



THE PHRASEOLOGICAL PICTURE OF THE WORLD AS AN INTEGRAL PART OF THE LANGUAGE PICTURE OF THE WORLD

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Annotation

This article discusses the theoretical aspects of studying the picture of the world and its components. It analyzes the definitions of the language picture of the world, attention is paid to the distinctive features of the phraseological picture of the world and the need to compare the phraseological units of different languages is justified in order to identify the actual national features of the perception of the value.

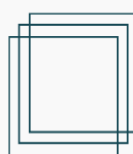
Keywords: Phraseologism, phraseological units, Phraseological picture of the world, phraseological combinations, national-cultural component of phraseological units, idioms, proverbs.

INTRODUCTION

When studying the nuclear-industrial complex, lexicology and, in particular, phraseology play a special role, since it is the phraseological « ... that are associated with cultural and national standards, stereotypes, mythologems, etc. and in use in speech reproduce the mentality characteristic of a particular linguocultural community ». Phraseologisms – is a valuable source of information about the culture and mentality of the people. B.A. Larin in his work « Essays on Phraseology » accurately notes that they « « indirectly reflect the views of the people, social system, ideology of their era. Reflect – as the light of the morning is reflected in the drop of dew ».

Based on a study by O.M. Kazakova on the specifics of the Russian and western mentality, it seems possible to trace the presence of characteristic features of the two peoples when studying phraseological units with the selected components big, little, small, large in English, as well as large, small, great, small in Russian[15]. There are a large number of English phraseological units that emphasize ambitiousness, an active attitude towards the world, the desire to be at the head, the value of the present moment and individualism. While the Russian phraseological units reflects such characteristic features of the people as self-irony, hospitality, irrationality, unpredictability.

According to S.G. Ter-Minasova, language is « a cultural tool ». The author claims that grammar and vocabulary play the main role in shaping the national character. It seems obvious that lexic is carrying a large cultural load.



Words and phrases constitute the YAKM, which determines the perception of the world by native speakers of a particular language[16]. This aspect acquires special clarity when studying sustainable expressions, phraseologisms, idioms, proverbs and sayings. It is in this layer of language that the cultural experience of the people.

V.A. Maslova notes that phraseological units, reflecting the long process of developing the culture of the people, is able to fix and pass from generation to generation cultural attitudes and stereotypes, reference and archetypes. On this basis, it is fair to talk about the existence of the phraseological picture of the world, and also to assume that it is the phraseological picture of the world that most clearly reveals the national and cultural specifics of various languages. The phraseological picture of the world reflects not just the total knowledge of the world order, but also the result of their figurative rethinking. Phraseological picture of the world – subjective image of objective reality. It reflects the content of human being, the external and internal appearance of a person, passed through the collective linguistic consciousness.

Phraseological picture of the world – is a special « virtual » world in a language that has characteristic features, both in terms of expression and in terms of content. The phraseological space is formed by units of various levels: grammatical, lexical, stylistic
Classifications and characteristics of phraseological units in phraseology[17].

LITERATURE REVIEW

The emergence of phraseology as a science is associated with the name of Charles Bally. For the first time, a Swiss linguist systematized word combinations based on the sustainability criterion. The development of phraseology as a linguistic discipline in Russian science dates back to the 40s of the 20th century and is inextricably linked with the name of V.V. Vinogradov, who raised and resolved many issues of a general nature, allowing to create the basis for the study of sustainable combinations in the modern Russian literary language. V.V. Vinogradov for the first time introduced a synchronous classification of the phraseological revolutions of the Russian language in terms of their semantic slot, thereby outlining further ways and aspects of studying phraseologicalisms [18]. Following his work, a wide study of the phraseological material of the peoples of the USSR, and then the languages of Europe –, first of all, German, Roman and Slavic began. He was offered the first classification of phraseologicalisms. V.V. Vinogradov identified three types of units: phraseological fusion, phraseological unity and phraseological combinations.

