

## HISTORICAL ASPECTS OF SOME RUSSIAN PHRASEOLOGICAL UNITS

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**Abstract:** *The article discusses some features of historical and etymological study of Russian phraseological units. Sixteen expressions have been studied analyzed.*

**Key words:** *phraseological units, historical, etymology, expression, idea, catchphrase.*

Phraseology is a significant part of the vocabulary of any language. Due to such distinctive features as figurativeness, emotiveness, appraisal, stylistic coloring, reflection of the cultural and historical experience of the people, phraseological units (PU further) are unique expressive language means. It is not surprising, therefore, that they deserved the close attention of linguists. Starting from the 50s of the XX century, from the works of V.V. Vinogradov, who relied on the earlier works of S. Balli (1905 and 1909), who is considered the founder of the theory of phraseology, the phraseological structures of various languages have been intensively studied. We can say that the merit of the development of phraseology as a science belongs to Soviet linguistics, to a large extent the scientific activity of remarkable scientists who systematized and described the phraseological funds of various European languages, and most importantly, analyzed the specific features of these peculiar language units - stability, separate form, semantic integrity, motivation, idiomatic, non-modeling, the nature of rethinking and many others. A huge contribution to the development of the phraseology of the Russian language was made by B.A. Larin, V.L. Arkhangelsky, S.G. Gavrin, A.I. Molotkov, V.P. Zhukov, M. Kopylenko, Yu.A. Gvozdarev, V.M. Mokienko, English - A.V. Kunin, N.A. Amosov, French phraseology - V.G. Gak, A.G. Nazaryan, German phraseology - I.I. Chernysheva, A.D. Reichstein, Italian phraseology - T.Z. Cherdantsev and many other linguists. Phraseology is a linguistic discipline that studies set phrases - phraseological units. The figure of speech, which is called phraseology, is indivisible in meaning, that is, its meaning does not consist of the meanings of its constituent words. It works only as a whole, a lexical unit. Their meaning is to give emotional coloring to the expression, to strengthen its meaning.





The unprecedented expansion of international contacts in the last decade of the twentieth century in the field of economics, politics, science, art, which are based on the interaction of speakers of different languages and cultures, brought to the fore the issues of culture, which led to the formation of cultural studies as independent discipline and stimulated cultural coverage of linguistic phenomena. Since phraseological units are a source of information about national culture, peculiarities of mentality, system of values, national character of native speakers of a given language and, therefore, are distinguished by national identity, the study of phraseology in the context of culture has become the most developed direction in the study of phraseological means of a language.


So, we will discuss the origin, history and specific features of some phraseological units in Russian language.

**“Пригреть змею на груди”** means a vile and arrogant person who responded to kindness, care and help with ingratitude. The source of this phraseological units is the work of the ancient fabulist Aesop called "The Peasant and the Snake". It tells about a man who found a frozen snake in a field. He put her in his bosom so that she would not die. But after the snake got warm, it bit its savior.

The next phraseological unit is **“собака на сене”**. The expression means "neither to myself nor to people." Phraseology was borrowed from the fable of the same Aesop "A dog in a manger". In this story, an angry dog lay in the hay and did not let the horses near him. Then they rebelled and said: *Ну и бессовестное ты животное! И сама сена не ешь, и нас к еде не подпускаешь!* (Well, you shameless animal! And don't eat hay yourself, and don't let us eat!)

**“Шут гороховый”** means a person with an awkward appearance, funny, inappropriate behavior that causes irritation in other people. Previously, in Russia, this was the name of a scarecrow in a field sown with peas. Christmas ceremonies were also associated with this legume culture, in which a mummer, decorated with pea straw, took part. She was used in their costumes and buffoons, and on Maslenitsa they carried a stuffed pea jester through the streets.





The following expression is **“Сизифов труд”**. It means meaningless, hard, constantly repetitive work. The catchphrase came to us from the Odyssey, told by Homer. According to legend, the king of Corinth, Sisyphus, after his death, was sentenced by the gods to raise a boulder up the mountain, which, barely reaching the top, constantly rolled down.

