

## REFLECTION OF SOCIAL VALUES IN THE PROVERBIAL FUND OF THE RUSSIAN AND UZBEK LANGUAGES

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### ABSTRACT

*The article examines the reflection of social values in Russian and Uzbek in proverbs – linguistic units that most clearly reflect national value orientations. Each nation has a certain set of hierarchically organized values, which overlap with values in other cultures. It is noted that values can reflect both the originality of the national consciousness of a particular people as a whole, and the attitudes of individual individuals. The problems of studying social assessment in the proverbial linguistic picture of the world are considered. Social assessment is defined as an assessment based on certain subjectively determined aesthetic principles and a deep understanding of the aesthetic essence. A comprehensive study of social assessment in language is possible when studying the proverbial picture of the world, which is identified as a component of the linguistic picture of the world.*

**KEYWORDS:** *Value, Social Level Of Values, Axiological Potential, Proverbs And Sayings, Functional Characteristics, Speech Interactions, Moral Values, Legal Values, Scientific Values, Historical Values, Social Values, Philosophical Values.*

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### INTRODUCTION

Value is a philosophical category that expresses the fundamental norms and achievements of mankind put forward as a result of moral comprehension by an individual (society) of objective-phenomenal reality through the prism of its obligation and significance.

The fundamental norms and achievements of humanity, presented in the form of values, underlie the construction of being, help the individual to integrate with the society in which he lives. Such norms regulate the behavior of a person in society, encouraging him to act within the framework outlined by society, to do socially approved actions.

Assessing the role of values in the life of culture and society, T.G. Bochina and Xiang Qun note that “value is the fundamental principle of culture, and the originality of value systems determines the differences between cultures. Values are formed as products of human interest in transforming the surrounding reality, have the functions of landmarks, are considered the sense-forming elements of human existence, setting the direction of a person's life. They form the basis of individual or collective judgments and actions” [1 p. 45].

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Values can reflect both the originality of the national consciousness of a particular people as a whole, and the attitudes of individual individuals. The specific features of the Russian national consciousness and perception of the world include conscience, honor, dignity, justice, humanity, truth, justice, will, compassion, etc. Value attitudes predetermine the behavior of the individual in all spheres of his activity [2, p. 27].

Values arise as a result of human cognitive activity: “values are associated with a person in such a way that there are no values outside of a person and society, outside of a relationship to a person, objects in themselves are not subject to value classification, values are formulated by a person in his productive activity” [3, p. 28].

According to the just remark of A.N. Beloborodko, in the 21st century there is a transformation of traditional values and the emergence of a system of new value orientations, which is broadcast in mass, in particular pop culture through a “large-scale system of concepts that affects the consciousness of the individual and prescribes certain attitudes to him” [4, p. 7].

Of particular interest is the interpretation of traditional values by contemporaries, especially young people. The value concept “Friendship” in the minds of modern youth is represented by the nuclear meaning “spiritual closeness”, “emotional attachment” and, on the periphery, by the sign of “frankness” and “safety”, the concept “Happiness”: “love” – “material well-being and high social status”, The concept of “Family”: “raising children”, “interests of the family” – “the interests of the family are above personal interests”, the concept of “Freedom”: “self-realization” – “to create a family”, the concept of “Love”: “to create a family” – “friendly affection” [5, p. 13]. Analysis of the reflection of value concepts in the linguistic consciousness of young people shows that more abstract, idealized, spiritually elevated meanings are brought to the fore, and everything material, “mundane”, pragmatic is reflected in the periphery of the conceptual field.

The classification of values is carried out according to different criteria. Depending on in which area of human existence the values were derived (in the field of truth, aesthetics, ethics (morality), hedonistic or pragmatic areas), the material, logical, aesthetic, ethical, values of being, values of consumption are distinguished. [6]

As the analysis of scientific literature on axiology shows, values are classified into moral values, legal values, scientific values, historical values, social values, philosophical values, etc.

Regardless of what variety they belong to and what qualitative properties they have, values are differentiated according to the classical trichotomy: their positive, neutral or negative assessment.

## **Literature review and methodology**

The anthropocentric proverbs of the Uzbek and Russian languages reflect in themselves, through images, the worldview and worldview of the people, for, as G.A. Bagautdinova, “images are a reflection of the way of worldview and can be determined within the framework of cultural codes” [7, p. 25].

The central image in anthropocentric proverbs is the image of a person, which, according to V.N. Solovar and E.S. Moldanova, is “the core of every national culture, the system of its values”, which is “the result of the accumulation of all knowledge and experience” of the people in the entire history of the development of its culture: “Each people has a certain set of moral and

ethical qualities that are most valued; opposite features are condemned in numerous units of nomination” [8, p. 33]. The image of a person in anthropocentric proverbs is thus subject to evaluative comprehension.

The estimated value in anthropocentric proverbs can be laid down in the very nomination of a person. It should be noted that the system of names of a person in the studied proverbs of the Uzbek and Russian languages is very colorful and multifaceted, just as the person himself is colorful and multifaceted.

