
Lexical Designation of the Concept “Beauty” and its Antonym

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Abstract: The purpose of this article is the description of language means of expression in the field of concepts opposition "beautiful – ugly" in the English language worldview.

Keywords: beauty, ugly, semantic field, lexical designation, proverb, linguocultures.

The concepts considered in this study are main concepts for most of the world's linguistic cultures. Along with the opposition "good – evil", the opposition "beautiful – ugly" is one of the defining paradigms in the formation of modern linguistic, cultural and psychological perception of the picture of the world by a person. In order to understand the functioning of both language and society, it is necessary to trace and understand all aspects of actualization of the meaning of the concept "beauty" not only in synchronous, but also in diachronic terms. The primary goal of this research should be the detailed consideration of the content of the concept "beauty" on the basis of the historical method of cognition, as well as the analysis of this concept by means of analytical comparison of different linguistic and cultural strata.

According to Word Associations Network the associative field of the concept beauty includes the following units: *graceful, lovely, exquisite, serene, picturesque, adorned, gorgeous, charming, elegant, harmonious, majestic, delightful, radiant, handsome, sublime, splendid, magnificent, witty, shining, gracious, delicate, fascinating, stunning* etc. Beautiful is described as “the qualities that give pleasure to the senses”, “delighting the senses or exciting intellectual or emotional admiration”. A whole class of words inside the semantic field of this concept is described as “pleasing in appearance especially by reason of conformity to ideals of form and proportion”; this class is represented by following words: fine-looking, good-looking, better-looking, well-favored.

Being an evaluative formation, the concept of "beauty" allows the opposition of the beautiful and the ugly. In our opinion, beauty belongs to those concepts that, in their oppositions, allow not a two-part, but a three-part structure. Two-part formations include cases of contradictory antonym: A - not A, for example, living - dead. They do not allow intermediate formations, although well-known speech game examples are possible: "The patient is neither alive nor dead." However, in the conventional sense, "inanimate" means "dead." Three-part oppositions include those cases where there is a counter-antonym, for example: "young - old." Between the extreme positions in this opposition is an intermediate formation, in the example given - "a middle-aged man". With regard to the concept of “beauty”, we can thus establish at least two opposite concepts: ugly, but not distinguished by “special ugliness”, and ugly, whose appearance causes active disgust, i.e. ugly. Thus, antonymous concepts in relation to the concept of "beautiful" are the units "ordinary" and "ugly".

An analysis of the lexical designation of concepts that are opposite to the concept of "beautiful" in English leads us to the following conclusions:

1. Words denoting the concept of "ugly" do not show symmetrical signs in relation to words denoting the concept of "beautiful", with the exception of the sign "intensity".
 2. The general conceptual scheme "ordinary" - "ugly" is specified in English in the
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following directions: a) lack of decoration; b) lack of form, formlessness; c) disproportion, violation of the form; d) distortion, causing deformity; e) rudeness, rawness; f) disgust caused by dirt, poverty, squalor; g) disgust caused by fear; h) unattractiveness, mediocrity.

The proverbs of the first group present “beauty” as a beginning independent of a person and playing an active role in interaction with him, for example: Beauty dies and fades away, but ugly holds its own; beauty is a living thing; Red speech is a proverb; For a woman, beauty is house building.

In the proverbs of the second group, a person and beauty are connected by evaluation relations (characteristics):

- assessment of a person's actions {The one who acts beautifully is beautiful; It is red to listen to red speech);
- Evaluation of artifacts, objects (beautiful field in sheaves, and threshing floor - in stacks);
- Assessment of appearance (Handsome in face, but arrogant in heart; Well done, handsome, but crooked in thought; Smooth in face, but disgusting in deeds; And smart and handsome, and good in business).

In English proverbs, beauty is proclaimed as a value less important than honor and conscience, for example: Good fame is better than a good face; Handsome is as handsome.

In English proverbs, beauty is often incompatible with a person's high moral character: a pretty girl, a heart of gall. Beauty is a consequence of love, manifestation of feelings: beauty lies in lover's eyes. In the English naive picture of the world, just as in the Russian one, there is an understanding of the duration of beauty and beauty: beauty is a living thing - beauty is only skin deep = beautiful forever; beauty is short lived. Noteworthy is the pessimistic English saying about the ephemerality of beauty and the permanence of ugliness: Beauty dies and fades away, but ugly holds its own.

Neither beautiful nor clever.

In English aphoristic, the concept of "beauty" receives a variety of characteristics. Common to the compared linguocultures is the following: 1) beauty is recognized as one of the highest human values; 2) beauty is given more attention than characteristics of a negative aesthetic evaluation; 3) beauty is associated with other higher values; 4) the beauty of a woman can be deceiving.

For example, John Milton emphasizes that only weak minds are charmed by beauty:

- ✓ Beauty stands in the admiration only of weak minds led captive (Beauty enchants only weak minds) (J. Milton).

You can get used to beauty (this truth is also reflected in the English proverb that one gets used to a miracle):

- ✓ Beauty is all very well at first sight; but whoever looks at it when it has been in the house three days? Compare: /! Wonder lasts but nine days (The miracle lasts only three days).

Beauty attracts predators:

- ✓ O gracious, why wasn't I born old and ugly? (Oh my God, why wasn't I born old and ugly?) (S. Dickens).

Let us pay attention to the combination of the sign of aesthetic evaluation and age, which is relevant for the English-speaking consciousness.

The authors of aphoristic maxims perceptively notice that beauty (just like intelligence or success) can cause a negative attitude towards itself due to human envy:

Against the beautiful and the clever, and the successful, one can wage a pitiless war, but not against the unattractive

It is sadly stated that people pay more attention to the ugly in the world around them than to the beautiful:

- ✓ What beastly incidents our memories insist on cherishing!., the ugly and disgusting... the beautiful things we have to keep diaries to remember! (What vile events we carefully snort in our memory! ugly and disgusting ... And in order not to forget about the beautiful, you need to keep diaries ... (E. O'Neill).

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