



Reflection of the Linguistic Picture of the World in the Phraseological Turns of the Russian Language

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Abstract: *This article discusses phraseological units, their semantic unity, about the scientific and linguistic picture of the world. The picture of the world reflects the material and spiritual culture of the people. The phraseological picture of the world is part of the linguistic picture of the world.*

Keywords: *linguoculturology, language picture, world outlook, spiritual culture, experience, generation.*

At present, phraseology continues to be the object of numerous multifaceted studies. And, as a result, in the last decade, interest has increased 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 that are reflected and entrenched in the language" [9]. Cultural linguistics as one of the modern areas of linguistics arose as a result of a change in the scientific paradigm at the end of the 20th 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.

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 in the course of the world historical process. In this regard, phraseology, as a fragment of the language picture of the world, expresses the material and spiritual culture of the people.

A picture of the world is a representation of the world around us, based on the experience and knowledge of previous generations, as well as our own. "A person strives in some adequate way to create in himself a simple and clear picture of the world in order to, to a certain extent, try to change this world with a picture created in this way. This is done by the artist, the poet, the theorizing philosopher, and the naturalist, each in his own way.

A person transfers the center of gravity of his spiritual life to this picture and its design [10].

The concept of a picture of the world, which has long been firmly established in various sciences: philosophy, linguistics, psychology, cultural studies, epistemology, and, being used with different definitions, such as scientific, general scientific, historical, physical, still, however, does not have an exact definition.

O.A. Kornilov in his monograph "Linguistic pictures of the world as derivatives of national mentalities" makes an attempt to define this concept within the framework of linguistics.

It is clear that whatever definition is introduced, it cannot be considered true, since the linguistic picture of the world is not an objectively existing reality, but only a "tool" in cognition.

With regard to linguistics, the picture of the world should represent a systematized plan of the language.

As you know, any national language performs a number of functions: the function of communication (communicative), informative function, the function of influence (emotive) and the function of fixing and storing the entire complex of knowledge and ideas of a given language community about the world. The result of understanding the world by each of the types of consciousness is fixed in the matrices of the language that serves this type of consciousness. Thus, one should speak about the plurality of pictures of the world: about the scientific linguistic picture of the world, about the linguistic picture of the world of the national language, about the linguistic picture of the world of an individual.

A part of the linguistic picture of the world is a naive picture of the world, which is formed as a response, mainly, to the practical needs of a person, as a necessary cognitive basis for human adaptation to the world. Pragmatic egocentrism structures activity in such a way that it is optimally lined up in the cognitive field of a person, is as convenient as possible, i.e. the naive picture of the world is notable for its considerable pragmatism.

The naive picture of the world of everyday consciousness, in which the objective way of perception prevails, has an interpretive character. Language, fixing the collective stereotypical and standard representations, objectifies the interpretive activity of human consciousness and makes it accessible for study.

And the national particularity of the linguistic picture of the world and linguistic behavior can be explained by the specifics of the culture of the people, but also by the structural features of the language [8]. The national specificity of the linguistic picture of the world and linguistic behavior is most clearly reflected in the phraseology of any language.

In linguistics, phraseology is considered as "a set of stable combinations of words similar to words in their reproducibility as ready-made and integral units" [9], and the phraseological picture of the world is understood as a part of the linguistic picture of the world, described by means of phraseology, in which "each phraseological phrase is element of a strict system and performs certain functions in describing the reality of the surrounding reality" [3].

Thus, the phraseological picture of the world is understood as a universal way of classifying phraseological units based on the linguistic and extralinguistic features of the units.

The phraseological picture of the world is part of the linguistic picture of the world, and the picture of the world described by means of vocabulary and phraseology is the "lower tiers" of the linguistic picture of the world, on which the description of objective reality is based with all the connections and relationships in the composition of the statement. The phraseological system of a language is understood as "a form of reflection in the minds of native speakers of objective reality, systemic relations of the world of realities» [2]. There are two approaches to the analysis of phraseological units: epistemological (extralinguistic factors involved in the formation of the integral meaning of phraseological units) and linguistic (linguistic mechanisms of phrase formation), as well as using the synchronic and diachronic principles of research.

The phraseological picture of the world is described, as a rule, in three aspects: logical, philosophical and axiological.

The phraseological picture of the world is a "naive" picture of the world, because it reflects knowledge about the world at the level of everyday consciousness. Situations enshrined in sustainable turnovers become stereotypes of human behavior, due to the national worldview.

