

LINGUOCULTURAL ANALYSIS OF PROVERBS ABOUT FRIENDSHIP IN UZBEK AND ENGLISH LANGUAGES

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Abstract:

This article describes the culture specific to the nations by examining the paremiological layer of the Uzbek and English languages. Proverbs about friendship in both languages are analyzed in it from a linguocultural point of view. National-cultural lexemes expressing the concept of friendship were compared through their equivalents in English and Uzbek languages. It is shown that they have different structures in terms of semantic, pragmatic and stylistic aspects.

Key words: friendship, proverb, linguacultural, national features

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It is known that national events, cultural points in the language are manifested in its paremiological layer. As a part of the paremiological layer, proverbs serve to describe, define and express the culture specific to peoples. They have come down to us over the centuries, as every nation has manifested its own life experience and wisdom. Friendship and loyalty are among the greatest values in every nation. In some sources, true friendship is equated with family, and in others, it is emphasized that true friends are better than siblings. Naturally, such thoughts did not appear in humanity today, they were formed, polished and reached us for many years, even centuries, on the basis of various experiences and experiences in different nations and societies. Below, based on the topic of our work, we will consider some of the proverbs about friendship in Uzbek and English languages, which show linguistic, cultural and pragmatic features of their own nation, national realities.

Do'stsiz boshim, tuzsiz oshim. In this case, unfriendliness is equated to pilaf, the Uzbek national dish without salt. The reason is that pilaf cannot be eaten with salt, which can be eaten with other dishes. If we translate it in the form of "My head without friend - my food without salt", we are far from its original meaning. Although it is not used in the proverb instead of the word food, it is possible to get closer to its original meaning by using the lexeme pilaf, which is considered an Uzbek national reality.

Mard kurashda bilinar, do'st tashvishda. The lexeme of kurash in the proverb represents the Uzbek national sport, and it is a contest of brave men that tests the strength of all limbs. Kurash is formed among the Uzbek nation and has its own rules. In translation, the word kurash cannot be replaced by the word sport. Proverb means in English: A brave man is tested in kurash (type of sport), a friend in trouble.

Sipohiydan oshnang bo'ladi, yoningda boltang bo'ladi. The word sipohi also refers to the Uzbek culture and represents a type of soldier who always carries

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HUMANISTIC ROLE OF LANGUAGE AND LITERATURE IN THE CONTEMPORARY GLOBALIZATION

an ax, a sword, a spear and a bow. They were selected from among the local people. The proverbial word *oshna* is a colloquial synonym of the word friend. We can translate the proverb in English as "If your friend is a *sipohi* (soldier), you should carry an axe". Substituting the word "soldier" for "*sipohi*" does not convey the original meaning of the proverb. From this point we will continue the discussion in English proverbs.

"Friends are made in wine and proven in tears" the word wine is compared to the product that lasts for a long time in good condition, the quality does not deteriorate as it stands, but instead improves, friendship is strengthened over the years. The phrase in tears in the proverb is used as a metonymy, that is, through tears, which are a part of a person, it describes his whole mental state. A literal translation of this proverb takes it away from its original meaning. It corresponds to the Uzbek proverb "*Do'st kulfatda sinalar*". Wine lexeme is not found in Uzbek proverbs because it is not educationally and religiously compatible with Uzbek national culture. This lexeme can be found many times in English proverbs: Old wine and old friend best. As an Uzbek equivalent of this proverb, we can take the proverb "*Qadim do'stlik zanglamas*". A friend in court is better than a penny in purse, meaning that friends are better than money, the lexeme penny in this proverb refers to a type of currency related to English culture. Comparison of friendship with wealth, or that it is more valuable than money, is found in both language cultures: *Yuz so'm puling bo'lguncha, yuzta do'sting bo'lsin*. (As long as you have a hundred sums of money, you should have a hundred friends).

It is good to have some friends both in heaven and hell – the presence of the religious words heaven and hell, which have a semantic contrast, further increases the pragmatic weight of the proverb and its expressiveness and impact. The meaning of the proverb is that friends stick together in good times and bad times. We can cite the Uzbek proverbs "*Do'st bo'lsang yonimda tur*" or "*Do'sting yoningda bo'lsa, ishing oson bitadi*" as its equivalent. The Uzbek version of the proverb has a simple structure and literal meaning. In the Uzbek language, there is a wise saying "*Yaxshi do'st jannatga, yomon do'st do'zaxga yetaklaydi*" (A good friend leads to heaven, a bad friend leads to hell) that connects friendship with heaven and hell.

Subjective relationships in proverbs originate from the traditions and worldviews of each nation. The differences between their worldviews are shown through proverbs frequently used in the speech of the representatives of the two nationalities. The expression "fake friend" is widely used in English friendship and is one of the most hated concepts. For example, the proverb "One fake friend can do more damage than five enemies" corresponds to the Uzbek proverb "*Dushman do'st orasidan chiqar*" (Put an enemy out of a friend). Due to the punctual nature of the English, we can see the numbers in the proverb. In the Uzbek mentality, when a friend's betrayal hurts a person's tongue, he is not called a false friend, sometimes he is forgiven out of modesty, simply trust is lost. "*Dushmanlarim tosh otdi, parvo qilmadim. Do'stlarim otgan guldan boshim yorildi*" (My enemies threw stones, I didn't care. My head burst from the flowers thrown by my friends). So, in friendship relations, Uzbeks, unlike the English, pay more attention to the enemy than to the fake friend.

It is understood that the structure of Uzbek and English proverbs describing the culture of the nation differs from each other in terms of semantics, pragmatics and stylistics. Their synonymous or antonymous relationship to each

other cannot be considered absolute. They are chosen according to the context and sometimes their meanings can change. The frequent use of proverbs not only makes the speech fluent, but also expresses the attitude of society to social processes and the content of people's objections to human concepts.

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