

Beauty Concept in English and Uzbek Languages

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ANNOTATION: This article analyzes the concept of linguoculturological and cognitive unity and its essence, its lexical meaning and differences from the concept, in particular, deals with comparative characteristics of the concept "beauty" in Uzbek and English languages will pave the way to a more accurate and distinct imagination of the system of evaluative priorities which meanwhile will also assist in understanding Uzbek linguoculture and in accurate translation of phrases and proverbs in two different language societies, the semantic and lexical meanings of the concept of "beauty" from the author's point of view.

KEYWORD: concept, concept of beauty, semantics, lexicon, cognitive worldview, concept, linguoculturological concept.

Introduction:

In recent years, there has been an increase in attention to language. Linguoculturology and cognitive linguistics are one of the new fields of Uzbek linguistics, which is now developing. The concept is a scientific term that has developed from these two important areas, and its national nature, which serves as a common point of intersection of both disciplines. The issue of beauty has long fascinated mankind, and when appropriate, it has acted as an aesthetic category that can control human thoughts and dreams. There were times when this category played a primary role in the management of the state and society. As a result, different peoples have different worldviews about beauty. In particular, in the Uzbek national mentality, the first concepts associated with the concept of identity are: the concept of woman and love. Therefore, the study of the category of beauty in terms of gender is also an important topic. Changes in the development of society and the state also require renewal and change in the human mind. In the minds of the peoples of the world, who have more than a thousand years of experience and a way of life, the irrefutable axiom «Beauty saves the world» has emerged today. This is due to the fact that beauty has a great impact not only on human life, but also on the psyche. For the first time in the Uzbek language, the analysis of the concept of «beauty» on the basis of paremiological, lexical and phraseological units, aphorisms, winged words and its peculiarities, national identification of cultural, linguistic and aesthetic features, emphasizing the importance of the people's spirituality, worldview, the manifestation of national philosophy, the idea that language and people are inseparable. Based on these ideas, the extent to which the concept of «beauty» is reflected in the Uzbek national-mental nature and the definition of its associative base, the necessary generalizations determine the relevance of this research topic. In the field of modern anthropocentric

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sciences, many philosophical, national-mental, scientific-social, socio-political concepts are studied as concepts.¹

LITERATURE REVIEW

One of the fastest growing areas of modern linguistics today is cognitive linguistics, in which we study the concept in detail. Cognitive linguistics is one of the branches of modern linguistics, and research in this field is relevant today. The emergence of modern cognitive linguistics begins with the scientific work of American scientists J. Lakoff, R. Langaker, R. Jekendoff, and others ². If the term concept was used in linguistics as a synonym for the word «concept» until the 1980s, we can see that its modern interpretation has a broader meaning. There is no clear structure of the concept, and each person studies the concept on its own levels. A concept is a multifaceted and multi-layered mental structure. This is evidenced by the fact that the concept is described as an object of cognitive and lingvoculturological research. The term concept began to be widely used in the 1990s. The word concept is derived from the Latin word “conceptus”, which in the humanities literally means «concept». The term concept was first used in modern linguistics by the Russian linguist SA Askaldov. Yusupov described the concept as «Eisberg's.» If the concept is an iceberg, the part that comes out of the water is the concept.

Beauty, as well as Truth and Goodness, are considered to be the basic values that guide human behavior. “Beauty” in general is an aesthetic pleasure valued universally and that’s why it is basic universal value. The elements or subvalues that make ‘beauty’ the whole are distinct from culture to culture. So, when people in different cultures talk about ‘beauty’ they consider different sub-values which are distinct and that’s why social behavior of different people also vary. Let’s take as an example the image of “beautiful woman” in Uzbek world picture which does not coincide with the image of “beautiful woman” in the English world picture. The image of blue-eyed woman, which is valued in English culture guides the behavior of people in that culture with positive effect towards the object that possesses this image and determines successful social existence as well as gets reflected not only in mere words but also in phrases, idioms, and proverbs of that language. While “blue eyes” in different culture perceived as non-value may not create positive effects in the behavior of people of that different culture and can be less reflected in language. Due to the values are chosen and reflected through images of different objects via association language enriches its vocabulary: positive images in English: blue eyes- eyes as blue as the ocean; a positive image in Uzbek: qora ko`zlar (black eyes)-as black as night. Or there are some other images describing the beauty of a woman are: lily; swan, picture in English; gul(flower), lola(tulip), oy(moon) in Uzbek.³

¹ . Jabbarova D. Expression of the concept of beauty in German and its teaching and evaluation of structural semantic meanings / CSPI CONFERENCE2 / 2021

² Karimov U.N. The concept of the concept and its essence in fiction // News of the National University of Uzbekistan, 2017. - № 1 \ 5. -B. 416-417.

