

Linguocultural Research of the Phraseological Units Defining the Concept of "Beauty" in English, Uzbek and Russian Languages

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Abstract. *The article analyzes the linguocultural features of the the notion of concept "beauty" in three languages. Although it has been studied to a certain extent in world linguistics, there is a need for research related to their study based on the anthropocentric paradigm. In particular, today cultural language concepts have become the object of research of many world linguists. Nevertheless, the need for cross-research of the concept of "beauty" and related linguistic-cultural, linguistic-cognitive features is growing. This research is of special importance because it is directed to solving these important problems. The results obtained can serve as a reliable basis for future researches in this field.*

Keywords: *concept, anthropocentric paradigm, conceptualization, verbalization, subjective evaluation, cultural consciousness, stereotype, aesthetic category.*

Introduction.

In world linguistics, any language phenomenon has a different interpretation. Not only linguistics, but also all social and humanitarian sciences are built on the basis of ideas and theories that contradict each other and at the same time complement each other. Therefore, the study of any existing linguistic unit within the framework of various aspects of science is the basis for the creation of excellent researches and current opinions regarding that particular language unit. In particular, the concept is significant for the fact that it is a linguistic phenomenon that researches important national-cultural values as a cognitive, at the same time, linguistic-cultural unit belonging to the socio-humanitarian level of language.

Although the concept phenomenon has been studied to a certain extent in world linguistics, there are some gaps in this research. In particular, today cultural language concepts have become the object of research of many world linguists. Nevertheless, the need for cross-research of the concept of "beauty" and related linguistic, cultural, and cognitive characteristics in different system languages is growing.

Literature review.

In linguistics, the linguistic landscape of the world, the expression of value in language, various concepts, and the interpretations dedicated to their theoretical research have been investigated by foreign scientists as V. von Humboldt, R.V. Langaker, Dj.P. Lakoff, N.D. Arutyunova, V.I. Karasik, E.S. Kubryakova, T.N. Fedotova, L.I. Zakharova, A.A. Potebnya, A.G. Vejbitskaya, Yu.D. Apresyan, I.F. Sternin, Yu.S. Stepanov, V.A. Maslova, N.F. Alefirenko, A.T. Khrolenko, R.N. Popova, E. J. Munin, O. A. Kornilov. In Uzbek linguistics, A.A. Abduazizov, D.U. Ashurova, Sh.S. Safarov, M.R. Galieva, A.E. Mamatov, M.N. Kholbekov, M.I. Rasulova, O'Q. Yusupov, G'S. Kambarov, S.R. Akbarova, G'M. have studied these issues to a certain extent. In particular, the concept of "beauty" has been studied to some extent by world linguists. For example, A. Volkova, A. Ziyaev conducted research on the English language material, Yu. Klinsova, E. Cherekashina, M.

Averina, A. Anashkina, N. Aniskina, N. Arutyunova on the Russian language material. The complexity of the concept is compounded when we consider all the principles.

Research methodology.

The study of concepts is a relevant area of modern linguistics, since it is this perspective that allows us to consider the word in the context of culture, cognition and communication. Today, linguistics deals with a wide range of concepts. However, the study of the concept of "beauty" is interesting and relevant due to the fact that it allows us to address the national and culturally specific aspects of the worldview of a certain people, reflected in the language.

Analysis and results.

The anthropocentric paradigm studies language not as a dry structure, but as an open system based on living dialogue and communication, which analyzes other systems in an integral relationship with people, society, culture, etc. is the sum.

As noted by Professor N. Mahmudov, "anthropocentrism" is not a concept or paradigm attributed by linguists only to the study of language, anthropocentrism is a phenomenon directly related to the essence of language, in which man is placed in the main place, and language is the main element that makes up the human personality. As recognized in linguistics, the anthropocentric paradigm is the third paradigm after the comparative-historical and system-structural paradigms [1]. Symbol, mythologeme, metaphor, paremiological units, lacunae, stereotypes are the most basic linguistic and cultural units. The main task of linguo-culturology is to determine the linguistic landscape of the world, the conceptsphere, which is a set of the main concepts of culture, and the linguistic units that reflect the national and cultural characteristics. The problem of the interaction of language and culture is also studied to a certain extent in such fields as ethnolinguistics, cognitive linguistics, and linguistics. That is why these fields are close to linguistic and cultural studies [2]. In fact, it can be observed that nowadays in the works related to linguistic culture, great attention is paid to the study of the linguistic landscape of the world, linguistic concepts, linguistic consciousness, linguistic-cultural features of phraseological units [3].

