



## «AXIOLOGICAL STUDY OF PARTING IN THE UZBEK LANGUAGE»

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### Abstract

This research was carried out at the junction of psycholinguistics and axiological linguistics. Within the anthropocentric paradigm an important place is occupied by the study of linguistic consciousness and value picture the world, the units of which are verbalized by the signs of the language. Consciousness apart its inherent marker of anthropocentricity, has an ethnocentric character. The task of studying images of consciousness and their characteristics reflection in language is one of the priorities in modern psycholinguistics and sciences exploring the linguistic picture of the world, linguistic culture and linguistic axiology. The article aims to shed light on the different meanings and functions of farewell in English and Uzbek using psycholinguistics.

**Keywords:** linguopragmatics, linguoaxiology, language and consciousness, worldview, human values, cultural codes, an interrelation with thought, framework of assessment

### Аннотация

Ушбу тадқиқот психолингвистика ва аксиологик тилшуносликнинг умумий уйғунлигида олиб борилди. Антропоцентрик парадигма ичида лингвистик онг ва қадрият тасвирини ўрганиш тилшуносликда муҳим ўрин тутди. Хусусан, олам ва тил бирликлари билан оғзаки ифодаланади. Онг алоҳида антропоцентрикликнинг ўзига хос белгиси этносцентрик характерга эга.

Аксиологиянинг вазифаси онг тасвирлари ва уларнинг хусусиятларини ўрганиш вазифаси тилда мулоҳаза юритиш ҳозирги замоннинг устувор йўналишларидан биридир. Мақола инглиз ва ўзбек тилларида хайрлашувнинг турлича маъно ва вазифа бажаришини психолингвистика ёрдамида ёритиб беришни мақсад қилган.

**Калит сўзлар:** лингвопрогматика, лингвоаксиология, тиумуминсоний тил ва онг, дунёқараш, умуминсоний қадриятлар, маданий кодлар, тафаккур билан муносабат, баҳолаш асослари.

### Аннотация

Настоящее исследование выполнено на стыке психолингвистики и аксиологической лингвистики. В рамках антропоцентрической парадигмы важное место занимает изучение языкового сознания и ценностной картины мира, единицы которых вербализуются знаками языка. Сознание, кроме присущего ему маркера



антропоцентричности, обладает этноцентрическим характером. Задача исследования образов сознания и особенностей их отражения в языке относится к числу первоочередных в современной психолингвистике и науках, исследующих языковую картину мира, лингвокультуру и лингвистическую аксиологию. Статья призвана изучать различные значения и функции прощальных слов в английском и узбекском языках с помощью психолингвистики.

Ключевые слова: лингвопрагматика, лингвоаксиология, язык и сознание, мировоззрение, общечеловеческие ценности, культурные коды, взаимосвязь с мышлением, рамки оценивания.

Linguistic assessment is one of the most attractive linguistic objects in semasiology, speech act theory, linguopragmatics and linguoaxiology. The central concept of this study is “value”. Study of theory, structure, hierarchy, nature, specifics and methods axiology is engaged in the study of values (from the Greek axios - valuable, value, logos - word, teaching), one of the youngest industries philosophy of culture, which nevertheless won the title of “contender for throne of the philosophy of the future”. Despite thinking about values are found in the works of ancient philosophers, and in medieval treatises, and in the reasoning of Renaissance thinkers, and in the research of scientists. Axiology took shape as a scientific discipline only at the beginning of the XX century. In 1902. The modern stage in the development of linguistics is characterized by the desire to reveal the connection between language and consciousness, worldview, human values. An important phenomenon in the study of the Uzbek language of modern times from the standpoint of the anthropocentric approach are the key words of the present - lexemes that designate the phenomena and concepts that are in the focus of social attention. As a hypothesis of values axiology may be a science of the nature of values, of their put in reality and of the structure of the world of values, in other words of the relationship between the distinctive values, between them and the socio-cultural components, as well as of the otherworldly structure of identity. The assessment component through the nation's esteem framework is “encoded” within the national dialect framework by the existing in each society appraisal criteria based on its particular social demonstrate. The consider of “dialect as a verbal cultural code and as a creator of culture” (Tolstoy 1995: 24) is fundamental for the ponder of the cultural semantics of the phonetic signs shaped by the interaction of the two diverse codes –the phonetic and cultural ones. Typically appropriate, since dialect signs can work as a “dialect of culture”, which materializes through the inborn to dialect capacity to reflect the national-cultural attitude of the respective etymological identities. The code “acts as guideline of the choice of implications within the significant communicative-pragmatic system” (Parakhonskii 1988: 46). Krasnykh's understanding of the code of culture is broad: he regards the code of culture as a “net” that culture casts on our encompassing reality and in this way segments, categories, structures, and assesses it.

