

Axiological Interpretation Of The Human Image In Anthropocentric Proverbs Of The Russian And Uzbek Languages

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Abstract: This article examines the axiological interpretation of the human image in anthropocentric proverbs of the Russian and Uzbek languages. The study focuses on the ethical and aesthetic dimensions of human evaluation in the proverbial corpora of two distinct linguistic systems. It explores the moral and aesthetic criteria that determine positive or negative assessments of human qualities, behaviors, and character traits. The research demonstrates that axiological categories in proverbs reflect fundamental worldview orientations that shape the ethnocultural image of a person within each linguistic worldview. Special attention is paid to the bipolar nature of evaluative meanings and the universality of ethical and aesthetic ideals across cultures. The findings reveal both universal and culturally specific features of the axiological interpretation of the individual, highlighting the rich linguistic and cultural potential of proverbs as reflections of collective consciousness and moral experience.

Keywords: Axiology, proverb, anthropocentrism, evaluation, ethics, aesthetics, virtue, vice, beauty, linguoculture.

Introduction: In contemporary linguistics, increasing attention is being paid to the axiological dimension of language, as it reflects the deep-rooted features of national mentality and worldview. Within the anthropocentric paradigm, language serves as a key instrument for understanding human nature, including moral and aesthetic aspects of personality. Proverbs, as concise expressions of collective experience, encode fundamental moral and aesthetic norms that define the value system of a linguistic community.

Analyzing the axiological potential of anthropocentric proverbs makes it possible to trace how different cultures conceptualize ideals such as goodness, justice, and beauty, as well as how they perceive moral flaws and vices. Russian and Uzbek proverbs display both universal and culturally specific characteristics in the evaluation of human qualities, reflecting the diversity of historical experience and social philosophy in these nations.

The study of axiological parameters in paremiology thus contributes to a deeper understanding of linguistic and cultural processes. It shows that language not only

describes reality but also shapes behavioral models, guiding individuals toward certain ethical and aesthetic standards accepted within society.

In the evaluation of a person within the analyzed proverbs, ethical, aesthetic, intellectual, pragmatic, valeological, emotional, and normative aspects of human activity are taken into account. Naturally, such evaluation assumes either a positive or a negative character.

The ethical assessment expressed through linguistic units reflects the moral and ethical norms of behavior commonly accepted within a particular linguocultural community. Ethical evaluation is also widely represented in the proverbial corpus of both the Uzbek and Russian languages.

The ethical evaluation of a person—their qualities, attributes, behavior, lifestyle, and so on—in the anthropocentric proverbs of the studied languages is characterized by a bipolar nature of evaluative meanings. N. D. Arutyunova associates this bipolarity with the oppositions moral–immoral, ethical–unethical, virtuous–vicious [1].

E. D. Dorzhieva, in this regard, notes: “In the tradition of moral philosophy, the words virtue and vice broadly denote positive and negative qualities (moral traits) of a person. Honesty, generosity, magnanimity, compassion, and similar traits are considered virtues. Deceit, greed, pettiness, callousness, and the like are vices” [4]. Thus, the axiological interpretation of reality by an individual occurs through the initially opposing ethical categories of virtue and vice, which determine the positivity or negativity of evaluative perception.

Virtue represents an individual’s adherence to moral and ethical norms in all spheres of life activity. Only if a person is guided by moral principles in their actions can they be regarded as virtuous, since “from an ethical standpoint, within the concept of ‘virtue’ (and its opposite—‘vice’), an essential aspect of morality is emphasized, namely the regulation and organization of behavior” [4]. Conversely, when moral norms are violated, an individual is recognized within society as

vicious.

Consequently, vice constitutes the violation of social moral and ethical norms and the disregard of moral principles. As a result of deviating from virtues such as kindness, sincerity, honesty, justice, nobility, generosity, compassion, hospitality, and moderation, a person becomes evil, deceitful, greedy, miserly, cowardly, treacherous, unjust, ungrateful, arrogant, envious, wrathful, or lustful.

The ethical evaluation of a person—their qualities, behavior, and way of life—in anthropocentric proverbs of the Uzbek and Russian languages is based on the approval of virtues such as kindness, sincerity, honesty, nobility, magnanimity, compassion, responsiveness, generosity, and hospitality. At the same time, negative traits such as greed, avarice, deceit, cowardice, betrayal, frivolous behavior, and ingratitude are condemned [see Table 1].

