
Analysis of proverbs expressing friendship in English and Uzbek languages

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Annotation

Friendship is one of the most significant universal human values reflected in the language and culture of every nation. Proverbs, as concise and expressive forms of folk wisdom, preserve moral principles, social norms, and cultural identity. They function as valuable linguistic units for understanding a nation's mentality and worldview. This article examines proverbs expressing friendship in the English and Uzbek languages from a comparative linguocultural perspective. The study employs descriptive, comparative, contextual, and linguocultural methods to analyze selected proverbs related to loyalty, trust, sincerity, support, betrayal, and moral responsibility. The findings indicate that both cultures place a high value on honesty, loyalty, and mutual support in friendship. However, Uzbek proverbs tend to emphasize emotional closeness, collectivism, and moral obligation, whereas English proverbs focus more on individual reliability, practical support, and personal trustworthiness. The article contributes to the field of comparative paremiology and linguocultural studies by demonstrating how proverbs reflect both universal human values and culture-specific social attitudes.

Keywords

Friendship, proverb, linguoculturology, English language, Uzbek language, paremiology, cultural values, comparative analysis

Do'stlikni ifodalovchi maqollarning ingliz va o'zbek tillarida tahlili

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Аннотация *Do'stlik har bir xalqning tili va madaniyatida aks etgan eng muhim umuminsoniy qadriyatlardan biridir. Maqollar xalq donishmandligining ixcham va ifodali shakli sifatida axloqiy tamoyillar, ijtimoiy me'yorlar hamda madaniy o'zlikni saqlab qoladi. Ular milliy mentalitet va dunyoqarashni anglashda muhim lingvistik birlik sifatida xizmat qiladi. Ushbu maqolada ingliz va o'zbek tillaridagi do'stlikni ifodalovchi maqollar qiyosiy lingvokulturologik nuqtayi nazardan tahlil qilinadi. Tadqiqotda sadoqat, ishonch, samimiylik, qo'llab-quvvatlash, xiyonat va axloqiy mas'uliyat bilan bog'liq maqollarni o'rganishda tavsifiy, qiyosiy, kontekstual va lingvokulturologik metodlardan foydalanildi. Natijalar shuni ko'rsatadiki, har ikki madaniyatda do'stlikda halollik, sadoqat va o'zaro yordam yuqori qadrlanadi. Biroq o'zbek maqollarida hissiy yaqinlik, jamoaviylik va axloqiy majburiyat kuchliroq aks etsa, ingliz maqollarida individual ishonchlilik, amaliy yordam va shaxsiy mas'uliyat ko'proq ta'kidlanadi. Maqola qiyosiy paremiologiya va lingvokulturologiya sohalariga hissa qo'shib, maqollar orqali umuminsoniy qadriyatlar va madaniyatga xos ijtimoiy qarashlar qanday ifodalanishini ko'rsatadi.*

Калит so'zlar *Do'stlik, maqol, lingvokulturologiya, ingliz tili, o'zbek tili, paremiologiya, madaniy qadriyatlar, qiyosiy tahlil*

Анализ пословедований выражающих дружбу в английском и узбекском языках

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Аннотация *Дружба является одной из важнейших универсальных человеческих ценностей, отражённых в языке и культуре каждого народа. Пословицы, как краткие и выразительные формы народной мудрости, сохраняют моральные принципы, социальные нормы и культурную идентичность. Они служат важными лингвистическими единицами для понимания национального менталитета и мировоззрения. В данной статье рассматриваются пословицы, выражающие дружбу в английском и узбекском языках, с позиции сравнительного лингвокультурологического анализа. В исследовании используются описательный, сравнительный, контекстуальный и лингвокультурологический методы для анализа пословиц, связанных с верностью, доверием, искренностью, поддержкой, предательством и моральной ответственностью. Результаты показывают, что в обеих культурах высоко ценятся честность, верность и*

взаимная поддержка в дружбе. Однако узбекские пословицы акцентируют внимание на эмоциональной близости, коллективизме и моральной ответственности, тогда как английские пословицы больше ориентированы на индивидуальную надёжность, практическую помощь и личную ответственность. Статья вносит вклад в сравнительную паремиологию и лингвокультурологию, демонстрируя, как пословицы отражают как универсальные человеческие ценности, так и культурно-специфические социальные установки.

