



## THE NATIONAL-CULTURAL CHARACTERISTICS OF PAREMIA (PROVERBS AND SAYINGS) REGARDING TO THE CONCEPT OF "LOVE"

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<b>Received:</b> July 24 <sup>th</sup> 2023 <b>Accepted:</b> August 24 <sup>th</sup> 2023 <b>Published:</b> September 28 <sup>th</sup> 2023	In this article, the meaning of paremias in the Uzbek linguistics, their classification according to their lexical and semantic characteristics, proverbs related to the concept of "love", the diversity of the proverbs and their unique conceptual signs are given on the basis of a certain system.
<b>Keywords:</b> linguistic culture, concept, paremia, proverb, saying, semantic aspect, lexical-semantic analysis, conceptual sign	

It is known that folk sayings, aphorisms, proverbs, adages are studied in paremiology, a branch of linguistics that emerged relatively later. In linguistics, paremias may not be considered such a complex phenomenon for speakers of a certain language, but when it comes to translating into other languages, the meaning cannot be extracted in the translation like ordinary sentences. Because paremias represent the identity and language of each nation - they are fundamentally different from other languages with their structure, intonation, meaning and grammatical features. Among the proverbs, adages are notable for their scope, completeness and productivity, their frequent use in the vernacular, as well as the fact that they are the oldest genre of folklore.

People, nations, economic-political, cultural and scientific relations between countries, international-cultural communicative processes, as well as various expressions of the national language have their own direction and subject in the field of linguistics, "language and culture" phenomena that reflect the integral connection of language, its formation and development have become the object of study of a separate new scientific linguacultural field that studies language and culture together. Each national language is an expression of the national image with all its possibilities. It is known that folk sayings, aphorisms, proverbs, adages are studied in paremiology, a branch of linguistics that emerged relatively later. The leading paremiologist of world linguistics, Wolfgang Mieder, defines a proverb as "a short, generally known sentence of the people, which contains wisdom, truth, morals and traditional views, a wise word that is remembered from generation to generation", as well as the definition of proverbs pointing out - "A proverb is a child of experience", "A proverb is a true word", "Proverbs is a clear word"

(2. Mieder, W. (2004). Proverbs: A Handbook. London: Greenwood Press, 119 p.3Mieder, W. (2005). A proverb is worth a thousand words: Folk wisdom in the modern mass media. Proverbium, vol. 22, -167 p.)

The subject range of Uzbek folk proverbs is rich and diverse, with deep and complete meaning, and they figuratively express people's hopes, patriotism, humanitarian qualities and constitute a valuable treasure of our spiritual wealth. It is not for nothing that our people describe this genre as "Proverb is a beautiful look of the word", "Proverbs are the bests of the words", "A good proverb is the root of the mind". The comprehensive study of proverbs, especially from the point of view of content, represents a direct connection with such fields of science as cultural studies, ethnolinguistics, and ethnography. Culture is usually passed from one generation to another through language. In the early stages of social development, folklore was realized through proverbs, which are one of the most prominent genres of such creativity.

Summarizing the information collected so far about the proverb in our linguistics, it can be concluded as follows:

- 1) reflects the people's centuries-old socio-historical and life experience;
- 2) short, steady, melodious, systematically rhythmically organized figurative speech;
- 3) they embody the wisdom of the people who created them;
- 4) it can be used in many meanings according to the principle of alternative speech;
- 5) words often rhyme;
- 6) it is grammatically formed and logically complete;

As proverbs are studied from a linguistic point of view, anthropocentric researches are also important in studying the specific aspects of national culture, that is, the generality of language-culture relations within the framework of linguistics. Language participates in two processes directly related to worldview. First, it forms a linguistic representation of the worldview, in which the deepest layers of the human perspective are formed. Secondly, the language itself uses a special lexicon to express people's general attitude to life, i.e. views, and mentions the elements of the culture to which it belongs.

