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LINGUACULTURAL PECULIARITIES OF THE CONCEPT «LOVE»

Abstract

This article is devoted to the study of the semantic content of the concept «love» and the ways of its lexical representation as a reflection of the language worldview. Based on the analysis of the main approaches to the definition of notion of «concept» in modern linguistics, the dominant meanings of the concept «love» are identified by means of methods of lexical and graphic and contextual analyses and interpretation of the text. The study showed that the conceptual aspect of the notion is broader than its linguistic meaning. The main distinction between concept and meaning is core and periphery. Peripherals have fixed phrases and proverbs, symbols and standards based on traditions and beliefs. The linguacultural nature of the concept «love» is provided by these structures.

Keywords: cultural linguistics, linguistic representations, concept, sphere of concept, love.

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«МАХАББАТ» КОНЦЕПТІСІНІҢ ЛИНГВОКУЛЬТУРАЛОГИЯЛЫҚ ЕРЕКШЕЛІКТЕРІ

Аннотация

Мақалда адамның концептуалдық бейнесі қазақ және ағылшын тілдерінің «махаббаты» концептісін талдайды. Бұл адамның тілдік бейнесін суреттеуде лингвистикалық шынайылықты бір ерекшелігімен және оның ерекшеліктерін бейнелейтін адамның тілдік бейнесі. Концепт ұғымына берілген түрлі тілдік ғылымдардан анықтамаларын еткен-тегінен қарастырып келе, оның ұғымын асты аласыңа көрсетіп, сәйкестендіріп дүниенің тілдік бейнесін қарастырып концептуалдық бейнесін анықталым мағылам екені былайды. Сонымен қатар көрсеткен сөз белгісі бір ұғымға не болғанымен, концепт бола алмайды. Концепт ұғымын анықтап басты белгісімен ядро мен периферия тәжі. Белгісі бір лингвомадени құрылымдық мүшелермен тән ұлттық мәдени ерекшеліктер перифериядан көрінеді. Периферияда тұрақты тіркестер мен мақал-мәтелдер, символдар мен талондар, салт-дәстүр мен наным-сенімдер орналасады. Осы аталған құрылымдар беретін ақыраттар, мағыматтар, негізгісі концептінің лингвомадени сипаты анықталады.

Түйін сөздер: Концепт, «махаббаты» концептісі, лингвокультурология, ұлттық мәдени репрезентация.

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ЛИНГВОКУЛЬТУРНЫЕ ОСОБЕННОСТИ КОНЦЕПТА «ЛЮБОВЬ»

Аннотация

Данная статья посвящена изучению смыслового содержания концепта «любовь» и способов его лексической репрезентации как отражения языковой картины мира. На основе анализа основных подходов к определению понятия «концепт» в современной лингвистике, определены доминантные смыслы концепта «любовь» с использованием методов лексикографического, контекстуального анализа и интерпретации текста. Исследование показало, что концептуальный аспект понятия является более широким, чем его лингвистическое значение. Основным признаком различия концепта от лингвистического значения является ядро и периферия. Периферийные устройства имеют фиксированные фразы и пословицы, символы и стандарты, традиции и верования. Лингвокультурный характер концепта «любовь» основан на информации, предоставленной этими структурами.

Ключевые слова: лингвокультурология, языковые представления, концепт, сфера концептов, любовь.

Introduction. Investigation of the notion of concept is one of the promising areas in linguistic science. The notion of concept in linguistics, cultural linguistics, philosophy and other fields of science are aspects of differentiation and classification of research. Many works of scientists are devoted to the problems of studying the nature of concept (Von Humboldt, E. Sapir, B. Whorf, J. Lakoff, M. H. Fillmore, E. S. Kubryakova, A. Verzhbitskaya,

Yu. Stepanov). Concept is considered by researchers in terms of a national unity, psychic resources, information structure, accumulated through human knowledge and experiences, mental lexicon, conceptual system of all worldwide image, depicting human psychiatry. Concept studies are of interest in the context of cognitive linguistics, psycholinguistics and traditional linguistics. In any of these areas, the concept functions as a means of disclosing language laws. Language is a cultural translator, living in collective and linguistic consciousness. According to E. S. Kubryakova, the term 'concept' is an umbrella term, which deals with issues of thought and cognition, covering the subject matter of several scientific disciplines that store and process information [1, 34].

