

PHRASEOLOGY OF THE RUSSIAN LANGUAGE AS A REFLECTION OF THE LINGUISTIC PICTURE OF THE WORLD

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ANNOTATION

The history of the formation of phraseology is described, the main semantic and structural characteristics of phraseological units are listed. The importance of phraseology for the newly emerged branch of linguistics - linguoculturology is substantiated: phraseological units are able to accumulate the most important concepts of the linguistic picture of the world.

In this article we have examined the phraseology of the Russian language in a narrow and broad sense, focused on its use in modernity.

Keywords: phraseology, literature, art, linguistic picture of the world, Russian language, national values.

Phraseology has attracted the attention of Russian language researchers for a long time. It has been explained under various names both in special collections and in explanatory dictionaries since the end of the XVIII century. However, the phraseological composition of the Russian language has been studied especially relatively recently.

The emergence of phraseology as a linguistic discipline in Russian science dates back to the 40s of the XX century and is inextricably linked with the name of V. V. Vinogradov, who raised and resolved many general issues that allowed creating a basis for the study of stable combinations words in the modern Russian literary language. It was they who were given the first synchronous classification of phraseological turns of the Russian language from the point of view of their semantic unity and outlined the ways and aspects of further study of phraseological units.

Phraseological units, as one of the most ancient lexical formations in the language, have been studied by many linguists (I. I. Sreznevsky, F. F. Fortunatov, V. V. Vinogradov, etc.). I. I. Sreznevsky drew attention to the fact that the reproducibility of "petrified" expressions is due not only to the "power of tradition", but also to the very structure of the language. He suggested that certain systemic patterns can be observed in phraseological turns, as elements of language. F. F. Fortunatov considered stable expressions from the point of view of their semantic and grammatical fullness. V. V. Vinogradov identified the types of phrases. In the language there is a narrow and broad understanding of the phraseological composition of the language. In a narrow sense, "phraseological turnover is a reproducible unit of language that has a single, integral meaning, stable in its component composition." In a broad sense, phraseology includes the following types:

1) idioms are stable associations, the meaning of which is indecomposable into the meanings of words—components, their components; they can be replaced with one word: run headlong (hurry), turn away (refusal);

2) phraseological combinations are phraseological units in which only one of the components has a phraseologically related meaning, which creates syntactic and semantic dissection: hang your nose, the first swallow;

3) proverbs are stable sayings, grammatically and rhythmically organized, in which the practical experience of the people and its assessment are imprinted and which appear in speech as independent judgments: Spring is not red on someone else's side; Patience and work are tinder in it;

4) sayings are stable sayings that figuratively define the fact of reality and receive a specific meaning in the text: Seventh kvass in the thick; Seven troubles - one answer;

5) speech stamps — stable formulas functioning in speech: happiness in your personal life, all the best.

Currently, phraseology continues to be the object of numerous diverse studies. And, as a result, in the last decade there has been an increased interest in considering the phraseological composition of the language from the point of view of a new science - linguoculturology, which is defined "as a branch of linguistics that arose at the junction of linguistics and cultural studies and explores the manifestations of the culture of the people, which are reflected and entrenched in the language".

Linguoculturology as one of the modern directions of linguistics arose as a result of a change in the scientific paradigm at the end of the XX century. This science is based on the key concept of "linguistic picture of the world", which is understood by linguists as a reflection of the national worldview and worldview. It was linguoculturology that made it possible to consider phraseology from the point of view of reflecting the linguistic picture of the world in it.

The linguistic picture of the world is one of the ways of structuring knowledge about objective reality. The term "linguistic picture of the world" is understood by scientists to mean a systemically ordered, socially significant model of signs expressed with the help of various linguistic means, containing information about the surrounding world. The linguistic picture of the world is closely connected with the problem of language and thinking. The linguistic picture of the world is a verbally expressed result of the spiritual activity of a person as a social being. It changes with the development of man himself and his ideas about the world during the world historical process.

In this regard, phraseology, as a fragment of the linguistic picture of the world, expresses the material and spiritual culture of the people. Researchers have repeatedly noted the national uniqueness of phraseological units in the linguistic picture of the world of a particular people, the reflection of elements of the national mentality in them. The difference of phraseological units of different peoples is determined by religion and history, customs and traditions, natural conditions and value systems of a particular nation.

The national identity of the worldview of a particular ethno-cultural community is rooted in the way of life and psychology of the people, reflected in the language semantic structure language signs. For example, bread is a mandatory product for Russians, and therefore there is a wide variety of bakery products in Russia. This national identity in food is reflected in phraseology. Russians say: "Bread is the head of everything; not a horse leads, but bread; bread and belly and lives without money."

The subject of phraseology is phraseological units, i.e., "stable, reproducible combinations of words that exist in the language as integral in their meaning and stable in their composition and structure of formations"; "figurative expressions that are consistently reproduced in speech, performing, like words, a nominative function in the language".

Phraseological units store and transmit from generation to generation knowledge about the system of customs, traditions, laws and everyday ideas about the world developed in society. All this allows scientists to talk about phraseological units as means of verbalization of certain concepts - mental formations, generically integral mental units encoding culturally significant meanings in a variety of configurations.

