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COMPARATIVE ANALYSIS OF PROVERBS REPRESENTING MORAL VALUES IN ENGLISH AND KARAKALPAK

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Abstract: The proverb is one of the most preserved forms of national traditional oral culture of a given nation, people and it's a treasure to be collected not only moral experiences, patterns of social conduct and knowledge, but also ways of thinking of each people. In this article, traditional English and Karakalpak proverbs are studied, with the focus on the representation of moral values and norms in comparison from a linguistic and cultural perspective. The emphasis is on the values of honesty, wisdom, caution, responsibility, good behaviour, contentment, compassion, family relationships and social conduct. The research reveals that English and Karakalpak traditional proverbs display a number of common moral values and guidelines, although different image schemas, metaphors and lexemes are employed in the two languages.

Keywords: proverb, moral values, English, Karakalpak, paremiology, comparative linguistics, cultural values.

Introduction. Proverbs are one of the most stable forms of oral traditional culture where this total experience, moral, moral norms and moral experience of our culture is kept and spread. It is these symbols that have, in terms of expression, the smallest total experience, the greatest efficiency, and a huge amount of additional meaning that turns the phrase into a phrase complex and, in terms of expression, practically into something. In addition to its linguistic expression, the proverb may carry a set of implied cultural values.

According to Mieder, the proverb is defined as a short and stable traditional expression of a piece of usually known wisdom that is related to the experience of the whole community, on the basis of which the phrase is regarded as one of the objects of paremiological and cultural-linguistic research [4].

The moral aspect of paremiology has been studied by researchers at the interface between paremiology, ethics, and intercultural studies. Keefer looks at proverbs from the perspective of virtue ethics and shows that proverbial language can transmit and defend notions of moral personality, ethical behavior, and human virtues. Proverbs, in that view, are the precisising expression of accepted behavioral norms. This perspective also seems to be best suited for comparative studies, since we can assume that moral notions are interculturallly spread, but their linguistic and cultural expression varies [3].

Jumabaevna defines the Karakalpak folk proverb as a people's wisdom, as a reflection of the accumulated social experience and knowledge. The translation and intercultural interpretation of proverbs needs to take into consideration their linguistic and cultural



peculiarities [2, 379-384]. In the opinion of Begjanova, linguocultural equivalence in the translation of paremiological units is a priority and points to the fact that the migration of proverbial meaning can be achieved not only with regard to the lexical or structural aspect of the proverbial unit, but also in terms of the conceptual content of cultural associations. It is noteworthy in the context of English-Karakalpak comparison, because the structures are similar; the contents are different [1].

In this context, a comparative analysis of English and Karakalpak proverbs allows for the discovering of culture universal and culture specific indices of the representation of moral values. Although expressions of morality can be found in both languages which emphasize honesty, wisdom, mature behavior, moderation, generosity, character and harmony, they tend to frame different images, have a distinctive syntactical structure and employ culture-specific metaphors. Thus, the paper aims to analyze how English and Karakalpak proverbs organize their semantic and formal structures, employ imagery and reveal culture-specific forms of moral values. It is supposed to analyze English and Karakalpak proverbs on the description of moral values as well as to compare their format and content, uncover, on the one hand, what sort of moral values they carry and, on the other, how they conceptualize them.

Materials and Methods. The research follows a comparative linguocultural and paremiological principle for analyzing the moral values expressed in the English and Karakalpak language. The material of the study is taken from proverb collections of English language and Karakalpak folklore [6]. For the study the proverb was selected in accordance with moral notions of honesty, wisdom, character, consciences, cautiousness, contentedness, mercy, friendship, fraternity.

The research incorporates semantic, structural and linguoculturological analysis. Semantic analysis reveals the moral values present in each proverb and separates the proverbs' metaphorical ideas from their underlying moral themes. Structural analysis presents proverb's parallelism, contrast, repetition, imperative forms, and other design elements typical of paremiological units. Linguoculturological analysis studies culturally-specific metaphors, imagery, and associations, adhering to the linguocultural approach to paremiological translation.

Comparative analysis reveals ideas based on common moral values, individual variations of the same ideas and their culture specific representation.

Results and Discussion. In the comparison, it can be seen that the whole proverbial traditions carry a wide spectrum of moral concepts such as honesty, wisdom, prudence, responsibility, good qualities, moderation, compassion, and so on. While the moral ideas behind the two proverbs are often similar, the two languages use various images, syntactic patterns and culturally significant linkages.

Honesty and truthfulness are the most common moral values. "*Honesty is the best policy*," a well-known English proverb, presents truthfulness both as a moral value and as a reasonable policy. English has the proverb "*A liar is not believed even when he speaks the truth*," which highlights the loss of credibility as the result of lying. A closely related Karakalpak proverb states: "*Ótirikshiniń durıs sózi zayağa ketedi*." It indicates that the truthful words of a habitual liar lose their value because previous dishonesty has destroyed trust. Another expression, "*Ótirik sóz janğa qas*,

Ótkir pishaq qínğa qas,” compares false speech with a sharp knife, presenting dishonesty as something harmful. The proverb “*Haq joldı tap ta ayrılma, Hadallıq qalar máńgige*” emphasizes remaining on the righteous path and preserving honesty as a lasting moral quality.

Another area that can be quite important is wisdom and good sense. English proverbs including *Think before you speak* and *Look before you leap* both remind people to think and use wisdom before they do something. The Karakalpak proverb “*Oylanbağan adam, Qarap júrip súriner*” connects thoughtlessness with failure, while “*Oylanbağannıń túbi oyran*” presents lack of consideration as a source of destructive consequences. Wisdom is positively characterized in “*Aqıllınnıń belgisi, Altınnan keler sózleri,*” where wise speech is metaphorically associated with gold. Thus, both traditions associate intelligence with careful judgement and controlled speech.