Table 1

Ethical Evaluation of a Person in the Anthropocentric Proverbs of the Uzbek and Russian Languages

Human Qualities	In the Uzbek Language	In the Russian Language
Positive Evaluation		
Kindness	<i>Бахши бор жойда яхши бор.</i>	<i>Злой плачет от зависти, а добрый от жалости.</i>
Sincerity	<i>Юзи очиқнинг тили узун. Кўнгли очиқнинг ёли очиқ.</i>	<i>Хоть мощна пуста, да душа чиста.</i>
Honesty	<i>Ёлғончининг ёнидан ўтма, ростгўйнинг ёнидан кетма.</i>	<i>Честному мужу честен и поклон</i>
Justice / Fairness	<i>Одил киши ойдаи, оқиб турган сойдаи.</i>	<i>Справедливый человек нигде не пропадет.</i>
Nobility	<i>Гадога салом берма, динор бер.</i>	<i>Благородный человек не помнит старого зла.</i>
Loyalty / Faithfulness	<i>Ваъдага вафо – марднинг иши, ваъдасиз – субутсиз киши.</i>	<i>Верный друг – крепкая защита.</i>
Generosity of spirit / Magnanimity	<i>Ҳимматли кўкка кўтарилар, ҳимматсиз ерга кўмилар. Ҳимматли ҳимматидан топар.</i>	<i>Пожалеешь чужое – бог даст свое.</i>
Mercy	<i>Жоҳиллар камон бўлар, меҳрлилар – чаман.</i>	<i>Акулина Федосевна до чужих ребят милосердна.</i>
Generosity	<i>Сахийнинг ўнг қўли берар,</i>	<i>С моей руки хоть куль муки.</i>

	<i>чап қўх билмас.</i>	
Hospitality	<i>Меҳмон – азиз, мезбон – лазиз. Меҳмон – атойи худо.</i>	<i>Гостю в переднем углу место. Гостю – почет, хозяину – честь.</i>
Moderation / Temperance	<i>Мусулмончилик – аста-секинчилик.</i>	<i>Умеренность – мать здоровья.</i>
Negative Evaluation		
Greed	<i>Бахил авлиё бўлмас, авлиё бахил бўлмас.</i>	<i>Скупой жадному сказал: скупость – не глупость, а та же добыча.</i>
Stinginess / Avarice	<i>Қизғанчиқдан ортар, мечкайдан ортмас.</i>	<i>У скупого и в крещенье льду не выпросишь.</i>
Dishonesty / Falsehood	<i>Ёлғончи ўликни гувоҳ тортар.</i>	<i>У лгуна и свидетель под боком.</i>
Injustice / Unfairness	<i>Ҳақ ўз дўпписининг тагида.</i>	<i>Бог любит праведника, а судья – ябедника.</i>
Cowardice	<i>Қўрқоқда уят бўлмас.</i>	<i>На трусливого и уж – змея.</i>
Betrayal / Treachery	<i>Бевафонинг асли кўнгли бегона, Бевафога кўнгил қўйган девона.</i>	<i>Змея один раз в год меняет кожу, а предатель – каждый день.</i>
Frivolity / Recklessness	<i>Беҳаёлар бел боғласа, ҳаёлилар уйга кирар.</i>	<i>Юность легкомысленна, старость осторожна.</i>
Ingratitude	<i>Сигир сийпаганни билмас, Ёмон – сийлаганни.</i>	<i>Все бондаря, да немногих благодарят.</i>
Pride / Arrogance	<i>Манман камтардан энгилар, тўғри эл ичида танилар.</i>	<i>Гордым быть – глупым слыть.</i>
Envy	<i>Тақлидчига толе ёр, Ҳасадчига – ҳалокат.</i>	<i>Завистливый по чужому счастью сохнет.</i>
Lust / Lechery	<i>Қўшининг хотини қиз кўринар. Бузуқи қариса ҳам, ғамзаси қаримас.</i>	<i>Судьбу ломают женщины, которых ты хочешь.</i>
Anger / Wrath	<i>Жоҳил улфат – бошингга кулфат.</i>	<i>Гневлив с горшками не ездит.</i>
Gluttony	<i>Очкўзни тупроқ тўйдирар.</i>	<i>Люблю дружка: укусит пирожка – да в запазушку.</i>

It should be noted that in the ethical evaluation of a person in the anthropocentric proverbs of the Uzbek and Russian languages, greater attention is paid to such moral virtues as kindness, loyalty, generosity, hospitality, and others.

Aesthetic evaluation, defined as “a way of establishing

the aesthetic value of an object, the conscious result of aesthetic perception, usually expressed in judgments such as ‘This is beautiful!’ or ‘This is ugly!’” [10], is inseparably connected with the sensory and emotional pleasure an individual experiences through aesthetic perception.

