knew about it. Inaq remained a high position even in the new period of the Kungrat dynasty, which began with Eltuzar Khan (1804-1806). In the historical works of Muhammad Riza Ogahi, the name of Kilichboy Inaq and his efforts in the direction of development are mentioned many times [4;43 p.].

Conclusion (Xulosa). A general comparison of Uzbek and English toponyms shows that the scope of specific meaning in Uzbek place names is wider than in English toponyms. This is, of course, due to the different way of thinking of the peoples of the East, their ability to understand the world.

Although the concept of English toponyms can be used very productively in the formation of the concept of Uzbek toponyms, it is impossible to fully assimilate them or copy them exactly, which would not be correct.

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Madalov Navruz Ergashevich (Doctor of philosophy in philological sciences (PhD) Termez state pedagogical institute; e-mail: madalovnavruz2@gmail.com),

Allaberdieva Regina (Master’s student at Termez State University; e-mail: reginav@bk.ru)

PAREMIOLOGICAL REPRESENTATION OF THE STEREOTYPES OF WOMEN’S ROLE IN THE FAMILY

Annotation. *The paremiological representation of women’s roles in the family refers to how proverbs, sayings, and idiomatic expressions reflect societal perceptions and stereotypes about women within the domestic sphere. This article presents a paremiological interpretation of stereotypes of women’s role in the family based on proverbs about marriage in English and Russian.*

Keywords: *proverb; gender linguistics; gender role; femininity; masculinity; comparative typology of proverbs.*

Madalov Navruz Ergashevich (filologiya fanlari bo‘yicha falsafa doktori (PhD), Termiz davlat pedagogika instituti; e-mail: madalovnavruz2@gmail.com),

Аллабердиева Регина (магистрант Термезского государственного университета; e-mail: reginav@bk.ru)

AYOLLARNING OILADAGI ROLI STEREOTIPLARINING PAREMIOLOGIK TASVIRI

Annotatsiya. *Ayollarning oiladagi rollarining paremiologik tasviri, maqollar va idiomatik iboralar oiladagi ayollar haqidagi jamiyatdagi tasavvurlar va stereotiplarni qanday aks ettirishini anglatadi. Ushbu maqolada ingliz va rus tillarida nikoh haqidagi maqollar asosida ayollarning oiladagi roli stereotiplarining paremiologik talqini keltirilgan.*

Kalit so‘zlar: *maqol, gender tilshunosligi, gender roli, ayollik, erkaklik, maqollarning qiyosiy tipologiyasi.*

Мадалов Навруз Эргашевич (доктор философии по филологическим наукам (PhD) Термезский государственный педагогический институт; e-mail: madalovnavruz2@gmail.com),

Allaberdieva Regina (Termiz davlat universiteti magistranti; e-mail: reginav@bk.ru)

ПАРЕМИОЛОГИЧЕСКОЕ ОТРАЖЕНИЕ СТЕРЕОТИПОВ РОЛИ ЖЕНЩИНЫ В СЕМЬЕ

Аннотация. *Паремиологическое представление женских ролей в семье относится к тому, как пословицы, поговорки и идиоматические выражения отражают общественные представления и стереотипы о женщинах в домашней сфере. В этой статье представлена паремиологическая интерпретация стереотипов о женской роли в семье на основе пословиц о браке на английском и русском языках.*

Ключевые слова: *пословица, гендерная лингвистика, гендерная роль, женственность, мужественность, сравнительная типология пословиц.*

Introduction (Kirish). Gender linguistics is a relatively young field of disciplinary knowledge, yet gender studies have already proven to be effective and valid in the studies of various linguistic units. In a broad sense, it can be said, that the aim of studies related to gender linguistic is to examine and study the categories of femininity and masculinity that are expressed in linguistic asymmetry.

Literature review (Mavzuga oid adabiyotlar tahlili). Among the Russian and foreign researchers who have discussed the gender factor in their works are S.V.Bondar, V.V.Potapova, T.I.Shevchenko, T.N. Medvedeva, V.N.Telia, A.V.Kirilina, I.V.Zykov, V.A.Vinogradov, L.I.Sidorova, R.Brend, R.Fowler, A.L. Wallin-Aschcroft and etc. We are obliged to mention A.V.Kirilina's contribution to the development of linguistic genderology in Russian linguistics. Examining the gender stereotypes in Russian and German phraseology, A.V.Kirilina notes that there are common features in many parameters:

•androcentricity (language is oriented towards definitions and evaluations made from the point of view of men);

•a woman is presented as an object of action, an object of consumption;

•a woman is positively valued only where she can be useful for men [1;11 p.].

Research Methodology (Tadqiqot metodologiyasi). This article, which is devoted to the paremiological interpretation of stereotypes of the role of women in the family based on proverbs about marriage in English and Russian, uses methods of scientific research such as analogical analysis, hermeneutic analysis, and synthesis.

Analysis and results (Tahlil va natijalar). Gender is considered to be "a set of behavioral norms and attitudes that are commonly associated with males and females in a given society. Gender is based on the idea that it is not the biological or physical differences between men and women that are important, but the cultural and social significance that society attaches to these differences" [2; 83].

