

## **THE APPEARANCE OF A PERSON IN ENGLISH PROVERBS**

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### **ABSTRACT**

*This article is devoted to identify the formation of appearance, external perception of a person in the English language and their connotative and denotative characteristics. As we know a person perceives the world around him through his eyes with the help of vision, so the appearance of a person is paramount meaning in phraseology. The concept of attractiveness in the language occupies less part of the semantic space of phraseological units with components somatisms representatives of this ethnic group mainly emphasize.*

**Key words:** *human appearance, attractiveness, external perception, beautiful.*

### **АННОТАЦИЯ**

*Данная статья посвящена выявлению формирования внешности, внешнего восприятия человека в английском языке и их коннотативно-денотативных характеристик. Как известно человек воспринимает окружающий мир глазами с помощью зрения, поэтому внешний вид человека имеет первостепенное значение во фразеологизме. Концепт привлекательности в языке занимает меньшую часть семантического пространства фразеологизмов с компонентами соматизмов, которые в основном выделяют представители данного этноса.*

**Ключевые слова:** *внешность человека, привлекательность, внешнее восприятие, прекрасное.*

### **INTRODUCTION**

Since in this paper, one of the main is the concept of the appearance of man, we turned to linguistic studies and the summary dictionaries in order to establish that this concept is included. In the mattress of the V.I Dali understanding as well as "an external part or a side, the exterior that is seen from above, around, on the surface, around, not inside". As a result of analysis and comparison of modern dictionary definitions, we found the following. In the follow-up of the dictionary edited by SI Ozhegov, the appearance is determined through the adjacent concepts of the outer, the external appearance: the appearance is the same thing that the outer; The outer is an external appearance and facial features. In turn, the appearance is an outlook, outline, the externality. In the concept of the appearance of R.S. Nemov also includes three groups of elements, but according to slightly different criteria. First

group of elements Appearance - physical appearance. These are the forms and features of the face, the proportions of the figure, skin color, hair, eyes - everything that a person is given by nature. The second group - these are movements, gait, posture, postures, gestures, facial expressions, i.e. so called functional signs, what is manifested in action. Third group elements - appearance design: clothes, hairstyle, etc., i.e. those additional to natural elements, on which the human perception. As follows from the above definitions, the concept of appearance is different researchers include a different number of its constituent elements. With from our point of view, the most significant are those elements of appearance a person who are given to him by nature (the first and second groups in the interpretation because they express the true features of the human shape.[1,343]

## **DISCUSSION AND RESULTS**

Structural and semantic analysis of English proverbs showed that most of the proverbs on the topic under consideration have general meanings: "Appearance is deceiving": "by the appearance of a person, one cannot judge the their qualities of a person", "a person is judged not by appearance, but by actions", "beauty is transient", "the value of a person is not in beauty", "everyone understands beauty in his own way", and, conversely, "by appearance, one can judge the internal qualities", "the face reflects the inner world of a person", "appearance-letter of recommendation", "behind an ugly appearance hides a beautiful inner world", "the most perfect creatures have flaws", "love a person with disabilities “ ,” happiness is not in beauty”. Moreover, some values to a greater extent inherent in English paremiias. Proverbs were selected by the method of continuous sampling according to dictionaries of proverbs. Comparative analysis of English proverbs with designated positions made it possible to combine them into separate groups according to the similarity of figurative meaning and internal form. The largest group was made up of proverbs that have the meanings "appearance is deceiving" and "a person cannot be judged by his appearance, by his first impression." First of all, consider the proverbs of the English languages, the internal form of which contains the same set of images. These are proverbs "Universal linguistic mentality". For example, the English proverb appearances are deceptive generalizing meaning and devoid of any imagery. Another English proverb *All is not gold that glitters* and its variant *All that glisters (glitters) is not gold* and the Russian proverb *Не все то золото, что блестит* also contains a matching set of images. Their expressiveness is expressed metaphorical rethinking of the lexical component "gold" in the meaning "outer beauty". However, in the Russian language there is a proverb with the opposite meaning *Gold and glitters in the mud*, which coincides in meaning with the English a good rethinking, especially

