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SOMATIC PAREMIOLOGICAL UNITS DENOTING HUMAN EXTERNAL APPEARANCE IN ENGLISH AND UZBEK LINGUOCULTURES

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Annotatsiya: Maqolada ingliz va o‘zbek lingvomadaniyatida inson tashqi qiyofasini ifodalovchi somatik paremiologik birliklar qiyosiy tahlil qilinadi. Yuz, ko‘z, bosh, soch, soqol, og‘iz, tish va boshqa tashqi tana belgilariga asoslangan maqollarning semantik va aksiologik xususiyatlari ko‘rib chiqiladi. Tahlil tashqi ko‘rinishning go‘zallik, yosh, sog‘liq, obro‘, axloqiy baho va ichki fazilatlar bilan bog‘lanishini ko‘rsatadi.
Kalit so‘zlar: tashqi qiyofa, somatik paremiologik birlik, yuz, ko‘z, soch, soqol, lingvomadaniyat

Аннотация: В статье сопоставляются соматические паремиологические единицы английского и узбекского языков, описывающие внешность человека. Анализируются образы лица, глаз, головы, волос, бороды, рта, зубов и других внешних признаков. Показано, что внешняя характеристика в пословицах регулярно соотносится с красотой, возрастом, здоровьем, общественной репутацией и внутренними качествами личности.
Ключевые слова: внешность, соматическая паремиологическая единица, лицо, глаза, волосы, борода, лингвокультура

Abstract: This article presents a comparative linguocultural analysis of somatic paremiological units denoting human external appearance in English and Uzbek. Proverbs based on the face, eyes, head, hair, beard, mouth, teeth and other visible bodily features are examined in terms of semantic structure and cultural evaluation. The analysis shows that external appearance in paremiology is rarely treated as a purely physical phenomenon: it is connected with beauty, age, health, reputation, social identity and, very often, the contrast between outer form and inner character.
Keywords: external appearance, somatic proverb, face, eye, hair, beard, linguoculture, evaluation

Human external appearance is one of the most visible and socially interpretable aspects of identity. Paremiology reflects this fact through numerous references to the face, eyes, hair, beard, skin, mouth, teeth and bodily form. Yet proverbs rarely stop at description. Visible features are evaluated as signs of beauty, age, health, dignity, deceit, wisdom or moral character. Consequently, somatic paremias about appearance occupy an important place in linguocultural analysis because they reveal how a community links what can be seen with what is believed about the person [1; 2].

In ordinary description, words such as face, eye, hair or beard have anatomical reference. In paremiology they become semiotic resources. A bright face may symbolize happiness or honour; eyes may indicate beauty, attention or moral perception; grey hair can symbolize age and experience; a beard may signify maturity, masculinity or social status. These associations are conventional rather than biologically necessary. Their analysis therefore belongs not only to lexical semantics but also to cultural semiotics and axiology.

The face is the most salient marker of a person’s outward identity and therefore one of the most productive somatic components in appearance-related paremias. English proverbial tradition frequently contrasts a fair or attractive face with possible moral imperfection, as in the recurrent motif “A fair face may hide a foul heart.” The underlying lesson is that physical attractiveness

does not guarantee moral goodness. Uzbek proverb culture also gives yuz a strong evaluative role, connecting it with honour, shame, dignity and social visibility. Thus, the face simultaneously denotes physical appearance and public moral identity.

Eyes are culturally associated with attractiveness and emotional expression, but also with perception and judgement. The English saying “Beauty is in the eye of the beholder” shifts beauty from the physical object to the perceiver, making appearance relational rather than absolute. Uzbek usage similarly gives ko‘z a broad symbolic range. In proverbs and idiomatic expressions it may refer to attractiveness, attentiveness, envy, desire or emotional attachment. Because the eye both sees and is seen, it bridges external appearance and internal evaluation.

