
PROVERB WITH THE CONCEPT OF BEAUTY

Salakhitdinova Shakhzoda Bobur qizi
Termez State University, Uzbekistan

Ruziyev Khusniddin Bakhritdinovich
Teacher of English Language and Literature Department
Termez State University, Uzbekistan
shahzodasalakhitdinova@gmail.com

Abstract:	Keywords
When studying this article, first of all proverbs and beauty will have an understanding of. In addition, the opinions about Shona beauty and the comparison of proverbs about beauty in Uzbek and English are mentioned. The article defines the general and various features of beauty concept in the Uzbek and English proverb word.	a proverb, the concept of beauty, proverb definition, beauty proverbs

Introduction

A proverb (from Latin: proverbium) is a simple and insightful, traditional saying that expresses a perceived truth based on common sense or experience. Proverbs are often metaphorical and use formulaic language. A proverbial phrase or a proverbial expression is a type of a conventional saying similar to proverbs and transmitted by oral tradition. The difference is that a proverb is a fixed expression, while a proverbial phrase permits alterations to fit the grammar of the context. Collectively, they form a genre of folklore. Some proverbs exist in more than one language because people borrow them from languages and cultures with which they are in contact. In the West, the Bible (including, but not limited to the Book of Proverbs) and medieval Latin (aided by the work of Erasmus) have played a considerable role in distributing proverbs. Not all Biblical proverbs, however, were distributed to the same extent: one scholar has gathered evidence to show that cultures in which the Bible is the major spiritual book contain between three hundred and five hundred proverbs that stem from the Bible, whereas another shows that, of the 106 most common and widespread proverbs across Europe, 11 are from the Bible. However, almost every culture has its own unique proverbs.

Definitions

Lord John Russell (c. 1850) observed poetically that a "proverb is the wit of one, and the wisdom of many. But giving the word "proverb" the sort of definition theorists need has proven to be a difficult task, and although scholars often quote Archer Taylor's argument that formulating a scientific "definition of a proverb is too difficult to repay the undertaking... An incommunicable quality tells us this sentence is proverbial and that one

is not. Hence no definition will enable us to identify positively a sentence as proverbial, many students of proverbs have attempted to itemize their essential characteristics. More constructively, Mieder has proposed the following definition, A proverb is a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed, and memorable form and which is handed down from generation to generation. To distinguish proverbs from idioms, clichés, etc. Norrick created a table of distinctive features, an abstract tool originally developed for linguistics. Prahlad distinguishes proverbs from some other, closely related types of sayings, "True proverbs must further be distinguished from other types of proverbial speech, e.g. proverbial phrases, Wellerisms, maxims, quotations, and proverbial comparisons. Based on Persian proverbs, Zolfaghari and Ameri propose the following definition: "A proverb is a short sentence, which is well-known and at times rhythmic, including advice, sage themes and ethnic experiences, comprising simile, metaphor or irony which is well-known among people for its fluent wording, clarity of expression, simplicity, expansiveness and generality and is used either with or without change. There are many sayings in English that are commonly referred to as "proverbs", such as weather sayings. Alan Dundes, however, rejects including such sayings among truly proverbs: "Are weather proverbs proverbs? I would say emphatically No! The definition of "proverb" has also changed over the years. For example, the following was labelled A Yorkshire proverb" in 1883, but would not be categorized as a proverb by most today, as throng as Throp's wife when she hanged herself with a dish-cloth .The changing of the definition of "proverb" is also noted in Turkish. In other languages and cultures, the definition of "proverb" also differs from English. In the Chumburung language of Ghana, "aṇase are literal proverbs and akpare are metaphoric ones. Among the Bini of Nigeria, there are three words that are used to translate "proverb": ere, ivbe, and itan. The first relates to historical events, the second relates to current events, and the third was "linguistic ornamentation in formal discourse. Among the Balochi of Pakistan and Afghanistan, there is a word batal for ordinary proverbs and bassittuks for proverbs with background stories. There are also language communities that combine proverbs and riddles in some sayings, leading some scholars to create the label "proverb riddles. Another similar construction is an idiomatic phrase. Sometimes it is difficult to draw a distinction between idiomatic phrase and proverbial expression. In both of them the meaning does not immediately follow from the phrase. The difference is that an idiomatic phrase involves figurative language in its components, while in a proverbial phrase the figurative meaning is the extension of its literal meaning. Some experts classify proverbs and proverbial phrases as types of idioms.