³Raxmatova, M. (2012/46). Ingliz frazeologik iboralaridagi go'zallik konseptining lingvomadaniy tahlili. Scientific reports of Bukhara State university, 95-97

METHODOLOGY AND EMPIRICAL ANALYSIS

The unification of concepts under a common name has directly led to the emergence of the term conceptosphere in linguoculturology. The term conceptosphere was first used by D.S. Likhacheva. Some scholars prefer to use a system of concepts. Every nation has different views and perceptions of beauty. At the same time, the beauty of one nation may not be the same as another. The concept of beauty is very comprehensive.

The reflection of values in the language is important to investigate because the word that possesses only lexical and grammatical meaning cannot be contextually meaningful without expression of subjective evaluation or connotations assumed (Rakhmatova, M 2012). Sometimes those individual subjective and cultural peculiarities in meaning are omitted in the translation.

According to Farobi, «beauty is the expression of a person's physical, spiritual, and moral beauty.» There are many theories, views and teachings about beauty. They emphasize one aspect, a sign, the importance of beauty. According to Socrates, «... what is useful and necessary for man is beautiful.» «The most interesting thing for us on earth is the human face» (G. Lichtenberg). «The face is the mirror of the heart» (M. Gorky). «Beauty is true happiness, happiness and formal heroism, it does not need lofty words» (V. Raabe is an expected guest «(I. Goethe).» Generosity is better than beauty «(G. Heine) .

Many philosophers claim that norms of a value change and they develop or fade due to the dialectically developing experience of society, fex handlebar moustache valued as handsome by 17th-18th century western cultural aesthetic norms may sound ridiculous if evaluated by XXI century aesthetic western cultural norms. Karasik V.I, (1996) in his book “Cultural dominants in the language//Language identity: cultural concepts” distinguishes value of civilization type: values of medieval Christianity or values of modern industrial society among ethnic and universal values.⁴ For example, one of the elements of outer beauty valued in Uzbek linguaculture in middle ages “zulf” which means “hair used to decorate face and placed before ears of women” had specific aesthetic value and was considered beautiful or pleasing to senses. The word was frequently used in poetry to describe the beauty of women. Translation of such words which has no word-for-word equivalent in the target language culture may need some commentaries or clarifications in the process of translation. Now when contemporary aesthetic Uzbek values faced changes and women don't anymore use ‘zulf’ as an element of beauty the object lost its value property and the meaning changed into just ‘hair’ when referred to the word by contemporary poets or became neutral in its every day use or gets old poetic and humoristic effect, translation needs special strategy because the word “zulf” may have two fold meaning functioning as pun in one context. Hence, when elements of values change over a period of time they acquire different other meanings and interplay of old connotation once valued with the new connotation can create pun or various other stylistic imagery in the text which makes translatability of the term challenging.⁵

⁴ Karasik,V., Slisshkin, G. (2001). Linguokulturniy konsept kak yedinita issledovaniya. Metodologicheskoye problemi kognitivnoy lingvistiki, 75-80

⁵Raxmatova, M. (2012/46). Ingliz frazeologik iboralaridagi go'zallik konseptining lingvomadaniy tahlili. Scientific reports of Bukhara State university, 95-97

Mesheryakova Y. V. in her doctoral thesis “Concept “beauty” in English and Russian linguaculture” also confirms that the essence of value is changeable, it develops together with dialectically developing world experience, and can be cognized as any other objective relation, object or property.⁶ Evaluation in this process plays a big role being one of the means of realization of value. Our main point how values can be reflected in language is given in the analysis of evaluation further in this paper.

RESULTS

Analysis of Phrase logical units in Uzbek language proves that beauty, first of all perceived by the eyes, and reflected in thinking that's why language mind chooses the word 'eye' and depicts the situation. The image of “fire, light, ray” in explaining aesthetic pleasure valued as positive and bear positive connotation and expresses the beauty in the meaning of: to appear like a fire for the eyes, dazzle the eye (eng: dazzling beauty): “ko'zga o'tday ko'rinmoq”, “ko'zni qamashtirmoq”, “ko'zga tashlanmoq”, “ko'zga yaqin bo'lmoq”. The following expressions personify the aesthetic value attributing magical power to beauty in Uzbek linguaculture and expressions contain the meaning of bewitch, enchant, captivate: “es hushini olib qo'ymoq”, “yuragidan urmoq”, “boshini aylantirmoq”, “jodu qilib qo'ymoq”, “asir etmoq”, “ofatijon bo'lmoq”. The phrases assure that 'beauty' is a power of captivating those effects directly through emotions of people which is hard to regulate through reason.

The images of nature, flower, peacock, bud, star, day are evident in the following aesthetic phraseological expressions: “gulday ochilmoq”, “tovusday yaltirab”, “g'uncha singari ochilmoq”, “yulduzi issiq”, “oy desa oydek, kun desa kundek” imply that 'beauty' is seen firstly in nature and objects in nature serve as equivalent to evaluate beauty and specific value property of each object makes criterion of aesthetic evaluation in this case.

