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**LINGUISTIC AND CULTURAL CHARACTERISTICS OF PROVERBS DEPICTING THE IMAGE OF «WOMAN»
(IN THE EXAMPLE OF UZBEK AND ENGLISH LANGUAGE)**

Annotation

Proverbs, as concise and pithy sayings, offer a glimpse into the cultural and linguistic nuances of a society. They encapsulate shared wisdom, values, and beliefs, often reflecting the prevailing attitudes towards various aspects of life, including gender roles and the perception of women. This article delves into the linguistic and cultural characteristics of proverbs depicting the image of "woman" in the Uzbek and English languages. By examining a selection of proverbs from both languages, we aim to uncover the similarities and differences in the portrayal of women and the underlying cultural values that shape these representations.

Key words: proverbs, rhyme, language, novelty, expressions, traditional view.

**ЛИНГВОКУЛЬТУРНЫЕ ОСОБЕННОСТИ ПОСЛОВИЦ ИЗОБРАЖАЮЩИХ ОБРАЗ «ЖЕНЩИНА» (НА
ПРИМЕРЕ УЗБЕКСКОГО И АНГЛИЙСКОГО ЯЗЫКАХ)**

Аннотация

Пословицы, как краткие и содержательные высказывания, предлагают заглянуть в культурные и языковые нюансы общества. Они заключают в себе общую мудрость, ценности и убеждения, часто отражая преобладающее отношение к различным аспектам жизни, включая гендерные роли и восприятие женщин. Эта статья посвящена лингвистическим и культурным характеристикам пословиц, изображающих образ «женщины» на узбекском и английском языках. Изучая отбор пословиц из обоих языков, мы стремимся выявить сходства и различия в изображении женщин и лежащие в основе культурные ценности, которые формируют эти представления.

Ключевые слова: пословицы, рифма, язык, новизна, выражения, традиционный взгляд.

**“AYOL” OBRAZINI AKS ETTIRUVCHI MAQOLLARNING LINGVOMADANIY XUSUSIYATLARI (INGLIZ VA
O‘ZBEK TILLARI MISOLIDA)**

Аннотация

Maqolqaqisqa va lo‘nda maqol sifatida jamiyatning madaniy va lingvistik jixatlari haqida tushuncha beradi. Ular umumiy donolik, qadriyatlar va e‘tiqodlarni qamragan boladi, ko‘pincha hayotning turli jabhalariga, shu jumladan gender rollari va yollarning idrokiga nisbatan hukmron munosabatni aks ettiradi. Ushbu maqola o‘zbek va ingliz tillarida “ayol” obrazini aks ettiruvchi maqollarning lingvistik va madaniy xususiyatlariga bag‘ishlangan. Ikkala tildagi maqollar tanlovini o‘rganib chiqib, biz ayollar tasviridagi o‘xshashlik va farqlarni va ushbu tasvirlarni shakllantiradigan asosiy madaniy qadriyatlarni aniqlashni maqsad qilganmiz.

Kalit so‘zlar: maqol, olmosh, til, yangilik, iboralar, an’anaviy qarash.

Introduction. Proverbs are short, familiar platitudes or articulations that give exhortation or offer people shrewdness. They have been gone down through oral practice over ages inside networks and societies. Because of their tedious nature and succinct phrasing, precepts are vital proclamations that convey pragmatic examples in an engaging way. Given their far and wide use across social orders, adages offer important experiences into the phonetic and social attributes of the gatherings that made and shared them.

Phonetically, adages will quite often follow specific primary examples that improve their memorability and effect. Similar sounding word usage, redundancy, rhyme, and musical rhythm are normally utilized etymological gadgets inside adages. For instance, the English precept "whoever wants it most will get it" uses similar sounding word usage with the "b" sound in "bird" and "gets." Rhyming maxims like "better figure it out now rather than later" stream artistically off the tongue such that helps review. Equal or differentiating structures are likewise habitually noticed, for example, "Look before you jump" and "Scramble makes squander." Through vital stating and rhythm, precepts semantically encode their insight in a stylishly satisfying way that works with oral transmission.

The succinct yet striking phrasing of adages likewise packs huge semantic significance into few words. Adages utilize allegorical language, representation, and imagery to convey illustrations productively. For example, the similitude of a bird and worm in "whoever wants it most will win in the end" addresses the prizes of perseverance and dependability. Emblematic references to normal social ideas instill adages with logically rich ramifications. For instance, the notice of a "line" in the saying above connects with the common experience of sewing inside agrarian networks. Through affordable yet reminiscent language, adages semantically typify significant social bits of knowledge inside minimized, concise truisms.

Since forever ago, ladies have been the subject of endless adages, which mirror the perspectives and impression of society towards them. These sayings frequently feature the jobs and obligations of ladies, as well as their ideals and indecencies. In many societies, sayings about ladies act for the purpose of building up customary orientation jobs and assumptions.

