

THE STRUCTURE OF SPANISH PHRASEOLOGICAL UNITS DENOTING HUMAN BEHAVIOR

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ABSTRACT

Phraseology as part of the linguistic picture of the world and one of the tools for the study of language, culture, history, national traditions and customs has been studied quite deeply. The study of phraseology allows a deeper understanding of the history and character of the people.

KEYWORDS: *Cultural Component, Human Behavior, Phraseological Units, Life Experience.*

INTRODUCTION

The cultural component, reflecting the national-cultural originality of phraseological units, includes elements of material and spiritual culture inherent in a particular ethnic group, pre-scientific knowledge about the world, national symbols, references to precedent phenomena and processes [1].

The identification of the national-cultural component of the phraseological unit, the basis of the study of which are phraseological units in Spanish that reveal human behavior, makes it possible to study phraseological units from the point of view of detecting information about the national culture and behavioral traditions of the peoples of Spanish-speaking countries in their semantics [2].

According to the structure, Spanish phraseological units that characterize human behavior can be classified as follows:

1. Noun + noun: "boca de lobo", "genio y fi gura hasta la sepultura", "aire de taco" [2].
 2. The union "como" + noun: "como el banco del herrador", "como pez en el agua" [2].
 3. Verb + preposition: "salir a la defense de", "echar a uno a freír espárragos", "andar al daca y toma", "dáreselas de", "estar con el abejun en el burche", "echar uno por la otra acera", "comenzar en achihincle y acabar en ahuirote", "jugar con dos barajas", "reírse a boca llena", "tirarse de cabeza" [2].
 4. Verb + conjunction: "estar como unas devanderas", "hablar como una devandera", "ponerse como un tomate", "moverse como un bigote", "acure que viene y manirote que cae" [2].
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5. Noun + adjective: "muerte fulminante", "uestión delicada", "situación engorrosa", "amigo íntimo" [2].

6. Verb + participle: "esperar sentado", "banquero quebrado", "abierto o cerrado"[2].

7. Verb + noun: "soltar la sinhueso", "meter la pata", "pasar los días haciendo pajaritas de papel", "caérsele el alma a los pies", "hacer un desavío", "echar la baba", "hacer escarnio", "ser enemigos declarados", "jugar el dedo en la boca" [2]. Phraseological units of this group are mainly verb-predicative and in sentence 33 act as a predicate.

8. Constructions with negation of "not": "no dejar a uno hueso sano", "no ahorrarse con nadie", "no tener pelos en la lengua", "no se puede chiflar y beber agua". Such phraseological units are verbal or adverbial, perform the function of a predicate or circumstance in a sentence.

Considering the phraseological units in the Spanish language that determine human behavior from the point of view of the typology of phraseological units, the following types of FE can be determined:

1. Combination. Combinations form "stable phraseological groups in which the meanings of component words are separated much more clearly and sharply, but remain unfree" [3], i.e. these are phrases that include a word with a phraseologically related (limited) meaning: amigo íntimo (bosom friend), muerte fulminante (sudden death).

2. Fusion. Fusion is "a type of word combinations, indecomposable, the meaning of which is completely independent of their lexical composition, of the meanings of their components, and is as conditional and derivative as the meaning of an unmotivated sign word" [4]: estar con el abejón en el burche (hang your nose), (get into a mess).

3. Unity. In this FE group, "the meaning of the whole is connected with the understanding of the inner figurative core of the phrase, the potential meaning of words, many tightly soldered phraseological groups are easily deciphered as figurative expressions" [5]: meterse en danza de espadas (to get into a fight, into a quarrel), estar uno que se lo llevan los demonios (to be in a rage, to tear and throw), salir a la defensa de (to stand up for someone), echar la baba (to be moved), andar en ésas (to plot something), barrer uno hacia dentro (to act in their own interests), hacer un desavío (to lead someone astray, to mix everything up maps), hablar como una devandera (to chatter incessantly), estar como unas devanaderas (to be out of yourself), jugar con dos barajas (to play a double game, to deceive the soul) [2].

Thus, the analysis of phraseological units of the Spanish language allowed us to conclude that, according to the structure, the most voluminous groups of phraseological units that determine human behavior are phraseological units combined verb + preposition ("salir a la defense de...", "andar al daca y toma"); verb + noun ("soltar la sinhueso", "meter la pata"), by the type of stable word combinations – unity ("hablar por las espaldas", "esperar sentado", "el que boca lleva, a Roma llega"). [6,7]

Phraseology is recognized as a subsystem of language that reflects the history and life experience of an ethnic group passed down from generation to generation, the specifics of the national mentality and even the paradoxes of world perception. It forms a national phraseological model of the world – part of the national linguistic picture of the world – and represents a very valuable source of knowledge about the verbalization of national stereotypes, which are transmitted by

means of imagery rooted in the consciousness of the people. [8] The "long-lived" phraseological subsystem of the language, like no other, confirms that the culture of the national community, "despite the evidence of integration processes, ... cannot radically change in a few years, and communicative behavior and speech etiquette are derivatives of the main typological features of the studied cultures" [9,10]. In other words, by studying the means of imagery fixed in the language, we get to know better the deep worldview and associative thinking of the people that has been forming for centuries, the understanding of which undoubtedly plays a crucial role in ensuring successful interethnic interaction in specific communicative situations.

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