Etymology of the Word and Axiological-Evaluative Semantics

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ABSTRACT: Etymology is a section of linguistics, a section of comparative-historical linguistics that studies the origin of language words; a set of research methods aimed at clarifying the origin of the word, as well as the result of this clarification. The etymology of the word is its linguistic and cultural-historical passport, its biography, which reflects the structural and semantic status of the word in the ancient period of language development and its place in the circle of related and unrelated languages. Etymology is designed to explain all the changes (or invariance) of the form of the word, at the same time all the metamorphoses of its meaning in the light of the cultural and historical conditions in which a language developed; rationally assess the potential inherent in the word for further development and trace the mechanisms of its semantic development. . The purpose of research is to clarify the role of etymology and axiology in semantic and etymological analysis. Semantic and etymological analysis of reference values as information centers of the grid of linguistic meanings of the nominative system reveals the original forms and original semantic dominants in the typological context, determine their potential for further semantic and nominative development in the languages studied. It is a kind of "bridge" to the new semantic links, correlated with those already established. Typological comparison allows to identify semasiological parallels (similar semantic dominants and similar semantic expansion) against the background of areal and genetic. Semasiological parallels are research-motivated, because we are dealing with one concept, which is expressed in languages with semasiologically common roots. Based on the analysis of the components of the onomasiological paradigm, we can distinguish two types of assessment: axiological evaluation on an objective basis and axiological evaluation on a subjective basis. Axiological evaluation on an objective basis focuses on rational evaluation, which researchers traditionally associate with the notion of stereotype used in logical evaluation theories. Axiological evaluation on a subjective basis. In this type of evaluation, the leading role belongs to the emotional component: the already evaluated phenomenon here is layered with the actual subjective evaluation, so the already evaluated objective feature is evaluated again, subjectively. It is a mix of a sign and its evaluation, another assessment is subjective, emotional. The formation of axiologically evaluative semantics of units of all types in the totality of meaning and form can be carried out on the basis of typological and specific for each language psychological associations of figurative and non-figurative nature, due to the presence of different people, different ideas and concepts. Language is an expression not only of the linguistic thinking of an individual nation, but also of the linguistic and cultural experience inherent in humanity as a whole.

KEYWORDS: Etymology, Evaluation, Evaluative Type, Comparison, Axiology, Axiological Semantics, Evaluative Semantics, Etymological Analysis.

INTRODUCTION

The etymology of the word is its linguistic and cultural-historical passport, its biography, which reflects the structural and semantic status of the word in the ancient period of language development and its place in the circle of related and unrelated languages. Etymology is designed to 1) explain all the changes (or invariance) of the form of the word and all the metamorphoses of its meaning in the light of the cultural and historical conditions in which a language has been developing; 2) rationally assess the potential inherent in the word for further development and trace the mechanisms of its semantic development. It's about the potential of language, which can be realized both in terms of form and meaning of the word [9, p. 5-8]. Any lexeme, according to E. Benveniste, is not a primum datum, but the result of changes in which all intermediate variants of transformations of the form and semantics of this word are unevenly dissolved under the influence of not only natural but also random factors [20, p. 117]. Based on the idea of "multiple etymology", M. Makovsky writes: "In the process of history, a word can have not one but several heterogeneous semasiological connections, the same word can reach two or more different prototypes or erased metaphors." [9, p.12]. According to V. Toporov, "ambiguous etymology" or "polyetimology" is a consequence of the fundamental and inseparable characteristics of the word itself "[16, p. 141].

Theses about the importance of isolating information, which shows not only the linguistic but also the cultural significance of a language unit can help clarify its original meanings and ways of its further semantic development, is key today in many studies of linguistic and cultural studies [19, p. 43-44; 15, p. 19-30; 18, p. 39–58]. This information should contain information about the

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conceptualized entities that belong to the culture, but in those forms that are embodied in the "language" of the language sign. One of the direct components of such information is the "linguistic and cultural genealogy" of linguistic signs.

One of the aspects of semantic-etymological analysis, which includes the cultural component of semantics and motivation, is the search for the origins and ways of systemic evolutionary transformations of language units. The word, according to A. Yakovleva, almost always "remembers" something from its past. However, if in the past (etymological level) were important mainly random characteristics, then such characteristics become more significant, associated with the specific purpose of the word, with the value system of a society, which characterizes the worldview of native speakers [19, p. 43-44]. It is in this context that we can assume that the semantic evolution of a word is a result of the interaction of its etymological and cultural "memory."

The semantic-etymological and cultural "memory" of a language unit does not necessarily imply the steady inheritance of specific semantics. However, a word can "remember" what is important under the framework of new language relationships. The mechanisms of this "memory" are selective, however it is important that such selectivity helps to preserve certain, significant for native speakers ideas and concepts of the picture of the world [19, p. 71]. Therefore, semantic and etymological analysis of reference values uncovers the original forms and original semantic dominants in the typological context and determines their potential for further semantic and nominative development in the language. It's kind of "bridge" to the new semantic links, correlated with those already established. Typological comparison enables identification of similar semantic dominants and similar semantic expansion against the background of areal and genetic.

