



## EXPRESSION OF THE CONCEPT OF FRIENDSHIP IN ORAL SPEECH IN UZBEK AND ENGLISH

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### Abstract

This article compares the linguistic and cultural verbalization of the concept of friendship in two unrelated languages: English and Uzbek, using the language units that exist in these languages. The analysis of the figurative components of the concept "friendship" is carried out according to several parameters: on the basis of a special universality that determines the similarity of specific methods of metaphorization of the studied languages, as well as on the degree of expression of this image.

**Keywords:** linguocultural, verbal, moral, figurative, linguistic, emotional, mental, sacred, related, sincere, thoughtful.

### Introduction

Exploring the linguistic landscape of the worlds of different peoples, we are faced with the semantic structure of their linguistic abilities, with the mechanism for storing lexical information. For a deeper understanding by a linguistic personality of what lies behind the verbal objectification of the world, it is undoubtedly necessary to study the world of sensory images. It constitutes the "figurative", metaphorical component of the concept. For this, poetic texts of English and Uzbek authors of the 16th-20th centuries, wise sayings (aphorisms) of famous thinkers, as well as articles from combinatorial dictionaries were used.

Thus, we are trying to define what "friendship" looks like in its metaphorical expression, comparing the abstract concept of friendship with the objects of the emotional world. First of all, it should be noted that this concept is often presented in the Uzbek text, as well as in the English language, through the subject of such relations, the metaphorical transfer will be relatively low-frequency. More precisely, in most such cases, it is the lexeme "do'st" / "friend" that is used as universal concepts that help to reach new concepts.

### Materials and Methods

The concept of "friendship" as one of the basic categories of ethnic axiology in human thinking is among other mental entities that direct the spiritual values of the ethnos to





the "invisible world". Such semantic structures are the determining factor in the formation of a linguistic description of the world. This means that in order to understand the cultural specificity of a language, one must first analyze the most important aspects of the language, including unconditional "friendship". Interest in the study of its ethnospecific features arises in connection with the anthropocentric role of the paradigm of a humanitarian nature within the framework of linguistic culture.

However, the concept of "friendship" has not been sufficiently studied in linguistic thinking. Some issues were considered in the works of P. Florensky, A. Veybiskaya, N. Ufimseva, as well as T. Pshenina, N. Shaimerdinova, A. Smirnov, O. Lukashkova. In Uzbek linguistics, there is no large-scale special study on this issue yet. However, in the dictionaries of G. Salomov, H. S. Karomatov, T. Mirzaev, B. Sarimsakov, H. Berdierov, R. Rasulov, Sh. Abdurazzakov, Sh. Shomaksudov, Sh. Shorakhmedov, Sh. Shomukhammedov and other dictionaries there are ideas in this area.

This article mainly uses methods of descriptive, comparative, conceptual analysis, as well as scientific methods used in the theory of theoretical intercultural communication.

## Analysis and Results

The analysis of the figurative components of the concept "friendship" is carried out according to several parameters: the actual universality of specific methods of metaphorization of the studied languages (their frequency, the type of image according to the correct meaning of the lexeme expressed by the auxiliary subject, to which friendship is equated), the sign of determining similarity, as well as the degree to which this image is called.

Friendship is considered a sacred element for the Uzbek linguist. Loyalty or infidelity to him can be similar to sincerity in a relationship. For example, *In the eyes of a lover who experiences torment, anguish and suffering of separation, a bright and wide world becomes a narrow darkness. At such a time, close friends, confidants do not leave him alone, showing sincere kindness and trying to please* [4,172]. One judge was asked, "Which path is the longest?". He answered: "The path in search of a true friend". You can find what you are looking for, but it is difficult to find a true friend [8,78].