It is known that the phraseological fund of the language is an important source of information reflecting the customs, lifestyle, culture and mentality of a certain nation. From the results of the analysis of the phraseological dictionaries of the English language, we witnessed that there is a large number of phraseological units expressing the appearance of a person. It should also be noted that the phraseological material in the English language is more focused on expressing beautiful appearance than on expressing ugliness. We can see the expression of the beautiful appearance of a person in the following phrases:

sweets to the sweet; out of this world; graceful as a swan; prince charming; as pretty as a picture; may queen; the fair sex; soft as down; as handsome as a painting; as shining as star; the fair sex; a dolly bird; a slick chick; fair as lily; a feast to the eye; a glamor girl; as sweet as honey; as handsome as a young Greek god; beau ideal; as pure as lily; a fair treat, catch somebody's eye, give somebody the eye, make eyes at, eye candy, eye catcher, eye fed, honey eyed, out of sight, slightly, lady-killer, to live in style, heart stopping, Barbie doll, like dollybird, the beautiful, cover girl, cheese cake, jollie lady, bombshell, ducky, sylphlike, cookie, dishy.

From the above-mentioned phraseological expressions, it can be known that a person, first of all, perceives the appearance of another person through the sense of sight. So, the first aesthetic assessment of "beauty/ugliness" is made by seeing and judgments about likes and dislikes are made. Phraseological expressions about seeing through the sense of sight and being fascinated by beauty are especially common in English language culture. These include: *eye-appeal; feast one'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;*

It is noteworthy that the concept of "beauty" is expressed through the concepts of youth and health. The images of youth and the passionate battle of life appear in English phraseological expressions as the main sign of "beauty", that is, as long as you are young, you are healthy, and beauty is your companion: *as handsome as young Greek god; as fresh as daisy; like a fly in amber; lose one's roses;*

off color; without color.

The beauty of the young Greek god is determined by the breath of youth; It is a simple fact that qualities such as being well-preserved like a fly in amber and the fact that time has not passed its judgment even when a person is old, remain visible to a person. The English nation, like all other nations, delights in the beauties of nature, and seems to see its signs in man. Zoomorphism means the figurative use of animal symbols to form a figurative description of a person or object: *a dolly bird, fair as lily; May Queen; graceful as a swan; as shining as star; mild as a dove.*

So, such images as *a swan, a daisy, a lily, a butterfly, a dove, a rose, a beautiful bird, May of spring, and a star* are values in the national-cultural field of beauty in English language culture. In the phraseological units of the English language, the feeling of beauty through the sense of taste was also seen in the following phrases: *sweets to the sweets; be too sweet for words. To be too sweet for words means "so beautiful that even words cannot describe it". Also as handsome as young Greek god; like an angel; comparison to divine images in phrases like out of this world; Prince charming; comparing the belle of the ball with characters in fairy tales; as pretty as picture;* We witnessed the manifestation of the concept of "beauty" in the English language culture by comparing it to works of art in the phrase *"as handsome as paint"*.

Another peculiarity of the English language culture is that blue eyes, golden color and silver hair are signs of beauty in human appearance. We see that people with these characteristics are pleasant and beloved by the English in the following phraseological expressions: *the blue eyed boy; the golden headed boy; like the fair-haired.*

In the culture of the Uzbek people, human beauty is more often compared to the beauty of nature. Beauty in harmony with nature excites human senses, and in this way, expressions describing a woman arise: *gulday ochilmoq; tovsday yaltirab; g'uncha singari ochilmoq; yulduzi issiq; oy desa oydek; kun desa kundek* are proof of our opinion.

Example: *Nuqul atlasu, girbishin kiyib, tovsday yaltiragan qizlar bilan bog' to'lib ketadi.* (Oybek); *O'zi ham bo'y etib gulday ochilib kelayotgan payti edi* (P. Tursun).

Expressions related to comparing a woman's beauty to the moon are widely used in Uzbek language and culture.

