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ENGLISH IDIOMS AS THE REPRESENTATION OF THE LINGUISTIC WORLDVIEW

This article touches upon the issue related to the examination of national and cultural components contained in the structure of numerous English idioms. The etymological origin of certain idiomatic expressions of the national character is of much attention which promotes to reveal peculiarities of the behavior of representatives of different ethnic groups, and can be served as the representation of the corresponding linguistic worldview as well. Learning idioms of any language is important and necessary for the development of cultural ties, friendship and cooperation between countries and nations.

The area of geographical study of phraseological units or idioms is going on to attract great attention of different researchers both domestic and foreign as a result of the global phenomena which contribute to the further development of ties and partnership relations between nations throughout the world. The language, its phraseology are also affected by the above mentioned phenomena. The rich idiomatic fund found in various dictionaries contains historically derived phraseological units and set expressions with peculiar national characteristics.

Here we are faced with the problem of stereotypes, using which, according to L. F. Shitova, «special care should be taken not to hurt people's feelings of national pride» [1, p. 3]. Each idiom contains a certain so-called «historical interior», new geographical knowledge that must be comprehended when using this set expression in one's speech. It is appropriate to quote the famous French geographer Jean Jacques Élisée Reclus (1830–1905), who noted the close connection of geography and history, namely: «Geography is history in space, and history is geography in time».

From the standpoint of the socio-cultural approach, language is understood as a unique environment that has its own specific features and traditions. One of the ways of linguistic representation of specific cultural meanings assigned to a particular society is idiomatic vocabulary. An idiom, which is a figure of speech, is used as a whole that is not subject to further decomposition and usually does not allow permutations within itself [2]. As it is known, idioms are usually used to describe certain situations. They make everyday speech richer and brighter, but in addition they also reflect the characteristics of each nation. Thus, in this article we will try to find a reflection of national culture through idiomatic expressions and their analogues in Russian and English.

According to T. Ifill [3, p. 78], idioms are «such phrases that cannot be created by the speaker based only on the knowledge of grammar and vocabulary of the language». The researcher J. Saeed [4, p. 60] discussing the issue of the idiomatic study, points out that idioms represent «words placed together turn to be stable becoming fixed in the course of time».

In the study of the complex and multidimensional concept of the «picture of the world», the problem of the interaction of language and culture occupies an important place. S. G. Ter-Minasova calls language «a piggy bank, a treasury of culture» and clarifies that language stores cultural values in vocabulary and phraseology, in fiction and scientific literature [5, p. 74]. According to the researcher, language forms a person's personality with the help of a picture of the world reflected in the language. In addition, along with religion, culture, philosophy, language is among the forms of social consciousness.

Perception and awareness of the surrounding world by a person it happens with the help of language, therefore, it is necessary to talk about the specifics of the linguistic worldview that forms native speakers language has a certain relation to reality and sets human norms of behavior. The totality of knowledge captured in a linguistic form has received an ambiguous name: «linguistic representation of the world», «linguistic model of the world», «linguistic worldview». The most common term among those listed is the latter.

The national significance of idiomatic phrases is expressed in three major factors. First of all, idioms represent the national culture by means of elements making up their composition. It should be mentioned that a number of these words are non-equivalent. Secondly, English idioms reflect the culture of this or that nation comprehensively, with the help of all their components taken together, in another words, with their idiomatic meanings. Thirdly, idiomatic expressions are the reflection of a particular national culture through their prototypes, for genetically free phrases gave the description of various

customs, traditions, characteristic features of life style, culture, certain events having occurred in history etc.

Of much interest are national idioms that help unveil some curious peculiarities of diverse behavior manners among representatives of different ethnic groups and nations. It is worthwhile considering some idiomatic expressions along with their origin, which distinguish and reflect numerous existing languages and nationalities:

1. *It's all Greek to me* — a complex, incomprehensible language. This is an expression from W. Shakespeare's play «Julius Caesar».