Following, a classification based on structural parameters was proposed. I.E. Anichkov operated on the term « idiom », highlighting 3 groups of combinations: from one full-fledged and incomplete word, from two full-fledged words and from three or more complete words. The last group included whole sentences of – proverbs, and sometimes even fragments of text. According to non-structural criteria, the classification implied the selection of two classes:



1) colloquies (phraseological combinations in Vinogradov) and 2) proverbs, idioms and speech formulas. N.M. Shansky further divides the FE, representing the proposal in structure, into two groups: the nominal (name the phenomenon and act as one member of the proposal) and the communicative (replace whole sentences and use independently). The same separation was carried out by A. Makkai, highlighting phraseological units, representing expressions or whole sentences.

N.N. Amosova considers phraseological units the perspective of context theory, dividing FE into phrases, idioms and phraseoloids. N.M. Shansky distinguishes among phraseologicalisms, according to the structure of the corresponding proposal, two groups depending on the value: the nominal (name a particular phenomenon and act as a member of the proposal) and communicative (replace whole sentences, can be used on their own or serve as part of a complex offer). The classifications of P. are also known. Koui (Cowie 1998: 116), I.I. Chernysheva, V.L. Arkhangelsky, D.N. Shmeleva and I.A. Melchuk. A.V. Kunin creates a classification based on the nature of the relationship between the internal form of the phraseological units and the value of (idioms, phraseomatism and idiopheomatisms)[19]. But in this work, another classification of the researcher, based on structural-semantic and grammatical parameters, was chosen for analysis. Classes are created depending on the affiliation of the leading component of the phrase to a particular part of the speech. This classification involves the application of English to the material, but in our study it also approaches the material of the mother tongue.

MATERIALS AND METHODS

The researcher distinguishes 4 groups of phraseological units: nominal, nominative-communicative, inter-domet (and modal non-interdomet character) and communicative [20].

Nominative phraseological units perform the function of naming, designating objects, states and qualities. They, in turn, are divided into substantive, adjective, adverbial and prepositional. Nominative-communicative phraseological units – is a verb phraseologicalism in which the verb is contained in a real or suffering pledge. Interdomet phraseological units – a generalized expression of emotions and expression of will, they determine the attitude of a person to objects of reality or to himself, most often these are spontaneous exclamations. Modal non-interdomet phraseological units express a statement or denial, the attitude of the information speaking in terms of reliability and desirability (is often represented by an introductory member of the proposal). Communicative phraseological units – phraseological conditions that are offers (proverbs and sayings).

It should be noted that not all scientists include proverbs and sayings in the phraseological foundation of the language. V.V. Vinogradov believes that in their semantics and syntactic structure they differ from the FU: « The proverbs and proverbs



have a sentence structure and are not semantic equivalents of the words ». N.N. Amosova considers them independent units of communication and does not consider them as phraseological units. V.P. Zhukov includes not all proverbs and sayings, but only part of them, in the composition of the phraseology of the Russian language, and calls them « proverbial phraseology ». The researcher believes that lexical and semantic rather than grammatical factors are crucial in the formation of phraseologicalisms. « Phraseologism begins where the semantic implementation of its components » ends.

A.V. Kunin, on the contrary, considers proverbs and sayings to be an integral part of phraseology, since they have many characteristics common with phraseological units: proverbs are figurative, are introduced in the finished speech, their lexical components are unchanged[21]. The fact that phraseological units is formed on the basis of proverbs is also an argument in favor of classifying proverbs and sayings as the phraseological foundation of the language. Authors such as V.L. Arkhangelsky and M.I. Isaev also emphasize that the phraseology should include stable word combinations that are consistent with both word and sentence.