**“Ящик Пандоры”** is used when they want to designate the source of misfortunes, terrible disasters. It has come down to us from ancient Greek myths, according to which people did not know grief and lived in peace with each other until the moment Prometheus brought them fire. To punish Prometheus, Zeus sent Pandora to Earth with a chest containing misfortunes. The woman, consumed by curiosity, opened the casket, and sorrows spread throughout the world. The expression **“Бить баклуши”** means "to idle, to engage in trifles." In Russian, the buckets were a wooden stump, from which they cut (beat) spoons, cups, figurines. This work was considered uncomplicated and did not require qualifications, so it was entrusted to apprentices. Also, the appearance of the catchphrase is associated with the traditional game of gorodki.


**“Толочь воду в ступе”**. This expression means useless occupation. This phraseological unit was borrowed from monastic life. In the old days, delinquent monks were forced to grind water in a mortar - to cultivate endurance and patience. A lot of phraseological units came to us from the works of Pushkin. One of them is **“остаться у разбитого корыта”**. Now they say that about a man who lost everything he had. The source of the catchphrase is "The Tale of the Fisherman and the Fish". The heroine of this tale, the old woman, was not enough with the gifts from the magic goldfish - a new trough, a hut, royal choirs and the title of a noblewoman. She wished to command the sea element and the goldfish itself. As a result, greed killed the old woman - the fish took all the generous gifts. The expression of **“Засучив рукава”** means doing something with enthusiasm, energy, sparing no effort. Its appearance is connected with the history of Russian costume of the XV-XVII centuries. At that time, outerwear had very long sleeves with holes for the arms. It was inconvenient to work in it, therefore, in order to do something, the sleeves were “rolled up”. The expression **“Вертится как белка в колесе”** defines a person who is constantly busy with something. The source of the phrase is Krylov's fable "Squirrel". In it, the animal runs in the wheel, setting it in motion, but remains in place:

И Белка в колесе бежать пустилась снова.

«Да, — улетаая, Дрозд сказал, — то ясно мне,

Что ты бежишь — а всё на том же ты окне».





The figurative expression **“Положить зубы на полку”** means "to drag out a hungry, poor existence." It originated from peasant life: many improvised tools - a saw, a rake, a pitchfork - have teeth, and if there was work for this inventory, then there was bread in the house. But when the tool is put on the shelf, it means that there is no work, and therefore no food. There is also a version that still refers to human teeth that are “not needed” when there is nothing to eat.

**“Водить за нос”** means to deceive, deceive. It is associated with the way animals are controlled: bulls and trained bears were led by a rope tied to a ring threaded into the animal's nostrils. Other European languages have similar expressions, such as the English idiom lead (someone) by the nose. The expression **“Шиворот-навыворот”** means "inside out" or "inverted". Today it seems neutral, but in the days of Muscovite Russia' it was shameful. "Shivorot" at that time was called the boyar collar, which indicated the special status of the owner. However, if the nobleman fell out of favor with the sovereign, he was put on a skinny horse with his back forward, wearing his clothes inside out. So he was taken around the city for the amusement of the crowd.

A popular expression **“Свет клином (не) сошёлся”** means something most necessary, important for a person, because of which he stops noticing the world around him. If they say “the world has not converged like a wedge”, then they mean that someone or something can be replaced. A wedge in Russian was called a small plot of land of a poor peasant - something without which he could not survive and which was more important to him than the rest of the world (or the world).

The expression **“Шапочное знакомство”** means slander, gossip. This phrase came from the rite of reburial of the dead. The dead, who, according to the oracles, was cursed, could return in the form of a ghoul and harm the living. To avoid this, the bones of the deceased were dug up and washed under running water. This rite was accompanied by an assessment of the character and past life of a person.

The expression **“Перемывать кости”** means slander, gossip. This phrase came from the rite of reburial of the dead. The dead, who, according to the oracles, was cursed, could return in the form of a ghoul and harm the living. To avoid this, the bones of the deceased were dug up and washed under running water. This rite was accompanied by an assessment of the character and past life of a person. The phraseological units **“Шарашкина контора”** denotes a undignified, untrustworthy enterprise, company. Phraseologism appeared in the Soviet Union to refer to dubious organizations. The word "sharashka" itself comes from the dialect "sharan", which meant "deception" or "swindler".



Summing up what has been said about the historical and etymological study of phraseological units, it should be said that every new direction in linguistics, which allows to look at phraseology from a new angle, opens up new sparkling facets in this treasury of language and tells us something new about the formation and functioning of the language, its speakers, their culture, mentality, human consciousness and cognition.

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