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Human Character and Appearance Descriptive Phraseologies

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ABSTRACT

This stereotype in the English linguistic culture consists of the following concepts: career, the role of the breadwinner, masculinity, determination, courting women, marriage, fatherhood, friends, entertainment. In the Uzbek language culture, the male stereotype consists of the following concepts: education, work, marriage, family, the role of the breadwinner, responsibility, caring for parents, career advancement, ensuring a future for children, caring for grandchildren.

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As can be seen from the components of the male gender stereotype, masculinity, career growth, the role of the breadwinner, and the family are identical in both languages. However, in the Uzbek linguistic culture, the stereotype of a man requires more responsibility and care, not only for his family, but also for elderly parents and even grandchildren. Such a chain of mutual care in Uzbek culture strengthens family ties and distances a man from excessive entertainment.

The gender stereotype of a man in English and Uzbek is formed from biological and social names: man / эркак, boy / ўғил бола, father / ота, brother / ака, son / ўғил, husband / эр, grandfather / бобо, uncle / амаки, тоға, father-in-law / қайнота, grandson / ўғил невар, nephew / ўғил жиян, friend / дўст, comrade / ўртоқ, sir / жаноб, Mr. / жаноб etc.

It should be noted that the English lexeme man also has the meaning of "man" and can be used in relation to women, which cannot be said about the Uzbek lexeme эркак, denoting exclusively a man. In the Uzbek language,

lexemes инсон, киши and одам have a common nomination of a person. In English, the word person has identical semantics.

In the formation of the gender stereotype of a man in English phraseology, the following qualities play an important role: devotion, decency, good manners, masculinity, courage, willpower, intelligence and social position in society: *a man of worth; a host in himself; square John; knight without Fear and without Reproach; a man of honour; great lion; tough nut.*

Uzbek phraseology is also replete with similar expressions praising masculinity, decency, willpower and self-control of male nature.: *хурмати баланд одам* – respected man, *мард йигит* - determined young man, *довюррак эркак* - fearless man, *лафзи ҳалол* - true to his word, *уддасидан чиқадиган* - nimble little, *нуфузли одам* – an influential person *дадил одам* – determined person, *уродаси баққуват* – a strong person, with willpower, etc.

Phraseology states: a man should also lead in the family: *man of the house = оила*

боқувчиси. The Uzbek example emphasizes the role of the family breadwinner. The man continues to play the role of a breadwinner [4, p. 16], who has under his care hostages to fortune - wife and kids = хотун ва бола-чақа. Men's laziness and unemployment are assessed negatively.

In the English and Uzbek phraseological funds, the stereotype that money and high positions belong to men has become entrenched, which is proved by the presence of a large number of relevant expressions: English phraseological units: *a man of mark; butter-and-egg man; mom; a man of position; a man of rank; a man of business; a man of means (property)*.

Uzbek expressions: *катта амалдор* – big official, *бойвача* – richman, *ишбилармон тадбиркор* – business man, *итининг ялоғи тилладан* – chickens don't eat money, *аслзода* – aristocrat etc.

In the inner space, a man plays the role of a husband, father, son or other relative: *a man of family* – оилали эркак. The stereotype that the power in the family should belong to a man is gradually losing its strength in the English mentality, but is stably preserved in the Uzbek language culture. This indicates the weakening of traditional patriarchal attitudes in English families (due to the rapid development of feminism in Europe); there is also a change in the stereotype that only a woman should do housework. So, the help of a husband in housework and raising children is beginning to be perceived as the norm: *family man* – good family man, homebody; *the good man of the house* – master of the house. Uzbek expressions *яхши оилапарвар* and *уй эгаси*, at first glance, seem to be equivalent to the English examples given, but under the expression *яхши оилапарвар* meaning a man who takes care of his family, not a homebody doing housework and *уй эгаси* – a man who is the master of the house, not a "householder".

A man who yields power to his wife is evaluated negatively: *John Thomson's man* – under the heel of his wife; *to be under one's heel* – be managed by one's wife; *under petticoat government* – (jokingly) under the shoe of his wife. The model of a man falling into

the power of his wife is also recorded in Uzbek phraseology: *хотиннинг измида юради, хотинининг чизган чизиғидан чиқмайди, хотинининг этагидан тушган*. All of the above expressions nominate a henpecked man.

Male determination, willpower and the function of creation are positively evaluated: *the master of one's destiny (или fate)* = тақдири ўз қўлида; *a self-made man* = ўз кучи билан мансабга эришган одам; *a strong man* = хукмли, дадил одам; *a white man* = ҳалол, пок одам.

As follows from the semantics of phraseological statements, a man must earn the right to be called a man: *play the man* = эркакларча иш тутмоқ; *write man* – to have the right to be called a man, a man (Shakespearean expression) = эркак аталишига арзимоқ.

The female stereotype in English linguistic culture consists of the following concepts: having an attractive appearance, love, marriage, family, the role of a wife, childbearing and caring for children, housekeeping, raising children, friends.

In the Uzbek language culture, the stereotype of a woman is made up of the same concepts with the addition of a role «келин» (daughter-in-law). This role is one of the most important for a woman.

