

**STEREOTYPES OF BEAUTY IN THE RUSSIAN AND UZBEK  
LINGUOCULTURES (BY THE MATERIAL OF PROVERBS OF THE  
RUSSIAN AND UZBEK LANGUAGES)**

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**ABSTRACT**

*Analysis of the concept "beauty" in the Uzbek and Russian proverbial language picture of the world showed that in the semantic field of national values in both languages, "beauty" is divided into the following thematic groups: 1. Possession of beauty. 2. Attractive force, a good phenomenon, desired by the heart and soul. 3. Clean and flawless. 4. Unprecedented, amazing. 5. Attitude to others / to yourself. The semantic features of the language units representing the concept of "Beauty" in both proverbial language pictures of the world are anthropocentric, personal-individual, value-evaluative and emotional-evaluative. In the concept of "Beauty" each semantic feature is realized through linguistic units characteristic of a particular language.*

**KEYWORDS:** *Concept, Stereotypes, Proverbial Language Picture Of The World, Aesthetic Assessment Of A Person, Representation, Anthropocentric, Personal-Individual, Value-Evaluative, Emotional-Evaluative, Values.*

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**INTRODUCTION**

The scope of using the portrait characteristics of a person is quite wide, it includes various areas of science, art, and human communication. The description of a person's appearance occupies an important place in the ethical and aesthetic picture of the world of any nation. The need to use a portrait description often arises in the process of communication. At the same time, ideas about a person's appearance and the criteria for its assessment change over time. For this reason, it is interesting to turn to proverbial texts that describe the characteristic features and memorable features of a person's appearance from the point of view of naive consciousness. This feature of perception during the interaction and communication of people is universal for representatives of any nationality. But the idea of a person's beauty, the standards (stereotypes and symbols) of beauty are different for representatives of different cultures, which also determines the use of different language means in assessing a person's appearance.

Proverbs, being an obligatory component of any national language, accumulate and pass on folk wisdom from generation to generation. In the presence of common features, proverbs are distinguished by their national and cultural identity. The difficulty in understanding paroemia material lies in the fact that the words included in their composition and reflecting the same

realities for different peoples act as carriers of different meanings, serve as exponents of certain symbols, standards, stereotypes, concepts.

Discrepancies in the understanding of national realities are due to the peculiarities of the climate, geographical location, historical and cultural originality, peculiarities of the way of life of a particular people.

The linguocultural aspect of the reflection of the aesthetic evaluation of a person in the proverbial linguistic picture of the world from the point of view of the axiological approach delimits the concepts of value / value attitude and evaluation. The process of conceptualization of the surrounding world by native speakers of a certain linguistic culture, including values and evaluation, is verbalized and reflected in the proverbial linguistic picture of the world. The aesthetic evaluation of a person includes a system of values, both universal, worldview, and values inherent in a certain linguistic culture [1]. The degree of subjectivity of the aesthetic assessment depends on the native speaker, the peculiarities of his perception of the world around him as a member of a particular linguistic culture, then its comprehension of the aesthetic assessment of a person in the proverbial language picture of the world occurs in the process of processes aimed at interaction: the concept sphere as a set of cultural concepts representing cognitive base of concepts; stereotypes as traditional ideas about a person, his activities, etc., fixed in a certain linguistic culture; the system of values that exists in the minds of native speakers of a certain linguistic culture; proverbial fund of the language, including proverbs of a certain linguistic culture [2].

Beauty is one of the most important human values. In philosophy, beauty is described in terms of the relationship between diametrically opposed characteristics of the objective and the subjective. Symmetry, proportionality, harmony are called as objective foundations of beauty. As a subjective criterion, coincidence with the aesthetic tastes of the subject is indicated. Theoretical aesthetics reflects the opposition of natural (natural) beauty and graceful beauty, created by human hands. Philosophers pay attention to the interdependence of the most important human values – Beauty, Goodness, Truth.

In linguistic studies, aesthetic evaluation refers to sublimated evaluations, which are a synthesis of sensory-gustatory and psychological ones [3].

The study of the linguistic category of aesthetic evaluation is possible based on the study of the concept of beauty, since it includes the field of motives (foundations) of aesthetic evaluation (N.D. Arutyunova, Ya. G. Bragina, M.L. Kovshova, Yu.V. Meshcheryakova, N. V. Letunovskaya, O. V. Khabarova, O. V. Dudchenko, Yu. V. Klintsova, G. A. Sadrieva) [4].

In our article, we make an attempt to study concepts – assessments that affect the aesthetic assessment of a person in the Russian and Uzbek proverbial language picture of the world, reflecting the process of evaluating a situation / behavior / state in terms of value and socio-cultural stereotypes that have received the status of knowledge and are included in language picture of the world [5].