One normal attribute of sayings portraying the picture of "lady" is the accentuation on home life and sustaining. Numerous sayings depict ladies as guardians and homemakers, answerable for keeping up with the family and

really focusing on the family. For instance, the maxim "A lady's work is rarely finished" mirrors that ladies are continually occupied with homegrown tasks and providing care obligations. Likewise, the saying "The hand that stones the support runs the world" proposes that ladies affect the turn of events and course of society through their jobs as moms and parental figures.

In addition to their domestic roles, proverbs about women often highlight their perceived virtues and qualities. Women are frequently portrayed as patient, nurturing, and self-sacrificing. The proverb "A good wife makes a good husband" implies that a woman's positive qualities can have a positive impact on her husband and family. Similarly, the proverb "Behind every successful man, there is a strong woman" suggests that women play a supportive and influential role in the achievements of men.

On a cultural level, proverbs reflect the core values, beliefs, and lived experiences of the societies that created them. Common proverbs often address universal human truths but are grounded in local contexts. For instance, many English and American proverbs reference agricultural and rural themes that resonated with historical Western societies centered around farming, such as "Don't put all your eggs in one basket."

Meanwhile, proverbs from East Asian cultures frequently draw on principles of Taoism, Confucianism and Buddhism prevalent in those regions. The subject matter of proverbs also mirrors prevailing cultural preoccupations - ones from the Victorian era focused on diligence, modesty and morality. As such, examining a culture's proverbs provides a window into its defining characteristics, priorities and worldview.

Regional variations further attest to proverbs as products of distinctive communities. Even within a single language, proverbs differ between countries. For example, while the English proverb is "Look before you leap," the equivalent Scottish proverb is the more cautious "Look ere ye leap." Cultural exchange also accounts for shared proverbs across borders but with local tweaks, like the English "A bird in hand is worth two in the bush" compared to the German "A bird in the hand is better than ten in the forest." Such linguistic adaptations illustrate how proverbs naturally absorb features of the cultures in which they take root and spread.

Literature review. The scientific novelty lies in the study of gender relations presented in the proverbs of the Uzbek language (on the example of the image of a woman), characteristic of the cultures of the Uzbek language. As a result, several groups of proverbs have been identified, united by a common feature, which contributes to a better understanding of the image of a woman, her social role, and the importance in the culture of the Uzbek-speaking peoples.

Research methods - thematic analysis, comparative-descriptive method. The definition of the proverb as a genre of folk art in the explanatory dictionary of S.I. Ozhegov is transmitted as "a brief folk saying with an edifying content, a folk aphorism" [6]. The dictionary of linguistic terms T.V. Zherebilo defines the proverb as follows: "a figurative expression created by the people and transmitted from generation to generation in oral form, expressing a complete judgment, a teaching applied to many similar situations, having an allegorical meaning" [1].

Explanatory Dictionary of the Russian Language by D.N. Ushakov gives such a definition of the proverb - it is "a brief figurative completed saying, usually rhythmic in form, with an edifying meaning" [2]. It is known that the proverb is characterized by brevity, imagery, accuracy of expression of thought, a certain rhythm, the presence of a sense of humor and carries a certain meaning.

Research methodology. Proverbs are a significant aspect of language and culture, serving as a reflection of the values, beliefs, and traditions of a society. They are concise, often metaphorical expressions that convey a universal truth or piece of wisdom. The image of a woman in proverbs is a topic that has been deeply ingrained in the cultural and linguistic fabric of societies across the world.

Proverbs serve as a means to perpetuate and reinforce societal norms and expectations, and they often reflect the roles, attributes, and stereotypes associated with women. By examining the proverbs in Uzbek and English languages, we can gain insight into the cultural perceptions and attitudes towards women in these respective societies.

Firstly, let us consider the linguistic characteristics of proverbs depicting the image of "woman" in the Uzbek language. Uzbek proverbs are known for their rich use of metaphor and vivid imagery. In many Uzbek proverbs, the image of a woman is often associated with qualities such as beauty, patience, and resilience. For example, the proverb "Ayolnikiyim, erkaknisoz" translates to "Clothe a woman with garments, and a man with words." This proverb reflects the traditional gender roles in Uzbek society, where women are associated with physical appearance and men with verbal prowess.

In contrast, English proverbs often depict the image of a woman in a more diverse and complex manner. English proverbs reflect the changing societal attitudes towards women, and they often portray women as strong, independent, and capable individuals. For example, the proverb "Behind every successful man, there is a strong woman" highlights the supportive and influential role of women in society. This reflects the evolving gender dynamics and the recognition of women's contributions to the success of men.