The core of this picture of the world is made up of units of a more ancient origin, most often with a lost, blurred (phraseological fusion) or transparent (phraseological unity) internal form. It can be said that the phraseological picture of the world is the most stable part of the linguistic picture of the world, since it is replenished insignificantly in the process of the development of society, and the process of formation of phraseological units is quite long.

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The development of a person and the change in his ideas about the world changes the language pattern of the world, which is most closely connected with the problem of language and thinking. "Linguistic picture of the world is a verbally expressed result of the spiritual contribution of a person as a social being" [8].

In connection with the etim phraseology, from the position of the linguistic picture of the world element, it reflects the features of the material and spiritual culture of the people. Researchers of LP of the world have repeatedly noted the national uniqueness of phraseological units, as well as the display in them of the elements of the national character of any people.

Differentiation of phraseological units among different peoples is determined by a large number of components. Among them are religion, history, customs and tradition, natural conditions и valuable systems of a certain national community, and also the way of life and psychology of people.

For example, for a Russian person, bread is an obligatory product, so in Russia there is a huge variety of bakery products. This national identity in food did not go unnoticed in the phraseology:

"Bread is the head of everything; not a horse, but bread; bread and life – и live without money". Also in the speech, the expressions "do not feed bread", "on your own bread", "daily bread", "survive from bread to water", "bread and salt" are actively used. Or, for example, "Christmas trees are green!" - an exclamation that conveys surprise or annoyance. This expression appeared thanks to prerevolutionary tavern signs, which depicted spruce branches. "They were crowned around the spruce" is a popular joking expression with a touch of irony. "About the unmarried couple" - reflects the ridicule by Christians of the pagan wedding ceremony.

You can often find expressions borrowed from folk tales and fables. For example, the idiom "at the pike's command" is something that happens as if by magic, of course" [7].

Phraseological units contain information about the system of customs, tradition, laws and ordinary imagination about the world, developed by society and transmitted from generations to generations. All these facts allow scientists to characterize phraseological units as a means of verbalization of certain concepts.

Such concepts as: "soul", "laziness", "labor", "life" are the most developed in the Russian language and Russian culture. The Russian concept "soul" occupies a dominant place in terms of the number of identified units.

Statistical relationships that make up the concept are expressed in synonymous pairs: soul-emotion (soul hurts), soul-character (soulful person), soul-life (laying the soul). Such metaphors as: the soul hurts, lie like a stone on the soul, pour out the soul, reflect various ideas about the soul to the depths of the soul.

From this point of view, the figurative component of the concept "soul" is not one-dimensional: the soul is associated with the idea of some abstract concept, some living substance that is inside a person and provides him with life. The soul (like a person) is mortal: to give the soul to God, it can get tired - the fatigue of the soul, get sick - the soul hurts, etc.

From the point of view of ethics, the soul is the bearer of a certain ethical ideal: to stain the soul; though the purse is empty, but the soul is pure. The soul is localized, hence the idiom soul is out of place; the soul - a solid object - scratches the soul; a surface similar to earth - a stone lay on the soul, a trace in the soul; the soul is like a book - to read in the soul; the soul is like bread, therefore it

becomes stale - stale in soul; the soul is like a flower - to bloom with the soul; soul - a musical instrument - the strings of the soul.

The concept of "life" is culturally significant for the Russian language picture of the world. Multilingual relations are expressed in synonymous pairs: life-death (end of life), life-fate (blow of fate, fight fate, argue with fate); symbols (heads, belly, bread, metaphors that reflect the idea of the connection between life and fate (life is connected with fate by a mysterious thread that the goddess of fate can cut and life will end). So, the phraseological unit to beat the bucks was formed on the basis of the handicraft production of the bucks - wooden blanks for spoons. It was believed among the people that the manufacture of laze (baklush) was an easy task that did not require effort. This idea entered the consciousness of a Russian person and became fixed as a stereotype. Belief in a miracle, in the fulfillment of a wish without much effort and, as a result, the passivity of character reflect the main features of the Russian mentality and, from our point of view, constitute the following value judgments: laziness is not bad, not good, because there is always someone who will do it for you. Phraseological units quite often flicker in our everyday speech. Most often, we do not notice their use in speech. Phraseological units have a unique feature - they are able to produce separate self-consistent statements, while replacing the whole sentence. In addition to being informative, phraseological units have another important quality - the ability to convey their attitude to the described phenomenon. This quality is considered one of the main features of phraseological units.\

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