

Linguocultural Potential Of Expressive Derivation In Russian Folk Tales

Garifullina Alsu Robert kizi

Teacher, Perfect University, Uzbekistan

Received: 18 March 2026; **Accepted:** 21 April 2026; **Published:** 25 May 2026

Abstract: The article examines the linguocultural potential of expressive derivation in Russian folk tales. The research is based on folk tales from the collection of A.N. Afanasyev. The study analyzes expressive word-formation models reflecting the national linguistic worldview and emotionally evaluative perception of reality. Particular attention is paid to evaluative and diminutive formations that shape the cultural specificity of Russian folklore texts. It is established that expressive derivation serves as an important means of representing national worldview, cultural values, and features of the Russian national character.

Keywords: Linguoculturology, expressive derivation, word formation, linguistic worldview, Russian folklore, folk tale, national culture, expressiveness.

Introduction: In modern linguistics, increasing attention is paid to the study of language as a reflection of national culture and the worldview of a people. One of the actively developing areas is linguoculturology, which considers language not only as a means of communication, but also as a form of preserving cultural memory, national values, and the peculiarities of ethnic consciousness.

Within this approach, the study of expressive derivation is of particular interest, since word-formation means make it possible to most vividly express the emotional and evaluative attitude of native speakers toward the surrounding world. Expressive derivation reflects not only linguistic processes, but also the cultural and psychological characteristics of a nation.

The Russian language possesses a rich system of expressive word formation. Diminutive, evaluative, and emotionally colored affixes are widely represented both in colloquial speech and in folklore texts. These forms perform not only a nominative function, but also an expressive one, helping to convey emotional nuances and subjective assessment.

Russian folk tales occupy a special place in the national cultural tradition. They preserve the collective experience of the people, their moral values,

worldview, and understanding of human relations. The language of folk tales contains numerous expressive forms that reveal the emotional richness and figurative nature of Russian folk speech.

The relevance of this study is determined by the growing interest in the interaction between language and culture, as well as by the necessity of studying word-formation processes from a linguocultural perspective. Despite a considerable number of studies devoted to folklore language, expressive derivation in Russian folk tales as a cultural phenomenon still remains insufficiently explored.

The purpose of the article is to identify the main features of expressive derivation in Russian folk tales and to determine its role in representing the national linguistic worldview.

The material for the study consists of Russian folk tales from the collection of A.N. Afanasyev. The research employs descriptive, word-formation, and linguocultural methods of analysis.

Theoretical Foundations of Expressive Derivation

Expressive derivation is one of the most significant elements of the Russian word-formation system. Its primary function is not only the creation of new lexical units, but also the expression of emotional and

evaluative attitudes toward the object of speech. Expressive word-formation means allow speakers to convey various emotional shades, subjective evaluations, and culturally determined perceptions of reality.

In contemporary linguistics, expressiveness is viewed as an important category closely connected with the human factor in language. Expressive speech forms reflect the speaker's emotional state and personal attitude toward surrounding reality. For this reason, word-formation processes cannot be studied separately from cultural and national contexts.

Many researchers emphasize that word formation is not only a linguistic phenomenon, but also a cultural one. The language system preserves features of national consciousness and forms a specific worldview shared by native speakers. Expressive word-formation models reflect the value orientations of a people, their emotional perception of the world, and the peculiarities of national character.

The expressive function of word formation is especially prominent in the Russian language due to the richness of evaluative suffixes. Among them are diminutive, affectionate, augmentative, ironic, and pejorative affixes. Such forms not only name objects but also express emotional attitudes toward them. Words such as *izbushka* (small cottage), *bratets* (dear brother), *starichok* (old man, affectionate), and *devitsa* (young maiden) contain additional emotional coloring that creates the distinctive expressiveness of folklore texts.

Diminutive and affectionate forms occupy a particularly important place in Russian linguistic culture. They reflect emotional openness, sincerity, and the tendency toward subjective evaluation that characterize the Russian national worldview. Such linguistic features reveal the emotional depth of Russian folk consciousness and the importance of interpersonal closeness in Russian culture.

Expressive derivation is closely connected with the concept of the linguistic worldview. Language does not merely reflect objective reality; it also shapes a particular way of perceiving and interpreting the world. Each nation conceptualizes reality differently and preserves this experience in its linguistic system. Therefore, word-formation models may serve as an important source of information about national culture and mentality.

