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TÍTULO: Parámetros axiológicos de la paremiología rusa.

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RESUMEN: El artículo justifica el estado de la paremia como un texto axiomático, que expresa una opinión estereotipada para una cultura nacional en una forma modalmente mejorada, que se correlaciona con el sistema de coordenadas de valor adoptado en la cultura étnica. El valor didáctico del texto parémico se determina en las coordenadas de conceptos tales como "estereotipos de pensamiento" y "la orientación de valor de la visión del mundo". En general, la didáctica parémica se caracteriza por ir más allá de la transferencia real de experiencia en su componente informativo y se conoce como un modelo psicosocial y lingüístico de una personalidad lingüística, cuyo objetivo es implementar un modelo de interpretación estereotipada productivo para la etnocultura y la evaluación de realidades y sistemas de cultivo.

PALABRAS CLAVES: paremia, modelado cognitivo-pragmático, axiolingüística, conciencia étnico-lingüística, significado etnocultural.

TITLE: Axiological parameters of Russian paremiology.

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ABSTRACT: The article justifies the state of paremia as an axiomatic text, which expresses a stereotyped opinion for a national culture in a modally improved form, which correlates with the value coordinate system adopted in the ethnic culture. The didactic value of the paremic text is determined in the coordinates of concepts such as "stereotypes of thought" and "the value orientation of the world view". In general, the paremic didactics is characterized by going beyond the real transfer of experience in its informative component and it is known as a psychosocial and linguistic model of a linguistic personality, whose objective is to implement a productive stereotyped interpretation model for ethnoculture and the evaluation of realities and farming systems.

KEY WORDS: paremia, cognitive-pragmatic modeling, axiolinguistics, ethnic-linguistic consciousness, ethnocultural significance.

INTRODUCTION.

Axiolinguistics is a scientific trend, the object of which is linguophilosophical and is interpreted in a certain abstraction from rather traditional approach to it as to "a certain way prestructured and constantly structured "house of a person being" in the coordinates of " the world picture" and suggests the approach to language to "the space of energy ... intersection of the many modes of experience by a man in his influential dialogue with the opening knowledge and the mastery of the

world and himself in the processes of life and - survival, involvement, self-expression, self-identification, the attempts to harmonize, unite with this world and others like themselves” (Serebrennikova, 2011, p. 3). The indicated trend develops in line with the general trend of “linguistics incorporation into the historically formed mainstream of the language philosophy” (Spicer, Savant, 2017; s. 81) with the corresponding actualization of such basic problems of linguistics as the problem of object and method.

Modern axiolinguistics in the course of a number of basic problem solution, including (1) the problems of axiosphere general theory development; (2) the issues of fundamental value and evaluation category description with a consistent delineation of value and evaluation components of value; (3) the problems of evaluation ambivalence and the polyvalence of value representations; (4) the tasks on semantic and semiological value status determination, etc., pays a special attention to paremia as the aphorisms of folk origin, characterized by the ability to translate the basic values of culture and reveal their stereotypical understanding from the standpoint of various groups of the society.

Taking into account the designated tasks of axiolinguistics, the paremic material allows performing the analysis of the ethno-linguistic consciousness dominant values precisely because “they are labeled as the units with a common perception by all members of the language community” (Bakri, 2018; p. 56).

DEVELOPMENT.

Methods.

The proposed methods of cognitive-pragmatic modeling of paremic text value dominants is intended, on the one hand, to identify the cognitive basis of paremic value and to determine the linguacultural significance and precedent potential of paremia, and on the other hand, to identify the factor of native speaker value orientation to morality, stereotypically expressed in a proverb.

The methods of cognitive-pragmatic modeling are based on the priority provisions provided in the writings of scholars who developed the foundations of conceptualization theory and the frame basis of the linguistic sign semantics (Alefrenko N.F., Barsalou L.W., Langacker R.W., Fauconnier G.).

The study took into account the fact that an adequate interpretation of the paremic meaning is possible if there is a “general sociocultural background in the communicator linguistic consciousness”, respectively, the principle of compliance with the adequate transfer of the “original frame structure of an utterance” was particularly important, in which the value orientation plays a special role (Fomukon, 2015; p. 154).

During the determination of the semantic model nature, the main levels of semantic stratification were cognitive structure, internal form, aphoristic meaning, and pragmatic meaning. During the interpretation of the generalized meaning and the pragmatic meaning of the paremic utterance, a special role was played by the method of the basic value determination, represented in a proverb text.

