

VERGLEICHENDE ANALYSE DER PHRASEOLOGISCHEN EINHEITEN DES KONZEPTS "LIEBE" IN DER ENGLISCHEN UND USBEKISCHEN SPRACHE

Tadjieva Mastura Fayzullaevna

Staatliche Universität Termez, Usbekistan Senior Teacher am Institut für Methodik
des Englischunterrichts

E-Mail: tadjieva.mastura@mail.ru

Zusammenfassung: Dieser Artikel widmet sich einer vergleichenden Analyse der Ausdruckseinheiten des Begriffs „Liebe“ in den englisch- und usbekischsprachigen Weltbildern. Insbesondere die Rolle und Bedeutung des Begriffs in der Erforschung des sprachlichen Weltbildes wird ausführlich diskutiert. Die Untersuchung des Problems zielte auf die konzeptionellen Repräsentationen der Liebe und die sprachkulturelle Analyse von Phraseologieeinheiten mit der Komponente "Liebe", die kulturelle Merkmale von Muttersprachlern des Englischen und Usbekischen widerspiegelt.

Schlüsselwörter: Sprachbild der Welt, Begriff, sprachliche Einheiten, Liebe

COMPARATIVE ANALYSIS OF PHRASEOLOGICAL UNITS OF THE CONCEPT "LOVE" IN THE ENGLISH AND UZBEK LANGUAGES

Tadjieva Mastura Fayzullaevna

Termez State University, Uzbekistan Senior teacher at the department of English
language teaching methodology

E-mail: tadjieva.mastura@mail.ru

Abstract: This article is devoted to a comparative analysis of the phraseological units of the concept "Love" in the English and Uzbek language pictures of the world. In particular, the role and importance of the concept in the study of the language picture of the world is discussed in detail. The study of the problem aimed at the conceptual representations of love and linguacultural analysis of phraseological units with the component "Love" that reflects cultural features of native speakers of English and Uzbek.

Key words: language picture of the world, concept, phraseological units, love.

Comparative study of phraseology of English and Uzbek languages in modern linguistics allows bettering understanding the peculiarities of the phraseology of these languages, to determine the essence of interlingual phraseological units. Phraseology is one of the fastest growing fields in the further development of linguistics. In recent years, there have been many monographs devoted to the comparative analysis of two languages or groups of languages. They are devoted to the specific features of phraseology, the analysis of the phraseology of languages in different systems,

phraseological units with the same structure and function, phraseological units with a fixed structure and phraseological units of different models.

This study focuses on benchmarking phraseological units of the concept "Love" in the English and Uzbek language pictures of the world. The subject of study is the similarities and differences of phraseological units with the component "Love". The relevance of the study lies in the fact that the modern stage of cognitive linguistics is characterized by anthropocentricity, which draws attention to the inner world of a person. Consequently, the feeling of love, being an important component of a person's inner world, undoubtedly interests linguists.

From the perspectives of linguoculturology "concept" is defined as a basic unit of culture, its core; a mental, cultural and nationally specific unit characterized by an array of emotional, expressive and evaluative components; a constituent part of the national conceptosphere (Stepanov Yu.S., Arutyunova N.D., Karasik V.I., Slisshkin G.G., Vorkachyov S.G., Pimenova M.V.). [11]

Many Uzbek linguists such as O.Yusupov, A.Nurmonov, Sh.Safarov, N.Mahmudov, D.U.Ashurova, A.E.Mamatov, B.R.Mengliiev, Z.T.Kholmonova, D.Khudayberganova have described the concept. Sh. Safarov called the concept "the birth of the notion of the object-events that are currently perceived by the perception of the material world, and then this concept is formed as a mental model - a concept and gets a material name" [4; P.91.]. According to D.U.Ashurova, the concept is a complex mental entity, a component of the conceptual world picture, conceptually relevant either for the whole linguacultural community or an individual linguistic personality.[11] The linguacultural analysis determines the interest in the ethnic features of the concept "Love". "Each ethnic group sees the world in its own way, through the prism of its culture, its perceptions of the world, therefore the picture of the world of each ethnic group is its special worldview vision, a holistic model of the world." [5.P.815]

Scientists give different interpretations of the concept of love, but the lexicographic interpretation of the lexemes "Love" and "Muhabbat" in explanatory dictionaries in a comparative aspect allows you to highlight the unique and universal national specifics of the interpretation of this concept. According to dictionary definitions (provided by Oxford, Webster, Macmillan), the concept Love has the following traits:

LOVE, [/'lav/] – 1) deep affection or fondness; 2) sexual passion or sexual relations; 3) a beloved one; sweetheart (often as a form of address), b colloq. form of address regardless of affection [7; P.541.]; 4) affectionate greetings (give him my love); 5) (often Love) a representation of Cupid. 6) (in some games) no score; nil [6; P.470.]. The OED tried to draw a distinction, listing without stigma the sense "to have a strong liking for; to be fond of; to be devoted or addicted to" but stigmatizing the use that is simply synonymous with like as a frequent vulgarism in the U.S. [8; P.613].

