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ETYMOLOGICAL AND SEMANTICAL FEATURES OF THE FEELING OF LOVE IN THE ENGLISH AND UZBEK LANGUAGES

Abstract: *The article throws light upon the similarities and differences between two unrelated cultures and languages. The article describes the linguistic and cognitive aspects of human emotions as well. It is to be well known that attitude against human emotions, or to be more precisely, their perception are acquired as features that determine the existence of human spiritual concepts. “Emotions are not only expressed, but also conveyed by the language, expressed consciously. Based on the purpose, they are expressed by words to conceptualize, verbalized, and get semantic meanings.” It should also be known that “cognitivity causes emotions because it has emotional peculiarities, and emotions affect cognition because they are expressed at levels of cognitive processes”. Although they differ from each other, both of them are the personal and social aspects of the two main dimensions and experiences of the human mind. They are interconnected in individual’s structure. The article also illustrates the differences between the English lexeme “love” and “muhabbat” in the Uzbek language, as well as, mostly linguistic aspects of this word, such as the etymological and semantic aspects from the dictionaries, proverbs and literary examples in both languages. This article describes aspects of human emotions, that is, the feelings of “love and affection” that are considered more different and open in English culture than in Uzbek culture. On the contrary, the feeling of “love and affection” in Uzbek culture differs from that of English culture, because its expression in Uzbek culture is characterized by a sense of secrecy, a lack of direct expression of their own feelings, and an expression of feelings through oriental modesty and shyness.*

Key words: love, feeling, emotion, gender, spiritual, concepts, linguocultural, individual, behavior, relationship, emotional-hedonistic, gnosiological, husband and wife, violation, friendship, affection, manifestation, diversified.

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Introduction

One of the major linguocultural structures that characterize a linguist and linguistic view of the Universe that refers to him is the concept of human emotions. Attitude towards human emotions, or rather their comprehension, is seen as a defining feature of human spiritual concepts. This calls for a semantic analysis of the concept of human emotions. The aim is to “identify its distinction features, marking the boundaries of its subject matter, and marking essential features that make it a hierarchical systematization” [6, p.39]. These features can be seen in the complex of human emotions. **Literature Review.** According to the well-known linguist V.I.Shahovsky, emotions are not only expressed, but also clarified by the means of

the language and shown intentionally. Based on the purpose, the words are used to conceptualize, verbalize and make semantic meanings. When comparing emotions and cognitivity, the following points out: “Cognitivity invokes emotions as it has emotional features and emotions affect cognitivity as they are expressed at the levels of cognitive processes.” Although different, they are both the personal and social aspects of the two main dimensions and experiences of the human intellectual ability. They are interconnected in the formation of an individual. [12, p.96].

Analysis.

It is clear that there are never two identical people on the earth who would have the same mentality.

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Obviously, some aspects of him may have some similarities (body, face, voice) however, if investigated more carefully, this resemblance is relative and not completely identical. If we take a closer look, this discrepancy is manifested in the physical appearance of a human being as well as in intelligence, inner self and the spiritual nature of an individual. The medical examination proves that not only human skin cells but also emotions are completely different. Emotions are all within each individual's own natural developmental capacities and are different in this regard.

Based on the social nature every individual has his own way of managing his life. Through the process of realizing his dreams, aspirations and aims, he can transform abstract into reality. He can materialize them for profit. Good and bad, generosity and greed, compassion and coldness. Many emotional states, such as sincerity and hypocrisy, love and hate, friendship and hostility, determine his entire spiritual value. This very spiritual world that manifests itself in all the conscious activities of human life contains its internal spiritual processes. Emotions, no matter how personal they can be, become a social phenomenon through their influence on individuals throughout.

Hence, such feelings as justice, truth, kindness and patriotism not only can be the property of one individual, but also they are a great social value. One of these social values is the feeling within the concept of "love".

There are various opinions in the scientific sources on the human-like feelings within the concept of "love". In particular, it is necessary to reveal the etymological feature of "love" in order to clarify the relations between feelings referring the concept of "love". It should be noted that it has various etymological explanations in different dictionaries.

