

PROVERBS AS AN OBJECT OF AXIOLOGICAL LINGUISTICS

<https://doi.org/10.5281/zenodo.15392753>

Dzhumaniyazova Zilola Navfal kizi

*Department of English Language and Literature
(Urgench State University)*

Abstract

The article discusses the study of proverbs as an object of axiological linguistics. It is noted that proverbs are of great value for axiological linguistics, allowing the study of both linguistic semantics and cultural phenomena. Proverbs represent valuable material for the study of the axiosphere of language and culture, since they, as an object of axiological linguistics, reflect the value system and worldview of the native speaker and demonstrate an attitude towards significant cultural concepts, such as age, wealth, health. Analysis of the proverbial fund allows us to reveal the basic values and anti-values that underlie the mentality of the people.

Key words

proverbs, axiology, linguistics, values, anti-values, linguistic picture of the world, assessment, anthropocentric proverbs, axiological approach.

Proverbs as works of folk wisdom are valuable material for studying the axiological aspects of language and culture, since they briefly and clearly express the key principles and beliefs that form the basis of the worldview of a certain ethnic group. The study of these short but meaningful expressions can reveal both the main values and anti-values that are characteristic of a certain cultural group. That is why scientific works often analyze the axiological elements of proverbs using the example of various languages.

In particular, in her study, G.R. Komilova analyzes Uzbek proverbs that demonstrate the axiological dyad of thrift and extravagance. The author emphasizes the importance of studying the value orientations of a linguistic personality using proverbial material. Based on the Uzbek proverbs examined, a conclusion is made about their high potential for identifying dominant values in language and culture [7, p. 48].

R. U. Madzhidova studies the axiological perception of the linguistic picture of the world, which is reflected in anthropocentric proverbs. According to the author, social facts in the consciousness of native speakers are marked axiologically, which

is closely related to the national mentality of the people. Paremiological units are considered from various aspects, including their semantic, syntactic and pragmatic characteristics, value orientations and priorities. Proverbs are presented as the foundation on which a person's worldview, value orientations and priorities are based [6, p. 87].

The study by M.A. Bredis is devoted to the axiological component of proverbs in various languages and cultures. It examines how proverbs reflect value orientations in relation to wealth and money. Particular attention is paid to the moral and ethical aspects associated with money and the various attitudes and norms that they reflect. Examples of proverbs from Russian, Latvian, Latgalian, Lithuanian, Polish, German and English are given. The main emphasis is placed on how these proverbs can be axiologically "charged", that is, how they can express certain values or anti-values [5, pp. 115-117].

Overall, the work is of interest for the study of axiological linguistics, as it describes how linguistic units in the form of proverbs can reflect and convey value orientations in different cultures.

T.G. Bochina and Xiang Qun conducted an axiological analysis of Russian proverbs and sayings related to a person's age. The study is aimed at identifying the values and anti-values associated with age in Russian proverbs. Based on the analysis of collections of proverbs by V. Dahl and A.M. Zhigulev, the researchers found that Russian paremiology is dominated by proverbs about old age, as well as opposing sayings that compare youth and old age. Youth in this context is an unmarked norm. In Russian culture, each age period is assigned a certain role and purpose. For example, youth is associated with learning, maturity - with work, and old age - with pride in the years lived and accumulated experience. Age in proverbs is associated with various aspects, such as physical condition, experience, wisdom and social maturity. At the same time, most proverbs about age are focused on men, only a small part refers to women. Proverbs also reflect changes in a person's character and qualities with age [4, pp. 44-48].

Thus, the work of T.G. Bochina and Xiang Qun represents a study of the axiological aspects of Russian paremiology in the context of age characteristics: how different stages of life are perceived in Russian culture and what values are associated with them. Values and anti-values are considered as key elements that form cultural and social guidelines. They serve as fundamental principles of culture and determine individual or collective judgments and actions. This is especially important for understanding how different age stages are perceived and assessed in Russian linguaculture.

The article by L.K. Bayramova and D.M. Moskaleva is devoted to the axiological analysis of French proverbs that consider the dyad "Wealth - Poverty". The authors analyze proverbs expressing various aspects of wealth and poverty. For example, in French culture, wealth is often associated with the need for savings and moderation, while poverty is seen as an incentive for ingenuity and the need for help. The article notes that most of the proverbs considered concern wealth, while there are significantly fewer proverbs about poverty, which, according to the authors, indicates that in French culture, wealth has greater axiological weight compared to poverty. Interestingly, these proverbs also contain a negative assessment of stinginess, which shows the complexity and versatility of axiological assessments in phraseology [1, pp. 32-37].

N. N. Semenenko studies the problems of the value aspect in the semantics of proverbs and sayings with the aim of cognitive-pragmatic modeling of their meaning. The author defines paremias as complex signs that combine the characteristics of both linguistic signs and discursive units, which allows them to function as mini-texts with a "collapsed" semantic structure that contributes to the formation of meaning. The work specifies the linguo-philosophical and linguo-cultural status of the concept of "value". N. N. Semenenko's concept is that value is considered as a linguo-mental unit that forms the cognitive basis of the meaning of a folk aphorism and is realized in the pragmatic component of the paremic meaning [9, pp. 213-232].

