



## EXPRESSING THE CONCEPT OF "BEAUTY/UGLINESS" IN UZBEK ARTISTIC DISCOURSE

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<https://doi.org/10.5281/zenodo.19002470>

**Annotation.** In this article, lexemes expressing the concept of "beauty/ugliness" in English and Uzbek languages are presented through metaphors and attention is paid to the analysis of similarities and differences between them. The concepts of "Beauty/ugliness" are always standing side by side in the human mind and speech, they require each other, and are integrally related to each other, and the feeling of "pleasantness" and "unpleasantness" in the semantic structures of the words expressing the concepts of "Beauty/ugliness" in English and the peculiarity of metaphors in Uzbek language and culture will be discussed in detail.

**Калит сўзлар:** konsept, go'zallik/xunuklik, metoforizatsiya, metafora, o'xshashlik, farqlilik, munosabat, belgi, xususiyat, konotativ ma'no, denotativ ma'no, milliy-madaniy xususiyatlar, komponent tahlil, semantik struktura.

**Аннотация.** Ushbu maqolada ingliz va o'zbek tillarida "go'zallik/xunuklik" konseptini ifodalovchi leksemalar metaforalar orqali berilishi va ular orasidagi o'xshashlik va farqli jihatlar tahliliga e'tibor qaratiladi. "Beauty/ugliness" konseptlari inson ongida va nutqida doimo yonma-yon turuvchi, bir-birini taqozo etuvchi, bir-biriga uzviy bog'liq bo'lgan tushunchalar ekanligi hamda "Beauty/ugliness" konseptlarini ifodalovchi so'zlarning semantik strukturalaridagi "yoqimlilik" va "yoqimsizlik" hissini ingliz va o'zbek lingvomadaniyatida metaforalar orqali ifodalanishidagi o'ziga xosliklar xususida atroflicha fikr yuritiladi.

**Аннотация.** В данной статье лексемы, выражающие понятие «красота/уродливость» в английском и узбекском языках представлены через метафоры и уделено внимание анализу сходств и различий между ними. Понятия «красота/уродливость» всегда стоят в сознании и речи человека рядом, требуют друг друга и неразрывно связаны друг с другом, а ощущение «приятности» и «неприятности» в смысловых структурах будут подробно рассмотрены слова, выражающие понятия «красота/уродливость» на английском языке, а также особенность метафор в узбекском языке и культуре.

**Ключевые слова:** концепт, красота/уродство, метафоризация, метафора, сходство, различие, взаимосвязь, знак, признак, коннотативное значение, денотативное значение, национально-культурные особенности, компонентный анализ, семантическая структура.

**Key words:** concept, beauty/ugliness, metaphorization, metaphor, similarity, difference, relationship, sign, feature, connotative meaning, denotative meaning, national-cultural features, component analysis, semantic structure.

It is known that the national-cultural features of the researched concepts are clearly visible in the process of metaphorization. Metaphorization is usually formed on the basis of names of objects that are distinguished by their characteristic features, as well as verbs that

express the intensive level of action when used in a special way. The following can be added to the words that are the basis for creating metaphors:

- a) names of seasons: spring, like;
- b) names of heavenly bodies: moon, sun, star;
- c) natural phenomena: storm, flood, fog, lightning;
- g) words denoting temperature: hot, cold, grass, fire, ice;
- d) names of animals, birds, insects: lion, lion, wolf, fox, eagle, falcon, nightingale, raven, scorpion, snake;
- e) plant names: maple, cypress, shamshad, sumbul, basil, etc.;
- j) taste - adjectives denoting taste and nouns with this characteristic: sweet, bitter, sour, sugar, novot, honey, poison;
- z) names of natural objects: mountain, river, peak, rock, etc.;
- i) names of precious objects such as gold, silver, ruby, gem, turquoise, crystal;
- k) names of objects such as stone, rag, thorn, spear, treasure;
- l) words expressing mythical and religious concepts such as paradise, hell, fairy, angel, angel, demon, dragon.

Metaphors made from nouns, although they are nouns, do not mean the meaning of the object, but the meaning of the sign specific to that noun. Because in metaphorization, the characteristic features of those nouns are taken as a basis. For example, if we pay attention to the metaphorization of a nightingale, it is not that it is a bird, but the pleasantness of its voice is meant, or in the metaphorization of a star, it is intended that it shines a bright light on the world. We will briefly touch on them below.

