

SEMANTIC FEATURES OF THE ENGLISH, RUSSIAN, KAZAKH AND UZBEK PROVERBS WITH A "FRIEND" CONCEPT

Marjan Adil kizi KAMBAROVA

Junior PhD researcher

Uzbekistan State World Languages University

Tashkent, Uzbekistan

INGLIZ, RUS, QOZOQ, O'ZBEK TILLARIDA "DO'ST" TUSHUNCHASI BO'LGAN MAQOLLARINING SEMANTIK XUSUSIYATLARI

Marjan Adil qizi KAMBAROVA

Doktorant (PhD)

O'zbekiston davlat jahon tillari universiteti

Toshkent, O'zbekiston

СЕМАНТИЧЕСКИЕ ОСОБЕННОСТИ ПОСЛОВИЦ С ПОНЯТИЕМ «ДРУГ» В АНГЛИЙСКОМ, РУССКОМ, КАЗАХСКОМ И УЗБЕКСКОМ ЯЗЫКАХ

Маржан Адил кизи КАМБАРОВА

Докторант (PhD)

Узбекский государственный университет мировых языков

Ташкент, Узбекистан marzhan-kambarova@mail.ru

UDC (UO'K, УДК): 811:398.91

**For citation (iqtibos keltirish uchun,
для цитирования):**

Kambarova M. A. Semantic features of the English, Russian, Kazakh and Uzbek proverbs with a "friend" concept // O'zbekistonda xorijiy tillar. — 2022. — № 1 (42). — B. 57-67.

<https://doi.org/10.36078/1648795159>

Received: December 17, 2021

Accepted: February 17, 2022

Published: February 20, 2022

Copyright © 2022 by author(s) and Scientific Research Publishing Inc.

This work is licensed under the Creative Commons Attribution International License (CC BY 4.0).

<http://creativecommons.org/licenses/by/4.0/>



Open Access

Annotatsiya. Maqolada ingliz, rus, qozoq va o'zbek tillaridagi "do'st" tushunchali maqollar umuminsoniy va milliy, o'ziga xos fazilatlarini aniqlash maqsadida o'rganildi. Maqol fikrning to'liqligi bilan ajralib turadi, til va nutqiy xususiyatlarni ifodalaydi va xalqning madaniy, va umuman, milliy qadriyatlarini asrab-avaylash muhimligini ko'rsatadi. U umumlashtirilgan fikrni didaktik tarafkashlik bilan olib boradi. O'rganilayotgan tillarda "do'st" tushunchasi ifodalangan maqollar do'stlik dunyoning barcha xalqlari uchun umuminsoniy hodisa ekanligini ko'rsatadi. Do'st, eng avvalo, do'sti bilan hayotning quvonchli onlarini ham, qayg'uli damlarini ham baham ko'radigan odamdir. O'rganilayotgan tillarda do'st ma'nosiga ega maqollardagi universal jihat shundaki, haqiqiy do'st qiyinchilikda bilinadi. Bu maqollardagi milliy xususiyat esa har bir xalqqa xos bo'lgan turli leksemalar, tushunchalar orqali ifodalanadi. Ingliz tilidagi do'st tushunchasi *friend* so'zi bilan ifodalanadi. Rus tilida esa *друг* so'zi bilan ifodalanadi. O'zbek va qozoq tillarida do'st (дос), o'rtoq (опрак) so'zlari bilan ifodalanadi. O'zbek tilida do'st tushunchasi dugona so'zi ham beriladi, lekin bu so'z faqat ayollar uchun ishlatiladi. Qozoq tilida jins jihatidan *құрбым* so'zi ayollarga nisbatan qo'llaniladi. Qozoq tilida erkak va ayol uchun *әpinmec* so'zi do'st ma'nosida qo'llaniladi. Demak, o'zbek va qozoq tillarida do'st so'zlarini ifodalashda jins farqiga ham ega bo'lgan so'zlar ko'proq qo'llaniladi. Maqollarning semantik xususiyatlarini tahlil qilish va tavsiflash semantik-stilistik, tavsiflovchi, qiyosiy va boshqa usullardan foydalangan holda amalga oshirildi.

Kalit so'zlar: maqol; ingliz tili; rus tili; qozoq tili; o'zbek tili; do'st; umuminsoniy; milliy xususiyat.