In the Uzbek linguistic culture, the beauty of women is reflected in their delicateness like a flower: *guldek nozikligi: bir qoshiq suv bilan yutib yuborguday, sabzi esa tomog'idan ko'ringudek.*

Example: *Gulsanam bir qoshiq suv bilan yutguday ajoyib kelinchak bo'ldi* (Oydin).

Female and male beauty is also described in phraseological expressions by comparing them to divine and mythical images: *Yusufdek, Alpomishdek, Rustamnamo, farishta, parivash, sanam, malak.* Such expressions are active and justify the manifestation of beauty itself in images. In the process of analyzing the concept of "beauty" in the Uzbek linguistic culture, *it is revealed, dazzles, looks like grass, takes away consciousness, captivates, captivates,* etc. it was found that the charm of beauty is expressed as the disaster of the soul.

In the phraseology of the English language, more importance is attached to the appearance and clothing of a primary person. In the culture of the Uzbek people, situations related to the inner beauty, behavior, and mental processes of a person are reflected.

We analyze the images that Russian phraseology uses to describe a person's appearance. A handsome person is described in images of youth and active life: *: в самой поре, пышет здоровьем..* The contemplated beautiful appearance of a person is conveyed by stable phrases like a work of art: *писанный красавец, писаная красавица, божественная красота, хорошенький как картинка, чистый шедевр, демоническая красота.*

Reflected in comparative phrases, the idea of unearthly beauty is associated with images of mythology and religion: *красив как бог, как херувим, как ангел, как черт..* The aesthetic assessment contained in the semantics of these units is accompanied by an ethical assessment: angelic beauty implies spirituality, kindness, tenderness; demonic - destructive power of sensual physicality.

The popular idea of a person's appearance, reflected in phraseological units and set phrases, has already been the subject of linguistic research, thus, references to the following authors are inevitable in our work. M.L.Kovshova in her article "The Concept of Beauty in Russian Phraseology and Culture" suggests that male beauty is not only visible, but also tangible: a somatic or bodily metaphor underlies the phraseological units: a mountain of muscles, a chest like a wheel, an oblique fathom in the shoulders, blood playing, etc. The main object of contemplation in the aesthetic assessment of a man is the body, which should be strong and muscular. A military or sports metaphor underlies the stable phrases athletic body, heroic body, Herculean body, etc. A strong, healthy man can be lean, but this does not spoil his appearance if his body is swift, mobile like mercury (Kovshova, 2002: 614).

The beauty of the female body is also tangible: *тело легкое, воздушное, грациозное, хрупкое, мягкое, нежное..* Ideas about the beauty of a mature woman are reflected in stable phrases formed by the metaphor of food: *тело пышное, рассыпчатое, сдобное, ядреной.* A girl's slenderness, smooth, graceful gait are captured in the following phraseological units: *ровна как сосенка, стройная как павы, лебединая поступь.*

Thus, in Russian phraseology, the following images are identified that underlie the consolidation of the concept of "beauty": 1) youth, 2) good health, 3) a work of art, 4) comparison with a deity, 5) comparison with a demon, 6) comparison with flowers and stars, 7) comparison with noble animals and birds (he is beautiful like an eagle, she is like a peahen or a swan). A negative aesthetic assessment is recorded in the following signs: 1) poor health, 2) congenital physical defect, 3) excessive and insufficient height and body weight, 4) lack of taste in clothing, 5) comparison with dirty animals, 6) comparison with a mortal sin.

As we have seen, we can observe to a certain extent linguistic and cultural similarities and differences in the system of paremiological units in the languages being compared. It turned out that analytical tools prevail in English and Russian, while agglutinative tools prevail in Uzbek.

Conclusions and Recommendations.

The phraseological embodiment of the concept of "beauty" and its antipode in English and Russian and Uzbek linguistic cultures indicates a significant coincidence of units. In all three linguistic cultures, beautiful appearance is compared with a work of art, a deity, flowers and stars, noble birds and animals, while ugly appearance is compared with dirty animals, a mortal sin. Excessive and insufficient height and body weight and lack of taste in clothing are criticized. The main differences lie in the greater importance of the concept "health" for Russian and Uzbek linguistic consciousness and the concept "age" for English.

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