

## THE ROLE AND PLACE OF PHRASEOLOGICAL UNITS IN THE LINGUISTIC PICTURE OF THE WORLD

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**Annotation:** This article is devoted to the study of phraseological units of modern English in the light of their place and role in the linguistic picture of the world. Attraction to the analysis of data of historical and etymological characters allows to reveal lines of mythological thinking. To solve the tasks set, the following were used: the method of critical analysis of literary sources, the deduction method, and the audio-lingual method.

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It is known that the linguistic picture of the world has been one of the most popular topics in linguistics in recent years. One can, of course, argue that the concept of a linguistic picture of the world is one of those “broad” concepts, the justification for the use of which is not mandatory, or, more precisely, is taken for granted. It should be noted that the linguistic picture of the world, i.e. a set of ideas about the world that has historically developed in the consciousness of a given linguistic community and reflected in the language is a certain way of conceptualizing reality, in which there are both universal and specific ideas for a given linguistic community.

Also, the picture of the world is a historically conditioned way of that universal phenomenon, which can be called the modeling of the world in the semiotic understanding of the word and the transformation of the world into a picture, and a person into a subject who reflects this picture through language.

Phrasal units are much more complex formations than words, and their features are often associated with the history of a people, the uniqueness of their culture and way of life, and in general with the linguistic picture of the world of English speakers.

L. Weisgerber already used the term “picture of the world” in his program monograph “Native Language and the Formation of the Spirit,” published in 1993, but in it he did not yet attribute it to language as such. He pointed out in it only the stimulating role of language in relation to the formation of a single picture of the world in a person. He wrote about language that “it allows a person to combine all experience into a single picture of the world and makes him forget how he previously perceived the world around him before he learned the language” (Weisgerber 1993: 250).

Although we recognize Leo Weisgerber as the author of a very deep and subtly developed concept of the linguistic picture of the world, we cannot, however, accept its author’s idea that the power of the native language over a person is absolutely irresistible. Without denying the influence of the linguistic picture of the world on our thinking, we must, at the same time, point out the priority of the non-linguistic (non-verbal) way of cognition over the linguistic one, in which it is not the language, but the object itself that sets our thought in one direction or another. It is not the linguistic picture of the world that ultimately determines our worldview, but the world itself, on the one hand, and a conceptual point of view on it independent of language, on the other hand.

The reconstruction of a particular linguistic picture of the world is carried out on a synchronic basis, since it ideally assumes simultaneous coverage of the entire content side of the described language. It must be remembered that any language is multilevel education. It consists, as is known, of a number of subsystems, each of which contains its own picture of the world.

As you know, language is an exclusive attribute of a person. At the same time, man is the central figure in the picture of the world that language paints. As studies of recent decades have shown, the

semantic system of language is based on the principle of anthropocentrism: to describe the size, shape, temperature, position in space, function and other properties of objects, language uses a person as a reference point.

Depending on the circumstances, a person appears in language as a subject of speech (speaker), a subject of consciousness, perception, will, emotions, etc. and even simply as a physical body that has a certain structure (face, head, legs, etc.) and occupies a certain position in space. The figure of the person speaking is central to the categories of deixis, tense and modality. As A.V. Kunin notes, the human factor plays a huge role in phrase formation, since the vast majority of phraseological units are associated with a person, with various spheres of his life and activity. The addressee factor is the most important element of communication. In addition, a person strives to endow objects of the external world, including inanimate ones, with human traits (Kunin 1996:4). Compare examples such as smoke like a chimney, to kick the bucket, to be all ears, etc. It is necessary to take into account that phraseological units are highly informative units of language; they cannot be considered "adornment" or "excess".

This interpretation of phraseological units is found in some works and is currently outdated. Phraseologisms are one of the linguistic universals, since there are no languages without phraseological units. English phraseology is very rich and has a long history. It brings its own unique flavor to the picture of the world and represents a particular, historically determined method of that universal phenomenon that can be called modeling of the world in the semiotic sense of the word.

Analysis of a number of phraseological units from this point of view reveals unique forms of representation of generally universal concepts. For example, the Russian phraseological unit "to smell something unkind" in English is conveyed by the idiom "to smell a rat", and the Russian expression "the smallest thing, a trifle" is conveyed by the idiom "a hill of beans".

At the same time, in the Russian language you can find phraseological combinations similar in meaning to English ones, such as, for example, drop in the ocean - a drop in the sea, much ado about nothing - much ado about nothing. Don't count your chicken before they are hatched - Цыплят по осени считают, cousins seven times removed – седьмая вода на киселе, etc.

The concept of a linguistic picture of the world means that as we master a language, we assimilate the picture of the world that it sets. This or that national language sets the picture of the world inherent in this particular language. This is determined by the lexical composition, structure, rules of word formation and phrase formation inherent in a given language.

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