

FOLKLORE AND MODERN SPEECH PRACTICE

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Annotation: *The article describes lexical and semantic features of the representation of the ethno-cultural component of semantics by units of an indirectly derived nomination with the head component based on the material of the thematic area of Russian phraseology "Mind - Stupidity" Keywords: phraseological units, internal form, cultural aspect, concept, denotative aspect. Language is a mirror of culture, it reflects not only the world around it a person, but also the public consciousness of the people, mentality, national character, traditions, value system. This feature of the language is most clearly expressed in phraseology. To analyze the features of the representation of cultural values by means of phrases of folklore origin, we have chosen the phraseological unit is the garden head, as well as proverbs and sayings that include the lexical component of the head (and its expressive synonyms) and represent the value antinomic concept "Mind is Stupidity".*

Phraseological units, reflecting in their semantics the long process of development of the culture of the people, fix and transmit from generation-to generation cultural attitudes and stereotypes (Alefirenko, 1990, p. 51). Being an integral part of the linguistic picture of the world, phraseological units are always directed at the subject, i.e. they arise not so much to describe the world as to interpret it. This is what distinguishes phraseological units from other nominative units (Vezhbitskaya, 1997, p.) V.N. Telia writes that the phraseological composition of a language is "a mirror in which a linguistic and cultural community identifies its national identity", it is phraseological units that impose a special vision of the world and situation on native speakers. For example, information about the life of the Russian people (red corner, stove-benches), about etiquette behavior (not to sit in your sleigh, how to drink, not to drink, break your hat), about traditions and customs (from floor to floor, to bring to clean water) (Telia, 1996, pp. 52-53). The internal form of most phraseological units contains such meanings that give them a cultural and national flavor. For example, the phraseology on the side of the baking (about something unnecessary, optional) arose from the prototypical situation of baking bread, when there are swells of dough on the side of the main loaf, which are not used for food. Semantics of such phraseological units can be interpreted from the standpoint of value attitudes and stereotypes inherent in the mentality of the nation (Telia, 1996, pp. 55-56). For the analysis, we chose a FE with a head component, as well as proverbs and sayings that represent the concepts of "Mind", "Stupidity", "Stupid head". Among the phraseological units that characterize a person's mental abilities, the most frequently used means of expressing expressiveness is imagery based on metaphorical transference. Some figurative associations lead to the creation of a number of phraseological units based on metaphorical



reinterpretation. For example, the mind often it is associated with something bright, and stupidity is associated with something dark: to have a head on your shoulders, a bright head, does not shine with intelligence; On a very stupid person, the properties of a garden scarecrow are often transferred (someone has a head stuffed with straw (someone has a straw in his head). Since the "Mind" of a person is associated in many people with the idea of having a head, it is this component that is part of many phraseological units that characterize the mental abilities of an individual. There are a large number of phraseological units in the Russian phraseological fund with the meaning 'to be extremely stupid, stupid': a fool's head (head), a club head. And? Units with this component can be divided into several semantic groups:

1) Unusual, impossible in reality property or condition of the head (brains):
to keep a clear mind,
wind in the head,
cast-iron brains,
brains are askew,
the head is boiling.

2) An unusual object in the head, something superfluous, or vice versa, a lack of something:

with a king in the head - without a king in the head,
the head is stuffed with straw,

porridge in the head there are not enough convolutions in the head / not enough, there are not enough screws / rivets in the head. Russian phraseological units with a tsar in the head and without a tsar in the head originated from the obsolete phraseological unit tsar in the head (mind, mind, thoughts, and considerations).

An outdated component, more precisely, its outdated meaning enhances the qualitative expressiveness of phraseological units.

3) Lack of a head:
to lose your head,
your head is spinning;
to lose your head, there is no head on your shoulders.

Thus, in the very prototypical basis of the formation phraseological meaning motivated by a clear internal form, i.e. in the selection of images of an indirectly derived nomination, their connection with cultural and national stereotypes and standards is traced. This information is then it manifests itself in connotations that reflect the connection of the associative-figurative basis with culture. Naturally, these phraseological units are the most interesting for us in terms of identifying cultural and national specifics, since they characterize culturally determined causes or culturally significant consequences.



LIST OF LITERATURE:

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