



SEMANTIC REPRESENTATION OF THE CONCEPT OF «*BEAUTY*» IN THE LEXICAL SYSTEM OF THE ENGLISH AND KARAKALPAK LANGUAGE

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Аннотация: В статье показано, что представления о красоте в языковом сознании можно описать в том числе и через семантический анализ словарных единиц, связанных с именем концепта «красота»: через описание синонимических, словообразовательных и прочих связей, с помощью которых межкультурный концепт «укореняется» в лексической системе языка. В английском и каракалпакском языках, выражающие концепт «красота» лексические единицы содержат компонент оценки.

Ключевые слова: красота, лингвокультурный концепт, эстетическая оценка, смысловой признак межкультурный, компонент оценки.

Annotation: The article shows that ideas about beauty in linguistic consciousness can be described, among other things, through a semantic analysis of vocabulary units associated with the name of the concept “beauty”: through a description of synonymous, word-formation and other connections with the help of which the intercultural concept is “rooted” in the lexical language system. In the English and Karakalpak languages, lexical units expressing the concept of “beauty” contain an evaluation component.

Key words: beauty, linguocultural concept, aesthetic assessment, semantic feature, intercultural, assessment component.

Ideas about beauty in the linguistic consciousness can be described through a semantic analysis of vocabulary units associated with the name of the concept “beauty”: through a description of synonymous, word-formation and other connections with the help of which the linguacultural concept is “rooted” in the lexical system of the language. Let's consider the following lexical units associated with the concept of “beauty” in English: beauty, loveliness, handsomeness, good looks, attractiveness, splendor, resplendence, magnificence, radiance, belle, goddess, beau, doll; to beautify, to enhance, to embellish, to adorn, to ornament, to Glamorise.



These lexical units contain one common semantic feature related to the concept of "beauty". These are characteristics of an external and internal property that cause a particular attitude towards a person or object – a manifestation of an attitude towards a person or object through an assessment of external data in order to influence it, and a certain number of characteristics are attributed to a person or object [1;512].

Let's compare the variety of meanings of lexical units associated with the meaning of "beauty" in the English and Karakalpak cultures, i.e. the word beauty in the Karakalpak word "gózzallıq" and its English equivalents. The word beauty has the following meanings (dictionary meanings are given in descending order of importance of the place assigned to them in dictionaries):

1. beauty; beautiful (the quality present in a person or thing that gives intense aesthetic pleasure or deep satisfaction to the mind or the senses);

2. an attractive or beautiful feature, as an ornament (a beautiful thing, as a work of art); **3. charm in the meaning of irony** (ironical–something remarkable or excellent: a beauty of a bruise);

4. beautiful, handsome, pretty (a beautiful person);

5. dignity (a particular advantage);

6. beauty, color (something that is beautiful in nature or in some natural or artificial environment) [2].

The study of concepts is an urgent area of modern linguistics, since it is this perspective that allows us to consider a word in the context of culture, cognition and communication. Today, a wide range of concepts are considered in linguistics. Despite languages national and cultural character, his expressions can also be found in a comparative study of languages [3;42].

Component analysis includes, as well as an intensive multicellular analysis of the semantics of the component. By analogy with the structural semantics of incineration, structural semantics refers to the components of general incineration, literally incompatible with the semantics of incineration.

The lifestyle of the people, the economic environment, some traditions and traditions, naturally, find their gift in the lexical system of the language. Materials show that each nation has its own system of zoosemisms and has its own possibilities of application in its own way. This will be related to the way in which the world is viewed.

Comparing words that represent the meanings of "beauty" in English and Karakalpak languages, we can determine that among the equivalents there is the



following correlation in terms of denotative content: the meanings are fully compatible, partially compatible, as is incompatible. The correspondence of meanings indicates the presence of commonality or mirroring in their content greetings. While this feature is due to the fact that human thought has a single logic and there is an objective similarity in the way of life of different peoples, sometimes some features of zoosemism can be partially compatible, and sometimes completely different.

