

**VERBALIZATION OF THE CONCEPT “LOVE/MUHABBAT” IN THE
PROVERBS OF ENGLISH AND KARAKALPAK LANGUAGES**

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ABSTRACT

This article examines the concept LOVE/MUHABBAT in English and Karakalpak proverbs. The main purpose of this research is to study the meanings of the concept ‘LOVE/MUHABBAT’ in the languages being studied and the ways in which they are used semantically. We can learn different languages by studying the lifestyle, stereotypes, customs and traditions of that people. In our research, it was found that the proverbs of the two people differ conceptually with similarities and differences. This difference is inextricably linked with the cultural and national features of the two people.

KEYWORDS: *Concept, Phraseology, Proverbs, Culture, Stereotype, Morality, Conceptualization, National, Language Units, Variability, Emotion, Paremiology, Linguocultureme.*

INTRODUCTION

Proverbs and sayings "as a kind of (micro) texts have such a semantic-pragmatic characteristic as figurativeness, due to which one or another explicated concept is voluminously and deeply reflected by its carriers, on the one hand, and, on the other has a great linguo-psychological fascination for them in communication." [2; 78-79].

The object of this study is the concept LOVE/MUHABBAT in English and Karakalpak proverbs.

The main purpose of this study is to determine the place of the concept Love / MUHABBAT, its semantic load and the semantics of use.

A comparative study of phraseological units of different languages is extremely important, since it is phraseology that is the most valuable source of information about culture, stereotypes of people's consciousness, reflecting the ideas of a particular people about morality, habits, rituals, the uniqueness of the surrounding world, etc., becoming the property of linguistic consciousness [3; 30].

METHODS

Karakalpak and English proverbs and sayings in their main conceptualizations have much in common. The linguistic specificity is expressed in the figurative content of these units and is associated with the cultural and national characteristics of the speakers of the studied languages.

Sociolinguistic monitoring as a research method makes it possible to trace the axiology of the ideas of a particular phraseological unit in the Karakalpak and English languages, how it is reflected in people's minds. The monitoring results indicate, in general, the coincidence of the attitude of young people (Karakalpaks, English) to various values / anti-values embedded in phraseological units, and also represent an asymmetry between morality, which is contained in

linguistic units (phraseological units, proverbs, sayings), and the opinion of modern people .

The material of the study was the data of the currently available dictionaries of Karakalpak and English phraseology, explanatory dictionaries of Karakalpak and English languages, translated, bilingual, as well as special ones: a dictionary of phraseological synonyms, a dictionary of proverbs and sayings, etymological dictionaries of the studied languages, frequency, etc., works of classics of Karakalpak and English literature.

As needed, dictionaries of related disciplines were also involved: philosophical, sociological, psychological, ethics dictionaries, etc.

The area of moral feelings is the most extensive and is characterized by increased variability, applicability of various emotional states, and the presence of numerous experiences.

RESEARCH AND DISCUSSIONS

Phraseosemantic subgroup LOVE/MUHABBAT consists of anthropocentric phraseological units, the main part of which in the Karakalpak and English languages conveys the highest degree of intensity of this mental state:

Eng. **be death on**;

Kk. Íshqiotlawlaw/Íntigıqırw.

In English proverbs and sayings, several aspects of the use of the concept Love / MUHABBAT can be distinguished.

1. The main part of the Karakalpak and English phraseological units of this subgroup is united by linguoculturemes, distinguished on the basis of basic images:

- Heart/ Júrek (symbol of love) and head/bas(symbol of intelligence) [5]:

Eng. **lose one's heart to smb.**(word by word:júreginjogaltıw);

Kk. Júregijanıw;

Eng. **go off about/over one's head**(word by word. Basınalıpketiw);

Kk.Basınaylandırıw.

- In Karakalpak idioms, there is another component 'kewil': kewliketiw - to love someone very much.

1. A high degree of love in tongues manifests itself as a willingness to die for it:

- Eng. **bedeathon**;

Kk. (ólgenshe) súyiw.

- In Karakalpak phraseological units, the state of being in love corresponds to the image of fire:

Kk. Muhabbattanotbolıpjanıw;

Eng. – sea depth image: **be fathoms deep in love**.

2. Often there is such an aspect as fragility, unfaithfulness of love, its changeability and unreliability.

- When poverty comes in at the door, love flies out of the window [6; 31].– Bosagağajoqlıqkelse – muhabbat ta joqbolar;

- Love is blind –Muhabbatıńkózikór;

- Love me little, love me long – Qattjaqsikórmeseñ de, uzaqjaqsikór. In the karakalpak equivalent – «Az – saz bolsın».
3. Another aspect of the concept of love in English phraseological units is the aspect of strong affection, tenderness and devotion. Ózsúygenińóziñe, húr kóriner kóziñe- He that loves the tree, loves the branch [6; 31];
4. A very common aspect of the LOVE/MUHABBAT concept, probably in any language, including Karakalpak and English, is an aspect of the enormous power of love, its invincibility.
- Love is stronger than death – Muhabbatólimnenústin; the concept «death» often found next to the concept of Love / MUHABBAT, sometimes it acts as an antagonism - love and death, good and evil; sometimes - as an enhancement - to love to death - to love deadly.
 - It is love that makes the world go around – Muhabbatdúniyaniterbeter;
 - Love will find a way – Muhabbatózijoltawipaladı;
 - Love conquers all – Muhabbathámmenársenijeñedi;
5. An indispensable attribute of love (“true love”) is always honesty, nobility, incorruptibility and disinterestedness.
- Love is not found in the market – Muhabbattısatıp alıpbolmaydı;
 - Love in a cottage – Súygenyarıńmenendúniyagózzal.
6. Love for children is characterized by English and Karakalpak proverbs with ornithonyms: crow ‘gárga’, owl ‘úkki’:
- The crow thinks her own birds fairest (whitest)- Gárgasúyerbalasınappağım dep,
 - The owl thinks her own young fairest - Kirpisúyerbalasınjumsağım dep.

This series of aspects can be continued almost indefinitely, since the very concept of Love / MUHABBAT has an unlimited number of meanings, and even more perceptions at the level of an individual people, a speaker of a particular language. At all times, love is seen as happiness, and suffering, and deceit and honesty, and reward, and punishment, and fidelity and betrayal.

CONCLUSION

A review of the signs of love testifies to the extreme inconsistency of the perception of this moral feeling by the paremiological consciousness of a person. Opposite assessments: love is both disinterested and mercantile, it is the highest value and evil, it is never forgotten and quickly becomes boring, people fall in love with appearance and love personality, love blinds and sees everything.

A comparison of the semantic features of the concept LOVE/MUHABBAT, presented in the English language and in consciousness, shows that the features are presented here in full and create a generalized image of love.

Thus, LOVE/MUHABBAT is a feeling, an attitude, an action in the broadest sense of the word; it has a subject and an object; there is a beginning, development and end (and the culmination, probably, can be considered recognition); there are typical ways of manifestation, enshrined in culture.

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