

# Cross-Cultural Analysis of English and Uzbek Proverbs on The Concept “Friendship”

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**Annotation:** The current thesis is intended to analyze cultural aspects of English and Uzbek proverbs expressing the theme of friendship. The research further enumerates differences and similarities between English and Uzbek cultures with the help of proverbs used in verbal and non-verbal communication. The author uses comparative-cultural analysis, componential analysis method to accomplish the tasks of the research. Within the thesis, proverbs are also defined as a unit of parameiology as well as linguoculturology.

**Key terms:** parameiology, proverb, linguoculturology, cultureme, metaphors, friendship, lexeme.

The languages of English and Uzbek are believed to have a long history. English has a Latin basis, hence a large number of English paremiologic stocks have Latin bases; some are identical to historical forms, while others have undergone alterations in comparison to the old ones. Furthermore, other languages have had an impact on the English language for many years. As a result, several proverbs are frequently borrowed from them when proverbs are translated into English. W. Mieder introduces the four major sources four common European proverbs, including English, namely the Greek and the Roman Antiquity, the Bible, the Medieval Latin and the loan translations. The Uzbek language possesses a huge number of proverbs, sayings and aphorisms that are considered as a great wealth of the Uzbek culture. Proverbs are usually alike and can be synonymous throughout nations. Sometimes, their meanings are similar and they can substitute one another in a context. However, many of synonym proverbs cannot be absolute synonyms even they resemble one another semantically. Besides pragmatic aspects, proverbs verse within the cultures and traditions. The following examples clearly prove our statement:

*There is no better looking-glass than an old friend. / The eye of a friend is a good mirror – Do'st achitib gapirar, dushman kuldirib*

The true friend is compared to a looking glass or mirror in English that the object shows absolute reality according to English. Traditionally, mirror is a common symbol in English language which is used in many literary texts. For an illustration, in the Snow White, mirror is a mental bubble hides false depiction of beauty. In Uzbek, it is denoted differently by using stylistic device “oxymoron” friend – enemy, bitter – sweet). It says that a true friend tells reality even you do not like it and they should tell you your mistakes or bad character, while enemies deceive you with sweet words in order to be liked or find your weak point.

*A friend in court is better than a penny in purse-*

*Yuz so'm puling bo'lguncha,*

*Yuzta do'sting bo'lsin*

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. The English culture compare friendship with the currency and it says friends are better than pennies; Similarly, Uzbeks state that having more friends is a real wealth than much money. The words yuz so'm” is an Uzbek national currency and the notion of wealth is equalized to money in this proverb.

*Friends are made in wine and proved in tears –*

*Do'st do'stni kulfatda sinar, dushman ziyofatda*

Both proverbs imply loyal and eternal friendship lasts till heaven and hell. In other words, true friend always stands with you in good and bad days and this is denoted with the words wine and tears in English. “Made in wine” is referring to fun times and joyful parties where the wines are served. Moreover, the British are the major consumers of wine. Vineyards are common place in counties producing tones of wine every year. “Tears” is referring to suffering which means that the friends who are there for you when you're going through hardships are your true friends. The cultureme “wine” is given in the meaning of

happiness and “tears” – sadness here as metaphor in the proverb. English use metaphors to increase emotiveness and expressiveness of the words. This is common rule for friendship over the world that true friends stay close and friendly every time. For Uzbeks, true friendship is tested in success and trouble, when people show their true color.

*Before you choose a friend, eat a bushel of salt with him –  
Do'st safarda bilinar og'a ini kulfatda*

You have to go through some hardships with a person before you can call them a real friend. Representing difficulty or trouble in English proverb is fulfilled by using the expression of “eating a bushel of salt”. Bushel is a unit of volume and capacity in US Customary System, used in dry measure and equal to 4 pecks. As a fact, its equivalents are many in Uzbek, and they have cultureemes as well: “junday” (dearest), “og'a-ini” (brothers). However, these proverbs are applied in different contexts according to social and pragmatic factors such as time, place, situation, case.

*A man without friends is like a falcon without wings'-  
Do'stsiz odam qanotsiz qushga o'xshaydi*

Falcons are known for their formidable speed and strength, sharp eyesight, lethal nature, and deadly hunting skills. To every English man, falcons symbolize ambition and aspiration, superiority and dominance, freedom and victory. In this proverb, the name of well-known bird is used so as to be familiar for every citizen, but in Uzbek version simple bird is taken as metaphor. Sometimes, we can also see the name of Uzbek symbolic birds in proverbs such as Humo, Semurg, thus it common to use national birds in other languages as well.

Comparison of the proverbs of this group shows that English proverbs are more likely bookish in nature and use neutral vocabulary, while Uzbek ones are more closely related to folklore: they include vocabulary, relating to nature and settler's life; use folk poetry and rhyming words. Uzbek proverbs reflect the mentality of a person, coming from stocking and household. Analyzing the semantic construction of phrases, we see that English proverbs represent a friend as a kind of acquisition, an addition to an independent, self-sufficient person: these are images of a friend and friendship as medicine, lamp in the dark, etc. In Uzbek proverbs a friend is considered a part of some unity without which a person is no longer complete. This idea is emphasized by comparisons of a person without friends to a bird without wings, to a tree without roots. In English proverbs, on the contrary, we see comparisons with positive model: what is a life of a person with a friend like. This observation, made by comparing the material, shows us that the British tend to be individualists and have a firm understanding of privacy.

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