Today, the term 'concept' in linguistic science is linked to the strengthening of the interaction between linguistics and philosophy. In logic, the term 'concept' is equivalent to the term 'notion'. The notion of concept conforms to the content of human activity, reflecting experience and recognition of the world. The process of forming of conceptual sphere has two main stages: the selection of important characteristics and the establishing a logical connection between them.

Concept is a value that is perceived in the minds of human beings as environment, religion, culture, i.e. picture of the world. Anutyunova N. D. claims, that every word is composed of its own laws – comprehensibility, lexicon, phraseology, rhetoric and templates, and by analyzing the language we open the access to the corresponding notion [2, 286]. Investigating the notion of a cultural concept V. Kolesov wrote: 'concept is the starting point and the last point of the development of the meaning of the word' [3, 4]. They correspond to the semiological term 'semantics of possible worlds', where the main unit is the concept word – the name of a certain semantic field and that verbal and cognitive epicentrum where the discourse epicentrum [4, 133]. The concept must be 'assigned' in terms of culture and nationality and must stand out as the most common, extremely abstract, but precisely represented idea of the "object combining all valence bonds, which bear national and cultural marking. In terms of communication, the concept is a cognitive model, which determines in which way the speaker should use a certain language unit, in other words, it is a structured fragment of the experience of a language community of perceiving its lifeworld that is symbolized by that language unit [5, 352].

Analyzing semantic aspects of cultural concepts, one can identify the peculiarities, depending on social groups, historical development, individuals' thoughts, feelings, emotions and worldviews. At the same time, cultural concepts are keys to understanding particular people, their mentality and perception of the world. Processes of knowledge of the surrounding world dominate linguistic structures, but by establishing links between elements of the language knowledge, the man produces new meanings, concepts and frames [6, 136]. O. Ahmanova asserts that concept is not equal to meaning. The lexical meaning represents asphere, in which the main processes of formation of concepts, such as subject, thinking and language structure occur [7, 571].

Love occupies a central position in the system of dominant human values. The study of the concept 'love' as a linguacultural phenomenon, reflecting the national picture of the world of people and the individual picture of the world of an individual language personality, is quite urgent research task. Investigation of the concept of love through its linguistic representations, opens, in its turn, new dimensions in the structure of the latter and its components.

Methods. This paper is a descriptive research aiming to determine the linguacultural features of the concept 'love'. The study of the concept of love was carried out in two ways: description and contextual analysis. In order to define the key notions used in our research, we followed the review of the literature in question, which was critically evaluated, selected and interpreted. The method of contextual analysis was used in the study of discursive realization of semantics by phrases in the context of texts of different styles. Dictionary sources such as Kazakh malal matelderin Altyn kitabi, Horton Millin's Dictionary of English, Webster's Kemerman's Dictionary made it possible to identify phraseological units, representing the concept of 'love'. The methods of contextual interpretation of Kazakh and English original texts enabled to analyze and highlight the main semantic plans of the concept 'love', which constitute its conceptual sphere. The revealed conceptual sphere that integrate lexical items related to the linguistic representations of the concept 'love' was classified to several conceptual plans.

Results. The linguacultural aspect of any study deals with culture as a combination of concepts and relations between them. Based on philosophical, linguistic and cognitive and linguistic and cultural approaches to considering the notion of concept, it has been revealed that the concept structure includes everything that makes it a culture fact: the original form (etymology), modern associations, assessments etc. Within this framework, concepts are often interpreted as a certain cultural layer between the person and the world as a notion of practical philosophy being the result of interaction of such factors as national tradition, folklore, religion, ideology, life experience, artistic images, feelings and the value system. It is notable, that concept' and 'meaning' equally constitute a reflection of objective and subjective reality. Both of these phenomena are cognitive in nature. However, meaning and concept represent products activities of different kinds: concept is a product of semantics and language respectively.

The contextual text analysis helped to identify the main semantic plans of the concept 'love', which constitute its conceptual sphere:

- 1) an inspired feeling to God;
- 2) a feeling of hot inclination towards friends;
- 3) a feeling of hot heart inclination, attraction to the beloved.

4) a strong and deep feeling that cannot be rationally explained and controlled, which can change a lot in the attitude and behavior of a person, make him perform noble and unseemly deeds. It can be the greatest good, pleasure, but also to be evil.

Emotional, cognitive and volitional aspects are necessarily presented in conceptual sphere of love.

Therefore, 'love' is considered not only as the basic element of the language of an individual but also as a manifestation of cultural traits of the whole nation, having much in common in the perception of love by representatives of other linguistic cultures.

