

## PHRASEOLOGICAL UNITS, PROVERBS AS MEANS OF VERBALIZING CONCEPT “FRIENDSHIP”

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**Annotation:** *In this article, verbalization of the concept Friendship analyzed at lexical level. Represented keywords of studying concept Friendship will be the foundation of our lexical analysis. Cognitive analysis of the concept without phraseological units (PU), proverbs is impossible, because phraseology, “reflecting its semantics long process of development of people's culture, captures and transmits from one generation to cultural attitudes and stereotypes, models and archetypes”.*

**Keywords:** *Verbalization, concept, cognitive analysis, friendship, phraseological units, proverbs.*

Phraseological units, according to M.I. Rasulova “directly reflect in the language of the culture of the people speaking it, they fixed everything that characterizes the lifestyle of the people, its national psychology. Therefore, any language phraseology deep national and familiarity with it leads to a deeper understanding of the history and character of the people”. As you know, PU unlike simple words are characterized by imagery, evaluative, expressive, cultural identity.

The purpose of this section is to identify and comparison of cognitive-conceptual signs represented in phraseological units that represent the concept of the study, nominal and describing the various manifestations of this concept in the language on a material of English and Uzbek languages.

As already noted, the concept of the structure of the core and periphery are allocated. The core concept conceptual signs up, we have identified on the basis of lexicographic and cognitive-conceptual interpretation of PU. An analysis of the linguistic material showed that the conceptual component of the Word of the concept

of structure Friendship consists mainly of a linguistic area, which is expressed by the following values of the PU:

a) Relationship: English: **be friends with**; Uzbek: do'st tutinmoq, do'stlik rishtasini bog'lamoq, do'stlik qo'lini cho'zmoq; urfdan chiqmoq.

b) To address: English: **my honourable friend; my learned friend ; my noble friend**; Uzbek: hurmatli do'stim, qadrdon do'stim (rasmiy holatda);

c) People in senior positions: **a friend at court, friends in high places**; Uzbek: yuqori lavozimdagi tanish-bilish.

Conceptual element of the concept under study at EF in all the languages and includes time zone, which is reflected cognitive-conceptual feature:

- **“Friendship” – length of time** and represented by the following EF: English: lasting friendship; Uzbek: boqiy do'stlik.
- **“Friendship” – strength of relationship** and represented by the following EF: English: close friend; bosom friend; fair-weather friend; false friend; Uzbek: yaqin do'st, chin do'st, vaqtinchalik do'st (yaxshi kunlarda bor, qiyinchilikda yo'q do'st), soxta do'st.
- **“Friendship”- connection between friends** and represented by the following EF: English: mutual friend, pen friend; Uzbek: ikki bir-birini biladigan yoki bilmaydigan kishilarning do'sti, xat yozishib turishadigan do'st.

In the addressing area of the conceptual part of the concept under study at EF identified a cognitive-conceptual sign: Friend - used to address or refer to smb. This feature is mainly represented in the English language the following values of EF:

1) my honourable friend - used to address or refer to another member of one's own party in the House of Commons.

2) my learned friend - used by a barrister or solicitor in court to address or refer to another barrister or solicitor.

3) my noble friend used to address or refer to another member of one's own party in the House of Lords.

We can see this process in the nation that received different religions. Because religious traditions are considered as strongly effecting factors that can change the culture in all nations. For example, in Uzbek, friendship is considered spiritual and holy and sometimes a real friend is better than siblings, because not leaving a friend alone in problem is one of the basic conditions in friendship. Moreover, in the Uzbek language synonyms of the concept “friendship” can be broadly used as oshna-og’ayni, ulfat, jo’ra (between men), dugona (between men), o’rtoq ( between men and women), and in the English language the concept “friendship” is mostly considered as social phenomenon, spiritual features of this concept loses its strength. That’s why such kind of situations seem indefinite each other because this kind of situation is not considered a piece of their culture. In the Uzbek language proverbs show that friendship is feeling which is spirit, valuable and believable:

1. Daraxt – ildizi bilan,  
Odam – do‘stlari bilan.
2. Burgut kuchi – oyog‘ida,  
Odamniki – do‘stlikda.
3. Dushman siringni o‘g‘irlar,  
Do‘st xatongni to‘g‘rilar.
4. Do‘st – oltining,  
Dushman – qotiling.

The meaning of the concepts “friend” and “enemy” stand together in studying two languages. According to the ideas of the linguists Z.D. Popova and I. Sternin cultural and national features same acts of similar processes or collaboration with similarities in humanity, or the ability of people to interact with the people .. Contrast to this fact, friendship is also commonly understood in the English and Uzbek languages as followings:

*It vafo - xotin jafo.*

It is emphasized in this proverb that the qualities of women are not enough for having real friends, the feelings like being devoted, safety, fidelity and solidarity are less in women than men. Like this, we can see such kind of situation in the proverb explained above in another proverb given below.:

*Go down the ladder when thou marriest a wife;*

*Go up when thou choolest a friend.*

(You will go down if you are with your wife, you will go up when you have a real friend.)

The meaning expressed in the proverb “*Do’st kulfatda sinaladi*” of the Uzbek language is similar to the proverb in English “*A friend in need is a friend indeed*”, but the friend in Uzbek is examined in a problem (kulfat), that’s the problem means widely considering notion, that is, it means not only financial but also moral problem, social difficult situation. The language unit “in need” in English has synonymous meaning like “kulfat” in Uzbek too.

“*Haqiqiy do’st bir qop tuz bilan sinaladi*” - proverb in Uzbek is considered equivalent to the English proverb “*Before you choose a friend, eat a bushel of salt with him*” (Do’st tanlashdan oldin u bilan bir botmon tuz yegin). Because it is clear to all of us that it is a long time until one consumes a sack of salt, and automatically, it is enough period to test whether a friend is true or false.

As we have seen, every notion or concept has its own national and cultural qualities. These qualities contemplate using range (context) of the language unit that expresses some features considering national behavior, manner, living way and traditions. Without any hesitation, the national character appears under the effect of situations seen in daily life and cultural conditions. That is why categorization of different cultural representatives will not be the same.

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