



DESCRIPTION OF PAREMIOLOGICAL UNITS WITH THE COMPONENTS “MAN” and “WOMAN”

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ANNOTATION: This article examines the structural, semantic, and cultural characteristics of paremiological units containing the components “man” and “woman” in English and Karakalpak languages. The study examines how proverbs and sayings reflect societal perceptions, stereotypes, and attitudes toward women across different historical and cultural contexts. Special attention is given to the representation of femininity, gender roles, and evaluative connotations embedded in these linguistic expressions. The analysis is based on comparative and descriptive methods, highlighting both universal and culturally specific features of gendered paremias.

Keywords: paremiology, gender linguistics, proverbs, phraseology, woman, cultural perception, stereotypes, gender roles.

INTRODUCTION. Paremiological units, commonly known as proverbs, serve as repositories of cultural wisdom, reflecting societal norms, values, and perceptions. The depiction of women within these units offers insights into gender roles and stereotypes prevalent in different cultures. This literature review examines existing research on paremiological units containing the component “woman” focusing on their representation across various languages and cultures. Paremiological units serve as significant linguistic phenomena that reflect the cultural, historical, and moral values of a society. These expressions encapsulate traditional perceptions of the role, status, and value of women, preserving both implicit and explicit gender stereotypes. The analysis of paremiological units containing the component “woman” allows for an in-depth exploration of the evolution of the female image in different cultural and historical contexts. Such research contributes to linguistic, sociolinguistic, and ethnolinguistic studies, providing valuable insights into gender stereotypes in language and their transformation over time.

The article explores the role of paremiological units (proverbs and sayings) containing the components “man” and “woman” in the English and Karakalpak languages, analyzing how they reflect societal attitudes toward gender roles. The study highlights the asymmetry in the

portrayal of men and women, with proverbs about men often emphasizing strength, intelligence, and leadership (e.g., “*A man is known by the company he keeps*”), while those about women tend to focus on beauty, domesticity, and emotionality (e.g., “*A woman's work is never done*”). The article contributes to linguistic and gender studies by providing insights into the relationship between language and ideology, emphasizing the need for critical engagement with traditional linguistic expressions in contemporary discourse.

LITERATURE REVIEW. Studies indicate that proverbs often encapsulate traditional views of women's roles in society. In English and Uzbek paremiological units, women are frequently portrayed in domestic roles such as mothers, wives, and homemakers. However, English proverbs also depict women in roles like business entrepreneurs and workers, reflecting a broader spectrum of societal functions [1].

Research comparing Russian, French, Spanish, and English proverbs reveals both idealized and stereotypical images of women. These proverbs highlight attributes such as intelligence, strength, and virtue, alongside traditional domestic roles, indicating a complex portrayal of femininity across cultures [4]; [5]; [6].

The androcentric nature of many proverbs underscores a male-centered worldview, often marginalizing women's perspectives. English proverbs like “*A woman, a cat, and a chimney should never leave the house*” reflect deep-rooted gender biases, suggesting that women, like cats and chimneys, belong within the domestic sphere. Such proverbs perpetuate traditional gender roles and limit women's perceived societal contributions. The emergence of anti-proverbs—modified versions of traditional proverbs—indicates a shift in societal attitudes toward gender roles. These contemporary expressions challenge traditional stereotypes and reflect evolving perceptions of women's roles in society. For instance, the anti-proverb “*The early bird gets up to serve his wife breakfast in bed*” subverts traditional gender expectations, highlighting changing dynamics in domestic responsibilities.

A cognitive semantic approach reveals that many proverbs employ metaphors associating women with animals or objects, reinforcing certain stereotypes. For example, the metaphorical linkage of women to cats or chimneys in proverbs underscores traditional views of women's roles and behaviors. Understanding these metaphorical structures is crucial for comprehending the underlying cognitive processes that shape societal perceptions of gender.

Paremiological units with the component “*woman*” offer valuable insights into cultural constructions of gender roles and stereotypes. While traditional proverbs often reflect patriarchal views, the advent of anti-proverbs signifies a shift toward more egalitarian perspectives. Ongoing research in this field is essential for understanding how language both reflects and influences societal attitudes toward gender.

DISCUSSION. Paremiology, as a linguistic phenomenon, preserves the ethnic values, mentality, and cultural traditions of a nation through its language. Paremiological units containing the component “*woman*” reflect societal attitudes towards women, their social status, and roles within historical and cultural contexts. Proverbs and idiomatic expressions about

women have been preserved as linguistic and cultural models for centuries. They not only represent the unique mentality and traditions of a given community but are also widely used in literature and verbal arts. For example, the proverb “A woman is the pillar of the household” emphasizes the importance of women in family and society, while the idiom “A woman's will depends on a man” illustrates the historical perception of women's dependence on men. In the following, we will see that gender components are related to the social expectations of the family, men are active, responsible, and dreamers are connected with observation and economic development. Some phraseological units reinforce gender stereotypes (table 1):

table 1

Analysis of phraseological units with a gender component in the English language using the stratification method