The invariant form of the name of a person in anthropocentric proverbs is in the Uzbek language the words (in the singular or plural) *odam, kishi*, and in Russian – *человек (люди)*.

The existing variety of names of a person in anthropocentric proverbs of the studied languages is predetermined by the fact that they present the characteristics of a person from different angles, for example, in terms of gender, age, social status, mental abilities, character traits, etc.

## DISCUSSION

Among the names of a person in the analyzed proverbs, groups are especially distinguished in which the nomination of a person is made on the basis of the type of activity, qualities of character, characteristics of behavior and actions [9, p. 65].

In the anthropocentric proverbs of the Uzbek and Russian languages, a number of names stand out that describe a person by the nature of his activity. For example, in Uzbek: prince imam, worker, trumpet player, kinnachi, kinchi, laundress, miner, carpenter, potter, kuf-sufchi, coal miner, laparchi, army, madoh, sniper, commander, mirab, coppersmith, morboz, mullah, murdashoy, muynadoz, navkar, baker, speaker, hunter, scholar, ol-olchi, crowd, arachi, cook, cook, pir, herdsman, king, king, king, racer, leader, romchi, merchant, traveler, sultan, entrepreneur, trumpet player, speaker, speaker, doctor, imitator, miller, blacksmith, blacksmith, driller, tailor, listener, beggar, crown prince, carpenter, ulton, master, teacher, khoja, khan, khoqan, khoja, filbon, fortune teller, sheikh, shirafurush, student, shakimchi, chevar, chilangar, herdsman, shepherd, maid chi, eshon, centurion, licker, yasovul, singer, governor, craftsman, artisan, unskilled, robber, butcher, gambler, judge, murderer, drop, slave, joiner, guard, player, weaver, weaver, weaver, reaper, reaper o'g'ri.

In russian language: *эмир, повелитель, правитель, военачальник, главнокомандующий, алкаш, пьяница, повар, кухмистер, бахши, сказитель, народный певец, бакалейщик, торговец, бек, правитель, неумелый, не имеющий ремесла, ходжа, собирающий пошлину и налоги, молотобоец, начальник, глава, предводитель, руководитель, садовник, садовод, красильщик, маляр, ткач, могильщик, маклер, посредник, дервиш, отшельник, дехканин, крестьянин, земледелец, канатоходец, эквилибрист, дутарист, колдун, волшебник, чародей, колдунья, ювелир, имам, духовный наставник, рабочий, работник, трубач, горнист, карнаист, играющий на карнае, музыкант, знахарка, заклинательница, прачка, шахтёр, горняк, рудокоп, ремесленник, гончар, угольщик, участник лапара, войско, армия, маддах, стрелок, полководец, мираб, мулла, мусульманский священник, меховщик, телохранилитель, ополченец, дружинник, пекарь, оратор, охотник, учёный, повар, кулинар, старец, пастух, падишах, царь, гонщик, наездник, участник скачек, руководитель, предводитель, руководящий, купец, торговец, караванщик, коновал, умеющий выхаживать лошадей, служилый, чиновник, должностное лицо, солдат, воин, продавец,*

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*султан, повелитель, умелец, специалист, сурнаист, играющий на сурнае, рассказчик, сплетник, болтун, говорун, лекарь, врач, подражатель, мельник, кузнец, портной, портниха, швей, швея, швейник, слушатель, нищий, попрошайка, венценосец, бедный, мастер, умелец, умелый, искусный, учитель, наставник, ходжа, хан, каган, император, владыка, хозяин, погонщик слонов, ворожея, гадалка, шейх, духовный наставник, ученик, подмастерье, клеветник, ябедник, доносчик, швея, портниха, вышивательница, слесарь, скотовод, пастух, чабан, служанка, прислуга, рабыня, невольница, сестра, посланник, посол, сапожник, ишан, должность сотника, есаул, всадник, песенник, певец, мэр, правитель области, искусный, умелый, ремесленник, неумелый, не имеющий ремесла, разбойник, мясник, игрок, играющий в азартные игры, судья, убийца, капля, невольник, раб, пахарь, охранник, сторож, караульщик, танцор, танцовщица, игрок, певец, исполнитель улана, жнец, косарь, дровосек, вор.*

It is noteworthy that this group contains indications of both the names of modern and outdated crafts and professions, as well as the rank, status position, as well as the presence / absence of work, employment / idleness, human addictions.

