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THE CATEGORY OF VALUE IN LINGUISTICS

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as well as the situations in which the communication takes place. It should be noted that in certain speech situations, allocutions easily convey the recipient's attitude to reality, the content of the message, and the recipient, i.e., they realize their pragmatic potential.

Hence, the essence of allocution units consists of linguistic forms of communication with the interlocutor during the demonstration of mutual social and personal relations. Examining them allows us to determine the existence of language units specific to each period.

The system of allocutions in English in the late nineteenth and first half of the twentieth centuries is markedly different from the allocutions of the eighteenth century. Progressive development has changed almost all types of allocution. Changes in the scope of individual allocutions can be described as follows: 1) allocution forms by name have become more and more widely used; 2) *"Mister + name + surname"* type allocutions were used; 3) a number of quasi-allocutions emerged. The system of allocution formed during this period is close to modern allocutions, but there is still a significant difference in a separate group of allocutions.

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THE CATEGORY OF VALUE IN LINGUISTICS

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Abstract:

Background. This article is about axiological relations in the process of contact which is being studied as an developing branch of cognitive linguistics. As we know, axiology was considered as a part of philosophy and logic and its concepts were studied in these subjects. At the end of the 20th century the concept of linguistic axiology was learnt in the sphere of linguistics.

Methods. This article is devoted to analytical information about researches and development of axiology was studied as linguistic, logical and philosophical categories.

As mentioned above, in modern linguistics, the understanding of the text in pragmatic aspect and the analysis of the role that the price category do not have a long history. In the expression of connotation, it is necessary drawing attention to the following factors: the worldview of the addressant who describes linguistic realities – the speaker and the addressee is a person who accepts linguistic realities – listener; their views on each other or situation in which they are entering into contact; what is the purpose of the addressee and the addressee of communication; the role of the speaker and listener in the social community; the present situation of the speaker and listener at the moment when the reality is happening.

Results and discussion. One of the reason why the problems of connotation in the quality of component expressiveness of meaning are poorly studied is not directed to reflect the existence in the sphere of reflection of the product of the pragmatic orientation of these types of meanings, but to distinguish meanings that characterize the relationship based on the imagination of the determined value. This separation coincides with two different interpretations of existence: descriptive and axiological. It is worth noting that the first relates existence to the one who speaks about himself (objective), and the second – to the value of the existence of man (subjective). In the article these kind of processes and elements of value are explained through examples in two languages.

Conclusion. The concept of axiological value, expressing value as subjective, objective ways, elements of value, logical and psychological value were informed thoroughly. In the article elements of axiological and linguistic value were analysed in detail.

Keywords: cognitive linguistics, axiology, linguistic axiology, axiological value, objective and subjective value, etalon, the addressant, linguistic realities, addressee, the purpose of the addressee, the role of the speaker and listener, social community, the present situation.

Introduction. Today in linguistics, great importance is attached to the study of interdisciplinary subjects. The subject of axiological relations has its place in the field of cognitive linguistics, which we pay attention today.

It is known that language is not only a means of exchange of information, but also a means of illuminating emotions, thoughts between individuals in the process of communication using lexical, grammatical and phonetic methods. Using these features of the language, in the personality society, individuals make extensive use of axiological factors in the process of mutual speech. It expresses an opinion on the work-action that has taken place or is taking place on the work-action performer and evaluates it with a positive or negative perception.

Materials and methods. While we look at the history of the development of the category of values, we can see that historically thinkers of the West and the East have also made equally enormous contributions to the development of this sphere.

The first axiological thoughts in the Western world are reflected in the works of Socrates, Plato, Aristotle, Geraklit, Hegel and Democritus, in the East we can see Khorezmiy, al-Bukhari, Farabi, at-Termiziy, ibn Sina, Beruni, Yassavi, Ulugbek, Najmiddin Kubro, Bahovvuddin Naqshbandiy, Jami, Navoi, Mashrab, Bedil, Makhtumquli, Abay and A. Behbudiy. We can observe in Avloniy's creations [22, 26]. We also face a variety of manifestations of views on Axiology in ancient Eastern philosophy, in particular in the teachings of Brahman, Confucianism and Zarathustra.

