



An Axiological And Anthropological Analysis Of The Human Image In Uzbek And Russian Proverbs

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Abstract: The article explores the axiological and anthropological potential of Uzbek and Russian proverbs that reflect perceptions of human nature, moral and ethical behavior, and aesthetic values. Proverbs, as an essential component of the national linguistic worldview, encapsulate cultural, moral, and axiological orientations of different peoples. The research focuses on the human image as a bearer of socially accepted behavioral norms and moral principles. Special attention is paid to the analysis of ethical and aesthetic oppositions through which human qualities are evaluated – virtue vs. vice, beauty vs. ugliness, nobility vs. baseness, and others. The comparative analysis reveals both universal and ethnospecific features of the axiological interpretation of humans in the two linguocultures. The findings demonstrate that proverbs not only express national and cultural identity but also embody universal human values that shape the worldview and moral coordinates of native speakers.

Keywords: Axiology, anthropocentrism, proverb, human image, ethical evaluation, aesthetic evaluation, linguoculture, values, intercultural comparison, folk wisdom.

Introduction:

Proverbs, as a genre of folk wisdom, represent a condensed form of moral, ethical, aesthetic, and philosophical reflections of a people. They preserve and transmit fundamental value systems, behavioral norms, and attitudes toward the world and the human being.

From a linguocultural perspective, proverbs serve as a valuable source for examining the national worldview, in which the human being occupies a central position as both subject and object of evaluation.

In the paremiological systems of the Uzbek and Russian languages, the image of a person holds a special place, embodying national ideals, moral principles, and cultural perceptions of virtue and beauty. An axiological analysis allows researchers to identify the system of values that defines social perceptions of personality, conduct, appearance, and moral qualities.

Thus, the study of anthropocentric proverbs through the prism of axiological categories enables the identification of both shared and unique traits in the portrayal of human qualities within these two cultures, thereby deepening the understanding of intercultural connections and the spiritual foundations of national identity.

Anthropocentric proverbs in the Uzbek and Russian languages reflect the people's worldview and perception of reality through imagery, for, as G. A. Bagautdinova notes, "images are a reflection of the mode of world perception and can be defined within the framework of cultural codes" [2, p. 25].

The central image in anthropocentric proverbs is that of a human being, which, according to V. N. Solovar and E. S. Moldanova, constitutes "the core of every national culture and its system of values," representing "the cumulative result of all knowledge and experience" acquired by a people throughout the historical development of its culture: "Each nation possesses a certain set of moral and ethical qualities that are most valued; their opposites are condemned in numerous nominative expressions" [6, p. 33]. Thus, the image of a person in anthropocentric proverbs undergoes an evaluative interpretation.

It is well known that "historical experience selects and preserves in the cultural practice of various generations only those elements that enable a people to adapt to the surrounding world, to survive, and to develop. Therefore, at the operational level of sociocultural practice, there exist many transient phenomena that take on random or unstable forms. Long-term collective experience, historical memory, and creative potential allow each culture to develop such stable units as mentality norms, evaluative criteria, and semantic

frameworks that encapsulate specific condensations of understanding and assessment of the surrounding world, as well as standards of activity embodied in technologies and norms of labor" [1, p. 36]. Based on this idea, we define a cultural code as a condensed form of a people's cultural and historical experience encoded in symbolic units designed to facilitate the spiritual and practical comprehension of reality.

The evaluative meaning in anthropocentric proverbs may be embedded in the very act of human nomination. It should be noted that the system of human designations in the analyzed Uzbek and Russian proverbs is rich and multifaceted – just as the human being himself is diverse and complex.

The invariant form of human designation in anthropocentric proverbs is represented in the Uzbek language by the words *odam* and *kishi* (in singular or plural), and in the Russian language by *человек* ("person," "people").

The existing diversity of human nominations in the anthropocentric proverbs of the studied languages is determined by the fact that they characterize a person from different perspectives – such as gender, age, social status, intellectual ability, and character traits.

One of the means of human nomination in Uzbek and Russian anthropocentric proverbs is the use of personal names. It should be noted that the use of personal names as a means of human nomination is especially characteristic of Russian proverbs, which abound in full, shortened, derived, and diminutive forms.

Most of the personal names represented in the anthropocentric proverbs of the Uzbek and Russian languages are mythological or religious in origin. For example, in the Uzbek language: *Alixo'ja*, *Xo'jaali*, *Abdukarim*, *Iso*, *Muso*, *Sulaymon*, *Xizir*, *Azroil*, *Hasan*, *Hotam*, *Fozil*, *Shoniyoz*; in the Russian language: *Абрам*, *Агара*, *Агриппина*, *Адам*, *Антон*, *Арсений*, *Артемидида*, *Афанасий*, *Варвара*, *Василий*, *Галина*, *Георгий*, *Герасим*, *Григорий*, *Денис*, *Дмитрий*, *Никита*, *Федор*, *Филипп*, *Харитон*.

