

PHRASEOLOGICAL UNITS AS COMPONENTS OF NATIONAL WORLD PICTURE

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Annotation: *Phraseological units basically reflect the long process of development of folk culture, passing it from generation to generation.*

Phraseological units always return to the topic, that is, they do not seem to describe the world, but interpret it, evaluate it, and express a subjective attitude towards it. All peoples perceive their existence through an individual reflection of the world. The features of this projection are manifested and displayed in language, form a unique picture of the world and are passed down from generation to generation. The article also provides information on this issue.

Keywords: *phraseologisms, image of the universe, national language, analysis of phraseologisms, national culture, expressions, language units.*

INTRODUCTION

Phraseological units denote the national and cultural worldview of the people. By studying the phraseological units of a particular country, one can understand the cultural identity of the people according to different phraseological units, their views on different values, the attitude of people towards their culture, customs and values.

The term image of the world appeared in the conceptual views of linguistics at the end of the 20th century. Currently, most scholars believe that each “language constructs the world in its own way, that is, the basis of each individual language is its own model or picture of the world, and the speaker is obliged to organize the content of speech according to this model.”

Man perceives the image of the world not as a chaotic set of facts and things, but as “an orderly set of knowledge about reality, in which individual consciousness forms in society, in certain groups and groups. “Researchers note a significant difference between the world of” physicists” and the world of “lyricists”: “the perception of the world, on the one hand, by the belonging of the individual to different communities, on the other, by his personal characteristics: education,

profession, age, gender. For example, for the poet it is described by the words "cold and sun, a wonderful day", for the meteorologist – "a huge anticyclone with low temperatures and no clouds.""

The phraseological picture of the world is understood as part of the linguistic picture of the world, expressed using phraseology, in which "each phraseological turn is an element of a rigid system that performs certain functions in describing the reality of surrounding reality."

The study of the phraseological picture of the world attracts the attention of many scientists, among them N. F. Alefirenko, V. M. Mokienko, N. M. Shansky, R. X. Khairullina and others can be distinguished.

R. X. According to khairullina, the main characteristics of the phraseological image of the world are: universality, anthropocentrism and expressiveness. Phraseology is linguistic universality because there is no language that does not have phraseological units. Phraseological units use the names of objects and phenomena that a person encounters in Real life, objects, as well as objects that surround him (Heaven, Earth, flora, fauna).

Thus, E. E. Chikina proposes to use a complex method of revealing the national and cultural content of phraseological units, which includes linguistic, contrast, linguistic, cultural and cognitive approaches.

L. I. Zimina states that "the national identity of phraseological semantics lies in its difference from the meanings of the close semantic units of another language within semantic components. Analysis of the national characteristics of phraseological unit semantics involves the identification of inter-linguistic correspondence and the structural analysis of their meanings.

Situations established in phraseological units are stereotypes of human behavior determined by national views. The phraseological foundation of language is the most valuable source of information about the culture and mentality of the people, and it seems to be preserved in it.

Phraseological units refer to objects, signs associated with the image of the world, indicate the whole descriptive situation (text), evaluate it, react to it.

All researchers agree that the phraseological image of the world has a pronounced national character. The system of images established in the phraseological composition of language serves as a kind of food for the accumulation of a worldview and is somehow associated with the material, social or spiritual culture of a particular linguistic community, and therefore testifies to its cultural and national experience and Customs. Certain parts of the phraseological worldview that are important to one nation may be irrelevant. It is known that a phraseological view of the world covers aspects of logic, philosophy and Axiology.

An epistemological approach to the analysis of phraseological units requires consideration of extralinguistic factors involved in the formation of the whole meaning of phraseological units. "Linguistics is what is literally transmitted to us by the word, that is, what is not only preserved here, but also what gave us remnants, fragments of the past, learning and interpretation was a common task."

The foundations of national phraseology are the national and religious views on macro and microcosm, life, death and eternity. Phraseological units are based on folk metaphors, proverbs and proverbs. To feel the subtleties of these concepts, it is necessary to know the traditions of word making, to know lexicology, in other words, the ability to use language. The meanings collected in existing phraseology appear and appear to be "closed" and full of hidden meanings that require encryption.

Phraseological units contain brief information about the main elements of national culture, about the National worldview, values, lifestyle and thinking. We can say that phraseological units are a type of microcosm that includes moral law and Common Sense, expressed in the conclusion that ancestors bequeathed to subsequent generations.

To determine the degree of manifestation of the National peculiarities of the phraseological development of the word, researchers use the entire arsenal of tools for analyzing the phraseological foundation of languages.

A comparative approach determines the national identity of phraseological units with respect to another language.

Along with the classical and widely used comparative method, linguistic-regional, linguistic-cultural and cognitive approaches to the study of the national component of phraseological units have become widespread.

Since the national component is an integral part of the phraseological system of language, and national and cultural identity can be manifested to varying degrees in phraseological units, in semantic research, it is of particular importance to determine the national identity of the phraseological picture of the world.

As you know, the national identity of the world linguistic picture can be explained not only by the peculiarities of folk culture, but also by the peculiarities of the linguistic structure, since the phraseological image of the world reflects the ethnic worldview, national traditions, chosen and preferred by the ethnic group. A phraseological view of the world is the most reliable resource that reflects the unique worldview of each nation, its attitude to society and nature.

Thus, phraseology represents the material and spiritual culture of people as part of the linguistic picture of the world. The study of phraseology through the prism of culture allows you to reflect the features of the worldview reflected in the phraseological foundation of a particular language, everyday life, traditions, beliefs, rituals and human behavior, the outside world and relationships with each other.

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