Аннотация. В статье рассматриваются пословицы с понятием «друг» в английском, русском, казахском и узбекском языках с

целью определения в них универсальных и национально-специфических качеств. Пословица характеризуется законченностью мысли, выражает языко-речевые особенности и показывает важность сохранения культурных и в целом национальных ценностей народа. Она носит обобщенную мысль с дидактическим уклоном. Пословицы с понятием «друг» в исследуемых языках показывают, что дружба — это универсальное явление для всех народов мира. Друг — это в первую очередь человек, который разделяет со своим другом как счастливые моменты жизни, так и грустные и печальные. Общечеловеческое в пословицах со значением друг в исследуемых языках заключается в том, что настоящий друг познается в беде. А национальная специфика в данных пословицах выражена разными лексемами, понятиями, характерными для каждого народа. Понятие «друг» в английском языке передается словом *friend*. В русском языке — словом *друг*. В узбекском и казахском языках словами *do 'st* (*doc*), *o 'rtoq* (*optaq*). В узбекском языке есть слово *дугона*, которое означает понятие друг, но для лиц женского пола. В казахском языке в гендерном плане для лиц женского пола употребляется слово *құрбым*. В казахском языке и для мужчин, и женщин в значении «друг» употребляется слово *әпінмес*. Таким образом, в передаче словами друг в узбекском и казахском языках употребляется большее количество слов, которые имеют и гендерные различия. Анализ и описание семантических свойств пословиц осуществлены с использованием таких методов, как семантико-стилистический, описательный, сопоставительный и др.

Ключевые слова: пословица; английский; русский; казахский; узбекский; друг; универсальное; национально-специфическое.

Abstract. The article deals with proverbs containing the concept of “friend” in the English, Russian, Kazakh and Uzbek languages to determine universal and national-specific features. The proverb is characterized by the completeness of thought, which expresses linguistic and speech characteristics and shows the importance of preserving the cultural and, in general, national values of the people. It is a generalized thought with a didactic bias. Proverbs with a notion of “friend” in the studied languages show that friendship is a universal phenomenon for all people. A friend is, first of all, a person who shares both happy moments of life and sad ones with his/her friend. The universal feature of proverbs with the concept friend in the studied languages is that a true friend is a friend in trouble. And the national specificity in these proverbs is expressed by different lexemes and notions. In English the notion friend is conveyed by the word *friend*. In Russian — by the word *друг*. In the Uzbek and Kazakh languages — by the words *do 'st* (*doc*), *o 'rtoq* (*optaq*). In the Uzbek and Kazakh languages there are words *dugona* and *құрбым* to address a female friend whereas the word *әпінмес* is used for both men and women. The analysis and description of the semantic properties of proverbs was carried out using such methods as semantic-stylistic, descriptive and comparative.

Keywords: proverb; English; Russian; Kazakh; Uzbek; friend; universal; national-specific.

Introduction. Proverbs, as a kind of paremiological cliché, are national property. They are used in the corresponding of linguistic-speech situations.

Proverbs are characterized by imagery, colorfulness, completeness of thought etc. The images, preserved by the internal form of proverbs, make it possible to expand and deepen the understanding of culturally significant meanings, which are clearly associated in the minds of native speakers with individual lexemes or even with the whole synonymous rows of words. However, in English culture, proverbs were not accepted immediately for a long period, especially by high level society (intelligency and aristocracy). If interest in proverbs in Europe was widely manifested in the 16th-17th centuries, then even in the 18th century their use was sharply denied in everyday English: “the rationalistic mindset found little reason for admiration in proverbs” (5, 162). The letters of Philip Dormer Stanhope from Lord Chesterfield (1694–1773) to his son Philip Stanhope (1732–1768) are a vivid confirmation of the denial of proverbs by the high society of the British Empire, in which, the father speaks disapprovingly of English proverbs, as they impede the purity of speech inherent in a truly secular person: “There is also the awkwardness of expression and words that should be avoided in the most careful way, such as incorrect English, poor pronunciation, old sayings and well-known proverbs that indicate that a person is leading bad company or is used to being in low society. For example, if instead of saying that people have different tastes (Tastes are different) and everyone has their own, you express yourself in a proverb *What is one man’s meat is another man’s poison* and *Everyone as they like, as the good man said when he kissed his cow*, everyone will identify you as you have never made acquaintances with anyone higher than lackeys and maids” (5, 163).

However, proverbs didn’t lose their importance, value and status, as they are wise sayings that give proper advice about life, reflecting the history, culture, traditions, ways of life of different nations. Proverbs are the result of peoples’ life experience. Therefore, there is no doubt of the importance of proverbs in our life: “People then and now resort to the help of well-known proverbs, using their traditional metaphors as part of the communicative art...” (5, 171).