In the semantic structure of the word, the interdependence of denotative and connotative meanings reflects dialectical unity. This unity forms a harmony in denomination and expression. Such tools are observed at all levels of the language. Including, at the lexical level, there is a dialectical unity of denotation and connotation.

In addition, as noted by Professor D. Ashurova, the study of national-cultural characteristics of languages can be expressed in comparison with other languages (1;42).

When working with component analysis, semantic components that give the meaning of intensity in language units are determined. If the commonality of the semantic components in the semantic structure of the words in the languages being compared shows the similarity, the exactness, the inconsistency in the signs points to the differences in the expression of the meaning of the word.

People's way of life, economic environment, some traditions and customs naturally find their reflection in the lexical system of the language. The materials show that each nation has its own system of zoosemisms, and they have opportunities to use them in their own way. It depends on how you see the world.

If we compare the words expressing the meanings of «beauty/ugliness» in English and Uzbek languages, we can determine that there is the following correlation between the alternatives (equivalents) in terms of denotative content: the meanings are fully compatible, partially compatible, not compatible.

Correspondence of meanings indicates that there is commonality or exactness in their meaningful weight. If this feature indicates that human thinking has a single logic and that there

is an objective similarity in the way of life of different peoples, sometimes some features of zoosemism may be partially consistent, and sometimes completely different.

Linguistic and extralinguistic factors should be carefully taken into account when studying the lexemes that realize these concepts and clarifying their national-cultural characteristics. Therefore, the following extralinguistic factors can be used as a basis for revealing the national-cultural characteristics of such words:

1. Features of the national economy, geographical location.
2. The way of life and domestic life of each nation.
3. National culture, literature and folklore traditions, etc.

Determining the national-cultural characteristics of the lexemes representing the researched concepts is inextricably linked with the comparison with natural phenomena, celestial bodies, household objects, fauna and flora. Below we will briefly touch on the national-cultural characteristics of the words expressing the concept of «beauty».

In our research, we first think about the attractiveness of a person's appearance. Attention is paid to the structure of the human face, body parts: hair, eyebrows, eyes, eyelashes, cheeks, teeth, lips, neck.

In the culture of the English people, hair is distinguished by its golden color and attractive appearance: Golden hair; her dark hair shone glossily; crisp golden hair. Uzbeks use black to represent beautiful hair. Therefore, it is described by the lexemes «night» or «leech»: black hair like a leech or black hair like night.

In English, beautiful lips are compared to cherries. For example: She has got cherry lips (W. Shakespeare). In the Uzbek language, the beauty of lips is compared to the bud of a flower. A bud lip is a lip that looks like a bud that is just opening. «You put fire in my heart, sweet words like a bud. ( "Qalbimga otash slogan, g'uncha lab shirin so'zing.) (M. Jabbarov)(2; 218).»

Because the beauty of eyebrows and eyelashes do not have a separate meaning in the culture of the English people, it is not defined by different images in the language.

In contrast, these cases are of special importance for the Uzbek people. Uzbeks pay more attention to women's eyebrows and eyelashes. For example: beaver eyebrows or beaver eyebrows (beautiful black eyebrows). As cilia are compared to spears or spears, their beautiful straight teeth are compared to pearls or pearls. A pencil eyebrow is a dark, beautiful eyebrow that does not bend too much. «Shake-shaped eyes, thick curly eyelashes, beaver eyebrows and dark spots and other charms are not pleasing to him ( "Shaxlo ko'zlar, o'siq jingalak kipriklar, qunduz qosh va qora xollarva boshqa latofatlar o'ziga pisand bo'lmaydilar") (A. Qadiriy Otganlar) (2; 278).»

In English, the beauty of the human eye is compared to a deer or a dove. For example, in English: «deer eyes», «dove eyes». As a result of this, comparative phraseological units such as «as bonny as deer eyes», «dove line eyes» appeared in English.

In the Uzbek language, a beautiful eye is also used as «a beautiful bush eye», «dark-black ohu eyes», «black eyes like a deer's», «cholpon koz». The word «botakoz» is used to describe a person with beautiful eyes like the eyes of a baby camel. «There was neither pride nor any other meaning in his eyes.(Uning ohu ko'zlarida na mag'rurlik, na bir boshqa ma'no bor edi) (Sh. Kholmiraev, Og'ir tosh botsa) (2; 197).»

In the culture of the Western peoples, zoosemism «dove» is an image that expresses the extreme beauty of women. In intensively expressing the beauty and gentleness of women, the

English compare it to a dove. For example: So shows a snowy dove trooping. If we «dove» If we compare the meanings of the word «pigeon» with the Uzbek zoosemism, we can see that it is not used as an intensifier to express the beauty of women in the Uzbek language.