At the core of aesthetic evaluation lies the fundamental value of beauty [2]. In philosophical interpretation, human beauty represents the harmony between the objective and subjective perception of the beautiful in a person, embodying a synthesis of qualities such as beauty, kindness, and truthfulness.

The aesthetic evaluation of a person’s appearance from an objective perspective is based on the recognition of symmetrical, proportional, and harmonious physical features, while subjective perception depends on the individual aesthetic preferences of the observer. Thus, the same aesthetic category of human beauty may receive opposite evaluations when objective and subjective perceptions do not coincide.

This very contradiction, in our opinion, substantiates the point made by E. V. Myakisheva in her dissertation: “The main feature of stereotypical notions of beauty is the simultaneous coexistence of opposing stereotypes: ‘Being thin is beautiful’ – ‘Being thin is ugly’; ‘Tall height is beautiful’ – ‘Tall height is ugly’; ‘Beauty is a property of youth’ – ‘Each age has its own beauty’” [7, p. 14].

T. G. Orlova also points to the presence of opposite meanings in the evaluation of human beauty: “Appearance is deceptive”; “One cannot judge a person’s inner qualities by their outward appearance”; “A person is judged by deeds, not looks”; “Beauty is fleeting”; “The value of a person lies not in beauty”; “Everyone understands beauty in their own way.” Conversely, “Appearance reflects inner qualities”; “The face mirrors the soul”; “Appearance serves as a letter of recommendation”; “Behind an unattractive exterior may lie a beautiful inner world”; “Even the most perfect beings have flaws”; “Love a person despite

imperfections”; “Happiness is not in beauty” [8, pp. 59–60]. In this case, it is not merely the difference in individual perception of beauty that is emphasized, but rather the coexistence of contradictory evaluations of beauty within the proverbial heritage of both peoples.

The contrast in aesthetic evaluation is also evident in the characterization of beauty from the perspective of naturalness versus artificiality. Natural beauty, granted by nature, is opposed to artificial beauty, created by human effort. Likewise, divine beauty is contrasted with earthly beauty.

It should be emphasized that the words beauty, beautiful, and fine (or splendid) as aesthetic terms possess certain semantic distinctions: beautiful typically refers to external appearance; beauty encompasses both aesthetic and ethical dimensions; while fine describes not only visual aspects but also ethical and utilitarian qualities [5]. However, from a linguistic standpoint, all three terms may appear in the evaluation of aesthetic, ethical, and utilitarian characteristics of a person, as can be seen in the examples below.

The aesthetic evaluation of a person in the anthropocentric proverbs of the Uzbek and Russian languages reflects the idealized cultural representations of beauty, appearance, body type, and neatness inherent to both peoples. Positive evaluation is given to traits such as cleanliness, neatness, good grooming, a sense of style, and moderate use of cosmetics, whereas negative evaluation is associated with untidiness, obesity, excessive thinness, unkemptness, and unhealthy appearance [see Table 2].

Table 2

Aesthetic Evaluation of a Person in the Anthropocentric Proverbs of the Uzbek and Russian Languages

Human Qualities	In the Uzbek Language	In the Russian Language
Positive Evaluation		
Grooming / Neat appearance	<i>Онангни отангга бепардоз кўрсатма.</i>	<i>От хозяйского глаза и конь добрее.</i>
Sense of style / Ability to dress well	<i>Кийиминг жанда бўлса ҳам, ганда бўлмасин.</i>	<i>Встречают по одежке, провожают по уму.</i>
Appropriate makeup / Subtle adornment	<i>Сўқир кўзга сурманинг кераги йўқ. Хол – жойида азиз.</i>	<i>Дал бы бог дородства, а красоту сама добуду.</i>
Health / Physical well-being	<i>Оч бўл, яланғоч бўл, саломат бўл.</i>	<i>Аппетит от больного бежит, а к здоровому катится.</i>