МУҲАББАТ, [арабча *محبت*] севги — 1) бирор шахсга ёки кишилар гуруҳига, ғояга ёки амалий фаолиятга нисбатан интим ва кучли туйғу. Нафратнинг акси. Шахс ички дунёсининг энг эркин ифодаси сифатида юзага

келади; Кимсанинг кимсага қалбдан берилиш ҳисси; севги, ишқ [10; Б.66.]. 2) Тасаввуфда Аллоҳга етишиш («ҳақиқатга эришиш»)нинг асосий воситаси [9; Б.907.]; 3) Бировга, бирон нарса ёки ишга берилиш, мойиллик туйғуси, меҳр [10; Б.66.].

According to the dictionary meanings of “Love”, we can say that love is one of the most powerful and difficult feelings. As a concept “Love” can be studied with help of various linguistic means. "...concept is externalized with the help of various linguistic means referring to different linguistic levels. It can be expressed by words, derivatives, phraseological units, proverbs, aphorisms and even texts.”¹ In our study the concept of “Love” is analyzed through phraseological units of English and Uzbek languages.

As a result of the research of English and Uzbek dictionaries we defined that the verb **to love** or the state of being in love can be expressed with a number of phraseological units, such as: *to fall in love; to be in love (to be lovers); to fall for smb. (fall in love with someone); be all over (nourish tender feelings for someone); to love blindly / dearly / passionately; to be besotted (to lose your head from love); go a bundle on smb. (love someone very much); to be death on (love to death)*, in Uzbek: *ishqi tushdi; mehri tushdi; ko`ngil bermoq; yaxshi ko`rmoq* [3; P.120]; *sevib qolmoq*.

The linguistic selection of phraseological units with the lexeme Love and its analysis led to the conclusion that both in English and in Uzbek, love is often seen as a somatic phraseological unit:

1. Most often, when describing love in English, **eyes** are mentioned: **goo-goo eyes** (implies a foolishly sentimental, romantic, or amorous glance)²; **to cast one's eyes on smb.** (to desire or covet someone or something, often greedily or selfishly.)³, **have your eye on someone** (to be considering trying to start a sexual or romantic relationship with someone)⁴, **make eyes at somebody/give somebody the eye** (to look at someone in a way that shows you think they are sexually attractive)⁵, **make sheep's eyes at somebody** (to look at someone in a way that shows you love them)⁶.

As for the phraseology of the Uzbek language, expressions with the lexeme “кўз” (eye) have a certain frequency: *ko`ziga o`tday ko`rinmoq*[4; P.135], *ko`zining oqu qorasi, ko`z qorachig`i, ko`zining qorachig`i* [4; P.138], *ko`z ochib ko`rgan*[4; P.139].

2. In the second place in terms of frequency of use in English are phraseological units using the lexeme "**head**": *to lose one's head about smb, be/fall head over heels in love* (to love or suddenly start to love someone very much)⁷.

The phraseological units with the component “head” (bosh) are often used with the meaning of getting married: *boshlarini qovushtirmoq, boshlarini biriktirmoq, boshlarini qo`shmoq, bir boshni ikki qilmoq, bir yostiqa bosh qo`ymoq* [3; P.39-55]. **Boshiga ko`tarmoq** is used to express one`s love to someone and to show high esteem to someone [3; P.46]. Another phraseological unit *boshini aylantirmoq or bosh-ko`zini aylantirmoq* means to fascinate somebody [3; P.45].

When considering phraseological units with the seme "**love**", it is necessary to single out direct and indirect nominations. By direct nominations of the concept

"**love**" are meant nominal, verbal units whose semantics include one of the following signs: *love as directed speech action, as a sensation, beloved and loving*. Indirect concept nominations presented in phraseological units in images of psychosomatic states and behavioral reactions accompanying the experience of feeling of love. For example: "**everlasting love**" is a direct nomination, "**sheep's eyes**" is an indirect nomination.

Most scientists believe that the most common type of phraseological units are phraseological units-metaphors. A.V. Kunin defines this type as "transfer of a name from one denotant to another, which is associated with it on the basis of a real or imaginary similarity" [1, p. 124].

