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English phraseological units of speech behavior reflecting household realities

The article considers the role of phraseologisms with the meaning of speech behavior in the English language. The aim of the study is the identification of the English phraseologisms with the meaning of speech behavior defining the phraseologisms directly related to household realities. In the article, the English phraseologisms denoting speech behavior are distinguished from other phraseologisms and among them the phraseological units reflecting household realities are chosen in order to reveal their meaning. Phraseologisms trace the connection of the language with culture and they are characterized by various historical facts. All events in the life of the nation obtain their reflection in the vocabulary. Phraseological units of speech behavior reflecting household realities, selected from phraseological dictionaries, are analyzed to identify the most striking examples of the household realities. In the course of our research, the methods of continuous sampling were used for the selection of language material and also the methods of description, quantitative calculation. The analysis of the linguistic material showed that the most frequent among the household realities of the English language were phraseological units denoting the names of food and drinks. This is followed by the phraseological units describing dwellings and constructions and the phraseological units depicting clothes and shoes. Significantly less common phraseological units turned out to be phraseological units denoting vehicles.

Keywords: phraseology, realities, culture, non-equivalent vocabulary, classification of realities, cultural inside, speech behavior, local coloring.

Introduction

Phraseological units reflect the national mentality, the national worldview of native speakers, and this explains the increased interest of scientists in phraseology. The society and the language are inseparable and all historical events in the life of the society, the culture are reflected in the language of the people, in the form of lexemes containing information about the peculiarities of habitat, state structure of the society, cultural inside. The certain ethnic or linguistic communities' background knowledge is the subject of investigation of linguistic and cultural studies.

Among phraseological units of the English language, about 400 phraseological units (with an open list) describe speech behavior. Phraseologisms of this type are the object of our study. The phraseological units of behavior that characterize the manner of speech communication include such phraseological units as, for example, "gibber like an ape"; "talk through the back of one's neck"; "not to breathe a syllable (word)"; "put a bridle on (one's tongue)"; "talk nineteen (twenty or forty) to the dozen"; "Has the cat got your tongue?" In our article, from such phraseological units of speech behavior, we are interested in a subgroup of phraseological units reflecting household realities.

Experimental

In order to go directly to the presentation of the research results, it is necessary to clarify the concept of the term "reality". According to G.D. Tomahin, "realities are the names of objects of material culture inherent only to certain nations and peoples, facts of history, state institutions, names of national and folklore heroes, mythological creatures, etc" [1; 13].

R.K. Zyl'dubaeva in the dissertation "Linguocultural foundations of human speech behavior (based on the phraseological units of the Russian language)" gives the following definition of "reality": "Reality is an object, concept, phenomenon characteristic of the history, culture, a way of life of a particular nation, a country, that is not found among other peoples" [2; 6]. G.D. Tomahin builds his classification highlighting the following types below: ethnographic, folklore, mythological, socio-political, historical, geographical [3; 8].

Words that exist only in a certain language can be called "realities". Objects denoting realities have a wide concept, and reality, being a linguistic unit, nominates a certain object from the life of the people. Real-

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ities exist in the culture of the people, not in the language. That is, the language itself contains the names of realities. This means that realities are specifically national words that do not have equivalents in everyday life in other countries. Words-realities differ from other words in that they always have a connection between a word and an object, a concept, a phenomenon which it designates and a certain nation. All realities are characterized by historical and local coloring. Thus, realities can be called the words denoting phenomena, concepts, objects that are typical only for a certain language and that have no analogues in another language. These words are defined in linguistic and cultural studies by the terms “realities”, “lacunae”, “non-equivalent vocabulary”.

As people react to all possible changes in the life of the society, the language is enriched with a new vocabulary as soon as new realities appear in the material and spiritual life of a particular nation. There are realities-archaisms, realities-historicisms and realities-neologisms. The culture of the nation is also manifested in onomastics, which in its turn has distinct national and cultural associations.

Let us consider the phraseological units of speech behavior in onomastics. For example, the phraseological unit “Wardour-street English” means English speech, which is equipped with archaisms. Wardour-street is London street that used to be home to many antique shops. The term was used by William Morris in 1888 [4].

