



Axiological Characteristics Of English, Uzbek And Russian Phraseological Units

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ABSTRACT

The article under discussion depicts axiological characteristics of English, Uzbek and Russian phraseological units. The aim of the author was to study English, Uzbek and Russian phraseological units as a reflection of the national character and national values of the native speakers. The English, Uzbek and Russian phraseological fund is so large that a complete study of it would not fit into the framework of the target research. However, on the example of the phraseological units considered in the article it is possible to get an idea of the mentality of the British, Uzbeks and Russians.

KEYWORDS

Phraseological units, mentality, axiological characteristics, linguistics, anthropocentrism, activity, evaluation.

INTRODUCTION

For a long time, axiology was viewed exclusively as a section of philosophy. The emergence of anthropocentrism - a position that views the human being as the center and supreme goal of the universe - as one of the leading trends in linguistics and other humanities in the 20th and 21st centuries has led to the realization of the special role of man in the world. Indeed, humans not only use

natural resources for survival, but are also capable of participating actively in the transformation of the environment. This led to the interaction between nature and society, where intelligent human activity is the main determinant of development.

Anthropocentrism in linguistics has led to the consideration of language as one of the most

important sources of knowledge about man. A person is born with a given language, and that language shapes his or her worldview as well as his or her attitude toward reality. Language is considered to be the only means that can help us penetrate into the hidden sphere of mentality, because it determines the way of world division in this or that culture [4, p. 6]. Within the anthropocentric approach we can say that each of the natural languages corresponds to a unique linguistic picture of the world. In each linguistic picture of the world there are a number of cultural categories or concepts that are of particular importance in reflecting the national mentality. Such concepts include space, time, wealth, labor, fate, right, death, conscience, freedom, etc. These categories of culture "reflect the specificity of the existing system of values and set patterns of social behavior and world perception" [4, p. 53].

The existing system of values reflected in language is studied by axiology, which is characterized by an interest in subjective moments in language. The manifestation of subjectivity in language may include evaluation. Evaluation is characteristic of all spheres of human activity, because people are used to express their non-neutral attitude to the phenomena of reality by means of evaluation.

MATERIALS

Linguistic evaluation reflects the subject value of the objects of the surrounding material world for a certain person and society as a whole, as the evaluation norm is established by society and forms a personality through the language [5, p. 7]. There is a whole range of linguistic means and ways to express evaluation: phonetic, morphological, syntactic, lexical, etc.

The component of the word meaning, in which the evaluation expressed by linguistic means is realized, is usually called evaluability. Value can be a part of both connotative and denotative aspect of meaning. It is closely related to the expressiveness of words. Expressiveness means "the potential ability of a word to denote not only an action, phenomenon, object or sign, but also the nature of its pro- phenomenon, its qualitative and quantitative properties, conditioned by the expression of the phenomenon, action, object or person itself" [1, p. 40].

According to V. I. Shakhovsky, expressiveness is communicative due to its "communicative significance" and pragmatic due to its ability to influence the recipient and cause a response. Expressivity interacts intensively with pragmatics because both are related to the evaluative attitude of the subject toward the object, which allows them to serve as the clearest manifestations of anthropocentrism in language. The situation of communication, goals and mental state of communicants, as well as their individual features influence the choice of those or other expressive means of language for a specific communicative act [6, p. 134].

Phraseological units can be considered as one of the most frequent means of expression, as expressiveness is one of the main features of phraseological units along with stability, reproducibility and imagery [7, p.33]. Linguists also distinguish such features of phraseological units as ambiguity and idiomaticity [2, pp. 11-13].

Phraseological units are linguistic representations of linguocultural phenomena due to their ability to reflect the national mentality and system of values of the people who speak a particular language. Phraseological units are "the soul of any

national language, which uniquely manifests the spirit and uniqueness of a nation". [3, с. 69].

The materials of the study were phraseological units of the English, Uzbek and Russian languages, reflecting the national character and national values of three linguocultures.

