

"LINGUISTIC AND CULTURAL SIGNIFICANCE OF PHRASEOLOGICAL UNITS IN ENGLISH AND OTHER LANGUAGES"

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Abstract: The article considers phraseological units from the point of view of cultural linguistics. It is noted that the phraseological composition of any language is the most specific part of the culture of the nation, as it reflects lifestyles, behaviors, traditions and customs, stereotypes and symbols of the people. The main features of the phraseological units are described with cultural identity. Attention is paid to the internal form of phraseological unit as the primary interpretation of reality and the subsequent fixation of the image in the language. Some specific examples are given to define that the study of phraseological units of a particular culture contributes to a better understanding of the way of life of the country.

Keywords: phraseological unit, cultural linguistics, integrity of meaning, inner form, cultural characteristics of ethnic groups.

For many centuries, language and culture have been inseparable elements of one system – the general linguistic picture of the world. Moreover, representatives of different cultures perceive and interpret the surrounding reality in accordance with their stereotypes, symbols, standards. This led to the emergence of such a branch of linguistics as linguoculturology.

Maslova V. A. believes that linguoculturology explores the manifestations of the culture of the people, reflected and entrenched in the language .

Telia V. N. considers this section of linguistics through cultural connotation, which correlates two different semiotic systems (language and culture) and describes their interaction .

Phraseological units accumulate knowledge of culture and most vividly reflect the cultural and historical experience of the people and the peculiarities of the development of any language . Phraseological units are a kind of linguistic heritage of ancestors, containing both moral law and common sense in a short saying. The uniqueness of the linguistic material of phraseological units for linguoculturology is due to the distinctive features of their use :

The integrity of phraseological meaning. Phraseology is a stable combination with a completely or partially reinterpreted meaning . The fixed structure of the phraseological turnover creates its intra-linguistic idiomaticity and the non-deducibility of the meaning of the phraseological unit from the proper meanings of its components. Certain attitudes, customs and traditions inherent in a particular culture

and reflected in phraseological turnover are passed down from generation to generation, which does not allow for a literal translation into another language.

For example, be one's cup of tea – ‘быть по вкусу, нравиться’ is associated with the tradition of English tea drinking. The climatic features of the UK also influenced the appearance of some phraseological units reflecting stereotypical ideas about life in this country: it never rains but it pours – ‘беда не приходит одна’, be under the weather – ‘плохо себя чувствовать’

1. Imagery, expressiveness, value evaluation. The phraseological composition of the language is a mirror in which the linguistic and cultural community identifies its national identity [7, p. 45]. The associative-figurative basis of phraseological units (internal form) and various kinds of connotations are inextricably linked with the cultural information of a particular ethnic group: myths, historical events, elements of material culture.

Russian language is rich in figurative expressions indicating the everyday life of the Russian people. The composition of such phraseological units, most often, includes the names of objects of national culture (household items, food, clothing): заваривать кашу/расхлебывать кашу – ‘to start / unravel a complicated, troublesome or unpleasant matter’, бить баклуши – ‘to spend time idly, to loaf’, шубы не сошьешь – ‘you will not get any benefit from something’ .

The image of phraseological units can reflect the most significant, moral, ethical and vital attitudes of a separate ethnic group, without having specific component words in its composition . For example, with the help of phraseological units, it is possible to describe patterns of behavior in society: базарная баба – ‘a loud, rude person, a brawler’, брать/взять быка за рога – ‘to start acting energetically, decisively and immediately from the most important’ , take it for granted

– ‘to be so sure of something or someone that you do not pay attention to it’ – принимать что-либо как должное, an early bird - ‘someone who gets up or arrives somewhere early’ – ранняя пташка .

Thanks to rituals, divination, conspiracies in the Russian language, the following phraseological units can be found: гадать на кофейной гуще – ‘building groundless, based on nothing assumptions, guesses’, заговаривать зубы – ‘deliberately distracting the interlocutor from something, misleading, deceiving’, перемывать косточки - ‘gossip, slander about someone’ .

Understanding the image of phraseology is directly related to knowledge of country-specific information or specific historical facts. In other words, phraseology is a source of background information about the life, history and culture of an ethnic group in specific conditions .

When learning a foreign language, difficulties often arise related to understanding the meaning of phraseological units. The difficulty of interpretation lies in the internal

form of phraseological turnover. The internal form is a visual–sensory image of the designated object, containing culturally significant information in a hidden sense.

It is important to know the ethnological realities, the value attitudes of the mentality peculiar to a particular culture in order to comprehend the figurative basis of phraseology. Therefore, it is advisable to turn to the linguoculturological analysis of phraseology.

Let's look at some examples. Дым коромыслом – ‘noise, uproar, disorder, turmoil’ [9, p. 153]. For students of Russian as a foreign language, it is necessary, first of all, to refer to the «коромысло» component. Коромысло is a wooden device in the shape of an arc designed to carry buckets of water or other cargo. However, in order to understand the real meaning of turnover, it is necessary to study in detail the way of life of peasants in Russia. The heating of the huts in those days was carried out "in black" («по-черному»), that is, the smoke came out through a door or a special drag window. Over time, people noticed that, depending on the weather, the smoke came out in different ways: if in the form of a rocker, then a strong storm was expected.

Probably, the association with the manifestation of bad weather contributed to the formation of the actual meaning of the phraseological turnover.

The English language contains numerous phraseological units, the meaning and image of which can cause difficulties for Russian-speaking speakers. A striking example is the phraseology "thick as thieves" – ‘to be very friendly and share a lot of secrets’ – закадычные друзья, водой не разольешь [12, p. 239]. Literally, this phrase translates to «толстые, как воры», but if you turn to the history of origin, you can identify another meaning of the adjective-the component "thick". Previously, it was used in the meaning of “близкий, тесно связанный”. The presence of the word “thieves” indicates the criminal nature of the phraseology. The association of the quality of friendship with criminal persons goes back to the fact that the success of a criminal group depended on the level of trust between its members, therefore, the more thieves knew about each other, the more smoothly the operation took place.

The study of national character through phraseological turns occupies a key position in linguoculturology. The linguistic memory of figurative expressions preserves and reproduces the bygone heritage of culture, those associations and foundations of standards, symbols and stereotypes that are important for the cultural identification of each ethnic group. Thus, it can be concluded that phraseology is a culturally marked linguistic phenomenon that reveals the depth and national characteristics of a particular linguistic culture.

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