In the study of lexemes that make these concepts real, it is necessary to take into account linguistic and extra linguistic factors in detail when highlighting their national-cultural characteristics. Therefore, when revealing the national-cultural characteristics of such words, the following extra linguistic factors can be taken as a basis:

1. Geographical location.
2. Every persons lifestyle.
3. National Culture, Literature and folklore and traditions.

The identification of the national-cultural characteristics of the lexemes representing the concepts under study is inextricably linked with comparisons to natural phenomena, celestial bodies, such as household objects, fauna and flora. Below we will briefly talk about the national - cultural characteristics of words that represent the concept of "beauty". In the culture of the English people, hair is distinguished by the fact that it is golden in color and has an attractive shine: *Golden hair; her dark hair shone glossily; crisp gold hair*.

In the case of *blackberries*, *black* is used to represent beautiful hair. For this reason, when describing it, it is carried out through the lexemes "night": as dark hair as night, like bald hair.

Beautiful lips in English are compared to *a cherry*. For example: *She has got cherry lips (W.Shakespeare)*. And in the Karakalpak language, the beauty of the lips is compared to the *flower's sheath*. The bud lip is a bud-like lip that is just opening. "Fire in my heart, the bud lip say sweet. "

In the culture of the English people, eyebrow and eyelash beauty are not described through various images, even in the language, due to the lack of special meaning.

In us, the focus is on women's eyebrow and eyelash. For example: a brown beaver or beaver with an eyebrow (a beautiful thick black eyebrow). When eyelashes are compared to spears, their beautiful flat teeth are compared to coral.



The beauty of the human eye is compared in English: *dove*. For example, in English: “*deer eyes*”, “*dove eyes*” like. The result of this is in English “*as bonny as deer eyes*”, “*dove line eyes*” comparative phraseological units such as have occurred.

In our language also uses the beautiful eye “*pale - and-white eyes*”, “*pale-and-white eyes like dove*”. The word is used to refer to a camel's child as beautiful as his eyes, a purple eye, and someone with such eyes.

In the West, the cultured “*pigeon*” people ultimately consider zoosemism to be expressive. But the intensively express this English identity in comparison with the dove. For example: So shows a snowy dove trooping. If in Karakalpak “*dove*” acupuncture means “*kepter*” zoosemism, then the business of acupuncture production is the study of high-quality tools.

Duck (u'yrek) zoosemism in English expresses the extreme beauty of women. Therefore, it is applied by the speaker to the one 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” – He is very sociable or he looks like a duck. In Karakalpak, in contrast to this, the zoosemism “*duck*” represents ugly, the ugliness of women's walking.

Butterfly as well as *Peacock* zoosemisms are used in English to express the beauty of women's external beauty, gait, and movement: “*as pretty as butterfly*” – beautiful as a butterfly, “*she is a peacock in everything*” – like beautiful as a peacock. 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)

The results of the study showed that is known as, “*Beauty*” means sky, sun, star. For example: 1. But, soft! What light throng you under window breaks in is the cast and Juliet is the Sun ! (Juliet is - Sun) (Shakespeare W. Romeo and Julietю –P. 57).

2. Your eyes are lodestars (your eyes shine like a star, or star your eyes).

Unlike English, the beauty is further enhanced when the lexemes “*sun*” and “*star*” are used in the composition of phrases in Karakalpak: the star is hot-face is hot:

As can be seen from the above examples, the lexemes Sun, Star serve in both languages to express the extremely beautiful appearance of a person, body parts.



Some of them still have heavenly dwellings destroyed by the negative sense. The example of the bad *Moon* token can be shortened. English vocabulary moon means expressions around any information about there may be. [4]

In addition to these, in the culture of the Karakalpak people, respect for women, adding the word "Ay", "Khan" to their names in strengthening the meaning of is painting. In the culture of the English people, however, this situation is not customary.

In expressing the beauty of women, the peoples of the East pay great attention not first of all to the beauty of its inner world, but to such qualities as hard working, chastity, obedience, humility and ingenuity.

Hence, all national-cultural characteristics of the English people are expressed in the semantic structure of the word. The extremely strong expression of a person's beautiful or ugly, happy and sad states is directly related to extra linguistic factors.

Thus, the national-cultural nature of intensity expression in English is reflected differently in different concepts. The results of the study showed that the comparison to celestial bodies and florisms is mainly characteristic of the concept of beauty.

The conclusion is that the concept of "beauty" in the English and Karakalpak languages has in its content general concepts of beauty, it should be noted that in the perception and consciousness of speakers of the studied languages there are also specific components filled with intercultural content. The differences in the concept between these are more deeply logical. Therefore, it is necessary to know and take them into account in the process of intercultural communication.

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