RESULTS

A comparison of English, Uzbek and Russian phraseological units reveals the following common levels of values:

1. Physiological level ("Life - Death", "Health - Disease"): здоровье дороже всякого богатства/здоровье – первое богатство - соғлик – туман бойлик - good health is above wealth/wealth is nothing without health; здоров, как бык - буқадай соғлом - as fit as a fiddle; в здоровом теле здоровый дух - соғ танда – соғлом ақл - a sound mind in a sound body; ради здоровья не стоит экономить на еде - аввал иқтисод, кейин сиёсат - health and cheerfulness mutually beget each other; смех – это лучшее лекарство - кулгу – энг яхши дори - laughter is the best medicine; тот здоровья не знает, кто болен не бывает - дард бошқа – тана бошқа - health is not valued till sickness comes.
2. The material level ("Wealth - Poverty"): больше денег – больше хлопот - пулинг кўпайса – ташвишинг кўпаяр/оч қорним – тинч қулоғим - a great fortune is a great slavery; богатство – ничто без здоровья - соғлик – туман бойлик - wealth is nothing without health; деньги все двери открывают - пулинг бўлса,

чангалда шўрва - to angle with a silver hook; купаться в деньгах/ деньга деньгу наживает - пул – пулни чақирап - to roll in money; бедность не порок -камбағаллик айб эмас - poverty is no sin; бедность – не позор, но позор – стыдиться ее - камбағаллик иснод эмас, ундан уялиш исно - poverty is not a shame, but the being ashamed of it is; долг – худший вид бедности - қарз – камбағалликнинг энг аянчли ҳолати - debt is the worst poverty; нищета порождает рознь - қашшоқлик адоватга етаклайди - poverty breeds strife; не в деньгах счастье - бахт бойлиқда эмас - money is not everything.

3. Социальный уровень («Труд – Отдых/Безделье/Лень»): трудолюбивый как пчелка - асаларидай меҳнаткаш - to be busy as a bee; без труда нет плода - меҳнатсиз ҳосил бўлмас - he that would eat the fruit must climb the tree; труд человека кормит, а лень портит - меҳнат инсонни тоблар, дангасалик орқага тортар - idleness rusts the mind; лес рубят, щепки летят - ит хурап – карвон ўтар - the cat would eat fish and would not wet her paws; кто ленив сохой, тому весь год плохой - қиш ғамини ёзда қил - he works best who knows his trade; безделье ведет к бедности - дангасалик қашшоқликка олиб келар - idleness is the key of beggary; лень до добра не доводит - дангасалик ёмон иллат ёки дангасалик яхшилик олиб келмас - of idleness comes no goodness.
4. Spiritual level ("Happiness - Unhappiness"): сиять от счастья - бахтдан ярқирамоқ - burst with joy;