The study is interesting because it considers paremic semantics as an area where interaction between value and evaluative aspects expressed in the semantic structure of proverbs occurs. This approach provides a solution to the question of how values and evaluations interact and manifest themselves in language and culture.

N. N. Semenenko notes that value modeling in proverbs and sayings is a process in which the content of the value concept crystallizes in the conditions of motivation of the aphoristic meaning. This occurs in the context of the dominant discursive intention, which actualizes the generalized meaning of the paremia. Paremias are unique in that they not only preserve and transmit ethnocultural stereotypes, serving as dominants of cultural memory, but also generate value meanings in various discursive contexts [9, p. 230]. This makes them a unique tool for studying the relationship between language, culture and values in various functional-stylistic and communicative conditions.

Raising the issue of the need for further research in the field of value semantics of paremias and the importance of going beyond the existing comparative studies for a deeper understanding of the axiosphere in paremia, N.N. Semenenko

emphasizes the need to develop a terminological apparatus that would help to avoid scientific tautology and mixing of different directions in linguistics. In addition, it is worth clarifying the linguacognitive and linguapragmatic status of values in the semantics of other paremic genres, such as stable comparisons, signs and riddles [9, p. 229]. According to the author, the problem of value representation in paremias remains relevant both in the context of postmodernist trends in modern linguistics and from the point of view of classical semantics and linguo-semiotics [9, p. 230].

E.A. Bogdanova studies the axiological aspect of the national picture of the world in Russian and French linguacultures. The main attention is paid to the problem of the value nature of categorization of reality in these cultures through the concepts of good and evil. The author emphasizes that language structures reflect the features of a certain linguaculture, in particular the cultural and ethical component and the normative and evaluative base. The article presents examples of the verbalization of these concepts in Russian and French cultures. It also reveals the axiological aspects of worldview, which are reflected in language structures. E.A. Bogdanova, touching upon the issues of evaluation and value relations, notes that evaluation and value are different concepts [2, p. 82].

To understand the national and cultural characteristics of an ethnic group, a systematic approach is necessary. An ethnic group is formed not only on the basis of individual characteristics, but also in the context of historically established values, interests, and lifestyle. The axiological picture of the world is the basis for understanding the values and norms in different cultures. In this context, a linguacultural analysis of the axiological fragments of the picture of the world will help to identify the values and norms that not only determine human activity, but are also verbalized in various forms of communicative behavior [2, p. 82].

T.G. Nikitina and E.I. Rogaleva describe a model of linguaxiological representation of proverbs and proverbial concepts in various types of dictionaries, which is based on the analysis of both traditional and modern paremias in the Russian language. Such a model, as the authors write, not only helps to catalog proverbs, but also takes into account their structural and semantic transformations and axiological components, which is especially important for proverbs that are still actively used and reflect various aspects of culture, such as peasant life or the patriarchal way of life [8, p. 71]. In thematic dictionaries of the new type, it is proposed to use macro-articles with axiological headings that reflect the general evaluative component of a number of paremias and allow systematization and analysis of both traditional and new forms of proverbs, including their emotional and evaluative characteristics [8, pp. 86-87].

In our opinion, in the context of rapidly changing cultural and social norms, the model proposed by T.G. Nikitina and E.I. Rogaleva for analyzing proverbs and their role in culture reflects the historical value of proverbs and also opens up space for studying their modern transformations.

L.K. Bayramova analyzes Russian proverbs in the context of the axiological phraseological dictionary, in particular, she reveals the ambivalence of proverbs, which is expressed in the duality of their meaning and values, which is most clearly demonstrated in the example of the dyad "Wealth - Poverty" [1, pp. 10-12]. Ambivalence in this case reflects the nature of the values encoded in proverbs.

L.K. Bayramova developed a system of ten axiological dyads, which include such concepts as "Life - Death", "Health - Disease", "Happiness - Misfortune" and so on. These dyads represent key values and anti-values, which are reflected in Russian proverbs and phraseological units.

In her dissertation, A. Yu. Beletskaya describes the role of proverbs as "precedent units" in argumentative discourse. The second chapter of the work is devoted to the axiological aspects of proverbs, in particular, how they reflect value guidelines in the argumentation process. Various types of assessments, their structure and semantic methods of expression are considered. The author also draws attention to the fact that the linguistic characteristics of proverbs (phonetic, lexical, syntactic) contribute to their effective use as an argument in discourse. In her opinion, proverbs are included in speech with the help of various verbs and introductory sentences, which ensures their clear identification and accentuation, as well as their organic inclusion in the argumentative text and strengthening the communicative and semantic clarity of the statement. These elements play a key role in argumentation, as they create references to generally accepted opinions and beliefs. Proverbs are not only structurally, but also semantically connected with the surrounding elements of speech [6].