V.A. Maslova calls phraseological units « the soul of every national language in which the spirit and originality of the nation » (Maslova 2001: 82) is surprisingly expressed. The main criteria of the phraseological units are stability, reproducibility, integrity of value, separate formality, non-translatability to other languages, the possibility of structural options and neoplasms. Some researchers highlight other criteria of phraseology: metaphoricality (B.A. Larin, A.M. Babkin, A.N. Popov, M.I. Sidorenko), equivalence (synonymicity) the word (V.V. Vinogradov), image, expressiveness (V.M. Mokienko).

There is no doubt that most phraseological units is unique. Obviously, that is why some scientists believe that phraseologicalisms do not have the ability to have several meanings at all. The ambiguity of a particular phraseological units is a property inherent in this phraseology in itself, and not depending on the context. Multimony is more common in those phraseological units that correspond to the phrase in structure. Among the phraseological images, according to the structure of the corresponding proposals, there are not many ambiguous formations[22].

Phraseological units with close or identical values enter into synonymous relationships:

Big promises and small performances //

Big words seldom go with good deeds.

By definition, V.P. Zhukova, phraseological synonyms are understood as phraseological « with an extremely close value, usually correlated with the same part of speech, having a partially overlapping or (less) the same lexico-phraseological combination, but the shades of different meanings, stylistic coloring, and sometimes both at the same time ». Like lexical units, such phraseological units create synonymous series, which may include the corresponding lexical synonyms of the same row.



We should distinguish phraseological synonyms from phraseological options, the structural differences of which do not violate the semantic identity of phraseologicalisms:

Great honor, if there is nothing to eat//

It is a great honor if there is nothing to eat.

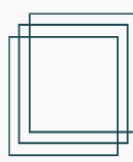
English is characterized by a quantitative predominance of synonyms for the differentiation of semantic shades and stylistic properties of units for the transmission of varieties of the degree of manifestation of a sign[23]. According to the law of semantic attraction, the number of synonyms for designating an object is directly dependent on the significance of the latter for carriers of a given language and culture, thus, the semantic relativity of the compared units is objectified by qualitative and quantitative parameters.

Most researchers trace the pattern that the antonymic relationship in phraseology is not as well developed as synonymous. And although the components that make up the phraseological units, by vocabulary value, can be antonyms and replace each other in normal contexts, only in rare examples of phraseological units can you choose an antonymic option. We can say: the small worlds of this // great of this world, however, it is impossible to choose an antonym for making big eyes.

It often happens that phraseologicalisms may be incomprehensible to listeners, taken literally. Often this may be due to a lack of speaking or listening background, contextual knowledge[24]. Therefore, it is advisable to talk about the presence of certain national-cultural specific features of the phraseological units.

National-cultural specificity of phraseological units

In the field of phraseology, the topic of national-cultural specificity is of great interest for research. For more than a decade, in the works on the phraseology of the FE have been characterized as national-specific units of the language, accumulating cultural experience and the spiritual and moral potential of the people. Phraseology, according to A.M. Babkina, – is « the holy of holies of the national language, in which the spirit and originality of the nation » is uniquely manifested. Speaking of proverbs and sayings, V.I. Dal calls them the color of the national mind, elements that « do not compose, and their appearance is as if forced by force of circumstances, like a cry or exclamation, involuntarily falling off the soul ». Thus, the phraseological units can be seen as a generalization of the centuries-old life experience of the people. Phraseological units contains not only factual knowledge, but also an emotional-expressive assessment of human actions, events and phenomena. A.I. Fedorov notes that the phraseological units is more emotional, and therefore more meaningful than the lexical units that replace them: using phraseology, speaking, among other things, also reports on his attitude to the event, subject or interlocutor, which is one of the main features of the phraseological units. Phraseologisms satisfy the need for native speakers in expressiveness.



In general, folk phraseology more often indicates ridiculous, negative qualities, expressing a humorous attitude towards them. The folk language very lively and quickly responds to the negative qualities of people and entire social groups, to negative actions and actions. V.M. Mokienko very accurately observes: « Popular speech is more calm about the positive phenomena of life: after all, this is the norm, ordinaryness ».