Nowadays, proverbs are studied by not only paremiologists, linguists, but also historians, ethnographers, lawyers, methodologists etc.: “The content side interests specialists of various profiles. *Historians* find in proverbs the customs of folk antiquity and echoes of the events of antiquity; *lawyers* see proverbs as a reflection of customary law; the *ethnographer*, thanks to proverbs, gets an idea of the nature of already disappeared customs and orders; *philologists*, through proverbs, try to understand the features and structure of folk thinking; *linguists* see in proverbs the most valuable material for studying the nature and laws of human speech” (18, 7).

Proverbs are culturally specific. They enhance language and speech. A proverb is usually composed by one person, formed and improved by the people and passed from one generation to another orally or in written form. As they are reflected not only in oral, but also written speech, proverbs have become the object of study not only paremiologists, but also linguists, methodologists, literary critics as well as writers and poets etc. such as I. Disraeli (1835), V. I. Dal (1984), G. L. Permyakov (1970), E. Y. Kokare (1978), N. R. Norrick (1985), W. Mieder (1993), A. Shirley (1994), Z. K. Tarlanov (1999), E. V. Ivanova (2003), D. Ushakov (2005), A. Dundes (2007), M. Dzhusupov (2008), P. U. Bakirov (2018) (1; 2; 9; 17; 16; 6; 4; 19; 14; 20; 3; 10; 8).

I. Disraeli considered the proverb as an important part of the language, since they: “cover the wide sphere of human existence, they absorb all the colors of life, often being amazing manifestations of genius, they delight with their light sarcasm or biting satire, the richness of humor, the playfulness of their turns, and also by the grace of imagery and the tenderness of feelings. Frequent re-reading of

proverbs should become a part of our reading, and although they are no longer a decoration of conversation, they have not ceased to be the treasures of Thought” (2, 285).

Having studied different versions of definitions, B. J. Whiting, in his article *The Nature of the Proverb* (1932), summarized them as follows: “A proverb is an expression that owes its birth to people, which testify to its origin in form and phrase. It expresses what is obviously a fundamental truth that is generally known, in ordinary language, however, it is often decorated, with alliteration and rhyme. It is usually short but not necessary; it is usually correct but not required. Some proverbs have literal and figurative meanings, each of which has a great meaning; but most often, they have one of two things. The proverb must be venerable; it must bear the stamp of antiquity, and since such a seal can be forged by an intelligent writer, it must be attested in different places and at different times” (7, 302).

Main part. Proverbs in all languages are a national value. They express the historical experience of the people, their culture, life and traditions. Proverbs of multi-system languages have something in common and specific. The specific to a large extent acquires the national and cultural characteristics of the language (for example, realias), the way of thinking, the inner and outer world of the people, i.e. as a whole reflects the mentality of the ethnic group. The universal feature lies in the fact that proverbs in all languages also express universal (human) values inherent in all peoples, regardless of their linguistic, speech, cultural and historical differences. The subject of proverbs is very diverse. They express an understanding of the foundations of life, historical events, family relationships, love and friendship, condemn human vices (such as hatred, laziness, envy, stinginess) and praise virtues (sobriety, modesty, intelligence, hard work).

Proverbs differ from other types of paremia, such as sayings, phraseological units, aphorisms, riddles etc. in that proverbs are characterized by the following features: **1. General use.** The general use of a proverb is one of its main features, which helps to distinguish it from other genres (or types of paremia), since a proverb acquires its meaning and value when it is often used and recognized quickly. This means that this or that proverb will not lose its place even after a long period of time, as it is recognized, used and learned by native (or foreign) speakers. For example: *There is no place like home; So many men, so many minds; Old friends and old wine are best; Two heads are better than one; A friend in need is a friend indeed; Better late than never.* **2. Nationality.** The wisdom and spirit of the people is manifested in its proverbs and sayings, and their understanding, study and knowledge contributes to a deeper understanding of the images, thoughts and character of the people. In proverbs, the spirit of the people is manifested in all its diversity; they reflect the rich historical experience of the people. For example: *When in Rome, do as the Romans do; An Englishman's home is his castle; So many countries, so many customs; People who live in glass houses should not throw a stone; Poor men seek meat for their stomach; rich men stomach for their meat; Man proposes but God disposes.* **3. Figurativeness and metaphor.** Imagery is one of the main features since a proverb is a whole work of art, consisting of various means of expression. For example: metaphor, synecdoche, antithesis, rhymes, comparisons, etc. For example: *The teaching of the wise is a fountain of life (metaphor); The wind blows wherever it pleases (metaphor); The pen is mightier than the sword (synecdoche); A wise son makes a father glad, but a foolish son is a grief to his mother (antithesis); The thoughts of the righteous are just, but the counsels of the wicked are deceitful (antithesis); A hedge between keeps friendship green (rhyming); After dinner rest a while, after supper walk a mile (rhyming); All the wisdom you gain, you will pay for in pain (rhyming).* **4. Brevity.**