in the English proverb, where the emphasis is on the importance of reputation: it is more specific, in contrast to the generalized nature of the proverbs, but due to the transparency of the inner form, English proverb becomes understandable to representatives of various linguistic cultures. It should be noted that in English with the same meaning occurs a proverb that differs in its phraseological image '*You cannot judge a tree by its bark*'. This proverb has no equivalent in Russian, but its internal form corresponds to conceptual content. A set of unusual lexical components serves a means of expressing her emotiveness and value. Close to this meaning is conveyed by the following English proverbs Fair without, foul (false) within and A fair face may hide a foul *heart (soul) (vile) heart (soul '))*, which emphasize the semantic opposition of fair ('beautiful') and foul ('disgusting'), and in the second proverb we are witnessing a metonymic rethinking of the somatic face, heart (soul). In both proverbs, the literal meaning coincides with the figurative, and assessment lies in the selection of vocabulary and the antonym of lexical components. The same meaning is conveyed by a number of proverbs, compare: *Outside is beauty, inside is emptiness, it is beautiful by itself, but a rotten soul, the shirt is white, but the soul black, good face, but not good at heart, red berry, but it tastes bitter, seemingly smooth, but not sweet on the tooth*. When comparing English and other language proverbs, we note that English proverbs are based on the opposition of lexical components that are in antonymic relationships, but in contrast from English, they are folklore in nature, rhythmically organized, co- keep colloquial poetic vocabulary, for example: good-looking, red berry, and convey greater expressiveness, expression and value. However, in the English language there are proverbs with a similar meaning, also endowed with a bright imagery and expression: Velvet paws hide sharp claws hide sharp claws'), which is close to the similarity of the phraseological image proverb *Smooth fur, but sharp claw*. Their similarities are evident the fact that the phraseological image of proverb is based on the zoonym cat and the opposition of smooth wool and sharp claws, and accordingly, velvet paws and sharp claws in English. Their inner shape is the same. Both proverbs equally expressive. In English, expression is enhanced by the rhyming of the lines, as well as by the unusual lexical compatibility of velvet paws ("Velvet paws"), expression is created with the help of word-formation means - diminutive-affectionate suffixes. The proverbs of the English language adjoin the same group, which add an additional meaning "*do not judge a person by first impression*", for example: Judge not of men and things at first sight. When comparing these proverbs, it turns out that the English proverb is more literary, bookish in nature, contains neutral vocabulary and, in terms of its syntactic structure, is motivating sentence, while the Russian proverb is more

colloquial due to the use of the colloquially colloquial word clothes, rhyming lines, parallelism of syntactic constructions. In addition, in English the proverb focuses on the mind, which reflects the mentality of the English person. In this group, we have identified one more additional meaning "about a person judged not by beauty, but by his actions ", which is realized in the following English proverb and the corresponding proverbs: Handsome is that handsome does fit (*"Handsome is the one who acts beautifully"*), but the one who is good for the cause, Judge not by sight, but by deeds, look, smooth face, but nasty deeds. If an English proverb contains a statement, neutral in nature, and devoid of emotional and expressive coloring, expressing the same meaning, are more expressive due to evaluative vocabulary, they are based on comparison and opposition, parallelism syntactic constructions, they are rhymed, they have a pronounced folklore character. It should be noted the English proverbs, which are close in meaning to the previous ones, but contain an additional philosophical understanding of the essence of beauty - *"beauty is transient."* This meaning is expressed by the following English proverbs: *Beauty is only skin deep / Beauty is skin deep surface '*, *Beauty dies and fades away, but ugly holds its own (' Beauty dies and fades, but ugliness remains')*, *Prettiness dies first ('Beauty dies first')*. They correspond to the English figurative expression "beauty is transient" and close by the meaning of the proverb Don't drink water from your face. [2,23] As you can see, this meaning is more widely represented in English proverbs, which are more aphoristic, original and expressive due to their inner form and figurative meaning, in comparison with their stylistically neutral and deprived of imagery Russian equivalent, although the proverb not drinking is not devoid of expressiveness. The next group expresses the opposite of the previous proverbs. In them, on the contrary, the meaning "appearance is of great importance in the life and work of a person" is realized. This meaning is much broader represented in the English proverbs *Clothes make the man, Manners make the man, the tailor makes the man ("A tailor makes a person")*, which corresponds to the similarity of the internal form, the Uzbek equivalent of *Kiyim insonni bezaydi*. Additional comprehension, the imagery and semantic difference brings semantic differences in the verbs make ('does') and colors to the meanings of English proverbs. Also meaning, but more figurative, is realized in another English proverb: *Dress up a stick and it doesn't appear to be a stick"*). Despite on the structural and semantic difference - an incentive sentence in English and an affirmative despite the semantic difference lexical components, there is a similarity between the internal form and figurative meaning. A similar phraseological meaning is "beautiful clothing gives an impressive look 'has another distinctive English proverb: *Fine feathers make fine birds ("Beautiful plumage makes birds*

