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The Axiological Aspect of the Russian Phraseological Foundation

THE AXIOLOGICAL ASPECT OF THE RUSSIAN PHRASEOLOGICAL FOUNDATION

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Abstract: The axiological aspect of Russian phraseological fund of the Russian language is revealed in the article. The classification of particle-value meanings by E. Dibrova is considered, the relevant examples are given.

Keywords: idioms, evaluation units, axiology, axiological linguistics, expressiveness, imagery, categorial properties of idioms.

INTRODUCTION

The semantic structure of phraseological units is a union of logical (signifier-denotative) and emotional-expressive aspects of content. The second part, which constitutes the meanings of phraseological units, implies the presence of evaluative semes in it. This is what allows us to talk about the appropriateness of considering the axiological aspect of phraseology.

Axiology (from the Greek "axia" - value and "logos" - science, teaching) is a philosophical concept with a fairly wide range of various definitions, expanding in its meaning depending on the source used. The shortest and most concise definition is presented, for example, in the Encyclopaedic Dictionary of Philosophy: "Axiology is the science of values" [2009, 1]. There is another, most capacious definition of this concept in the four-volume New Encyclopedia of Philosophy: "... a philosophical discipline that studies the category 'value', characteristics, structures and hierarchies of the world of value, ways of knowing it and its ontological status, and the nature and specificity of value judgments" [2010, 2].

However, at the present stage of the development of science, there is an expansion of this concept beyond the usual limits of philosophical studies, in particular, into linguistics. For proof, we can give an example of the definition from the Dictionary of New Foreign Words, followed by the philosophical

interpretation of the linguistic one: "Axiology is a section of sociology of language, which studies the system of evaluation of natural languages and their elements" [1995, 3].

More recently, axiological linguistics has emerged and begun to develop, with the aim of studying representations of values through the prism of language. The most important research task of axiologically oriented linguistics is to determine the methodology and technology in studying the content of the inner world of a linguistic (discursive) person, the value orientations of a person and society according to the data of language, which seems possible within the paradigm Man - Language - World [4].

The authors of the project "Slavic Axiological Dictionary", for example, argue that naturally axiology can become a tool that allows scholars of linguistics to answer questions about the origin and development of worldview and the hidden causes of actions of both man himself and nations as a whole [Berezovich, <http://www.kapija.narod.ru/Axiology/index.htm>]. If we take into account the definitions outlined above, we should outline the understanding of axiology within linguistics, which we will adhere to in this study: axiological linguistics is a branch of linguistics that studies the ways of expressing the speaker's evaluation of the object of expression, options for classifying evaluations, and also determining general cultural and

nationally marked values through language analysis.

It is obligatory to distinguish between the notions of "evaluation" and "value". The Explanatory Dictionary of the Russian language by S.I. Ozhegov and N.Y. Shvedova provides corresponding definitions of the lexemes objectifying them: "opinion about the value, level or significance of something" [2009, 5] and "importance, significance" [2009, 5]. As we can see, the above-mentioned concepts, despite their differences, are close, because evaluation, firstly, implies an opinion of value, and secondly, it, like value, is directly related to what matters to someone. Since many phraseological units in terms of their meaning are characterised by valuation, we can say that the analysis of linguistic material, namely phraseological material, involves the identification of elements with axiological properties, which 1) either implicate the valuation characteristics of the statement, 2) or direct to national-cultural values. Within the framework of the first facet of the axiological aspect, by means of language and some certain linguistic elements the speaker can transmit, besides the informative message as such, also his own evaluative accompanying meaning of the linguistic unit in relation to the object of the utterance.

Any phraseological unit presents us a multitude of its categorial properties, but it is the evaluative function, which is one of the most important characteristics that fills the turn with expressiveness and emotion. This characteristic function cannot be separated from the meaning of most phraseological units. The axiological aspect adds the attitude of the subject of speech towards the object to the meaning of the phraseological unit. When summarising the category of evaluability of phraseological units, a division into two types of evaluation is possible: positive (positive) ["angelic patience"] and negative (negative)]; "in someone else's feast

hangover" in the meaning "trouble because of others, because of someone else's fault" [6]. It should be emphasized that any phraseological unit in its meaning has one or another evaluative (axiological) connotation, but most of them convey a negative evaluation.

The structure of the meaning of phraseological units, which has a complex organisation, includes an axiological component representing the so-called particle-valuation meanings. E.I. Dibrova proposes the following classification of particle-value meanings:

1. Emotive evaluation: 'to die laughing' - to laugh very much, to be amused, to have fun intensively (positive), 'sad face' - a sad, pale and gloomy person (negative).

2. Ethical evaluation: "a man of his word" - a trustworthy person, who always keeps his promises (positive), "to step on dead bodies" - to be cruel, capable of eliminating rivals in order to reach the goal (negative).

3. Intellectual (epistemic) evaluation: "to take up the mind" - to become more sensible, reasonable (positive), "an empty head" - a foolish person (negative).

4. Normative (deontic) assessment: 'to grow in one's eyes' - to change in the positive side according to somebody's estimation (positive), 'to fool around' - to speak, do foolish things (negative).

5. Qualitative (qualitative/quantitative) evaluation: "in two accounts" - very quick (qualitative positive), "fat as a hog" - refers to a very fat person (qualitative negative); "as much as you like" (quantitative positive); "not enough" - very little (quantitative negative).

The speaker's feelings, emotions and mental experience are necessarily generated by a private, personal attitude to the object of speech denoted by the phraseological turnover, which gives us the right to say that the emotional world of the speaker is firmly and indivisibly connected with such a characteristic of phraseological units

as evaluability. Emotional evaluation of something, attitude towards something can be shown by means of the speaker's transmission of various feelings, which are reflected in the semantic structure of phraseological units. Phraseological dictionaries contain special marks that indicate the emotional connotation of the turn: "ironic", "disapproving", "contemptuous", "disdainful", "humorous" and others. Here are a few examples of such Russian phraseological expressions: "like a sheep at a new gate" - to come to a standstill when faced with something new, unexpected (pejorative) [7]; "bari rastabarivat" - to talk senselessly (pejorative).) [7]; "black soul" - about a crafty person capable of low and reprehensible deeds (cont.) [7]; "to know like a pig in oranges" - to have absolutely no understanding in sth. (ironically) [6]; "as in a drugstore" - absolutely precise (jokingly) [7].

Based on the above examples, it can be concluded that such categorical properties of phraseological units as evaluative, expressive and emotional evaluation are correlated, interrelated aspects of the meaning of a phraseological unit, and this gives the right to associate this commonality of properties in general with the stylistic characteristic of phrases [3].

Despite the fact that many phraseological expressions have evaluative value, not every one of them can convey value information. The second facet of the axiological aspect of phraseology is actualized by the explication of general cultural (universal) and national-cultural (unique) values of the Russian ethnic group.

Thus, axiology is a science of values, while axiological linguistics studies perceptions of values through the prism of language. The notions of evaluation and value are not identical; a large number of phrases are characterised by an evaluative rather than a value aspect.

The axiological aspect of a phraseological phrase can be conveyed through

its semantics thanks to a set of particle-valued meanings. Evaluativeness is not separable from expressiveness and emotional evaluation, and in general they correlate with the stylistic characteristic of phraseological units. The axiological aspect of phraseology is actualised through its representation of general cultural and national-cultural values. General cultural values are objectified by axiological phraseological dyads.

National-cultural values are manifested by means of phraseological units, which have unique semantics, figurative component, component composition.

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