Folk sayings, especially proverbs and sayings, have expressive features like speech laconism, imagery, expressiveness and accuracy. The concept of brevity implies such features of proverbs as conciseness, brevity, accuracy and clarity. Proverbs in their concise and precise verbal form reflect all aspects of human life: social, everyday, family, economic, etc., show the positive and negative traits of a person, his attitude to others, etc. For example: *Time is money; Actions speak louder than words; A picture is worth a thousand words; A watched pot never boils; Beggars can't be choosers; Better late than never; Easy come, easy go; Honesty is the best policy.* **5. Didactic, moralizing.** These qualities indicate that proverbs can also perform a pedagogical function and be used as an educational tool. This sign of a proverb as moralizing has an edifying character, gives instructions and recommendations, instructions on how to act in certain situations. The didactic, moralizing feature of a proverb is associated not only with what needs to be done, but also with those actions that should not be done. For example: *Life is a stage, so learn to play your part; Eat at pleasure, drink with measure; Early to bed and early to rise makes people healthy and wealthy and wise; A wise man will hit at the edge of his wit; Nature is stronger than rearing; One man's fault is another man's lesson.*

The theme of friendship is also deeply touched upon in the English, Russian, Uzbek and Kazakh languages. Friends are people with whom it is nice to have fun together or who can provide support during bad times. Friends prevent loneliness and give a chance to offer needed companionship, too. However, it is not always easy to build or maintain a friendship. It is a hard to develop and nurture such relationship. Kazakh philosopher, poet and writer Abai (Ibrahim) Qunanbaiuly told how to distinguish true friends from false ones: *You can distinguish a good friend from a fake one. Fake friends are like a shadow. On a sunny day you cannot get rid of them. When it is cloudy you cannot find them, no matter how much effort you make.* Another way to realize the importance of friendship, to distinguish a good friend from the false ones is the study of proverbs. In proverbs a friend:

- is an individual, a person, who can boost your happiness and reduce your stress (ex.: *Friendship is one mind in two bodies*);
- helps improve your self-confidence (ex.: *A man is known by the company he keeps*);
- help you cope with traumas, such as divorce, serious illness, job loss or the death of a loved one (ex.: *A friend in need is a friend indeed*);
- encourage you to change or avoid unhealthy lifestyle habits, such as excessive drinking or lack of exercise (ex.: *Only your real friends tell you when your face is dirty*);
- is a person who is always together: in any situations (ex.: *It is better to be in chains with friends, than to be in a garden with strangers*).

English proverbs about friends

- ✓ *A friend in need is a friend indeed*;

Meaning: a true friend is the one who stands next to a friend at the time of distress and does not dismiss him/her; either a false friend is the one who abandons a friend and abandons him/her when he/she really needs it.

- ✓ *A friend is easier lost than found*;

Meaning: one takes a friend only after a choice, experience, but sometimes they may easily lose their friends because of an emergency disagreement or rift.

- ✓ *A friend is never known till needed*;

Meaning: one does not know the extent of sincerity and fidelity of a friend until their friendship is not examined. Loyal friends stand by his/her friend in time of distress and supports him/her with all his/her strength.

✓ *A friend that you buy will be bought from you;*

Meaning: a friendship based on interest (on direct purpose) or material benefit is a false friendship, which will not last long. A friendship should be selfless, reliable and durable.

✓ *A friend to everybody is a friend to nobody;*

Meaning: it is impossible to be honest to all people; no one can combine friendship of the Good, the Evil, the Sane, the Foolish, the polite and the obscene.

✓ *Friends are the nearest relations;*

Meaning: friends are the closest people. The relativeness between friends is felt as they become close by their hearts and soul as if they are siblings. In most cases, friends understand each other without words (by eyes, they can guess what one of them is thinking of).

Russian proverbs about friends

✓ *Друзья познаются в беде (A friend in need is a friend indeed).*

Meaning: not a friend who is with you only in joy and happiness is a true friend, but who remains loyal to you in adversity, hardship, trouble or misfortune.

✓ *Друга иметь — себя не жалеть (When a friend asks, there is no tomorrow).*

Meaning: when a friend needs your help, you must do for him/her what you can do without any delay. True friends are those people who do not mind either time, money or effort for their close friends.

✓ *Друга узнать — вместе пуд соли съесть (Before you choose a friend, eat a bushel of salt with him).*

Meaning: before confirming that he/she is your best friend, you must go with him/her through different trials, experience with him/her happy moments as well as bitter, sad and harsh times.