METHODOLOGY
As regards the research methodology, accounting for the nature of the paper, in the course of the study the following methods and techniques were used:

(i)   The analysis of scientific literature - to describe the theoretical and conceptual frameworks of the study classrooms;

(ii)   Synthesis - used in general theoretical and applied aspects of axiological studies;

(iii)   Comparative-onomasiological description – type of analysis used in comparative-typological research as a special, partial, characterological, quantitative-qualitative and structural-onomasiological typology of linguistic facts, based on the method of motivational modeling;

(iv)   Semantic-etymological analysis – used in order to decipher the internal form and method of linguistic reconstruction of cultural elements in the form of content used in the secondary function of naming

LITERATURE REVIEW
In the study of semantic development of the word, the following links, on the one hand, allow to explain and confirm previously established connections, on the other - the formation of new meanings can be carried out taking into account specific patterns and on the basis of psychological associations specific to each language community. For different nationalities ideas and concepts related to any phenomenon, determine by certain semantic priorities. Onomasiological paradigm as a systemic set of designations built on the semantic-ideographic principle is "pictorial canvas", painted in the studied languages in typological and genetic colours. Such a "pictorial canvas" clearly represents both the plurality of semantics and forms of its expression in the system of lexical and phraseological units, which forms the onomasiological paradigm of nominative units. Therefore, the use of the onomasiological paradigm as a "pictorial canvas" is appropriate in the process of semasiological (definitive) analysis of the semantics of its components in order to identify and study a grid of supporting and unsupported linguistic meanings and "meaning nodes" of the semantic sphere.

The components of the onomasiological paradigm are literally imbued with evaluations, because they are created by man not so much to describe the world as to interpret, evaluate and express their attitude to it [10, p. 269].

The subject-nominator puts in the nominee individual and socially generalized ideas about the values grasped in a certain linguistic and cultural community. The assessment is directly reflected in the lexical meaning of the analysed nominees and directs to the nominee-addressee unambiguous, generally accepted in the community of native speakers' evaluative ideas about the object and turn them into units of nominative and characteristic.

Assessment is a way of realizing value in the process of human interaction with the world. Evaluation is based on a system of values, united in the framework of axiology - the philosophical doctrine of the nature of values as meaningful foundations of human existence that guide and motivate human life and activity. The assessment can be defined as a positive or negative characteristic of the subject, associated with the recognition or non-recognition of its value from the standpoint of certain value criteria [17, p. 128-134]. M. Rokeach believes that value is a firm belief that a certain way of behaving or being is individually or socially better compared to another way of behaving or being in a similar situation. The value system is a stable set of beliefs [21]. Thus, value as a positive meaning, the norm of things is projected on the norm of certain qualities, attitudes, behaviour, etc. and on the desirability - the ideal, the maximum value, which is reflected in the linguistic (systemic) value of the nominative unit, which is

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able to accumulate qualitatively pragmatic illocutionary charge. Axiological value always retains the moment of the proper norm, desirability, so the components of the onomasiological paradigm can be considered as regulations.

The onomasiological paradigm as a system set of nominees is structured primarily by the axiological dominant. The first taxonomic step is to divide the set of such language units into subsets.

Researchers believe that a positive assessment can indicate both compliance with the norm and its excess, while a negative assessment always indicates a deviation from the norm. The estimated polarization in the paradigms is quite clear. For instance, a negative intellectual characteristic, as V. Karasyk notes, never turns into a positive part of the scale, but in other cases such a pattern may be violated. Excessive intelligence is spoken of only in an ironic sense. Fools are opposed by intelligent, omniscient - those who claim a special mind and special knowledge, but in fact do not have them. Possessing knowledge is a positive thing, so here either the very existence of knowledge or their quality is questioned. However, such people believe that they are smarter than others [6, p. 273]. Within each of the evaluatively opposite groups of OP, we can speak only of a certain gradation, a different degree of intensity of the sign in the direction of its strengthening to the level of generalization "[6, p. 273].

A negative evaluation is more stable. Among the nominees of a fool, there are practically no ambivalent units, neither in terms of semantics, nor in terms of ambivalent assessment of this characteristic by representatives of different cultural and linguistic societies: a fool in all linguistic guises is bad. Therefore, the nominees of the reasonable, who are on the positive pole of the rating scale, and the nominees of the fool, who are on the opposite, can be considered, respectively, ontological meliorations and ontological pejoratives.

Nominative units cantered around the estimated "minus" are determined by powerful pragmatics. G. Sklyarevskaya understands the pragmatic component of the dictionary as the sum of connotations (social, cultural, ethical, historical, emotional, evaluative, associative), as well as the specifics of semantics (features of denotative orientation) - all the many and varied elements that accompany the lexical meaning and carry information about the assessment [12, p. 6].