beautiful”) and Fair feathers make fair fowls. In Russian, it corresponds to a similar proverb Without tail and crow is not red. [3,486] At the heart of the phraseological image of both proverbs there are zoonyms, in English - the generalized name of birds, in the specific name is crow, which indicates about the commonality of the figurative thinking of the English peoples.[8] The use of zoonyms indicates, in our opinion, that both proverbs belong to the oldest paremiological fund. In particular, in the English proverb uses a semantic archaism red in the meaning of “beautiful”. The original meaning of the English proverb has changed in modern English: it is used ironically, with the opposite within the meaning of the meaning “behind a beautiful appearance is a bad character, stupidity, etc.”. With the same meaning in the English language, there is another original, unique proverb that has neither equivalent nor analogue: (*Good clothes open all doors*). The juxtaposition of these proverbs reveals the mentality of English people with a more businesslike, pragmatic approach to life:the British attach more importance to clothing, since clothing, appearance, manners person, help to establish business relationships, connections with useful and necessary for the cause of people. It is noteworthy that in English it is widely used a proverb that has the opposite meaning: It is not a place that paints a person, but a person a place that makes sense “English people attach more importance business and moral qualities than the position held. 'Although the English language has proverbs with a similar meaning, compare: It is not the gay coat that makes the gentleman nom'), however it conveys a more generalized figurative meaning. The next group of proverbs expresses the meaning of "a face is a reflection of a person's inner world." [5,218] The face is the index of the mind and Russianproverb Eyes (face) is the mirror of the soul. As you can see, both English and Russian proverbs use the same somatisms: face (face) - in English, and face (eyes). Consequently, English proverbs are close in their internal form. Another English proverb conveys a similar meaning: The face is the letter of recommendation, which does not have correspondences and expresses the mentality of an Englishman. A large group is represented by English proverbs expressing the meaning “everyone understands beauty in his own way”, “beauty is where there is love ” (*Beauty is in the eye of the beholder*) and her option Beauty is (lies) in the eye of the gazer, and also: (*Beauty is in the eyes of a lover*) and Faults are thick where love is thin (“Inadequate there are more stats, where there is less love ”). They correspond to English proverbs: Not beautiful, but beloved, not by Nice is nice, but nice by nice Sweetheart - and white without white. The meaning of "beauty is where there is love" is presented as in English proverbs, which expresses universal human values and is equally inherent in the mentality of both an Englishman. Differences in proverbs are manifested in their structural, lexical

and figurative content, as well as in their expressiveness and evaluative. In English proverbs the method of opposition and juxtaposition is widely used due to the antonym of lexical components. English proverbs wear folklore character, have greater expression due to rhythm, evaluative vocabulary, alliteration, etc. [6,21]

In conclusion,, a range of meanings was defined, which went into this snippet semantic field, namely "appearance is deceiving", "in appearance and by the first impression one cannot judge the inner qualities of a person ", "A person is judged not by his appearance, but by his actions", "beauty is transient", "everyone understands beauty in his own way", "beauty is in loving eyes", and vice versa, "a person's appearance can be judged on his merits", "beauty paints a person", "face is a reflection of the inner world", "appearance is a letter of recommendation", "a beautiful inner world is hidden behind an ugly appearance", "the most perfect creatures have their faults, "happiness is not in beauty," "love a person with flaws." [7,43] And some of the meanings are more inherent in English proverbs, that is a reflection of the original thinking of an Englishman. Secondly, the structural-semantic analysis made it possible to identify equivalent proverbs, analogs and unique in their internal form and figurative thinking proverbs that clearly express the specifics of the national character.

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