



SEMANTIC ANALYSIS OF PROVERBS EXPRESSING GENDER RELATIONS IN THE LANGUAGES OF DIFFERENT SYSTEMS (on the example of English, Russian and Uzbek proverbs)

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Abstract: The article describes how proverbs with a gender component have their own semantic characteristics from the perspective of nationality comparing them in English, Russian and Uzbek languages. In particular, the study of the gender characteristics of proverbs in English, Russian and Uzbek is planned to be studied through six types of semantic groups: marriage, love, appearance, fatherhood/motherhood, character (behavior) and old age, and is analyzed through three folk proverbs.

Keywords: semantic group, gender, proverbs, woman, man, marriage, character, love.

It can be seen from the fact that the number of scientists conducting research on proverbs and proverbs expressing gender relations is increasing day by day. Greek philosopher who lived in 322 It was done by Aristotle. Studies on the structural, semantic, and pragmatic aspects of paremies are also noteworthy. It is also possible to highlight the research of Russian scientists in the study of paremias. The collection of paremias in Russia began at the end of the 17th century.

A. Taylor, W. Mieder, S. Arora, W. Esmann, A. Dundis, W. Fleischer, G. Burger, P. Wilson, T. Flonta, B. Wotjak, among the linguists who conducted research on proverbs in European linguistics R. Eckert, R. Hessky, M. Kuusi and others can be included. Various features of proverbs have been examined by European and English scholars and various suggestions have been made.

A. Krickman devotes his research work on the semantics of proverbs to the transition from simple, non-poetic language to secondary, poetic language. For example, Western scholars have given different descriptions and definitions to the proverb. For example, Morris-Brown, writing about proverbs, defines proverbs as short passages from stories about life lessons. They are imbued with cultural symbolism that expresses important ideas about human nature and social relations that often transcend the culture of their origin. Proverbs are artistic, short, often funny and usually memorable.

Paremiology, that is, as a science that studies proverbs, sayings, aphorisms, appeared in Russian linguistics in the first half of the 20th century. After the emergence of paremiology as a separate field, special publications on some aspects of paremiological research began to be published. An example of these are the collections of the Russian paremiologist and folklorist G.L. Permyakov, first published in 1978, such as "Paremiologicheskii sbornik", "Paremiologicheskii issledovaniya" (1984).

Conducting scientific research on paremiological units in Uzbek linguistics dates back to a long time ago. For this reason, collecting and studying parems Mahmud Koshgari "Devonu Lugatit Turk" (1071-72) and Gulkhani continues from the time of "Zarbulmasal" (1960) to the present day.

N.G. Ostroumov's service in collecting and publishing Uzbek folk proverbs is great. Many Uzbek scientists also pay great attention to the analysis, collection and research of proverbs.

The proverbs that are part of Paremias have been studied to some extent by Uzbek scientists A. Mamatov,

Sh.Rakhmatullayev, Sh.Almamatova, I.Tukhtasinov, G.Ergasheva and others.

The work of B. Sarimsakov, K. Imomov and Kh. Abdurahmanov as researchers involved in new editions of proverbs is also worthy of attention.

B.A Soatov determined the genre features and poetic features of Uzbek folk proverbs, while Kh. Sharafiddinov paid attention to the rhyme in the structure of Uzbek folk proverbs and its functional and stylistic features, and is the author of more than 50 scientific articles on proverbs. In addition, M.R Galiyeva, E.V.Ivanova, I. Begmuratov, R.A Latipova, N.E Abdullayeva, in their scientific researches, paid special attention to the genre of folklore, especially to the field of paremiology, and focused their research on comparative analysis of proverbs and sayings.

Folk proverbs are very slow to be created and forgotten. These features are realized in connection with the economic, political and cultural structure of society, the degree of stability or instability of this structure.

“Every man must skin his own skunk” in the Uzbek language - it is said that every person should be responsible for what he has done. Uzbek as an alternative:

Yigitni bir so‘zlik bezar.

Kim mard bo‘lsa so‘ziga, Oydir elning ko‘ziga.

Arslon izidan qaytmas, Yigit – so‘zidan.

As an alternative in Russian, we can show the following:

Отвечай за то, что сам совершил.

Кто заварил, тот и расхлебывает

As you can see, these proverbs give the meaning in the context of admonition. That is, it means that a person should always be responsible for himself and his actions and words, and only he should be responsible for what he said and what he did. All three versions of the proverb have the same meaning.

When studying the gender characteristics of proverbs in English, Russian and Uzbek languages, we should separately note the following six semantic groups in the "male" and "female" worldviews: marriage, love, appearance, fatherhood / motherhood, character and old age. Before analyzing the above semantic groups, it is appropriate to analyze how the languages under study interpret the concepts based on the selected semantic group names.

The first semantic group is "Marriage", in our society marriage is a guarantee of well-being and independence, because marriage means the birth of a family, an increase in social status. A man should build a family, have a mistress-wife at home, and this is also reflected in the proverbs:

A man without a wife is but half a man (мужик без жены наполовину мужик)

Добрая жена да жирные щи - другого добра не ищи

Xotinsiz o‘tish – xato, Bolasiz o‘tish – jafo.

In the course of our research, we found out that marriage, starting a family and making a living in proverbs have not only a positive but also a negative meaning, we can see the following proverbs as an example:

Honest men marry soon, wise men not at all

An ill marriage is a spring of ill fortune.