Farabi expressed axiological views about the victory of virtuous people in the struggle between good and evil in his work "Thoughts of the inhabitants of the city of Intelligent people" [17, 12], Abu Rayhon Beruni expressed his views on this subject in his works "Mineralogy", "India", "Monuments which are left from ancient people" [17, 13].

As a vivid example of the development of axiological research in the East, we can show the sect of tasaffuf, Yassavia, founded by Sheikh Najmiddin Kubra Kubroviya, Ahmad Yassavi, later by Khoja Bahouddin. Naqshbandiya was the first to lead people to goodness through the traditions,

the concepts of inner and apparent beauty, "dil ba yor-u, dast-ba kor!" the motto is revealed through such concepts as Sharia, sect, enlightenment and the idea of educating a perfect person through the ways of truth – leading a person to perfection [9, 50]. Abdurahman Jomiy said in the work of "Lujjjatul Asror", which consists of a total of 98 bytes, that it is necessary to evaluate people according to what they have done, not depending on their beautiful face, attractive or expensive clothes, or even a good name, origin, using religious legends, emphasizing the wisdom of life as follows:

Gar nai hamkor bo nekon zi hamnomi chi sud,
Yak masih ibroi akmah kardu digar a'var ast.

(If you do not partner with the good, what are the benefits from the partnership with them? One Christ opened the eye of the blind, and the two are one-eyed in himself, but he can controle people with two eyes) [18, 61].

In the above verse, the poet contributed to the development of axiological studies in the east through his sentiments as he described the bad association of the Dajjal image, which is a symbol of evil in the religious etiology, while the Dajjal itself is blind.

The next period in the subjects of Uzbek literature, philosophy and logic reflected the views Bedil, Makhtumquli, Abay; representatives of the movement of jadidism M. Behbudiy, Avlony. We can observe in the works of Avlony, Sufizoda, Chulpan, Phytrate. Unfortunately, the values, axiological views and the concept of evaluation were watered with the beliefs of the Sovet Union system in past hundred years and the Uzbek national axiological thoughts were interpreted as "eskilik sarqiti" and only by the years of independence we witnessed the wide development of axiological views in our country.

In western philosophy, the initial axiological views were developed by representatives of the school of sophists (sofia – wisdom) Protagor, Socrates, Aristotle, etc. "The sophists threw on the field the idea that the owner (subject) of knowledge is a person, the role of human knowledge, the significance of the human mind and will in this. Protagor believes that man is the norm of all things. While he glorifies man and his consciousness, every thing is good, noble, if Man is satisfied; if Man is not satisfied, if he causes him to suffer, he believes that this is evil" [10, 75]. Since the sophists argue about such concepts as good-bad, useful and useless, they argue that they are relative concepts, that is, the person who makes an opinion, that is, the role of the subject in certain conditions of evaluation, can change depending on the situation. The concept of relativity to values in the thoughts of the Protagor in the Plato "Teetetet" dialogue was enlightened with the help of dialogues [15, 87]. Although the completed philosophical system was not given in Plato's works, its ideas developed during the emergence of new ideas and the solution of the problems that lie ahead [15, 127-28]. For the first time Plato argued that the world exists as a world of things – an object world and a world of ideas – a sub-World.

Socrates thought about the problem of man, revealed such concepts as value, Good, Evil, spirituality, morality, blessing of Axiology and enlightened the image of an ideal person for the prosperity of society. [11, 74].

"Democritus plays a big role in the development of the problem of values within the framework of Ancient Traditions. He begins the tradition of naturalistic (object) interpretation of the nature of values. [4, 22]. Understanding the object of values also continued in Plato's thoughts, which he believed that all positive concepts were brought to the Supreme idea – happiness (Noble uniqueness) at the peak of the pyramid of ideas.

In subsequent periods of views on Axiology I. Kant has his "duty" teaching, J. Hegel developed in his work "the phenomenology of the Soul" by analyzing the structural elements of the philosophy of the soul. [20, 486-487].

