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PROVERBS AS AN OBJECT OF AXIOLOGICAL LINGUISTICS

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ABOUT ARTICLE

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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 exosphere 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.

INTRODUCTION

Proverbs are concise statements that emulate the social beliefs and values of the people. They are closely related to the cultural and psychological heritage of a nation, providing insight into its historical traditions, moral principles and beliefs. That is why they are of interest for axiological research in the field of linguistics, since they can reveal the prevailing cultural and value guidelines encoded in language.

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 particular ethnic group. The study of these short but meaningful expressions can reveal both the core values and anti-values that are characteristic of a particular cultural group. That is why scientific works often analyze the axiological elements of proverbs using the examples of various languages.

In particular, in his study G.R. Komilova analyzes Uzbek proverbs that demonstrate the axiological dyad of frugality and extravagance. The author emphasizes the importance of studying the value orientations of a linguistic personality with the help of proverb material. Based on the considered Uzbek proverbs, a conclusion is made about their high potential for identifying dominant values in language and culture [9, p. 48].

E.A. Murashova, on the analysis of markers of axiological evaluation in Cossack proverbs and sayings from the point of view of modern linguistic pragmatics, considers markers of axiological evaluation as carriers of a certain type of pragmatic meaning, which clearly reflects axiological references through an assessment of the value of the sender, aimed at a fragment of reality. The author points out some difficulties of analysis associated with the unique features and nature of the phenomenon being studied, such as the ambivalence of the meaning of axiological pragmatic markers and a wide range of variations in the verbalization of axiological assessment. Based on the material of Cossack proverbs and sayings by E.A. Murashova details the classification of axiological assessment markers, taking into account their multi-layered, open and additive structure. Various types of markers have been identified, such as sacred, ethical, utilitarian and others. During the experiment, the author obtained reactions from four groups of respondents, which reflect semantic associations between metaphysical phenomena and axiological attitudes of the sender of the text [13, p. 127-134], which sheds light on the problem of representing subjective values and worldviews in paremiological units of language.

R.U. Majidova 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 minds 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 guidelines and priorities. Proverbs are presented as the foundation on which a person's worldview, his value guidelines and priorities are based [11, p. 157-161].

MATERIALS AND METHODS

Research by M.A. Bredis is devoted to the axiological component of proverbs in various languages and cultures. It examines how proverbs reflect value orientations regarding 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 on how these proverbs can be axiologically "charged," that is, how they can express certain values or anti-values [7, p. 115-117].

In general, the work is of interest for the study of axiological linguistics, since 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 values and anti-values that are associated with age in Russian proverbs. Based on the results of the analysis of collections of proverbs by V. Dahl and A.M. Zhigulev researchers have found that Russian paremiology is dominated by proverbs about old age, as well as oppositional sayings comparing youth and old age. Youth in this context is an unmarked norm. In Russian culture, each age period is assigned a specific role and purpose. For example, youth is associated with learning, maturity with hard work, and old age with pride in one's years and accumulated experience. Age in proverbs is associated with various aspects such as physical condition, experience, wisdom and social maturity. However, most proverbs about age are focused on men, only a small part applies to women. Proverbs also reflect changes in a person's character and qualities with age [6, p. 44-48].

Thus, the work of T.G. Bochina and Xiang Qun is 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 the 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 linguistic culture.

Article by L.K. Bayramova and D.M. Moskaleva is devoted to an 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 economy and moderation, while poverty is seen as an incentive to ingenuity and the need for help. The article notes that most of the examined proverbs relate to 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. It is interesting that these proverbs also contain a negative assessment of stinginess, which shows the complexity and versatility of axiological assessments in phraseology [2, p. 32-37].

Article by O.V. Lomakina and V.M. Mokienko is devoted to the analysis of Russian proverbs (proverbs and sayings) in the aspect of axiology. The main emphasis in it is on comparing Rusyn proverbs with Russian and Ukrainian ones, which makes it possible to identify nationally specific features. Interestingly, differences most often appear in the form of expression rather than in semantic content. Particular attention is paid to paroemias associated with wealth and poverty, which are the most frequent and reflect general trends in the paremiology of different languages. Proverbs are classified according to various groups of values, such as health, faith, hard work and wealth [10, p. 303-317]. A detailed and objective analysis of the axiological potential of Rusyn proverbs in

comparison with Russian and Ukrainian ones helps to reveal the cultural and linguistic characteristics of these peoples.

