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**PAREMIOLOGICAL UNITS AS A SUPERIOR
COLOPHON ON THE FORMATION OF THE
LINGUISTIC REPRESENTATION**

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Abstract: The article is devoted to the problem of axiological comprehension by the native speakers of the phenomena of reality, which leaves. According to the results of the analysis of the linguistic picture of the world, reflected in anthropocentric proverbs, the axiological marking of social facts in the minds of native speakers is closely connected with the national mentality of the people, for values and antiquity are the basic units of culture. Verbal expression in the proverbs of the perception of the world and attitude to it is carried out through the prism of the value system of the individual and society as a whole. Evaluation of the expressed content through a person's value system, through a circle of meanings meaningful for him and for society, determines the axiological picture of the world. It follows that the proverb, like any other text, is valuable, i.e. axiologically colored and serves as a rich source for revealing the value orientations of the linguistic picture of the world.

Key words: anthropocentric proverbs, paremiological units, axiology, axiological picture of the world, pragmatics, concept, national specificity, culture of a people, value, antiquity.

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Paremiological units have great axiological potential, because they encompass evaluative information about a person and his qualities, properties of objects and phenomena of the surrounding reality, predetermine actions and behavior, regulate the

normativeness of "all aspects of life in relationships and interactions with a person: subject - person, action - man, man - man. Compliance with the described standards is a central condition for maintaining the integrity of society. Especially a lot of folklore paremias

relating to various kinds of relationships between people"[14; 9].

By fair assertion R.A. Khazhokova and E.A. Khazhokova, the means of contacting people is "communication, therefore, in the paremias the speech interactions, the requirements for the construction and conduct of the communicative process are comprehensively covered. Proverbs and sayings not only accumulate knowledge and ideas universal for all mankind, but also reflect the national-specific worldview of a particular ethnic group. The meaning of proverbs and sayings is directly related to the division, categorization of the continuum of the surrounding world, they form an emotional-evaluative attitude to this world. Features of communication as one of the constituents of the culture of the people are directly echoed in the treasury of national paremiology" [18; 383]. All this gives us reason to consider paremiological units as an object of study of linguistic axiology.

As the results of a study of the paremiological (milling) fund Y.A. Pavlishcheva, it reflects and consolidates the national-cultural stereotypes of one or another people, through the reproduction of the basic patterns of a particular linguistic picture of the world, the mentality of the people is conveyed. Moreover, the cultural implication of the images of phraseological units can be comprehensively disclosed, provided that these images are related to categories, concepts,

mythologies, stereotypes and standards of national culture (material, social or spiritual) culture and its interpretation[12; 65]. In the light of this presentation of the question, it seems reasonable to say that, within the framework of the linguistic picture of the world, "the fund of the national language paremias constitutes its own picture of the world, called the paremiological"[3; 24].

For case in point, in English proverbs, such national-cultural gender stereotypes of the English people as "androcentrism, the tendency of the male to dominate the female, the contrast of female cunning and cunning to male power and directness, the predominance of a woman over a man due to her cunning, and the threat from the woman as a result of the woman are reflected her exposure to emotions and because of this, the man's fear of losing control of his life as a whole. At the same time, in some phraseological units there is a tendency to level the oppositional duality of man and woman" [12; 67].

In this regard, we note that in the German language picture of the world, reflected in the proverbs of the German people, the image of a man is also evaluated as a positive image, while the image of a woman has a negative characteristic: a woman is "capricious, quarrelsome, power-hungry, vindictive, unfaithful and prone to lies "[13; 213].

In our opinion, two points put forward by Ya.A. deserve special attention. Pavlishcheva. The first

provision relates to the fact that "phraseological units, entrenched in the linguistic picture of the world, are also a source (or "database") in which the human consciousness draws those images on which it can rely on when forming its own image of reality." And the second position is that "stereotypes rooted in phraseology can define certain behavioral forms for a person who has not yet taken responsibility on his own and critically interpret what is happening to him" [12; 65].

In these two provisions, it seems to us that all axiological loading and significance of paremiological units is most capaciously and fully indicated.

