

Speaking of Life: Analyzing the Phraseological Units That Reflect Our Existence

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Abstract. Phraseological units reflect the national mentality, the national worldview of native speakers, and this explains the increased interest of scientists in phraseology. The society and the language are inseparable and all historical events in the life of the society, the culture are reflected in the language of the people, in the form of lexemes containing information about the peculiarities of habitat, state structure of the society, cultural inside. The certain ethnic or linguistic communities' background knowledge is the subject of investigation of linguistic and cultural studies. Among phraseological units of the English language, about 400 phraseological units (with an open list) describe speech behavior. Phraseologisms of this type are the object of our study. The phraseological units of behavior that characterize the manner of speech communication include such phraseological units as, for example, "gibber like an ape"; "talk through the back of one's neck"; "not to breathe a syllable (word)"; "put a bridle on (one's tongue)"; "talk nineteen (twenty or forty) to the dozen"; "Has the cat got your tongue?" In our article, from such phraseological units of speech behavior, we are interested in a subgroup of phraseological units reflecting household realities.

Keywords: Phraseological units, speech behavior, household realities, national mentality, linguistic and cultural studies, onomastics, realities-archaism, realities-historicisms, realities-neologisms, idioms, expressions, cultural insights, human relationships, challenges and triumphs, time perception, resilience, societal values, cultural narratives, collective wisdom.

Introduction. In order to go directly to the presentation of the research results, it is necessary to clarify the concept of the term "reality". According to G.D. Tomahin, "realities are the names of objects of material culture inherent only to certain nations and peoples, facts of history, state institutions, names of national and folklore heroes, mythological creatures, etc". Words that exist only in a certain language can be called "realities". Objects denoting realities have a wide concept, and reality, being a linguistic unit, nominates a certain object from the life of the people. Realities exist in the culture of the people, not in the language. That is, the language itself contains the names of realities. This means that realities are specifically national words that do not have equivalents in everyday life in other countries. Words-realities differ from other words in that they always have a connection between a word and an object, a concept, a phenomenon which it designates and a certain nation. All realities are characterized by historical and local coloring. Thus, realities can be called the words denoting phenomena, concepts, objects that are typical only for a certain language and that have no analogues in another language. These words are defined in linguistic and cultural studies by the terms "realities", "lacunae", "non-equivalent vocabulary". As people react to all possible changes in the life of the society, the language is enriched with a new vocabulary as soon as new realities appear in the material and spiritual life of a particular nation. There are realities-archaisms, realities-historicisms and realities-neologisms. The culture of the nation is also manifested in onomastics, which in its turn has distinct national and cultural associations. Let us consider the phraseological units of speech behavior in onomastics. For example, the phraseological unit "Wardour-street

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English” means English speech, which is equipped with archaisms. Wardour-street is London street that used to be home to many antique shops. The term was used by William Morris in 1888.

The theory of "form construction" formed in linguistics was based on the concepts of V. von Humboldt. According to the scientist, it has a one-sided character, it reflects the spirit of the people and national identity. But as a result of further development, this concept has partially changed. Phraseologism is a two-sided linguistic unit consisting of a dialectic unit of form and content. The word-component forms the formal aspect of phraseologism. Their content side is a phraseological meaning. Phraseological meaning is of a very complex nature, some of them have a denotative nature, while others have a grammatical meaning, just like in a lexeme.

Life is a rich tapestry woven from a myriad of experiences, emotions, and challenges. Across cultures and languages, the way we articulate our understanding of life is often encapsulated in phraseological units—expressions that convey specific meanings and cultural insights. These units not only reflect our individual experiences but also embody collective wisdom and societal values. This article explores various phraseological units that reflect our existence, examining their significance and the insights they provide into the human condition.

Relevance of Work. The certain ethnic or linguistic communities’ background knowledge is the subject of investigation of linguistic and cultural studies. Among phraseological units of the English language, about 400 phraseological units (with an open list) describe speech behavior. Phraseologisms of this type are the object of our study. The phraseological units of behavior that characterize the manner of speech communication include such phraseological units as, for example, “gibber like an ape”; “talk through the back of one's neck”; “not to breathe a syllable (word)”; “put a bridle on (one's tongue)”; “talk nineteen (twenty or forty) to the dozen”; “Has the cat got your tongue?” In our article, from such phraseological units of speech behavior, we are interested in a subgroup of phraseological units reflecting household realities.

Purpose. The purpose of this article is to delve deeply into a selected subgroup of phraseological units that reflect household realities within the broader context of speech behavior in the English language. By examining approximately 400 phraseological units that describe various speech behaviors, our study aims to identify and analyze those expressions that uniquely encapsulate the essence of domestic life and its cultural significance. We aspire to reveal how these phraseological units are not mere linguistic constructs but are intertwined with the cultural identities and everyday experiences of individuals within specific ethnic or linguistic communities. Furthermore, by highlighting the interplay between language and culture through these expressions, we intend to shed light on the broader implications of household-centric phraseology in understanding the shared human experience and societal values.

