AXIOCENTRISM OF PAROEMIAC SEMANTICS IN FOCUS OF THE PROBLEMS OF MODERN LINGUOSYNERGETICS

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ABSTRACT

The article substantiates the principle of axiocentrism of the semantic structure of the proverb as a culturally significant text which acts as a relay of the stereotypical opinion, position, expresses the assessment of the objective and subjective realities and correlates with the value coordinate system adopted in ethnic culture. Axiocentrism of proverbial semantics is considered as a principle to be significant for cognitive-pragmatic analysis since finding relevant meanings substantially depends on an initial value focus which we accept as a manifestation of value-determined fluctuation. Fractality of the semantics of proverb as a property of its text to generate a branched network of meaning as a starting point of development often has precisely a value focus since it allows one to apply paroemia inference to a wide range of life situations. Accordingly, the identification of the initial axiological dominant being significant in a particular discursive situation allows for a deeper interpretation of the ethnoculturally determined meaning of folk aphorism, and the deeply evaluative symbolism of the images filling in the paroemiac text, and the very semantics of the stereotypical governing formula embodied in the proverb.

Keywords: paroemia, axiolinguistics, linguosynergetics, fractal, linguistic consciousness, ethnocultural significance, paroemiac value.

1.INTRODUCTION

Axiolinguistics is a discipline that develops in keeping with the general tendency of "the inclusion of linguistics in a historically formed direction of the philosophy of language" (Spicer & Savant, 2017) with the corresponding actualization of such basic problems of the science of language as the problem of object and the problem of method. The principal concern of modern axiolinguistics in solving a number of basic problems, such as (1) the problems of developing a general theory of axiosphere; (2) the issues describing the fundamental categories of value and evaluativity with a consistent distinction between value and evaluative components of meaning; (3) the problems of the ambivalence of valuation and the multivalency of value representations; (4) the tasks to determine the semantic and semiological status of values, etc., is with paroemiae as the aphorisms of folkloric origin, characterized by the ability not only to transmit the basic values of culture, but also to reveal their stereotypical understanding from the viewpoint of various groups of society. Taking into account the indicated tasks of axiolinguistics, paroemiac material makes it possible to analyze the value dominants of ethnolinguistic consciousness precisely because "they are marked as the units with an

overall comprehension by all members of speech community" (Bakri, 2017). The current importance of interlinking the tasks of axiolinguistics and linguosynergetics is determined by the fact that the points of contact between linguistics, axiology and synergetics that arise when considering language as an open, nonlinear and dynamic system can significantly expand methodological tools in the study of problems of semantic formation, organization of verbal communication and linguodidactics. Demonstrating the fact of the formation of a new linguistic direction of linguosynergetics, the scholars focus on the relevance of considering the processes of self-organization in language. The concern of linguosynergetics with the principle of nonlinear analysis of meaning generation in the context of text and discourse makes it possible to apply a system-communicative approach to language with its emphasis on the antinomy "language – speech – speech activity". The innovative approach to solving classical problems of the philosophy of language is due to the fact that "synergetic thinking in linguistics is the thinking that is multi-paradigmatic, or even, better to say, inter-paradigmatic and pluralistic (Alefirenko, 2014). Accordingly, it is the linguosynergetic approach to the study of complex linguistic phenomena going beyond what is meant by a linear system that keeps gaining more and more followers and is applicable to the study of units with syncretic linguosemiotic status to which we refer paroemiae.

2.METHODS

The method of fractal analysis of the value dominants of paroemiac texts is intended, on the one hand, to identify the cognitive basis of importance of paroemiae and to determine the linguocultural significance and precedent potential of paroemiae, and on the other hand, to identify the factor of value orientation of native speakers to morality, stereotypically expressed in proverbs. The method of cognitive-pragmatic modeling is based on priority points covered in the works of scholars who have developed the foundations of the theory of conceptualization and the frame basis of the semantics of a linguistic sign (Alefirenko, 2014; Barsalou, 1992; Langacker, 2000; Fauconnier, 1994). It is also considered in the study that value orientation plays a special role in the "initial frame structure of the utterance" (Fomukong, 2016). The experience of the cognitive-pragmatic description of paroemiac semantics has shown that the proverbial linguosemiosis is carried out in the value-semantic space which acts as a kind of tunometer of ethno-linguistic consciousness, and paroemiae act as the means of internalizing, transforming the external into the internal, that is, "rotating" the images of cognizable (external)) objects inside the neuro-brain system. The described mechanism, in our opinion, can be investigated from the perspective of modern linguosynergetics in general, and taking into account the theory of fractality, in particular. Fractal as a nonlinear function described by American mathematician B. Mandelbrot back in 1975 has also received a linguosemiotic interpretation over time and has attracted great interest both in describing the properties of the fractal organization of text and discourse in recent years (Ungerer & Schmidt, 1996).