The didactics of proverbs is very diverse, which is conditioned, primarily, by the structural-semantic type of paremia. For example, it is not glue that holds, but a jointer - the proverb with aphoristic meaning, the generalization of which manifests itself mostly in the formal-grammatical aspect: there is the irrelevance of the proverb text chronotope typical for proverbs (time - 'always', 'space' - everywhere, 'object / subject' - any), the syntactic structure of the utterance corresponds to its main modal function - the translation of the axiom. At the same time, we do not observe the rethinking of proverb lexical component denotations, which makes it possible to attribute it to the number of "non-figurative" according to the classification by G.L. Permyakov. Thus, the expressed conditions for the implementation of the didactic function allow us to convey a clear indication of professional action priority, the proverb acts as a kind of “professional” wisdom, while retaining all the basic parameters of folk aphorism. We see a similar picture in the following proverbs:

Live by mind, and medical treatment is not necessary;

Speak, but do not talk too much;

Pray futilely, sin without measure;

People live by untruth, so it's not for us to be ashamed;

You will not find what you will not look for;

God forbid to deal with a fool;

Keep silent if you lost and do not show if you found, etc.

The didactics of these proverbs is characterized by (1) the uniqueness of a pragmatic recommendation aimed at a specific action / deed / state; (2) a pronounced relation with a certain sphere of human culture (household, professional, religious, etc.); (3) categorical in the evaluation of the utterance semantics value component.

As we can see, the degree of meaning generalization, which is directly related to the figurative status of a paremic text, influences the didactics of a proverb significantly; for example, let's consider the development of "subtextual" semantics in paremia, the generalized meaning of which is characterized by (1) polyconceptual cognitive basis and (2) the potential readiness of relation to the widest spectrum of life situations far enough beyond the subject-situational circle outlined in the denotative aspect of proverbs as well as (3) by the possibilities of rethinking, the result of which is presented in the subtext of a proverb as the result of metaphorical rethinking of the denotation essence forming the composition of a paremic text:

- They cense so often that you don't have time to bow - the expansion of the denotative space under the condition of some dominance "create conditions" and "to thank", respectively. The pragmatic recommendation "not to pay attention to people excessive zeal if it requires too expensive and unjustified returns from you" can be extended to the widest spectrum of life situations, being consistently associated with the value of "Adequate Gratitude".

- Either you keep a good horse or a whip - the expansion of the denotative space under the condition of dominance in the meaning of the semes “executor” and “the instrument of manipulation” - a pragmatic recommendation in this case is conditioned mainly by the logical proposition of the statement that “expresses” the meaning “choose one from two” practically regardless of the specific denotative content of the model and, moreover, regardless of the reference semantics implemented in the discourse. Therefore, despite the possible wide range of cultural values that are verbalized by the means of cultural value paraemia, the value of “The ability to make a choice” will be implemented consistently.

- We don't know where we will be after spacious houses - in this example, the expansion of the denotative space occurs under the condition of dominance in the meaning of the proverb seme ‘comfortable place’ and ‘uncomfortable place’, which makes the “subtext” interpretation of houses rather extensive; at that, the value of “foresight” will interact with various evaluation dominants depending on the discursive implementation of the proverb: from ‘living / working / relaxing conditions ...’, to ‘destiny / events / human environment...’.

Thus, in general, the paremic didactics consists in the development of stereotypical assessments, judgments and reality awareness algorithms, carried out in the process of (1) the surrounding world awareness pattern perception embedded in the proverb semantics, (2) the clarification of the relationship and the correlation of individual value dominants of culture and (3) learning the methods of modality, appraisal and emotiveness formula use in speech as the factors representing the values of culture through their application to the linguistic semantics of paroemia with all nuances of its expression.

In this case, the understanding of value is of a pronounced culturological nature and can be defined as a generalized image of an artifact, concept, idea, ritual and other elements of material and spiritual culture that are significant for the national community.

CONCLUSIONS.

Thus, the value component of the paremic semantics is the most important guideline for the decoding of its ethnocultural significance and the paremic utterance didactic vector determination, since acting as the traditional repeater of public morality norms and foundations, folk aphorisms do not just introduce the stereotypical ideas about new moral dominants important for culture into the consciousness of each new generation, but also make it possible to verify the practical significance of a particular value, revealing its practical, philosophical, religious, and other components in the space of paremic discourse. At that, the algorithm of value representation by the means of paremia is determined by the multilevel nature of its semantic organization and the close relation between the inner form of an utterance, the aphoristic meaning and the discursive actualization of meaning in a certain semantic aspect, which directly depends on the pragmatic function of paremia, implemented in each specific speech act.

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