

THE CONNECTION OF PHRASEOLOGY WITH PEOPLE'S HISTORY (ON THE ENGLISH LANGUAGE MATERIAL)

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No nation is conceivable without its traditions and customs, and no nation is conceivable without its own language. Language is the soul of the people, the wisdom of the ancestors, so reverently transmitted over many centuries and millennia. The most vividly the national specificity of the language picture of the world and the people's history are reflected in the phraseology of any language, in particular the English language.

The aim of our research is to identify English phraseological units associated with historical events, personalities and processes and to classify them.

Material and methods. While working on the research we have selected and analyzed 30 historically themed phraseological units from Collins Cobuild «Dictionary of idioms» [2], and A.V. Kunin's «English-Russian phraseological dictionary» [4]. Such methods as the descriptive method, the method of the analysis and classification were used.

Findings and their discussion. Idioms are stable expressions of two or more words [1]. They live perfectly in every culture, while it is impossible to literally translate them into other languages – for a foreigner, such a translation will sound strange and incomprehensible [3].

There is the following classification of idioms:

- Phraseological fusions (idioms). These are indivisible turns. The loss or replacement of one of the components renders the phrase meaningless. (*Ex.: One's fingers are all thumbs*).
- Phraseological unities. Is a persistent turnover, in which, nevertheless, the signs of semantic separation of the components are clearly preserved. (*Ex.: To spill the beans*).
- Phraseological combinations (collocations). These are stable expressions consisting of free meaning and phraseological meaning components. They may contain word substitutions. (*Ex.: A bosom friend*).
- Phraseological expressions. These are phraseological expressions that are stable in their meaning and composition and which have their complete meaning. (*Ex.: Live and learn*) [5].

There are different types of phraseological units in English. Phraseological units associated with historical events, personalities and processes occupy a special place in the language. They can also be classified in several groups.

The **first group** includes expressions with stable use and distribution, but it is difficult to call them phraseological units, since their semantic meanings are not associated with a specific event or person, but with a typical common phenomenon. These expressions are often found both in texts of strict historical orientation, and in journalistic works and works of literature.

Conventionally, a group of such phraseological units can be called «general historical» phraseological units [5].

Phraseological units such as "*stick to your guns*", "*to swear loyalty*", "*to claim the throne*", "*above board*", "*to lay siege*" are associated with common historical events and help to describe them more colorfully and present them to people.

Next, it is possible to distinguish the **second group** of «proper historical» phraseological units. The idioms of this group are associated with a specific historical event and help to approach the study of history more informally and interest the audience in learning the discipline.

For example, the idiom "*turn a blind eye*" reflects the Battle of Copenhagen in 1801, when British Admiral Horatio Nelson was practically blind in his right eye due to a shrapnel wound. When he saw the command to retreat, he put a telescope to his blind eye and pretended not to see the signal, whereupon the force under his command continued the battle and eventually won.

The idiom "*It's not my cup of tea*" is associated with the arrival of Americans on English lands after the Second World War. The British did not like the manner of behavior of the Americans, nor their culture, and they began to use the expression "*not my cup of tea*" in relation to them. Since then, this expression has been used only in an educational context, despite the fact that tea is an essential part of English culture.

Idioms "*to send to Coventry*", "*Breadline*", "*to show one's true colours*" are associated with many significant events in English history: English Civil War, the period of hunger, the golden age of piracy, etc.

The **third** equally interesting **group** of idioms relates to historical figures, their contributions to the history of England and also historical sites. These idioms help to shape the image of influential, historically important people and places more clearly and vividly. This group can be called «personality» idioms and phraseology toponyms.

Some examples from this group are the following «personal» idioms: "*the admirable Crichton*" – this idiom is derived from the name of the famous Scottish scholar J. Crichton, who received his Master's degree in the sixteenth century at the age of 14. Crichton was also noted for his very attractive appearance. Queen Elizabeth I gave some of her courtiers nicknames, such as William Cecil, the Queen's head of government, was nicknamed "*Sir Spirit*" for his insight into all matters of the society. "*The Weary Knight*" was the nickname of the Earl of Essex, a favourite of Elizabeth I who rebelled in 1601. "*The Lady in the Tower*" was the nickname of Ann Boleyn, Henry VIII's second wife to be executed, a nickname that remained for many years; "*the Flower of Oxford*" was John Wycliffe who in 14th century laid the foundations for the future reformation of the church. "*A She-Wolf of France*" – Isabella of France, wife of Edward II was particularly cruel and took a direct part in plotting and murdering her husband. "*Bloody Bonner*" – Edmund Bonner, bishop actively fought heretics in the time of Mary I. He was ruthless and called for the burning at the stake, which earned him the «title» of bloodsucker. "*Hobson's choice*" – Thomas Hobson, a livery stable owner in Cambridge, who offered customers the choice of either taking the horse in his stall nearest to the door or taking none at all.

Idioms reflecting toponyms show the informal names of significant places that reflect historical and political processes. For example, Anglo-Saxon tribes, who invaded England in the fifth century named their new country *England* (*the land of Angles*). The Roman conquest of the British Isles had a major influence on place names: for example,

Eccles (from the Latin *ecclesia*, i.e. *chester/ceaster*), *Manchester, Lancashire, Chester, Cheshire, etc.* In 1807, Washington Irving, in his short story collection *Salmagundi*, compared the Village of Fools to New York City, from which time the word “*Gotham*” became one of his nicknames. “*The Suffrage State*” – Wyoming; “*the Battleground of Freedom*” – Kansas; “*Battle-Born State*” – Nevada. These nicknames well reflect the events that were decisive in determining the names of the states.

Conclusion. The research has shown that there is a large number of English phraseological units associated with historical events, personalities and processes. Idioms reflect national and cultural characteristics of people. Learning idioms enhances understanding native speakers and their culture and promotes the development of students’ sociocultural competence.

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SOME PECULIARITIES OF THE DIALOGUE DEVELOPMENT IN THE PLAY BY J. BUTTERWORTH “THE RIVER”

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As an act of social-speech interaction dialogue has been widely analyzed and different classifications of dialogue types have been introduced so far by many Russian and foreign linguists as: I. Zaizeva [1], G. Ipsen, D. Crystal, W. Franke, G. Leech and others [2].

Nevertheless, artistic dialogues in British plays, particularly in the second decade of the 21st century are barely examined. This fact determines the relevance of the material under discussion – one of the comparatively modern plays by J. Butterworth “The River” published in 2012 [3] and that was also performed at the Royal Court Theatre Upstairs, London where it got good reviews. The purpose of the article is to define the dialogue type by analyzing semantic, structural and communicative peculiarities in the dialogue.