Duck ( duck) zoosemism in English expresses the extreme beauty of women. Therefore, it is used by the speaker to refer to someone he likes: 1. How are you, duck?. ( Macmillan English Dictionary for Advanced Learners. -P. 457 ). 2. «She is a perfect duck» or «she is a duck» - She is very possessive or she looks like a duck. In the Uzbek language, unlike this, the zoosemism «duck» represents sloppiness, the ugliness of women's walk, and the way they walk. Instead, the lexeme «sukhsur» is used. This lexeme is more used to express the handsomeness of a man: M: Handsome guy.

«Butterfly» and «peacock» are used in English to express the beauty of women's external beauty, walk and movement: «as pretty as butterfly» - beautiful as a butterfly, «she is a peacock in everything» - beautiful as a peacock like For example, I instead of butterflies send down to me love, love which, and will light on my heart as pretty as a butterfly...(Macmillan English Dictionary for Advanced Learners. -P. 268 )

In the Uzbek language, instead of these zoosemisms, the lexemes of tuti and qumri are used. The zoosemisms «To'ti» and «Qumri» are used not only to express the extreme beauty of women, but also to describe the extreme cuteness of women's queens and the softness of their voices. Therefore, national-cultural characteristics can be expressed by comparing women's voices to birdsong. In English, women's voices are very soft and pleasant, compared to the song of a lark. For example: More tunable than lark to Shepherd's ear. (W.Shakespeare Midsummer Night's Dream. -P. 11). In the Uzbek language, as mentioned, the beauty of a woman's voice is compared to the singing of a nightingale or a parrot: 1. Tell me... which garden is the nightingale from (Qani aytingchi... qaysi bog'ning bulbuli ekan.) (Kahhor A. Ko'shchinor lights-B. 48).

From the above examples, it is clear that the zoosemisms «nightingale» or «parrot» are one of the symbols expressing not only a very beautiful singing and voice, but also the meaning of beauty in Eastern culture, especially in Uzbek culture. So, to express the meaning of «beautiful, beautiful voice» in English, lark is *torgai*, and in Uzbek parrot, nightingale zoosemisms can be used.

From the results of the research, it became clear that in expressing the meaning of «Beauty» the lexemes of celestial bodies, sun - sun, star - star are used. For example: 1. But, soft! What light throng you under the window breaks in is the cast and Juliet is the Sun! (Juliet - the sun) (Shakespeare W. Romeo and Juliet - P. 57). 2. Your eyes are lodestars. Unlike the English language, in Uzbek the beauty is enhanced when the lexemes «sun» and «star» are used in phrases: the star is hot - the star is hot: Umid... never took his eyes off the girl as a star in front of him. (Umid ro'parasidagi yulduzi issiq qizdan aslo ko'z uzmasdi.) (Tursun P. Teacher.-B. 56).

As can be seen from the above examples, the lexemes of sun (sun), star (star) are used in both languages to express the beauty of human appearance and body parts.

In some cases, the likeness to heavenly bodies has a negative meaning. Such a situation can be seen in the example of the lexeme moon. Annotated dictionaries of the English language provide ample information on the negative connotations of the word moon. Unlike the English language, the lexeme «oy» in the Uzbek language has a positive meaning. This lexeme is not only in the Uzbek language, but is a symbol of beauty in Eastern culture and serves to strongly express the beauty of a woman's face:



Oy yuzing qaro chimmat zulmidin quturtilg'il,

Chiq qarong'u turmushdan, nur ichinda javlon qil. (Hamza Hakimzada Niazi. Works: 2 volumes, -B. 184).

It is customary to add the word «moon» to their names in order to strengthen the meanings of respect and caress for women. In the culture of the English people, such a situation has not become a habit. When expressing the beauty of women, Eastern peoples pay great attention not to her external beauty, but to the beauty of her inner world, virtues such as hard work, modesty, chastity, obedience, modesty, intelligence.

So, all the national-cultural characteristics of the English people are expressed in the semantic structure of the word. The strong expression of a person's beauty or ugliness, happy and sad states directly depends on extralinguistic factors.

Thus, the national-cultural feature of expressing intensity in English is reflected in different concepts. The results of the research showed that the comparison with heavenly bodies and florisms is mainly characteristic of the concept of beauty. Comparisons to zoosemisms are found in both of the concepts under study. Comparisons with florisms are rarely found in the enhanced expression of the concept of ugliness.

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