It is not difficult to determine that personal names functioning as mythological and religious nominations of a human being are, in the Uzbek language, primarily borrowed from Arabic and Persian, while in the Russian language they are predominantly of Greek or Latin origin. This is explained by the dominant spread of Islam

in the territories of Central Asia and Christianity within the territory of Russia [4].

In the process of phonetic and grammatical adaptation, many names in the Russian language have developed various lexical variants, which are recorded in the proverbs analyzed in this study: Абакум – Аввакум; Абрам – Аврам, Авраам, Авраамий; Абросим – Амвросий, Абрасим; Аверьян – Аверкий; Давид – Давыд; Егорий – Егор, Егорь; Иоанн – Иван; Кирила – Кирило; Михаил – Михайло; Панкратий – Панкрат; Сара – Сарра; Симеон – Симон – Симан; Фаддей – Фадей; Филипп – Филип.

However, alongside mythological and religious names, there are also folk names commonly used by ordinary people. For example, in the Uzbek language: Аюз, Қо'чқор, Али, Вали, Тешабой, Болтабой, Ташпо'лат, Ешпо'лат, Дехқонбобо, Ҳатамтоу, Ражаб, Хулкар; in the Russian language: Аника, Антип, Глеб, Елисей, Кузьма, Леонтий, Архип, Василий, Агафья, Аксинья.

In the anthropocentric proverbs of the Russian language, one can also find the names of prominent historical figures – thinkers, politicians, military leaders, writers, poets, and others: Платон, Бонапарт, Сусанин, Суворов, Пушкин, Ленин, Гитлер, Чкалов.

In addition, within the analyzed group of Russian proverbs, one can also observe the use of surnames and patronymics: Андронов, Дзюндя, Доброходов, Ефремихин, Ефремов, Зырянин, Иванов, Манухов, Минин, Харитин, Никонец, Петров, Суеслов, Шуйский, Яковец, Иванович, Иваныч, Кудрявич, Лазаревич, Фомич, Андреевна, Ивановна, Мосевна, Карилловна, Федосьева.

It is also observed that in Russian anthropocentric proverbs, personal names are used as common nouns, acquiring a collective or generalized meaning: адамы (Адам), андроны (Андрон), артамоны (Артамон).

It should be emphasized that each personal name functioning in the anthropocentric proverbs of the Uzbek and Russian languages performs specific functions, the main of which is to reflect an archetypal model of the name bearer's characteristics – such as physical appearance, behavior, actions, heroism or betrayal, and other traits associated with and glorified by that particular name.

Alongside personal names, common nouns denoting a person are also widely used in the anthropocentric

proverbs of both Uzbek and Russian languages. These designations convey various figurative and evaluative meanings, expressing judgments about a person in different aspects of life.

The appearance and physiological condition of a person are evaluated in anthropocentric proverbs through such designations as, in the Uzbek language: yapaloq (broad-faced), kal (bald), kar (deaf), ko'r (blind), cho'loq (lame), no'noq (clumsy), semiz (fat), nor (strong), o'lik (dead), pes (leprous), yaroqli (fit), ko'sa (beardless), bukri (hunchbacked), oqsoq (limping), soqov (mute), so'qir (sightless), pasmonda (inferior), og'iz (mouthy), sog' (healthy), bemor (sick), kasal (ill), dardsiz (painless), ohangsiz (toneless), moxov (leprous), tirik (alive), kuchli (strong), bilagi alp (strong-armed), polvon (wrestler, strongman), to'q (well-fed), och (hungry), och kishi (a hungry person), tashna (thirsty), qo'tir (scabby), tishli (toothed), ko'zsiz (eyeless), alp (heroic), chopqir (swift), daroz (tall), o'larmon (dying), yo'g'on (fat), xolli (mole-faced), pardozli (well-groomed), suluv (beautiful), go'zal (pretty), chiroyli (handsome), shkamba (big-bellied); in the Russian language: плоский (flat), сплюснутый (compressed), сплющенный (flattened), лысый (bald), лысина (bald spot), плешь (bald patch), плешивый (bald-headed), глухой (deaf), слепой (blind), слепец (a blind person), хромой (lame), калека (cripple), инвалид (disabled person), неумелый (unskilled), неспособный (incapable), толстый (fat), полный (stout), тучный (corpulent), жирный (obese), упитанный (well-fed), родинка / родимое пятно (birthmark), мертвец (dead man), труп (corpse), мертвый (dead), неживой (lifeless), отвратительный (disgusting), мерзкий (repulsive), годный / пригодный (fit, suitable), трудоспособный (able-bodied), безбородый (beardless), горбатый (hunchbacked), сутулый (stooping), горбун (hunchback), согнутый (bent), изогнутый (curved), немой (mute), косноязычный (inarticulate), заика (stutterer), немота (mutism), неряшливый (sloppy), неряха (sloven), грязнуля (dirty person), быстроногий (swift-footed), резвый (nimble), высокий (tall), рослый (sturdy), долговязый (lanky), длинный (long), жадный (greedy), ненасытный (insatiable), имеющий родинку (having a mole), с родинкой (mole-faced), красивый (beautiful), миловидный (comely), прекрасный (handsome), прелестный (charming), толстый (fat).

