

**A COMPARATIVE STUDY OF PHRASEOLOGICAL UNITS AND PROVERBS WITH THE CONCEPT "FRIEND" IN KARAKALPAK AND ENGLISH LANGUAGES****Satullaeva Nargiza Jalgasbaevna**

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**Annotation:** This paper explores the semantic, cultural, and pragmatic representations of the concept friend as reflected in phraseological units and proverbs in the Karakalpak and English languages. Through a comparative linguistic and cultural approach, the study reveals both shared and culture-specific traits in the conceptualization of friendship. The findings highlight how language encodes social values and interpersonal norms, with Karakalpak emphasizing communal loyalty and moral duty, and English focusing on individual emotional bonds and voluntary affiliation. This research contributes to cross-cultural linguistics by enriching the understanding of how deeply ingrained social concepts are linguistically manifested across diverse cultures.

**Key words:** friendship, proverbs, phraseology, Karakalpak, English, semantics, culture

**СРАВНИТЕЛЬНОЕ ИССЛЕДОВАНИЕ ФРАЗЕОЛОГИЧЕСКИХ ЕДИНИЦ И ПОСЛОВИЦ С КОНЦЕПТОМ «ДРУГ» В КАРАКАЛПАКСКОМ И АНГЛИЙСКОМ ЯЗЫКАХ**

**Аннотация:** В данной работе исследуются семантические, культурные и прагматические представления концепта «друг», отраженные во фразеологических единицах и пословицах каракалпакского и английского языков.

Используя сравнительный лингвистический и культурологический подход, исследование выявляет как общие, так и специфические для каждой культуры черты в концептуализации дружбы. Полученные результаты показывают, как язык кодирует социальные ценности и межличностные нормы. В каракалпакском языке акцент делается на **общественной лояльности и моральном долге**, в то время как в английском языке — на **индивидуальных эмоциональных связях и добровольной привязанности**.

Это исследование вносит вклад в кросс-культурную лингвистику, обогащая понимание того, как глубоко укоренившиеся социальные концепты лингвистически проявляются в разных культурах.

**Ключевые слова:** дружба, пословицы, фразеология, каракалпакский язык, английский язык, семантика, культура.

**Introduction**

Friendship is universally recognized as a fundamental social relationship, playing a vital role in human societies across history and cultures. Proverbs and phraseological units—idiomatic expressions deeply rooted in folk wisdom—serve as linguistic artifacts reflecting collective cultural attitudes toward friendship. The concept of a friend is, therefore, not merely a lexical item but a complex cultural construct embedded with cognitive, emotional, and moral meanings. Although friendship exists across all societies, its conceptualization varies depending on cultural values, social structures, and historical backgrounds. Karakalpak, a Turkic language spoken primarily in Uzbekistan, reflects a traditionally collectivist culture, where friendship is closely linked to loyalty, honor, and communal responsibility. English, by contrast, as a language of a

more individualistic culture, often encodes friendship with emphasis on emotional closeness, personal choice, and mutual respect.

This study aims to conduct a comparative analysis of phraseological units and proverbs containing the concept of friend in both languages. By examining the semantics, pragmatics, and cultural implications of these expressions, the paper seeks to elucidate how language shapes and reflects the social cognition of friendship.

### Literature analysis

The concept of «friendship» has been widely addressed in linguistic, cultural, and cognitive studies. Kubryakova [1] emphasized the mental representation of social concepts such as friendship, showing how language structures reflect cognitive and cultural models. Wierzbicka [2], in her seminal work on semantic primes, argued that culturally significant notions like friend can only be fully understood within their cultural and linguistic contexts, which differ across societies. Mieder [3] provided a comprehensive overview of proverbs across cultures, highlighting the universal and culture-specific functions of proverbial wisdom in shaping moral and social norms.

In Turkic linguistics, Melekhova [4] explored the linguocultural image of the friend in Turkic phraseology, underlining the importance of collectivist values such as loyalty, solidarity, and moral obligation. Nazarova [5] studied Karakalpak phraseology as a reflection of national mentality, pointing out that proverbs and idioms serve as repositories of cultural attitudes, including those toward friendship.

Despite the valuable contributions of these works, few studies have compared Karakalpak and English phraseological units with a focus on the concept of friend. Existing research tends to examine either general semantic and cultural aspects of friendship or provide analyses within a single linguistic tradition. The pragmatic dimension of proverbs and idioms—how they function in everyday communication and reinforce cultural models—remains underexplored.

