



Representation of Moral Values in the Russian and Uzbek Proverbs

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Abstract: This article deals with the significant points of representation of moral values in the Russian and Uzbek proverbs. On the other hand, peculiarities of using proverb in language, problems of translating them into another language especially with the meaning of cultural value were discussed.

Keywords: ethical view, moral values, cultural, paremias, semantic, content, spiritual values, phenomena.

We know that proverbs are grammatically and logically complete, wise sayings. This genre of folklore, despite short and concise, has a deep meaning. The process of translating proverbs into another language is a complex process, as proverbs about a particular nation are originated from the way of that nation's life and culture.

Every nation has its own ethical views, as 90 percent of these ideas coincide among different peoples, and they are remaining as 10 percent including specific concepts that are determined by the way of life, geographic location, history, religion, etc. Many scientists and philosophers have written about ethics, from antiquity to the present day. It is ethics that makes it possible to highlight the moral values of the people, which are passed on from generation to generation. Absolutely all ethical values are reflected through their proverbs, sayings, phraseological units, and catchphrases in the language of the people. Language can be compared to a piggy bank that accumulates all cultural values: in paremias, in folklore, fiction, poetry, etc. Proverbs and sayings of any nation are the results of their mental activity since their generations. They generalize people's experience in the form of complete judgments, conclusions, teachings and figuratively defined objects, events and phenomena.

Models for constructing proverbs and sayings are similar for most people. Their semantic content is also very similar since people's spiritual values in different nationalities for the most part coincide. Based on this, we have the opportunity to explore the specifics of a particular people, expressed in their language linguistic units. Only by mastering the native language, a person becomes the bearer of his own national culture, all linguistic units of which contain national and cultural information. Language is compared to the treasury, to a storeroom, to a bank of culture. It preserves cultural values in vocabulary, grammar, idioms, proverbs, sayings, in folklore, in fiction and scientific literature, in the forms of written and oral speech. Thanks to language, consistency, harmony and stability are achieved in society.

As a proof let's see the proverb "Better to be distressed than to distress" says that suffering yourself is easier than causing suffering to another. Ethics assumes that a person has a choice, i.e. freedom to decide one direction or another. According to ethics, a person acts ethically correctly if he realizes the value that requires the greatest moral strength for its implementation. The required strength indicates that a given value (for a given individual) takes on more importance than other values from which he can choose. The realization of values, which are recognized as the highest, depending on the circumstances, is good; the implementation of any low-standing value is evil. The torment of a person himself is a higher moral value than the torment inflicted on someone. This choice is considered

ethically correct, i.e. he is good. If we make a different choice and prefer to torture another person, then our choice is evil according to the generally accepted scale of ethical values. In proverbs with the meaning “What is hello, so is the answer”, a person also has the right to choose: to do good or bad deeds. All languages cover many such proverbs in: As you will regale, people will spout you (Russian);

National-cultural semantics is present at all levels of the language: both in grammar and in syntax, not excluding phonetics. Proverbs context composed in the paremia with a special independent context having direct and figurative meaning itself as a part of the context. Proverbs and sayings are sentences meeting syntactic rules: they have the same word order, are constructed according to the structure of simple or complex sentence. Proverbial sayings are always signs and at the same time models of various typical situations and relationships between things or phenomena in real life. The true theme of any proverb or saying is not this or that word, not this or that thought, and not even this or that area of human activity, but “some invariant pair of opposed entities, to which the meaning of using images in this proverb is reduced”. On this basis, paremiology identifies constructive types of invariant pairs of opposed phenomena:

1. The opposition of physically different objects: healthy-sick, good-bad, old-new, big-small, etc. In proverbs and sayings, the system of binary oppositions is most concentrated. Each proverb can be interpreted as a choice between two alternatives.
2. Contrast of different sides of one object: beginning-end, content-form, whole-part, top-bottom, etc.

Representatives of different ethnic groups (nationalities, nations, races, etc.) think logically in one way or another in the same way. This unifying feature of the peoples is especially evident in the paremias. In Russian linguoculture, the concept of good includes the following concepts: positive moral values (counterbalance to the concepts of evil, bad); good deed, benefit; good relationship; the positive quality of someone or something (good person, good book); material well-being (making good); everything that is associated with happiness, joy, love, goodness and causes a positive assessment in people. The Russian people, like many Europeans, usually associate well with light and whiteness, and evil with darkness and blackness. The word good originally means material property in Russian culture. A “good man” is a rich man. A fat person who was able to gain weight due to the fact that he could afford to buy groceries is called “kind”, “plump”. Kindness is a character trait that allows a person to share his goodness, property. With the advent of Christianity, the concept of good acquired as a slightly different meaning: moral values, good, etc. In the Uzbek linguistic culture, the conceptual sphere of good includes the following concepts: a good deed, a benefit; good quality of someone or something; good, good deed; holidays; happiness joy.

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