- не родись красивой, а родись счастливой - чиройли бўлма – бахтли бўл - better be born lucky than rich; смелым сопутствует удача - омад жасурларга йўлдош - fortune favours the bold; кто рано встает, того удача ждет - эрта турган - омадга эришар - the early bird catches the worm; нет худа без добра - ҳар ёмоннинг яхшиси бор - a blessing in disguise; на седьмом небе – от счастья - бахтдан еттинчи осмонда сузмоқ - he dances well to whom fortune pipes; кто нужды не видал, и счастья не знает - муҳтожлик кўрмаган, бахтнинг қадрига етмайди - misfortunes tell us what fortune is; счастлив тот, у кого совесть спокойна - хотиржамлик – ҳақиқий бойлик - a good conscience is a continual feast.
5. Moral level ("Truth - Lies"): правда выйдет наружу - ҳақиқат букилади, лекин синмайди - truth will out; правда милости не ищет - адолат марҳаматга зор эмас - a clean hand wants no washing; правда суда не боится - ҳақиқат муҳокамадан қўрқмас - a good anvil does not fear the hammer; всеми правдами и неправдами - барча рост ва ёлғонлар билан - by hook or by crook; в каждой шутке есть доля правды - ҳар бир ҳазилда, бир чимдим ҳақиқат - many a true word is spoken in jest; говоришь правду, правду и делай - домланинг айтганини қил, қилганини қилма - practice what you preach; дружба крепка не лестью, а правдой и честью - дўст ачитиб гапирар, душман кулдириб - I cannot be your friend and your flatterer too; лживый хоть правду скажет, никто не поверит - ёлғончининг сўзи рост бўлса ҳам, ёлғон - a liar is not believed
- when he speaks the truth; правда всегда перетянет - ҳақиқат букилади, лекин синмайди - truth is mighty and will prevail; правда глаза колет - чин сўз туққанингга ёқмас - truths and roses have thorns about them; правда не стареет - ёлғоннинг умри қисқа - truth never grows old.
6. Intellectual level ("Mind - Stupidity"): ум лучше богатства - ақл- бойлиқдан афзал - wit is better than wealth; кто силен, тот и умен - куч билакда эмас – ақлда - might goes before right; умный понимает с полуслова - ақли ярим сўздан тушунади - word to the wise; умен не по годам - ақл ёшда эмас, бошда - an old head on young shoulders; знать как свои пять пальцев - беш қўлдай билиш - to have something at one's fingertips; глупый болтает, умный думает - аҳмоқ кўп гапирар, ақли кўп ўйлар - foolish tongues talk by the dozen/a wise man cares not for what he cannot have.
7. Mythological level ("Heaven - Hell"): рай земной/райский уголок - жаннатмакон ер - an earthly paradise/ Garden of paradise; ради Бога! одному Богу известно - Худо ҳаққи/ёлғиз Худога аён - for heaven's sake!; heaven knows; пройти через ад - жаҳаннамдан ўтиб - go through hell.
8. Emotional level ("Laughter - Crying", "Love - Hate"): разразиться смехом/ смеяться до упаду/от души смеяться/валяться со смеху - кулгудан юмаламоқ - burst out laughing/laugh oneself into convulsions/laugh like Audrey; животы надрывать от смеха - кулгудан ичаги узилмоқ - burst/rupture a gut; смех – лучшее лекарство - кулгу – энг яхши дори - laughter is the best medicine; глазами плачет, а сердцем смеется -

кўзида ёш, қалбида қувонч/севинч
кўз ёшлари - to cry with one eye and
laugh with the other; слезами горю
не поможешь - йиғи билан дард
енгилмас - it is no use crying over spilt
milk; что имеем – не храним, а
потерявши – плачем - борида қадр
қилмаймиз, йўқотганда йиғлаймиз /
борида қадр қилмоқ - we know not
what is good until we have lost it;
проливать крокодиловы слезы -
ёлғон кўз ёши - when the fox
preaches, take care of your geese;
любовь слепа - севгининг кўзи кўр -
love is blind; от любви до ненависти –
один шаг - муҳаббат ва нафрат
оралиғи бир қадам - the greatest hate
springs from the greatest love;
любовь все побеждает - муҳаббат
ҳар нарсага қодир - love conquers all;
любви все возрасты покорны -
муҳаббат ёш танламайди - love is
ageless.

CONCLUSION

Thus, we have not identified levels of values specific to the Russian, Uzbek and English languages. National character is the historically formed psychological traits of a nation, which determine the manner of behavior and the typical image of people, their attitude toward their culture, other nations, etc.

The analysis of phraseological units of the English language revealed the following specific features of the national character of the British: politeness, restraint (self-control), the ability to resist the difficulties of fate, prudence (common sense), honesty, businesslike, as well as love of pets. The analysis of phraseological units of the Uzbek and Russian languages revealed the following specific features of the Uzbek and Russian

national character: industriousness, patience, hospitality, strength of will, collectivism, justice, and compassion. We identified character traits that are peculiar to three cultures: kindness, importance of education, respect for traditions and customs, love for the Motherland and home, taciturnity and thriftiness.

Each culture carries value content. The study of the axiological content of English, Uzbek and Russian phraseological units revealed the following levels: physiological, material, social, spiritual, moral, intellectual and mythological. The levels of values represent linguistic universality and function in English, Uzbek and Russian and within the framework of common axiological dyads.

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