Expressive derivation acquires special significance in folklore texts. Folklore reflects the collective experience of the people, their moral principles, emotional values, and national identity. In Russian folk tales, expressive forms become an important means of creating artistic imagery and transmitting cultural

meanings.

The language of Russian folk tales is characterized by a high degree of emotional intensity and figurative richness. The use of expressive word-formation means strengthens the emotional impact of the narrative, creates closeness between storyteller and listener, and contributes to the characterization of heroes.

Thus, expressive derivation should be regarded not only as a linguistic phenomenon but also as an important element of national culture. The analysis of expressive word-formation units in Russian folk tales makes it possible to identify specific features of the Russian worldview, emotional consciousness, and national character.

Expressive Word-Formation Means in Russian Folk Tales

Russian folk tales are distinguished by the richness of their expressive linguistic means. One of the most vivid manifestations of expressiveness is the use of derived words containing emotional and evaluative suffixes. Such formations perform important artistic and cultural functions, allowing the narrator to convey attitudes toward characters, objects, and phenomena of the surrounding world.

The most common expressive forms in Russian folk tales are diminutive and affectionate formations. They are used in descriptions of characters, animals, household objects, and elements of nature. Words such as *izbushka* (small cottage), *sestritsa* (dear sister), *konek* (little horse), *matyushka* (dear mother), and *starichok* (old man, affectionate) create an atmosphere of warmth, emotional closeness, and sincerity.

Diminutive suffixes in Russian perform not only the function of indicating small size, but also express emotional attitudes. In folklore texts, this feature is especially important because folk tales are oriented toward emotional perception and oral narration. Affectionate forms strengthen the emotional tone of storytelling and increase the expressiveness of speech.

An important role is also played by evaluative suffixes that express either positive or negative attitudes toward a character. Words with pejorative or ironic connotations may characterize negative heroes, while affectionate and respectful forms are usually associated with positive characters. Through such linguistic means, listeners form emotional judgments about characters even before their actions are fully revealed.

Expressive derivation actively participates in the creation of the system of folklore images. Positive heroes are often described through affectionate forms that evoke sympathy and trust, whereas negative

characters may receive ironic or humiliating designations. This contrast strengthens the moral structure of the tale and helps distinguish between good and evil.

It should be noted that expressive forms in Russian folk tales are closely connected with the national worldview. Russian folklore is characterized by emotionality, imagery, and a tendency toward personal evaluation of reality. Therefore, word-formation means become an important component of the artistic structure of the tale.

Particular significance belongs to the names of fairy-tale characters. Many names contain expressive elements emphasizing the qualities of the hero. Names such as Ivanushka or Alyonushka create the image of a simple and emotionally close character associated with folk ideals and cultural traditions.

Expressive derivation in Russian folk tales reflects important features of the Russian national character. Emotional openness, compassion, sincerity, and the tendency toward moral evaluation are expressed through the system of word formation. In this way, the people convey their attitude toward justice, kindness, honesty, and other cultural values.

In addition, expressive formations perform an aesthetic function. They make speech more rhythmic, emotionally rich, and memorable. As a result, folklore texts become more vivid and easier to perceive in oral performance.

Thus, expressive word-formation means constitute one of the most important components of the language of Russian folk tales. They enhance artistic expressiveness and simultaneously reflect the national culture, worldview, and emotional consciousness of the Russian people.

Expressive Derivation as a Reflection of the National Linguistic Worldview

Language serves not only as a means of communication but also as a way of preserving collective experience, cultural values, and the worldview of a nation. Linguistic forms reflect people's understanding of morality, social relations, and human interaction with the surrounding world. This is especially evident in expressive derivation, which allows speakers to convey emotional and evaluative attitudes toward reality.

The Russian linguistic worldview is characterized by a high degree of emotionality and subjectivity. Emotional openness, sincerity, compassion, and moral evaluation occupy an important place in Russian national consciousness. These features are reflected in the word-formation system of the Russian language, particularly in the widespread use of diminutive and

evaluative forms.

In Russian folk tales, expressive derivation becomes one of the main means of representing the national worldview. Through expressive word-formation models, the people express their attitudes toward characters, human qualities, and life values. Positive heroes are typically presented through affectionate forms that evoke sympathy and emotional closeness, while negative characters often receive ironic or pejorative descriptions.