It is interesting in this regard to analyze the identified A.O. Ganieva's stereotypical ideas about "femininity" in the English language consciousness, which boil down to the following:

1. The concepts of "femininity" and "woman", reflecting the characteristic features of the concept of woman, are not identical in their structural and substantive capacity. Firstly, the concept of "femininity" is an integral part of the concept of "woman". Secondly, the concept of "femininity" reflects mainly the positive qualities of the concept of a woman, while the concept of "woman" contains a heterogeneous characterization. This permits the author to conclude that the concept of "femininity" is extra stereotyped.

2. In the English language consciousness, for centuries, a woman has been perceived as the

property of her husband, whose function was to procreate and housekeeping. In this regard, stereotypes such as "home femininity", "cult of true femininity", symbolizing the success and prosperity of her husband, "angel in the house" were formed. According to the remark of A.O. Ganieva, the adoption as a value of the "cult of true femininity" in England, the USA and around the world "contributed to the formation of various stereotypes"[6; 78-79].

3. Despite the fact that the position of women in modern society has radically changed, "the totality of qualities that make her attractive and desirable, that is, has remained unchanged. feminine "[6; 79].

4. In the English linguistic consciousness, "feminine woman" is equivalent to "beautiful woman": "woman's ability to dress properly, have an impeccable taste, be elegant", "light, romantic style: skirts and dresses, as well as floral prints on them are considered stereotypically "Typically feminine" and "feminine." Also, in English linguistic culture, "femininity" is often identified with "high heels" "[6; 79].

5. In English linguistic culture, special attention is also paid to the woman's behavior, her posture, look, and smile. A woman should behave softly, meekly, peacefully, chastely. At the same time, she should be able to attract the attention of men, fascinate them, be seductive, "and also to some extent achieve their goals at the expense of men." We agree with the opinion

of A.O. Ganieva, that "in this situation, we can say that in the English linguistic culture there is a combination of the concepts of" femininity "and" female cunning. "A similar identification is "femininity" and "intuition", that is, "femininity" is a kind of inner female essence" [6; 80].

In broad-spectrum, bestowing to the observations of A.O. Ganieva, "over the past few centuries in connection with the processes of emancipation of women, feminist movements, etc. the concept of "femininity" in English culture has changed somewhat, although it retained many traditional components. We can note that in the modern world, those values that were lost during the 19th and early 20th centuries are being revived, women are increasingly showing interest in studying their femininity, that is, the true female essence" [6; 81].

The preceding consents us to clinch that the image of a woman in the English (and not only!) Linguistic consciousness, and therefore in the axiological picture of the world, is changing, and therefore new stereotypes appear that are reflected in the linguistic means of representation, in including through paremiological units.

Paremiological units can be characterized in several aspects, primarily in the semantic, syntactic and pragmatic: "The most common basis for the classification of linguistic phenomena is the three-dimensional semiotic model, which

includes the semantics, syntactics and pragmatics of a statement. Paremiias include syntactic characteristics consisting of structural organization (revealing that a statement is a universal proposition), semantic characteristics that are reduced to their meaningful attributes (the ratio of primary and rethought images), pragmatic characteristics - to situational attributes (interpretation of the appropriateness of using speech in one or other specific situation)[4; 58].

In the semantic aspect, paremiological units are edifications in which it is required to comply with certain norms of society or provides information on typical cause-effect relationships in people's behavior. Such paremiological units can have a figurative or ugly form and express the collective wisdom of the people or individually-authorial statements about important or vivid characteristics of human behavior[4; 60]. For example, in such paremiological units as proverbs, the centuries-old experience of the people is conveyed in terms of semantics, and the features of its way of life, culture, and worldview are reflected. Proverbs contain everyday, social, religious, aesthetic views of the people, which embodied the features of traditions, customs, mores, behavioral concepts and moral principles[18; 382].

In the structural-syntactic aspect, paremiological units are sentences expressing universal truths, which

are constructed according to the type of existential statements or precepts and contain quantifiers of universality in direct or implied expression (everything, everyone, nobody, always, never, etc.) [4; 59-60]. Paremiological units inherent phraseology and reproducibility.