Ключевые слова

Дружба, пословица, лингвокультурология, английский язык, узбекский язык, паремиология, культурные ценности, сравнительный анализ

Introduction

Language and culture are deeply interconnected phenomena that shape human communication, worldview, and social behavior. Every nation reflects its historical experience, moral values, and collective consciousness through linguistic units. Among these units, proverbs occupy a special place because they preserve the wisdom of generations and represent the cultural memory of society. Proverbs are not simply stable expressions; they are condensed forms of national philosophy, ethical norms, and practical life experience.

Friendship is one of the most significant human relationships and moral values found in all cultures. It plays an essential role in social harmony, emotional well-being, and personal development. The concept of friendship includes trust, loyalty, honesty, support, mutual respect, and responsibility. Because of its universal importance, friendship is widely represented in proverbs across different languages. Through proverbs, people define the qualities of a true friend, warn against false friendship, and express moral expectations related to interpersonal relations.

In both English and Uzbek linguistic traditions, friendship is a central theme in paremiological systems. Many proverbs in both languages describe friendship as a test of character and a source of moral support. For

example, the English proverb "A friend in need is a friend indeed" and the Uzbek proverb "Do'st boshga kulfat tushganda bilinadi" express the same idea that true friendship becomes visible during difficult times. Such similarities show universal values, while structural and semantic differences reveal culturally specific attitudes.

The study of proverbs from a linguocultural perspective helps reveal how language reflects national mentality. Linguoculturology, as an interdisciplinary field, investigates the relationship between language and culture and examines how cultural meanings are encoded in linguistic forms. According to Maslova, language functions not only as a communication system but also as a cultural code preserving national identity (Maslova, 2001). Proverbs are especially valuable in this respect because they combine linguistic expression with moral evaluation and cultural symbolism.

The relevance of this research is connected with the growing importance of intercultural communication and comparative linguistics in modern education and scholarship. Understanding how friendship is conceptualized in English and Uzbek cultures contributes to better mutual understanding, effective translation, and improved foreign language teaching. Comparative proverb studies also help students develop intercultural competence by recognizing both shared

human values and culturally specific perspectives.

The object of the research is friendship-related proverbs in English and Uzbek languages. The subject of the study is the semantic and linguocultural features of the friendship concept reflected in these proverbs. The main aim of the article is to analyze proverbs expressing friendship in English and Uzbek languages and to identify their common and distinctive cultural characteristics.

To achieve this aim, the following tasks are defined:

1. To study the theoretical foundations of proverb analysis in linguoculturology;
2. To collect and classify friendship-related proverbs in English and Uzbek;
3. To examine their semantic and stylistic features;
4. To compare their cultural meanings and conceptual differences;
5. To determine national-cultural characteristics reflected in friendship proverbs.

The scientific novelty of the research lies in the focused comparative analysis of friendship proverbs specifically in English and Uzbek languages. Although proverbs have been studied separately in both linguistic traditions, detailed comparative linguocultural research devoted particularly to friendship remains limited.

The practical significance of the study is related to its application in teaching lexicology, phraseology, linguoculturology, comparative linguistics, translation studies, and intercultural communication. The results may be useful for students, teachers, and researchers interested in paremiology and cultural linguistics.

Thus, the concept of friendship in proverbs offers rich material for understanding both universal ethical principles and national worldviews. Through the comparative study of English and Uzbek proverbs, it becomes possible to see how language reflects the moral priorities and cultural identity of different societies.

Literature review

The study of proverbs has long been an important area in linguistics, folklore, phraseology, and cultural studies. Proverbs are recognized as stable phraseological units that reflect collective experience, ethical standards, and traditional wisdom. In contemporary linguistics, proverb analysis has expanded from structural and semantic description to cognitive and linguocultural interpretation. Friendship-related proverbs are especially significant because they reveal cultural attitudes toward interpersonal relations and social morality.

Paremiology, the branch of linguistics devoted to proverbs and sayings, provides the theoretical basis for this research. One of the most influential scholars in this field is Wolfgang Mieder, who defines proverbs as "short, generally known sentences of the folk which contain wisdom, truth, morals, and traditional views in a metaphorical, fixed, and memorable form" (Mieder, 2004). This definition emphasizes the didactic and cultural nature of proverbs and explains why they are valuable for linguocultural studies.

Archer Taylor also made an important contribution to paremiology through his classical work *The Proverb*, where he examines the origin, structure, and social function of proverbs (Taylor, 1971). According to Taylor, proverbs are universal in existence but culturally specific in meaning (Taylor, 1971). This idea is highly relevant for comparative studies because friendship may be understood similarly in principle but expressed differently depending on cultural context.