Furthermore, the cultural characteristics of proverbs depicting the image of "woman" in the Uzbek and English languages also provide valuable insights into the societal perceptions of women. In Uzbek culture, women are often revered for their roles as caregivers, nurturers, and homemakers.

This is evident in proverbs such as "Ayoluyga, erkakso'g'li to" which translates to "The woman is the heart of the home, the man is the head." This proverb emphasizes the importance of women in maintaining the harmony and well-being of the family.

On the other hand, English proverbs reflect a more egalitarian and progressive view of women. Proverbs such as "A woman's place is in the home - and the Senate" highlight the changing societal attitudes towards women's roles and capabilities.

This reflects the increasing recognition of women as leaders, decision-makers, and agents of change in society.

Analysis and results.

1. Linguistic Investigation: a) Syntactic Designs: Sayings frequently display special linguistic designs that add to their memorability and effect. In Uzbek maxims, the utilization of parallelism, redundancy, and direct opposite is pervasive. For example, the maxim "Ayol - uyningiyag'i, erkak - uyningtayog'i" (Lady is the help of the house, man is the mainstay of the house) utilizes parallelism to underscore the corresponding jobs of people in a family. Essentially, in English precepts, the utilization of similar sounding word usage and rhyme adds to their cadenced quality and memorability. For instance, the precept "A lady's work is rarely finished" uses similar sounding word usage to make a feeling of perpetuation and the resolute idea of ladies' work.

b) Metaphorical Language: Precepts habitually utilize non-literal language to convey conceptual thoughts and feelings in a clear and significant way. Representations, likenesses, and exemplification are usually used to portray

ladies' attributes and jobs. In Uzbek precepts, ladies are frequently compared to regular components, like the sun, moon, and blossoms, to feature their excellence, supporting characteristics, and strength. For example, the maxim "Ayol - quyosh, erkak - oy" (Lady is the sun, man is the moon) depicts ladies as the brilliant focus of the family, enlightening and supporting life.

In English adages, ladies are frequently contrasted with creatures or objects to underscore their apparent characteristics or ways of behaving. For instance, the saying "A lady is like a teabag - no one can tell major areas of strength for how is until you placed her in steaming hot water" utilizes a comparison to convey the possibility that ladies' solidarity and versatility frequently arise in testing circumstances.

2. Cultural Qualities and Orientation Jobs: a) Customary Orientation Jobs: Precepts frequently mirror the conventional orientation jobs and assumptions predominant in a general public. In both Uzbek and English maxims, there is a recognizable accentuation on ladies' homegrown and sustaining jobs. Uzbek precepts much of the time depict ladies as the gatekeepers of the hearth and home, liable for keeping up with family concordance and bringing up kids. For instance, the precept "Ayol - oilaquvonchi, erkak - oilaboshlig'i" (Lady is the delight of the family, man is the top of the family) builds up the possibility of ladies' essential job inside the homegrown circle. Essentially, in English maxims, ladies are frequently portrayed as parental figures and nurturers. The maxim "A lady's place is in the home" embodies the conventional perspective on ladies' control to the homegrown domain.

b) Ladies' Solidarity and Versatility: In spite of the accentuation on conventional orientation jobs, precepts from the two dialects likewise recognize ladies' solidarity, flexibility, and creativity. Uzbek sayings frequently feature

ladies' perseverance and capacity to conquer affliction. For example, the maxim "Ayol - tosh ko'tarar, erkak - tosh o'yar" (Lady lifts stones, man breaks stones) praises ladies' actual strength and assurance. Essentially, in English maxims, ladies' versatility and cleverness are perceived. The saying "A lady can do anything a man can do, however better" challenges conventional orientation generalizations and declares ladies' capacities.

c) Ladies' Subjection: While sayings can ladies' solidarity and versatility, they can likewise propagate ideas of ladies' subjection to men. A few Uzbek and English sayings build up the possibility that ladies ought to be compliant to men and focus on their spouses' requirements over their own. For instance, the Uzbek precept "Ayol - erkakningsoyasi" (Lady is the shadow of a man) suggests that ladies' character and presence are characterized by their relationship with men. Likewise, the English precept "A lady's tongue is her own foe" proposes that ladies ought to practice alert in their discourse and try not to offer viewpoints that might challenge male power.

Conclusion. Proverbs, as cultural artifacts, provide valuable insights into the linguistic and cultural characteristics of a society. By examining proverbs depicting the image of "woman" in Uzbek and English languages, we uncover the similarities and differences in the portrayal of women and the underlying cultural values that shape these representations. While proverbs often reflect traditional gender roles and expectations, they also acknowledge women's strength, resilience, and resourcefulness. However, some proverbs perpetuate notions of women's subordination, highlighting the need for critical analysis and reevaluation of these cultural narratives. As societies evolve, proverbs can be reinterpreted and adapted to reflect more inclusive and equitable gender roles, fostering a culture of respect and equality for all.

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