In a pragmatic aspect, paremiological units act as linguistic units with pragmatic properties to express "situational-personal meaning, which is actualized in a specific communicative situation" [4; 2017, c. 60]. For example, proverbs for pragmatic purposes are used by communicants to substantiate their points of view, to express forecasts, doubt, reproach, excuse or apology, comfort, mockery, gloating, wishes, promises, permission, order and prohibition, a person's well-established view of nature and society [4; 36]. Thus, according to the fair remark of M.R. Shaimardanova, "scientific research aimed at studying proverbs from the point of view of speech actions, the peculiarities of the use of paremias in communication in variable types of discourse and their connection with the communicative strategies of the speaker" is very relevant [17; 10-11].

Along with the above aspects of the study of paremiological units, linguistic-stylistic, cognitive, linguocultural, axiological, and other features of the units under consideration are of increasing interest to linguistic researchers.

In stylistic terms, paremiological units, in particular proverbs, are

sentences with a clear rhythmic structure, characterized by poetic size and memorability. Such a property of proverbs as memorization is realized using euphonic means of the language, which include logical stress, rhythm, rhyme, sound repetitions, accent words, parallelism in the construction of syntactic structures, etc., which together organizes the poetic size of the proverbs and provides their memorability.

The genre-stylistic nature of paremiological units is diverse. Paremias are represented by proverbs, sayings, riddles, aphorisms, paradoxes, maxims, wellerisms, etc. R.A. Khazhokova, E.A. Khazhokov belongs to paremias, which are integral sentences of the proverb and are fragments of sentences of the proverb [18; 383].

Linguoculturological analysis of paremiological units, in particular proverbs with a zoonym component, is significant in identifying the relationship between language and culture, the function of expression by zonyms in the proverbs of a nation's worldview, its thinking, values, since zonyms are inherent in the language of each nation and reflect positive and negative situations inherent human behavior [16; 129].

The problem of the relationship of language and culture is currently studied in the following pretexts: 1) "for discourses realized in spaces of various national languages / worlds, deduced as relatively "universal",

universal at the conceptual level, concepts and postulates have different meanings, determined primarily by their evaluative and figurative content";2) "meanings that take shape as value in one culture are not always formulated as such in other cultures.3)"each of the linguistic cultures generates integral national images of the world, which, in their special combinatorics around ethnocultural dominants, form a certain conceptual sphere, the unique character of which is determined precisely by its value dimension" [11; 22].

As you can see, linguocultural analysis of paremiological units is inextricably linked with the axiological interpretation of linguocultural concepts. It should be noted that of the existing "many classifications of paremias, none of them is considered to be comprehensive.

Nevertheless, the thematic and functional (distribution of paremiological units in accordance with their pragmatic, cognitive-discursive functions) classifications of paremias are of greatest interest to paremiologists" [17; 9].

The analysis of paremiological units, especially proverbs, in the cognitive aspect "allows us to discover the foundation on which a person's worldview is based, its value orientations and priorities, and at the same time, stereotypes rooted in the consciousness of the individual" [Павлищева, 2014, с. 67], identify knowledge structures of paramount importance to society,

since the proverbial foundation is a fragment of cultural tradition[1; 35].

The fact is that the states experienced by a person "are comprehended in their belonging to a number of open conceptual series expressed through value concepts, which allows axiologically interpreting the activity of homo verboagens. Elements of such series can be considered those that are objectively objectified in the speech of a person as a linguistic / discursive personality and in their semantics reflect the emotional-cognitive state of a person in its value dimension. These elements include such concepts as duty (following a duty, obligated, as my mother, I must), will (showing my will, of my own free will, of good intentions), sincerity, self-affirmation, rejection, doubt, appreciation, compassion, determination, etc."

A proverb in this regard contributes to the "creation of models that convey a certain picture of the relative position of objects in space and time. The situation in such proverbs is calculated in advance" [4; 33].

Between meaning and the internal form of proverbs, there are three main types of relationships - coincidence, intersection, and parallel existence, including transitional cases, which, representing descriptive-cognitive levels, form a double frame - a scheme of knowledge of two situations: at the level of value - knowledge about what is accepted in society stereotypes of behavior;

at the level of the internal form - domestic representations[1; 37].

It is important to emphasize that "the proverbial cognitive levels interact with the pragmatic sublevels of assessment and emotionality and the pragmatic-cognitive sublevel of the scenario. The scenario, as a rule, in most cases contains an implicit recommendation on how to proceed based on the situation - the frame" [1;37].