Discussion. Love has been the subject of consideration for many philosophers since the end of the nineteenth century. The main logical model of the concept of 'love' is infinite love of soul, to be ready to sacrifice in the name of love. Love also serves as a philosophic part of the mind, when a mysterious aspect of the concept of love is a part of heart and intuition. It has an unconscious nature, being the essence of the universe creation when the intellectual purpose of man's spiritual exploration has an ability to recognize the truth. In this regard, love is the basis of the teleological cause of the universe, humanity, its spiritual maturity, aesthetic pleasure and ethical celibacy [8].

Love is the essence of human life, a mysterious world, which does not keep people indifferent. This is the reason why everyone has a personal attitude, self-esteem, understanding and variety of feelings. Love is a complex emotion of attachment and obsession.

Love and attraction in the Western world is seen as foundational to the formation and continuation of family, the basic bond between families [9, 1]. An ideology common to Western society is 'Love at first sight' [10, 537]. However, love cannot be described so easily though, it cannot be inserted into a social concept and left there.

J Szarmach suggests that love has many different shades of meanings to many different people: it can be tossed aside like a dirty rag, unimportant and forgotten, or cherished and cared for like a priceless gemstone. He sees love as the binding thread between the hearts and minds of two people. This feeling of trust and integrity, the feeling that in the eyes of another person you cannot do wrong. Love requires constant upkeep. All the films and books that illustrate 'easy' relationship, where everything just fell into place and two lovers never have to deal with any hatred are a lie. Love is not easy and simple, but hard. Though being complicated, love is also rewarding. If you take care of love, it can last for a very long time. This can be seen in older couples who can claim to have been together for over sixty years. These couples were able to overcome their differences, and they were rewarded with each other. Their love is still burning with the intensity and passion of those who have just found this wonderful anomaly of affection [11, 237].

For centuries, the feeling of love was different for men and women. For women love was romance but for men it was logic and sincere acceptance. The main honor values of men were faith and homeland. (English interpersonal love: love is not attraction). Diane Ackerman in her book 'The Natural History of Love' tells us about the difference between the concepts of love from the Roman times to today. D Ackerman found the rules for men and women varied widely. The fairy tale 'Beauty and the Beast' is a striking example of a romantic, silent love and Platonic love story. In this fairy tale, the Christian love is exhibited. The Beast is physically repulsive and frightening, but somehow Beauty manages not to see his physical exterior, but noble soul. Someone who has been indoctrinated with the ideology of Christianity would be able to accept a monstrous creature as the Beast. Christianity teaches its followers to love the afflicted, sick and the ugly. Christianity instills in its followers to love everyone for their spiritual interior and not their physical exterior. In other words, love at first sight does not exist in reality. It may be a euphorically awesome experience, but it is not love. That is not to say that such this feeling should be avoided. Conversely, what else is life for if not to enjoy in such a magical way. Unfortunately, many people's lives are seriously damaged when they label the overwhelmingly pleasurable feelings that they are experiencing to such a strong affection as love. When this happens, goals and values are changed since love is based on a feeling and emotion. Most often, the emotion fades rather quickly, or is not reciprocated and the person feels the other emotional spectrum. It may be admiration, affection, desire, it may even be desperation, but attraction is certainly not love [12, 358].

A great poet Abai wrote,

Ойсем орным – қара жер сын болмай ма?
Отыр ғя – бір ұлшақ қыз болмай ма?
Малаббет газуаттен майтапжастан,
Қайран менің жүрегім мыт болмай ма?

Abai believed that, 'maxabbat' refers to love in a global sense, while 'muryat' acquires the meaning of hatred, cruelty, hostility. Love is always opposed to evil. He claimed, that Allah created the man with love. So, then, 'Does this not testify to God's love for man? But, if someone loves you, are you not obliged to reply in kind? Do good unto people, for Allah loves those who do good. Only a love born of a clear understanding, infinite faith and a sense of gratitude to Allah for creating human beings with much love and endowing them, in turn, with the capacity to love and feel pity - only this can be called the true love for the Most High' [13, 224].