MAIN BODY

Beauty is commonly described as a feature of objects that makes these objects pleasurable to perceive. Such objects include landscapes, sunsets, humans and works of art. Beauty, together with art and taste, is the main subject of aesthetics, one of the major branches of

philosophy. As a positive aesthetic value, it is contrasted with ugliness as its negative counterpart. One difficulty in understanding beauty is because it has both objective and subjective aspects: it is seen as a property of things but also as depending on the emotional response of observers. Because of its subjective side, beauty is said to be "in the eye of the beholder. It has been argued that the ability on the side of the subject needed to perceive and judge beauty, sometimes referred to as the "sense of taste", can be trained and that the verdicts of experts coincide in the long run. This would suggest that the standards of validity of judgments of beauty are intersubjective, i.e. dependent on a group of judges, rather than fully subjective or fully objective. Conceptions of beauty aim to capture what is essential to all beautiful things. Classical conceptions define beauty in terms of the relation between the beautiful object as a whole and its parts: the parts should stand in the right proportion to each other and thus compose an integrated harmonious whole. Hedonist conceptions see a necessary connection between pleasure and beauty, e.g. that for an object to be beautiful is for it to cause disinterested pleasure. Other conceptions include defining beautiful objects in terms of their value, of a loving attitude towards them or of their function.

Overview

Beauty, together with art and taste, is the main subject of aesthetics, one of the major branches of philosophy. Beauty is usually categorized as an aesthetic property besides other properties, like grace, elegance or the sublime. As a positive aesthetic value, beauty is contrasted with ugliness as its negative counterpart. Beauty is often listed as one of the three fundamental concepts of human understanding besides truth and goodness. Objectivists or realists see beauty as an objective or mind-independent feature of beautiful things, which is denied by subjectivists. The source of this debate is that judgments of beauty seem to be based on subjective grounds, namely our feelings, while claiming universal correctness at the same time. This tension is sometimes referred to as the "antinomy of taste. Adherents of both sides have suggested that a certain faculty, commonly called a sense of taste, is necessary for making reliable judgments about beauty. David Hume, for example, suggests that this faculty can be trained and that the verdicts of experts coincide in the long run. Beauty is mainly discussed in relation to concrete objects accessible to sensory perception. It has been suggested that the beauty of a thing supervenes on the sensory features of this thing. It has also been proposed that abstract objects like stories or mathematical proofs can be beautiful. Beauty plays a central role in works of art and nature. An influential distinction among beautiful things, according to Immanuel Kant, is that between dependent and free beauty. A thing has dependent beauty if its beauty depends on the conception or function of this thing, unlike free or absolute beauty. Examples of dependent beauty include an ox which is beautiful as an ox but not beautiful as a horse or a photograph which is beautiful, because it depicts a beautiful building but that lacks beauty generally speaking because of its low quality.

COMPARISON

1. Beauty is but skin deep.

(Chiroy yuzda, teri esa qalin.)

Equiavalent : Chiroy husni jamolda emas, fazli kamolda.

2. Good face needs no point, A

(Chiroyli yuzga g'o'za kerak emas)

Equiavalent : Yaxshi husn yarim daromat.

3. Half, One's better.

(Birovning go'zal yarmi)

Equiavalent : Xotin - uyga bezak, erga – ko'mak.

4. Lily , Gild the.

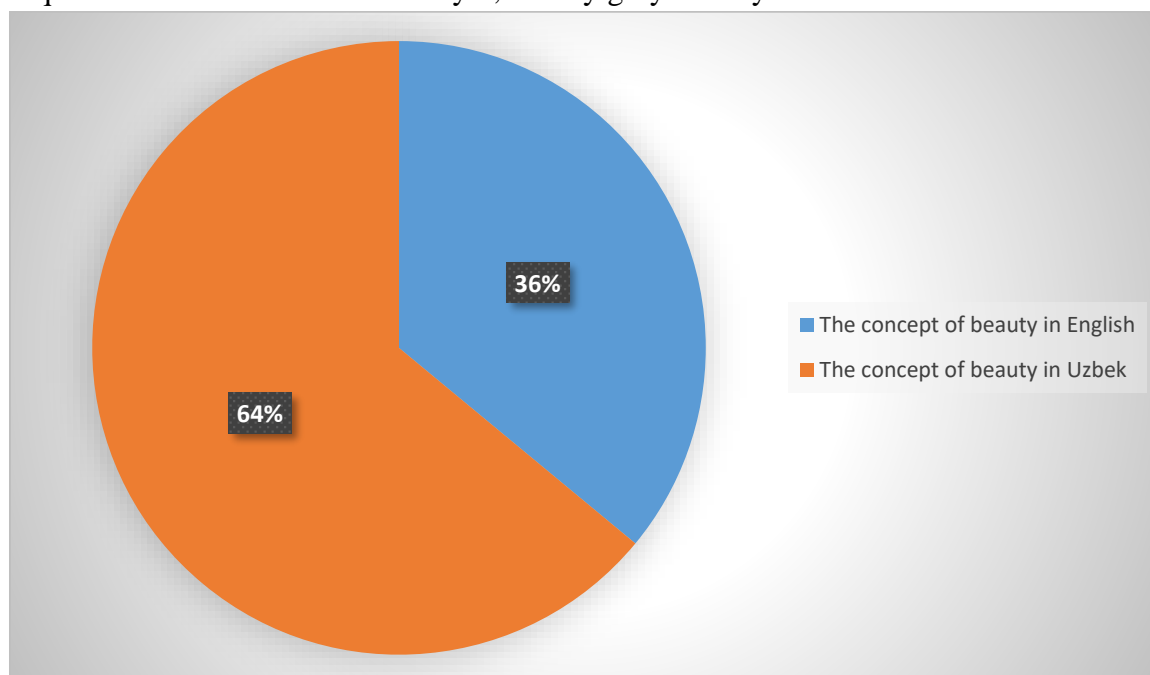
(Nilufarga zarhal bermoq.)