Strength / Vigour	<i>Йиқилсанг, кучлидан йиқил.</i>	<i>Птица сильна крыльями, а человек дружбой.</i>
Attractiveness / Charm	<i>Чиройли чиройли эмас, суйганинг – чиройли.</i>	<i>Не та мила, что хороша, а та хороша, что к сердцу пришла.</i>
Cleanliness / Neatness	<i>Аёлнинг сариштаси — рўзғорнинг фариштаси.</i>	<i>Потому и надои разные: у одной доярки стояла чистые, у другой грязные.</i>
Youthfulness	<i>Ёш йигитнинг кўзи билан қиз олма.</i>	<i>Из молодого, как из воска: что хочешь, то и вылепишь.</i>
Liveliness / Vitality	<i>Тиришқоқнинг тешаси тошга чега қоқар.</i>	<i>Живому – именины, мертвому – помини.</i>
Brightness / Expressiveness	<i>Кўзга яқин – кўнгилга яқин.</i>	<i>На красивого глядеть хорошо, а с умным жить легко.</i>
Wealth / Luxury	<i>Бойнинг қизи — сепи билан, йўқнинг қизи — кўрки билан.</i>	<i>Богато живут — с плота воду пьют.</i>
Negative Evaluation		
corpulence / excessive fullness	<i>Семиз қўйнинг думбаси катта, семиз одамнинг – суҳбати.</i>	<i>Живот толстой, да лоб пустой.</i>
excessive thinness / emaciation	<i>Семиз ориқлагунча, ориқ ўлар.</i>	<i>Ребенком хил, так взрослым гнил.</i>
untidiness / slovenliness	<i>Гапи сассиқнинг ўзи сассиқ.</i>	<i>Видно неряху по грязной рубахе.</i>
excessive height / short stature	<i>Ақлли пакана аҳмоқ дароздан яхши.</i>	<i>Ростом с Ивана, а умом с болвана.</i>
sickliness / unhealthy appearance	<i>Бемор ўзига ёқмаган овқатга ўч.</i>	<i>Болезнь человека не красит.</i>
clumsiness / awkwardness	<i>Қўполдан тўнғак айлансин.</i>	<i>Где ступит, тут и стукнет.</i>
plainness / lack of attractiveness	<i>Хунукдан худо безор.</i>	<i>Ни кожи, ни рожи, а хвостом вертит.</i>
disproportion / disharmony of features	<i>Оғзи қийшиқ бўлса ҳам бойни боласи гапирсин.</i>	<i>Нос крючком, борода клочком.</i>
deviation from normal human appearance	<i>Пес ҳам ўз йўлига, ҳусн ҳам ўз йўлига. Букрини гўр тўғрилайди.</i>	<i>Наряд соколий, а походка воронья.</i>

old age / senility	<i>Дард ёмон, дарддан қарилик ёмон.</i>	<i>Под старость человек либо умней, либо глупей бывает.</i>
lifelessness / lack of vitality	<i>Тирик бўлиб бозорда йўқ, Ўлик бўлиб – мазорда.</i>	<i>Еле-еле душа в теле.</i>
paleness / lack of healthy color	<i>Она юртинг омон бўлса, ранги-рўйинг сомон бўлмас.</i>	<i>Стыдливый покраснеет, а бесстыжий побледнеет.</i>
poverty / lack of material affluence (in aesthetic sense: lack of elegance or refinement)	<i>Бедавлатнинг нони ярим. Камбағални туя устида ит қопар.</i>	<i>Бедному Кузеньке бедная и песенка.</i>

The analysis of ethical and aesthetic oppositions in the anthropocentric proverbs of the Uzbek and Russian languages allows us to state that any text, including proverbial discourse, serves as a rich source for identifying the system of values embedded within the linguistic worldview. Proverbs encapsulate evaluative information about a person and their qualities, as well as about the properties of objects and phenomena of the surrounding reality; they also determine patterns of behavior, which highlights their axiological significance and functional load.

The evaluation of a person in the anthropocentric proverbs of the Uzbek and Russian languages, as demonstrated in the studies above, is represented primarily by ethical and aesthetic types of assessment. A distinctive feature of these evaluations is their bipolar nature, encompassing both positive and negative polarities of meaning.

Thus, depending on which traits of character, behavior, actions, and, more broadly, ways of life and activity become the object of evaluative reflection in the anthropocentric proverbs of the Uzbek and Russian languages, one can determine the system of values inherent to a particular linguocultural community. These values may exhibit both universal human features and ethnospecific characteristics unique to each culture.

The axiological interpretation of the human image in anthropocentric proverbs of Russian and Uzbek languages confirms that proverbs represent a concentrated form of national value systems. Through them, collective ideas about virtue and vice, beauty and ugliness, morality and immorality are expressed.

The analysis demonstrates that ethical and aesthetic evaluations in proverbs are bipolar in nature: a person is either approved as a bearer of positive qualities or

condemned as a violator of moral and aesthetic norms. Universal human ideals such as kindness, honesty, generosity, harmony, and moderation occupy a central place in both linguistic cultures.

A comparative study of Russian and Uzbek proverbs reveals that the axiological evaluation of human beings arises from the synthesis of universal and ethnospecific values. Consequently, the proverbial corpus reflects the cultural code of each people, serving as an important source for studying their spiritual heritage, moral worldview, and national character.

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