The English linguistic consciousness operates with images associated with the living world. In English we can observe a direct image of an animal to describe love, for example: **puppy love, calf love, sheep's eyes**. They form metaphorical phrases: **puppy love** is used for those romantic feelings of love that are felt between young people and are not considered to be real love by more experienced adults, **calf love** - another term for "foolish love" was born from the name of an animal in the early stages of life, that is, they mean the so-called "first love". "**Sheep's eyes**" is used to express secretive, pining look, or humble dotting glance, its synonym **cow eye** is also used with the same meaning. In Uzbek, on the contrary, we will not be able to observe direct images of animals.

Considering the rich emotional world of a person, when verbalizing love, one should mention the external manifestation of feelings, but this is always an individual manifestation. Sometimes the feeling of love is accompanied by external uncontrolled reactions of the body, for example: paleness, loss of speech, increased heart rate. The main feature of the manifestation of love in the compared languages is a violation of the functioning of the human body. For example: in English and in Uzbek there is a loss of vision or blind love -(English) "**blind love, to love blindly**" (Uzbek) **ojiz sevgi, so`qir muhabbat, sevgining ko`zi kor, ko`r-ko`rona sevmuq**.

In the languages being compared, love is compared with the image of fire, changeability of feeling: to flare up with passion - (English) "**to be on fire, catch the fire, take the fire**"; (Uzbek) **sevgi o`ti, muhabbat uchquni, sevgi alangasi**.

Analysis of linguistic material confirms that the model of love is built in the minds of native speakers on the basis of cultural specifics. The metaphor "container": **she was filled with love, her fillings overflowed**, love as a nutritious means or food: "**he wants love**", "**he's hungry for love**", "**she is tasty**"

In the course of the study, a group of stable expressions was identified, in which a lover is associated with a drunken person – "to lose your head from love" - (English) **to be besotted** (infatuated; dotting) - (Uzbek) **muhabbatdan sarhush bo`lmoq, sevgi sharobini ichmoq, ishqdan mast bo`lmoq**.

The peculiarity of the Uzbek people is that the manifestation or appearance love necessarily finds a response in the soul of a person and inner experiences transmitted through a special state of mind – "ko`ngil"(soul): **ko`ngli bor, ko`ngil bermuq, ko`ngil bog`lamoq, muhabbat qo`ymoq, ko`ngil qo`ymoq** [3; P.153], **ko`ngli tortmoq**[3; P.168] **ko`ngliga qo`l solmoq, yuragiga qo`l solmoq**,

qo`yniga qo`l solmoq [3; P.159] , **ko`nglini ovlamoq** , **ko`nglini topmoq**[3; P.165], however, in the English language, we could not find any stable expression that would connect the soul and the feeling of love.

The following phraseological units with the components of parts of body are also used to express the concept love: **yuragidan urmoq**, **jigaridan urmoq** (to be infatuated) [3; P.269]

Another feature of Uzbek and English phraseology is that the fact that love can be animate – (Uzbek) **muhabbatni o`ldirmoq** (to kill love); **muhabbatni ko`mmoq** (to bury love); **muhabbatni uyg`otmoq** (revive love), (English) **love dies**, **love blossoms/grows** and an inanimate object. Moreover, you need note that the second type - inanimate love - is represented by a wider range of phrases than the first. Love is an inanimate object: **muhabbatni yo`qotmoq** (to lose love); **sevgini sotmoq** (to sell love); **sevgini yashirmoq** (hide love). In English - to fall in love; keep one's love. This kind of metaphorical rethinking testifies to the presence in the linguistic consciousness of the idea of the feeling of love as a phenomenon the inner world of a person, which hypothetically can be subject to stronger human emotions (will, mental efforts, and tension of all internal psychic forces).

In our research, we analyzed the concept of Love. At each stage of our analysis, we revealed that the English and Uzbek phraseological units of the concept "love" represent a large group of phraseological units containing the cultural characteristics of the carriers of these languages. Love is a feeling that is devoid of judgement. It defies logic or rational explanation. English speakers believe that the behavior of a person in love can be compared to a drunken one, a mentally ill person. Love is an unselfish and gratuitous feeling, i.e. show care, attention, care, value and respect the object of love, despite suffering or painful condition. It is obvious that the lexemes of the human heart, language correspond to the mental meanings of the concept of "love" and express the values inherent in human emotions. The expression of such concepts reveals differences in different languages.

At the same time, the language embraces the depiction of the language picture of the world as universal and takes on their distinctive features. In the cultural description of the language picture of the world, there are culturally significant meanings, cultural-value dominants, concepts that form certain types of culture, which are preserved and applied in the language.

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