

Expression of Proverbs Reflecting the Social and Physiological Characteristics of Women

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Annotation: It is not wrong to say that the study of gender issues in modern linguistics is one of the current issues of today. In today's era, which has reached a higher level of theoretical knowledge, linguistic phenomena are being studied in a systematic discussion in relation to each other. In this article, the social status of the concept of woman in the framework of folk wisdom and language culture is analyzed on the example of folk proverbs in Uzbek and English languages. It is explained that turning to folklore, recognizing it as a direction of culture, embodying the mentality and philosophy of the people, is the richest source of concepts about truth and human.

Key words: proverb, phraseological unit, semantic analysis, Uzbek language, English language, linguistics, lexical analysis, sex, gender, genderology, social characteristic, physiological characteristics, feminine, woman.

Introduction. In English phraseological units, the gender indicator is manifested only lexically- semantically, which can be explained by the absence of obvious gender differences due to the absence of gender grammatical category in English. As gender indicators, meaningful components present in the semantics of lexemes or phraseological units representing the female and male genders are shown.

“In languages that do not have a gender grammatical category, natural gender does not have a grammatical expression in the language system and is mainly expressed through lexical semantics” [5; 74]. Based on this, the expression and content plan of the researched language sources should have a gender indicator [4; 151].

Given the absence of grammatical gender in English, the gender indicator is important in the expressive aspect of phraseological units.

I.V. Zikova divides the set of lexemes of the expressive aspect into the following three main groups:

- 1) anthropometric lexemes;
- 2) lexemes representing kinship relations;
- 3) anthroponymic lexemes [11; 232].

In A.V. Silinsky's monograph “Anthropometric lexemes are mentioned “Речевая вариативность” (1995) and under it is meant nouns that refer to the gender and age of individuals” [4; 152].

According to I. Zikova, girl – boy, lady – gentleman, Miss – Mrs – Mr and etc. words belong to the group of anthropometric lexemes, and the main part of the words included in this group are pairs of words, that is, masculine root words and feminine root words derived from them, for example: prince – princess; duke – duchess and etc. Pairs of gendered words formed in the suppletive form are relatively rare: boy – girl, gentleman – lady kabi [11; 232].

Methods. All gender-indicative lexemes representing family and kinship relations are formed by suppletively formed oppositional pairs: mother – father, daughter – son, aunt – uncle kabilar.

The emergence of gendered anthroponyms is explained as follows:

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- 1) Anthroponyms formed as a result of communicative processes Tom, Dick and Harry - everyone, everybody, the first person you meet, an ordinary person.
- 2) Anthroponyms associated with the historical activities of famous persons in various spheres of social life [4; 153].

The main source for our research is A.V. Kunin's "Англо-русский фразеологический словарь" [3; 942] and Oxford Concise Dictionary of Proverbs [6; 364] served. About a thousand phraseological units were selected from these dictionaries based on the method of comprehensive selection. The formal-semantic aspect of phraseologisms served as a selection criterion, in other words, phraseologisms covering gender indicators in terms of expression and content were selected. For example:

The man is as old as he feels, the woman as she looks – a man's age is determined by how he feels, and a woman's by how she looks.

In the course of our analysis, it was found that the gender aspect of phraseology in English is clearly expressed mainly in the content plan. For example, A.V. Kunin's "Англо-русский фразеологический словарь" found that 331 out of 25,000 phraseological units are related to the concept of femininity [3; 942].

In this dictionary, there were 292 phraseological units representing the image of the world of masculinity. The frequency of repetition of words with a gender component in them is as follows:

In the Oxford Concise Dictionary of Proverbs [6; 364], out of about 2100 proverbs, 135 are proverbs related to the world of femininity and masculinity.

Woman	8	Aunt	0	Father	8	Sun	5
Girl	0	Grandmother	1	Husband	2	Guy	0
Lady	4	Sister	0	Boy	8	Man	9
Daughter	4	Wife	6	Uncle	0		

Phraseologisms in which gender nomination is expressed through a metaphor were also selected: there's many a good tune played on an old fiddle - many good tunes can be played on an old fiddle (about a young woman whose love is boiling).

Results and Discussion. In our research, phraseologisms and paremies of English and Uzbek languages were analyzed in the following semantically separated conceptual layers: conceptual layer representing the social characteristics of women (social status, social activity), psychological characteristics of women (character, behavior) conceptual layer, a conceptual layer representing the physiological characteristics (appearance) of women.

The social status of a person is determined by his position in society together with his demographic characteristics, that is, the interaction of such characteristics as a person's social activity, family and social status in a hierarchical world was considered.

The democratization of society, the emergence of the feminist movement also had an impact on the existing phraseological units in the language. As a result, phraseological units began to appear, describing women in the same category as men. For example: **a man of letters – yozuvchi, adib/a woman of letters – yozuvchi ayol, adiba; a man Friday – Jumavoy, sodiq, vafodor xizmatkor/a girl Friday – yordamchi, "o'ng qo'l", ishonchli xodim (kotiba haqida); Mr. Right – bo'lajak qalliq/Miss Right – bo'lajak rafiq; a man of the world – donishmand erkak/a woman of the world – dono, tajribali ayol; His Reverence – hazrati oliylari (ruhoniyya nisbatan)/Her Reverence – katta hurmatga sazovor rafiq; Master of situation – "vaziyat egasi" (erkak kishi haqida)/Mistress of situation – "vaziyat egasi", o'zi mustaqil qaror qila oladigan ayol; Like father, like son – o'g'il otasiga o'xshar/Like mother, like daughter – qiz onasiga o'xshar.**

Some of the phraseological units reflecting the social status of women were selected.



