

## ACTUALIZATION OF THE VALUE SYSTEM IN THE FIGURATIVE COMPONENT OF PHRASEOLOGICAL EXPRESSIONS IN RUSSIAN LANGUAGE

Adzheminova Elvina Rifatovna  
Master's student of Fergana State University

### ABSTRACT

In the article the actualization of the value system in the figurative component of phraseological expressions is studied. The figurative interpretation of phraseological expressions is given.

**Key words:** *value system, figurative component, linguocultural community, phraseological units, phraseological fund, toponyms, anthroponyms, terms, dissimilarity of component composition.*

Any extra-linguistic factors, as we know, affect the perception of reality, the mentality, any national experience is reflected in the linguistic fund, in particular in the phraseological. The difference in the phraseology of any language in this case is manifested in the dissimilarity of the component composition and figurative components of phraseological units with the same or similar meaning, representing such a segment of phraseology as interlingual synonyms, which represent the most numerous group of phraseological turns. The distinction of idioms by their figurative component usually has a bright national-cultural specificity and correlates each such phraseological expression with the features of the perception of the surrounding reality by native speakers, even though these phraseological expressions may reflect universal realities in the etymological analysis.

It should be added that the dissimilarity of the component composition is actualized in most cases through genetically significant lexemes (nouns, verbs, adjectives, etc.), while nonnomeninal components (prepositions and conjunctions) may coincide in interlingual synonymic pairs. The phenomenon of different word-components in the composition of the phrase is due, on the one hand, to the presence of realities that are characteristic only for a particular nation and, accordingly, do not assume equivalents in another language. Also, the lack of a common component composition of phraseological expressions with the same meaning may be caused by the national-cultural specificity of reinterpreting the universal realities of the objective world. The phrases belonging to the group of interlingual synonyms with completely different component composition represent a close connection with the cultural and historical heritage of the nation and the spiritual development of the people, reflecting such areas of human life as religion, superstition, national traditions, historical facts, geographical location, working and living conditions, etc.

We share the point of view of E.M. Vereshchagin and V.G. Kostomarov, who note the significance of this layer of the linguistic stock: "The national-cultural semantics of a language is very important and interesting for linguocountry study, i.e. the content that has no relational, strictly systemic, relative character and to some extent goes back to the features of economy, geography, social structure, folklore, literature, all kinds of art, science, to details of everyday life, customs of the people - bearers of the relevant language. In our opinion, the national-cultural semantics of a language is present at all language levels, not excluding the phonetic-phonological one. Nevertheless, it is most clearly noticed in the so-called structural (non-relational) units of language (and speech) - words, phraseological units and linguistic aphorisms".

As a result of the analysis of phraseological units, the study of the etymology of synonymic pairs recreates the Russian picture of the world, reflected by language in the consciousness of these ethnic groups, which allows us to identify their national and cultural characteristics, in particular, the national values. The image of Russian phrases, most of which appeared on a national basis, captures various realities associated with the

cultural and historical experience of the linguocultural community. The analysis of the image component of phraseological units, following the analysis of their semantics and lexico-grammatical composition allows not only to establish national values, but also to clarify their paradigm in this or that society.

The image of many Russian phrases, like some of their components, goes back to the historical past of both linguocultural communities, which confirms the conclusion about their value relationship to it. Thus, for example: "As Mamay passed" (literally, "this is Berezina" - total defeat, disaster, defeat, devastation) is a representation of the military past of the nation, a reminder of the events that represent the bloody historical legacy, troubles and misfortunes that befell each of these nations.

The image of the Russian phraseology goes back to a real historical event, which was widely reflected in the Old Russian chronicles and in the works of Old Russian literature ("Zadonschina", "The Tale of the Mamaev Battle", etc.). Tatar temnik (a great military leader) Mamai, who proclaimed himself Khan of the Golden Horde, wishing to punish Russians for disobedience and desire to become free of Golden Horde dependence, undertook a punitive campaign to Russia (1378), ruined Nizhny Novgorod and Ryazan, but was stopped by the Moscow Prince Dmitry Ivanovich (later nicknamed Donskoy) on the Vozhe River. Two years later Mamai came to the Russian lands again and suffered a major defeat in the famous Kulikovo Battle (1380). Mamai's raids were not the most cruel and devastating of all raids of Golden Horde khans (invasions of, for example, Batyi in 1237-1238 and Tokhtamysh in 1382 were considerably more devastating for Russians). But it was Mamai, thanks to literary and folklore works dedicated to the Kulikovo battle, that began to be perceived as a generalized image of the Tatar khan. The phraseological expression is based on the national archetypical image of the nomadic Türks as an evil, terrible, ruthless and destructive force, which exists among Russians (who were a settled and agrarian people from ancient times). Mamai appears as the standard embodiment of this force.

This phraseological phrase belongs to the colloquial style of speech, but it has differences in the grammatical model: the Russian phrase is a union + noun (expressed by a proper noun) + verb. The phraseological phrase "Mamayevo beating" (literally, "Trafalgar strike" in the sense of "defeat, disaster") actualizes military episodes in the history of the nation, belongs to the colloquial style of speech, and also has a grammatical model: a phrase - possessive adjective + noun.

