

Proverbs as an Object of Axiological Linguistics

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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 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.

Keywords: 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 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.

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.

RU. 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].

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 [15]. 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].

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].

OK. 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.

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

In the article by D.A. Zavgorodnyaya 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].

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 [14].

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

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].

Thus, proverbs are of great value for axiological linguistics, allowing the study of both linguistic semantics and cultural phenomena.

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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