

PRAGMATIC AND LINGUOCULTURAL ANALYSIS OF THE CONCEPTOSPHERE OF “DOSLIQ/FRIENDSHIP” IN ENGLISH AND KARAKALPAK LANGUAGES

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The concept of “dosliq/friendship” is the one of the crucially valued words of the close-knit communication that used among different cultures and languages. This thesis explores the conceptual sphere of “dosliq/friendship” in English and Karakalpak languages, including pragmatic and linguocultural dimensions.

It is commonly known that friendship is a vital part of human interaction that assists to create warm relationship among people. According to the pragmatic and linguocultural analysis of this conceptosphere, it consists linguocultural units and pragmatic dimensions such as lexical items, proverbs, expressions, language functions or the ways of expressing emotions in both English and Karakalpak languages.

Linguoculture refers to the relationship between dissimilar languages and culture. It consists traditions, the ways of communication, cultural norms etc. that has a great role in the process of language learning. “In order to understand the cultural specificity of a language, one must first analyze the most important aspects of the language, including unconditional “friendship”” [4;1087]. The usage of the word “dosliq/friendship” is utilized differently in different cultures as English and Karakalpak. English societies pay attention more individualistic and personal bonds to build a friendship than Karakalpak. The reason why Karakalpaks prefer to follow social responsibilities and very tight-knit communication. However, both cultures have their own desires and the ways of living. So that cultural distinctions helps people to understand emotional and personal connections. Friendship is an abstract notion based on mutual trust, affection and unit of interests. Obviously, the concept is valuable in human social communication and connects with national and spiritual qualities of national character of communicants [2;23].

The concept of “dosliq/friendship” has been created by the word “dos/friend” that has numerous synonyms in English that is used in different situations. Like for instance, friend, buddy, mate, pal, bestie, acquaintance, companion, ally, chum, confidante etc. These words are utilized in variety contexts according to the meanings of them. For instance, companion, ally or peer are used more formal situations, polite conversations. In contrast to this, buddy, pal are employed in informal situations as daily speech or chatting. Also, in Karakalpak language has more alternatives of the word “friend” such as dos, shin dos, jaqm dos, joldas,

sirlas etc. The words above are used more formal contexts in accordance of applying different situations.

Additionally, in both languages have proverbs related to relationship:

In English:

“A friend in need is a friend indeed” – It means loyal friend support each other in difficult times.

“Make new friends but keep the old; one is silver, the other is gold” – Old friends are valuable, new ones also worth cherishing.

“Friendship doubles joy and divides sorrow” – Companions spend happy times better and

In Karakalpak:

“Dos qıyın künde bilinedi” – A friend is known in times of hardship.

“Dostum dep sır aytpa, dostınnında dostı bar”- Do not tell your secrets to your friend, because he has another friend to tell [3].

According to the proverbs above each has language meaningful ideas that are exploited in different situations in speech and writing. The usage of these proverbs among people is crucial specifically in daily speech in order to express ideas and emotions clearly.

Pragmatic analysis of the conceptsphere of “doslıq/friendship” is presented in real life situations including context, usage, intention or implied meaning. The communication among friends is distinctive in each culture as per the situation that they are talking (when/where), speech acts (apologizing, requesting), or politeness (respect, formality). While interacting friends can express feelings including humor, support, informal or formal ways. Pragmatic functions can be identified by the ideas that they share in social contexts. For example, in English and Karakalpak languages:

1. You're like a brother to me – Sen meniń jaqınım, tuwısqanımdaysań (expressing closeness)
2. Let's talk this out – we're friends – Kel bunı ashıqshasına sóyleseyik, bizler doslarmız (resolving conflict)
3. Cheers to our friendship! – Doslıgımız úlken baylıq! Doslıgımız ushın! (celebrating bonds)

These sentences serve the purpose of pragmatic functions that appear nearly in casual situations.

To conclude, the usage of conceptsphere “doslıq/friendship” is come across a mixed variety of contexts that embodies pragmatic and linguocultural aspects. In both cultures the sense of friendship is deeply appreciated and honored that has a significant social value, receiving considerable respect and attention.

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