

Linguocultural Analysis of Proverbs Expressing the Concept of “Friendship” in English, Russian, and Uzbek Languages

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ABSTRACT

The article deals with the concept of proverbs in contemporary language and compares English, Russian and Uzbek proverbs denoting “friendship” from linguistic and cultural viewpoints. The theoretical part explains the subject of Linguoculturology, basic elements of linguocultural analysis, the place of the concept in linguoculturology; the verbalization of the concepts “friendship” and “do’stik” in proverbs and paremiology in the English, Russian and Uzbek languages. Further on, the proverbs themselves are described and their individual types, subtypes and their linguistic classification are discussed in the English, Russian and Uzbek languages. For the purpose of comparative study, structural, semantic-componential, stylistic and cultural features are established and on this basis, selected proverbs are compared and contrasted.

Keywords: comparative study, linguistic classification, linguocultural analysis, friendship, concept, proverb, paremiology.

INTRODUCTION

Linguoculturology, one of the leading branches of modern linguistics, began to take shape in the last quarter of the twentieth century. The activation of cultural studies and the role of language turned the spotlight on linguoculturology. A new discipline Linguaculturology arose at the intersection of Linguistics and Culturology within the framework of anthropocentric paradigm. Linguoculturology as an independent field of linguistics first appeared in the last century on a base of the triad by Emil Benvenist: language, culture and human personality. According to the researchers, the term "linguoculturology" originated in connection with research conducted by the Moscow School of Phraseology under the direction of V. N Telia. When it comes to the formation of linguoculturology, almost all researchers point out that the root of this theory goes back to W. von Humboldt who proposed a link between language and culture. V. Maslova’s analysis the term “linguoculturology” means that the science appeared at the intersection of linguistics and culturology. This science investigates the question of reflection

and consolidation of nation's culture in language. It ought to be stressed that linguoculturology issues each the science of culture and conjointly the science of language. It represents a certain unity of knowledge regarding national-cultural peculiarities of nation and their reflection in language.

Phraseological units are considered to be culturally specific linguistic means. According to Teliya¹, phraseology is the mirror where the human's national and cultural identity is reflected. There is a close relationship between phraseological units and signs of culture, as a system of values are presented in the form of etalons, symbols and stereotypes in language. For example, the phraseological units such as *Black sheep*, *Queen Ann is dead*, *day and night*, *rules of Newton*, *black market (illegal commerce)*, *grin like a Cheshire cat*, *live in Bermuda*, *black frost*, *as red as turkey's cock* refer to English, Russian culture. We may find a number of phraseological units in Uzbek language, namely *мехробдаги чаён*, *аммамнинг бузоғи*, *ўзбекчилик*, *чучварани ҳом санамоқ*, *саллани ол деса*, *каллани олмоқ*,

Proverbs and sayings are also culture biased linguistic means, which bear stereotyped conscience of a nation and convey wide pragmatic spectrum. They are regarded as cultural texts, which fix knowledge, experience, expertise of generation. They manifest basic concepts and reflect specific cultural knowledge and association which underlie the perception of the world. To illustrate, the following proverbs depict the manner and character of English, Russian women:

“A house well-furnished makes a woman wise”

“A man as old as he feels, a woman as old as she looks

“Many women, many words, many geese, many turds”

Uzbek language is also rich in proverbs and sayings about girls and women handed by generation to generation describing special character of Uzbek females:

“*Ayolning sarishtasi-ro'zg'orning farishtasi*”

“*Bir qizga yeti mahalla ota-ona*”

“*Beva hotinga Buxorodan it hurar*”

The proverb is ubiquitous in all human languages. They are the essence of the different languages, the accumulation of the human experience and crystallization of the wisdom of the people in their daily life and labor. Deeply rooted in the higher order cognitive structure, they

