

THE CONCEPTUAL ANALYSIS WITH THE LEXEMES OF MAN/ODAM, WIFE AND HUSBAND AYOL VA ER, SON AND DAUGHTER/O'G'IL VA QIZ IN PROVERBS

Jovliyeva Nilufar Rashid qizi

nilufarjovliyeva@gmail.com

Termiz iqtisodiyot va servis universiteti magistranti.

<https://doi.org/10.5281/zenodo.12526881>

Abstract. This study conducts a conceptual analysis of the lexemes for "man" (odam), "wife" (ayol), "husband" (er), "son" (o'g'il), and "daughter" (qiz) as they appear in proverbs. By examining these lexemes within the cultural and linguistic context of proverbs, the research aims to uncover the underlying societal values, beliefs, and norms reflected in these traditional sayings. Through qualitative analysis of a wide range of proverbs, the study explores how these familial roles are depicted and the semantic nuances associated with each term. The analysis highlights the cultural significance of gender and family dynamics, revealing patterns of respect, hierarchy, and expected behaviors encoded in the language.

Keywords: conceptual analysis, lexemes, man (odam), wife (ayol), husband (er), son (o'g'il), daughter (qiz), proverbs, cultural context, familial roles, gender dynamics, semantic nuances, societal values, traditional sayings, linguistic analysis, cultural wisdom, family dynamics, language and culture, folklore, societal structure.

КОНЦЕПТУАЛЬНЫЙ АНАЛИЗ С ЛЕКСЕМАМИ MAN/ODAM, ЖЕНА И МУЖ АЙОЛ ВА ЭР, СЫН И ДОЧЬ/O'G'IL VA QIZ В ПОВЕЧНИКАХ

Аннотация. В данном исследовании проводится концептуальный анализ лексем «мужчина» (одам), «жена» (айол), «муж» (эр), «сын» (о'г'ил), «дочь» (кыз), как они появляются в пословицах. Изучая эти лексемы в культурном и лингвистическом контексте пословиц, исследование направлено на раскрытие основных социальных ценностей, убеждений и норм, отраженных в этих традиционных поговорках. Путем качественного анализа широкого спектра пословиц исследование исследует, как изображаются эти семейные роли, и семантические нюансы, связанные с каждым термином. Анализ подчеркивает культурное значение гендерной и семейной динамики, выявляя модели уважения, иерархии и ожидаемого поведения, закодированные в языке.

Ключевые слова: концептуальный анализ, лексемы, мужчина (одам), жена (айол), муж (эр), сын (огил), дочь (кыз), пословицы, культурный контекст, семейные роли, гендерная динамика, семантические нюансы, социальные ценности, традиционные поговорки, лингвистический анализ, культурная мудрость, семейная динамика, язык и культура, фольклор, социальная структура.

Paremiologist Z.R.Narmuratov emphasized that the content of the proverbs is of interest to experts in various fields. Historians find in the proverb's echoes of the people's past, customs, and ancient events. Lawyers argue that the reflection of customary legal norms appears in articles.

Ethnographers give an idea of the distinctive sign of "already lost customs and practices" because of proverbs. Philosophers also seek to understand the peculiarities of popular thinking and

way of life through proverbs. Linguists see in the proverb valuable material for the study of the peculiarities and laws of human speech¹.

Agreeing with Z.Narmuratov it can be said that a linguist, unlike other researchers, as a linguist has the opportunity to study the manifestation of all the above aspects in language.

And we use conceptual analysis for contrasting proverbs in different languages in the part of our dissertation.

For research, we turned to the academic publication “Uzbek folk proverbs”, published in 1987², 1988³. The fact that the dictionary emerged on the basis of extensive experience in collecting and studying folk proverbs made it possible to select it. This dictionary contains about 10,000 proverbs thematically separated. The folk wisdom reflected in proverbs and sayings is active not only as a cultural-historical fact, but also as a phrase used in speech.

It is well known that folklore has linguistic information about a person from a moral and spiritual point of view in certain social contexts. For centuries, the process of education and upbringing has allowed us to see the hidden aspects of femininity and masculinity in everyday life through the phraseological layer of language as the basis of gender research.

The semantic versatility of a number of articles posed a challenge. Their affiliation to this or that group was determined semantically, not lexically.

For example, in uzbek *Yo 'lda yursang, tuya ishlat, Elda yursang – miya*.

It is difficult to determine to which thematic group this article belongs. The meaning of such articles is of a generalized nature, with the main role being expressed in the role of the individual in society, rather than in belonging to a male or female gender.

In many cases, androcentrism is important in this type of proverb, meaning man. There was no meaning during the study and classification of the proverbs we also encountered a classification problem.

In uzbek *Xotini o'lgan, qizli ovulga qarab yig'lar* there is no lexical unit in this proverb indicating masculinity because it uses the words girl and woman. But semantically it is understandable that we are talking about a man. Realizing that these proverbs apply to men, they can be included in the group of men.

In English, the social status of women is higher than that of men not clearly expressed.

Maybe men are responsible for women's affairs, science. imagined as a person incapable of engaging in science thus preventing him from engaging in serious work.

Therefore, language units that represent important professions in relation to them not used.

In Uzbek, the social status of women is predominant with the words *uy bekasi, ona, xotin, qiz, kelin*. But we did not face the lexemes: *rahbar ayol, fan arbobi* so on .

¹ Narmuratov Z.R. Ingliz va o'zbek tillarida ta'lim va ilm konseptlariga oid paremalarning lingvomadaniy tadqiqi. Filol.fanlari falsafa doktori diss. Termez, 2022. – B.20.

² O'zbek xalq maqollari: [2tomlik]. Mas'ul muharrirlar: Mirzayev T., Sarimsoqov B. Tom 1. – Toshkent, “Fan”, 1987. – 368 b.

³ O'zbek xalq maqollari: [2tomlik]. Mas'ul muharrirlar: Mirzayev T., Sarimsoqov B. Tom 2. – Toshkent: “Fan”, 1988. – 372 b.

Uzbek people do not underestimate the value of women, Uzbek people want to protect and respect women of the weaker gender. First of all, they need a well-groomed housewife, a counselor's wife, a loving mother

Xotining yaxshi bo'lsa, bu dunyoning charog'i

REFERENCES

1. Cameron, D., F. McAlinden and K. O'Leary (1988). "Lakoff in context: the social and linguistic function of tag questions." In J. Coates and D. Cameron (op. cit.). P. 74-93.
2. Coates, J. and D. Cameron (Eds.) (1988) Women in their speech communities. Harlow: Longman. Coates, J. (1988). Chapter 6: "Introduction." In J. Coates and D. Cameron (op. cit.) P. 63-73.
3. Lakoff R. Language and Woman's Place. – New York, Evanston, San Francisco, London: Harper Colophon books, 1975 – 234p.
4. Longman Grammar of Spoken and Written English. Pearson Educated Limited, 2004. – 613p.