3.MAIN BODY

When defining a proverbial text as fractal, a certain difficulty is justified by the chaotic nature of the movement of meaning in the proverb: nonlinear fractal in this case

is essentially a process of continuous meaning making based on the expressed value dominants of the semantics of paroemia and the semantics of discursive topics relevant for manifestation of the author's idea. Intertextuality as a factor of meaning generation in the space of semantics of paroemia is somewhat different in nature, since it is primarily determined by paradigmatic connections within the paroemiac discourse as a special space of folk aphorism, fixed in the practice of paroemiography and phraseography and representing a zone of active changes, discursive transformations and variations on condition of basic kernel and general motivational base. These paradigmatic relations contribute to the phenomenon of "intraparoemiac discourse" as a kind of conglomerate of hypertext and intertext of proverbs, the plot of which is related to one life problem and within the selected thematic group are capable of creating an effect of polylogue: Новых друзей наживай, а старых не теряй! / Make new friends, but don't lose longtime friends! because Встарь были люди умнее, а ныне стали веселее / Aforetime people used to be smarter, and now they have become higher spirited, but Поминать старое – шевелить костьми / To make mention of the old – to move the bones, it means that Живи по-старому, а говори по-новому / Live as before, but speak originally , in any case Хоть по-старому, хоть по-новому, а без хлеба не прожить / Either in an old way, or in a new way, but one can't live without bread, and Каждому свой век нравен / Every age pleases. Such "cross cutting argumentation" embedded in the paroemiac hypertext makes each unit an idiosyncratic focus for the interpretation of other units, and "meaning wander" is carried out when comprehending motivating units that are sufficiently similar in their pragmatic potential. Accordingly, paroemiac value determined by both an external situational and ethnocultural axiological focus and an internal (paroemiac) hypertext with its set of categorizing judgments based on a specific value and "setting the tone", that is, in essence, organizing a point of bifurcation can be considered as an attractor of meaning making. For example, the proverb Новых друзей наживай, а старых не теряй! / Make new friends, but don't lose longtime friends! represents the value of "Respect for the elders" if a point of bifurcation is the judgment Каждому свой век нравен / Every age pleases, or "The ability to speak the same language with everyone irrespective of age" if the point of bifurcation is the judgment Встарь были люди умнее, а ныне стали веселее / Aforetime people used to be smarter, and now they have become higher spirited, or 'think as contemporaries do but honor the traditions of the fathers' if the point of bifurcation is the judgment Живи по-старому, а говори по-новому / Live as before, but speak originally. As we see, the presence of attractors (actually discursively determined variants of the pragmatic significance of a paroemia) that perform the function of semantic topics of paroemiac space forms the fractal model of paroemia – a kind of mobile structure of self-similar projections of meaning which do not break the unity of the reproduced discursive unit. There is no doubt that the synergy of semantic structure of the paroemiac text is realized not only under the influence of the paroemiac hypertext, but also in the very discursive space in which a certain value that is relevant for specific discursive conditions plays the role of a bifurcation point.

4.CONCLUSION

Thus, the points of contact between linguistics and synergetics that arise when considering language as an open, non-linear and dynamic system can significantly expand the methodological tools in studying the problems of semantic formation,

organization of verbal communication and linguodidactics. The innovative approach to solving the classical problems of language philosophy is determined by the fact that synergetic thinking in linguistics is multi-paradigmatic thinking, or even, better to say, inter-paradigmatic and pluralistic. Accordingly, it is precisely the linguosynergetic approach to the study of complex linguistic phenomena going beyond what is meant as a linear system that keeps gaining more and more followers and is applied to the study of units with syncretic linguosemiotic status as well to which we refer paroemiae.

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