Analysis of the concept "beauty" in the Uzbek and Russian proverbial language picture of the world showed that in the semantic field of national values in both languages, "beauty" is divided into the following thematic groups:

1. Possession of beauty.
2. Attractive force, a good phenomenon, desired by the heart and soul.
3. Clean and flawless.
4. Unprecedented, amazing.
5. Attitude to others / to yourself.

In order to represent the aesthetic evaluation of a person, characteristic images and national stereotypes are used.

In the thematic group “Possession of beauty”, in order to represent the aesthetic evaluation of a person as the basis for the possession of beauty as a value, we have identified:

- Significance for a person in terms of the spiritual component:

In Russian language:

*Красота до вечера, а доброта на век.*

*Своя жена – своя и краса.*

In Uzbek language:

*Устибутун, ичитутун – Снаружи красота, а внутри пустота*

*Хуснўйдакерак, ақлқундакерак – Красота нужна на свадьбе, ум – всегда*

- Significance as a physical advantage over others:

In Russian language:

*Красота без разума пуста.*

*Лицом красиво дерево, а одеждою – тело.*

In Uzbek language:

*Хуснигабоқма, хунаригабоқ – Не смотри на красоту, а смотри каков в работе*

*Бозорнингкўрки – баққол, йигитнингкўрки – соқол - Украшение базара – бакалейщик, украшение джигита – борода*

*Сумбултақимда, йигиткўзиунда – Когда девица наряжена, юноша не может свести глаз с нее*

- Significance in comparison with any other quality (personal):

In Russian language:

*Не родись красивой, а родись счастливой.*

*Не гонись за красотой, а гонись за добротой.*

In Uzbek language:

*Одамнингхуснигабоқма, ақлигабоқ - Дело не в красоте, а в уме*

*Чўлоқбўлсаҳамнўноқбўлмасин - Будь он хоть хромым, лишь бы не растяпой (неумехой)*

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In this group, we have identified:

- In Russian: with purely positive semantics 2 proverbs, with purely negative semantics - 1 proverb, proverbs with oppositional relations - 3 (*красивый – счастливый, красота-доброта*).

- In the Uzbek language: with purely positive semantics 2 proverbs, with purely negative semantics - 1 proverb, proverbs with oppositional relations - 3 (*at the wedding - in work by analogy temporarily-always, beauty-mind, beauty-kindness*).

In the thematic group "Attractive force desired by the heart and soul" as the basis for the representation of the aesthetic assessment, we have identified:

- Human need / desire to see the beauty around him as a process of aestheticization of the surrounding world:

In Russian language:

*Дом красится хозяином.*

*Красотой сыт не будешь.*

In Uzbek language:

*Сочхамбирхусн - И волосы придают красоте*

- the desire of a person to have / see the beauty of the soul:

In Russian language:

*Неказисто дерево, да вкусен плод.*

*Не родись красивым, а родись счастливым.*

In Uzbek language:

*Хунтўйдакерак, муҳаббаткундакерак - Красота нужна на свадебном пиру, а любовь повседневно*

- beauty as a sign, a symbol of good:

In Russian language:

*Что к лицу, то и красит.*

In Uzbek language:

*Яхшигаҳар ранг ярашур - Хорошему любой цвет подходит*

- beauty as an attractive force in comparison with other qualities:

In Russian language:

*Красивкакчернослив.*

*Красота приглядится, а ум пригодится.*

In Uzbek language:

*Сулувсулувэмас, суйгансулув - Не та красавица, что красива, а та красавица, что любима*

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*Ҳаргулнингисибошиқа - У каждого цветка свой аромат*

In this group, we have identified:

- In Russian: with purely positive semantics 3 proverbs, with purely negative semantics - 2 proverbs, proverbs with oppositional relations - 1 (*неказистый – вкусный, неродиськрасивым, ародисьсчастливым*).

- In the Uzbek language: with purely positive semantics 3 proverbs, with purely negative semantics not found, proverbs with oppositional relations - 2 (*насадебномпиру – повседневно, нета, чтокрасива, ата, чтолюбима*).

In the thematic group "Pure and without flaw" as the basis for the representation of a person's aesthetic assessment, we have identified:

- Ideal quality from the point of view of the subject of assessment, both physical and spiritual / ideal in terms of beauty, but endowed with negative qualities:

В русском языке:

*Аленький цветок бросается в глаза.*

*Красавица в румянах не нуждается.*

*Хороша очами, да нехороша речами.*

*Собой красива, да не по красаве слава.*

InUzbeklanguage:

*Эркак киши қирққақирсақирчилаиди - Сороколетний возраст как период расцвета для мужчины.*

- Exemplary, untainted by bad qualities, actions / compensation for the lack of beauty by some quality of character:

Inrussianlanguage:

*Не взяла красотой, ластится лисой.*

InUzbeklanguage:

*Кампирнингдардигозада - Старуха думает о румянах*

*Яхшихотин – уйнинг гули - Хорошая жена - цветок дома*

In this group, we have identified:

- In Russian: with purely positive semantics 2 proverbs, with purely negative semantics - not found, proverbs with oppositional relations - 3 (*хороша-нехороша, невзялакрасотой, аластится..., красива – непокрасавеслава*).