For example, in M.M. Makovskiy's "Historical Etymological Dictionary of the Modern English" the word "love" in the past meant "connecting" all relations as well as overcoming the difficulties in contradictory relations in life, in other words unifying the opposing forces or an effort of unification. "Love" also means "luppen" in German, tear, and in old German "mine" - love "I" - link; in English also means "lib / lup / lep" - to bind, and in ancient English "Lybb" to witchcraft, to do magic; in Lithuanian it means "meile", in Latin "amor", "mer" and "liaupse", "song of praise", "loben" - fire and water; "Lope" - torch, "klep" - also means liquid; In the Polish language the word "kochac", "cook" means the link. In this dictionary, the word "Lopayati" is also used in ancient Hindi. Hence, it is clear from the foregoing that the etymological meanings of the concept of "love" also mean "bond", partly "collect, aspire", "magic, magic, fire, water, fluid, movement." The dictionary also states that "love" represents the Divine Universe and is linked to all elements of the Divine Universe [10, p.343].

It is known that in Yu. D. Apresian's English-Russian Synonymic Dictionary the etymological characteristic of "love" is defined as "a feeling for a person or a subject, which expresses love based on attraction and the desire of being together with somebody based on respect." [4, p.281].

In fact, "love" is a basic human feeling reflecting a genuine respect and developing attraction for one's personality as opposed to a feeling of hatred: "*Now I am aware that pettiness and grandeur, malice and charity, hatred and love find place by side of the same human heart.*" [4, p.282].

The severity or warmth, hatred or affection can always be reflected in the heart of a humankind: *Maternal love, love for one's family, love of music. His only reward is the perfect love of his work. He has worked bravely and devotedly; he is a true patriot and has nothing but love and respect from me* [4, p.282].

Love does not only refer to the feeling between opposite sexes as it also applies to any other individual who is a blood relative like brothers, sisters and this sort of love absolutely differs from the one between a man and a woman: *Love at first sight, to fall in love with smb. I do not ask your love - I will be content with your affection* [4, p.282].

"Love" can also be an affection for people and creatures, names of places and features or states: *Love for one's parents, love for one's native town, love for books or music.*

Furthermore, Oxford Advanced Learner's Dictionary and New Oxford Dictionary of English also provide the semantic connotations of the lexeme "Love". For example, "Love" refers to an expression of deep affection and emotion in relation to a person or object. *Love > noun 1 [mass noun] an intense feeling of deep affection: babies fill parents with intense feeling of love | their love for their country.* In particular, the definition of the lexeme "Love" is as follows:

- Love – strong connection: a deep romantic or sexual attachment to someone. For example, it was love at first sight; they were both in love with her; we were slowly falling in love;
- Love – a person who is loved: Take care, my love. She was the love of my life;
- Love - love for a person or an object: Have a strong affection or deep feeling for smb / smth. Love one's parents-country / wife;
- Love - love for different activities: A great interest and pleasure in something. His love for football; we share a love of music;
- Love - love for nature and adventure: great enjoyment of smth: a love of learning / adventure / nature;
- Love – love for hobbies: a thing that one loves: She's fond of all sports, but tennis is her first / greatest love.

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There are also the following synonyms for the word “Love”. For example, love, like, be fond of, adore, be devoted to, care for, dote on:

Love – to have strong feelings for smb: I love you.

Like – to find smb pleasant and enjoying them with: She's nice. I like it.

Be fond of smb – to feel affection for smb, especially smb you have known for a long time:

I've always been fond of your mother.

Adore – to lovesmb very much: It's obvious that she adores her.

Be devoted to smb - to love sb very much and be loyal to them:

They are devoted to their children.

Care for smb –to love smb, especially in a way that is based on strong affection or a feeling of wanting to protect them, rather than sex:He cared for her more than she realized [17,p. 1094-1095].

In general, love is perceived as a regulatory force in the emergence of the universe as well as it represents the unity of action.

It is obvious to observe different conceptual emotional feelings in the multidimensional activity of a person, such as feelings for the motherland, parents, children, relatives. Particularly it is clearly seen in family relationships between men and women. A family relationship between a man and a woman is a typical example of an expression of human emotional feelings. This occurs as a result of the legitimate and necessitated nature of the relationship between the two sexes, which are closely related to family ties. Family is built on emotional affection between a man and a woman, on the other hand, friendship also develops on the mutual affection of two people. Based on the analysis of different discourses (artistic, philosophical, ethical, religious, daily) as well as analysis of the paroemialfund, it is possible to notice that there is a connection between the semantic connotation of the concept of “friendship” and emotional feelings of “love” within the expression of human emotions as the basis of the feeling of “friendship” is “love”. However, amicable affection can be formed between several people. Consequently, family relationships between men and women and the concept of friendship are interconnected.