In the study of proverbs and sayings, the lexeme "Love" and its cognates express the unique characteristics of folk masterpieces that reflect the national worldview, i.e. the closeness of meaning, the possibilities of linguistic and literary phenomena, and their unique conceptual signs appear. In the proverbs carrying the meaning of "love", the extremely diverse feelings of experiences and life skills through the words included in the meaning of "love" have not escaped the notice of folk wisdom.

In the proverbs related to the concept of "Love" that are cited below, national cultural conceptual symbols can also be distinguished in addition to all the features listed above: in the proverbs like "Life without love is fireless coal", "A soul without love is a furnace without fire" (the definition of "society is a model of a "piece"" is also suitable for the same proverbs), the word "fire" has become a national-cultural conceptual symbol whereas the word "house" is used as a unique conceptual symbol in proverbs such as "If you look at a black house together with your beloved, it will look more colorful", "A heart without love is a house without an owner", (comparing the work of soul to real life experiences).

"If the eye does not see, the heart does not love", "Mercy is in the eye", "Where the eye is, there is also love", "Even if the eye grows old, the heart does not grow old", "There are four eyes but one love", "The eyes of love are blind". Love is the work of the heart, but it is special to human to love only by seeing through the eyes, feeling and understanding love in divine love is the highest level of this feeling. The word eye performed the function of a national cultural conceptual symbol in these proverbs related to the concept of "love".

Besides, the word "heart" is used as a unique conceptual symbol in the proverbs related to the concept of "Love" such as "There is a way from the heart to the heart", "A heart given in youth is an inseparable misfortune", "The flower of the heart is watered by the water of love", "The heart drinks water from the heart". Similes are given in the proverbs formed within the theme of "love" such as "Love is a holy herb, Lust is muddy water", "Love is an incurable pain", "Love is the fruit of the heart", "When love is with you, the desert is a garden for you", "Joining with the beloved is like wearing the strings of dutar, joining with someone you don't love is like the bite of a poisonous snake". In their expression, love has risen to the level of the main category for a person's full life. Also, it is possible to observe the effective use of everyday means of life through similes. Comparing the possibilities of love with meaningful words in proverbs like "Ochlik osh tanlatmas, oshliq yosh tanlatmas", "Muhabbat chiroy tanlamas, uyqu - joy", "Muhabbat husn tanlamas, Uyqu — o'rin", "Muhabbatsiz umr — o't olmas ko'mir", "Oltin zanglamas, Sevgi qarimas", "Suyganimning ko'ngli uchun Suymasimni suyarman. Suyganimning ko'ngli uchun Suymas oshni icharman" rhyming words were used to ensure a rhythmic form such as "umr-ko'mir; osh-yosh; chiroy-joy, husn-o'rin"

In the proverb "Kuygan o'lanchi bo'lar, Suygan — laparchi" all the words are rhyming with the second part stated as an uncomplete sentence whereas this form is observed in many proverbs as a character of permanence: "Ishq yo'lida shoh ham bir, gado ham", "Bir etikka ikki oyoq sig'mas, Bir yurakka — ikki muhabbat", "Ikki pichoq bir qinga sig'mas, Ikki sevgi — bir ko'ngilga".

We observe that all spheres of material and spiritual activity of society are reflected in proverbs. In the proverbs like "A nightingale loves a flower, a man loves his country", "A girl loves a country lover", "When your love is with you, a desert is a garden for you", "When you are with your beloved, even a black house looks like a castle" patriotism, sincerity is mixed with love of country. Loyalty and simplicity in proverbs about friendship love, such as "A friend of the heart is not born suddenly", "Love knows no revenge, and friendship is flattery" "The heart drinks water from the heart", "Love does not choose age, love does not choose beauty", "A king and a man is equal in the path of love", "Two knives cannot fit in one sheath, two loves - one heart" are virtues in proverbs about the love of a person for a person. We can see from the proverbs that no matter what era do they belong, they acquire an actual appearance for each one, this is due to the closeness of the simple way of life, the similarity of relationships in people's lives and, in general, the same situations, regardless of what period of life it is.