In other words, proverbs summarize experience as a frame and summarize the past, and as ascript, accomplish a moralistic and didactic function and thereby face the future[1; 38].

So, as can be seen from a review of the aspects of studying paremiological units, including proverbs, such relevant topics of their research as identifying their national-cultural specifics, comparing meaning and notion, analyzing modality and evaluativeness in them, etc. are highlighted [17; 10].

According to M.K. Gasparyan, the cultural content of proverbs and sayings can be indicated by "their appraisal, which reflects the attitude of the native speaker to the phenomenon presented in the proverb, explaining his view of the surrounding reality. To identify the ethnospecificity of the cultural semantics of proverbs and sayings, it becomes necessary to study the latter in a comparative aspect. This approach seems reasonable, since the development of the world by man takes place in comparison" [7; 127].

In general, it should be emphasized that the study of genre-stylistic, cognitive, axiological, linguoculturological and other signs indicates the anthropocentric orientation of paremiological studies in modern linguistics, because, as R.D. Tazhibaeva, "Anthropocentrism reveals the essential properties of a linguistic personality. Nowadays, all linguistic studies have an anthropocentric orientation, however, anthropocentrism is most pronounced in studies of the text, including proverbs and other paremiological units"[15; 171].

Anthropocentric studies of proverbs are characterized by two features: 1) proverbs are studied from the point of view of reflecting in them human consciousness, worldview and worldview; 2) proverbs are analyzed in terms of representing the person in them. In this case, they are called anthropocentric proverbs. Anthropocentric proverbs in syntactic terms are "semantically and structurally complete sentences in which a noun in the nominative case denoting a person fulfills the function of the subject or (in rare cases) the function of the predicate" [8; 395].

The axiological analysis of anthropocentric proverbs in this dissertation will be made on the basis of a key definition of linguistic axiology, according to which the purpose of this science is "to study the ways of presenting the world with this type of experience, reflection in their contextual representation and effectiveness in interpersonal /

social planes in culture, time and space [11; 23].

Anthropocentric proverbs represent a person's measurement of everything around him and what is happening through the prism of himself, in connection with this, when studying anthropocentric proverbs, the problems of the linguistic picture of the world, the impact of language on human behavior and thinking, the relationship of language and society, the relationship of language and spiritual culture of a people etc.

Behavioral concepts and moral attitudes are, of course, based on an evaluative approach or, to put it differently, on an axiological interpretation of the life of the subjects of society, since "the most important generalizations of the rules of behavior and attitudes towards the world are recorded in the existing system of value-tagged statements, which include paremiological units" [4; 59].

An axiological interpretation is the essence of "revealing the "focusing" of a statement on its "target" sense, as a reflection of a priori accepted or actually corrected position of the subject of the statement according to two possible vectors in the ratio of I (world I) ? Not-Self (external world): from the world to yourself and from yourself to the world. Since the world of meaning is non-linear, its interpretation will inevitably turn to the use of hermeneutic procedures for deriving meanings based on, first of all, the principles of relevance

and the applied norm of axiological interpretation. The axiological interpretation allows one to concentrate both on the deep plan of content through the concepts of "value relation", "value orientations", "ideals", "symbols of faith", and on the plane of expression: multilevel linguistic means of "functional evaluation semantics" (EM Wolf)" [11; 26].

Proverbs as an object of axiological interpretation, being examples of oral creativity that have come down from ancient times to the present day, encompass important information about national values, the worldview of the people, traditions, lifestyle [16; 129]. "Outwardly laconic, capacious in content, they expose the originality of the people's thinking, emphasize the essence of its morality" [10; 78]. One of the types of values displayed in the proverbs is family values, which are manifested in the relationship between husband and wife, parents and children.

In the system of family values of the Russian people, fixed in proverbs and sayings, the image of the mother is "the most valuable, bearing positive emotions" [5; 11], the father is characterized by a value orientation - the breadwinner of the family, educator, strategist, wife - housekeeper, who is attributed the leading moral function, husband - the head of the family, he is assigned the supreme family role [5; 11]. It is noteworthy that family values in proverbs and sayings are reflected in a correlation with family

antiquities, which have a negative evaluative connotation of reproach and conviction.

