



The Inner Form and National-Cultural Specificity of Phraseological Units

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ABSTRACT

Interpreting the phraseological unit on the basis of their relation perceptions shaped by stereotypes, reflecting the people's mentality, we thus reveal their cultural and national sense and character, which is the content of the national and cultural connotations

Keywords:

Phraseologisms, Inner form, diachronic, acoustically graphical, stereotypes

It is well known that the concept of "Inner form," our science owes the concept of linguistic Wilhelm von Humboldt, who considers the internal form of a multi-faceted phenomenon, arising from the spirit of the people and the national spiritual strength. Such a definition of internal forms received later different interpretations. First of all, there was a contrast between the inner form of the internal form of language units of language, the inner form of language units carved linguists understood in different ways. Some scholars define the interior shape of a near etymological meaning of language units, other consider internal form "feature contrast, linking the name with its source". According to Vinogradov, "inner form of the word, the image of the underlying values and the use of the word, may be reduced only against the background of the material and spiritual culture of the language system, in the context of

which arose or convert the word or combination of words' [1].

Under the internal form phraseological unit is taken to mean "... diachronic relationship idiomatic value of turnover and its etymology" [2].

Structure phraseologism has a plan and a plan for the content of expression. Plan content - images stored in memory, and which constitutes the inner form (WF) phraseologism. A plan "acoustically graphical" trace "phraseologism reflected in consciousness. Idiom arises with certain situations. After it is fixed content, which is then reinterpreted, that is, an image is formed on the basis of phraseological unit primary meanings of words in the prototype situation. These are the primary words leave their mark on the image (expression plan). So there is an internal form, which contains the basic information [Prokhorov, 1986. The inner form of the word

makes motivated, but that conditionality is not complete. A.A Potebnya, which introduced the concept of "inner form" in domestic linguistics in 1982, defines how the WF near etymological meaning. Thus, VF- realize it speaking a way of expressing the value of the word, which in different languages represented by - differently.

According to V.A Maslova, first there is a certain prototype situation in the world that is the situation corresponding to the literal meaning of a phraseological unit, for example, a man slipped and sat down on the overshoe. Behind her closed content, which is then reinterpreted, i.e for the way of phraseological units on the basis of the primary meanings of words in the prototype situation. These are the primary words leave their mark in the image. So there is an internal form (WF), and which contains basic information related to culture. Cultural information is available from the phraseologisms because there are present "traces" of culture - the myths, archetypes, customs and traditions, reflected the historical event and elements of material culture [3].

Thus, the inner form is aimed at the reconstruction of a significant association for the purpose of nomination or secondary transmission system of connections (the total situation), it also contributes to conscious associative links. In addition, the situation is typed, expressed inner form, carries a "definite integral orientation, fixed on her individual consciousness preceding generations worked out social practice in the process of historical development of society". Internal form - a multi-faceted phenomenon, arising from the spirit of the people and the national spiritual strength.

National-cultural specificity in phraseology

The theme of cultural identity is quite traditional in the field of phraseology research. For many years in studies on phraseology (especially if they are carried out in the framework of the traditional linguistics) stated that EF is a national - specific language units, accumulating cultural potential of the people. This topic has been studied by scientists such as Wierzbicka, Telia, Maslov, Dobrovolskiy, etc. [4].

V.N.Telia says that phrasebook part of

"mirror" of the language in which the community identifies linguo-cultural their national identity, namely idioms impose Speakers particular vision of the world situation.

Different language communities, using different tools concept form a different picture of the world, which are in fact the basis of national cultures.

V.A.Maslova notes that the true custodians of culture are texts. Not the language, and displays the text of human spiritual world. This text is directly related to the culture, for it is laced with a variety of cultural codes, it saves text information on the history, ethnography, national philosophy, national behavior, that is all that is the content of culture. Text - a set of specific signals that will automatically cause the reader brought up in the traditions of the culture, not just the immediate association, but also a large number of indirect. In turn, the rules of the text depend on the context of culture, which it arises. The text is created from the language unit's levels that an appropriate choice can wide cultural signal. Those units in the first place and are idioms [4].

V.A.Maslova believes that: "phraseological units (EF), reflecting in its semantics long process of development of people's culture, capture and transmit from generation to generation cultural attitudes and stereotypes, models and archetypes" [4].