Artists often turned to proverbs with interest in order to increase the creativity of their works and ensure language fluency, and we can see the productivity in this regard in the written literature as an example of the work of the linguist and early ethnographer Mahmud Koshghari "Devoni Lugatit Turk". It contains about 275 proverbs and adages that are common among Turkic peoples, while Gulkhani's work "Zarbulmasal" based on proverbs contains more than 300 of them, or Sulaymonqul Raji has put more than 400 proverbs into poetry in his work "Zarbulmasal". A. Navoi in his works "Hayrat ul Abror", "Lisonut Tayr" and "Mahbub ul Qulub" used proverbs and sayings in the stories and parables, while the well-known writer and critic of the last century A. Qahhor absorbed to the content of his works samples from the national treasury of more than 10 nations and succeeded in using them as epigraphs, too.

It should be noted that in the late 1980s, a collection of about 13,000 proverbs in alphabetical order was published by the staff of the Alisher Navoi Institute of Language and Literature of the Academy of Sciences of Uzbekistan. Most of the proverbs related to the theme of "love" that we have analyzed are from this collection. Possession of such a huge treasure, which is the great and priceless cultural heritage of the Uzbek people, is rare among the nations of the world.

Taking into account that it takes tens or hundreds of years for a single proverb to be artistically perfected and take a place in the hearts of the people, one can deeply feel the precious value of this adage. In the lexicology of the later period, sayings are one of the units mentioned as another type of paremias. Adage is grammatically formed as a sentence, formed as a result of folk wisdom used in the correct sense. Adages, like proverbs, succinctly show the life experiences and wisdom of the people gathered over long periods of time. Prominent Uzbek scholar of paremiology, B. Jorayeva, emphasizes that adages are used only in their meaning and expresses the following opinion: "Adages express a grammatically completed thought, they are considered to be short, concise folk wisdoms that are used only in their

correct sense. The main difference between proverbs and adages is that proverbs have an idiomatic figurative meaning, and sayings do not have this feature, but are used only in the correct sense. According to G. L. Permyakov, one of the founders of scientific paremiology, metaphorical phrases expressing "unfinished thought" are adages, figurative sentences forming "complete thought" are proverbs, and adages and proverbs are considered within the framework of the scientist's (printed stereotyped words) theory.

The following can be cited as an example of the adages created within the framework of the theme related to the concept of "love": "Love means loving the world", "Man is alive with love", "He who has love has jealousy", "He who has love has faith", "The pain of love sharpens as it grows old", "Where the beloved is, there is the lover", "Love does not depend on wealth", "Love overcomes any calamity, even death", "If you know that it is unfaithful, then it is a mistake to give your heart", "Love is in the tongue and in the heart", "Flower is a decoration of life, Love is a decoration of a person", "Love is different, lust is different". For example, in the saying "The one who loves is jealous", only the soul that loves is jealous of the object (representative of the opposite sex), does not trust the earth and the sky, is aware and at the same time tortures himself and the object due to the "sense of sole ownership". In pronunciation, the words "ishq" and "jealousy" have a unique tone.

In the above-mentioned adages, the power, possibilities, results, and various emotional experiences of love are given in the correct sense. In general, in proverbs and sayings, we can clearly see the inextricable connection between language and culture in the deepest layers of human worldview, within the framework of linguistics, the unique aspects of national civilization, that is, the generality of language-culture relations.

Each national language comes out as an expression of the national image with all its possibilities. In this work, based on the study of lexicographic sources, phrases, in particular, proverbs, sayings, aphorisms, the unique characteristics of folk masterpieces that express the concepts surrounded by the lexeme "Love" and its synonyms in reflecting the national worldview, that is, the closeness of meaning, an attempt was made to shed light on the possibilities of linguistic and literary phenomena and their unique conceptual signs.

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