another sinful feeling humans may be tempted with: as it involves passions that guide people ignoring moral values and leading eventually to spiritual detriment. Persons experiencing pride are often described as being egocentric, arrogant, condescending, diminishing the dignity of others they do not consider themselves equal to other people. RMPUs, – *he thinks himself God Almighty, a tin god, a little tin god, holier than thou* – characterize people who have succumbed themselves to pride; semantic component of pride is directly represented through personification;

b) laziness and diligence: *an idle brain is the devil's workshop; eat the bread of idleness; be a demon for work; be a devil to work; the devil is dead; by doing nothing we learn to do ill; whom God would ruin: he first deprives of reason; idleness is the mother of all evil; of idleness comes no goodness;*

c) hypocrisy and betrayal: *Judah's kiss; thirty silvers; cherish/nourish/warm a serpent; snake/viper in one's bosom; in bad faith, when flatterers meet; the devil goes to dinner; he that serves God for money will serve the devil for better wages.*

The most prominent symbols of "betrayal" that are widely used in the daily life of Christians are the following RMPUs: a *Judas kiss and thirty pieces of silver*.

These RMPUs characterize hypocrisy as a way to achieve self-serving goals. The expressions are rooted in the gospel legend of the betrayal of one of the twelve disciples of Jesus – Judas Iscariot; the cost of betrayal were 30 pieces of silver. As it was narrated, "Judas said the one whom he kissed, should be taken and he approached Jesus and kissed him" [12, p. 65]. It is for this reason that the name Judas began to be used as a synonym for the traitor, and the "kiss of Judas" expresses a treacherous attitude towards relatives, disguised as a manifestation of love, while "the thirty pieces of silver" became the cost of betrayal used in figurative speech.

It should be noted that in Christianity the concept of betraying someone also identifies the betrayal of God and the betrayal of himself. Such RMPUs as cherish /nourish/ warm a serpent, snake or viper, describe the concept of betrayal with the symbolic meaning of the serpent or snake tracing back to the direct connection with Satan;

d) honesty and responsibility: a clean hand wants no washing, as innocent as the devil of two years old, wash one's hands, fix a millstone about one's neck, a millstone about one's neck, tread the straight and narrow path, take on one's own shoulders.

5. RMPUs, reflecting the emotional state of a person. This group represents the category of spiritual feelings. RMPUs are being emotively colored reflect both positive and negative emotions and feelings of a man:

a) happiness and prosperity: a blessing in disguise, daft days, in the seventh heaven, God gives you joy/joy goes with you, life after death, lucky beggar/ devil; one's cup was full/running over, in the green tree/wood, his horn is exalted, set one's house in order, have somebody's mantle fall upon one, a grain of mustard seed, raise up seed, lift up somebody's head, one's own vine and fig-tree, under one's own vine and fig-tree;

b) distress and suffer: let this cup pass from me (referring to the upcoming sufferings); bore somebody's ears; one's face/countenance fell, hang one's harp (harps) on the willows; fall among Philistines, the massacre/slaughter of the innocents, the iron entered into his soul; be in sackcloth and ashes, finger (handwriting/writing) on the wall, be in deep water; eat the bread of affliction, the evils we bring on ourselves are the hardest to bear; fall a sacrifice; every heart knows its own bitterness; go through hell; suffer hell; make somebody's life a hell; everlasting death; dispensation of Providence.

In the Christian faith the concept of suffering is central and it is presented as a form of collective and individual experience by way of raising solidarity among disciples. In essence, the followers find themselves in the state of deprivation while suffering. Accordingly, there are a number of causes, why people experience torturing; suffering is viewed as a tool of God, used to strengthen faith in his glory, to increase the patience of followers, to purify and refine their spiritual world. In English, exorbitant suffering is often expressed by the lexeme "hell", for example, suffer hell, make somebody's life a hell, go through hell; also eternal torments in

are compared to permanent death — everlasting death. The lexemes "hard", "bitterness" signal grief and severe suffering in the following RMPUs: hardest to bear; every heart knows its own bitterness;

c) repentance and atonement: vicarious atonement, redeem one's character. charity begins at home, confession is the first step to repentance, open confession good for the soul, be a load off somebody's mind:

d) love, compassion and piece: all in all, the apple of one's eye. one's ewe lamb, the light of one's eyes, balm in (of) Gilead, the bowels of compassion; one's bowels yearned, a man of peace, beat swords into ploughshares.

In Christianity, the concepts of mercy and compassion are mutually related each other, though they are not synonymous. Compassion is understood as a certain feeling towards someone who is in the state of deprivation or simply noble; while mercy is a definite intention to help those who are in need. The concept of mercy expresses love for Christ, which is embodied in every suffering person who asked for help. RMPUs, balm in Gilead; the bowels of compassion/ the bowels of mercy; one's bowels yearned serve as an example to illustrate the reign of God's grace. A faithful Christian acquires peace and consolation in his appeal to the Supreme, in the act of faith receiving the remission of sins and the tranquility of conscience.

6. RMPUs, reflecting intellectual abilities of an individual. The RMPUs are also built on contrast demonstrating the intellectual level of people: wisdom and foolishness; have too much of his mother's blessing; fools have fortune; fortune favours fools; God sends fortune to fools; fools rush in where angels fear to tread; heap coals of fire on somebody's head; not to let one's left hand know what one's right hand does; see how the land lies; tread the straight and narrow path.

7. RMPUs, reflecting social status of an individual. It should be mentioned that from religious point of view richness and power without spiritual values is considered to be a disadvantage rather than advantage. On the contrary, social poorness combined with spiritual richness is regarded as a great virtue: golden all, Joseph's coat; corn in Egypt; eat/live on the fat of the land; the flesh-pots of Egypt; the land flowing with milk and honey; filthy lucre. the mammon of unrighteousness; rule with a heavy hand/rule with a rod of iron, shorten the arm/the hand of somebody; it is easier for the camel to go through the eye of a needle than for a rich man to enter into the kingdom of God; as poor as Job; the nakedness of the land; out of God's blessing into the warm sun; fall on evil days, pull the devil by the tail.

To sum up the investigation we may outline the following major points:
• Religious world picture reflecting religious beliefs and values of a certain community is an integral part of conceptual and linguistic world pictures;
• Phraseological system is a source of cultural information and religiously-marked phraseological units can be regarded as signs of a certain culture as they verbalize religious mentality and outlook of a certain nation;

- The result of thematic analysis revealed that religiously-marked phraseological units can be classified into seven macro-groups reflecting: 1) universally recognized religious values: a) virtue and evil; b) life and death; c) faith and fate; 2) religious dogmas and ritually-ceremonial notions: a) religious notions; b) religious ceremonies and sacral rituals; c) church ritual managers; 3) religious phenomena belonging to the supernatural world: a) God and Devil; b) Angels and Demons; c) Heaven and Hell; 4) moral values and traits of an individual: a) arrogance and envy; b) laziness and diligence; c) hypocrisy and betrayal; d) honesty and responsibility; 5) the emotional state of a person: a) happiness and prosperity; b) distress and suffer; c) repentance and atonement; d) love, compassion and piece;6) intellectual abilities of an individual: wisdom and foolishness; 7) social status of an individual: richness and poorness.

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