Since marriage between men and women is a legal practice, marriage has long been considered a sacred institution in the Muslim world, including Uzbekistan. When a family is healthy and strong, it will achieve peace and harmony in society, in the country. After all, family welfare is the basis of national prosperity. That is why, since ancient times, the role and importance of family in social life has been given special attention in the legislation of the states. Such content and need is also reflected in the mental meanings of the concept of friendship.

Therefore, it is impossible to deny that the relationship between man and woman is closely related to the concept of “friendship” as romantic

relation developed on mutual respect between a man and a woman is closely linked to friendship. For example, *“I would rather have your friendship than any other woman in the world; Some little remembrance of our friendship and our love would be forever cherished in every heart”* [14,p.350].

Discussion. There are similar examples in Uzbek. For example, *Saodat stayed in the city. I came to the village. I left, but it felt like a piece of my heart was left in the city. Later I recognized that friendship was the beginning of love* [1, p.84]. In this text, not only friendship, but also the mental meaning of the concept of “soul” associated with the sense of love through the equivalent word “heart”. This is reflected in the following part of the text: “It felt like a piece of my heart was left in the city”. This part suggests that a combination “a piece of my heart” defines a pragmatic meaning of “a piece of my love”.

Furthermore, let's have a look at the love affair scene between Kumushbibi and Otabek from Abdullah Kadiri's book “Days gone by”. Kumushbibi asks Otabek “Are you the one?” and this gentle request may be seen as the first meeting between the two young men, and as a result, they developed a special bond of friendship in their hearts and pure affection in their hearts [1, p.60]. This text also shows the connection between such concepts as “soul” and “heart” as synonyms of love, friendship, heart lexeme in the expression of human emotions. The same can be seen in English fiction. For example, *His love was more ardent than ever, he loved her for what she was and even, her physical frailty was an added charm in his eyes* [16,p.175]. In this English text, human love is expressed by the intensity of their love, the charm of the eyes.

As we have mentioned, love has been viewed as a source of divine power from ancient times, and on this basis people have become closer friends sharing secrets. Here, the term “divine power” should not be interpreted in terms of religious affiliation, but it should be understood as the material and mental feeling that exists in the human mind.

Indeed, the concept of love inherent in human emotions is undoubtedly one of the most important human values. But in the ethics of concepts there is a question of outlining its boundaries. As its semantic structure, gender and type identity are also important it is essential to determine the importance of internal systems, pragmatic and etymological information.

It is well known that the ancient sources written in oral and written form contain much information such as legends and narratives about human emotional feeling such as the most powerful, mysterious and magical feeling of “love”. “Love” as the most powerful feeling of humanity would always develop spiritual power in any individual. This ancient and everlasting human emotional feeling has been considered sacred and holy for everyone.

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The main features of the aforementioned synonymic characteristic that refers to love can also be emphasized. There are emotions, like affection, that express your heartfelt respect for an individual. These emotions refer to the person you are having a relationship with: *I like my teacher, but I can not say that I have an affection for her. She kept her at a distance in a rather earnest way, and submitted only to those tender tokens of affection that better become the inexperienced lover* [5,p.282].

Furthermore, the word “attachment” (an attachment to one’s friend, an attachment to one’s profession) denotes interconnection or bond in the group of synonymic-semantic words. It does not only express love or respect, but also the feelings of attachment that have been developed during long period time of living together: *He knew it was only an attachment, but not love* [5,p.282].

Affection expresses love or respect not only for people, but also for cities, villages and countries: *American affection for France* [5,p.281].

In conclusion, we can say that along with the aforementioned, the synonymic group can be completed with the following words: *Loving, affectionate, devoted, fond, doting*.

Nowadays, the sources bear the concept of love, being defined, although not much, and some articles and brochures, devoted to it, are being published. We admit that the following types of love is being classified in classical works, including the classical typology of love depicted in ancient time works: *filia* – love dependency, love – affection, love – friendship, love – heart, heart - fraternity, they represent free individual choice; *storge* – love – stay tied, love – sincerely, heartfelt friendship, “couple love”, *agape* – love to relatives, love to be sacrificed without any interest; *Eros* – passionate, emotional love, love directed to full sexual possession [7,p.30] and others.