Example: «*He tried to read the script, but for him it's all in Greek*».

2. *Take French leave* — to leave work without permission

e.g. «*The judge had taken French leave*».

3. *More holes than Swiss cheese* — If an argument or theory has more holes than Swiss cheese, it has many flaws, is incomplete or lacks important details:

For example: «*His accomplice's version had more holes than Swiss cheese*».

4. *A young Turk* — A young Turk is a young rebel or a person who is impatient to introduce changes or reform the system. (This expression is frequently heard in politics).

Example: «*Apparently he was a bit of a young Turk when he was in his teens*».

5. *Talk for England* — when someone can talk for hours and hours.

Example: «*When my cousin starts talking, she can talk for England*».

6. *Chinese whispers* — any situation where information is passed on from person to person, becoming distorted in the process of transmission.

Example: «*The internet is more like an immense Chinese whispers group. Once the information is transmitted, it becomes distorted in the process*».

7. *I'm a Dutchman* — to stress the fact that something is extremely unbelievable or completely unacceptable.

Example: «*If this politician wins the election, then I'm a Dutchman*».

8. *A Mexican Standoff* — when two groups cannot agree on what to do next. Often used to describe a situation in business where there is gridlock.

Example: «*There seems to be a Mexican standoff in the talks as neither the buyer or seller can agree on a price*».

9. *Russian roulette* — an activity that is potentially very dangerous.

Example: «*In trying to subdue Afghanistan, the USA may well be playing a game of Russian roulette*».

10. *As American as apple pie* — very typical and normal in America.

Example: «*Dough persuades everyone that driving at a fast speed is as American as apple pie nowadays*».

11. Indian Summer — a period of fine weather in autumn.

Example: «*Both the USA and Canada have been enjoying an Indian summer over the past three weeks*».

In any culture, one can find some things, phenomena or even events that take place occasionally, and there are corresponding idioms reflecting their content.

Comparing idioms of different languages and nations, you can reveal a lot of interesting things, such as: In Finnish, the expression «*with long teeth*» means that you are doing something that you don't really like to do. In French, the idiom «*to have long teeth*» means to be ambitious.

From all of the above, one can conclude that the issue of the manifestation of the cultural and historical ties of representatives of different nations is very exciting and complex. But it is the interaction of culture and language that makes it possible to trace and see the refraction of the reality around us and the ability of language to transmit the cultural and historical heritage of nations through generations.

The key to understanding the idiomatic expressions of a particular nation is a thorough study of the phraseological fund of the target languages. Phraseology plays one of the most important roles in the language due to its semantic richness, imagery, color, conciseness and brightness. It gives oral and written speech smoothness, originality and grace. Professor A. V. Kunin, one of the leading researchers in this field, calls phraseology ‘the treasury of language’. «Phraseological units reflect the history of the people, the originality of their culture and way of life... The English phraseological fund is a complex conglomerate of native and borrowed phraseological units with a clear predominance of the former» [6, p. 5].

To sum up, national idioms of interest contribute to a better understanding of the specific features and peculiarities of the behavior of representatives of different nationalities. Nevertheless, it should be noted that their use requires delicacy and tact from the communicant as it is preferable and reasonable to say now, «political correctness», so as not to hurt the feelings of national pride of representatives of this or that ethnic group living in the modern world.

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ИДИОМЫ АНГЛИЙСКОГО ЯЗЫКА КАК ОТРАЖЕНИЕ ЯЗЫКОВОЙ КАРТИНЫ МИРА

Статья посвящена рассмотрению культурно-исторических связей, находящих свое отражение в составе идиоматических выражений английского языка. Особое внимание уделено этимологическому происхождению различных национальных идиом, которые способствуют раскрытию особенностей поведения представителей разных этнических групп, а также являются воспроизведением соответствующей языковой картины мира. Изучение идиом любого языка важно и необходимо для развития культурных связей, дружбы и сотрудничества между странами и народами.