

REFLECTION OF LONELINESS IN UZBEK PHRASEOLOGICAL UNITS, PROVERBS AND SAYINGS

<https://doi.org/10.5281/zenodo.7481915>

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Annotation: *This article investigates and analyzes the theories on the concept of Loneliness in the Uzbek Linguoculture. Linguistic concepts play an important part in all languages as they reflect culture of particular nation. In this article the reflection of the concept Loneliness in Uzbek phraseological units, proverbs and sayings will be discussed. In Uzbek language there are variety of proverbs and sayings which verbalize the concept of Loneliness. Moreover, from the earliest times people formulating phraseological units contributed to the development of this concept. The main purpose of this article is to observe the main points of reflections on the concept of Loneliness in Uzbek phraseology.*

Key words: *concept, loneliness, isolation, Uzbek language, proverbs, culture, linguistics.*

In Uzbek literature, a lonely person is most regularly characterized by exceptional concentration on himself, on his personal problems and internal sentiments. It is characterized by increased anxiety and fear of disastrous results of an unfavorable set of circumstances within the future. Such individuals are characterized by specific interpersonal issues, which are frequently the basis of literary works. Loneliness depends on how an individual treats himself, i.e. on his self-esteem, that is why so frequently in fiction and verse the concept of Loneliness touches on the subject of one or another person's mediocrity - most often spiritual. Forlorn individuals regularly discover the reason for their depression in themselves, crediting it to

character imperfections, need for abilities, individual ugliness to a more prominent degree than factors subject to cognizant volitional control: lack of own efforts made to set up contacts, inefficiency of the implies utilized for this, etc.

This sort of people has found an extraordinary reflection in Uzbek literature - it frequently depicts individuals who doubt themselves as solitary heroes. The favored way an individual reacts to depression - depression or hostility - depends on how an individual clarifies his own forlornness. Both sorts are completely reflected in Uzbek literature responses - we often encounter both positive and negative characters when perusing works of fiction, whose behavior is based on forlornness. Lonely people often feel useless, awkward, disliked, and these selfdeprecating sentiments are advanced by their increased self-criticism.

Phraseological units are recognized as special word combinations in that they are equivalent to words; they are comparable to words in a particular word order. When we compare the phraseological unit “in the long run” with the free phrase “long day”, the descriptive words “day” within the free combination and the descriptive word “long” have a place to the same category, and they stay the same in their partitioned meanings. Phraseological units are made up of free word combinations. But over time, a few of the words that make up phraseological units may drop into the dialect; the conditions beneath which the unit is shaped are overlooked, the premise is misplaced and these expressions ended up phraseological blends. The lexicon of a dialect is enhanced not only by words but too by phraseological combinations.

But over time, a few of the words that make up phraseological units may drop into the dialect, the conditions beneath which the unit is shaped are overlooked, the premise is misplaced and these expressions ended up phraseological blends.

In Uzbek language there are some phraseological units related to the concept of Loneliness. For example: “*Yakkayu yolg’iz*” - if it explains with only one word it means *alone*, clearly it means *one person who has no one*.

“*Tanho*” - this word is also used to call alone person, like secluded person.

“*So’ppaygan*” - mostly this word direct to single or alone person, and it’s a rude

synonym of loneliness.

“*Moxov*” - this word is always used to describe a person who completely isolated from his group. In fact, there is a disease called “*moxov*”. Almost every person who are diagnosed with Leprosy disease (*Moxov*) will be excluded of society.

In the Uzbek proverb “*Bo’linganni bo’ri yer, ajralganni ayiq yer*” (that means “The wolf will eat the breakaway (from the herd), The bear will eat the breakaway (from the herd)”) the one who is separated from the majority becomes fodder for the animals and this is meant to lead to death.

There is also a meaningful Uzbek proverb “*Elga qo’shilsang - el bo’lasan, Eldan ajralsangyer bo’lasan*” that means “If you will be together with the nation, you will become a nation, but if you will be separated from the nation and you will become dust”, that demonstrate social relations and consequence of being alone. This proverb also calls people for unity and to escape from loneliness because the Power is in unity.

In the proverb “*Yomon bilan yurguncha, yolg’iz yurgin o’lguncha*” (“Instead of being with bad, be alone till the death”) the significance of getting abse nt from bad-tempered individuals and then being at the side them, maintaining a strategic distance from their company is expressed.

If we discuss it from religious point of view, the proverb “*Yolg’izlik hudoga xos*” (“Loneliness is suitable to God”) emphasizes contradiction of depression to people and social environment.

Uzbek proverb “*Bir o’zing dono bo’lguncha, ko’p bilan axmoq bo’F*” (“It’s better to be fool with many people, until you are wise alone” opposes wisdom to being alone and recommends people not to be alone.

Uzbek proverb “*Ikki qo’l qilgan ishni, bir qo’l qila olmas*” (“One hand cannot do what two hands can do”) strengthens the meaning of staying together. So, when you want to do something you can not to do with one hand, if you work with your two hands it’s possible to reach your goal. This metaphorically reflects the social life.

Therefore, the selected examples of Uzbek phraseological units justify the fact that loneliness is not appreciated in Uzbek culture and since ancient times the

Uzbeks preferred to live together in order to overcome all difficulties together. Only occasional examples demonstrate positive attitude to the Loneliness in Uzbek culture, for cases when the company is not good.

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