Thus, in Uzbek texts, loyalty and devotion are expressed as the highest attributes of friendship. They will always remember and respect this friend who possesses this sacred quality, and will do good deeds in his honor and memory / *do smth for friendships sake*. There are almost no such examples in the English poetic context,





with the exception of the words *“holly / sacred friendship”*, *“to swear eternal friendship”* in dictionaries.

In one case or another, friendship is such a value that they *keep, value, cherish, appreciate, are afraid of losing*, bitterly grieve if they lose, and often *blame* others. They are looking for this precious item everywhere and if they offer it to you, you can find it freely. Sometimes they achieve friendship by fighting. As with any valuable thing, there is happiness in friendship, but it cannot be defined in practice: “this friend has increased his appreciation with his devotion so as not to deny his value to the whole world.” It can be predicted that friendship is an expensive feeling, real, true, but it can also be fake. Obviously, in both cases, the subject is somehow valuable. And for English linguistic thought, it is characteristic to emphasize its origins. Over time, this becomes more obvious: to make / form / knit / cement / strike up / cultivate friendship (Vezhbitskaya A. 2001, p. 88.).

There are also frequent cases of reviving friendship. It is then that he acquires the features inherent in the linguist-subject. Lexicographic analysis, as well as analysis of poetic texts, show that friendship can be born, grow, mature, live and, finally, die. For example, *Do not break the thread of friendship, if you die, the knot will remain* [6,245]; *If the sun warms the air, then friendship warms the heart; The root protects the tree, the person is protected by a friend* [7,86]; *Only those who can forgive each other for minor shortcomings can be bound by the threads of true friendship; Friendship born of youth is inseparable and delightful, and it will never die; The only way not to separate from a friend is not to betray him* [1,283].

There are also few anthropomorphic metaphors in English: friendship is born, grows, develops, dies; however, he works, he suffers, he can be condemned, he can be moved forward, raised. There is no analogy in English between friendship and the human body. It is rarely said that friendship is a physical part of the subject: *“When on by one der friends have gone, / And loft our bosoms bleeding”* [2, 214]. Friendship can be strong, sincere, passionate, conscientious and healthy. Sometimes you can also find mention of his illnesses.

In addition to anthropomorphic metaphorical realizations, there are often cases of resemblance to inanimate objects that have physical features. For example, synesthetic metaphors are widespread. There is also a difference in the tastes of the speakers. In Uzbek literary texts there will be more refrains to friendship, as in a sweet substance: *“One apple from a friend is also a gift”; “A friend is food for the soul, a head without a friend is a soup without salt* [3,85]; *Even a thousand kinds of fruit juices are no better than a friendly conversation; Someone takes the word, someone sighs deeply greens, and it is enough for us to see a friend; Each the word that comes from the*





*mouth of a friend is pearl; Be nicer than a friend who speaks bitterly!; Who does not know the taste of friendship - is not alive [5,63].*

Such features have their manifestations in the English language. So, in English literature there are directly opposite examples in which friendship persists and is not destroyed even in a moment of anger and passion: *“There’s the silence of a great hatred, And the silence of a great love, And the silence of a deep peace of mind, And the silence of an embittered friendship”*. In this example, the mental meaning is expressed that silence reigns in the fierce moment of friendship, as in hatred, in strong love and in deep moments.

In addition, here we can note the emergence of a number of metaphors that translate friendship into a material substance, side by side with physical parameters. Physical parameters include density, hardness, brittleness, and sometimes temperature. *“Then if my friendships break and bend, there’s no need to cry”; “Friendship is the only trustworthy fabric of the affections .... Friendship is warmth in cold, firm ground in a bog”. “I clear my throat. Darling! Thanks, darling, he says, with a loving smile, and I smile back, trying to ignore the tiny protests inside my head” [9,41].*

## Conclusion

Thus, the concept of “friendship”, which is a universal linguistic-mental structure of a high level of abstraction, is partially similar in its nuclear structure to literary texts of the Uzbek and English languages, mainly with anthropomorphic drawings. But they also feel the presence of peripheral differences.

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