



VERBALIZATION OF THE CONCEPT OF “BEAUTY” IN ENGLISH AND UZBEK NATIONAL CULTURE

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Abstract. The article analysis of revealing the linguistic expression of the national-cultural characteristics of «Beauty» concept in English, Uzbek and Tajik languages.

Key words: concept, knowledge, linguistics, learning, teaching, action

Nowadays we can distinguish three basic approaches in modern linguistics which help us to understand the concept and which based on general states: the concept is a thing which names the concept, synonymous with the meaning. The first approach, the representative of which is Yu.S. Stepanov, while considering the concept, pays more attention to the cultural aspect, when the whole culture is understood as a set of concepts and relations between them. The concept is the basic unit of culture in the mental world of man. They occupy a nuclear position in the collective consciousness of language, and therefore their study is extremely urgent. The second approach sees the engaging in cognitive linguistics semantics of the linguistic sign is the only means of forming the content of the concept. The representatives of the second approach are N.D. Arutyunova, T.V. Bulygina, A.D. Shmelev and others.

The representatives of the third approach are D.S. Likhachov and E.S. Kubryakova and they consider that the concept does not directly arise from the meaning of the word, as a result of clashes with the personal meaning of the word and the people's experience of man, that is, concept is a mediator between words and reality. Interesting theory of the concept is proposed by Yu.D. Apresyan, it is based on the following assumptions: Every natural language reflects a certain way of perceiving and organizing the world and expressed values in it which is added in some uniform system of beliefs, a kind of collective philosophy that all language imposed by the carrier; Peculiar way of conceptualizing the language of the world is partly universal and partly nationally specific; The view of the world (a way of conceptualizing) is “naïve” in the sense that it differs from the



scientific world, but it is not primitive notions [1,39]. It should be noted that the above definition of the concept are not mutually exclusive, but emphasize different ways of forming concepts. In our opinion, the most productive is an integrative approach to understand the concept. Concept is a term used to explain mental and psychological resources of the human mind and of the information structures that reflect knowledge and human experience, operational and semantic unit of memory, mental lexicon, conceptual system and language of the brain (lingua mentalist), all world view that is reflected in the human psyche [4, 90]. To understand the concept not necessarily to know the meaning of the word registered in the dictionary and which serves as a symbol of the concept, just to be able to deal with content components to [3, 16]. Clearly, all definitions of the concept show the language connections with the culture. Objects of the world are “cultural objects of” only when information about them is etnospeached thinking as “quantum” knowledge of concepts [2, 45]. By this time the term is not precise, although it is listed in Uzbek linguistics and the study engaged in H.Nematov, N.Mahmudov, A. Nurmanov, S.N. Ivanov, A. Berdialiev, R. Sayfullaeva, T.Mirzaqulov, Sh. Shahobiddinova, M. Qurbonova, B. Mengliyev and others. The notion of a concept is derived from philosophy and logic, but in the last 15 years it undergoes updating and rethinking. Different definitions enable us to identify the following features of the concept: It is the minimum unit of human experience in its ideal conception, which verbalizes words and structures; It is the basic unit of processing, storage and transfer of knowledge; Concept has a precise function; It is a social concept, its associative field determines the pragmatics of concept; It is a basic culture center.

In English national culture, *blue, green eyes* and their expression are valued as beauty: *Twinkling blue eyes*.

In the Uzbek national culture, the eyes are large and dark: *brown eyes, black brown eyes* (shahlo ko‘zlar, qora ohu ko‘zlar).

In English national culture: *Golden hair; hair shone glossily; crisp golden hair; the beauty of mouth and lips*.

In Uzbek national culture: *like a bud of a flower mouth* (gulning g‘unchasiday og‘iz).

1. Beauty exists in nature, it is certain and beauty plays an important role in human understanding of existence. *Beauty is a living thing; a good face is a letter of recommendation; Good luck is half happiness;*



2. Beauty can be understood as a subjective aesthetic evaluation in the following proverbs. *Every mother thinks her own gosling a swan; To each his own, the moon is visible to his eyes;*

3. Using the powerful power of beauty, a person uses the aesthetic lexicon to evaluate ethical values: *Pretty is as pretty does; One of the seventy beauties is labor;*

4. Excessive desire for beauty is the result of artificial beauty - ugliness: *Jackdaw in peacock's feathers; Makeup spoils makeup; Comb for bald head.*

To sum up, the semantic field of national values of the concept of "beauty" is all two differ in national-cultural language. Taste, elegance in English arrogance; physical (sexual) pleasantness, seeing beauty in love, intelligence and wit; luxury values are mentally represented. Uzbek in the language, the specificity of beauty is appreciated, goodness and pleasantness, nature, light, spatial objects, charm, decoration, importance.

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