“Social status” refers to the marital status of women, in which phraseologisms reflecting married and unmarried women, as well as kinship relationships are analyzed.

Life is an important event for representatives of both languages. In English: **Marriage makes or mars the man – turmush inson hayotini yo yaxshi tomonga o’zgartiradi, yo yomon tomonga.**

In Uzbek, the proverbs describing the advantages and importance of marriage are mainly covered by the lexeme “wife”:

Married - happy with a son or daughter;

Wifelessness is labor;

A wife is a life partner;

The wife is the light of the house.

While the given examples illustrate the advantage of marriage, the opposite can also be observed in both languages: Umringdan uch kun qolsa eshak ol, bir kun qolsa xotin ol; If you would be happy for a week take a wife; if you would be happy for a month kill a pig; but if you would be happy all your life plant a garden – bir haftalik baxt uchun xotin ol, bir oylik baxt uchun cho’chqa so’y, bir umrlik baxt uchun bog’ yarat; Marry in haste and repent at leisure – shoshilib uylangan tez afsuslanadi (ya’ni, shoshilgan qiz erga yolchimas); Be sure before you marry of house wherein to tarry – turmush qurishdan oldin yashaydigan (bo’lajak) uying haqida qayg’ur.

The above proverbs can be explained by the following example: Trading life is a difficult trade. There are also phraseological units describing a woman’s dependence on her husband and her helplessness in front of him: **a clinging vine – zaif, yordamga muhtoj ayol; the cobblers wife is the worst shod – “etikdo’z xotinining oyoq kiyimi hammanikidan eng yomon”.**

Returning to family relations, it is appropriate to analyze the following lexemes: father - mother; boy - girl; brother - sister; uncles and aunts; mother-in-law - father-in-law; groom - bride; god and lover and etc.

“Girl” lexemes are described in phraseological units as follows. Girl: a daughter of the horse leech – an insatiable extortionist. However, when comparing a girl with a boy, a positive assessment of the girl was observed: My son is my son till he gets him a wife, but my daughter’s my daughter all the days of her life - A son is a son until he gets a wife, and a girl is a daughter for life.

In the Uzbek language, when these lexemes are compared, both of them are described positively: The boy is the nightingale of the house, the girl is the flower of the house; A house with a boy is with an angel, a house with a girl is neat.

A child during the observation of lexicographic sources; child; baby, we also encountered phraseological units with infant components. In the analyzed languages, these nouns are not tied to a specific gender, that is, they can be used for both boys and girls.

Usually, in our nation, it is taught to the son to respect his sister from a young age:

If you hold your mother in the palm of your hand,

If you keep your mother on your head,

Keep your sister on your head.

Keep your sister in the palm of your hand.

One of the social status of a woman in the family, “bride” is given a positive and sometimes very negative evaluation in Uzbek.

In English, the social status of women is not clearly expressed as compared to that of men. Maybe men imagined a woman as someone who is not capable of doing responsible work and science, and prevented her from doing serious work. Therefore, language units representing important professions were not applied to them. In the Uzbek language, the social status of a woman is mainly expressed in



the symbols of “housewife”, “mother”, “wife”, “daughter”, “daughter-in-law”. But the absence of statuses such as “leading woman” and “scientist” does not reduce the value of women, because Uzbek men want to protect and honor women as a weaker sex. First of all, they need a neat housewife, a counselor spouse, a loving mother: “If your wife is good, she is the light of the world”.

Conclusion. In conclusion, it should be said that in this article English phraseological layers were studied from the perspective of gender studies. After all, the gender analysis of the linguistic representation of the world of femininity in this culture makes it possible to determine the common and different characteristics of representatives of different languages.

In English, the gender aspect is clearly expressed in the content plan of phraseology. In the Uzbek language, the gender aspect is clearly manifested in the expression plan of phraseology. This shows that family and family relations are sacred for the Uzbek people.

According to the results of the gender analysis of English and Uzbek phraseological units and paremies, it became clear that in both languages, the negative expression of a woman is more important than its positive expression. This is a sign that determines the attitude of society members towards a negative trait.

Most of the phraseological units in the Uzbek language are made up of proverbs related to folk art, while in the English language there is a focus on the representatives of the lower ranks. Feminine concepts are depicted at different levels in different conceptual layers.

The analysis of the characteristics of women’s character showed that in both languages such qualities as “bravery” is relevant. However, in the Uzbek language, they are more vividly described.

The analysis of the conceptual layer “appearance” from the physiological characteristics of women showed the importance of appearance for English women. In the Uzbek language, this layer is described in general, and the outer beauty of an Uzbek woman, as well as her inner beauty, is vividly expressed in the symbols of “a woman – is a housewife” and “a woman – is a mother”.

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