The role of the nominator is important - the person who "created" such a name. The very choice of the compared (nominee and his image) is carried out with a certain nomination and pragmatic task - to intensify the potential positive or negative meaning in the nominee in the hope of perlocutionary effect. The pragmatic intention of the nominator in this type of names, according to A. Arkhangelska - through the search for a suitable name to denote feelings and attitudes to encourage the nominee to self-esteem and appropriate action. The image of oneself motivates the addressee to a certain feeling-reaction "in response" precisely because of the stimulating influence of the figurative representation of the signified phenomenon [1, p. 273].

It is worth to admit the thesis of S. Balli about denotative (objective) and emotional (subjective) evaluation. Moreover, considering the concept of subjective evaluation and its varieties he involves elements of objective evaluation in its understanding [2, p. 208].

RESULTS AND DISCUSSION

The axiological relation "value-evaluation" is revealed through the connection with its characteristic, which is evaluated positively or negatively on the basis of the public opinion of the society about good and bad. Evaluation in this case occupies the top position in the semantics of the name. Axiological emotional-evaluative relation is two-vertex. This is an assessment of the already assessed, so to speak, "additional meaning" [14, p. 42], which is layered on the objective meaning of the denotation. Here two types of evaluative relation are combined: one - axiological, normative value relation to the sign of the addressee of naming, allocated objectively, another - feeling-attitude in the same plane, but on the sign allocated as internal form. The emotional-evaluative relation correlates with the associative-image component implied by the internal form, which is the "additional" feature to the feature that falls into the focus of objective evaluation. Both types of relationships can be projected on both the class of objects and the individual characteristics of the class. At the same time, at the level of the components of the onomasiological paradigm we have a clear interaction of rational, objective (emotional-logical relationship) and emotional: the motive of the nomination may be an objective feature with its subsequent emotional assessment.

On such principles, based on the analysis of the components of the onomasiological paradigm, we can distinguish two types of assessment.

Axiological evaluation on an objective basis. This type of nominee focuses on rational evaluation, which researchers traditionally associate with the notion of stereotype used in logical evaluation theories [5] - "perceived in this language culture semiotically significant standard or model of norm" [13, p. 25]. According to O. Ivin, stereotypes are sets of empirical properties that must be inherent in things or events in their ideal or at least normal state [5, p. 38]. Stereotypes cause an assessment that has a rational basis in this case. The feature that is the basis for naming in this case is a feature that is intrinsic to the object (congenital or acquired). The estimated value is derived from the descriptive. Evaluation here is determined by public opinion and its element - axiological judgments: what constitutes a value for society - positive, what is not such a value - negative.

Axiological evaluation on a subjective basis. In this type of evaluation, the leading role belongs to the emotional component: the already evaluated phenomenon here is layered with the actual subjective evaluation, so the already evaluated objective feature is evaluated again, subjectively. It is a mix of a sign and its evaluation, another assessment is subjective, emotional.

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The basis of naming is not objective, but subjective, attributed to the object feature (known in this linguistic culture). Subjective emotional value in this type of nominees also derives from the axiological, but in the semantics of the language unit is not balanced with its descriptive part, but becomes the main.

This type of nominee focuses on emotional evaluation, which associates with the notion of a quasi-stereotype as a set of traits that the nominee wants to present as stereotypical. According to A. Losev, quasi-stereotypes are "untrue" because they are symbols, not signs [8, p. 62-64], they do not denote. Such property of quasi-stereotypes enables formation a subjective emotional and evaluative attitude.

Within this type of assessment, both positively and negatively evaluated nominees are presented. Figurative association here is the fixation of traits associated with a quasi-object of comparison. Such figurative features-properties attributed by human imagination and fantasy correlate with mainly non-anthropic spheres, which becomes an important basis for subjective emotional evaluation.

As a result of the law on the inverse nature of the relationship between the scope of use of the sign and its emotional and evaluative content [7, p. 25], such units, while evaluating what has already been evaluated, acquire new emotionally coloured meanings.

Onomasiological paradigms of lexical and phraseological units are systemic two-vertex formations of heterogeneous character [3; 4]. Their study should focus on axiological assessment on an objective (intrinsic to the object, innate or acquired) feature and axiological assessment on a subjective (attributed) basis, followed by a division into evaluative "plus" and evaluative "minus", because one and the same feature in different units can be focused on both positive and negative evaluation.

The estimated value of the nominative unit is largely related to the semantic-grammatical status of the analysed units as semantic predicates of the characterizing type (X is _____, X is _____,), indicating a static or dynamic characteristic.

CONCLUSION

The formation of axiologically evaluative semantics of units of all types in the totality of meaning and form can be carried out on the basis of typological and specific for each language psychological associations of figurative and non-figurative nature, due to the presence of different people, different ideas and concepts. Language is an expression not only of the linguistic thinking of an individual nation, but also of the linguistic and cultural experience inherent in humanity as a whole.

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