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COMPARATIVE PARAMETERS OF THE ANALYSIS OF AXIOLOGICAL MARKEDNESS OF UZBEK AND RUSSIAN PAREMIAS

O‘ZBEK VA RUS PAREMIYALARI AKSIOLOGIK MARKERLANGANLIGINI TAHLIL QILISHNING QIYOSIY PARAMETRLARI

СОПОСТАВИТЕЛЬНЫЕ ПАРАМЕТРЫ АНАЛИЗА АКСИОЛОГИЧЕСКОЙ МАРКИРОВАННОСТИ УЗБЕКСКИХ И РУССКИХ ПАРЕМИЙ

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Abstract

The article is devoted to establishing comparative parameters for the analysis of the axiological markedness of proverbs and sayings in the Uzbek and Russian languages. Based on the principles of linguoculturology and comparative pragmalinguistics, the study identifies key thematic and axiological spheres that reflect the core values of both linguocultures. Special attention is given to the concepts of old age, modesty, respect, and patience, demonstrating how cultural dominants shape the ameliorative or pejorative evaluation of paremiological units. The research proves that the axiological markedness of paremias is culturally specific, with Uzbek paremias emphasizing hierarchical family respect (hurmat) and social restraint (andisha), while Russian paremias often display a higher degree of axiological ambivalence regarding age and individualism.

Keywords: paremiology, axiological markedness, linguoculturology, Uzbek language, Russian language, linguistic worldview, cultural concept.

Annotatsiya

Maqola o‘zbek va rus tillaridagi maqol va matallarning aksiologik markerlanganligini tahlil qilishning qiyosiy parametrlarini belgilashga bag‘ishlangan. Lingvokulturologiya va qiyosiy pragmalingvistika tamoyillariga asoslanib, tadqiqot har ikkala til madaniyatining asosiy qadriyatlarini aks ettiruvchi muhim tematik va aksiologik sohalarni aniqlaydi. Qariyalik, kamtarlik, hurmat va sabr konseptlariga alohida e’tibor qaratilib, madaniy dominantlar paremiologik birliklarning ameliorativ yoki pejorativ baholanishini qanday shakllantirishi ko‘rsatib berilgan. Tadqiqot paremiyalarning aksiologik markerlanganligi madaniyatga xos ekanligini isbotlaydi: o‘zbek paremiyalarida oilaviy iyerarxik hurmat va ijtimoiy bosiqlik (andisha) ta'kidlansa, rus paremiyalarida yosh va individualizmga nisbatan aksiologik ambivalentlik yuqoriroq darajada namoyon bo‘ladi.

Kalit so‘zlar: paremiologiya, aksiologik markerlanganlik, lingvokulturologiya, o‘zbek tili, rus tili, lisoniy olam manzarasi, madaniy konsept.

Аннотация

Статья посвящена установлению сопоставительных параметров анализа аксиологической маркированности пословиц и поговорок в узбекском и русском языках. На основе принципов лингвокультурологии и сопоставительной прагмалингвистики в исследовании выявляются ключевые тематико-аксиологические сферы, отражающие базовые ценности обеих лингвокультур. Особое внимание уделяется концептам старости,

скромности, уважения и терпения; демонстрируется, как культурные доминанты формируют амелиоративную или пейоративную оценку паремиологических единиц. Исследование доказывает, что аксиологическая маркированность паремий культурно специфична: узбекские паремии подчеркивают иерархическое уважение в семье (хурмат) и социальную сдержанность (андиша), тогда как русские паремии чаще демонстрируют высокую степень аксиологической амбивалентности в отношении возраста и индивидуализма.

Ключевые слова: паремиология, аксиологическая маркированность, лингвокультурология, узбекский язык, русский язык, языковая картина мира, культурный концепт.

Introduction

Paremiological funds of any language serve as a concentrated reflection of the national linguistic worldview. Proverbs and sayings (paremias) do not merely describe situations; they evaluate them, dictating socially approved behavioral norms and condemning deviations. In modern linguistics, the analysis of these evaluative components is framed within axiology — the study of values. Understanding the axiological markedness of paremias is particularly crucial in comparative pragmalinguistics and linguoculturology, as it reveals the deep-seated conceptual structures of different ethnic groups [1]. The comparison of Uzbek and Russian paremiological systems is of immense scientific interest due to the distinct cultural, historical, and religious paradigms these languages represent. While the Russian worldview has been significantly shaped by Orthodox traditions and a vast, diverse geopolitical space, the Uzbek linguistic consciousness is deeply rooted in Islamic ethics, agricultural collectivism, and strict family hierarchies [2]. The objective of this article is to define and operationalize the comparative parameters for analyzing the axiological markedness of Uzbek and Russian paremias, focusing on key cultural concepts such as old age, respect, patience, and modesty.

