

National Values in the Proverbs with the Concept of Friendship in the English and Uzbek Languages

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ABSTRACT

This article discusses the expression of values specific to English and Uzbek speakers within the framework of the concept of friendship. The unique characteristics of national values are also reflected in folk proverbs, which embody the experience and lifestyle of society. Every nation has proverbs that highlight its cultural identity and shed light on various aspects of life. Among these values, friendship – an essential part of human communication – holds an important place in society. The study examines how the concept of “friendship” is expressed in the cultures of both languages through proverbs, which are a product of folklore. Proverbs representing the concept of friendship in English and Uzbek were analyzed in the article. The research explores the understanding of friendship, its significance, and its distinctive features within the values of the studied language communities. Furthermore, it investigates how these concepts are conveyed in proverbs through linguistic means. Finally, the differences and similarities in the values of the English and Uzbek peoples were identified and highlighted.

Keywords: Friendship, proverb, mutual interaction, value, concept, community, vertical relationship, horizontal relationship

INTRODUCTION

The basis of any culture is the unique values of the people. They act as vital instructions in the society and form the basis for the

formation of the culture of this society. All nations have their own values, but the level of value of these concepts is different in different nations. For example, values such as the unity of a person with the people, respect for the family, elders and parents, human perfection, and modesty are considered important for the eastern peoples, while in the western traditions, the opposition of society and the individual, the priority of personal values over social ones, independence, individual freedom, equality are valued. The unique characteristics of the people's values are also reflected in the folk proverbs, which reflect the experience and lifestyle of the society. Interest in proverbs has been going on for a long time in Uzbek and foreign linguistics. A number of linguists have studied the proverb and its characteristics. In linguistics, works devoted to the study and research of proverbs are noteworthy. The expression of people's values, like friendship, in proverbs also draws attention in linguistics. Below, the reflection of the values of the people, including the values of relationships, in the proverbs is studied.

METHODS

Values among people also affect the rules and types of relationships between people in society and form specific types of relationships. Russian linguist T.V. Larina describes the specific features of the English people in their communication with people as follows: "It is known that English-speaking peoples are distinguished by a high degree of individuality. This indicates that they prefer a large distance separating people in horizontal communication and, at the same time, a small distance between them in vertical relationships. As a result, English-speaking peoples value distance and equality in their relationships." This means close relationships with everyone, open conversations, and breaking of personal boundaries are not characteristic of the English people. In the relationship between people of different ages and different social status (parents-children, teachers-students, brothers-uncles, old men-young men), there are no boundaries, that is, there is no restriction in communication with them due to age or status. The opposite

attitude has been formed among the Uzbek people, in which the horizontal distance in relationships is small and the vertical distance is large. It shows this people strives to get into close relationships with those around them. At the same time, respect for elders is especially valued among the Uzbeks, the communication with them has its own social rules. The research on the expression of the above values, including friendship, and the relationship between friends in the English and Uzbek proverbs is a significant area of research in linguistics. The study of proverbs in the Uzbek language can be seen in the works of H. Berdiyurov, R. Rasulov, Sh. Shomaqsudov, Sh. Shorahmedov, T. Mirzaev, A. Musoqulov, M. Yu'ldoshev, B. Sarimsakov, K. Karomatova and M. Sodiqova and so on. In abroad, scientific works have been published by linguists such as W. Mieder, N. Norrick, Stephen Winick, Galit Hasan-Rokem, S. Gallacher, M. I. Shakhnovich, A.V. Kunin, V.P. Anikin, V.P. Zhukov. The differences and similarities in the expression of these concepts in proverbs in both languages were continued based on the research of linguists. Several collections of proverbs in English and Uzbek were studied, and the friendship proverbs were selected. For the purpose of the research, proverbs were selected using the classification method, and analyzed using descriptive and comparative analysis.

RESULTS AND DISCUSSION

The specific features of communication between people in each nation are also reflected in their folk proverbs. Below, we will observe how the relationship between the English and Uzbek people, or rather, the specific features of friendship, are reflected in folk proverbs. For the Uzbek people, such features as collective interests, commonality, and solidarity are more important than personal interests. In the proverb *Yuz so'm puling bo'lguncha, yuz do'sting bo'lsin* (Better to have a hundred friends than to have a hundred soums), although the word *yuz* – hundred has a stylistic exaggeration, it shows the high value of a friend for the Uzbek people. Uzbeks always want to have friends around them. This feature is also reflected in the following

proverbs: *Pul orttirma, do'st orttir* (Do not make money, make friends). *Rabot solma, do'st orttir* (Do not build fortress, make friends). It should be mentioned that the English people have a saying, Two is company, three is crowd, which expresses the boundaries in people's relationships and the distance between people. The proverbs *Do'st bilan obod uying* (Your home prospers with a friend); *Do'stsiz boshim – tuzsiz oshim* (My head without a friend is my soup without salt) show that it is important for the Uzbek people to be always with friends, that they believe that the home is prosperous, fruitful, and that life is meaningful with friends. For the Uzbek people, who have values of this nature, the concept of quality time (time spent with close people, to strengthen relationships) in the English dictionary may seem incomprehensible and unusual.

When people get into communication, they encounter two types of communication. The first is a chosen relationship to achieve certain goals, and the second is a personal relationship. In the second type of relationship, a person pays attention to the personal characteristics of the companion he chooses and accepts a person close to his heart as “his own.” At this point, the opposing concepts of “strangers” and “my own” appear. A big difference is observed in the relationship between a person’s “own” friends and purposeful acquaintances. The closeness, trust, and support in the Uzbek concept of “friend” is fundamentally different from the concept of “friend” in English-speaking people. In the explanatory dictionaries of the English and Uzbek languages, the words *do'st* and “friend” are explained as follows.