From the above points of view, we can know that in the civilization of humankind, valuable thoughts were expressed by scientists from time about the advantage of spiritual maturity over material maturity, and there was an axiological glance at reality.

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In his views, the philosopher Rikker studies the evaluation according to its importance and significance in six stages, tries to regulate the diversity in the process of evaluation and expression of consciousness in the life of mankind [13, 33].

Sheller's negative and positive price differences; practical analysis of the correlation between the upper and lower level value division, the distinction between "positive" and "negative" values, the distinction between "higher" and "lower" values according to Scheler's theory; phenomenological analysis of the relations between goods and values, moral and non-moral values and willing, and purposes and values according to Kant's theory was enlightened by comparative thoughts in his works [12, 86].

Also views in the field of Axiology were discussed in the works by J.J. Russo, A. Sen Simon, Sh. Fore, R. Auen, M. Sheller, V. Vindelband, U. James, J. Dyui, G. Lotse, N. Gartman, N. Berdyaev, P. Sorokin, E. Dyurkgeym, T. Parsons. [20, 408, 621, 485]. They reflect in their works by analyzing the axiological views that exist from the time they lived, society and environment in different ways.

From the above points of view it is known that as a philosophical category, Axiology is a science about values, in Greek axio – denotes the meaning of value, logos – science, doctrine and argues about such concepts as value, evaluation of philosophy. This term is used by the French philosopher P. Lapi and the German axiologist E. Gartmens were introduced into consumption, and Axiology as a science developed from the 60-ies of the XX century.

If we look through scientific and philosophical sources in English and Russian, we can see that the concept of Axiology is illuminated in English in the form of axiology-value theory (price theory), in Russian Axiology – оценка, цена (price, value). But we pay attention to the translation of the word Axiology into the Uzbek language into the word qadriyat, we will face to the fact that this term has a broad meaning: Axiology - science of values [23, 271].

Results and discussion. "What is the value itself?" for the question there are different definitions in different sources. In particular, in the collection "Filosofskaya encyclopedia", published in Moscow in 1970 year, "value is a philosophical and sociological concept. It expresses, first, the positive or negative value of an object, and secondly, the normative determining – evaluating aspect of social consciousness (sub-values or values of consciousness). Accordingly, the values of the object (Object) and the subject (mind) differ from each other" [19, 7].

In the National Encyclopedia of Uzbekistan the following definition is given: value is a concept that is applied to show the Universal, socio-moral, cultural — spiritual significance of certain events in reality. All things that matter to man and humanity, for example, freedom, peace, justice, social equality, enlightenment, truth, goodness, beauty, material and spiritual wealth, tradition, tradition, etc., are considered dignity. In which area of social sciences, research on dignity was carried out, sought to describe this concept in this respect...[23, 12].

Russian scientist V.R. Tugarinov gives the following definition: "Values are the essence of the phenomena of nature and society in which people belonging to a particular society or class stand and are real or ideal blessings of their culture. The reason why these blessings are called valuable. Because people value them and these values enrich their personal and social life" [16, 3]. In this definition, the scientist offers to distinguish between the concepts of" value "and" price". Value is a real or dream event, and the evaluation is the relationship expressed in this event. The calculation of this or that thing by value, that is, whether to add it to values or not depends on this or that relationship – either positive or negative. In this regard, undoubtedly, We consider the definition of V.R. Tugarinov is correct. Because the system of values formed according to the attitude of time and space in the personality society, acquires a positive or negative meaning by another person or group. On the other hand, taking into account the reasons, tools and objectives of the action, under what conditions it is performed, its position in the behavior of a person is a necessary condition for an accurate assessment of this person [23, 168].