The colloquial phraseological unit “all my eye (and Betty Martin)!” frequently found in the British English means that something is total nonsense. It was first recorded in 1781 [5].

Phraseologism “Quaker (s’) meeting” expresses a meeting in which there is silence or in which there are very few speakers, or the conversation that does not go well. “Quaker (s’) meeting” comes from the name of a meeting of Quakers at which those people who present are silent until “the grace of God” descends on one of them.

A rude phraseological unit “Tommy rot” means utter nonsense.

A rare phraseological unit “Job’s post” originated from the Bible is used to describe a person who brings bad news.

We consider that most words denoting household once were realities. For example, some of the words depicting dwellings and constructions, vehicles, clothes and shoes, food and drinks are the hackneyed realities which lost their ethno-cultural features because of interrelation with other countries and cultures. Nowadays nobody thinks about the origin of the word naming the item of clothes though many decades ago they belonged to the certain nation.

Results and Discussion

In our opinion, due to globalization in the current period, countries are getting closer and closer to each other. With the advent of the Internet, the names of objects from the everyday life of other peoples are becoming clearer. Some names of clothes, names of food in the languages of different nations are gradually being introduced into other languages and therefore ethnocultural and colorful phraseological units denoting household realities are less and less common.

Let us consider the phraseological units denoting the names of Dwellings and Constructions.

“A fool’s bolt may sometimes hit the mark” indicates that a fool will tell the truth.

A rare phraseological unit “lie like a gas — meter” conveys the meaning “lie”. In this phraseological unit the word “a gas-meter” refers to an instrument for registering the quantity of gas passing through a certain outlet.

The phraseological unit “to talk the leg off an iron pot” is used to say about somebody who is extremely talkative.

“Empty vessels make the greatest sound” designates that those with the least talent and knowledge usually talk the most, speak the loudest, and make the most fuss. Empty vessels are used in the analogy because empty receptacles create louder noises than filled containers.

The phraseologism “to call a spade a spade” alludes to speaking fairly and without an intermediary about something, especially if it is controversial or shaming [6; 96]. The term obtained its origin from a translation of an antique Greek phrase, but is considered unpleasant because of the word “spade” which is used as a racial insult for a dark-skinned person [7].

The phraseologism “to come (get) down to brass tacks” denotes to discontinue discussing ordinary principles, strategies, etc. and to start talking about the most crucial or fundamental facts of a case [6; 97].

“Sweep smth. under the carpet (rug)” designates to conceal, to hide something particularly obnoxious.

Biblical phraseological unit (Bible. Luke XII, 3) “cry (declare, proclaim, shout) from (proclaim upon) the house tops” signifies to proclaim to all hearing, to shout at all crossroads.

The next subgroup of phraseological units is phraseological units denoting Vehicles. When analyzing phraseological units, the names of animals were found which were used as vehicles. For example, Irish phraseological unit “to talk the hind leg (s) off a donkey” conveys the meaning to bore a person by talking too much [6; 94]. “Talking the hind legs off a donkey” is a literal translation of the Gaelic, which expresses making a donkey sit down on its rear end. It is an astounding triumph to have donkeys sit down on their rear ends. On the ground of this, when persons can talk the hind legs off a donkey, they can talk too much that even donkeys get bored and sit down.

Judith Siefring, Oxford Dictionary of Idioms, 2 nd edition (2004) claims that this phraseological unit is of British origin: “talk the hind leg off a donkey” means talk incessantly. In 1808 “talking a horse’s hind leg off” was reported as an “old vulgar hyperbole” in Cobbett’s Weekly Political Register, but the variant with donkey was contemporaneous by the mid 19th century. In 1879 Anthony Trollope referred to “talk the hind leg off a dog” as an Australian variant [8].