We see this see as an amazingly appropriate figurative image comparison of the representation of the social code and its part /connection to the world around us. "The



cultural codes relate to the foremost antiquated prototype thoughts of man. Culture code – axiological aspect Values that emerged as otherworldly columns of man at the day break of human history, “hierarchies” reality, bring valuable touches into its meaning, relate to the thought of the perfect, alluring, standardizing or unacceptable, and suggest certain behavior. The centrality of the esteem introductions for one or another ethnicity has decided their "coding" in the framework in each national dialect – primarily in lexicon, particularly within the phraseological and proverbial support. Such “coding” is done basically by counting the assessment component in the denotational or connotative meaning of the word, and the complex and allegorical implies of the phraseological units, sayings and platitudes passing on messages to the another era.

Hence, we support V. Teli'a's see that "the sincerely esteemed state of mind is decided by the worldview of the people – the local speaker of a specific dialect, by its social and authentic encounter, by the framework of assessment.

Valuability is decided by the mindset of the individuals – the local speaker of the given language, its authentic improvement, the framework of assessment criteria existing within the given language groups. Through socialization, or maybe through culturisation, one adjusts himself to the respective culture, acclimatizing socially critical life encounters, traditions, and values.

The esteem to the picture of the question from the reality and to the protest itself is reflected in assessments. The extraction of the national value code of a given phonetic culture permits an interrelation with thought to be done - with the formation of concepts within the prepare of meaning arrangement. Since coding some concept of saying goodbye we identified similarities between two languages:

As the word “Goodbye” means “God be with you” – (“Худо сиз билан бўлсин”) in Uzbek also the word “Ассалому алайкум ва раҳматуллоҳу барокатуҳ” – (May Allah give you peace, mercy and blessings) interrelated with the concept “god”.

In Uzbek, if conversation ends abruptly cutting, abrupt farewell is considered disrespectful. So the conversation “farewell keys” are used as a signal to the end.

“Майли, соғбўлинг!”,]; “Майли, хайр!”, “Майли, янагаплашармиз!”, Яхшиликда кўришайлик, Bye, see you!, Bye! The phrases “Бўпти, хайрлашмаймиз”, “Ҳали кўришамиз” indicate an intention to meet or be in touch again. When the Uzbek say goodbye to guests they say: “Хайр”, “Яхши боринг”, “Уйдагиларга салом айтинг”, “Яна келинг”, “Ётиб борардингиз”, “Яна бирпас ўтиринг”, “Аллоҳ паноҳида асрасин”, “Аллоҳга омонат топширдим”, “Яхши етиб олинг”, “Яхши қолинг”, “Эҳтиёт бўлинг”, “Ўзингизни эҳтиёт қилинг”, “Юринг айлантириб келаман”, “Юринг бизникига”, “Бизникига ҳам боринг” and they correlate the meaning “Be our guests again”, “See you soon”, “Be careful”.

Хайр миллат қахрамони,

Хайр ўзбек отаси!

This poem is dedicated to the first President of Uzbekistan Islam Karimov, so



“Good bye to the son of national hero, son of the Uzbek” impresses each citizen and means “We will not meet again!”

Ҳаёт ташвишлари бунчалар ширин,  
Англамоқ қизикда дунёнинг сирин,  
Ҳар дилда ўзгача олам яширин,  
Хайр деманг яна кўришгунча денг.

In this example the word “Good bye” means the poet is eager to meet smb. once again.

Analysis of these provisions in the context of linguistic knowledge reveals their connection with the concept of the statement of M.M. Bakhtin, whose views are known to be close to the cultural-historical school in psychology. According to the scientist, the integrity of the statement (from a one-word replica of everyday dialogue before the novel, that is, the text in its broadest sense) is determined by: “1) subject-semantic exhaustion, 2) speech intention or speech will of the speaker; 3) typical compositional-genre forms of completion” [Bakhtin 1979: 255].

The value system of a nation is encoded in the system of the national language at each of the linguistic levels – derivative (through various affixes) and lexical – by separate independent lexemes charged with negative or positive axiological value, as well as by the national identical phraseological units. An axiological evaluation can be carried out on the lexical level as well by means of a synonymous row. The main marker for the value reference in this case is the lexemes-centre for the given synonymous row: they are axiologically neutral, they are the starting point on the basis of which the deviations from the norm –center-left or center-right is defined.

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