The dual structure of gender, which can be seen as both a biological and a social category, must also be taken into account. In other words, biological gender is an initial set of physiological and anatomical masculine or feminine characteristics, while social gender is a more complex phenomenon. The main methodological principle of gender linguistics is the understanding of gender as a socio-cultural category, which goes back to the recognition of sexual self-determination, the self-assignment of an individual to a particular social culture.

Gender roles are represented quite diversely in the paremiological fund of any language, because a proverb, according to V.P.Zhukov, is by no means a simple statement, "it expresses the opinion of the people", as "it contains the people's estimation of life, observations of the people's mentality" [4;419 p.].

For our research we selected English and Russian proverbs according to gender markers in the structure, i.e. those paremic units, the basic structural components of which are words denoting the person of male and (or) female gender (structural principle). In addition, we used English and Russian proverbs that have no lexemes indicating the person of both genders in their structure, but have lexemes indicating the person of male and (or) female gender in terms of the content of the proverb (semantic principle). Moreover, the principle of full and partial gender marking of proverbs were used. We believe that a detailed and in-depth study of the semantics of anthropometric lexemes that serve as building material for proverbs will allow us to trace the path of development of gender asymmetry in language from the point of view of diachroneity and synchronicity. To carrying out the research, we studied the proverbs according to The Penguin Dictionary of Proverbs [6], Russian Proverbs and Sayings: An Educational Dictionary [7], Folk Wisdom: Russian Proverbs [8] from the positions of structure, semantics and referentiality.

As a result of our study we expected to collect data on traditional family roles, functions and feminine qualities of a woman and have distinguished the following categories of English proverbs. The image of a woman based on the materials of English proverbs is represented as a set of particular qualities (qualitatives):

The qualitative of danger: *Women are the snares of Satan*; *Women are like wasps in their anger;*

The qualitative of value, necessity: *A man without a wife is but half a man; A good wife and health is a man's best wealth;*

The qualitative of greed and avidity: *Wife and children are bills of charges; Women, priests and poultry have never enough.*

The qualitative of cheerfulness, kindness, love: *A good wife is a goodly prize, saith Solomon the wise; Two things do prolong thy life: a quiet heart and a loving wife.* The qualitative of thriftiness: *The wife*

is a key to the house; Men make houses but women make homes; The qualitative of dominance (over husband): *As the goodman says, so say we, but as the good wife says, so must it be.*

The qualitative of unfaithfulness, betrayal, hypocrisy (towards her husband): *A fair wife and a frontier castle breed quarrels; Women are saints in church, angels in the street, and devils at home.*

The qualitative of unnecessity, undesirability (for a man): *Why buy a cow when milk is so cheap? The woman who marries many is disliked by many.*

The structurisation of the image of a woman according to the Russian proverbs also results in the classification of a set of following qualities (qualitatives):

The qualitative of kindness: *С доброй женой и горе – полгоря, а радость – вдвойне; Жена приласкает, а мать пожалеет;*

The qualitative of necessity, value: *У хорошей жены и мужу нет цены; Дом без жены, что год без весны;*

The qualitative of maternal love: *Дитя хоть и криво, а отцу с матерью мило; Сердце матери греет лучше солнца;*

The qualitative of authority, power: *Жена – в доме глава; Муж – голова, жена – шея, куда захочет, туда и повернет.*

The heredity qualitative: *Какова мать – такова и дочь; По матери дочь;*

The qualitative of the equality to husband: *Жена мужу не прислуга, а подруга;*

The qualitative of unity/oneness: *Муж да жена – одна сатана; Жена да муж– змея да уж; Муж да жена – одна душа;*

The qualitative of submission and obedience: *Дал муж жене волю – не быть добру; Муж жене закон.*

The qualitative of humility, patience, lack of criticism: *Разборчивая невеста в девках останется.*

Both Russian and English proverbs point out the necessity and value of a woman for creating a family, her fateful role in a man's life, as his happiness or unhappiness in family life depends on his choice of wife. However, there are also significant differences that should be highlighted. Most English proverbs contain negatively evaluated qualities/characteristics of a married woman, who is seen mostly as necessary but dangerous for a man. Among other qualities characterising married women in the cultural space of the English ethnos are greediness, mercantilism and wastefulness, inability to control the bad temper, desire to command the husband and take the leading position in the family, which affects the husband's unwillingness to stay in the family.

Conclusion /Recommendations (Xulosa va takliflar). In comparison with English proverbs, the representation of the image of a woman in Russian proverbs is more positively coloured, as evidenced by the dominant number of the following qualitatives included in the proverbial concept "wife": kindness, thriftiness, health, prudence, maternal love, value for her husband, humility, patience, obedience. Nevertheless, the image of a wife also has negatively assessed qualities, which is manifested in such stereotypical characteristics associated with a married woman as evil, disobedient, feisty, stubborn.

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Jumanazarov Bakhram Mengqobil o'g'li (Master degree student of International innovative university)

PROBLEMS OF RECREATING PHRASEOLOGICAL UNITS IN TRANSLATION

Annotation. *This article underscores the importance of cultural competence and contextual awareness in translation studies. By examining the problems associated with recreating phraseological units, translators can develop more effective strategies for conveying meaning while preserving the richness of both source and target languages. Also, the translation of phraseological units poses serious problems due*