As well as Abai, Middle Eastern poets also imagined love as a powerful love, the glorious love of the universe, the creator of the universe, the glorious love of Rumi, Hafiz, Jami, Sagadi. The greatest poet and philosopher Ahmed Yasawi in 'Diwani Hikmat' wrote:

In spacious gardens of love to the Almighty
I want to be a nightingale, who at dawn sings its mournful songs.
In those hours I want to see the radiant appearance
Of my God with the eyes of my own heart
Let the heart feed on love
The clothing of happiness tame the body
I want the power of love to rise
And the bard to descend on the stem of consciousness

Yasawi calls to the spiritual way of life based on love for God, kindness, tenderness, devotion, condemnation of greed and hypocrisy. Divine love is pure light, and it is the basis of all life in the universe. Love for Allah is what pushes for spiritual feats, eases trials, nurtures the heart and intentions, and serves as a reason for approaching the Creator and achieving reciprocity on His part. However, this is not achieved by desire alone, but takes time, effort and sincerity.

Various shades of emotional coloring concerning love experiences can be found in the Kazakh and English phraseological units. Love in the English language is a powerful spirit. In this regard, love is viewed with human vigorous activities. It can be clearly seen in the semantics of idioms: love conquers all, love laughs at locksmiths, love makes the world go round, love rules the country without a sword, love will creep where it may not go. These metaphorical characteristics testify to the emotional attitude of the English people to love and affection. Moreover, love could not be forced, forced love does not last, love could not be ruled out. Love is an active mover that influences the environment, expanding boundaries, talents and opportunities. Love makes men orators, love makes all hard hearts gentle, love makes a wit of the fool. Along with it, when in love people often lose the ability to take a right decision: the first sight of love is the last of wisdom, love puts reason away. He/she, who is in love looks at the object of love and does not see or, on the contrary, see any defect: love is blind, faults are thick, where love is there [14].

Love for Kazakh people is a very fragile feeling and at the same time powerful and deep one. The mandatory conditions of its existence are sincerity and truthfulness. Love makes people happy and motivates them for new endeavors. Loving hearts feel each other without any words: *tauashtan tau - tauan tau, koshim aspaq, narmen bau*. It is not possible to live without love and run away from it. Without love there is no sense to live, the world becomes cold and grey. Happiness, passion, support, friendship, sadness, difficulties, responsibility, beauty, impatience accompany love. Love goes along with life and life cannot exist without love: *maxabbatqan aytar bau - tauyara otau koshmaq, qat aspaq tauyara maxabbatqan*. Love cannot be without difficulties and sufferings. The more trial love passes the more valuable it becomes. *Auarmen maxabbat - Aptan maxabbat. Maxabbat bau meqat-maukhat bau*. Those who are in love cannot be cruel or hostile: *Maxabbatqa auu - ken bau* [15, 632].

The analysis of linguistic representations of the concept 'love' in Kazakh and English languages revealed the following semantic plans:

- tender and passionate affection for another person;
- deep and strong affection for a friend or relative;
- a person, activity or object for which one has intense affection or strong liking;
- a deep, spiritual feeling;
- a sacrificial commitment, especially in religious experience;
- sufferings and patience;
- love can not be changed by someone else's will, it is a subtle human emotion;
- the choice of an object of love is a phenomenon that is beyond human capability.

Thus, love is an important cognitive attribute that allows each person to determine an individual's place in the world, society, and family, to recognize the truth and a true nature of creation. That is why love is different. For

example, love of a man and a woman, a teacher and a disciple, a parent and a child or a relative, love for the country, to a place of birth and people. Love and attraction, fear and hope, happiness and sufferings in the context of emotional affection are general characteristics of all kinds of love, which express a passionate feeling of a human being in the form of a flaming imagination, spontaneous gentleness, and kindness. That is, whatever love may be, it is kindness, honesty and patience.

Conclusion. To conclude, love is viewed as the eternal cultural value and language is one of the fundamental factors of human relationships in the conceptualization of love. Love is a universal concept, having peculiar language features due to unique perception of the picture of the world by a personality. The concept 'love' intersects with other important concepts of the language like 'friendship', 'kinship', 'family', 'sacrifice', 'pity', 'passion', 'hate', etc.

Love as the linguacultural emotional concept is universal and is found in all ethnic linguistic cultures. In the emotional sphere of people the concept 'love' is recognized as the primary one. Therefore its study is of paramount importance for the knowledge of the national mentality of peoples as a whole. Like any emotional concept, love is multifaceted, subjective, especially in the peripheral zone, and its description is inexhaustible from any point of view.

Further studies of the concept 'love', carried out in comparative aspects, will make it possible to identify common and distinctive characteristics in the perception of love by representatives of different linguistic cultures. That research will testify to the peculiarities of the language picture of the world of different nations, having regular contacts with each other due to historical, cultural, political and other circumstances. In this respect, it is also very important to enhance methodological development on the conceptual sphere of 'love' of the Kazakh people.

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