Nigel Rees, in *A Word in Your Shell-like* (2004) has a more extensive argumentation of the phrase and its prior versions: “(to) talk the hind leg off a donkey” denotes to talk with unremitting and grueling persistence or to have the aptitude to convince through eloquent peroration. A donkey is noted for its mulishness, so it would indeed take an immense amount of perseverance or suasion to remove its hind leg. But, curiously, the donkey is not pivotal — in 1808 William Cobbett used the phraseological unit “the hind leg of a horse”. There is an Australian citation from 1879 incorporating “the hind leg of a dog” which the animal commonly demanded to sit. There are versions citing “a bird’s leg”, “the leg off an iron pot” and from Lancashire, “the leg off a brass pan”, “you’ll eat the hind leg off a donkey” as well.

Graeme Davis, Dictionary of Surrey English (2007) has the following entry for “talk his dog’s hind leg off”: “I never, see such a fellow to go on, he would talk his dog’s hind leg off any day”. The writer states, “I have often heard it in Norfolk and in the Midland counties”, “Talk, talk, talk; enough to talk a horse’s hind leg off”. A footnote in Davis’s dictionary presents this supplementary observance: The equipollent phraseological unit in Modern Standard English is “to talk the hind leg off a donkey”, meaning to talk overly and loquaciously. This phraseologism and its many versions are met throughout the British Isles, however ostensibly not in North America.

The phraseologism “talking a horse’s leg off” is used in Lancashire to talk about a garrulous person, whether a man or a woman, and this person is said to be able to “talk a horse’s leg off”. Joseph Rix, M.D. said: “The phrase is not limited to Lancashire. P. Hutchinson said: “I have not had the opportunity of hearing this remark in Lancashire, as applied to a person who is a great or incessant talker, but in the outlying county of Devon the saying takes a different frame. Instead of “talk” they would use the word “tell””. The foregoing chronology offers firm circumstantial proof that the initial form of the expression we now know as “talk the hind leg off a donkey” was “talk a horse’s hind leg off”. Horse first emerges in 1808, donkey in 1842 and dog in 1848. This renders highly unlikely any source hypothesis that ties the expression to certain peculiarities of donkeys — such as stubbornness or an inherent hostility to sitting down [9].

Colloquially rude the phraseological unit “cut the cackle and come to the horses” expresses to stop chatting and get down to business (usually used in an imperative mood): “stop cackling — it’s time for horses, enough idle chatter”.

Let us analyze the subgroup Clothes and Shoes. Many names of items and elements of clothes and shoes, which were once inherent in a particular country, over time entered the style of other peoples.

“Talk through one’s hat” stands for to talk about what you don’t know, to talk foolishly, talk nonsense” [6; 362].

“Keep (something) under one’s hat” indicates to keep (something) secret: not to tell anyone about (something).

The phraseological unit “put on the buskin (s)” implies to be pompous, to speak overbearingly, to be on the buskin”. Buskins are thick-soled sandals worn by tragic actors in ancient theater to seem taller.

“Zip it” connotes to ask someone to shut up, to ask not to say anything further, in a rude manner. Another variant of this phraseological unit is “zip your lip” which also means “to stop talking, to stay hush”. Prior it was used in 1868 as “button your lips” because during that period of time buttons were used to close things. “Button your lip” symbolizes to stop speaking, to refrain from talking too much. After zippers started being used this idiom was altered to “zip your lip” by the people. The usage of “zip your lip” can be traced back to 1943.

The subgroup called Food and Drinks is one of the largest in the study. This is not surprising as food is the most basic thing for any people.

Let's look at examples. "Waffle" designates to talk without pausing, gabble [6; 93].

The phraseological unit "to put something in a nutshell" means to tell in brief.

One of the common food in the British Isles is beans. In many folklore, literary texts, the names of bean dishes are found. Colloquial phraseological unit "spill the beans" denotes to give out a secret, to blab out.

Another example with the name of food "keep (spare / save) one's breath to cool one's (own) porridge" conveys the meaning to keep your mouth shut, keep your opinion to yourself, do not meddle with advice.

"Wine is in truth is out" indicates what is on the mind of a sober, is on the tongue of a drunkard.

Potatoes are also found in phraseological units, for example "a hot potato". This phraseological unit expresses any subject which several folks are talking about and which is frequently argued.