Women are mostly depicted through the image of the moon: oyparcha, mohpora, mahvash, mahliqo, mahtob or angels that are the heroes of folk tales: farishta, parivash, sanam, malak. These phrases are reflected on proper names of girls and imply intentions of people who desire to ascribe 'Beauty' to women as prior value for female.

Man is strong like heroes in the tales: barvasta, bahodirlardek, Alpomishdek, Rustamnamo, pahlavonsifat, Yusufdek, and reflected in the proper names of man implying masculine 'beauty'. I can assume that concepts do not exist separately, they get the strength of delineation in interrelation. Concept “beauty” interrelated with the concept “strength” is implying the letter being valuable for comprehension masculine aesthetics and this value serves as a stereotype for social existence of a man.

The following expressions confirm that concept “beauty” brings chaos and instability for the society and contain the meanings of captivate and kill: (smile that assassinates) tabassumi jonga qasd qilguvchi, (beauty that captivates) husn asiri. Tenderness of a beautiful women is expressed through action verbs to eat and drink (as easy as to drink with one spoonful water; if eats carrot will be seen through her throat): “bir qoshiq suv bilan yutib yuborguday”; “sabzi yesa tomog'idan ko'ringudek”.⁷

⁶ Mesheryakova Y, V. (2004). Konsept «krasota» v angliyskoy i russkoy lingvokulturax. Volgograd.

⁷ Raxmatova, M. (2012/46). Ingliz frazeologik iboralaridagi go'zallik konseptining lingvomadaniy tahlili. Scientific reports of Bukhara State university, 95-97

CONCLUSIONS

We can see the analysis of aesthetic judgement in English phraseology. Phraseological dictionaries do not show a large number of expressions with aesthetic evaluation in English language. Beautiful outer appearance of people is valued and expressed through the following images in English: lily, star, picture, paint, Greek god, and swan. Look like a million dollars, not a hair out of place; shining as star; graceful as swan; pretty as picture; as pure as lily/as fair as lily, a feast to the eye; a glamour girl, a slick chick, handsome as young Greek God, handsome as paint sweets to the sweet; out of this world; may queen; the fair sex; soft as dove; a dolly bird; beau ideal are expressions that represent comparison standard or model.

The following phrase logical expressions prove that in evaluating beauty 'eye' and perception of seeing plays the great role in perceiving 'beauty' as well as in English culture: eye-appeal; feast ones's eyes on; have one's eyes glued on; not to take one's eyes from; easy on the eyes; easy to look at; collect eyes.⁸ One more peculiarity of aesthetic English phrase logical units is it's highly appreciation youth hood and health.

Health and being young is considered to be key features of ones being beautiful. The following positive aesthetic evaluation – as young Greek God; as fresh as a daisy; like a fly in amber; and negative aesthetic evaluation – lose ones roses, off color, without color credit that being young and healthy is valuable property of 'beauty'. Phraseological expressions like as young Greek God, like an angel, out of this world proves that beauty or beautiful are considered to be beyond our understanding and equivalents of which is not found on earth.

Prince charming, belle of the ball phrases of the kind is compared to fairy tale images which are also imaginary and perfect.

Outer appearance of not beautiful man is represented by the images: toad, sin, scarecrow, dead monkey, bulldog in the following expressions: ugly as sin; ugly as a toad; ugly as a scarecrow; ugly as a dead monkey; vertically challenged; a face only a mother could love; a face that could stop a clock, look a sight, face like a bulldog chewing a wasp; skin and bone.

From the analysis it is inferred that Uzbek people value flower, peacock, bud, star, day, moon, angel, fire as positive for perception of 'beauty' and they perceive ugliness through tactile perception considering 'ugly' to be 'sovuq' (cold) which compared to English "cold face" implying the 'unemotional or low temperature' but not 'ugly'.

To determine the scope of the concept, you need to do the following:

1. To determine the expression of a concept in the context of oral speech, to check how it is used in a literary text.
2. Defining the concept of the world language and its place in encyclopedic dictionaries.
3. Consider the basic etymology of the concept.
4. Focus on the analysis of proverbs and sayings; to analyze them in different contexts: on the example of artistic, scientific, philosophical, journalistic texts.

In general, the concept as a linguocultural unit is a unique tool that informs the history and culture of a particular nation, describing the concept it expresses based on the characteristics and linguistic

⁸ Raxmatova, M. (2012/46). Ingliz frazeologik iboralaridagi go'zallik konseptining lingvomadaniy tahlili. Scientific reports of Bukhara State university, 95-97

capabilities of the members of the nation and people. The study of the concept has led to the following conclusions:

1. The concept is the basic concept of a number of disciplines developing on the basis of anthropocentric paradigm, in particular, cognitive linguistics, psycholinguistics and linguoculturology.
2. A concept has a broader meaning than a concept.
3. The concept as a linguocultural unit combines the worldview and historical characteristics of the representatives of a particular nation.
4. The concept consists of specific layers.
5. Several concepts combine to form a conceptsphere.
6. Concept-conceptual-semantic sequence helps to understand the concept.

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