When considering the phraseology, the following Maslova put forward a hypothesis:

1. In most of phraseology is "traces" of national culture, which should be identified;
2. Cultural information is stored in the internal form of phraseological units, which is being shaped view of the world, gives phraseologism of cultural and national character;
3. The most important in the identification of cultural and national specific - reveal national cultural connotation.

"The phraseology is a fragment of a language picture of the world. Phraseological units always turned to the subject, that is, there are not so much to describe the world, how to interpret it, to evaluate and to express to him subjective attitude "[4].

In the study of national specificities

D.O.Dobrovolsky highlights two approaches. The first approach is called comparative, in which the cultural identity of the language is determined relative to the other language. The second approach - introspective, where the national specificity of language is seen through the eyes of its speakers, that is, made self-examination, self-observation [Dobrovolsky, 1996].

A comparative approach, specific language recognized all the facts regarding the language 1 and 2 which is not trivial in terms of the traditional folk culture from the perspectives of language 2 (and related crops). When this is not important to the fact that many of the allocated specific facts as might occur in other languages (cultures).

Introspective approach is based on the notion of «immanent» national and cultural characteristics without regard to the specifics of other languages and cultures. The research problem is formulated as the search for an answer to the question, what is the national specificity of language 1 eyes of its speakers. The most appropriate research methods in this case presented a survey of informants and various tests aimed at clarifying the relationship of native speakers to relevant linguistic facts. For example, signal the presence of "inherent" national specificity may be the view of the inappropriateness of this statement in the mouth of a foreigner. Comparative analysis of one of the most important criteria is erected set interlingua differences to the specifics of the respective cultures, while the introspective approach would appeal to the intuition of speakers, describing some phenomenon as his and only his, that is purely national. The phenomena were selected as specific on the basis of a comparative approach can not only be different from the range of phenomena, allocated on the basis of introspective approach, but did not even have a common ground with him [4].

In our study, we also rely on the first approach.

A very important component in phraseologisms is a cultural connotation. The cultural connotation of phraseology is determined by the values of a particular culture. This is something that is specific to an

individual nation and culture. The cultural connotation arises as a result of the interpretation of associative imagery base phraseological unit through its correlation with cultural and national stereotypes, with the result that we have disclose their cultural and national significance and nature of phraseological unit, design time and characterized, depending on cultural values, both positive and negative, are constructed in a language with a certain connotation. For example, the idiom to toil and moil, where the "toil" often has a negative connotation and is associated with something long, slow, stretched in time, and has a Russian equivalent to "pull the strap." Thus, it is the cultural connotation of cultural attaches significant nakedness phraseological unit, and even throughout the text. The means of transmission of these cultural connotations, according to A. Wierzbicka are the keywords that are in sense phraseologism. Forming a certain, central to some cultural properties and functioning in that capacity in the Idiom keywords "can lead us to the heart of the whole complex of cultural values and attitudes" [Wierzbicka 2001: 38]. Analyzing the above, we come to the fact that idioms are the bearers of cultural and national information. Phraseological unit preserve and reproduce the mentality of the people and their culture.

Since idiom associated with the stereotype, it is the idiom is a means of expression of this stereotype that is associated with a certain representation or manner expressed in these phraseologisms. In cognitive linguistics and ethno linguistics term stereotype refers to the content of the language and culture that is understood as the mental stereotype that corresponds with the language picture of the world. For example, in E. Bartminsko language picture of the world and linguistic stereotype treated as part and whole, and linguistic stereotype is understood as a "judgment or several judgments related to a particular object extra-linguistic world, subjectively deterministic representation of a specific subject in which coexist descriptive and evaluative signs and which is the result of interpretation of reality in the framework of the socio-cognitive models developed".

Language stereotype - it's not just a judgment or several judgments, but any sustained expression consisting of several words, for example, Indian summer - Indian summer, a whole hour - an hour. The use of such stereotypes facilitates and simplifies communication, which saves power communicants. In addition, they reflect in their semantics long process of development of culture of the people, passed the national character, historical and cultural flavor. We can learn a lot about life, the mentality of the people, based on the internal form of linguistic units. That is, the Phraseological unit formed by a stereotype. But the reverse process can occur when the stereotype generated by Phraseological unit. For example, take the idiom "leopard change his spots." Perceiving this structure is formed in our minds the stereotype that poor people are not undone, he never corrected.

Thus, a reflection of stereotypes in phraseology expressed very clearly, as only together, correlating images with concepts, meaning, we can identify the cultural and national significance of the expression

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