Materials and Methods

The material for the study encompasses over 500 paremiological units extracted from authoritative lexicographic sources, primarily V. I. Dal's "Proverbs of the Russian People" [4], as well as Uzbek collections such as "Ma'nolar maxzani" by Sh. Shomaqsudov and Sh. Shorahmedov [5] and the "Paremiological Dictionary of the Uzbek Language" by H. Berdiyorov and R. Rasulov [6]. The research methodology integrates several complementary approaches. The comparative-typological method is employed to contrast the structural and semantic organization of proverbs across both languages. The linguoculturological approach facilitates the extraction of cultural dominants from linguistic signs [3]. Furthermore, axiological modeling and component analysis are utilized to establish the ameliorative (positive) or pejorative (negative) markedness of specific lexical components within the paremias.

Results and Discussion

The comparative analysis of axiological markedness in Russian and Uzbek paremias requires a structured approach. We propose three primary parameters for such an analysis: thematic-axiological classification, polarity of evaluation, and cultural-conceptual objectification.

1. Thematic-Axiological Classification

The first parameter involves categorizing paremias based on the vital spheres of human existence they evaluate. While both languages universally condemn laziness and praise hard work, the internal axiological focus differs. In Uzbek culture, collectivism and community

(mahalla) hold the highest positive markedness, closely intertwined with the concepts of patience (sabr) and social restraint (andisha). For example, Sabr tagi – sariq oltin (The bottom of patience is yellow gold) [5, p. 88] and Andishali odam – aqli butun odam (A considerate/ restrained person is a person of sound mind) [6, p. 45]. In the Russian paremiological fund, patience is also valued, but frequently in the context of enduring hardship or relentless labor: Терпение и труд все перетрут (Patience and effort will grind through everything) [4, p. 201].

The second parameter assesses the degree of axiological ambivalence. The concept of OLD AGE (СТАРОСТЬ / QARILIK) serves as a prime indicator. In Uzbek linguoculture, paremias objectifying older age are overwhelmingly ameliorative, driven by the absolute cultural dominant of hurmat (respect for elders). Old age is equated with wisdom, spiritual purity, and family blessing: Qarisi bor uyning parisi bor (A house with an elderly person has an angel) [5, p. 124]; Qari bilganni pari bilmas (Even a fairy does not know what an old person knows) [6, p. 110]. Conversely, Russian paremiology demonstrates a high degree of axiological ambivalence regarding age. While respect for elders exists (Где старые, там и правые – Where the old are, there is the right) [4, p. 290], there is a substantial layer of pejorative paremias highlighting physiological decline, loss of social utility, and bodily vulnerability: Старость не радость (Old age is no joy) [4, p. 312], Старость – не радость, не красные дни (Old age is no joy, not beautiful days) [1]. This reflects a more pragmatic and physically grounded perception of aging in the Russian linguistic consciousness.

The third parameter analyzes the specific lexical items utilized to express values. Modesty (KAMTARLIK / СКРОМНОСТЬ) is a shared value, but the metaphors differ. Uzbek paremias often utilize spatial metaphors of lowering oneself to achieve greatness: Kamtarin bo‘lsang, ko‘tarilarsan (If you are modest, you will rise) [5, p. 76]. Russian proverbs frequently link modesty with silence or physical invisibility: Скромность всякому к лицу (Modesty suits everyone) [4, p. 180] or Тише едешь – дальше будешь (The quieter you go, the further you'll get) [4, p. 215]. Similarly, the evaluation of family speech acts and interpersonal communication diverges. Uzbek proverbs strictly regulate speech, emphasizing mulozamat (politeness) and minimizing conflict: Shirin so‘z – shakar, yomon so‘z – zahar (A sweet word is sugar, a bad word is poison) [6, p. 190]. Russian proverbs also value good words but heavily emphasize the irrevocable nature and potential danger of speech: Слово не воробей, вылетит – не поймаешь (A word is not a sparrow; if it flies out, you won't catch it) [4, p. 155].

Conclusion

The establishment of comparative parameters—thematic spheres, polarity of evaluation, and metaphorical objectification—allows for a systematic analysis of axiological markedness in paremiology. The study reveals that while Russian and Uzbek languages share universal human values, their specific axiological vectors diverge significantly. Uzbek paremiology is characterized by a stable, unipolar ameliorative evaluation of hierarchical and communal concepts (old age, respect, restraint, family unity), deeply rooted in Eastern traditionalism. Russian paremiology, while similarly valuing community and labor, exhibits greater axiological ambivalence, pragmatism, and attention to the individual's physical and emotional states. Utilizing these parameters for further large-scale analysis of paremiological funds will significantly enrich the fields of comparative pragmalinguistics and intercultural communication.

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