✓ *Друг до поры — тот же недруг (False friends are worse than bitter enemies).*

Meaning: when a friendship is broken, a person who was not your real friend gets hostile to you. Those friends who plan to make friendship for different purposes, especially for his/her own benefit (mostly, financial) are not true but false friends.

✓ *Друг не испытанный — что орех не сколотый (A friend is never known till a man has needed (until needed)).*

Meaning: you can never be sure if you have a true friend until he/she is tried in adversity. Friendship is experienced by time, as it is time that puts everything in its place, shows who is your friend and who is your enemy.

✓ *Друг спорит, а недруг поддакивает (If he is your flatterer, he is not your friend).*

Meaning: a true friend is not a yes-man, whereas a false friend will never tell you when you are wrong. The true friend always tells you when you are mistaken; the true friend even tries to do everything to save you from making those mistakes.

Kazakh proverbs about friends

✓ *Тістем нанның қадірін тарыққанда білерсің, анық достың қадірін зарыққанда білерсің (A friend in need is a friend indeed; You will find out the value of a piece of bread in hunger, you will find out the price of true friendship in trouble).*

Meaning: a person understands the price of bread when they need food, and a friend, a true friend, is known in trouble, adversity and hardship.

✓ *Дос табу оңай — сақтауы қиын, жауласу оңай — тоқтауы қиын* (*Friendship is like money, easier made than kept*).

Meaning: nowadays, it is easy to find and make friends, especially via social networks. It is harder to keep friendship for a long time as most people communicate at present purposefully.

✓ *Дұшпаннан бір сақтан, жаман достан мың сақтан* (*Keep your friends close but your enemies closer*).

Meaning: be close to your friends: support each other, listen to each other and try to share with your emotions, sometimes with your problems, as a true friend gives you the right direction. Although, keep your enemies closer than friends as you do not know when and how he/she can hit you.

✓ *Ай көрмесең туысың жат, жыл көрмесең жолдасың жат* (*A friend at hand is better than a relative at a distance*).

Meaning: a friend seems to be closer when he/she is near at a distance, even closer than any relative is. However, if he/she is far from you, long distance separates you, as you will even have nothing to speak about.

✓ *Қимас досың сұраса, қимасыңды бересің* (*When a friend asks, there is no tomorrow*).

Meaning: for a true friend no time, no money, no effort is spared. Real friends always help each other when they need without any delay or hesitation.

✓ *Дос сыртыңнан мақтар, дұшпан көзіңе мақтар* (*If he is your flatterer, he is not your friend*).

Meaning: a loyal, true friend says you the truth: he/she will not flatter or laud you in order to show up in front of others. A true friend will praise you truly, sincerely.

Uzbek proverbs about friends

✓ *Дўст дўстни кулфатда синар/Дўст оғир кунда билинар* (*A friend in need is a friend indeed*).

Meaning: a real friend is known in trouble, in sorrow, in hard period of life. If your friend is not together with you in your tough time, you may exclude him/her from the list of your best friends.

✓ *Дўст ачитиб гапирар, душман — қулиб* (*If he is your flatterer, he is not your friend*).

Meaning: friends should always tell the truth, even if it is bitter. You can consider him/her to be your enemy, if a person always licks the boots, flatters you in front of others to get an attention.

✓ *Дўст бўлсанг, дўстингнинг айбини тузат* (*Only your real friends tell you when your face is dirty*).

Meaning: a faithful friend is like a mirror: tells you if you are mistaken, he/she shows you the right way out of the issues, problems or trouble. A real friend helps to avoid unhealthy lifestyle habits, such as excessive drinking or lack of exercise, etc.

✓ *Дўст отини миниб юр, манзилингга етасан* (*The only unsinkable ship is friendship*).

Meaning: with a reliable friend, you go through different trials of life, overcome any possible obstacles, resolve the problems and, as a result, achieve success together.

✓ *Дўст узоқда бўлса ҳам, кўнгли яқин* (*A hedge between keeps friendship green*).

Meaning: even if your friend is far at a distance from you, it is impossible to forget everything related to him/her. That is because friends experience both happy

moments and sad ones together. They cry together, laugh together. Therefore, distance will not separate such relationship but only people themselves.

✓ *Дўстларимдан ўзинг сақла, душманларимни ўзим биламан* (*Keep your friends close and your enemies closer*).

Meaning: disloyalty is the worst thing in life. For this reason, we should never forget to be attentive to all people around us. It is good to believe your friends, but it is better to be vigilant and careful.