Human character is frequently evaluated through social reputation. The English proverb “*A good name is better than riches*” places moral reputation above material wealth, while “*A man is known by the company he keeps*” connects character with social relationships. Karakalpak proverbial language expresses comparable ideas through direct contrast: “*Jaqsınıń sózi tatlı, Jamannıń sózi qattı.*” Another example states, “*Jaqsı menen júrdim, jettim muratqa, Jaman menen júrdim, qaldım uyatqa.*” Both traditions thus draw a connection between one's personal character and his social environment as well as the result of one's actions.

Responsibility is also depicted by means of the cause and effect. The English idiom “*You reap what you sow*” articulates the concept that men will take the results of their own conduct, though the idiom “*Actions speak louder than words*” assesses folks by what they do, not what they say. The Karakalpak expression “*Ózi etken ókinbes*” emphasizes personal responsibility. “*Birdiń kesapatı, Mıńğa tiyedi*” extends this idea to the community by suggesting that the harmful conduct of one person can affect many others. The English proverb “*One bad apple spoils the barrel*” expresses a related principle through different imagery.

Caution and self-control are expressed in English through “*Look before you leap,*” “*Better safe than sorry,*” and “*Think twice before you act.*” A Karakalpak example is “*Suw menen oynama, batarsañ, Ot penen oynama ósherseñ,*” which uses water and fire as concrete images of danger. “*Tawğa shıqsan saspay shıq, Óz qáddińnen aspay shıq*” likewise advises a person to proceed without haste and not exceed personal limits. The English proverb “*Pride goes before a fall*” is also associated with overconfidence leading to unfortunate results, although the Karakalpak saying stresses the importance of moderation and reflection.

They are expressed as virtues of the positive: Contentment is better than riches. Enough is as good as a feast. English phrases: English equivalents “*Contentment is better than riches*” and “*Enough is as good as a feast.*” The Karakalpak proverb “*Qanaat qarın toyǵızadı, Qanaatsız jalǵız atın soyǵızadı*” contrasts the beneficial consequences of contentment with the destructive consequences of dissatisfaction. Both traditions thus understand uncontrolled desire as being dangerous, but moderation as being the right thing to do.

Many would argue that the way we speak often represents who we are as a person. Many English phrases, for instance, *'think before you speak,' 'silence is golden' or 'actions speak louder than words'*, create an alliance between what you say and what you do in terms of judging a person's behavior. The Karakalpak proverb *“Añlamay sóylegen, Awirmay óledi”* warns against speaking without sufficient understanding or consideration. Similarly, *“Kóp sóylegen ezbe boladı”* gives a negative evaluation of excessive speech. It compares that both traditions value a purposeful and managed exchange of words.

Compassion and humane behaviour are also important moral themes. Many English proverbs such as *"A friend in need is a friend indeed"* and *"One good turn deserves another"* stress the qualities of support and loyalty. The Karakalpak collection contains the direct contrast: *“Jaman bala ózinen kishkeneni urıp jılatadı. Jaqsı bala jılağan balanı jubatadı.”* Harmful behaviour is contrasted with comforting another person, making compassion a defining feature of good conduct.

Hospitality is particularly visible in the Karakalpak material. The proverb *“Qonaq kelse úyine, Sıbağasın qoyalmas, Qabağın úyip bultıyıp, Durıslap tağam bere almas”* criticizes a host who fails to treat a guest appropriately. It embodies hospitality as a social and moral duty. One of a number of English words having associations with generosity and social conscience, though the images and cultural importance are in various degrees. Of translation reveals that the same standards of morality could be expressed in culturally very different circumstances.

Another instance of morality operating in a family is moral judgment. An English proverb reads *"Like father, like son"* and another one *"The apple doesn't fall far from the tree"*. The Karakalpak proverb *“Balañ jaqsı bolsa, Óziñe sonday qızıq. Balañ jaman bolsa, Óziñe sonday kúyik”* connects children's behaviour with parental satisfaction or distress. *“Jaqsı bala jılağan balanı jubatadı”* identifies compassion as a characteristic of a good child.

The comparison further demonstrates the importance of antithesis, parallelism, repetition and metaphor. Karakalpak proverbs frequently construct meaning through direct oppositions, as in *“Jaqsınıñ sózi tatlı, Jamannıñ sózi qattı”* and *“Jaqsı menen júrdim, jettim muratqa, Jaman menen júrdim, qaldım uyatqa.”* There are other idioms in English with the same perfect balance. Some of them are as follows. *“Easy come, easy go.” “As you sow, so shall you reap.” “One good turn deserves another.”* In both languages, actual experience is used to explain the abstraction of the moral message; English often refers to sown and harvested crops, to movement, Karakalpak proverbs to water, fire, animals, food, roads and social life.

Conclusion. English and Karakalpak proverbs have a common substantial moral/fantominal background. Things like integrity, wisdom, risk minimisation, accountability, virtue, moderation, mercy and social norms are prevalent values in both ethnic groups. But their linguistic realization is rooted in different cultural experience and conceptual metaphors.

In particular, Karakalpak proverbs reflect the significance of opposites, parallelism, repetition, detail-orientedness and tangible life-imagery, while English

proverbs are more often constructed in the form of usual phraseological and social representations.

The parallel comparison of these language units can be of interest for paremiology, English and Karakalpak translation, language-and-culture studies and intercultural communication. Further comparative research should include the increased corpus sample, elicit the degrees of semantic and figurative equivalences, and represent the modern pragmatic value of the analyzed expressions.

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