N.N. Semenenko studies the problems of the value aspect in the semantics of proverbs (proverbs and sayings) with the aim of cognitive-pragmatic modeling of their meaning. The author defines proverbs 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 clarifies the linguo-philosophical and linguo-cultural status of the concept of “value”. Concept by N.N. Semenenko 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 paremic meaning [16, p. 213-232].

The study is of interest because it examines paremic semantics as an area where there is an interaction between value and evaluative aspects expressed in the semantic structure of proverbs. 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 (proverbs and sayings) is a process in which the content of the value concept crystallizes in conditions of motivation of aphoristic meaning. This occurs in the context of the dominant discursive intention, which actualizes the generalized meaning of the proverb. Proverbs are unique in that they not only preserve and transmit ethnocultural stereotypes, serving as dominant cultural memory, but also generate value meanings in various discursive contexts [16, p. 230]. This makes them a unique tool for studying the relationship between language, culture and values in various functional, stylistic and communicative conditions.

RESULTS AND DISCUSSION

Raising the question of the need for further research in the field of value semantics of proverbs and the importance of going beyond existing comparative studies for a deeper understanding of the axiosphere in proverbs, N.N. Semenenko emphasize the need to develop a terminological apparatus that would help avoid scientific tautology and confusion of different trends in linguistics. In addition, it is worth clarifying the linguocognitive and linguopragmatic status of values in the semantics of other paremic genres, such as stable comparisons, signs and riddles [16, p. 229]. According to the author, the problem of value representation in proverbs remains relevant both in the context of postmodern trends in modern linguistics, and from the point of view of classical semantics and linguosemiotics [16, p. 230].

T.A. Mirzaeva in her work explores the moral and ethical assessment of personality through proverbs and sayings in Russian, English, Spanish and Tabasaran. The main approach to the study is that the moral sphere is considered in proverbs and sayings as an object and result of conceptualization and evaluation. The author also examines the linguistic tools used for research in order to identify

axiological meanings in traditional cultures. The relationship between folk pedagogy and proverbs is discussed, emphasizing that the concept “Man” can be interpreted as a complex of ideas, concepts and associations. It is noted that proverbs are a rich source for various types of research: semiotic, cultural, historical-ethnographic and linguistically contrastive, which makes it possible to reveal the meanings of everyday consciousness and spiritual postulates [12].

E.A. Bogdanova studies the axiological aspect of the national picture of the world in Russian and French linguistic cultures. The main attention is paid to the problem of the value nature of the categorization of reality in these cultures through the concepts of good and evil. The author emphasizes that linguistic structures reflect the characteristics of a certain linguistic culture, 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. The axiological aspects of worldview, which are reflected in linguistic structures, are also revealed. E.A. Bogdanova, touching on issues of assessment and value relations, notes that assessment and value are different concepts [4, p. 82].

To understand the national and cultural characteristics of an ethnic group, a systematic approach is required. Ethnicity is formed not only on the basis of individual characteristics, but also in the context of historically established values, interests and lifestyles. The axiological picture of the world is the basis for understanding values and norms in various cultures. In this context, linguoculturological analysis of axiological fragments of the picture of the world will allow us to identify values and norms that not only determine human activity, but are also verbalized in various forms of communicative behavior [4, p. 82].

T.G. Nikitin and E.I. Rogalev describe a model of linguo-axiological representation of proverbs and proverb concepts in various types of dictionaries, which is based on the analysis of both traditional and modern proverbs in the Russian language. Such a model, as the authors write, not only helps catalog proverbs, but also takes into account their structural-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 [15, p. 71]. In thematic dictionaries of a new type, it is proposed to use macro-articles with axiological headings, which reflect the general evaluative component of a number of proverbs and make it possible to systematize and analyze both traditional and new forms of proverbs, including their emotional and evaluative characteristics [15, p. 86-87].

In our opinion, in the context of rapidly changing cultural and social norms, the proposed T.G. Nikitina and E.I. Rogalev's model, when analyzing proverbs and their role in culture, reflects the historical value of proverbs, and also opens up space for the study of their modern transformations.

L.K. Bayramova analyzes Russian proverbs in the context of an 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 manifested in the example of the “Wealth - Poverty” dyad [1, p. 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 - Illness”, “Happiness - Misfortune” and so on. These words represent key values and anti-values, which are reflected in Russian proverbs and phraseological units.