In Russian linguistics, V.I. Dal's collection of proverbs played a major role in demonstrating that proverbs are repositories of folk wisdom and national worldview (Dal, 2000). Later, scholars such as V.V. Vorobyov developed linguoculturology as a discipline and emphasized that phraseological units and proverbs preserve cultural stereotypes and behavioral norms (Vorobyov, 1997).

V.A. Maslova states that proverbs are among the most expressive linguistic means for representing national mentality because they reflect cultural symbols, moral values, and collective experience accumulated over centuries (Maslova, 2001). According to her theory, the concept of friendship can be studied through proverbs because such expressions transform abstract values into culturally concrete meanings (Maslova, 2001).

In English-language proverb studies, friendship is often analyzed through the opposition between true and false friendship, loyalty and betrayal, sincerity and hypocrisy. Researchers note that English proverbs frequently reflect practical ethics and personal responsibility. For example, proverbs such as "A friend in need is a friend indeed," "False friends are worse than open enemies," and "Prosperity makes friends, adversity tries them" show that friendship is measured by reliability rather than words. These proverbs emphasize trust, honesty, and practical support as the main indicators of friendship.

Mieder points out that English proverbs often function as moral warnings and social advice rather than emotional expressions (Mieder, 2004). This tendency reflects the pragmatic nature of many English-speaking cultures, where interpersonal relationships are often evaluated through action, responsibility, and personal integrity. Friendship is not idealized romantically but judged through behavior and consistency.

In Uzbek linguistics, proverb studies have a strong connection with folklore and national education. T. Mirzayev emphasizes that Uzbek proverbs are closely related to everyday life and moral upbringing (Mirzayev, 2005). Friendship, hospitality, honesty, and respect are among the most frequent themes. In Uzbek culture, friendship is often presented as a sacred moral bond rather than simply a personal relationship. Proverbs such as "Yaxshi do'st – jon ozig'i" (A good friend is nourishment for the soul) and "Do'st achitib gapirar, dushman kuldirib" (A friend speaks bitterly, an enemy

makes you laugh) demonstrate the emotional and ethical depth of friendship.

B. Sarimsoqov describes proverbs as social regulators that preserve traditional behavioral norms and moral principles (Sarimsoqov, 1988). According to him, Uzbek proverbs teach people how to behave correctly in society, and friendship is one of the most important areas where moral expectations are strongly expressed (Sarimsoqov, 1988). A true friend is expected not only to help but also to correct mistakes, protect honor, and maintain loyalty under all circumstances.

Sh. Rahmatullayev's studies in phraseology also contribute significantly to proverb interpretation. He explains that proverbs should not be understood only literally because their figurative and symbolic meanings carry the real cultural message (Rahmatullayev, 1978). This is especially true in friendship proverbs where metaphors of heart, soul, family, and hardship are frequently used. For example, the proverb "Do'st kulfatda bilinadi" symbolizes not only help in trouble but also moral testing and emotional solidarity.

The theory of cultural equivalence in translation proposed by Eugene Nida is also important for this study. Nida argues that translation should preserve functional meaning rather than literal form (Nida, 1964). This principle is especially relevant in proverb comparison. For example, the English proverb "A friend in need is a friend indeed" and the Uzbek proverb "Do'st boshga kulfat tushganda bilinadi" are not literal equivalents, but they are culturally and functionally equivalent because they communicate the same ethical lesson.

Cognitive linguistics also supports proverb analysis through concept theory. Scholars such as Anna Wierzbicka argue that abstract concepts are represented through culturally meaningful linguistic expressions (Wierzbicka, 1997). Friendship, as a universal human concept, exists in all cultures but acquires specific meanings depending on social traditions and collective psychology. Proverbs are among the clearest examples of

how these conceptual meanings are preserved and transmitted.

Previous comparative studies show that both English and Uzbek cultures value friendship highly, but the focus differs. English proverbs usually highlight personal honesty, reliability, and practical help, while Uzbek proverbs emphasize emotional closeness, collective solidarity, and moral duty. However, despite these observations, detailed comparative studies specifically devoted to friendship proverbs remain relatively limited.

Most existing research examines proverbs as general linguistic phenomena or focuses on broader moral concepts such as honesty, family, and respect. Friendship as an independent linguocultural concept has not received sufficient focused comparative analysis between English and Uzbek. Therefore, this article aims to fill that gap by studying friendship-related proverbs as a separate conceptual field.