Materials and Methods of Research. In order to go directly to the presentation of the research results, it is necessary to clarify the concept of the term “reality”. According to G.D. Tomahin, “realities are the names of objects of material culture inherent only to certain nations and peoples, facts of history, state institutions, names of national and folklore heroes, mythological creatures, etc”. Words that exist only in a certain language can be called “realities”. Objects denoting realities have a wide concept, and reality, being a linguistic unit, nominates a certain object from the life of the people. Realities exist in the culture of the people, not in the language. That is, the language itself contains the names of realities. This means that realities are specifically national words that do not have equivalents in everyday life in other countries. Words-realities differ from other words in that they always have a connection between a word and an object, a concept, a phenomenon which it

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Results and Discussion. The theory of "form construction" formed in linguistics was based on the concepts of V. von Humboldt. According to the scientist, it has a one-sided character, it reflects the spirit of the people and national identity. But as a result of further development, this concept has partially changed. Phraseologism is a two-sided linguistic unit consisting of a dialectic unit of form and content. The word-component forms the formal aspect of phraseologism. Their content side is a phraseological meaning. Phraseological meaning is of a very complex nature, some of them have a denotative nature, while others have a grammatical meaning, just like in a lexeme.

Life is a rich tapestry woven from a myriad of experiences, emotions, and challenges. Across cultures and languages, the way we articulate our understanding of life is often encapsulated in phraseological units—expressions that convey specific meanings and cultural insights. These units not only reflect our individual experiences but also embody collective wisdom and societal values. This article explores various phraseological units that reflect our existence, examining their significance and the insights they provide into the human condition.

Understanding Phraseological Units

Phraseological units, often referred to as idioms or fixed expressions, are combinations of words that convey meanings that are not immediately apparent from the individual words themselves. They serve as linguistic shortcuts that encapsulate complex ideas, emotions, and cultural narratives. For example, phrases like "the journey of life" and "the road less traveled" evoke imagery of personal growth and the choices we make along our paths. These expressions are deeply rooted in cultural contexts, making them powerful tools for communication.

The Challenges and Triumphs of Life

Life is characterized by a constant interplay between challenges and triumphs. Phraseological units such as "what doesn't kill you makes you stronger" and "every cloud has a silver lining" highlight the resilience of the human spirit. These expressions suggest that adversity can lead to personal growth and newfound strength. They encourage individuals to view challenges as opportunities for development rather than insurmountable obstacles. By analyzing these phrases, we gain insight into how people navigate difficulties and celebrate their achievements.

Time and Life

Time is an essential aspect of life that is frequently captured in phraseological expressions. Phrases like "time waits for no one," "life is short," and "make hay while the sun shines" emphasize the importance of valuing time and recognizing its fleeting nature. These expressions serve as reminders that every moment is precious and that we should seize opportunities as they arise. They

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encourage a proactive approach to life, urging individuals to live fully and mindfully. Human Relationships in Life relationships significantly influence our experiences and perceptions of life. Phraseological units such as "blood is thicker than water" and "a friend in need is a friend indeed" underscore the importance of connections and support systems. These expressions reveal that relationships play a vital role in shaping our life narratives. They remind us that love, friendship, and community are essential for navigating the complexities of existence. The bonds we form with others can provide comfort, guidance, and strength during challenging times.

Cultural Variations in Phraseological Units

Different cultures have unique phraseological units that reflect their specific values and beliefs about life. For instance, in Japanese culture, the phrase "七転び八起き" (nanakorobi yaoki), meaning "fall seven times, stand up eight," emphasizes perseverance and resilience. Similarly, in Spanish, the saying "no hay mal que por bien no venga," which translates to "there's no bad from which good doesn't come," reflects an optimistic outlook on adversity. These cultural expressions enrich our understanding of how different societies perceive life and its challenges. In analyzing phraseological units that reflect our existence, we uncover profound insights into the human experience. These expressions encapsulate the struggles, triumphs, and relationships that define our lives. They serve not only as linguistic tools but also as cultural artifacts that convey the values and beliefs of societies. By understanding these phrases, we enhance our appreciation of life's intricacies and the shared human condition.

Conclusion. In our analysis of phraseological units that reflect our existence, we uncover profound insights into the shared human experience shaped by culture, identity, and language. These expressions, which encapsulate the struggles, triumphs, and relationships inherent in daily life, serve as important linguistic tools that offer a window into the cultural psyche of a society. By investigating the specific phraseological units related to household realities, we not only embrace the particularities of these expressions but also recognize their universal themes of resilience, community, and the complexities of human relationships. This exploration emphasizes the role of phraseology as not merely a linguistic endeavor but as a corridor through which we can better understand the intricate web of human life. Ultimately, by enhancing our appreciation and awareness of these idioms, we cultivate a richer understanding of the values that bind us across cultures and generations, reflecting the enduring nature of language as a bearer of collective wisdom and cultural heritage.

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