This state of affairs determines the question of the axiological coloring of the phenomena of reality in the minds of native speakers, as evidenced by the results of scientific research carried out in the framework of axiological linguistics.

For case in point, N.L. Yugan explores the problems of the axiological perception of time by the Russian people, which is reflected in proverbs, and concludes that "such a typological and as if indifferent property, like the speed of time (more quantitative characteristic), gets a qualitative assessment, appears in the minds of Russian people and in the people's axiologically marked experience" [19; 201].

According to the author, the time for the Russians is a smooth flow, unhurried tread. Such a perception of time, which is a feature of the Russian national mentality, is represented in proverbs with the meaning "do not rush": proverbs "almost all contain a philosophical context: everything has its own deadline, everything will have its time" [19; 201]. From this we can conclude that the axiological marking of a fact in the minds of native speakers is determined, in general, by the national mentality of the people.

According to the fair statement, T.G. Bochina and Xiang Qun, the characteristic genre features of the proverb (edification, the transfer of

folk wisdom, experience, etc.) are closely related to the axiological picture of the world, the system of values and antivalues of the people [2; 44].

T.G. Bochina and Xiang Qun study the axiology of age in Russian paremias. According to the authors, a person's age correlates with certain values and antivalues, acquiring a positive or negative qualitative assessment at each stage of life [2; 44]. At the same time, values and antivalues are considered as the basic units of culture [2; 45].

In Russian paremias about age, vital (life and death, health and disease), intellectual (mind and stupidity), social and utilitarian (labor and unemployment, laziness, rest) and hedonistic (happiness and unhappiness) values are actualized, of which "the main guidelines when assessing a person from the point of view of age, his physical and intellectual-social state are" [2; 48].

It should be noted that when interpreting value attitudes, taking into account situational-pragmatic variation is of particular importance. In particular, proverbs that have an invariant-variable structure at all levels and in all aspects and contain an invariable and general in their structure, which is their invariant essence, and all the particular and variable, their variative side [4; 32], depending on the situational-pragmatic context, they serve to express certain value judgments and value attitudes of participants in a communicative act.

Proverbs are characterized by the

function of evaluating an object or phenomenon. From this point of view, proverbs are divided into two types:

1) proverbs with self-estimated value;

2) proverbs with estimated use.

For proverbs of the first kind, this feature is constant, independent of context. Proverbs of the second kind acquire this attribute in the context of [9; 87].

Speaking about the value of judgments and value attitudes in proverbs, it is necessary to point out that the proverb, having a complete figurative or ugly structure of meanings, expressing an edifying meaning and idea, does not depend on the external context and imply subtext [4; 32]. The perception of value judgments in proverbs may depend on the functions they perform in the speech of the speakers. So, in everyday use, proverbs perform informative, modeling, instructive, predictive and textual functions [4; 36] at the same time, they can also act in a humorous or comic function: "A proverb performs a humorous function using the means of artistic expression. In addition to this, the proverb not only makes laugh, but also contains an assessment of the phenomenon, gives a certain recommendation and not only entertains the interlocutor, but also creates a special paradoxical world. The comic effect in proverbs

is achieved with the help of irony, paradox, and joker"[4; 37].

Comic proverbs, characterized by edification, conciseness, humorous tonality, express mild criticism of the absurd state of things and the wrong behavior of people. At the same time, "the proverbial comic is interpreted situationally, while some utterances are perceived as funny, not being such, and some comic utterances, on the contrary, are taken seriously as consolations" [4; 5-6]. Forexample: Поет ? хорошо, а замолчит ? еще лучше. Сколько не плавает палка в море, а кораблем не становится. Автобус обходи сзади, а тещу со всех сторон. В лесу рубят, а к нам шапки летят.

As you can see, the verbal expression of the perception of the world and attitude to it in the proverbs is carried out through the prism of the value system of the individual in particular and society as a whole. It is the assessment of the expressed content through the system of human values, through a circle of meanings that are significant for him and for society, and determines the axiological picture of the world. In such an interpretation, any text created by an individual or a society, including a proverb, acts as valuable, axiologically colored and serves as a rich source for revealing the value orientations of the linguistic picture of the world.

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