One of the characteristic features of the Russian linguistic worldview is the tendency toward emotional interpretation of reality. In folk tales, objects and phenomena are rarely described in a neutral manner. Even everyday objects receive emotional coloring through expressive suffixes. Words such as *dorozhenka* (little road), *okontse* (small window), and *pechka* (little stove) create warmth, intimacy, and emotional depth within the narrative.

Expressive derivation also reflects the Russian attitude toward interpersonal relationships. Concepts such as kindness, compassion, family closeness, and respect for elders are deeply rooted in Russian culture. This is evident in affectionate forms like *batyushka* (dear father), *matyushka* (dear mother), *bratets* (dear brother), and *sestritsa* (dear sister), which create an atmosphere of trust and emotional unity.

Another important aspect is the connection between expressive derivation and artistic thinking. Russian folk tales are based not only on events and actions but also on emotional perception and moral evaluation. Therefore, expressive word-formation means become an essential tool for creating artistic imagery and conveying the narrator's attitude toward the depicted reality.

Through expressive forms, Russian folk tales reveal important features of the national character, including emotional sensitivity, empathy, faith in justice, and attention to the inner world of a person. Folk tales do not merely entertain; they shape moral values and cultural ideals where good is emotionally associated with positivity and evil with negativity.

Expressive derivation also contributes to the preservation of cultural memory. Many expressive word-formation models found in folklore continue to exist in modern Russian, maintaining continuity between generations and preserving national traditions. As a result, the language of folk tales remains an important source for understanding Russian culture and mentality.

Thus, expressive derivation in Russian folk tales should be regarded not only as a linguistic phenomenon but

also as a significant linguocultural one. It reflects the peculiarities of the Russian linguistic worldview, emotional consciousness, and national character, while simultaneously preserving the cultural and spiritual values of the people.

Conclusion

Expressive derivation represents an important element of the Russian word-formation system and plays a significant role in creating the artistic expressiveness of folklore texts. The conducted analysis demonstrates that expressive word-formation means actively function in Russian folk tales and serve as one of the ways of reflecting the national linguistic worldview.

Russian folk tales widely employ diminutive, evaluative, and emotionally colored forms. These linguistic units contribute to the creation of vivid artistic images, help convey the people's attitude toward characters and events, and shape the emotional atmosphere of the narrative.

The study has shown that expressive derivation is closely connected with the peculiarities of the Russian national character. Through expressive word-formation means, Russian folk tales reveal such features as emotional openness, sincerity, compassion, moral evaluation, and attention to the inner emotional world of a person.

Expressive derivation also performs an important cultural function. Folk tales preserve collective cultural experience and transmit national values from generation to generation. Due to expressive word-formation models, folklore language retains its imagery, emotional richness, and national specificity.

In addition, expressive forms strengthen the aesthetic and emotional impact of folklore narratives. They make speech more expressive, memorable, and emotionally engaging, thereby increasing the artistic value of the text.

Thus, expressive derivation in Russian folk tales should be considered not only a linguistic phenomenon but also a linguocultural one. It acts as an important means of representing the Russian linguistic worldview, national mentality, and cultural identity.

References

1. Afanasyev A.N. Russian Folk Tales. Moscow: Khudozhestvennaya Literatura, 1984.
2. Maslova V.A. Linguoculturology. Moscow: Akademiya, 2018.
3. Zenskaya E.A. Word Formation as Activity. Moscow: Nauka, 1992.
4. Teliya V.N. The Connotative Aspect of the Semantics of Nominative Units. Moscow: Nauka,

1986.

5. Vendina T.I. The Russian Linguistic Worldview Through the Prism of Word Formation. Moscow: Indrik, 1998.
6. Karaulov Yu.N. Russian Language and Linguistic Personality. Moscow: Nauka, 2010.
7. Ter-Minasova S.G. Language and Intercultural Communication. Moscow: Slovo, 2000.
8. Vorobyov V.V. Linguoculturology. Moscow: RUDN University, 2008.
9. Anikin V.P. Russian Folk Tale. Moscow: Prosveshchenie, 1977.
10. Dmitriev Yu.A. "Expressiveness as a Linguistic Category." Questions of Linguistics, no. 4, 2000, pp. 45–52.