The reviewed literature confirms that proverbs are highly productive sources for understanding national mentality, social philosophy, and cultural identity. Friendship proverbs are especially valuable because they reveal how societies define trust, loyalty, sincerity, and interpersonal responsibility. They provide insight not only into language but also into ethical systems and human relationships.

Thus, the literature review shows that the concept of friendship can be effectively studied through the intersection of paremiology, linguoculturology, comparative linguistics, and cognitive analysis. The following methodological section explains how the selected English and Uzbek proverbs were collected, classified, and interpreted in this research.

Methodology

This study is devoted to the comparative linguocultural analysis of proverbs expressing friendship in English and Uzbek languages. Since the main objective is to identify similarities and differences in the

representation of friendship within two proverb systems, the research is based on descriptive, comparative, contextual, and linguocultural methods. These methods allow not only the interpretation of lexical meaning but also the identification of deeper cultural values reflected in paremiological units.

The object of the research consists of friendship-related proverbs in English and Uzbek languages. The subject of the study is the semantic structure and cultural interpretation of the concept of friendship represented in these proverbs. The empirical material includes approximately 50 English and 50 Uzbek proverbs selected from academic proverb dictionaries, folklore collections, phraseological textbooks, and scholarly works on paremiology and linguoculturology.

The following research methods were applied:

1. **Descriptive method:** The descriptive method was used to identify and classify friendship-related proverbs according to their thematic content and semantic structure. This method helped describe lexical units, syntactic patterns, stylistic features, and general meanings without immediate comparison.

The proverbs were grouped into semantic categories such as:

- friendship tested by hardship;
- true and false friendship;
- loyalty and betrayal;
- honesty and moral responsibility;
- emotional support and solidarity.

For example, "A friend in need is a friend indeed" and "Do'st boshga kulfat tushganda bilinadi" were placed in the category of friendship tested through hardship.

2. **Comparative method:** The comparative method served as the main analytical instrument of the research. It was used to compare English and Uzbek proverbs in terms of semantic equivalence, structural similarity, metaphorical expression, and cultural significance.

The comparison was carried out at three levels:

- semantic level (literal and figurative meaning),
- pragmatic level (communicative function and moral lesson),
- cultural level (national worldview and social values).

This approach made it possible to identify both universal values shared by both cultures and nationally specific features unique to each linguistic tradition.

3. **Linguocultural analysis:** Linguocultural analysis was applied to reveal the cultural meanings encoded in proverbs. Since proverbs function as carriers of national mentality, this method helped explain how friendship is understood differently in English and Uzbek societies.

Special attention was paid to symbolic expressions, emotional vocabulary, metaphorical images, and cultural stereotypes. For example, Uzbek proverbs often associate friendship with the concepts of soul, heart, family, and honor, while English proverbs more frequently focus on reliability, action, and practical trust.

These differences were interpreted through the contrast between collectivist and individualist cultural models.

4. **Contextual analysis:** Some proverbs require contextual interpretation because their meanings are metaphorical rather than direct. Contextual analysis was used to explain hidden meanings and social usage.

For instance, the Uzbek proverb "Do'st achitib gapirar" cannot be understood literally. Its deeper meaning is that true friendship requires honest criticism. Similarly, the English proverb "A hedge between keeps friendship green" reflects the cultural value of personal boundaries, which requires contextual interpretation rather than literal understanding.

The research was conducted in several stages. First, friendship-related proverbs were collected from reliable academic sources and

classified according to semantic categories. Second, English and Uzbek equivalents were identified and compared. Third, linguocultural analysis was carried out to interpret metaphorical meaning and cultural symbolism. Finally, the results were summarized to identify common and distinctive features of friendship representation.

Analysis and Results

The comparative analysis of English and Uzbek proverbs expressing friendship demonstrates that friendship is viewed in both cultures as a moral and social relationship based on trust, loyalty, sincerity, and mutual support. At the same time, the linguistic representation of friendship reflects significant cultural differences shaped by national mentality, historical experience, and social norms.

For clearer interpretation, the selected proverbs were divided into several semantic groups: friendship tested in difficult times, true and false friendship, honesty and moral responsibility, friendship as emotional support, and cultural symbolism of friendship. Each group reveals a particular aspect of the friendship concept and helps identify similarities and differences between English and Uzbek proverb systems.

1. Friendship tested in difficult times

One of the most frequent themes in both English and Uzbek proverbs is the idea that real friendship becomes visible during hardship. Friendship is not judged by words or pleasant moments, but by support during difficult situations.