- In the Uzbek language: with purely positive semantics 2 proverbs, with purely negative semantics not found, proverbs with oppositional relations - 1 (*старуха – румяна, аналогиямолодости*).

In the thematic group "Unprecedented, amazing" as the basis for the representation of the aesthetic assessment, we identified:

- Unusual in any individual properties, characteristics:

In Russian language:

*Красота - товар не лежалый.*

*Ни глаза во лбу, ни зуба во рту.*

In Uzbek language:

*Кўнглиқоранингузиқора - У кого душа черная, у того и лицо черное.*

- surprising, strange, attracting attention:

In Russian language:

*Мужик чуть краше черта - уже красавец.*

*Видом орел, а умом тетерев.*

In Uzbek language:

*Афтинқийшиқбўлса, ойнаданўпкалама - Не обижайся на зеркало, если твоя физиономия крива*

In this group, we have identified:

- In Russian: with purely positive semantics were not found, with purely negative - 2 proverbs, proverbs with oppositional relations - 2 (*вид-ум, черт-красавец*).

- In the Uzbek language: with purely positive semantics not found, with purely negative - 2 proverbs, with oppositional relations - not found.

In the thematic group "Attitude towards others and towards oneself", we identified the following as grounds for representing a person's aesthetic assessment:

- Reflection of the inner spiritual world through external characteristics:

In Russian language:

*Коли хорош, так не хвались: тебя и так заметят.*

*Красив тот, кто красиво поступает.*

In Uzbek language:

*Тоққачиқмагунчадўланақайда, жонданкечмагунчажононақайда - Если не откажешься от жизни, то где же тебе видеть красавицу, а если не поднимешься в горы, то где же тебе видеть боярышник*

*Гулнисевгантиканиниҳамсевади - Любишь розу, люби и шипы ее*

- displaying positive qualities to others:

In Russian language:

*Некрасив собою, зато честен душою.*

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In Uzbek language:

*Ранг кўр - ҳолсўр - Посмотри на цвет лица, потом справляйся о здоровье*

*Эгрисигаэтбитар, суйрисигасутбитар - Кривизна исправится, со временем поправится*

In this group, we have identified:

- In Russian: with purely positive semantics 1 proverb, with purely negative semantics - 1 proverb, proverbs with oppositional relations - 1 (*хорош – нехвались*).

- In the Uzbek language: with purely positive semantics 3 proverbs, with purely negative semantics not found, proverbs with oppositional relations - 1 (*неоткажешься – гдежетебевидеть*).

The positive semantics of the aesthetic evaluation of a person in the Uzbek proverbial picture of the world is achieved through the following methods:

- Indications of a particular sign / characteristic (*аромат, волосы, возраст*);
- Associative series (*жена -цветок*);
- Oppositional relations (*снаружи-внутри*).

The positive semantics of the aesthetic evaluation of a person in the Russian proverbial picture of the world is achieved through the following methods:

- Affirmative non-union proposals (*свояжена-своякраса*);
- Verbs with object semantics (*придают, красит*).

Negative semantics in Russian is achieved through the following methods:

- emphasizing the complete / partial absence of a positive quality / attribute (*довечера- навек*)
- Comparative characteristics of positive and negative qualities/features (*неказистый-вкусный, некрасивый-честный, хорош-нехорош*);
- Comparisons with an object that has a negative quality/attribute, implying the use of "how" (*чернослив, черт, тетерев, ворона*);
- denial of necessity (*не будешь, не нуждается*);
- Comparison of objects based on their negative manifestation (*очи-речи, красота – поведение, красота- душа*);
- Indications of the need not to add a sign for an ideal state (*красотабезразумнуста*).

As we can see, the negative semantics of aesthetic evaluation in the Russian proverbial language picture of the world is reflected in most cases in relation to the attribute.

In the Uzbek language, the representation of negative semantics is achieved through:

- Indications of the scope of beauty (*красотана свадьбе, умвработе*);
- Denial and incentive action (*несмотри..., асмотри...*);
- Opposition relations (*не в красоте, а в уме, красива - любима*)



- analogies (*душа черная - лицо черное*);

- Subordinate concessions (*необижайся, если...*)

The semantic features of the language units representing the concept of "Beauty" in both proverbial language pictures of the world are anthropocentric, personal-individual, value-evaluative and emotional-evaluative. In the concept of "Beauty" each semantic feature is realized through linguistic units characteristic of a particular language [6].

