

LINGUOCULTUROLOGICAL ANALYSIS OF VERBAL PHRASEOLOGICAL COMPOUNDS (ON THE MATERIAL OF RUSSIAN AND ENGLISH LANGUAGES)

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SUMMARY

The linguoculturological approach makes it possible to determine the scope of the semantics of phraseological units of different languages in relation to an identical fragment of reality; show how a similar set of semes is configured in phraseological units; identify the original archetypes in internal form; to reveal the ethnospecificity of phraseological images; show how culturally conditioned conceptual models underlying images form the axiological content of phraseological units; match usage patterns.

Keywords: phraseological units; cultural compounds; cultural linguistics comparative research; concept

INTRODUCTION

Attention to the issues of comparative linguistics is quite understandable: it makes it possible to better understand the mechanism of functioning of a separate phenomenon in each language and use the information obtained for a complex contrast of a clear description of the compared languages.

Of particular interest among this kind of comparisons and comparisons are studies in the field of phraseology, in which the originality of life, lifestyle, mentality of a particular people is most visibly manifested, because phraseology "condenses the entire complex complex of culture and psychology of a given people, the unique way of its way of thinking" (L.I. Roizenzon).

The comparative study of phraseological units allows solving a number of complex and still not unambiguously resolved issues of identifying interlingual identities and differences between two distantly related languages - Russian and English. A significant commonality of the European way of life, the ever-increasing cultural and economic ties between Russia and the English-speaking countries are reflected in the phraseology of the two compared languages.

Of great importance is the comparison of phraseological pictures of the world of peoples, which is based on the study of the thematic and ideographic semantics of phraseological units and the identification of their figurative and motivational foundations, cultural sources for the formation of their semantics. In domestic and foreign linguistics, works are widely represented on the study of the national identity of the phraseological fund on the material of different languages, including in comparative terms.

The uniqueness of the phraseological picture of the world in each national language lies in the special correlation of the general, typological and nationally specific. The comparative method helps to find out the essence of general linguistic categories, as well as the features of each of the compared languages, which may go unnoticed when analyzing intralinguistic material.

A comparative study, carried out in line with the linguoculturological paradigm, is aimed at identifying the universal, culturally determined and nationally specific in phraseological units as signs of language, culture and communication. It seems that at the intersection of these three areas, the "life" of the phraseological sign is carried out.

As a sign of a language, a phraseological unit reports what is happening, figuratively describes reality, conveys an assessment, expresses an emotion. The plan of the content of the phraseological unit corresponds to the plan of the system-linguistic expression. The semantic analysis of phraseological units leads to the etymology of the image, the disclosure of the inner form, basic metaphors, describes the connotation that arises in the context and makes up for the insufficiency of the conventionalized meaning. The concept of connotation brings semantic analysis to the level of interpretation of a linguistic sign in the space of various types of knowledge. Linguistic semantics is considered in conjunction with cultural semantics; a cultural component, or culturally marked meanings embodied in a linguistic sign, is singled out.

As a sign of culture, idiom preserves the traditions of the people, transmits from generation to generation cultural knowledge regarding the realities underlying the phraseological image: everyday, ritual, religious, historical, literary, mythological, scientific, etc. Phraseological unit fixes stable cultural representations in the image and turns into a symbol of what is happening, becomes a stereotype of situations, is a standard of certain qualities of realities. Phraseologism stores in the depths of its inner form the original models of human perception of the world, or archetypes, which "hold" the phraseological image, do not allow it to "disintegrate" and literally see through the semantics of phraseological units. "Language is becoming an increasingly valuable guide in the scientific study of a particular culture. In a sense, the network of cultural models of a civilization is indexed in the language that expresses that civilization. It is naive to think that one can understand the essential concepts of culture by observation alone, without relying on the linguistic symbolism that makes these contours meaningful and clear to society. As a sign of communication, idiom participates in a variety of discursive practices, where optimal communicative conditions are formed for its implementation. Idioms in speech acquire many semantic nuances caused by the participants' interpretation of the communicative situation. Knowledge, attitudes, ideas of culture are translated into speech in the form of cultural connotations - a special categorical component of meaning; thus, the linguistic, cultural and communicative-pragmatic properties of a phraseological unit are realized.

Phraseological units that are functionally correlated with the verb, that is, idioms, the core component of which is the verb, should be considered as verbs. The connection between the core and dependent components of subordinate phraseological units is an objective one. For further classification of phraseological units, it is also necessary to take into account the valency of the transitive verb. "For object phrases, the valency of the verb is of particular importance, which is understood as the ability of the verb to enter into combinations with other words in the sentence. In modern linguistics, the following types of valency have been discovered: subjective valence, if we mean the ability of a verb to combine with the subject of a sentence; object valency, which refers to the ability of the verb to combine with one, two or more objects; predicative valency, which means the ability of the core component to combine with another verb and together with it form a compound predicate, and some others. To determine the types of object

phrases, it is precisely the object and predicative valency that is important, since it is directly related to the composition and structure of phrases.

If the verb is monovalent, simple phraseological units with the structure of a phrase are distinguished, if the verb is two- or more valent, complex phraseological units with the structure of a phrase are distinguished.

It should also be noted that if in English the method of expressing an object connection is adjunction, then in Russian it is control.

The following main subclasses have been identified that are characteristic of phraseological units in both languages:

1. The most numerous subclass is PU with structure $v + n$. Due to the fact that in Russian the leading method of expressing an object connection is control, and in English - adjunction, then the object-postpositive type with control in Russian corresponds to the object-postpositive type with adjacency in English: need the spur; sow discord; weather the storm; swap lies; shoot (throw) the bull; beat the air, play the hog-, cast (come to, drop) anchor; answer the bell (the door); pass the baby; hit the ceiling.

The wealth he had acquired by sucking the blood of his miserable victims, had but swelled him like a bloated spider.

Oh, I see. You mean that I'm the only person who might blow the gaff (W. Maugham).

Who took a delight in gossiping and telling tales but who was his father whom he painfully loved (G. Parker).

In Russian, depending on the type of government, two subtypes can be distinguished.

a. A subtype with direct object control that has an object in the accusative case: *курить (жечь) фирмиамкому; ломать (играть) комедию; метатьпетли; чесать (трепать, мозолить) язык; разводитьсябодягу; распускатьязык; битьтревогу; заливатьглаза; даватьподножкукому; братьсторонюкого.*

(Он) писал часто и ... любил изливать в письмах душу.

b. Subtypewithindirectobjectcontrolwiththeobjectintheinstrumentalcase: *кривить душой, болтать языком; извиваться ужом (змеей); бить челом; чесать (трепать, трещать, молоть) языком; вилять хвостом; брать измором; заливаться соловьем; владеть пером; выдавать головой кого; сверкать глазами, бросаться словами.*

— Думаешь, в партию всякую заваль принимают? Твое дело — только языком балабонить, брехни рассказывать (M. Sholokhov).

Да, он действительно, умрет где-нибудь в нищете и в бедности; но неужели ж и за это пускать в него камнем?(I. Turgenev).

Unlike phraseological unit of the English language, in a number of phraseological units of the Russian language, there reverse order of the components is observed: *труса (трус) праздновать; бобы разводиться; собак гонять; разводы (узоры) разводиться; муху раздавить; волком выть; клещами тащить (вытягивать) из кого.*

On the basis of a comparative analysis of phraseological units of the Russian and English languages, similarities and differences between languages are most clearly revealed, both universal and specific phenomena are distinguished at different language levels. The originality of phraseological units is determined both by the internal laws of the language and by extra linguistic factors.

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