

## THE REFLECTION OF THE CONCEPT “BEAUTY” IN THE ENGLISH PROVERBS

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*Abstract:*

The present article is devoted to investigation of English proverbs, their structure and meaning. Due to the topic of investigation, the object of study is the English proverbs about human appearance, particularly about human's beauty. Theoretical content of the article is proved by numerous examples of English proverbs.

*Key words:* proverbs, human activity, wisdom, component, structure, semantic meaning.

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A proverb is a short familiar epigrammatic saying expressing popular wisdom, the truth or a moral lesson in a concise and imaginative way. Proverbs have much in common with phraseological units because their lexical components are also constant, their meanings are traditional and mostly figurative and they are introduced into speech ready-made. That is why some scholars following V.V. Vinogradov think proverbs must be studied together with phraseological units. Another reason why proverbs must be taken into consideration together with phraseological units is that they often form the basis of phraseological units.

A proverb is always a sentence. Very often they are realised in superphrasal units. Proverbs may have different contents.

War is condemned: War is sweet to them who know it not. War is the sport of kings.

Fools are laughed at: Fools grow without watering. He who is borne a fool is never cured.

Lazy-bones are criticised: Idleness is the root of all evil.

Proverbs teach to be economical: A penny saved is a penny gained. Take care of the pence and the pounds will take care of themselves.

Proverbs teach to work hard: He that will eat the kernel must crack the nut. He that would eat the fruit must climb the tree. He that would catch fish must not mind getting wet. He would search for pearls must dive below.

Grammatical Structure of Proverbs

1. Simple affirmative sentences.

Appetite comes with eating. A cat may look at a king. Money makes the mare go. A little pot is soon hot. The voice of one man is the voice of no one.

2. Simple negative sentences.

You cannot judge a tree by its bark Plenty is no plague. Hungry bellies have no ears.

3. Compound sentences.

God sends meat and the devil sends cooks. Nothing venture, nothing gain. Hope is a good breakfast but a bad supper.

4. Complex sentences.

He is lifeless that is faultless. He that lies down with/sleeps with dogs must rise up with fleas. If the things were to be done twice all would be wise. As the fool thinks, so the bell clinks.

5. Imperative sentences.

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Don't teach your grandmother to suck eggs. Look before you leap. Don't cross the bridges before you come to them.

6. Interrogative sentences.

Can the leopard change his spots? What can you expect from a hog but a grunt?

A.V. Kunin suggests the following classification of English proverbs [2, p. 296]:

1. Proverbs with the constant dependence of their elements. They are the most wide-spread. Their characteristic feature is that they are monosemantic.

e.g.: A burnt child dreads the fire. A great ship asks deep waters.

2. Proverbs with the constant-variant dependence of their elements. Among them there are proverbs with lexical variants.

e.g.: Every cloud has a/its silver lining. The parson/priest always christens his own child first. Rats desert/forsake/leave a sinking ship.

Grammar variants are represented by the following examples: Constant dropping wears away/will wear away a stone. Small rain lays/will lay great dust.

There are proverbs with quantitative variants: First catch your hare then cook him = First catch your hare. There is no rose without a thorn = No rose without a thorn.

Some lexical-grammar variants have been registered: A burden of one's choice is not felt = The burden one likes is cheerfully borne. Do in Rome as the Romans do = When at Rome do as the Romans do. Still waters run deep = Still waters have deep bottoms. There are spots even in the sun = There are spots on the sun.

Beauty is the main aesthetic value, and the ability to perceive it is an important feature of the aesthetic subject. This is understood not only by people of different nationalities, but also by everyone. Weakness is definite, but subjective. The values of beauty in each national culture are hedonistic (like/dislike), normative (right/wrong), ethical (ethical/immoral), psychological (interesting/boring, pleasant/unpleasant), or xenological (familiar / alien) differ.

This means that the national culture of each people has aesthetic values. Hedonistic, normative, ethical, psychological and xenological assessment helps us understand what beauty is. The worldview, values and grace of a particular national culture are certainly reflected in the language and through years, centuries, through proverbs, wise words are represented. Over the years, "accumulated knowledge, murals and schemes create concepts and manifest themselves in language."

Although proverbs are expressed in one short sentence, they can describe linguistic analysis in its entirety. "... While the use of pro-verbal phrases may seem conventional, the linguistic nature of these units is so complex that they cannot be surface-examined. Therefore, the study of the semantic-stylistic and national-cultural features of the phraseological units is one of the pressing problems.

It reflects various cultural values. Wise words, proverbs, set expressions express centuries-old national and cultural traditions, everyday skills, moral and aesthetic principles of the ethnic group. Although the proverbs are short, they are a separate text. "Proverbs can be called the word of life, an oral encyclopedia, a kind of historical chronicle. This genre of folk art is known in both oral and written literature under different terms: proverbs, parables, clichés, paremias, paremiological units, wise words. Among them, the term "proverb" is used most often and widely.

Proverbs are poetic in nature, widely used in speech; syntactically expressed, rhythmic, generalizing sociocultural, historical and educational experience of the nation. Proverbs are autosemantic and to a certain extent independent of the text in which they participate. Proverbs therefore play an important role in the definition and linguistic analysis of cultural concepts.

The Proverb Foundation can serve as a "rich source for the study" of the aesthetic aspect of the language landscape. Because they have not only a direct aesthetic assessment, but also

an attitude to the existence of society and personality, characterizing the object enshrined in the consciousness of this linguistic society. Proverbs explain one simple situation. In addition, a single article can be used in multiple contexts: "Beauty is but skin deep"

The broad and diverse group of proverbs represented by the semantic field "beauty" have meanings that define one and two features of an object from a particular point of view. They are an aesthetic assessment based on the synthesis of emotional, visual and psychological assessments. We grouped English proverbs about beauty as following:

1. The individual estimation of beauty: Beauty is a living thing; beauty is only skin deep; beauty lies in lover's eyes; none but brave deserve the fair.

2. The estimation of external beauty: A beetle is a beauty in the eyes of his mother; every mother thinks her own gosling a swan; beauty lies in lover's eyes.

3. The deceptive nature of beauty: Appearances are deceitful; a fair face may hide a foul heart; fair without, foul within; many a fine dish has nothing on it; you can't judge a tree by it's bark; velvet paws hide sharp claws; all is not gold that glitters.

4. The intention for beauty: fine feathers make fine birds; a good face is a letter of recommendation; true coral needs no painter's brush; Jackdaw in peacock's feathers.

Based on the opinions and language materials presented, it can be concluded that in English folk culture, first of all, beauty in nature is manifested, it is recognized, and when evaluating an object for accurate, clear and accurate expression, it uses images of plants and animals.

Valuing a subject or object as "hall and ugliness" is linked to that nation's values. It's easy to call it ugly or beautiful, but the proverbs above make it easy to pinpoint why it's ugly or ugly. Proverbs are the fruit of cultural and life experience accumulated by the people over thousands of years.

Beauty is ephemeral, superficial and deceptive. Therefore, this is not unambiguous. It is contrasted with "integrity, simplicity, kindness, strength, and faith. N.D. Arutyunova says about virtue: "All laws, requirements, prohibitions are a scourge that resists oppression, misleads people and excites them. She writes: "Beauty is a great evil" [2, p. 131].

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