Marital relations are especially noted in anthropocentric proverbs, taking into account marriage / love relations, the presence / absence of children, married / unmarried, it is noted if one of the spouses is not alive. For example, in Uzbek: *er, yor, xotin, beka, oshiq, ma'shuq, o'ynash, kundosh, to'yli, to'ysiz, bolalilar, bolasizlar, bo'ydoq, beva*; in russian language: *муж, супруга, мужчина, любимый, возлюбленный, жена, супруга, женщина, баба, хозяйка, влюблённый, любимый, любовник, любовница, справляющий свадьбу, имеющие детей, многодетные, бездетные, не имеющие детей, холостой, холостяк, неженатый, вдова, вдовец.*

The nomination of a person in the anthropocentric proverbs of the studied languages can express the characteristics of a person's social status and relationships with other members of society. For example, in Uzbek: *ega, do'st, dushman, yov, birodar, qo'shni, oshna, qo'noq, da'vogar, javobgar, gumondor, musulmon, payg'ambar, oluvchi, yot, o'zga, begona, eldosh, ulfat, qurdosh, sirdosh, qo'ldosh, o'rtoq, kofir, mezbon, mehmon, qo'noq, hamsoya, begona, sherik, kayvoni, og'ayni, tanish, qadrdon, xaridor, kasbdosh, sovchi, ega, bekengash, musofir, hammol, tutingan, ovuldosh, fuqaro, mijoz, hamroh, yetakchi, kafil, yo'ldosh, yo'l o'g'risi, yo'lchi, yo'lovchi, buzg'unchi, tagi past, avliyo, tavnachi, bosh, ishboshi, aziz, otin, hangamachi, dangamachi, hasharchi, murid, tanish, chuvrindi, o'zga, hazilkash, bekorchi, bezori, ber-berchi, ishi yo'q, ishi bor, ishlik, ishsiz, xo'p-xo'pchi, tuhmatchi*; in russian language: *хозяин, владелец, обладатель, друг, товарищ, приятель, враг, неприятель, противник, недруг, брат, приятель, товарищ, сосед, соседка, друг, знакомый, гость, истец, претендент, ответчик, ответственный, подозревающий, мусульманин, пророк, получатель, отчуждённый, чужой, посторонний, иной, другой, друг, приятель, собеседник, ровесник, сверстник, единомышленник, закадычный друг, верный помощник, сотоварищ, товарищ, подруга, подруга, приятельница, неверный, нечестивый, богоотступник, хозяин, гость, гостья, сосед, чужой, посторонний, партнёр, сообщник, соучастник, коллега, друг, приятель, знакомый, близкий, дорогой, покупатель, закупщик, коллега, сват, сваха, хозяин, владелец, обладатель, приезжий, чужестранец, путник, странник, носильщик, грузчик, земляк, гражданин, житель, клиент, покупатель, спутник, попутчик, ведущий, руководящий, руководитель, поручитель, гарант, заверитель, путник, прохожий, пассажир, смутьян, склочник, подстрекатель, святой, чудотворец, глава, главный, первый, руководитель,*

*дорогой, милый, любимый, уважаемый, драгоценный, ценный, редкостный, почитаемый, учительница, женщина, участник хашара, мюрид, последователь, знакомый, приятель, оборванец, чужой, посторонний, шутник, бездельник, хулиган, безработный, имеющий работу, без работы, не имеющий работы, клеветник.*

With the social characteristics of a person, the basis for the nomination is such indicators as friendship, neighborhood, work, especially business, religion, etc.

Another parameter of a person's nomination in the analyzed proverbs is the person's financial condition. For example, in Uzbek: *yo'q, bor, kambag'al, boy, beqo'nim, gado, gadoy, arbali, piyoda, yo'rg'ali, boyvachcha, kamonsiz, eshakli, sepli, sepsiz, yalang'och, g'arib, otliq, tuyali, voris, boqim, yalangoyoq, kemali, qayiqli, molsiz kishi, qarzdor, puli bor, puli yo'q, otli, tuyali, g'arib, molsiz, yuksiz, nonsiz, zarul, nozarul, ishtonsiz, kulchali, oqchali, oqchasiz, to'nli, faqir, faqir kishi, to'kin, bedavlat, molli, ichi qaltiroq, bechora, sirti yaltiroq*; in russian language: *нет, не имеется, не существует, есть, имеется, существует, бедняк, бедный, неимущий, малоимущий, необеспеченный, богач, бай, богатый, зажиточный, нищий, попрошайка, пеший, пешка, пешком, байский сын, без лука, обладающая приданым, бесприданница, обнаженный, голый, нагой, оголённый, раздетый, одинокий, бесприютный, безродный, бесприютный, всадник, конный, наследник, присмотр, уход, иждивение, босиком, босой, босоногий, босаяк, оборванец, корабельщик, лодочник, должник, с деньгами, без денег, всадник, конный, бестоварный, налегке, бесхлебный, необходимый, нужный, ненужный, бедный, неимущий, нищий, бедняк, обильный, изобильный, богатый, без имущества, бедный, неимущий, нуждающийся, бедняк, блестящий.*

In general, the names of a person according to his financial condition, on the one hand, reflect the presence / absence of money capital, i.e. poverty or wealth, on the other hand, indicates what is the measure of security, welfare, wealth of a person and how it is assessed [10, p. 15].

## CONCLUSION

Thus, it should be noted that the names of a person used in the anthropocentric proverbs of the Uzbek and Russian languages have a rich figurative basis and contain a wealth of information of a linguistic and cultural nature, which makes it possible to judge the value priorities of the Uzbek and Russian peoples, which is due to the reflection of various cultural codes in the units we are analyzing.

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