### Methods

English has full of phraseology, idioms, proverbs and sayings which these aspects of the language can differentiate the English language as a unique one from other languages. However, Karakalpak language is rich with phraseological units and proverbs, which are fixed expressions carrying imagery, deep meaning, and cultural significance, often reflecting national values, customs, and worldview. For the first time, the general problems of phraseologisms were studied in the work of Professor E. Berdimuratov. Later, Zh. Eshbayev's work "A Brief Phraseological Dictionary of the Karakalpak Language" was published. Turganbayeva and Urazova [6] noted that Karakalpak phraseological units often reflect the cultural and historical background of the language.

This work is considered the first phraseological dictionary in the Karakalpak language documented by researchers such as Nazarova [5]. English proverbs and idioms were sourced from established phraseological dictionaries [2] and corpora representing contemporary and historical usage.

This study utilizes a qualitative, descriptive-comparative methodology rooted in linguocultural analysis to explore phraseological units and proverbs that reflect the concept of “friend” in Karakalpak and English. The research design is informed by principles of cultural linguistics, cognitive semantics, and comparative phraseology.

A comparative linguocultural approach was applied, integrating semantic, pragmatic, and discourse analysis techniques. Each phraseological unit was analyzed for: Semantic components: (core meaning, metaphoric imagery, and connotations) Pragmatic function: (typical communicative contexts, prescriptive or descriptive nature). Cultural values encoded: (moral

norms, social expectations, emotional tenor). Theoretical insights were drawn from Kubryakova's [1] concept of mental representation and Wierzbicka's [2] semantic primes to interpret cross-cultural differences.

We analyzed a corpus of 40 phraseological units and proverbs from each language (20 from Karakalpak and 20 from English). The Karakalpak expressions were collected from authoritative phraseological dictionaries, folklore compilations, and oral literature.

## Results

Karakalpak and English phraseological units emphasize several core attributes of friendship, reflecting culturally ingrained values and social expectations. Among the most prominent attributes are loyalty, trustworthiness, and support during adversity. For example, the Karakalpak proverb "Jaqsı dos, is tuskende biliner." ("A true friend is known in times of trouble") emphasizes that genuine friendship is revealed in times of hardship—mirroring the English equivalent "A friend in need is a friend indeed." Both languages value time-tested relationships, as seen in "Dostıń gónesi jaqsı, kiyimniń jańası jaqsı" ("Old friends are the best, and new clothes are the best") and "Old friends and old wine are best." Moreover, both traditions acknowledge the existence of false or superficial friends, with expressions like "Jaman menen dos bolsań keyni urıs boladı" ("A friendship with a bad person leads to conflict") in Karakalpak and "Fair-weather friend" in English. These phraseological units not only describe the nature of interpersonal bonds but also function as moral lessons, reinforcing the importance of discernment, resilience, and emotional loyalty in maintaining authentic friendships.

Despite similarities, important differences emerge when examining the culture-specific features of phraseological units related to the concept of 'friend' in Karakalpak and English. While both languages recognize friendship as a meaningful social bond, their cultural framing differs significantly. In Karakalpak culture, friendship is conceptualized through a collectivist lens, emphasizing loyalty, endurance, and moral obligation. Proverbs such as «Jaqsı dos, is tuskende biliner» ("A true friend is known in times of trouble") reflect a worldview shaped by communal survival, where friends are expected to offer unwavering support during adversity. In contrast, the English cultural perspective is rooted in individualism, where friendship is often portrayed as a matter of personal choice, emotional compatibility, and situational reliability. English expressions such as "Fair-weather friend" and "You can choose your friends, but not your family" imply that friendships may be conditional, reflective, or even strategic. These cultural nuances are not merely linguistic but reveal deeper values: Karakalpaks tend to idealize friendship as a lifelong moral commitment, whereas English speakers may view it as a dynamic, emotionally-driven relationship subject to change. As such, these phraseological differences provide insight into broader social ideologies, historical contexts, and cognitive frameworks that define each culture's understanding of human connection. Here are examples on Karakalpak and English perspectives of Culture-Specific Features.

**Karakalpak perspective:** Friendship is portrayed with strong moral and sometimes spiritual dimensions e.g., «Jaqsı dostıń paydası tiyer hár jerde, jaman dos qaldırar bárha zálelge» ("A good friend is a help everywhere; a bad friend will abandon you in trouble"). It emphasizes the value of true friends and warns against relying on unreliable or harmful companion.