Phraseological units are quite often used in our everyday speech. Sometimes we don't even notice that we pronounce these stable expressions — they are so familiar and convenient. Related to this is the ability of phraseological units to form independent statements, replacing the content of the whole sentence. You can say a tirade, something like "you must observe the necessary norms of behavior to maintain dignity and reputation." Or you can drop a short — "keep the brand!" — and everything will become clear to everyone. However, phraseological units can be longer. "Standing on your hind legs" is the same as serving. Nevertheless, phraseology is more emotional, and therefore more meaningful: using phraseology, the speaker, among other things, also informs about his attitude to the event, subject or interlocutor, which is one of the main features of phraseological units.

Many phraseological turns, as already noted, not only call this or that phenomenon of objective reality, but also indicate a certain attitude of the speaker to this phenomenon. Moreover, the expression of the relationship can concern both the situation as a whole and a separate fragment statements. "Phraseological units ... they are born in the language not in order to name any objects and phenomena that have appeared, but in order to characterize the concept already named by the word through a figurative representation, to characterize it, expressing an attitude towards it, an assessment of it from the point of view of the social environment in which this phraseology is used. That is, phraseological units satisfy the need of native speakers for expressiveness".

In addition, most phraseological units function in the Russian language as figurative synonyms of words that have some kind of expressive and stylistic coloring and are able to convey an evaluative characteristic of a phenomenon or person. This can be either a positive assessment - sympathy, approval, irony ("not life, but just paradise" - to live in full prosperity), or a negative one - neglect, impatience and even dislike ("stay on beans" - to stay with nothing, with peak interest).

Phraseological units belong to the most semantically complex group of linguistic units. One of the characteristic features of phraseological units is that the general meaning of these figurative expressions cannot be understood based on the simple sum of the meanings of their components. For example, the well-known expression "dog in the manger" implies the position of a person "neither to himself nor to people", and not that an animal from the genus of predatory mammals lies or sits on mown and dried grass for livestock feed.

This explains the fact that phraseological units often turn out to be incomprehensible to other people and are therefore taken literally. Most often, the literal perception of phraseological units is associated with the speaker/listener's lack of background, contextual knowledge. Such

knowledge is always the result of existence in a certain environment, belonging to it, these are the socio-cultural information that is characteristic only of a certain nation or nationality, mastered by the mass of their representatives and reflected in the language of this national community.

That is why phraseological units, being a reflection of national culture, present a certain difficulty when translating them into another language. Even if phraseological units in different languages turn out to be similar in semantic terms, they may have different expressive and stylistic coloring, different figurative basis and perform different evaluative function.

Considering phraseological units in history, it is impossible not to say about their origin. Russian phraseological phrases form the basis of the phraseology of the modern Russian language:

a) widespread turns of colloquial speech: throw out the knee; take it out and put it down; keep your ears open; far away from the earth; deceive your soul; on bare feet; look away; lose your head; warm your hands;

b) expressions from professional and slang speech: tighten the nut; find yourself in a vice; lay the foundation; get off the stage;

c) turns from the book speech (official business and scientific): in his right mind and firm memory; while the court and the case; center of gravity;

The following phraseological phrases are borrowed from the Old Slavonic language: alpha and omega; to contribute; forever and ever; the voice of the one crying in the desert; the promised land; the evil place, etc.

Among foreign - language phraseological units , the following stand out:

1. phraseological phrases used without translation, in the original (usually in writing): Lat. o tempora, o mores! (o times, o manners!) (Cicero); Italian. finita la come-dia (the performance is over). Sometimes foreign phraseological units are transmitted by means of the Russian alphabet: persona grata (desirable person); alma mater (university);

2. phraseological phrases translated into Russian:

a) foreign idioms, proverbs and sayings from French (to cast a shadow; to be on pins and needles), from Latin (a healthy mind in a healthy body; tastes are not disputed), from German (that's where the dog is buried; regardless of the faces), from English (time is money; bluestocking);

b) aphorisms from ancient literature (quotes from Homer and other ancient writers): Augean stables; Achilles' heel; sword of amocles; came, saw, won; apple of discord);

c) apt expressions of famous writers, scientists, public figures: the golden mean (Horace); to be or not to be (Shakespeare).

Lotman Y. M. noted that such phraseological units that have come down to our days cannot be considered as "passive repositories of constant information, since they are not warehouses, but generators." This idea is confirmed by many processes taking place in the modern Russian language, which give phraseological units a "second life". So, they are used quite often in advertising, playing the role of identification symbols containing easily recognizable images and concepts.

According to the observations of Y. S. Bernadskaya, phraseological units are used in advertising in four forms: pure phraseology, reinterpreted phraseology, paraphrase and phraseology that plays the brand name.

Due to the fact that over the past ten years, the importance of phraseological units in modern speech (oral and written) as a whole are extremely increasing, phraseological units, reflecting stereotypes of cultural and national worldview, are an obligatory part of the cultural minimum that is necessary for adequate communication in Russian. The use of phraseological units enlivens communication, makes speech more vivid, emotional, diverse and expressive, endowing it with persuasiveness, colorfulness, metaphoricity and imagery.

The vivid expressiveness of most phraseological units allows them to be used as a rich stylistic means, they have high imagery, emotionality and expressiveness. This allows them to be in an active vocabulary, as modern media widely use methods of structural and semantic transformation of phraseological units. Perhaps, over time, they will also become recognizable and easily reproducible stable expressions.

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