

# EXPRESSION OF FEMALE INTELLECT IN ENGLISH AND UZBEK PHRASEOLOGICAL UNITS

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**Annotatsiya:** Ushbu maqolada ayol obrazining adabiyotda mavjud bo'lishi xalq og'zaki ijodining qadimiy davrlariga borib taqaladi. Bu ayniqsa, diniy hikoyatlarda yorqinroq namoyon bo'ladi. Islomgacha bo'lgan davrda ham, undan so'ng ham ayol kishi masalasiga alohida e'tibor beriladi.

**Kalit so'z:** hodim, hokim, deputat, xalq maqollari, sotsiolingvistika

**Abstract:** In this article, the existence of the image of a woman in literature goes back to the ancient times of folklore. This is especially evident in religious stories. Both in the pre-Islamic period and after it, special attention is paid to the issue of women.

**Key words:** employee, mayor, deputy, folk proverbs, sociolinguistics

A.V. Artemova phraseology and proverbs, as a mirror of national culture, embody the national culture, customs, traditions, and a large part of the information in the perception of the world. It is important to study the lexical-semantic level of the concept of "woman", which is widely expressed in proverbs and phraseology.

Phraseologisms and proverbs included in the concept of women perform the function of advice and instruction, and also perform the function of evaluating various qualities and signs of real existence, objects and individuals on the scales of good-bad, moral-immoral, acceptable and unacceptable.

The stereotype of a woman in English language culture consists of the following concepts: attractive appearance, love, touching the ground, family, wife's role, childbirth and child care, household management, raising children, friends. In the Uzbek linguistic culture, the stereotype of a woman is formed from these concepts, with the addition of the role of a bride. This role is one of the leading positions for women.

The gender stereotype of women consists of signs that describe a woman by age, marital status, social status, etc.: woman, girl, mother, sister, daughter, wife, grandmother, aunt, mother-in-law, granddaughter, niece, girlfriend, lady, Mrs. (Mrs. - address to a married woman) / lady, Miss (Miss - address to an untouchable girl) and so on. In both linguistic cultures, the sphere of activity of a woman is limited to the inner space, home and family: lady of the house / housewife; lady of the frying-pan. However, in modern English and Uzbek languages there is a way of expression indicating the professional training of women (not always related to the phraseological layer): adiba woman; female scientist; a hello girl – a telephone operator girl; gaiety girls - variety actress.

In English and Uzbek phraseology, a woman who is in complete control of the family (including the husband) is negatively evaluated: to seize the reins of the husband; the gray mare is a woman who does not leave her husband behind. Phraseologisms that express such a female model are popular in English and are rarely found in Uzbek. This shows that the model of a woman who fully dominates the land is not acceptable for Uzbek culture, which corresponds to the image of a mute woman who respects and honors her husband.

In the research, not only the phraseological units related to the female intellect, but also in some places the general image of a woman in the English and Uzbek languages.

Let's analyze the following phraseological units with clothing components.

A hat (bonnet) worn only by women also gives the meaning of "bee in one's bonnet" (s.s.: bee in one's bonnet). Or the fact that women wear pants gave rise to the phrase "wear the trousers" and it means being the head of the family. We also have some idioms to talk stupidly about pants, for example, "he laughed at the torn knee with no pants" - that is, this idiom is used to make fun of someone even if he is in a bad condition. Or it means "Don't wear your pants on your head" - don't be ashamed. We can find some phraseological units related to women's skirt in English - to be in petticoat; petticoat government (s.s.: state with a skirt) - a state ruled by a woman.

Gloves are another integral part of Western national clothes. Although it is hardly worn today, it served as protection for knights in the Middle Ages. Therefore, the expression "throw down the gauntlet" (s.s.: to throw a knight's glove) gives the phraseological meaning "to call for a fight, to encourage a competition". Literally translated, "a kid gloves" means "kid gloves"

Continuing with the examples: a cat with gloves catch no mice (s.s.: cat with gloves, can't catch a mouse) - sometimes you can't achieve the goal with care and gentleness; an iron fist in the velvet glove (s.s.: iron fist in velvet gloves) - a person who uses a lot of power, despite his gentle appearance; fit like a glove gloves are off (s.s.: gloves are off) - there will be a tough fight.

The English phraseology of a woman of few words refers to the fact that a woman is a woman of few words. Despite being a woman of few words, Sarah was well-respected in her field because of her actions.

In some English phraseological units, it is emphasized that a woman should focus on housework and raising children, as opposed to working outside the home: a woman's place is in the home.

I don't believe that a woman's place is in the home. I love my family, but I also love being a lawyer/I don't believe that a woman's place is at home — I love my family, but I also love being a lawyer.

The following expression is used in relation to very famous and influential, intelligent women in a certain society, in the workplace, in the field: big woman on campus.

I know it's a cliché to say that behind every great man is a great woman, but I can honestly say that I would not be standing here today, accepting this award, without the tireless support of my beautiful wife/ I know it's a cliché to say that behind every great man is a great woman, but to be honest, I wouldn't be standing here accepting this award today if it wasn't for the constant support of my beautiful wife.

In conclusion, we can say that the characteristics of Uzbek women are clearly reflected in folk proverbs. In them, the image of women's hard work, loving mother, faithful and faithful spouse is revealed. The role of women in our society and life is emphasized.

In proverbs, it is considered and glorified as a builder of the family, although it is mainly based on negative aspects. In Turkish culture, a woman is first honored to marry at an early age. Apart from these, the issue of behavior and the way of life in marriage - cooking, neatness are the characteristics expected of women. A woman who is "unvalued" from birth to marriage, begins to be valued as soon as she conceives. Getting married is her first step on this path. Having a child, especially giving birth to a boy, suddenly raises his status in the family.

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