Thus, a national-specific feature in English proverbs about friendship is that it is a relationship, which can be easily destroyed: *A friend is easier lost than found* or *Lose your money, lose your friend*. Therefore, Englishmen appreciate old friends: *Old friends and old wine are best*. Russian people consider trials must strengthen that friendship. In most cases, time shows how strong the friendship is: *Друг не испытанный — что орех не сколотый* (*A friend is never known till a man has needed (until needed)*). National-specific feature in Russian proverbs about friendship is that it is more valuable than money: *Не имей сто рублей, а имей сто друзей* (literally: Instead of having 100 rubles, better have 100 friends). National-specific feature in Kazakh proverbs about friendship is that it is as “soul medicine” as you can feel yourself warm, in peace and harmony with a close friend: *Дос таппай көңіл тыным таппас* (literally: If you don’t find a friend, you won’t find peace) or *Досы жоқ адам, тұзы жоқ тағам* (literally: A man without a friend is like a dish without salt). National-specific point in Uzbek proverbs about friendship is that it is such kind of relationship, which will long forever. They consider that it should be built on kindness, with good intentions and without an axe to grind. Then, friendship will last forever: *Арпа-бугдой бир кунингга ярайди, содиқ дўстинг ўлгунингча ярайди* (literally: Barley and wheat are good for a day, but true friendship is for whole life); *Дўстлик — барча бойликдан афзал* (literally: Friendship is better than all riches); *Дарахтни томири сақлар, одамни — дўсти* (literally: The tree is protected by its root, a man — by his friend). Overall, friendship is one of the most wonderful relationships between people, which should be built on kindness, honesty and loyalty.

We present proverbs about friendship in the English, Russian, Kazakh and Uzbek languages to show universal and national-specific features.

English: *A friend in need is a friend indeed*;

Russian: *Друзья познаются в беде* (*Friends are known in a trouble*);

Kazakh: *Тістем нанның қадірін тарыққанда білерсің, анық достың қадірін зарыққанда білерсің* (*Bread is appreciated when hungry, a friend — when needed*);

Uzbek: *Дўст дўстни қулфатда синар* (*A friend is checked in a trouble*).

The general meaning of these proverbs is that the price of true friendship can be found out in difficult times: in grief, sadness, trouble, failures and in need. A true friend will support, especially if you have faced failures. He/she is always ready to give a hand, as only misfortune can show the truth of friendship between people. A true friend will never leave his/her friend in trouble but will try in every possible way to help him/her even in a hopeless situation. The semantic-stylistic difference in these proverbs is that, despite the same semantic meaning, there are used different lexemes in them. For example, in the English proverb *A friend in need is a friend indeed*, the meaning of the proverb is revealed with the help of the token “in need”, which is interpreted as follows: used to say that someone or something needs to have something; to be in necessity, in destituteness etc. In Russian proverb *Друзья познаются в беде* (literally: Friends are known in trouble), to show the need in a friend, using the token *в беде* (in trouble). Be in

trouble (*в беде*) means here to be in adversity, hardship or misfortune. In a two-component Kazakh proverb *Тістем нанның қадірін тарыққанда білерсің, анық достың қадірін зарыққанда білерсің* (literally: Bread is appreciated when hungry, a friend — when needed), there is used the lexeme *зарыққанда* (in great need). Kazakh word “зарығу” means to be in dire need, for example, when someone is hungry and has nothing to eat or needs money immediately etc. In Uzbek proverb *Дўст дўстни қулфатда синар* (literally: A friend is checked in a trouble), there is used the lexeme *қулфат* (in trouble, in distress). The basic meaning of this word is “disaster”. So, a true friend is known in trouble, distress or “disaster”.

Conclusion. Proverbs as a kind of paremiological cliché (see: 13; 14) are found in all languages of the world. The study of proverbs is of great theoretical and practical importance. Many proverbs as well as other units in each language have their variants and variations, which should be studied from different perspectives. Proverbs reflect the worldview and life of the people in all their diversity. They convey philosophical, social, aesthetic, religious, moral and ethical views of the people. The main purpose of proverbs is to give a widespread assessment of the impartial phenomena of reality, thereby expressing a worldview. Their themes are truly immense. They cover absolutely all aspects of human life, the most diverse interconnections between various phenomena of reality. English, Russian, Kazakh and Uzbek proverbs, with a notion friend *coming to the fore* (see: 11; 12), are a part of the proverbial fund, characterizing one of the aspects of a person's life, regardless of his national origin, since they contain both the universal and national-specific features (see: 15) of people.

