



MODELS FOR DESCRIBING LINGUISTIC FACTS OF DEMONOLOGICAL VOCABULARY

Sadriddinzoda Safiya Shaxobiddinova

Teacher of Samarkand state institute of foreign languages

Abstract

Nowadays great attention is paid to the books with fantastic (mystical genre) and in this sphere demonological vocabulary is considered to be relevant. Demonological vocabulary is a special group of nominations and is basic for traditional culture. demonology is its own kind of "virtual reality", when the name exists, and there is no real object, therefore, this semantic group can be analyzed only by appealing to linguistic consciousness. a group is possible only by appealing to linguistic consciousness.

There are different ways of investigating assumes a complex description of linguistic material using both linguistic principles and methods proper, and the apparatus of areas adjacent to linguistics. It is an integrated approach allows to explicitly represent the psychological reality of the semantics in the linguistic consciousness. In linguistics, there are different models for describing linguistic facts. The system-functional model assumes highlighting semantic components in the structure of the meaning of a language unit and determining their status; definition of a hierarchy of semantics, neutral and stylistically marked, and also the definition of the types of system relations of units of the lexical-semantic level. The onomasiological model suggests a description groups of names through the principles, methods and means of nomination and assigning them to a certain class. The cognitive model involves identifying ways representation of the concept in linguistic signs and the definition of the mechanisms and strategies of this representation. a formal model of a mental or socio-psychological process, that is, a formalized abstraction of this process, reproducing some of its main, key, in the opinion of this researcher, moments for the purpose of its experimental study or for the purpose of extrapolating information about it to what the researcher considers to be special cases of this process. The psycholinguistic model involves the construction associative fields and the identification of the core and periphery in them, i.e. relevant and irrelevant associations associated with the concept, underlying this associative field.

The ethnolinguistic model assumes the use of ethnographic, folklore, dialectological, linguistic data proper to create a certain model of interpretation, which is focused on reflecting national and cultural stereotypes of consciousness associated with perception (and more broadly - functioning) units of separate fragments of the space The real representation of the semantics consists of the definition and interpretation of the motivational sign (an onomasiological approach is used), from the identification of stereotypes of perception of evil spirits through a wide the cultural context of the functioning of demonologemes, including number through idioms (ethnolinguistic approach), as well as from the testimony of the linguistic consciousness of native speakers, revealed through psycholinguistic experiments (psycholinguistic approach).

The study of folk demonology in onomasiological aspect allows you to identify the signs of fictional (mythical) creatures that are relevant for a native speaker, reflected in their names. Following the principles of nomination, following T.A.Gridina, we understand peculiar

onomasiological models in which summarizes the most characteristic aspects and features of the named objects, and they can be both really inherent the given subject, and attributed to it, i.e. motivational signs are due to the situation, the state of the subject, his associations, the level of his linguistic competence. onomasiology is closely related to word formation. It is especially important to use the onomasiological approach to identify the total number of linguistic means that perform similar functions when comparing distant languages, since the derivational means used to convey the same word-formation meaning in these languages diverge significantly. Different thematic groups have their own characteristics of the nomination, but the whole variety of types of names can be reduced to general onomasiological groups. The nomination method determines the choice of lexical units as productive ones, taking into account their semantics and belonging to parts of speech, which contributes to the reflection of the type of semantic relativity that is the basis of the name. In the used word-formation lexical-grammatical model, the leading complex of aspects of functioning in a given word-formation act and with given word-formation relations is realized. As an example, consider a number of lexemes denoting a popular demonological character - a brownie.

The semantic structure of this demonological vocabulary includes the following components: 'domestic spirit, mythological master and patron of the house, ensuring the normal life of the family, health of people and animals, fertility 'A character of lower demonology, a house spirit, a guardian of a house, an invisible helper of the owners. Usually kind to a person. Helps the hardworking and hurts the lazy "

When studying the fantastic and the demonological in its various incarnations, associated with deviations from the norm, with all sorts of oddities, it is advisable to turn to the category of modality. The author's attitude to reality, "postulated as the main feature of modality" can refer to any statement, especially to one that is included in a literary text. The means of expression in artistic written speech are, as you know, various grammatical, syntactic, compositional, stylistic and other means and techniques, in which modality turns out to be a category that determines the essence of the communicative process. Many researchers also define modality as an expression of the reality / unreality of a statement highlighting two of its aspects: objectively modal and subjectively modal. N.Yu. Shvedova explains that when differentiating modality into two types, it should be borne in mind that the objective-modal meaning can express "the nature of the relationship of the communicated to reality" while "subjective-modal meaning, on the contrary, can be" expressed by the speaker's attitude to the information being communicated " the latter is realized, for example, by word order, repetitions, introductory words and sentences. It can be concluded that all models for describing linguistic facts are important for analysis of demonological vocabulary.

The list of used literature

1. Kirilova I.V. Sacral symbols of traditional folk culture as a means of influence in political discourse // Political linguistics. 1 (35). 2011. S. 135-138.
2. Pishchalnikova, V.A. General linguistics / V.A. Pishchalnikov. - M. : Academy, 2009. -- 448 p.
3. Serebryakova, S.V. Semantic parameters of lexical units in language and speech / S.V. Serebryakova. - Stavropol: SSU Publishing House, 2002. -- 132 p.