



EXPRESSION OF THE CONCEPT OF BEAUTY IN ENGLISH AND UZBEK PHRASES

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Annotation: In this article, taking into account the communicative and methodological status of phraseological units, under the influence of the original units, their use in abnormal conditions for the translation language, the formation of combinations that are not allowed by the majority of the culture of the translation language.

Key words: Phraseological unit, frame, linguistic culture, concept.

“Phraseologism,” writes A. E. Mamatov, “is a phraseological unit that is structurally equivalent to a phrase or a sentence, has a generalized meaning, and whose lexical elements have a partial or complete figurative meaning. It is a lexical-semantic unit” (4) and I. V. Arnold considers phraseologisms as: “General signs, their stability, the integrity of their meaning, and the separate formalization of the component composition”(1). Consequently, the phraseological wealth of the English language consists of religious, historical, and legendary units.

As a result of the analysis of phraseological units used in English phraseological dictionaries and fiction literature, it was observed that there are a large number of phraseological units that evaluate the aesthetic appearance of a person. It turned out that the phraseological material in the English language is more aimed at expressing beautiful appearance than at expressing ugliness. The expression of the beautiful appearance of a person is embodied in the following more than 50 expressions: *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 paint; as shining as star; 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; 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, dollybird, the beautiful, cover girl,*



cheese cake, jollie lady, bombshell, ducky, sylphlike, coockie, dishy. Phrasal verbs: *pin up, add on, doll up, dress up, beat down.* (3) From these 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 and ugliness is given by sight and judgments about liking and disliking 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.

In English, *eye appeal* in Uzbek, *to dazzle* in English to have one's eyes glued on, in Uzbek it means not being able to take one's eyes off. The word “eye” in the phrase “for smb's fair eyes” means beauty, formed on the basis of metonymy. It is used in the sense of someone's beautiful eyes, more precisely, someone's beauty. This expression itself shows how high the value of beauty is for a person, that emotional admiration is superior to intellectual admiration. Clear evidence of the expression of the concept of “beauty” through the concepts of youth and health is noteworthy. 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 appear in the form of metaphors and similes. (2) Zoomorphism means the figurative use of animal images in order to form a figurative description of a person or object. Admiration of these images, as a result of comparison, is expressed in language: 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 English phraseological units, the sense of beauty through the sense of taste was also seen in the following expressions: sweets to the sweets; be too sweet for words. To be too sweet for words means “so beautiful that even words cannot describe it”. It seems that when language is unable to



describe, other pleasant sensations and feelings, that is, sweetness and beauty, are compared. 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 expression of the concept of “beauty” in the English language culture by comparing it to works of art in the phrase “as handsome as paint”. Cognitive stereotypes, models (frame, script, script, gestalt) are related to the cultural environment in which a person was brought up, because cognitive units are formed based on the perception of reality existing in the culture.

The conclusion is that in English phraseological expressions there are the following images related to the concept of “beauty”: youth, health, natural beauties, divine, imaginative fairy-tale images. Admiring beauty through sight widely used in English phraseological expressions through the image of “eye”. When assessing the aesthetic appearance of a person, the British prefer light, bright colors. In the Uzbek language, visual perception has a special place in Uzbek language, as animate or inanimate beings are given an aesthetic assessment through the eyes. Beauty is first perceived through the eyes, and then passes to the analysis of thought. But the beauty of the seen object activates all the senses of the subject. Our opinion is proved in the following Uzbek expressions: to appear like fire to the eyes; to dazzle; to stand out; to be close to the eye (1). Qizing kundun ko‘zga yaqin bo‘layotir kelinjon, ehtiyot bo‘l (Oydin). The meaning of the word “near” in this phrase is not denotative, but it expresses the meaning of attraction.

Why does it say “Be careful” in the above sentence? Is it a sin to be close to the eyes? The philosophical answer to these questions is reflected in the language, that is, to take away consciousness; beat from the heart; to turn one's head; to bewitch; to capture; In expressions such as “to be a disaster” (6), we can understand the upheaval caused by beauty, which leads to chaos. That is, so that the beauty of this visible object does not lead to the frame of chaos that will hit the hearts of some subjects, the script in the mind of the old woman chose the phrase “Be careful, daughter-in-law” (Ehtiyot bo‘l, kelinjon) in the brain. Take away the consciousness explained above; beat from the heart; to turn one's head; three concepts of pleasure,

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