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NATIONAL LINGUISTIC PICTURE OF THE WORLD AND PHRASEOLOGY

A number of works have been written about specific concepts that exist in a particular culture. Most of them mark its specificity, but such an exaggeration should not distract researchers' attention from the existence of something interlingual in “specific” concepts (both verbalized lexically and phraseologically). Exaggeration of the share of

nationally specific phenomena in linguistic and conceptual pictures of the world leads to misrepresenting the picture of the world.

National-cultural specificity is, indeed, transparent in phraseological units, which appeared on the basis of prototypical representations associated with the realities of another, alien society and has components-realities in its composition: *as busy as Grand Central Station* (very busy, crowded with customers or other people; this refers to Grand Central Station in New York City); *to be the Karl Marks* (to have a nice, thick beard); *to be the very Mikki Mouse* (meaning to be frivolous, always funny). The phraseological units mentioned above have equivalents verbalized in terms of specific background knowledge. At the conceptual level, these phraseological units do not have cultural identity, because in each of the studied languages there is correspondence of phraseological units that correlate both in meaning and value by metaphorical principles.

In the English language there are a number of phraseological units, which can be considered analogs of a high level of comparability, however, their component composition is different (the names add a national-cultural specificity): *to fight like kilkeny cats* (to engage in a mutually destructive struggle); *to carry coals to Newcastle* (to take something to a place where it is not needed because a large amount of it is already there).

Not only components-realities have national specificity, but also phraseological units that do not have such components in their composition. For example: *a piece of cake* (something easily achieved); *it's not my cup of tea* (it is not the type of thing that you like); *the neighbor's grass is greener* (the things a person does not have always seem more appealing than the things he or she does have).

Phraseology contains not only components of ethnoculture, but also of national culture (units associated with history, politics, art, theater, music, national literature, etc., already created by the nation itself). However, phraseological dictionaries record a stable fund, which may not reflect all units of the phraseological system, but only the «ethnic» part. The phraseological system, in addition to its well-established, central part, also has peripheral areas, which does not indicate the secondary importance of these fields. Perhaps, it is the units themselves which are today on the periphery of the phraseological dictionary that reflect the spirit of our time. The need for social communication brings to life lexical innovations and powerful arrays of phraseological units alongside that do not differ in long-term existence, but which play an important role in a certain period by forming a linguistic personality. So, the concept of national¹ is broader than «ethnic», whereas ethnic is only a part of the national. Phraseological systems include ethnospecific and nationally specific units. Ethnic specificity concerns the rituals, customs of the people that reflect a certain stage in the development of the nation.

Historical factors of the national specificity of societies (closeness to other peoples, positive and negative influences of neighbors, which ultimately can change the primary ideas, traditions, attitudes, etc.) are of special attention. Historical events, their assessment and impact on societies are recorded in phraseological units. Geopolitical factors

determined the formation of national ideals, images of neighboring peoples. Researchers believe that the position of Ukraine “between” the East and the West became the reason why the great ideas have come there softened and somewhat changed, acquiring Ukrainian reflexivity [1, p. 26-30].

The sources of prototypes for some phraseological units were the spheres of professional activity, which was not typical of everyday life. The speech in these spheres worked little or did not function at all, and vice versa. For example: *It's not rocket science* (it's not complicated); *add insult to injury* (to make a bad situation worse); *get a taste of your own medicine* (get treated the way you've been treating others (negative)). Phraseological units that emerged from jargons are specific. For example: *dead tired* (very tired, exhausted); *to call it a day* (to quit/finish for today); *to be in deep water* (to be in a serious trouble). At the same time, for phraseological units that, with their imagery, rely on spheres open to society, some figurative parallels in other languages can be found. For example: *just what the doctor ordered* – *Rus. то что доктор прописал* (what you needed); *burn bridges* – *Rus. сжигать мосты* (destroy relationships); *who laughs last laughs loudest* – *Rus. хорошо смеется тот, кто смеется последним* (I'll get you back for what you've done).

Phraseological units are vivid material for describing an ethnic image based on a principle of constructing a picture of the world, not only linguistically, but also as behavioral attitudes.

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1. Levchenko, O. P. *Frazeologichna symbolika: lnhvokulturolohichnyi aspekt : monohrafiia* [Tekst] / O. P. Levchenko. – Lviv : LRIDU NADU, 2005. – 263 s.