

# ANALYSIS OF CONCEPT “LOVE” FROM CONTEMPORARY LINGUISTICS POINT OF VIEW

(ON THE MATERIALS OF ENGLISH AND UZBEK LANGUAGES)

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## ABSTRACT:

The article is targeted at the linguistic analysis of the concept of love, carried out in modern linguistics. The author considered three approaches to the analysis of the concept of love: philosophical, linguo-cognitive, linguocultural approaches. The commonality of these three approaches is that the concept of love is viewed not only as a basic element of the personality language, but as an expression of the cultural characteristics of the people. It is concluded that the concept of love occupies a leading position among the concepts of happiness, hope, faith and goodness. Not only emotional, but also cognitive and volitional aspects are necessarily present in one love.

**KEYWORDS:** Concept, love, lingua-cognitive approach, lingua-cultural approach, cultural value.

## INTRODUCTION:

Any language has its own specifics, due to the peculiarities of national thinking, therefore, the relationship between language and culture, the worldview of its speakers has been of concern to linguistic researchers over the past two centuries. Scientists, starting with Humboldt and ending with representatives of relatively young sciences, such as cognitive science, the theory of intercultural communication and cultural linguistics, addressed the issue of ethnic and cultural specifics. In recent years, there has been a particularly increased interest in disciplines that

study the national language in close connection with consciousness and knowledge, with thinking and mentality; the data of such studies are especially significant, since at present two differently directed tendencies are clearly traced - on the one hand, the gravitation towards globalization, on the other hand, the desire to preserve identity, national specifics. In this respect, the study of the concept as a mental education becomes especially relevant.

Concept is defined as a notion by which philosophy and science of the twentieth century try to explain the unit of information storage in the subconscious. This aspiration is due to the idea of penetration into the very essence of consciousness, characteristic of this time, in order to study, to overcome everything that makes it not free. This task is partly set by philosophy, cultural studies, psychology, and many branches of linguistics. Depending on the point of view, the term is filled with different content. However, all points of view can be reduced to a certain invariant: a concept is a quantum of meaning that has a culturally specific basis. Within the framework of linguistics, the concept is also defined ambiguously, depending on the scientific direction and the researcher. Within the framework of our research, we will understand the concept as “a multidimensional mental construct that reflects the process of cognizing the world, the results of human activity, its experience and knowledge about the world, storing information about it” [6, p. 43].

This study focuses on the concept of "love" in the Uzbek national consciousness in

comparison with the concept of "love" in the minds of native English speakers.

The sphere of feelings is a favorable field for research, since it is in it that the peculiarities of national consciousness are most fully expressed. And love as a basic feeling that conveys the psycho-emotional states of a person, and a concept that manifests itself in any culture, becomes a significant object for research and identification of national specifics. This is precisely the relevance of this study.

### RESULTS:

In Uzbek, 5 groups of meanings were identified: affection, disposition: heart feeling; passion for something; object of love; addiction, relationship between 2 persons.

In English, the meanings of the lexeme love can be classified as follows: affection, disposition; attachment based on sexual desire; strong infatuation; relationship between two persons; intimate relationships; subject of affection.

Let us also make a reservation that in English, the lexeme love is used figuratively when maintaining a sports score in the meaning of "zero, zero", as a formula of politeness in correspondence and in the meaning of the name of a deity. However, these points were deliberately put out of brackets, since they do not reflect those essential features of the concept that will interest us in further comparison: the first two are associated with the tradition of use, and the third is rather encyclopedic in nature.

So, after generalizing dictionary entries and classifying the elements of the semantics of the lexeme, we notice that formally the range of meanings of units coincides. However, on closer inspection, we will notice that this is not the case.

First, the meaning of "affection, disposition" in the articles of English dictionaries is split into smaller ones -

attachment to an animate and inanimate object, for example:

- A strong feeling of affection and concern toward another person, as that arising from kinship or close friendship;
- An intense emotional attachment to something, as to a pet or treasure object. (Dictionary of the English Language by Houghton Mifflin)

We will notice the same differentiation when describing the meaning of "the object of attachment": in the dictionary entries it is specified that the object can be animate and inanimate, while we do not find such a clarification in the dictionaries of the Uzbek language. Let's compare:

- A person for whom one has strong feelings of affection
- a person toward whom love is felt; the object of such liking or enthusiasm
- A person or thing that one loves
- Biror bir shaxsga yoki kishilar guruhida ,g'oyaga yoki amaliy faoliyatiga nisbatan kuchli tuygu
- Tassavvufda Allohga yetishish (Haqidaqatga erishishning asosiy vositasi)
- Another difference between the definitions lies in the sense "hobby, passion", in the English language the lexeme love is associated precisely with a strong hobby, which is reflected in each of the dictionary entries:
  - A strong predilection or enthusiasm
  - A strong predilection, enthusiasm, or liking
  - A great interest and pleasure in something

Indeed, every English speaking person will translate the phrase "I love cinema" as "I like cinema", while the saying "I love cinema" will reflect more than just passion. That is, in English, this lexeme, used in relation to an inanimate object, expresses a greater intensity of the manifestation of feelings than in Uzbek.

And now let's return to the differentiation on the basis of animate / inanimate, which was

mentioned just above. Apparently, it is connected precisely with the fact that the manifestation of love is most typical in relation to animate objects.