¹ Teliya, V. N. Phraseology in the context of culture. Languages of Russian culture, 1999

can reflect the cognitive psychological basis of the nations. Without competence in using proverbs, one will be limited in conversation and will have difficulty comprehending a wide variety of printed texts, radio, television, songs and will not understand proverb parodies which presuppose a familiarity with the proverb stock. Traditional proverbs as well as new proverbs and anti-proverbs are abundantly used in literary works, mass media, advertisements, graffiti and nowadays also frequently on the internet. Furthermore, proverbs are ideally suited to pedagogical purposes. Another reason for proverb study is their unique combination of properties that makes them interesting for research. The image of nations occurs in the row of social concepts such as “family”, “love”, “health” and “wealth”. “Friendship” is an abstract notion based on mutual trust, affection and unity of interests. Obviously, the concept is valuable in human social communication and connects with national and spiritual qualities of national character of communicants. Translation of several notions is not sufficient to express the whole meaning of the concept owing to the cultureme in the content of the source language. The method of linguistic and cultural analysis helps to investigate differences and similarities of the concept in English, Russian, Russian and Uzbek languages. In a broader sense, the concept is thoroughly defined from linguistic and cultural perspectives, compared with thoughts in previous researches, discussed in language layers as well as supported with examples taken from three languages. A linguo-concept consists of distinguish evaluative, figurative and conceptual components. Notional component of the concept “friendship” is stored in the verbal form, whereas a figurative component can be described in non-verbal communication. “Friendship” is a broad concept but it typically is associated with public, trust, sharing and humor. The dichotomy of friendship and alienation are inseparable. It is difficult to describe the concept of friendship without the opposition of loneliness. Hence, resting on this dichotomy and depending on the context, friendship and isolation may represent judgments, norms, claims of absolute value related to human nature or to various standards.

Proverb cognition is little concerned. The research will contribute to a growing sociology of ‘friendship’, building on existing friendship research and adding to the insightful and innovative work on the state of friendship through periods of life, soul and emotional changes of people developed by sociologists such as Rosalind Edwards, Simon Duncan, Jane Ribbens McCarthy, Carol Smart and Judith Glover. In different ways such writers have sought to present a more accurate and grounded knowledge of the notion “friendship” and its social contacts with

family, friends and work colleagues together with a critical investigation into both contemporary and ancient relations between friends as well as social and legal acceptance of the concept in mentioned nations. In this paper, the attention is focused to the contrastive study of proverbs that stay in the third component of this classification. It is obvious that appearing and forming of proverbs, besides, admitting them into live conversations by the nation takes sometimes considerably long period of time.

The languages of English, Russian and Uzbek are believed to have a long history. English, Russian has a Latin basis, hence a large number of English, Russian 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, Russian language for many years. As a result, several proverbs are frequently borrowed from them when proverbs are translated into English, Russian. W. Mieder introduces the four major sources four common European proverbs, including English, Russian, 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. The main sources may be classified as followings: some characters from religious sources and the borrowed translations (mainly from the Arab, Tadjik, Persian and Russian languages). Moreover, there are some proverbs that come from sayings created by the mass media (TV, radio or social nets), expressions of films and songs, and even advertising slogans in all languages including English, Russian and Uzbek. However, they need some time to become or to form new proverbs as well. It is confessed that a sentence structure in Uzbek language, in which a subject is elliptical, is characteristic of the nearly all proverbs. 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. Because, expressiveness in their meanings, the way of expression and describing elements differ in some degree from each other. 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, Russian that the object shows absolute reality according to English, Russian. Traditionally, mirror is a common symbol in English, Russian 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, Russian nation. The English, Russian 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, Russian. “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, Russian 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, Russian 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 culturemes as well: “jonday” (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, etc.

*A friend's frown is better than foe's smile –**Dushmanning donidan, do'stning somoni yaxshi.*

The proverb tries to illustrate the fact that a true friend always tries and thinks what is the best for his friend. This is expressed with the help of facial expressions “frown” and “smile”. When someone smiles we take it as a sign that they are well inclined towards us and this usually makes us happy. A fool's smile might therefore encourage us to do the wrong thing and a friend's frown might discourage us from the wrong thing. Similarly, the latter proverb has analogue with the English, Russian one. The words “don” means cereal grain or seeds of wheat used to make food whereas “somon” is straw is usually given to feed cattle in the countryside which is at a low nutrition rate. It is thought that straw given by friend is better than the wheat even though it is dry and unpleasant.

Birds of a feather flock together- O'xshatmasdan uchratmas.

People who like the same things and have similar personalities tend to enjoy spending time together. The behavior of birds is taken as a resemblance to the human friendship in the English, Russian proverb, while a short sentence structure with unknown subject is used in the Uzbek one.

CONCLUSION

Comparison of the proverbs of this group shows that English, Russian 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, Russian 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. A significant part of Uzbek proverbs of this group is built on a comparison with negative model. In English, Russian 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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