**English perspective:** Friendship is commonly associated with individual choice and emotional affinity. Expressions often carry a pragmatic or even ironic tone, e.g., "With friends like these, who needs enemies?" The emphasis lies on voluntary association and mutual respect rather than obligation.

## Expanded Examples and Comparative Table

Karakalpak Phrase/Proverb	English Equivalent	Interpretation
Jaqsı dos, is tůskende biliner.	A friend in need is a friend indeed.	True friends reveal themselves in hardship.
Dosı kóptiń malı kóp.	A friend to all is a friend to none.	Quantity doesn't equal true friendship.
Jaqsı dostıń paydası tiyer hár jerde, jaman dos qaldırar bárha zálelge.	False friends are worse than open enemies.	Good friend is life-saving; bad friend harmful.
Dushpan kúlip, dos jılatıp aytadı.	Actions speak louder than words.	Trustworthy words come from friends, not enemies.
Dostın aldağan, ózin aldaydı.	False friends are worse than open enemies.	Beware of unreliable friends.
Dostıń gónesi jaqsı, kiyimniń jańası jaqsı.	Old friends and old wine are best.	Friendship is tested by time.
Dos – dostıń aynası	Tell me who your friends are, and I'll tell you who you are	Your friends influence your character.
Dos dosqa zıyankes emes.	Friendship is the comfort of the soul.	Friends provide emotional peace.
Jaqsı dos ashıp aytar, jaman dos qasıp aytar.	A true friend is like bitter water.	True friendship might be harsh but necessary.
Doslıqta mánzil bolmas	Gratitude to friends is paramount.	Appreciate your friends.

The table below presents a selection of phraseological units and proverbs from both Karakalpak and English languages that revolve around the concept of "friend." Each entry consists of the original Karakalpak expression, its closest English equivalent, and an interpretation that highlights the underlying semantic and cultural meaning. This comparative framework aims to illustrate both shared universal themes—such as loyalty, trust, and the testing of friendship—as well as culture-specific nuances that reflect distinct social values and worldviews embedded in each linguistic tradition. The table serves as a tool for understanding how friendship is conceptualized, expressed, and taught within the Karakalpak and English-speaking communities.

## Discussion

The results align with theoretical expectations in cognitive and cultural linguistics. Kubryakova [1] conceptualizes friendship as a mental construct consisting of interconnected semantic and emotional components shaped by social experience. This mental image varies according to cultural priorities. Wierzbicka [2] highlights how lexical semantics reflect deep cultural models: English emphasizes autonomy and emotional bonds, whereas Turkic languages, including Karakalpak, embed friendship within social duty and honor frameworks [4]. The metaphoric language supports these cultural patterns: Karakalpak expressions often use corporeal and spiritual metaphors—blood, soul, darkness—indicating a profound existential weight. English idioms lean on pragmatic and metaphorical frameworks emphasizing personal choice, emotional shelter, or social evaluation. Furthermore, the presence of ironic and cautionary proverbs in English (e.g., “With friends like these, who needs enemies?”) reveals a nuanced awareness of social complexity and skepticism in personal relations, a feature less explicit in Karakalpak. These phraseological units serve as linguistic cultural artifacts encoding social norms, ethical values, and collective worldviews. They are instrumental in maintaining social cohesion and

guiding interpersonal behavior. The differences in metaphorical domains correspond to different cultural models of self and community: Karakalpak culture, more collectivist and honor-bound, uses metaphors related to shared blood and soul; English, emphasizing individualism, uses metaphors of shelter, reflection, and choice.

Such insights have practical implications for intercultural communication, especially in translation and education. Misunderstandings may arise if the cultural weight and pragmatics of 'friendship' expressions are overlooked. Future research could explore diachronic changes and cross-linguistic influences on friendship conceptions.

## Conclusion

This comparative analysis of phraseological units and proverbs with the concept friend in Karakalpak and English languages reveals both universal and culture-specific features. While both languages recognize friendship's association with trust, loyalty, and support, Karakalpak language embeds these values within a framework of collective responsibility and moral obligation. English phraseology presents friendship more as a voluntary, emotional bond within individualistic social structures. Understanding these differences is vital for intercultural communication, translation, and cross-cultural studies, as it allows deeper insights into how social relationships are linguistically and culturally conceptualized.

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