1. Anthropocentric: the proverbs of both languages describe the qualities of a human character, behavior, appearance, norms of behavior, emotional and physical state, as well as situations of interpersonal interaction:

In Russian language:

*На много взглянешь - картина, а разглядишь - скотина.* (appearance)

*Некрасив собою, зато честен душою.* (codeofconduct)

*Красота, как сила, молчалива, а спесь, как слабость, говорлива.* (qualityofcharacter)

*Встречают по платью, провожают по уму.* (interpersonal interaction)

*Ворона в павлиньих перьях.* (emotionalcondition)

*И толст, да прост, и телен, да делен.* (the physical state)

In Uzbek language:

*Гул ўсса - ерингкўрки, қизўсса - элнингкўрки - Цветок растет - красота земли, девочка растет - красота народа* (appearance)

*Яхшигаҳар ранг ярашур - Хорошему любой цвет подходит* (codeofconduct)

*Гулнисевгантиканиниҳамсевади - Любишь розу, люби и шипы ее* (qualityofcharacter)

*Эрисигаэтбитар, суйрисигасутбитар - Кривизна исправится, со временем поправится* (interpersonalinteraction)

*Гул тикансизбўлмайти, гўшит - суяксиз - Не бывает розы без шипов, а мяса - без костей* (emotionalcondition)

*Букурнигўртузатар - Горбатого могила исправит* (thephysicalstate)

2. Personal-individual: the proverbs of both languages, in addition to universal basic values - character traits, reflect the values of upbringing, education, individual experience:

In Russian language:

*Не будь пригож, а будь пригоден.*

*Дал бы бог дородство, а красоту сама добуду (румяна).*

*Никчемному человеку и красота не нужна.*

*Пока красота спасет мир, уроды ее погубят.*

*Ученье – красота, неученье – простота [2].*



In Uzbek language:

*Аввалўзинггабоқ, кейинногорақоқ - Сначала посмотри на себя, потом бей в литавры*

*Кал тегамандеди, кўрнозқилди - Плешивая согласна на замужество, а слепой заупрямился [7].*

3. Value-evaluative: the proverbs of both languages reflect the aesthetic evaluation of a person, associated with the comparison of beauty with different objects of evaluation that have value in a given linguistic culture:

- In Russian, the prevailing values are honesty, the inner beauty of the soul, the presence of mental abilities, kindness, happiness (language units: *добрый, счастливый, хороший, умный, честный* и др.).

- in the Uzbek language, most often there is a reference to the values of goodness, mental abilities, intelligence, family happiness (language units: *добрый, хороший, счастливый, жана* и др.).

4. Emotional-evaluative: proverbs reflect various affective reactions of a person and are quite stable in the language (hatred, admiration, fear, sympathy, etc.), which are the main properties of national stereotypes.

The analysis of proverbs of the Uzbek language, representing the aesthetic assessment of a person in the concept of "Beauty", showed that the national specificity of each language is determined by the following stereotypes.

In Russian linguistic culture:

- Male stereotype: a sense of ownership (*свояжена-своякраса*), the owner of the house, greedy for beauty, compensation for appearance and mind;

- The stereotype of a woman: the personification of beauty, the possession of an attractive appearance, the insufficiency of beauty for happiness;

- The stereotype of beauty: beauty is temporary, beauty is external and beauty is internal.

In Uzbek culture:

- The stereotype of a man: appearance is not important for a man, the importance of the mind, diligence;

- The stereotype of a woman: the personification of beauty, the possession of an attractive appearance, the insufficiency of beauty for happiness;

- The stereotype of beauty: beauty is temporary, external beauty and beauty in relation to others (*доброта, честность*), external beauty and intellectual beauty.

The analysis of the selected fragments confirms the existence of models of beauty in the minds of native speakers, each of which is set by a certain "pattern" of aesthetic preferences. These preferences are a way of interpreting beauty from the perspective of different subjects, which is carried out by them on the basis of a special hierarchy of private values that determine the axiological result - the resulting aesthetic assessment. [8,9]

Thus, in the Russian linguistic culture, the stereotypes of the concept “Beauty” are determined by the concepts of the family, men in the role of the owner and as the stronger sex, the importance of dividing beauty into external and internal, the insufficiency of beauty for happiness. [10,11]

As you can see, in general, the stereotypes in both linguistic cultures practically coincide, which is explained by the previously identified similar thematic groups and the semantic similarity of most proverbs.

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