The English proverb "A friend in need is a friend indeed" clearly expresses that a true friend is recognized when help is needed. Its Uzbek equivalent, "Do'st boshga kulfat tushganda bilinadi," carries the same moral meaning: friendship is tested by trouble and adversity.

Although both proverbs are semantically equivalent, their emotional tone differs. The English proverb sounds concise and practical, focusing on action and reliability. The Uzbek

proverb uses the phrase “boshga kulfat tushganda” (when disaster falls upon one’s head), which creates stronger emotional intensity and reflects collective suffering. This shows that Uzbek friendship discourse tends to be more emotionally expressive.

Another English proverb, “Prosperity makes friends, adversity tries them,” reflects the idea that many people appear during success, but only true friends remain in hardship. A similar Uzbek idea is expressed in “Boylikda ko’p, qiyinchilikda sanoqli,” meaning that many people surround a person during wealth, but only a few stay during difficulty. Both cultures recognize that friendship must be proven through difficult life situations.

2. True and false friendship

Another important semantic field concerns the distinction between genuine and false friendship. Both English and Uzbek proverbs strongly warn against insincere relationships and hidden betrayal.

The English proverb “False friends are worse than open enemies” has a direct conceptual equivalent in Uzbek: “Soxta do’stdan oshkor dushman yaxshi” (An open enemy is better than a false friend). Both proverbs emphasize that hidden betrayal is more dangerous than visible hostility.

This similarity reflects a universal human fear of deception and the high moral value of honesty. Trust is presented as the foundation of friendship, and its violation is considered a serious social and personal danger.

Another English proverb states, “Many friends, no friend.” This suggests that friendship loses meaning when it becomes superficial or too widespread. Uzbek culture reflects a similar idea in sayings that stress quality over quantity in friendship. The proverb “Ko’p do’st sinovli bo’lar” implies that having many friends requires careful testing, because not all friendships are sincere.

This demonstrates that both cultures view friendship as a selective and morally serious relationship rather than simple social popularity.

3. Honesty and moral responsibility

A particularly strong feature of Uzbek friendship proverbs is the connection between friendship and moral correction. A true friend is expected not only to support but also to guide and correct.

The proverb “Do’st achitib gapirar, dushman kuldirib” means that a friend may speak bitter truths, while an enemy may offer pleasant words. This proverb teaches that honesty, even when painful, is more valuable than false kindness.

A similar English proverb is “Faithful are the wounds of a friend.” This also suggests that criticism from a true friend is useful because it comes from sincerity and concern. In both languages, friendship includes honesty and moral responsibility.

However, the Uzbek proverb places stronger emphasis on social education and ethical duty. Friendship is not simply personal closeness; it includes responsibility for another person’s behavior and honor. English proverbs focus more on trust and sincerity than on direct moral guidance.

This difference reflects the collectivist orientation of Uzbek culture, where interpersonal relationships are closely connected with family values and community expectations. In English-speaking cultures, personal autonomy and individual boundaries are often more strongly respected.

4. Friendship as emotional and social support

Support—both emotional and practical—is another essential feature of friendship represented in both languages. A friend is someone who helps reduce pain and shares both joy and sorrow.

The English proverb “Shared joy is a double joy; shared sorrow is half sorrow” reflects the psychological importance of companionship. A similar Uzbek proverb is “Do’st bilan dard yengil” (Pain becomes lighter with a friend). Both expressions emphasize that friendship has emotional healing power.

However, Uzbek proverbs often describe friendship with stronger emotional warmth and spiritual depth. For example, "Yaxshi do'st - jon ozig'i" (A good friend is nourishment for the soul) presents friendship as an essential spiritual need. Friendship here is not only useful but necessary for emotional survival.

English proverbs, by contrast, are often more restrained and practical. They focus more on trustworthiness and support rather than emotional dependence. Even when emotional closeness is expressed, it is usually presented through balance and moderation rather than strong emotional imagery.

This suggests that Uzbek friendship discourse is emotionally richer, while English friendship discourse is more functionally defined.

5. Cultural symbolism of friendship

Metaphorical structures also reveal important cultural differences. Uzbek proverbs often use symbols connected with soul, heart, family, and moral honor. Friendship is described as nourishment, protection, and shared destiny.