It should be noted here that in some sources, the etymological peculiarities of the concept of “love” in Uzbek are also commented. For instance, as it is explained in “Explanatory dictionary of the Uzbek language”, the concept of “love” in Arabic means “*love, affection and closeness*” [13,p. 662]. In this case, the person's closeness to the individual from the heart, the feeling of unification; semantic sense of love and affection in the human heart is reflected: *Love – is a word, the meaning of the world; Love – fruit of the heart; A person without love – is like a donkey, and a person without a pain – is like slag. Love – is a great word and its birth requires harmony, there is no life and cannot be without it* [3,p.292].

It is also expressed in affection for a person, for something, or for a job, or because of a tendency to it: *Devotion to music, love to arts and others*.

Indeed, there are a thousand different aspects of love, each facet has its own light, its sadness, its happiness and its own taste. [3,p. 300].

Characteristics of the concepts mentioned in their work are the principle of cosmic and physical communication, so it is also available among people. This is also reflected in the concept of love. Later on, “love” is viewed as a specific emotion of the heart and a human relationship. Such human emotions and feelings are also present in concepts such as *love, heart, and friendship*. But the main difference in love is that there are no sexual affection relationships in the concepts of *heart, love, and friendship*. But the fact that they have no romantic feelings in love does not exclude the existence of human emotions, but it requires more reasoning, rational vigilance, objectivity in identifying and evaluating the personality of subjects.

According to Humboldt and his loyal companions: “Love is about trying to get closer, it is about beauty and it is about friendship ... love is part of that friendship ...” [7,p.76]. Thus, in antiquity, love develops towards the perfectionist-sympathetic paradigm of ethics, the perfectionist-altruistic paradigm. Therefore, we have focused on several aspects of love associated with the human emotion, and in particular the closeness of the concept of ‘friendship’.

The type of love here is determined by the status and values of the subjects. Different forms of friendship manifest different kinds of love. This includes friendship between the two genders (couple, male and female friendships). Plutarch puts a couple love to the first priority. It is exactly the marriage that is considered as the basis of love, that the spiritual unity between a man and a woman leads to love, and the spiritual unity between the same sex (men) leads to friendship. It means there are a lot said about friendship. Regarding love, however, there is a slightly different attitude.

It can be observed that in the epoch of Renaissance generally two type functions of love were actualized: these are the *gnosiological* (perception of God by human being in the Holy Karan) and the emotional-hedonistic types (enjoying the subject of desire in fiction works).

As it is mentioned above, the ancient Greeks classified love into two types depending on which direction it may go – these are the “Eros” and “agape”, though, these are two important aspects of love, that means the “Eros” – to acquire the object of love, trying to get it as own, the “agape” - is the dedication of the person experiencing emotion to emotional object. This feeling is available in everyone. It is possible to forecast the love of the person, or, to be more precisely, the person who is experiencing love and his future depending on which one is more overwhelming. In case the “agape” prevails, the life of his love will be long and, on the contrary, if the “eros” prevails, there will soon be an emotional satisfaction, and the person's love life may be shorter than expected.

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When we study the type of love, we can see that the formation of free love dates back to the Middle Ages. Development of private property, existence of antagonistic classes, and violation of women's rights prevented the development of free love. We can see this in such literary works such as "Yusuf and Zulaykho", "Layli and Majnun", "Tokhir and Zuhra", "Farkhod and Shirin", "Romeo and Juliet".

The feeling of love as a supreme human emotion depends, to some extent, on the manifestation, expression, and disposition of the psychological characteristics of the subject. For instance, *This life of fire is the one that I will never forget, and I will always love it. He saw their future in the dark, as if they were once more satisfied with the existence of their intense love.* [2,p.92-124].

At the same time, it should be noted that initiation of love is one of the main individual and psychological peculiarities of an individual, and it is also significant to relate it with the character of an individual, but connection between the character and its expression cannot be denied. For instance, *Some of his friends knew that Sadiy and Munishon had a bond of love;*

Anwar noticed that it was gold which fell down, and felt warmth in his heart against deep thinking Rano. [2,p.124-146].

Conclusion.

Generally, friendship, love and family relationships between men and women In English culture, the relationship between husband and wife is considered equal. The love between the couples is determined depending on the nature, character and behavior of the both, that is, the husband and wife. Although this fact can be applied to the Uzbek family, first of all, the relationship of the couple is determined depending on the nature, character and behavior of the husband. It is necessary for the wife to take into account what her husband likes and dislikes, to know the character of her husband, and to act considering these features. Generally talking, family relationship between two genders is realized based on love and necessity, and it is legal in accord with its nature.

To sum up, it can be noted that it is possible to observe different conceptual emotions in diversified human activities.

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