Nevertheless, we must remember that although the concepts of evaluation and dignity are not equal to each other, but they are interrelated and concomitant concepts. The evaluation wil be built on its basis, relying on value. For example, according to the Uzbek national values, when called a

beautiful girl, a girl with a dark brow, eyes, long hair, whose cheeks are red is understood as a girl with a crimson face. But in the English nation, girls with thin eyebrows, blue or blue eyes, curly blonde hair, white, freckled face are appreciated. So, in order to get the high appreciation of the Uzbek guy, she is not a girl with thin eyebrows, blue or blue eyes, curly blonde hair, with a white freckled face, but a girl according to the description above. Moreover, for an Englishman on the contrary. As we have seen in our example, the representatives of the two nations are giving attention to different notions on the concept based on the system of national values.

As already mentioned above, in modern linguistics, the understanding of the text in pragmatic aspect and the analysis of the role that the price category do not have a long history. In the expression of connotation, it is necessary drawing attention to the following factors:

• The worldview of the addressant who describes linguistic realities – the speaker and the addressee is a person who accepts linguistic realities – listener;

• Their views on each other or situation in which they are entering into contact;

• What is the purpose of the addressee and the addressee of communication;

• The role of the speaker and listener in the social community;

• The present situation of the speaker and listener at the moment when the reality is happening.

Another reason why the problems of connotation in the quality of component expressiveness of meaning are poorly studied is not directed to reflect the existence in the sphere of reflection of the product of the pragmatic orientation of these types of meanings, but to distinguish meanings that characterize the relationship based on the imagination of the determined value. This separation coincides with two different interpretations of existence: descriptive and axiological. It is worth noting that the first relates existence to the one who speaks about himself (objective), and the second – to the value of the existence of man (subjective) [2, 64].

In linguistics, the concept, which includes all types of expressiveness is widely used: expressiveness (A. Abdullaev), methodical meaning (G'. Abdurahmonov, M. Sadigova), metaphorical meaning (B. Umurkulov), pragmatic meaning (Z. Taxirov), stylistic sema (Sh. Rakhmatullaev), the marks of the expressive meaning (E. Begmatov), emotional-express paint (A. Shamaqsudav, B. Yerboev), connotative meaning (E. Kılıchev, A. Mamatov, S. Karimov) and others [7, 40].

The appreciation attitude leads to the expression of the content of the Trinity: less – equal – more, worse – medium – good, positive – neutral – negative[7, 98].

The rating as a logical category covers 4 items: subject, object, feature and basis [7, 43].

In this, the expression of a person's own opinion on a subject, phenomenon or person is called a subject of evaluation, that is, the opinion expressed by any person taking into account his / her induvidual thinking, worldview and situation is a personal assessment of the same person. When it is said that what is being evaluated in the process of evaluation is a phenomenon or an individual – a subject(object) of evaluation, the definition given to it is called – a feature of evaluation.

The subject of an object, an event, or a person expressing his or her views, is called the subject of the evaluation, that is, the personal opinion of any individual, who expresses the idea, attitude and outlook of any person. When evaluating what is being evaluated, the event or the subject is considered as the subject of the rating, it's description is called the rating feature.

"The son of his father", - said Ziyo Shoxchi, looking at the guests.

"Let him live long, - said Akram Hoji, - he is the most intelligent of our boys. If it were in my will to appoint him as the khan, I would have chosen Otabek!

When analyzing the elements in the above section, Ziya Khan, Akram Hoji–evaluation subjects, i.e. descriptors. Otabek, the person being described is the object of the sevaluation and the descriptions given by various people to Otabek- "the father of the child" The most intelligent of the boys! "," If it were my will to appoint the khan, I would have chosen Otabek!" are all features of the evaluation [21, 43].

In this case, it is important to note the subtest value. The second definition, given by Akram Haji, is a pure subective assessment while the first evaluation" The son of his father", by Ziyois an

indication of national proverbs such as: "The good father of a child is good" and "An apple fall under the apple" which are in turn an example of a national or global rating.

"Mr. Elton is a very pretty young man, to be sure, and a very good young man, and I have a great regard for him. But if you want to show him any attention, my dear, ask him to come and dine with us some day. That will be a much better thing. I dare effort Mr. Knightley will be so kind as to meet him– joined Mr. Woodhouse" [25, 11].