English proverbs usually rely on shorter and more direct moral judgments. For example, the proverb "A hedge between keeps friendship green" suggests that healthy friendship requires personal boundaries and respectful distance. This idea has no close equivalent in Uzbek because Uzbek culture traditionally values closeness, involvement, and emotional openness.

This contrast reflects the broader difference between individualist and collectivist social models. English friendship often respects independence, while Uzbek friendship values постоянное участие (constant involvement) and shared responsibility.

The main findings of the analysis can be summarized as follows:

- Both English and Uzbek cultures highly value loyalty, sincerity, honesty, and support in friendship.
- True friendship is commonly tested during hardship rather than prosperity.

- False friendship and hidden betrayal are strongly condemned in both cultures.
- Uzbek proverbs emphasize emotional intimacy, collectivism, moral correction, and family-like closeness.
- English proverbs focus more on reliability, practical help, honesty, and personal trust.
- Cultural worldview significantly influences the metaphorical and semantic representation of friendship.

Thus, friendship is a universal concept, but its linguistic expression differs according to national mentality and cultural tradition.

Discussion

The results of this study confirm that proverbs are not only linguistic units but also cultural mirrors reflecting social values, moral principles, and collective psychology. Friendship, although universally important, is interpreted differently depending on cultural traditions and worldview.

The strong parallels between English and Uzbek friendship proverbs show that loyalty, trust, and sincerity are universal ethical values. Proverbs such as "A friend in need is a friend indeed" and "Do'st boshga kulfat tushganda bilinadi" demonstrate that support during difficult times is recognized as the highest proof of friendship in both cultures.

At the same time, the differences identified are equally significant. Uzbek proverbs reflect a collectivist model of friendship, where emotional closeness, moral duty, and social responsibility are central. Friendship is often treated as an extension of family and community. A friend is expected not only to help but also to guide, protect honor, and participate actively in personal life.

English proverbs, in contrast, more often reflect an individualistic model in which friendship is based on trustworthiness, practical support, and respect for personal boundaries. The proverb "A hedge between keeps friendship green" illustrates this clearly. Distance is not seen as emotional coldness but as a way of preserving healthy relationships.

This difference is especially important in intercultural communication. Misunderstandings between cultures often arise not because of vocabulary, but because of different expectations regarding social behavior. For example, what is considered sincere concern in Uzbek culture may be interpreted as excessive interference in English-speaking contexts.

Another important observation concerns the educational function of proverbs. In both cultures, proverbs do not merely describe friendship—they prescribe how friendship should be practiced. They function as moral lessons passed from generation to generation.

The findings are also valuable for translation studies. Literal translation of proverbs often fails because metaphorical meaning and cultural context are more important than lexical form. Therefore, translators must seek functional equivalence rather than word-for-word accuracy. Comparative proverb analysis helps improve both translation quality and intercultural understanding.

Conclusion

This article examined proverbs expressing friendship in English and Uzbek languages from a comparative linguocultural perspective. The main purpose of the research was to identify semantic similarities and cultural differences in the conceptualization of friendship and to reveal how national values are reflected in proverb systems.

The analysis showed that both English and Uzbek cultures highly appreciate loyalty, honesty, trust, sincerity, and support as the core elements of friendship. In both linguistic traditions, friendship is tested during difficult times, and false friendship is strongly criticized. These similarities prove that friendship is one of

the universal human values shared across cultures.

At the same time, important differences were identified. Uzbek proverbs emphasize emotional closeness, collectivism, moral responsibility, and family-like solidarity. Friendship is understood as a deep ethical bond connected with social duty and personal honor. English proverbs focus more on practical reliability, individual trustworthiness, honesty, and respect for personal boundaries.

These differences reflect broader contrasts between collectivist and individualist cultural models. They also show that language preserves not only communication patterns but also social philosophy and national mentality.

The study confirms that proverbs are highly valuable sources for understanding cultural identity and moral worldview. Friendship proverbs, in particular, reveal how societies define loyalty, sincerity, and interpersonal responsibility. They help explain both universal ethics and culturally specific expectations.

The practical significance of the research lies in its usefulness for linguoculturology, comparative linguistics, phraseology, translation studies, and intercultural communication. The results may support teaching and research in English and Uzbek linguistics and help learners better understand cultural meanings behind language.

Future research may focus on comparative analysis of other moral concepts such as love, honesty, respect, and family relations, as well as the relationship between traditional proverbs and modern phraseological expressions.

Thus, proverbs about friendship serve not only as elements of language but also as reflections of national culture, historical memory, and enduring human values.

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