Proverbs, being a part of the paremia, represent the most affluent expressive layer of the language system, which for centuries has kept in itself people's observations, conclusions and ideas about the world, as well as their way of life, customs and traditions. The proverbs also reflect the experience of spiritual and moral values of the people, the ethical standards of relationships between people, including in society and in the family. The semantic content of proverbs is determined not only by linguistic universals but also by the specific features of specific languages. Each nation has its linguistic world picture, its vision of the world through the prism of language. The presence of a linguistic world picture in each nation, reflected in the structure of the language and its units, including proverbs. It is one of the theoretical and real prerequisites for a comparative study of proverbs of different-system languages. Proverbs of different languages, which are similar in logical-semiotic and structurally-grammatical terms, can have significant differences in terms of designating realias. They are determined by the peculiarities of historical development, economy, culture, geography, etc. and inevitably find their reflection in linguistic units.

The understanding and definition of a proverb for all researchers has, first of all, some common features and some differences. Common features concern the fact that proverbs in all languages reflect the culture, way of life, customs, traditions, the experience of the people, etc. differences relate to the fact that some specialists pay more attention to the historical, cultural aspect of the content of the proverb, while others to its linguistic design and structure. If the study of a proverb in general linguistics determines its properties characteristic of all languages, then in comparative studies they determine and describe the features in meaning, vocabulary, etc., which distinguish the proverbs of one language from the proverbs of another one.

Presented English, Russian, Kazakh and Uzbek proverbs about friendship show their universal feature: a friend is a person, who can boost your happiness

and reduce your stress, helps improve self-confidence and helps cope with traumas, such as divorce, serious illness or job loss etc. Proverbs with a general meaning of friendship show that *A friend in need is a friend indeed*.

The list of used literature

1. Shirley, Arora. The Perception of Proverbiality // W. Mieder. Ed., Wise Words: Essays on the Proverb. — New-York, Garland, 1994. — P. 3–29.
2. Disraeli, I. Curiosities of Literature. — New York: William Pearson & Co., 1835. — 446 p.
3. Dundes, A. The meaning of folklore: the analytical essays of Alan Dundes / edited and introduced by Simon J. Bronner. Logan: Utah State University Press, 2007. — 462 p.
4. Mieder, Wolfgang. Proverbs are Never out of Season. Popular Wisdom in the Modern Age. — New York: Oxford University Press, 1993. — 304 p.
5. Mieder, Wolfgang. Proverbs: A Handbook. — Westport: Greenwood Press, CT. — 2004. — 305 p.
6. Norrick, Neal R. How Proverbs Mean? Semantic Studies in English Proverbs. Berlin, New York, Amsterdam: Mouton, 1985. — 228 p.
7. Whiting, Bartlett Jere. The Nature of the Proverb// Harvard studies and notes in philology and literature. Harvard University, 1932. — Vol. 14. P. 273–307.
8. Бакиров П.У. Пословицы — энциклопедия народной жизни. — Ташкент: Akademnashr, 2018, 176 с.
9. Даль В.И. Пословицы русского народа: Сборник в 2х т. — М.: Худож. лит., 1984. Т.1. — 383 с.; 1984. Т.II. — 443 с.
10. Джусупов М. Кудакаева А.З, Мажитаева Ш. Фразеология русского языка: лингвистические и методические проблемы. Монография. — Ташкент: Фан, 2008. — 223 с.
11. Джусупов Н.М. Теория выдвижения в лингвистических исследованиях: истоки, тенденции, вопросы интерпретации// Вестник Российского университета дружбы народов. Серия «Теория языка. Семиотика. Семантика». — Москва, 2016. — № 2. — С. 41-50. (10.00.00; № 8)
12. Джусупов Н.М. Теория выдвижения: когнитивно-стилистические характеристики практические аспекты реализации // Ўзбекистонда хорижий тиллар. — № 1. — 2014. — С. 46–52.
13. Джусупов М. Сапарова Н.Б. Пословица как вид паремииологических клише // Вестник КазНУ. Серия филологическая. №7/41/, Алма-Аты, 2000, с. 20–25.
14. Джусупов М., Алибекова К. Е., Мажитаева Ш. Специальная лексика и пословицы (лингвоконтрастивные и методические аспекты). — Ташкент: MERIYUS, 2013. —140 с.
15. Иванова, Е.В. Пословичная концептуализация мира (на материале английских и русских пословиц): Дис. ... канд. филол. наук / Е.В. Иванова. — СПб, 2003. — 416 с.
16. Камбарова М.А. Национально-специфические, общечеловеческие и структурные аспекты номинацентрических пословиц английского, русского и казахского языков // Ўзбекистонда хорижий тиллар. — 2020. — № 3 (32). — С. 72 –86.
17. Кокаре, Э.Я. Интернациональное и национальное в латышских пословицах и поговорках / Э.Я. Кокаре. — Рига: Зинатне, 1978. — 294 с.
18. Пермяков Г.Л. От поговорки до сказки. — М.: Главная редакция восточной литературы издательства «Наука», 1970. — 240 с.