Все выбирать, а женатым не бывать

Лучше семерых родить, чем замуж ходить

Bir yangi uylangandan qo‘rq, Bir– yangi boyigandan.

So, as can be seen from the above definitions, the interpretation of the concept of "Marriage" is the same in all languages.

Love and love are interpreted as follows in proverbs with a gender component in foreign languages. For example,

The love of a woman, and a bottle of wine, are sweet for a season, but last for a time.

Женская любовь, что роса утренняя: пахнул ветерок - и нет ее.

Mard yigitga sevgi sinov

Yurt sevganni qiz sevar.

In proverbs expressing gender relations, the issue of love and romance is not only the love between a man and a woman, but also love for children, God, hearts, and country.

The next semantic group is "Appearance", we will consider its explanations in English, Russian and Uzbek languages below.

We will try to analyze the semantic group of a woman's external appearance and internal qualities in the languages in question through proverbs in three languages. For example,

Ingliz tilida:

A young man ruler reckless:

an old man a lecher, loveless:

a poor man a waster, good-less:

a rich man a thief, needless:

a woman a ribald, shameless:

these five shall never thrive blameless

In Russian language:

Красивая как елка, колючая как иголка

Женские умы — что татарские сумы

In Uzbek language:

Ayolning husni pardozda emas, aqlida

Aqlsiz xotin husnini ko‘z-ko‘z qilar,

As can be seen from the above examples, women's beauty is not of great importance, but her positive qualities are important.

Fatherhood is a universal aspect of the male gender. In traditional society, fatherhood and the presence of children have always been considered a mandatory indicator of "male strength" and a component of male identity.

According to tradition, the father is entrusted with the responsibility of financially providing for children, and the woman is considered to be the one who performs the functions of upbringing, but in folk wisdom, additional functions are expressed in addition to these. In all languages, it is emphasized that the father should pay attention to the education of the child. For example,

It is a wise father that knows his own child.

Не тот отец, что вспоил, вскормил, а тот, что уму-разуму научил

O‘g‘li yomon bo‘lgani uchun, otasi ham tanqid qilinadi.

From the given examples, it can be seen that in the family, when the father is not involved in the education of the children, they spend more time with the boys than with the girls. Thus, the father was an example to his son, and sometimes he was his direct teacher, and this is expressed in proverbs.

A mother is a unique species that in some cases surpasses men in its spiritual and spiritual power. Definitions of mother are also reflected in proverbs expressing gender relations.

The mother's heart is the child's schoolroom.

Материнская молитва со дна моря достанет.

Bolaning qo‘li shilinsa, onaning ko‘ngli shilinadi.

From the above analysis of semantic groups, it can be concluded that the concept of "Paternity"/"Motherhood" is universal in English, Russian and Uzbek cultures.

And "character".represents a special semantic group."character" in the process of studying the definitions of the semantic group in English, Russian and Uzbek languages, we were convinced that this concept has a common feature in the cultures of the languages being compared.

When it comes to folk wisdom in proverbs with a gender component, most of them talk about the cunning of a woman. For example,

Maids say nay, and take it (Ayollar avval yo‘q deyishadi, keyin esa aksincha o‘z bilganidan qolmaydi)

Баба и черта перехитрит, на женские прихоти (причуды) не напасешься.

Bir xotinning hiylasi, qirq eshakka yuk bo‘lar

Proverbs expressing positive and neutral characteristics of women are clearly expressed in the following

semantic groups.

Intelligence

Ayolning husni pardoza emas, aqlida;
O'g'ling ahmoq bo'lsa ham, kelining dono bo'lsin
Oting yaxshi bo'lsa – bu dunyoning farog'i,
Xotining yaxshi bo'lsa – bu dunyoning charog'i.

Beauty

Yerga rosh yarashar, Qizga – qosh.
O'yin – so'z bilan, qiz – noz bilan.
Qizbola – gul-lola.

Although the majority of proverbs expressing "character" are feminine proverbs, there are also proverbs with a gender component related to male behavior.

For example, in English: A good man can no more harm than a sheep

One father is better than a hundred schoolmasters.

A good husband makes a good wife in such proverbs, a man is described as an exemplary father, a master of his work, a good husband, in Russian proverbs.

Без мужа жена- всегда сирота.

Мужа чтут за разум, жену по уму (т.е. за доброе поведение).

Не муж: в мужьях, кем жена владеет; не работа в работах под женками воз возити.

Мужнин грех за порогом остается, а жена все домой несет.

Муж - это глава семьи, кормилец, защитник семьи и жены .

Russian men are hardworking, breadwinners, and a single wife is not considered a whole, but it embodies the meaning of the fact that the husband's fault is quickly forgotten and the woman's remains forever.

To conclude we tried to analyze the semantic group through the proverbs of the languages that are being compared through the images of "woman" and "man". A "woman" is negative in all three language proverbs, such as talking a lot, creating problems, and changing her character quickly. If the characters were shown, special attention was paid to their positive qualities, such as intelligence and beauty. However, there are many proverbs in the Uzbek language that reflect such features as the danger that comes from a woman and thus indifference in the family, especially in relation to the husband's relatives.

In the proverbs of all three nations, the hard work, family breadwinner, and loving father characteristics of "Man" are especially honored. At the same time, in Uzbek folk proverbs, special emphasis is placed on the fact that a man is the successor of the generation, and this is also reflected in these proverbs.

The national-specific features of the worldview of "man" and "woman" are more vivid in the analysis of linguistic and cultural features of English, Russian and Uzbek proverbs with a gender component.

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