Another interesting phraseological unit "banana oil" is an example of household reality. The fruit "banana" which is grown not in all countries is the reality for a certain territory. "Banana oil" denotes nonsense.

The phraseological unit similar to "banana oil" is "dinkum oil" which means sheer truth.

Some sea food is not widely popular in certain countries. Therefore to understand the meaning of the phraseological unit is necessary to know more about gastronomic preferences of the specific nations. For instance, the phraseological unit "shut up like an oyster" means to shut up, bite your tongue, as if you took water in your mouth. The phraseological unit is based on analogy with oysters which are eaten raw by opening two shells.

The name of the drink that is a part of the phraseological unit "all talk and no cider" is not popular in many places. Therefore it has characteristics of the reality of the certain country. The phraseological unit "all talk and no cider" means that there is a lot of noise, but little sense.

The informal phraseological unit "chew the fat (the rag)" means to grumble about the similar thing; flutter your tongue, gossip, talking in a relaxed manner. Despite the fact that some excerpts attribute the phrase "chew the fat" to sailors, who during a period of relaxing and chatting, or while working together, would chew on salt-hardened fat, there are no reputable historical recordings of this practice. It is presumed to be an activity that sailors would do. They would have hardened and salted animal fat which would provide nutrients when on a voyage but would be required to be chewed for a long time. Chewing the fat, may have meant chewing on salt pork or fatback when provisions were low. This became a customary activity where friends would tattle and thus from the literal meaning it is now used metaphorically. There is even a proposition the phrase extracts from a practice by North American Indians or Inuit of chewing animal hides during their free time, and even of British farmers chewing on smoked pork. In Great Britain chewing the rag originally (late nineteenth century) was an informal term for griping or grouching.

The Oxford English Dictionary's earliest quotation for "chew the fat" is from 1885 in a book by J. Brunlees Patterson called *Life in the Ranks of the British Army in India*. He indicated it was a kind of general grumbling and bending of the ears of junior officers to stave off tedium, a typical part of army life. Patterson also uses "chew the rag", in the similar sentence he used "chew the fat", but it is not the *primaeva* occurrence of the phraseologism. Prior to the adoption of metallic cartridges, most ammunition was composed of powder and a ball wrapped in paper or cloth soaked in animal fat, which was bitten open during musket drill. Soldiers were known to chew on these ends to idle away the hours and reduce nerves, and in some cases to stave off cravings for chewing tobacco [10].

Another phraseological unit with the name of food is the phraseological unit "leaves without figs" which means empty promises.

"Fine words butter no parsnips" indicates "you won't be full of conversations; the nightingale is not fed with fables"

The investigation showed that the largest subgroup of phraseological units of speech behavior denoting household realities is a subgroup called Food and Drinks. As reflected in Table, most examples of phraseological units of household realities were found in this subgroup. Food and drinks play a chief role in the life of every nation. The habits of using certain products for food are fundamentally different among some peoples. Food and drinks will always have a local flavor and differ from one culture to another.

The least number of examples were found in the Vehicles subgroup. There were no vivid examples of household realities with the names of vehicles among the phraseological units of speech behavior.

The number of phraseological units denoting household realities is shown in Table.

The quantity of phraseological units in subgroups denoting household realities

Household Realities	Quantity
Dwellings and Constructions	8
Vehicles	2
Clothes and Shoes	4
Food and Drinks	13
Total	27

The following Figure shows the percentage ratios of phraseological units in subgroups denoting household realities.

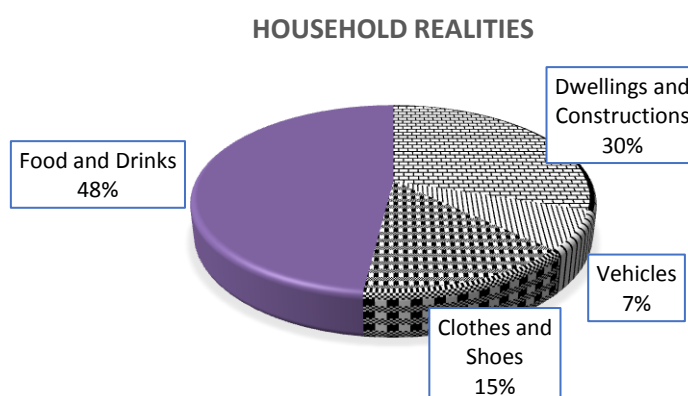


Figure. The share of phraseological units of speech behavior denoting household realities in dictionaries

Conclusions

The investigation showed that onomastic, culturally-marked realities of speech behavior which refer to the English culture as a source are more common.