Hair and beard are visible features with strong cultural coding. In many traditions grey hair signifies age and experience. English proverbial language includes the idea that age should not be judged mechanically from hair alone, while Uzbek cultural discourse often associates oq soch with seniority and the respect due to elders. The beard likewise carries historically variable meanings of masculinity, maturity, dignity or religious-social identity. A linguocultural approach must therefore distinguish anatomical description from the social values attached to these features in a particular period.

Teeth and mouth occupy a border zone between appearance and speech. Healthy or visible teeth may participate in the aesthetic description of a person, while mouth/og‘iz is equally connected with speaking, eating and social conduct. In paremiology, this multifunctionality allows a visible body part to move quickly from appearance to character. A mouth may symbolize uncontrolled speech; teeth may symbolize strength, age or hostility depending on the proverb. Such semantic mobility is typical of somatic units.

One of the most persistent paremiological themes in English and Uzbek is the warning against equating appearance with essence. English “All that glitters is not gold” is not anatomically somatic, but it belongs to the same evaluative model: visible attractiveness may mislead. In explicitly somatic imagery, the fair face versus foul heart contrast expresses the same principle. Uzbek folk wisdom also repeatedly privileges odob, aql, hayo and yaxshi xulq over external beauty. The linguocultural opposition can be represented as OUTER FORM versus INNER VALUE.

External appearance is not evaluated only aesthetically. In traditional societies clothing, grooming, facial expression and bodily presentation may communicate respectability, age, profession or group identity. Somatic proverbs can therefore indirectly regulate public behaviour. The face becomes linked with honour, the head with dignity, the beard with adult status, and the eye with modesty or attention. These associations show that the body in paremiology is socially interpreted rather than merely observed.

Proverbs concerning beauty can encode gendered cultural expectations. Some traditional sayings evaluate women more directly through beauty and men through strength, age or status. Contemporary linguocultural analysis should describe such patterns historically and critically, rather than reproduce them as objective norms. The presence of gendered evaluation in paremiology is itself evidence of the social history of appearance standards. Comparative study can show which bodily features are emphasized and how evaluation differs across English and Uzbek materials.

Appearance-related somatic units are strongly axiological. Positive evaluation may include chiroy, nur, poklik, salomatlik, tetiklik or respectability; negative evaluation may involve xunuklik, uyat, nosog‘lomlik, deceit or arrogance. The same body part can participate in opposite values. A face may be beautiful or shameless; eyes may be attractive or envious; a head may symbolize dignity or foolishness. Therefore, classification should be semantic-functional rather than based only on the anatomical component.

Literal translation of appearance proverbs may preserve the body image but fail to convey conventional evaluation. When a source proverb opposes face and heart, a target-language equivalent may use different imagery to express the same contrast between appearance and character. Translators must decide whether to preserve somatic imagery, proverbial naturalness or cultural function. For comparative phraseology, partial equivalents are especially important because they reveal how different cultures verbalize similar evaluations through different bodily symbols.

Table 1. Somatic components related to external appearance

Component	Appearance-related meaning	Extended linguocultural meaning
face / yuz	beauty, expression, visible identity	honour, shame, reputation
eye / ko‘z	attractiveness, gaze	perception, evaluation, envy, affection
hair / soch	age, grooming, attractiveness	experience, social age
beard / soqol	male appearance, maturity	status, dignity, traditional masculinity
mouth / og‘iz	facial feature	speech behaviour, restraint
teeth / tish	health, age, visible appearance	strength, hostility, vitality
head / bosh	overall bodily presentation	dignity, intellect, social position

Somatic paremiological units describing human external appearance reveal that visible bodily features are interpreted through cultural values. In both English and Uzbek, the face, eyes, hair, beard, mouth, teeth and head may begin as concrete anatomical references but develop evaluative meanings connected with beauty, age, health, dignity, honour and character. A particularly important cross-cultural pattern is the contrast between outward appearance and inner moral value. At the same time, Uzbek and English traditions differ in the social weight assigned to particular images and in the cultural associations attached to them. These units should therefore be studied as linguocultural signs rather than as simple descriptions of the body.

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