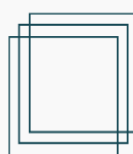
Phraseologisms, easily recognized by representatives of one people, may seem incomprehensible or even funny to be speakers of other languages. For an adequate perception of the meaning inherent in the phraseological units it is necessary to have certain knowledge about the culture and traditions of the people. As V.E. notes. Kopylova, such knowledge – is always the result of existence in a certain environment, belonging to it, these are the features that are characteristic of one nation or nationality, mastered by the mass of their representatives and reflected in the language of this national community. Therefore, even if phraseological units in different languages are similar in meaning, they can have different expressive-stylistic colors, as well as different figurative foundations.

To date, there are several approaches to determining the national-cultural component of phraseological units in linguistics[25]. As part of the linguistic and legislative approach, the selection and classification of nonequivalent extralinguistic factors reflected in the component composition of the phraseological units is carried out. The national identity of the phraseological units is reflected through realities specific exclusively to a given culture, belonging to the background knowledge of native speakers of a particular language. The contrasting approach relies on comparing phraseological units different languages in order to identify common or different.

Based on the linguocultural approach, the study of the ratio of phraseological units and cultural signs is carried out, the value of the system of standards, stereotypes, symbols, etc. is updated. Within the framework of this approach, the purpose of the analysis, according to V.N. Telia, is to identify and describe cultural and national connotations based on exemplary associations with cultural signs and cognitive procedures, giving these connotations a reflection of.

The cognitive approach uses cognitive procedures for a deeper level of linguistic and cultural analysis of phraseological units[26]. This approach provides for the analysis of individual phraseological fields in order to describe within their framework phrase-educational models, the combination of which shows the national features of the world's membership and the features of linguistic-creative thinking when creating each individual phraseology. The cognitive approach helps to more fully reveal the mentality of the nation.

There are many works during which several, or even all four, approaches were used for analysis. This helps to give a more complete picture of the national-cultural features of the phraseological system of the language, and therefore form the phraseological picture of the world of the people.



CONCLUSION

Currently, phraseology continues to be the subject of numerous multidimensional studies. Much attention is paid to the study of phraseological units, combined by a common component. Studies are widely known that describe phraseological units with components of anthroponyms, somatism, cosmoniums, zoonyms and color names. Researchers are also interested in phraseological units with a degree semantics, but phraseological units with components of value remains virtually unexplored. Taking into account that it is human nature to always measure reality and all the objects existing in it, it seems relevant to consider the process of forming a concept of magnitude based on the phraseologicalisms of two languages, since phraseological units, with the selected components has long ceased to be an additional decoration of the language, tightly enter everyday speech and help to understand, images of what objects and phenomena appear in the understanding of the people when they think of something big or small. Based on the study, the following conclusions can be drawn:

The language picture of the world is a synthesis of the common and nationally specific in the knowledge of the world. The linguistic picture of the world gives a broad idea of the mentality of a particular people, since human knowledge and experience can be transmitted through language signs.

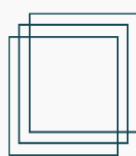
The language conceptualization is, first of all, the national features of the language picture of the world, the main manifestations of which are expressed through phraseological units. Each language has its own method of conceptualizing reality, which has its own specific national and universal features.

The national identity of the language is reflected in its phraseological fund. The identification of the actual national characteristics of the semantics of phraseological units is possible only on the basis of a comparison of the stable revolutions of different languages.

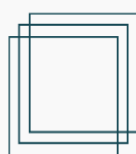
A relationship of equivalence is possible between the phraseological units of different languages, which is associated with the common life experience of peoples and their cultural and historical ties. However, in most cases, phraseological units are culturally determined and convey the special experience of an individual people, reflect features that are incomprehensible to native speakers of other languages.

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