Equiavalent : Pardozi pardozi buzari.

5. Brave deserve the fair, None but the.

(Faqat jasurlik go'zallikka loyiq.)

Equiavalent: Bedanabotir bovdan yer, Botir yigit yovdan yer.



Quantity chart about beauty concept in English and Uzbek languages

According to the diagram, the Uzbek form of proverbs about beauty is 64%. and in English, this indicator is equal to 36%. This number of proverbs is appreciated by the fact that it covers proverbs on various topics.

Let's get acquainted with the translation and equivalent of proverbs about beauty from English folk proverbs:

“The beauty of life is in diversity ”

(Equiavalent Hayotning go'zalligi- xilma-xillikda)

“A person with good attitude is beautiful ”

(Equiavalent Fe'li go'zal inson- eng go'zal)

“Beauty is in the eyes of your lover ”

(Equiavalent Go'zallik sevganingning ko'zida)

“Beauty dies, good deeds last forever ”

(Equiavalent Go'zallik o'ladi,yahshi amal mangu qoladi)

As we have shown in the diagram above, there are more proverbs about beauty in the Uzbek language:

“Chiroyga non botirib yeb bo'lmas”

(Equiavalent Beauty cannot be eaten with bread dipped in it)

“Chiroylilik murod emas ,

“Xunuklik uyat emas”

(Equiavalent Beauty is not a desire,

Ugliness is not shameful)

“Chiroy husn-u jamolda emas, fazl-u kamolda”

(Equiavalent Beauty is not in beauty, but in grace)

“Chiroyli qizning nozi bor”

(Equiavalent A beautiful girl has a taste)

“Cho'tirning ham o'z husni bor”

(Equiavalent The funnel also has its own merits)

“Yigit chiroyli- armug'oni,

“Kelin chiroyli-chaqalog'i”

(Equiavalent The guy is handsome,

The bride is a beautiful baby)

“Go'zal ko'rish- ko'zga savob”

(Equiavalent A beautiful sight is a reward for the eyes)

CONCLUSION

Beauty lies in the eyes of the beholder. Beauty, unaccompanied by virtue, is as a flower without perfume. A good character is a real beauty that never fades. Without grace, beauty is an unabated hook. The paper argues that any conception of beauty has to be understood within its cultural specificity, and as such the claims that beauty is objective and universal stems are bequeathed to us by the Platonic and Cartesian legacies. when it comes to comparison, the translation of Uzbek proverbs into English is likely to change the meaning of the proverb. Therefore, it is better to use the book "Proverbs" by K.M. Karamatova and H.S. Karomatov for the translation of proverbs.

REFERENCES

1. O'ZBEK XALQ MAQOLLARI", tuzuvchilar: filologiya fanlari doktori, professor T.Mirzayev, filologiya fanlari doktori, professor A. Musoqulov, filologiya fanlari doktori, professor B.Sarimsoqov. Mas'ul muharrir: filologiya fanlari nomzodi Sh.Turdimov "Sharq" nashriyot-matbaa aksiyadorlik korapaniyasi Bosh tahririyati, 2005.
2. "Ўзбек халқ мақоллари", 2 томлик, филология фанлар кандидатлари Т. Мирзаев, Б. Саримсоқов, Х. Эгамов, Ғ. Муминов, Тошкент, Ўзбекистон ССР-Фан нашриёти, 1987
3. "The Oxford Dictionary of Proverbs", Edited by JENNIFER SPEAKE, Previously co-edited with JOHN SIMPSON, fifth Edition, Published in the United States by Oxford University Press Inc., New York, Oxford University Press 1982, 1992, 1998, 2003, 2008
4. "Proverb Maqollar", K.M.Karomatova, H.S.Karomatov, Toshkent-"Mehnat" 2000.
5. BAKHRITDINOVICH, R. K. The Approach of Paremias in Parallel Corpora. JournalNX, 6(05), 216-222.
6. Ruziev, K. B. (2020). Proverbs and corpus linguistics. Актуальные проблемы гуманитарных и естественных наук, (6), 64-67.
7. Ruziyev, K. (2021). Paremiological units and their differences. InterConf.
8. Ruziyev, K. (2021). Etymology of the word and term paremia. InterConf.
9. RUZIYEV, X. B., & SIDIKOVA, S. A. K. (2019). Translation problems of proverbs and some special tip for translating from english into uzbek. Наука среди нас, (5), 100-105.
10. . <https://www.fluente.com/blog/english/english-proverbs-about-love/>
11. <https://inscience.uz/index.php/socinov/index>