Phraseological unit/ Frazologiyalıq birlik	Semantical degree/ Semantikalıq dáreje	Cultural degree/ Mádeniy dáreje
<i>Man of his word</i>	<i>Erkek adamnıń bir sóligi hám isenimligi</i>	<i>Dástúriy túrde erkek adamlardı tárbiyalaw</i>
<i>Woman's intuition</i>	<i>Hayal adam kóbirek emocional hám sezimtal insan sıpatında ańlatıladı</i>	<i>Gender steriotip, hayal adam sezimtal ekenligine itibar qaratıladı</i>
<i>Bachelor's paradise</i>	<i>Boydaqlıq dáwirindegi ómirge unamlı qatnası</i>	<i>ǵárezsiz hám táshwıshsızlıktı ańlatadı</i>
<i>Old maid</i>	<i>Unamsız konnotaciya daǵı, ǵarrı-qız</i>	<i>Hayal steriptipi, shańaraq penen baylanıslı qádriyat</i>

In the explanatory text of the Karakalpak language, “man” - “adam” described the lexeme as follows: **Adam** at.1. *Oylaw hám sóylew qábileti bar, turmısqa kerkeli óndiris quralların isley alatuǵın hám ol qurallardı miynet processinde paydalana alatuǵın jan iyesi, kisi, insan.* 2. *Ulıwma adam balası, adamzat.* 3. *Kópshilik, barlıq, jurt, xalıq* [3]. In the explanatory text of the English language “man” - “adam” described the lexeme as follows:

Man / mæn [man] noun, plural men, verb, manned, man•ning, interjection noun

1. *an adult male person, as distinguished from a boy or a woman;*

2. *a member of the species Homo sapiens or all the members of this species collectively, without regard to sex:*

3. *the human individual as representing the species, without reference to sex; the human race; humankind:*

4. *a human being; person:*

5. *a husband;*

6. *a male lover or sweetheart;*

7. *a male follower or subordinate:*

8. *a male employee or representative, especially of a company or agency:*
9. *a male having qualities considered typical of men or appropriately masculine:*
10. *a male servant;*
11. *a valet;*
12. *enlisted man;*
13. *an enthusiast or devotee:*
14. *Slang . male friend; ally:*
15. *a term of familiar address to a man; fellow:*
16. *Slang . a term of familiar address to a man or a woman:*
17. *one of the pieces used in playing certain games, as chess or checkers;*
18. *History/Historical. a liegeman; vassal;*
19. *Obsolete. manly character or courage;*
20. *the man, Slang a. a person or group asserting authority or power over another, especially in a manner experienced as being oppressive, demeaning, or threatening, as an employer, the police, or a dominating racial group. b. a person or group upon whom one is dependent, as the drug supplier for an addict. the Man. verb (used with object)*
21. *to furnish with men, as for service or defense;*
22. *to take one's place for service, as at a gun or post: to man the ramparts;*
23. *to strengthen, fortify, or brace; steel: to man oneself for the dangers ahead;*
24. *Falconry. to accustom (a hawk) to the presence of men; interjection*
25. *Slang. an expression of surprise, enthusiasm, dismay, or other strong feeling: Man, what a ball game! [2].*

the analysis of paremiological units with the component “woman” in English and Karakalpak languages reveals significant cultural, social, and linguistic insights into the perception of women in both societies. Proverbs and sayings often serve as reflections of the collective worldview, preserving traditional gender roles, values, and moral lessons passed down through generations. In the English language, many proverbs related to women emphasize characteristics such as beauty, wisdom, or cunning, often reinforcing established stereotypes [9]; [10]; [11]. For instance, expressions like “*A woman's work is never done*” highlight the perception of women's roles in domestic and social spheres. Similarly, “*Hell hath no fury like a woman scorned*” portrays women as emotional and vengeful beings, further shaping gender perceptions within linguistic frameworks. On the other hand, Karakalpak proverbs concerning women predominantly reflect the cultural norms and expectations rooted in nomadic and Islamic traditions. Many sayings emphasize the role of women as caretakers, wives, and mothers, such as “*Hayal – u'ydin' shamshirag'i*” (*A woman is the light of the home*), reinforcing the notion that women play a crucial role in maintaining family harmony and stability. Additionally, some proverbs highlight women's intelligence and resilience, although, like in English, they may also reflect societal expectations and limitations placed on them.

CONCLUSION. Thus, despite cultural and linguistic differences, both languages exhibit common themes in their proverbs about women, such as emphasizing their emotional nature, domestic responsibilities, and influence in family and social life. However, English paremiology, influenced by Western ideologies, allows for more diverse representations of women, including those that challenge traditional roles, whereas Karakalpak proverbs predominantly uphold conservative and family-centered perspectives. The comparative study of paremiological units with the component “woman” in English and Karakalpak languages illustrates how language serves as a medium for transmitting cultural values and gender ideologies. While English proverbs tend to present a broader spectrum of female attributes, including independence and assertiveness, Karakalpak proverbs largely emphasize familial and moral roles within a traditional society.

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