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VERBALIZATION OF THE CONCEPT OF FRIENDSHIP IN ENGLISH AND UZBEK

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ABSTRACT

This research examines the semantic and linguocultural characteristics of various English and Uzbek proverbs regarding friendship. The equivalents of some proverbs in a target language are offered for understanding them in the other language in order to discover numerous essential new translation methods and compare and contrast their peculiarities in the English and Uzbek languages. The findings and examples presented in this study can assist in identifying certain differences in the meanings of English and Uzbek proverbs about friendship, as well as learning about their linguocultural uniqueness.

KEYWORDS: Proverb, Verbalization, Friendship In English And Uzbek, Linguoculturology, Cultureme, Pragmatics, Synonymy, Antonymy, Equivalent, Context.

INTRODUCTION

Linguoculturology is one of the most important elements of linguistic research; it deals with a variety of concerns relating to a nation's language spirit and cultural variance, as well as many national-cultural conceptions and conversational structure theories. This branch looks at how a language reflects a country's spirit. It is linked to various fields of study such as philosophy, logics, sociology, anthropology, and semantics, and it encompasses national-cultural knowledge via voice communication.

The focus of this article is on the contrastive examination of proverbs that fall into the third category of this classification. It is self-evident that the emergence and formation of proverbs, as well as their acceptance into real dialogues by the nation, takes a significant amount of time. The languages of English and Uzbek are said to have a long history. The Uzbek language has a rich history as well. True, it was only lately that this language was given the label "Uzbek language," although it has existed since the X-XI century. A large number of proverbs, sayings, and

aphorisms are considered to constitute a significant part of Uzbek culture. The main sources can be divided into the following categories: religious characters and borrowed translations (mainly from the Arab, Tadjik, Persian and Russian languages). Furthermore, some proverbs are derived from sayings made by the media (TV, radio, or social media), film and song phrases, and even commercial slogans in all languages, including English and Uzbek. They do, however, require some time to develop or construct new proverbs.

Concepts and methods

With the use of examples concerning friendship, this article tries to examine the linguo-cultural characteristics of proverbs in these two languages. The concept of "friendship" is an abstract term that is valuable in human life and falls into the same category as "family," "health," "wealth," and "labor." Because of the culturemes that exist in the content of a target language, translating proverbs word-for-word is insufficient to represent the meaning of a proverb in other languages. It may lead to a misunderstanding of a proverb's essential meaning.

To explore the peculiarities of proverbs regarding friendship in different languages, the approach of discovering analogues of proverbs in English and Uzbek was utilized. - Like birds of a feather, they flock together. O'xshatmasdanuchratmaso'xshatmasdanuchratmaso'xshat (They do not meet who do not look like each other). In the English proverb, bird behavior is compared to human friendship, however in the Uzbek proverb, a short sentence form with an unknown subject is employed. It is acknowledged that practically all proverbs belonging to the Uzbek nation have a sentence form with an elliptical subject. In addition, according to the interesting fact that both proverbs, which are given above have Arabic origin (XVI century).

In a language, there are many synonym words and phrases, and proverbs might be interchangeable.

Their meanings are sometimes similar, and they might be used interchangeably in some situations. However, despite their lexical similarity, many synonym proverbs cannot be considered absolute synonyms. Because their expressiveness in their meanings varies to some extent, they are used in different cases and situations – and thus have different pragmatic and sociolinguistic characteristics: some are mostly used in formal (official) situations, while others are frequently used in informal (oral) conversations. Despite the fact that the proverbs listed above have various synonyms, they cannot be substituted in a context because the semantic or stylistic balance would be disrupted. A man is known by the company he keeps. – Do'stingkimliginiyayt, seningkimligingniyaytaman (Tell me your friend, I shall tell who you are).

According to these proverbs, a man's attributes are defined by the type of friends he has. These two proverbs appear to be semantically identical, but their pragmatic aspects differ: the English proverb is typically employed in more official and literary forms, whilst the Uzbek proverb is typically used in informal speech.. There is no better looking-glass than an old friend. / The eye of a friend is a good mirror. –Do'stachimtibgapirar, dushmankuldirib (A friend tells bitter truth, an enemy sweet lie).

According to these proverbs, a true friend gives you the truth even if you don't like it, and they should warn you about your faults or bad character, but adversaries deceive you with beautiful words in order to be liked or find your flaw. The lexeme mirror (= looking-glass) is used in both of these English proverbs. The artistic trick of oxymoron is used in the Uzbek translation of these

proverbs (friend – enemy, bitter – sweet). A friend in court is better than a penny in purse. – Boylikboylikemas, birlikboylik (Wealth is not wealth, solidarity is wealth). The main meaning of these proverbs represents that friendship is more valuable or necessary than money, it is real wealth. The existence of the cultureme “penny” proves that it belongs to the English nation.

Compare and analysis

In the English culture, friendship is compared to money, and it is said that friends are better than pennies; in the Uzbek society, friendship is equated to genuine wealth. It is beneficial to have friends in both heaven and hell. – ishingosonbitadi, do'stingyoningdabo'lsa. (You fix your difficulty quickly while your friend is with you.) Because of the culturemes "heaven" and "hell," which are both religious words and semantic opposites, the English proverb has a powerful expressiveness and impressiveness (antonyms). The occurrence of these words exemplifies the proverb's linguocultural and pragmatic idiosyncrasies. The proverb in Uzbek has more simple structure and literal meaning in comparison with the English one that owns figurative meaning. Be a friend to thyself and others will befriend thee. – O'zigaboqmagan, o'zgapayogmas (If one does not pay attention to himself (his character or behaviour), others do not like him).

To summarize, proverbs have become an important component of the English and Uzbek languages. They differ from one another in terms of semantics, structure, style, and even pragmatics. Many flaws in a nation's culture are addressed in Proverbs. The purpose of proverbs is to characterize, identify, and reflect the culture of the language in which they are found. National concepts, items, attitudes, traditions, well-known forebears, and even place names — cultural points – can all be found in a language's paremiologic fund. Proverbs in English and Uzbek connected with the theme of "friendship" represent a nation's attitude, culture, and customs, and play a significant role in the language of the country. In both languages, proverbs about friends are various, besides synonymous or antonymous proverbs can be found among them. Friendship proverbs can be found in both languages, and they include both synonymous and antonymous proverbs. However, because they are chosen according to a context, their synonymic and antonymic relationships are not considered absolute, and their meanings may be slightly altered as a result. As a result, using a proverb in the right context makes a speech clear and fluent. Because, as previously said, proverbs are frequently employed in speeches and are chosen based on time, place, circumstance, and other pragmatic aspects. Furthermore, society and social processes have a direct impact on proverb usage, semantic expressiveness, and other characteristics.

CONCLUSION

The process of translating proverbs from one language to another necessitates more than a componential or structural approach; it is vital to convey the target proverb's fundamental meaning precisely in the translation. The paper's principal finding is that there are significant semantic, structural, and stylistic parallels between English and Uzbek proverbs about friendship, as well as many variances. However, there is no similarity between the linguocultural features of these proverbs in these languages. Because, according to the genetic classification of global languages, they are not relative languages. Furthermore, every nation has its own culture, tradition, and, of course, culturemes that represent aspects of that culture in the language of that nation. These culturemes supply proverbs with unique semantic and linguocultural characteristics. In light of the foregoing, it's worth noting that proverbs contain social behaviors

that can be seen in a real or hypothetical society. Furthermore, because a language develops from day to day, the number of proverbs in it changes as well; certain proverbs may fade away, and people may begin to employ new proverbs in their talks.

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