The theoretical significance and novelty of the work lies in the ordering of the material, classifications of phraseological units of speech behavior denoting household realities. Analysis of phraseological units can contribute to an in-depth understanding of vocabulary. The practical significance of the work lies in the possibility of using the research results for pedagogical purposes and in professional activity in the analysis of English-language texts containing this kind of vocabulary.

In the future, it is planned to conduct comparative-contrastive investigations on the basis of several languages in order to identify the numbers of phraseological units of speech behavior reflecting household realities and the frequency of use of phraseological units in speech.

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Тұрмыстық реалияларды бейнелейтін ағылшын тіліндегі сөйлеу тәртібінің фразеологизмдері

Мақалада ағылшын тіліндегі сөйлеу тәртібінің мағынасындағы фразеологиялық бірліктердің рөлі қарастырылған. Зерттеудің мақсаты — ағылшын фразеологизмдерінің арасынан сөйлеу тәртібін білдіретін фразеологиялық бірліктерді жинап, осы фразеологизмдердің ішінен тұрмыс реалияларын бейнелейтін бірліктерді анықтау. Сонымен қатар сөйлеу тәртібін білдіретін ағылшын фразеологиялық бірліктері басқа фразеологиялық бірліктерден ерекшеленген және олардың арасында тұрмыс реалияларын көрсететін фразеологиялық бірліктер таңдалған. Фразеологизмдер әртүрлі тарихи фактілермен сипатталатын тіл мен мәдениет арасындағы байланысты қадағалайды. Ұлт өміріндегі барлық оқиғалар лексикада көрініс табады. Ең жарқын мысалдарды анықтау үшін фразеологиялық сөздіктерден іріктеліп алынған тұрмыстық реалиялар талданды. Зерттеу барысында тілдік материалды жинау үшін үздіксіз іріктеу, сипаттау және сандық есептеу әдістері қолданылды. Тілдік материалды талдауда ағылшын тіліндегі күнделікті реалиялардың ішінде тамақ және сусын атауларын білдіретін фразеологиялық бірліктер ең жиі кездесетінін көрсетті. Тұрғын үйлер мен құрылыстарды, киім мен аяқ киімді білдіретін фразеологизмдер де кездеседі. Ал көлік құралдарына қатысты фразеологиялық бірліктер әлдеқайда аз болып шықты.

Кілт сөздер: фразеология, реалиялар, мәдениет, баламасыз лексика, реалиялар топтамасы, мәдени орта, сөйлеу тәртібі, жергілікті ерекшелік.

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Английские фразеологизмы речевого поведения, отражающие бытовые реалии

В статье рассмотрена роль английских фразеологизмов со значением речевого поведения. С целью раскрытия их смысла выделены английские фразеологизмы, обозначающие речевое поведение, которое отражает бытовые реалии. Во фразеологизмах прослеживается связь языка с культурой, которая характеризуется различными историческими фактами. Все события в жизни нации находят отражение в лексике. Для выявления наиболее ярких примеров проанализированы бытовые реалии, отобранные из фразеологических словарей. В ходе исследования применялись методы сплошной выборки для отбора языкового материала, описания и количественного подсчета. Анализ языкового материала показал, что самыми частотными среди бытовых реалий английского языка были фразеологизмы, обозначающие названия еды и напитков. Далее следуют фразеологизмы, обозначающие жилища и сооружения, одежду и обувь. Значительно реже встречающимися оказались фразеологизмы, связанные с транспортными средствами.

Ключевые слова: фразеология, реалии, культура, безэквивалентная лексика, классификация реалий, культурная внутренность, речевое поведение, локальная окраска.

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