As can be seen from the list, in evaluating a person's appearance and physiological condition, particular

attention is paid to their external beauty (suluv, go'zal, chiroyli; красивый, миловидный, прекрасный, прелестный); physiological traits (semiz, daroz, kuchli, bilagi alp, polvon; толстый, полный, тучный, жирный, упитанный, высокий, рослый, длинный, долговязый, сильный, мощный, могучий, борец, силач, богатырь); overall health (sog', bemor, kasal; здоровый, больной, хворый, нездоровый, болезненный); physical flaws (kal, kar, ko'r, cho'loq; плешивый, лысый, плешь, лысина, глухой, слепой, слепец, хромой, калека), as well as on one's state of satiety or hunger (to'q, och, och kishi, tashna; сытый, состоятельный, зажиточный, голодный, жаждущий).

In addition, when nominating a person in the anthropocentric proverbs of the Uzbek and Russian languages, attention is also paid to age-related characteristics, which is reflected in the use of such designations of a person as: kampir, chol, bola, bachcha, juvon, qari, pari, qariya, yosh, katta, kichik, qari qiz; баба, бабенка, бабка, бабняк, бабуся, дед, дедко, дедушка, стар, старик, старец, детенок, дети, детки, детина, детинец, детишки, детище, детка, малолетний, маленький, млад, младой, младый, меньшей, меньший, дева.

The characterization of an individual based on gender identity is represented in the anthropocentric proverbs of the Uzbek and Russian languages through the following lexical nominations referring to men and women respectively: in the Uzbek language: yigit, qiz, хотин-qiz, ayol, erkak, sanam, nojins, jonona, o'g'lon; in the Russian language: юноша, юнец, юный, девица, девка, девочка, девушка, девчина, женщина, жена, баба, мужичок, красавица, бесполоый, возлюбленная, милая, любимая, мальчик, мальчуган, сын, сынище, сынок, сыночек, молодец.

A person's nationality is taken into account in the proverbs of the analyzed group through designations such as o'zbek (Uzbek), arab (Arab), lo'li (Gypsy), hindi (Indian), sahroyi (nomad) in the Uzbek language, and узбек (Uzbek), араб (Arab), цыган (Gypsy), чуваш (Chuvash), индиец (Indian), кочевник (nomad), степняк (steppe dweller), степной (of the steppe), деревенщина (villager, rustic) in the Russian language. The use of these particular ethnonyms as designations of a person is explained by the historical background of the peoples, as well as by their political, economic, and cultural interactions.

Among the various designations of a person in the analyzed proverbs, special attention should be paid to those groups in which a person is nominated based on his or her occupation, character traits, behavioral patterns, or specific actions.

Designations referring to a person's character, qualities, and personal attributes form one of the most numerous groups in the anthropocentric proverbs of both Uzbek and Russian languages. In Uzbek proverbs, these include lexemes such as — A person's nationality is reflected in the proverbs of the analyzed group through designations such as o'zbek (Uzbek), arab (Arab), lo'li (Gypsy), hindi (Indian), sahroyi (nomad) in Uzbek, and узбек (Uzbek), араб (Arab), цыган (Gypsy), чуваш (Chuvash), индиец (Indian), кочевник (nomad), степняк (steppe dweller), степной (of the steppe), деревенщина (rustic, villager) in Russian. The use of these specific ethnonyms as designations of a person can be explained by the historical background of both peoples and by their long-standing political, economic, and cultural connections.

Among the designations of a person found in the analyzed proverbs, particular attention should be given to the groups where a person is nominated according to occupation, personality traits, behavioral characteristics, and actions. Designations that characterize a person's moral, intellectual, and emotional qualities constitute one of the most numerous categories in the anthropocentric proverbs of both Uzbek and Russian languages. In Uzbek proverbs, such lexemes include yaxshi, zo'r, saxiy, baxil, to'g'ri, bir so'zli, chechan, dili pok, dili to'g'ri, hayrixoh, tili shirin, mard, jo'mard, qo'rqmas, asl, ishsevar, mehnatkash, tirishqoq, abjir, g'ayratli, mehrlil, sodda, rostgo'y, vafoli, kamtar, vafodor, jasur, hayoli, orli, nomusli, botir, hur, umidli, uyatli, jahlsiz, tanti, ephil — these express a positive evaluation of a person's character, abilities, and moral integrity.