In general, the dissertation is a comprehensive study of the role of proverbs in argumentative discourse, with an emphasis on their axiological and semantic aspects.

N.K. Bolokova explores the problem of axiology of the linguacultural concept of "doctor/medic", which is closely related to fundamental values, such as life and survival of humanity.

The concept of "doctor/medic" carries both deep and superficial cultural stereotypes. Deep stereotypes are usually stable and do not change over time, while superficial ones can change depending on social and political factors [3, p. 35]. N.K. Bolokova, that in modern linguaculture there are two opposite trends in relation to the concept of "doctor". On the one hand, the positive assessment of this profession

is increasing, which is possibly due to the growing awareness of its importance for society. On the other hand, there is a tendency to destroy the positive image, which can be caused by various factors, including medical scandals or dissatisfaction with the quality of medical services [3, p. 35].

In general, the axiological parameters of the concept of "doctor" are dynamic and subject to change. Thus, according to the author, an alarming trend is observed in Russian medical culture: a decrease in the level of general culture and background knowledge among young doctors and students, including foreign ones. This is especially noticeable in medical universities in Russia. One of the problems is the lack of habit of reading literary works among students, which affects their ability to effectively master artistic texts on medical topics. These texts are important for the development of oral speech skills, including professional ones [3, p. 36].

Thus, proverbs are of great value for axiological linguistics, allowing us to study both linguistic semantics and cultural phenomena. Based on the analysis of scientific literature on the topic presented in the work, we highlight the following key provisions on the role of proverbs as an object of axiological linguistics:

1. Proverbs reflect the value system and worldview of a certain culture or ethnic group, since they express basic life guidelines - ideas about good and evil, morality, ethics.
2. Analysis of the proverbial fund allows us to reveal the main values and anti-values underlying the mentality of the people.
3. Proverbs demonstrate the attitude to such important cultural concepts as wealth and poverty, youth and old age, health and illness.
4. Comparative analysis of proverbs in different languages reveals common and specific features of value systems.
5. Studying the dynamics of axiological meanings of proverbs allows us to trace the evolution of values in culture.
6. Proverbs are an effective material for interdisciplinary research at the intersection of linguistics, ethnography, and cultural studies.

In general, a review of studies devoted to the analysis of proverbs from the point of view of axiological linguistics allows us to conclude that proverbs serve as a reflection of the value system and traditions of the people to which they belong. Their axiological analysis allows us to better understand the mentality and traditions of a particular ethnic group. Further promising directions in this area include comparative studies of proverbs of different cultures, studying the dynamics of value systems, and considering the axiological aspects of other folklore genres.

REFERENCES:

1. Bajramova L.K., Moskalyova D.M. Poslovicey kak sostavnaya chast' aksiologicheskoy frazeologii francuzskogo yazyka // Filologiya i kul'tura. – № 3 (33). – Kazan', 2013. – S. 32-37.
2. Bogdanova E.A. Cennost' kak realizaciya aksiologicheskoy funkcii kul'tury v ramkah yazykovogo soznaniya (na primere ponyatij dobra i zla v russkoj i francuzskoj lingvokul'turah) // Filologicheskie nauki. – № 12 (78). – Tambov: Gramota, 2017. – С. 82.
3. Носирова, М. О. (2022). Пословичная языковая картина мира как объект аксиологических исследований в языкознании. *ЯНГИ ЎЗБЕКИСТОН: ИННОВАЦИЯ, ФАН ВА ТАЪЛИМ 7-ҚИСМ*, 35.
4. Bochina T.G., Syan Cyun'. Aksiologiya vozrasta v russkoj paremike // Filologiya i kul'tura. – 3 (33). – 2013. – S. 44-48.
5. Bredis M.A. Aksiologicheskaya sostavlyayushchaya poslovic o bogatstve (na materiale russkogo, latyshskogo, latgal'skogo, litovskogo, pol'skogo, nemeckogo i anglijskogo yazykov) // Sbornik materialov konferencii. – M.: Izdatel'skij dom «Azhur», 2019. – S. 115-117.
6. Носирова М. О. Репрезентативный аспект социальных ценностей в русской и узбекской пословичной картине мира // Образование и инновационные исследования международный научно-методический журнал. – 2023. – Т. 7. – С. 87-91.
7. Komilova G.R. Aksiolingvisticheskij podhod v analize poslovic // Mezhdunarodnyj zhurnal «Iskusstvo slova». – Tom 3, № 2. – 2020. – S. 48.
8. Nikitina T.G., Rogalyova E.I. Russkie poslovicey v lingvoaksiologicheskoy i leksikograficheskoy interpretacii: tradicii i innovacii // Voprosy leksikografii. – № 24. – 2022. – S. 71.
9. Semenenko N.N. Aksiologiya paremij v fokuse problemy kognitivno-diskursivnogo modelirovaniya semantiki russkih poslovic // Vestnik Rossijskogo universiteta druzhby narodov. – T. 11. – 2020. – С. 213-232.