In the next pair "places not so distant (literally "long voyage" - a place of exile, located far from the center of the country), the Russian phrase owes its image to the "Decree on penal and correctional punishments of 1845", the first domestic criminal code, which prescribed types of law violations, as well as the list of punishments for committed crimes. The expressions "exile to places not so distant" and "exile to places not so distant" were the customary official designations for deportation of offenders to the provinces of Siberia and to Sakhalin Island, and for deportation to Arkhangelsk and Vologda regions, Karelia, and some other places a few days' journey from Saint Petersburg. Later, the image of this expression took root and began to be used to refer to any place of exile, imprisonment, being in some penal institution, and may also be used ironically to describe a long trip.

Phraseological expressions have the same functional and stylistic qualities, belonging to the colloquial style of speech. They differ from other languages in grammatical models: Russian phraseological phrases are noun + negative particle + adverb + adjective.

The phraseological phrase "knife in the back" represents universal ideas about unworthy, treacherous behavior through the original denotations embedded in these phrases. The image of the Russian phraseological turnover is based on the parallel, drawn by the Russian nation between a despicable act of any nature and a stab

in the back of a sneaky knife. The national-cultural specificity of the Russian ethnos lies in the cultivation of honesty, valor, courageous behavior on the battlefield and in peaceful life in the minds of the people. This is reflected in folklore, Russian folk tales, which give a model of behavior of a worthy man. Suffice it to recall how Russian bogatyr's challenged openly the enemies of the Russian people to battle, standing to their full height and shouting their desire to fight them (tales such as "Ivan the Peasant Son and Chudo-Yudo," "About Dobrynia Nikitich and Snake Gorynych," "Vasilisa the Beautiful," etc.). In contrast is perceived as a blow without warning, in the back, an insidious act, when the addressee does not see the blow and, accordingly, is not ready for it, cannot defend himself and fight back. Such a model of behavior is regarded by the Russian ethnos as unworthy and treacherous, which served as the basis for the creation of this phraseological expression.

In the Russian pair "petty shoshka" (literally "low edge of the table" - a person occupying a low social or official position; uninfluential, unauthoritative) the original denotation of the Russian phraseological turn comes back to the ancient primitive tool for plowing the land - sokha. The cultivation of the land in Russia was done by peasants, such labor was not in reverence. With the development of society, farmers began to join the intelligentsia, as well as to organize their communities, but the disdainful attitude of the upper strata of the population remained. Thus, there is an expression "from sokha" with the meaning "about a person who entered the circle of the intelligentsia directly from the environment of simple toilers, peasants. In the olden days, the small community that united the poor, disadvantaged people was called a small sokha. Subsequently, this concept received a diminutive disparaging connotation due to the change of suffix (sokha → soshk and began to represent directly a little respected, uninfluential person.

Phraseological phrases belong to the colloquial style of speech and are built according to different grammatical models: a phrase - adjective + noun.

The phraseological phrase "as an eyesore" (literally "black beast" - someone or something irritating by its presence, an object of hatred) actualizes the difference in the mechanism of perception of the universal situation of negative attitude to any object. The image of the Russian phraseological phraseology includes a disease of the cornea, characterized by the appearance of an aesthetically disgraceful spot on it, which entails blurred vision and, consequently, its complete loss in the absence of treatment. Naturally, the appearance of this disease causes discomfort, discomfort, irritation and a desire to eliminate the source of these troubles as soon as possible. On the other hand, at certain times in history, human disabilities have been mocked and their owners persecuted, which is associated with a squeamish attitude toward all kinds of imperfections on the human body. Echoes of this aspect of our past could be imprinted in the phraseological picture of the world, if we consider the image of this phraseology from the perspective of a person looking at another person whose eye has been affected by leukoma, and feeling a sense of dislike and a desire to avoid communication.

The second interpretation is related to the mythological picture of the world, revealing the image of this phraseological term through the prism of the story about the mystical origin of the Merovingian kings from the love affair between the black bull, which emerged from the sea waters, and the queen, who fell asleep on the shore. Probably, this kind of progenitor could arouse disgust and desire to get rid of the annoying part of the biography, which is motivated by the meaning of the phraseology. This phraseological phrase by its functional and stylistic properties represent the conversational style of communication.

The image of the Russian phrase "to order to live long" is based not on a historical fact, but on the idea that a person lying on his deathbed gives a parting speech to the people gathered around him. The ritual is not a historical fact but a concept that a person lying on his deathbed pronounces a parting speech to his loved ones

and wishes them health and a long life. The performance of this "rite" in the minds of the Russian people was associated with the subsequent imminent death of the speaker, which served as the internal form of the phraseological phrase with the meaning "to die". The popular opinion is that the last wish of a dying person is obligatory to be fulfilled, which may be equivalent to an order. The phraseological phrase, belonging to the colloquial style of speech, is built according to the grammatical model: the phrase is a verb + adverb + verb.

Thus, it should be noted that the national-cultural specificity of phraseology is also evident in those phrases whose internal form and meaning coincide, but the means of expression differ due to purely linguistic features.

### LITERATURE

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