According to N.L.Yugan, the problem of values and assessments is multidisciplinary and includes such scientific areas as philosophy, psychology, logic, ethics, etc. A person is always at the center of an axiological judgment, since all assessments are subjective and pass through the prism of human perception. Proverbs (proverbs, sayings, etc.) are one of the most economical and expressive ways of conveying values and assessments. They reflect not only folk pragmatism, but also folk axiology. However, values and evaluations are not static; they change depending on time, culture, social and ethnic context [17, p. 98]. This entails understanding values and evaluations as subjective and dynamic concepts that cannot be completely separated from human experience and cultural context. Proverbs, being concise and expressive, serve as excellent tools for exploring these complex and multifaceted concepts. They are a kind of “compressed” reflection of folk wisdom and axiology, which makes them extremely valuable material for analysis.

In the article by A.R. Mustafina focuses on the semantic characteristics of English proverbs with syntactic compression, in particular those following the “ab, ac” model. The article examines various aspects, such as the axiological aspect, the stylistic devices used and the illocutionary orientation of these proverbs depending on the context, and identifies various types of connections between parts of the proverbs of this group, such as opposition, condition-result and analogy. Stylistic devices such as repetition, antithesis, alliteration, assonance, and rhyme are also discussed. As the author writes, the position of a proverb in a statement affects its illocutionary force: at first it serves as a statement, and at the end as an explanation, conclusion or justification [14, p. 1267-1271]. The researcher also notes the predominance of negative assessments in proverbs with this structure.

In the article by D.A. Zavgorodney explores East Slavic culture through the prism of proverbs, with an emphasis on time orientation. As the author writes, in East Slavic proverbs there is a noticeable dual attitude towards time: on the one hand, it is valued as something irreplaceable and priceless, which corresponds to Western (linear) views on time. On the other hand, these proverbs reflect the desire for improvement and innovation, while maintaining respect for tradition and a conservative approach. The author also notes the importance of the “past” in the East Slavic mentality.

The past is often seen as a stronghold and authority, especially in comparison with the new and untested [8, p. 121-122].

D.A. Zavgorodney notes that Arab culture, like East Slavic culture, is characterized by respect for traditions and older generations. In Arab culture, wisdom and experience are directly related to age, as reflected in many proverbs. This contrasts with the East Slavic view, where intelligence and wisdom are not always dependent on age. Also in Arab culture, great importance is attached to the laws of antiquity, in particular Sharia, which ensures strong intergenerational ties. The past in Arab culture is considered decisive for the present and future, and respect for it is considered the key to a successful existence. However, despite respect for the past, Arabic proverbs also contain an understanding of time as an irreversible flow, which implies the need to move forward. Research is not limited only to ideas about the past, present and future. It also affects other aspects of time, such as the change of seasons, time of day, age periods and dual oppositions such as youth/old age or childhood/adulthood [8, p. 123-124].

Overall, the study by D.A. Zavgorodney shows that, despite cultural differences, there are certain similarities in the perception of time and traditions in Arab and East Slavic cultures. East Slavic and Arab cultures have much in common in their attitude to time, which is reflected in similar proverbs. However, in Arab culture the dependence on the canons and traditions of the past is more pronounced.

In the dissertation of 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 process of argumentation. 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 because they create references to commonly held opinions and beliefs. Proverbs are not only structurally, but also semantically related to the surrounding elements of speech [3].

Overall, 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 the axiology of the linguocultural concept “doctor/medic,” which is closely related to fundamental values such as life and survival of humanity. The concept of “doctor/medical worker” 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 [5, p. 230]. N.K. Bolokov that in modern linguistic culture there are two opposing trends in relation to the concept “doctor”. On the one hand, the positive assessment of this profession is increasing, which may be due to the growing awareness of its importance for society. On the other hand, there is a tendency to destroy a positive image, which can be caused by various factors, including medical scandals or dissatisfaction with the quality of medical services [5, p. 230].

In general, the axiological parameters of the concept “doctor” are dynamic and subject to change. Thus, according to the author, there is an alarming trend 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 literary texts on medical topics. These texts are important for the development of oral speech skills, including professional ones [5, p. 232].

CONCLUSION

Thus, proverbs are of great value for axiological linguistics, allowing the study of both linguistic semantics and cultural phenomena. Based on the analysis of scientific literature on the topic presented in this work, we highlight the following key provisions about 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 basic values and anti-values that underlie the mentality of the people.
3. Proverbs demonstrate attitudes to such important cultural concepts as wealth and poverty, youth and old age, health and illness.
4. A comparative analysis of proverbs in different languages reveals general and specific features of value systems.
5. The study of the dynamics of the 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, the study of the dynamics of value systems, as well as consideration of the axiological aspects of other folklore genres.

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