Alongside these, Uzbek anthropocentric proverbs also contain numerous designations that convey a negative evaluation of human traits, behavior, or attitudes. In Russian proverbs, human qualities are represented through words such as безграмотный (illiterate), бестолковый (foolish), весёлый (cheerful), глупый (stupid), добродетельный (virtuous), жадный (greedy), злой (evil), лживый (deceitful), умный (smart), упрямый (stubborn), храбрый (brave), шут

(jester), юродивый (holy fool), and others, reflecting evaluations of moral, intellectual, emotional, and social behavior.

Furthermore, kinship relations are also widely represented in the anthropocentric proverbs of both Uzbek and Russian languages. In Uzbek, these include qarindosh, qardosh, urug', xesh, ota, ona, farzand, o'g'il, qiz, aka, uka, opa, singil, nevara, and others; in Russian – родственник, родня, брат, сестра, отец, мать, сын, дочь, дед, бабушка, ребёнок, etc.

Marital and romantic relationships are also frequently reflected in the proverbs of both languages, considering factors such as marital status, the presence or absence of children, and widowhood. In Uzbek, examples include er, yor, xotin, oshiq, ma'shuq, to'yli, to'ysiz, bolalilar, bo'ydoq, beva; in Russian – муж, жена, супруг, возлюбленный, холостой, вдова, вдовец, and others.

In terms of social characterization, human nomination is determined by friendship, neighborhood, profession, business, religion, and other social relations. Place of residence and tribal affiliation may also serve as the basis for naming a person, a phenomenon more typical of Russian proverbs (e.g., агаряне).

Another important criterion of nomination is a person's financial status. In Uzbek, examples include yo'q, bor, kambag'al, boy, gado, arbali, piyoda, boyvachcha, yalang'och, g'arib, faqir, to'kin, molli; in Russian – бедняк, богатый, нищий, попрошайка, пеший, без имущества, зажиточный, блестящий, and others. These designations reflect both material wealth and the cultural perception of prosperity and poverty.

Quantitative characteristics of a person are expressed through numerals (bir, ikki, yetti – один, два, семь), as well as through pronouns, adverbs, and sometimes nouns or adjectives denoting collective or quantitative meanings. Moreover, both languages use collective and generalized designations, such as xalq, yurt, el, vatan, hamma in Uzbek and народ, родина, племя, страна, отечество, все in Russian.

Overall, the designations of a person found in the anthropocentric proverbs of Uzbek and Russian languages possess a rich figurative foundation and convey extensive linguocultural information. They reveal the value priorities of both nations, which are shaped by the presence of various cultural codes within these linguistic units.

Cultural codes, as a cultural category, are realized through historically determined combinations of verbal and non-verbal signs in cultural texts. These semiotic systems are characterized by interpretive stability across time and by their communicative potential at both individual and collective levels [5, p. 161].

The surrounding world is a complex object of cognition for humans. An individual cannot comprehend the full diversity of reality within a single lifetime; therefore, language serves as a unique medium for transmitting accumulated experience regarding human relations with nature, society, and the self. Language encodes all essential information necessary for human existence: "Linguistic encoding of cultural and historical experience within the meaning of a linguistic sign organizes value-semantic relations existing within a specific linguistic and cultural community. The coordinating mechanisms of language serve as a kind of 'matrix' for the semantization of the perceived world. The process of semantization encompasses the various spheres of human existence, integrating them into the broader context of practical and spiritual comprehension of reality" [3, p. 67].

Cultural codes thus embody a system of cultural values. While they possess universal features, their manifestation bears distinct national and cultural specificity [3, p. 68]. Hence, cultural codes may be defined as "secondary semiotic systems" that employ various material and formal means to encode content related to the worldview of a given society. Cultural and historical experience is encoded through linguistic signs that serve as cultural codes, encapsulating the values, conceptual systems, and worldviews of a linguistic community. Importantly, cultural codes may be expressed not only through verbal means but also through non-verbal symbols.

The analysis of ethical and aesthetic oppositions in anthropocentric proverbs of Uzbek and Russian languages demonstrates that in both linguocultures, the human being is regarded as the central value of existence. Proverbs serve as instruments of social and moral regulation, expressing approval of virtues such as kindness, honesty, nobility, and generosity, while condemning negative traits such as deceit, greed, cowardice, and ingratitude.

The comparative perspective reveals that, despite cultural differences, the axiological dominants of both

peoples are largely congruent, reflecting the universality of moral orientations. At the same time, ethnospecific features emerge in the domain of aesthetic preferences and the interpretation of human beauty.

Consequently, the axiological and anthropolinguistic approach to the study of proverbs contributes to a deeper understanding of the value system embedded in the folk consciousness, highlighting both the spiritual kinship and the unique cultural distinctiveness of the Uzbek and Russian worlds.

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