Paremiological analysis is another method for describing a concept. In the encyclopedic dictionary-reference book of linguistic terms, paremia is defined as “a short winged statement containing moralizing, moralizing observation or generalization. Usually paremia is a stable whole statement, a part of a well-known expression with a pronounced explicit or implicit predicativeness” [10, p. 355]. The paremias are of interest to us because they are stable, timeless, and have a generalizing character. In addition, the paremiological fund of the language reflects the mentality of the people speaking it, which is extremely important in the study of the concept.

The paremiological analysis of the English-language material gives grounds for identifying 11 logemes, among which: lack of control (and man has choice to begin love, but not to end it; love cannot be forced); unmotivated (love is without reason; affection blinds reason); time parameter (time, not the mind, puts an end to love; the heart that once truly loves never forgets); the price of love (love is not found in the market; when poverty comes in at the door, love flies out of the window); love makes men orators; love makes a wit of the fool); parental love (a mother’s love is best of all; love the babe for her that bare it); sincerity (where love is, there is faith; where there is no trust there is no love); inexpressibility (whom we love best, to them we can say least; next to love, quietness); marriage is the tomb of love (marriage is the tomb of love; Love is a fair garden and marriage a field of nettles); love for everything related to the beloved (he that loves the tree loves the branch; love me, love my dog); negative assessment of love (love is full of fear; of soup and love the first is the best).

## DISCUSSION:

In a comparative analysis of the paremiology of the studied languages, we notice that in both cases, the components of semantics associated with heart feelings (relations between the sexes) are expressed. It is this meaning that is key for national consciousness in both cases. In addition, in both Russian and English, one of the most pronounced signs of love is its uncontrollability (paremias expressing the omnipotence of love, affirming the idea that it knows no boundaries), the unmotivated choice of the object of affection (love is blind), an important feature is and the length of the feeling in time. Here we note that in the paremias of the languages studied, both the idea of the infinity of love is expressed (old love is not forgotten; old love will not be forgotten), and of its finitude (love is like glass: if it breaks, it will not grow together; one love expels another).

The rest of the logemes will show a number of differences. So, in the English paremiological fund we do not find proverbs reflecting the connection between loves and suffering, while among Uzbek proverbs in terms of quantitative expression, this logem comes to the fore. Here we meet the definition of love as grief, suffering, misery, sadness, misfortune, torment. To love, based on Uzbek proverbs, is hard, sickening, sad. A positive assessment of love is represented by 3 proverbs (out of 140 analyzed), while among English paremias, only 3 express a negative assessment of love, but they are not associated with suffering (love is full of fear; of soup and love the first is the best; love and pride stock Bedlam).

In addition, among the Uzbek -language proverbs about love, the semantic block of paremias associated with the severity of separation, which is not expressed in English paremiology, manifests itself very actively. This block is undoubtedly connected with the

previous one ("love as suffering"), but already on the example of a specific everyday situation.

At the same time, we also find specific logemes in English paremiology. These include the logem "value" or, rather, "the price of love." In English proverbs, on the one hand, it is argued that love has no price, it cannot be bought for money (love is neither bought nor sold), and on the other hand, that material wealth seriously affects love (love lasts as long as money endures). Moreover, the ratio of units is almost equal. There are six proverbs about the pricelessness of love, and five about its connection with the material side of life. This logeme in Russian paremiology contrasts with the logeme "disinterestedness", which is not expressed at all in the English paremiological fund (for a dear friend, an earring from an ear).

Numerous in its composition in English paremiology and the logem "love as a feeling that changes people", there are seven such proverbs. There are no equivalents in the Uzbek paremiological fund.

## CONCLUSION:

Based on the above features of the paremiology of the English and Uzbek languages, as well as lexicographic data, the following conclusions can be drawn regarding the concept of love in the linguistic picture of the world of native speakers of English and Uzbek:

The concept of love in the minds of English and Uzbek speakers reveals a number of similarities. First of all, love is associated with interpersonal relationships. Love cannot be subordinated to someone else's will, it is beyond the control of a person. The choice of the object of attachment is not motivated. Love in relation to time is considered contradictory: on the one hand, it is infinite, on the other hand, it tends to pass.

The concept of love as seen by native English speakers is associated with a number of

specific features. Thus, the feeling of love is most typical in relation to an animate object, while love for an inanimate object is thought of as a feeling of a greater degree of intensity than in the Uzbek language.

Love, from the point of view of native English speakers, cannot be bought, but at the same time, it depends on a material indicator: poverty can cause a break in love relationships. Another reason for the "death" of love can be marriage.

The English concept of love reflects the influence of this feeling on a person. Love can change people, make them better, more eloquent, but at the same time it cannot be expressed in words. In addition, love is a sincere feeling based on honesty and trust. The highest manifestation of this feeling is kindred love.

In the Russian national consciousness, love is of a more universal character: attachment can be felt both to an animate and to an inanimate object, and although the nature of the feeling will differ, its intensity will not depend on the object to which it is directed.

The choice of an object of love from the perspective of a native speaker of the Russian language may be associated with external or internal similarities with it. The object of love is unique, singular, no one can replace it. The meeting with him is predetermined by fate itself.

In the Uzbek language, a sign of spontaneity, spontaneity of the emergence of love is expressed.

A distinctive feature of the Uzbek concept is the expressiveness of the semantic block associated with beatings. Beatings are thought of by native Uzbek speakers as one of the ways to express love.

Thus, despite the fact that love is a basic feeling, and this concept manifests itself in one way or another in any culture, one cannot talk about the identity of the concept "love" in the

Uzbek national consciousness and in the national consciousness of English speakers.

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