Do'st	Friend
1. <i>Qarashlari, dili, ish faoliyati yaqin bo'lgan, inoqlik, ahillik bilan bog'langan ikki yoki undan ortiq kishining har biri; o'ртоq.</i> (Any of two or more people who are close in views, feelings, and work activities, and who are connected by friendship and harmony; comrade.)	1. A person you know well and like, and who is not usually a member of your family.

2. <i>Yaqin, tanish, oshno.</i> (Close, familiar person, acquaintance.)	2. A person who supports an organization, a charity, etc., especially by giving or raising money; a person who supports a particular idea.
3. <i>Murojaat qilish shakli.</i> (Addressing form)	3. A person who has the same interests and opinions as yourself, and will help and support.
4. <i>Diniy tasavvufda: Alloho, ey xudo.</i> (Religion: addressing to God.)	4. Used to talk about someone you do not know who has done something silly or annoying.
	5. Friend a member of the Society of Friends

L. Wisson writes about these relationships as follows: Americans are accustomed to moving from place to place, parting with old friends and finding new ones. They have friends at work, at the club, at the gym, at church. “Fred, talking about his friend at the gym, could not even remember his name,” Irina says. “What kind of friend was he?” More precisely, for Americans, a “friend” is someone associated with certain activities, such as playing tennis or golf, eating together. But for Uzbeks, a friend is someone with whom one can “swallow poison,” have a heart-to-heart conversation, and rely on in any area:

- *Do‘st – do‘stning tayanchi* (A friend is a friend's support);
- *Do‘sting uchun zahar yut* (Swallow poison for your friend);
- *Ota-ona hazina, aka-uka - tayanch, do‘stesa ikkovi* (Parents are a treasure, brothers are a support, and a friend is both);
- *Chin do‘st tug‘ishganing bilan teng* (A true friend is equal to a sibling);
- *Quyosh havoni isitar, do‘st – qalbni* (The sun warms the air, a friend – the heart).

The English word “friend” is now used not only to mean a close friend, but also to refer to simple acquaintances and companions. When asked “How many friends do you have?”, the English might answer 50 or 100, because they call most of them friends.

If an Uzbek were asked this question, he would probably think carefully about who he could call a friend before answering, and then answer 3 or 4. However, it is worth noting that in recent times, as a result of social and economic changes, the word “friend” in the Uzbek language has also begun to expand its scope. We can cite as an example the idea of making friends on social networks, but this is not the original meaning of the word “friend” in the Uzbek language. *Har kimni do‘stim dema, tandagi po‘stim dema*. The proverb reveals that a friend is not just anyone you meet, but someone you choose after observations, long-term experience, and trials.

In her research, A. Vejbitskaya notes that in almost all Anglo-Saxon societies the number of “friends” that a person can have is increasing over time, and even “best friends” make up the majority. Indeed, in recent times the word “best friends” has become more common in the plural form. Currently, the meaning of the word “friend” has weakened, and it is customary to use the word close to give it its former strong meaning.

If we look at the words *do‘stlik* in Uzbek and “friendship” in English, we notice the difference between them. In the explanatory dictionary of the Uzbek language, the word *do‘stlik* – friendship is explained by the words *do‘st maqomida bo‘lishlik; yaqinlik, oshnolik; ahillik; mehribonlik* – “being in the status of a friend; closeness, familiarity; harmony; kindness.” The English dictionary defines friendship as “a relation between people who are friends,” and does not comment the idea of harmony and kindness. After all, harmony and kindness are important concepts in Uzbek values. In addition, the Uzbek verb *do‘stlashmoq* does not exist in the English literary language. The concept is translated with the word combinations “be friends” or “keep company.” Only the informal word “pal” exists and is used only in oral speech.

In English culture, maintaining a good relationship with a friend requires keeping some distance, which is considered a distinctive characteristic of the nation. In other words, every person has their own personal space, is an individual, and respecting that space ensures the continuity of relationships. This idea is expressed in folk proverbs: A hedge between keeps

friendship green; short intermeddling keeps long friends; friends are like fiddle-strings and they must not be screwed too tightly. In sayings like this, it can be seen that there are boundaries in relationships between friends. That is, friends are not meant to burden each other with problems but to spend time joyfully. In Uzbek-language friendships, closeness, openness in interactions, informality, naturalness, the free expression of emotions, easy involvement in each other's lives, and mutual understanding are characteristic traits: *Do'st bo'lsang, do'stingning aybini tuzat* (If you are a friend, correct your friend's mistakes); *Do'st otgan tosh bosh yormas* (A stone thrown by a friend does not break your head); *Chin do'st boringni oshirar, Yo'g'ingni yashirar* (A true friend increases your strength, hides your weakness). The cited proverbs indicate that for Uzbeks, a friend is a person who can listen to you despite your shortcomings and problems, who tells the truth even if it is bitter, and who tries to hide your shortcomings from others.

CONCLUSIONS AND SUGGESTIONS

Each nation possesses its own unique values and traditions. The proverbs that embody a nation's distinct values are shaped by the region where the people live, their historical experiences, as well as social and individual characteristics. Despite being fraternal language, in the English and Uzbek languages, friendship holds a special place, as every person has a need for companionship. The special features of the studied languages, particularly in terms of expression of the concept of "friendship," is reflected in proverbs, which serve as an expression of national experience and way of life. With the help of the study of the collected proverbs the difference in the content and volume of proverbs expressing friendship in the language was revealed in two languages. It was proven that the characteristics of the reflection of the concept of friendship in both languages are not similar. After all, values are closely tied to a nation's way of life, religion, and worldview. The differences in national values are also reflected in the variation of the expression of them in their proverbs.

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