19. Пословицы, поговорки, загадки / Сост. авт. предисл. Комментариёв Мартынова А. Н., Митрофанова В. В. М.: Современник, 1986. — 511 с.
20. Тарланов, З.К. Русские пословицы: синтаксис и поэтика. — Петрозаводск: ПетрГУ, 1999. — 448 с.

References

1. Arora, Shirley. *The Perception of Proverbiality* // W. Mieder. Ed., *Wise Words: Essays on the Proverb*, New York, Garland, 1994, pp. 3-29.
2. Disraeli, I. *Curiosities of Literature*. New York: William Pearson & Co., 1835, 446 p.
3. Dundes, A. *The meaning of folklore: the analytical essays of Alan Dundes* / edited and introduced by Simon J. Bronner. Logan: Utah State University Press, 2007, 443 p.
4. Mieder, Wolfgang. *Proverbs are Never out of Season. Popular Wisdom in the Modern Age*, New York: Oxford University Press, 1993, 304 p.
5. Mieder, Wolfgang. *Proverbs: A Handbook*, Westport: Greenwood Press, CT, 2004, 305 p.
6. Norrick, Neal R. *How Proverbs Mean? Semantic Studies in English Proverbs*. Berlin, New York, Amsterdam: Mouton, 1985, 228 p.
7. Whiting, Bartlett Jere. *Harvard studies and notes in philology and literature*, Harvard University, 1932, Vol. 14, pp. 273–307.
8. Bakirov P. U. *Poslovicy – enciklopediya narodnoj zhizni (Proverbs – Encyclopedia of Folk Life)*, Tashkent, Akademnashr, 2018, 176 p.
9. Dal' V.I. *Poslovicy russkogo naroda: Sbornik v 2h t.* (Proverbs of the Russian people: Collection in 2 volumes) Moscow, 1984, vol.1, 383 p., 1984, Vol. II, 443 p.
10. Dzhusupov M. Kudakaeva A. Z, Mazhitaeva SH. *Frazeologiya russkogo yazyka: lingvisticheskie i metodicheskie problemy* (Phraseology of the Russian Language: Linguistic and Methodological Problems), Tashkent, 2008, 223 p.
11. Dzhusupov N.M. *Vestnik Rossijskogo universiteta družby narodov. Seriya: Teoriya yazyka. Semiotika. Semantika*, Moscow, 2016, No. 2, pp. 41-50. (10.00.00; № 8)
12. Dzhusupov N.M. *Inostrannye jazyki v Uzbekistane*, No. 1, 2014, pp. 46-52.
13. Dzhusupov M., Saparova N.B. *Vestnik Kaz. gos. universiteta im. Al'-Farabi. Filologicheskaja serija*, No. 7/41/, Alma-Aty, 2000, pp. 20-25.
14. Dzhusupov M., Alibekova K.E. i Mazhitaeva SH. *Special'naya leksika i poslovicy (lingvokontrastivnye i metodicheskie aspekty)* (Special Vocabulary and Proverbs (Linguocontrastive and Methodological Aspects)), Tashkent: Meriyus, 2013, 138 p.
15. Ivanova, E.V. *Poslovichnaja konceptualizacija mira (na materiale anglijskih i russkih poslovic)* (Proverbial Conceptualization of the World (based on English and Russian proverbs)), Dis. ... kand. filol. nauk / E.V. Ivanova, SPb, 2003, 416 p.
16. Kambarova M.A. *O'zbekistonda horizhij tillar*, 2020, No. 3 (32), pp. 72–86.
17. Kokare, Je.Ja. *Internacional'noe i nacional'noe v latyshskih poslovicah i pogovorkah* / Je.Ja. Kokare, Riga: Zinatne, 1978, 294 p.
18. Permyakov G.A. *Ot pogovorki do skazki (zametki po obshchej teorii klishe)* (From sayings to fairy tales (notes on general theory of clichés)), Moscow: Glavnaya redakciya vostochnoj literatury izdatel'stva "Nauka", 1970, 240 p.
19. *Poslovicy, pogovorki, zagadki* (), Moscow: Sovremennik, 1986, 511 p.
20. Tarlanov, Z.K. *Russkie poslovicy: sintaksis i pojetika* (), Petrozavodsk: PetrGU, 1999, 448 p.