When we look at the English-language evaluation elements through the piece above, the subject of the evaluation is " Mr. Woodhouse", object of assessment- "Mr. Elton" and the feature of the evaluation "a very pretty young man, a very good young man" through the sentences we witness the expression of a positive evaluation. But if you want to show him any attention, my dear, ask him to come and dine with us some day, the tradition of calling a guest to dinner, which is regarded as respect for the person of the English nation, has been used as a positive overall sub-assessment.

In the expression of the price category, there is a basic benchmark, that is, the norm, and we will analyze it as the price element – the basis. When any predicate is evaluated, it is taken in relation to the existing predicate, the etalon. The evaluation is inseparable from the comparison [3, 330]. It follows that the appraiser evaluates a situation, an individual or a subject on the basis of a comparative analysis based on a benchmark and makes a decision in his own interest, that is, the subject.

As an example of expressing value in Uzbek nationality, we may analyze the concepts of subject and object evaluation through the Homid, hero of Abdulla Qadiri in the book "Bygone days". The correct and accepted norm of marriage of a man up to 4 times with 4 women in the ethanol of the Society of that time and the religious etalon. But the fact that Homid is in a reckless relationship with his wives, and also tries to take Kumush as a fifth wife againa. This is an example of personal negative axiological view of Homid.

Conclusion. The logical value is expressed in an absolute or relative (comparative) way, and the absolute value is clearly expressed in a negative, positive or neutral meaning by revealing the object. But comparative subjective value based on the existing situation, etalon and context, the evaluation can indicate a negative, positive or neutral meaning.

Evaluation category objective meaning – denotative meaning – a comparative assessment, in which the word denotes its own meaning, that is, the absolute, sub – connotative meaning, depends on the context. "Estimates can be absolute and comparative according to character" [3, 57]. For example, if we estimate the concept of the examination at school in axiologically objective way: the examination of knowledge acquired by the student during the school year. When we analyze this word through an axiological sub-evaluation, we are faced with the categories of positive and negative evaluation: exam for an excellent pupil this is the opportunity to test his knowledge, and for a low – mastered pupil the exam is an unpleasant and unpleasant phenomenon. From the above example, we can see that if the thought expressed by the subject and the object is studied as a philosophical category, then the means of expressing the thought (lexical units, prosodic means) arise through the linguistic evaluation category.

So, as we study the concept of axiological evaluation as an integral category of philosophical science, we must also pay attention to the fact that it is also a linguistic category. Because the analysis of the occurrence of language and speech phenomena, regardless of whether the evaluation is expressed in an objective or in a subjective way, through linguistic and extralinguistic factors, is one of the important issues of linguistics, in particular cognitive linguistics.

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THE CLASSIFICATION OF PHRASEOLOGICAL UNITS
WITH ONOMASTIC COMPONENTS

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Abstract. *The following article discusses the role of onomastic components in phraseological units and their meaning as well as giving a classification of onomastic components in phraseological units based on the materials of different structural languages. Through examples the author proves that the presence of names in the ancient rich phraseological layer of non-fraternal English, Russian and Uzbek languages is related to the national and cultural values, customs, ancient history, folklore and daily life of the peoples who speak this language. Besides, in the process of study of onomastic components it is also determined that names, along with forming their national character, are a factor giving information about the past of a particular nation.*

Background. *In the world linguistics there have been carried out a series of researches in the field of the study of phraseological units with onomastic components in comparative-typological aspect revaling their national and cultural peculiarities, analyzing and classifying their content structurally and semantically. It plays an important scientific and practical role in strengthening inter lingual and intercultural relations. Particularly, there is a need to identify the etymological sources of phraseological units with onomastic components in English, Russian and Uzbek, to form their classification, to study their equivalence and specific system.*

Methods. *Phraseological units with onomastic components has a special place in different structural languages. Therefore, phraseological units in English, Russian and Uzbek languages are unique linguistic system having their own etymology, structure and semantics. In this article, phraseolgocial units with onomastic components in different language structure is studied*