The gender stereotype of a woman consists of designations that characterize a woman by age, marital status, degree of relationship, social status, etc.: woman / аёл, girl / қиз бола, mother, sister / опа, сингил, daughter / қиз, wife / хотин, grandmother / буви, aunt / хола, амма, mother-in-law / қайнона, granddaughter / қиз неvara, niece / қиз жиян, girlfriend / дугона, lady / хоним, Mrs. / хоним, Miss (Miss - an appeal to an unmarried girl), etc.

Beautiful appearance acquires the highest degree of necessity for women. If the beauty of a woman in English linguistic culture is compared to a rose or a cherry: *to have roses in cheeks, (as) red as a cherry* – blood with milk, with a blush on the whole cheek, then in the Uzbek language it is compared with the moon: *юзи ойдек, юзида ой кўринади* – the face is like

the moon, the moon shines in the face [8, p. 1505].

In contrast to the strong qualities of men, women are presented as the weaker sex, they fulfill the stereotypical roles of mother, wife, sister, friend that have taken root in society [6, p. 22]: *our first mother* – прародительница – Eva = our mother Eve; *expectant mother* – pregnant woman, future mother = ҳомиладор аёл, иккиқад аёл; *one's good lady* – wife = рафиқа; *full (или whole) sister* – Native sister (sibling) = туғишган опа (сингил); *sister Anne* – a true friend is a woman. It is difficult to find an appropriate Uzbek equivalent for the last example, since in the Uzbek mentality the model of a woman friend for a man is not fixed, just as the model of a man friend for a woman is not fixed. This example clearly reflects the national and cultural specificity of the language.

The sphere of activity of a woman in both linguistic cultures is limited to the inner space, home and family: *lady of the house* – mistress of the house = уй бекаси; *lady of the frying-pan* – cook = ошхона бекаси; *maid of all work* – the only maid doing all the work. It is difficult to find an Uzbek equivalent for the last example, because in the everyday life of the Uzbek people, all housework is done by the mistress of the house herself, without the help of servants, and regardless of her social status and financial situation. Therefore, we will present only a literal translation of this phraseological unit: *barcha ishlar zammisidagi hizmatkor*.

One of the main functional roles of a woman is the role of a mother, so the component *mother / she (mother)* in a number of expressions is endowed with positive features and denotes the highest degree of kinship: *Mother country* – Motherland, fatherland = Она юрт, Ватан; *Mother earth* = она Ватан; *mother tongue* = она тили. The main stereotypical function of the mother is to give birth, feed and protect children: *mother's milk* – daily bread, something too necessary = ризқ-рўз.

Religious specificity in the analyzed language cultures can be traced on the example of the English expression *mother Superior* – an

abbess, abbess, who has no Uzbek equivalent, which is due to the absence of a similar model of a woman in Uzbek culture, so we have to limit ourselves to a literal translation: аёллар монастирининг бошлиғи.

For quite a long period, the stereotype about the necessity of marriage for women continued to exist in the English and Uzbek language cultures. However, according to the phraseological fund of the modern period, the stereotype of an unmarried woman ceases to be negative both in English and in Uzbek.

Phraseologism *bachelor girl* – a lonely independent girl, a bachelor, it is impossible to translate into Uzbek as «буйдоқ қиз», because the Uzbek lexeme *буйдоқ* used for unmarried men. For this example, it is better to provide a lexical translation: ёлғиз мустақил қиз. Perhaps this model of a girl will gain popularity over time, then it will be recorded in lexicographic sources as an Uzbek neologism phraseological unit. *буйдоқ қиз* – bachelorette.

Stereotypes associated with mother-in-law, mother-in-law and sister-in-law are endowed with negative assessments: *She is well married who has neither mother-in-law nor sister-in-law by her*; *Happy is she who marries the son of dead mother*. These proverbs have no Uzbek analogues, which is due to the specifics of friendly intra-family relations in Uzbek families.

In English phraseology, a wife who completely controls the family (including her husband) is evaluated negatively: *the gray mare* – woman holding her husband under her heel = эрини тавони остида тутати; *wear the breeches (or pants)* – rule in the house (about a woman), keep your husband under your heel = оилани бошқаради (аёл киши ҳақида). English phraseological units that nominate such a model of a woman are gaining popularity in the English language and remain single in the Uzbek language. This suggests that the model of a powerful woman who completely holds her husband in her power remains unacceptable for Uzbek culture. She corresponds to the image of a submissive wife, respecting and honoring her husband.

The above approaches to identifying the national and cultural identity of phraseological

units, undoubtedly, represent a single whole. They can be presented as stages of analysis of national phraseology: identification of non-equivalent extralinguistic factors reflected in phraseological units; identification of structural and semantic features of interlingual phraseological analogues; identification of national and cultural connotations of key words and concepts of culture contained in phraseological units; revealing the features of the national division of the language picture of the world and the features of the functioning of the national mentality as a linguo-creative thinking. The combined use of linguocultural, contrastive, linguoculturological and cognitive approaches can give a complete picture of the national and cultural features of the phraseological system of the language.

The panorama of the female image, as can be seen from the above female qualities, is much more diverse than the representation of the male image. This speaks of the mystery of the female soul, which paradoxically contains both positive and negative features.

Thus, gender stereotypes noted in the English and Uzbek phraseological systems are based on the personal characteristics of men and women, their social roles, appearance types and age categories. Some gender stereotypes show a trend towards dynamics, which is explained by the change in the development of human society.

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