

WOMAN IDENTITY IN UZBEK AND ENGLISH METAPHORICAL PROVERBS.

Normuradova Gulnora Muradullaevna

Researcher

National University of Uzbekistan

Tashkent, Uzbekistan

O'ZBEK VA INGLIZ METAFORIK MAQOLLARDA AYOL SHAXSIYATI.

Normuradova Gulnora Muradullaevna

Tadqiqotchi

O'zbekiston Milliy Universiteti

Toshkent, O'zbekiston

РОЛЬ ЖЕНЩИНЫ В УЗБЕКСКИХ И В АНЛИЙСКИХ МЕТАФОРИЧЕСКИХ ПОСЛОВИЦАХ

Нормурадова Гулнора Мурадullaевна

Научный сотрудник

Национальный университет Узбекистана им. М. Улугбека

Ташкент, Узбекистан guli87nora@gmail.com

Abstract. This article deals with metaphorical proverbs in Uzbek and English, specifically focusing on how they reflect the identity of women. It delves into the analysis of how metaphors within these proverbs reveal aspects of womanhood. Central to this investigation is the examination of domain mapping in metaphorical proverbs to uncover insights into the representation of women. Drawing upon George Lakoff's conceptual metaphor theory, the study aims to discern patterns of gender representation embedded within these linguistic expressions. Additionally, it employs feminist critical discourse analysis as proposed by Lazar to further dissect the relationship between gender representation in metaphorical proverbs and the portrayal of women within Uzbek and English-speaking communities.

Key words: proverb, metaphor, conceptual metaphor theory, feminist critical discourse analysis.

Annotatsiya. Ushbu maqolada o'zbek va ingliz tillaridagi metaforik maqollar haqida so'z boradi, xususan ayollarning shaxsiyatini qanday aks ettirishiga e'tibor qaratiladi. Muallif maqollardagi metaforalarning qanday qilib ayollik qirralarini ochib berishini tahlil qiladi. Ushbu tadqiqotning markazida ko'chma ma'nodagi maqollarning metaforik xaritasini o'rganib, ayol shaxsiyatining jamiyatda qanday aks etilish masalasi turadi. Jorj Lakoffning kontseptual metafora nazariyasiga asoslanib, tadqiqot ushbu lingvistik iboralar ichiga kiritilgan genderga oid modellarini aniqlashga qaratilgan. Bundan

tashqari, tadqiqotda metaforik maqollarda gende hamda o'zbek va ingliz tilida so'zlashuvchi jamiyatlarda ayollar tasviri o'rtasidagi munosabatlarni yanada chuqurroq tahlil qilish uchun Lazar taklif qilgan feministik tanqidiy nutq tahlilidan foydalaniladi.

Kalit so'zlar: maqol, metafora, kontseptual metafora nazariyasi, feministik tanqidiy nutq tahlili.

Аннотация. В данной статье рассматриваются метафорические пословицы на узбекском и английском языках, особое внимание уделяется тому, как они отражают личность женщины. Он углубляется в анализ того, как метафоры в этих пословицах раскрывают аспекты женственности. Центральное место в этом исследовании занимает изучение сопоставления доменов в метафорических пословицах, чтобы раскрыть суть образа женщин. Опираясь на концептуальную теорию метафор Джорджа Лакоффа, исследование направлено на выявление моделей гендерной репрезентации, заложенных в этих лингвистических выражениях. Кроме того, в нем используется феминистский критический дискурс-анализ, предложенный Лазаром, для дальнейшего анализа взаимосвязи между гендерным представительством в метафорических пословицах и изображением женщин в узбекских и англоязычных сообществах.

Ключевые слова: пословица, метафора, концептуальная теория метафор, феминистский критический дискурс-анализ.

Introduction

Proverbs are concise, commonly used sayings that convey general truths or practical wisdom. They hold the potential to shape societal norms and values, often reflecting traditional beliefs and power dynamics. Across different cultures, societies may share similar proverbs or express similar themes in distinct ways, reflecting their respective cultural values.

In the realm of gender and language, proverbs play a significant role as they often mirror and perpetuate traditional gender roles and power dynamics. This article explores metaphorical proverbs through the lens of conceptual metaphor, a branch of cognitive semantics. According to Croft and Cruse, metaphor in cognitive semantics involves comparing or judging two domains: the source and the target. The source domain represents the concept or object through which the target domain is construed, while the target domain is the concept or object being described by the metaphor.

By examining the interaction between these domains, metaphor in cognitive semantics allows for the understanding of one domain of experience in terms of another. Importantly, this theory doesn't just apply to individual linguistic expressions, but to entire conceptual domains. In essence, it allows for the description of a concept in the target domain using expressions from the source domain.

In the context of this research, metaphor in cognitive semantics provides insight into societal thinking regarding women. It reveals how society figuratively comprehends and constructs the role and identity of women. Thus, this study employs metaphor in cognitive semantics to uncover the underlying thought processes of society concerning women.

Furthermore, metaphor is not solely a linguistic phenomenon; rather, it resides in the way we mentally conceptualize one domain in terms of another. Cognitive semantics places metaphor at the forefront of thought and reasoning processes. It

asserts that the vast system of everyday conventional conceptual metaphors structures our conceptual system, encompassing even the most abstract concepts, and underpins much of everyday language (2). Consequently, it suggests that metaphors can influence how people think and underscores the importance of shared cultural knowledge in understanding them.

Croft and Cruse elaborate on the mapping between source and target domains, which involves two sets of correspondences: epistemic and ontological. Ontological correspondences relate elements of one domain to elements of another, while epistemic correspondences pertain to relations between elements in one domain and those in the other, often drawing on encyclopedic knowledge about the domains (2, 196).

Metaphor, as a phenomenon, encompasses both conceptual mappings and individual linguistic expressions (8, 208). Conceptual mappings represent generalizations, such as 'love is a journey,' where love is conceptualized as a journey. This unified conceptualization of love metaphorically manifests in various linguistic expressions. Thus, when referring to the 'love is a journey' metaphor, one is referencing a set of correspondences. The concept of correspondence is illustrated through Lakoff's example sentence: 'anger is the heat of a fluid,' as quoted in Croft and Cruse:

Ontological correspondences of proverb «anger is heat of a fluid»

Source domain: heat of a fluid	Target domain: anger
Container	Body
Heat of fluid	Anger
Heat scale	Anger scale
Pressure in container	Experienced pressure
Agitation of boiling fluid	Experienced agitation
Limit of container's resistance	Limit of person's ability to suppress anger
Explosion	Loss of control

Epistemic correspondences of proverb «anger is heat of a fluid»

Source domain: heat of a fluid	Target domain: anger
When the liquid inside a vessel is heated past a specific threshold, the pressure rises until it reaches a level where the container bursts.	When anger escalates past a certain threshold, the pressure builds until the individual reaches a point where they lose control.
An explosion not only causes damage to the container but also poses a significant danger to bystanders.	Losing control not only harms the individual but also poses a danger to others.
The occurrence of an explosion can be averted by applying adequate and opposing pressure.	Anger can be restrained through the strength of one's determination.
A controlled release of pressure can occur, which decreases the risk of an explosion.	Anger can be released in a controlled manner or vented harmlessly, thereby reducing its intensity.

The adaptation above regarding 'anger is the heat of a fluid' demonstrates how metaphor elucidates the conceptual mapping between source and target domains, encompassing both ontological and epistemic correspondences. These correspondences between domains are reflected in the conceptual system, allowing for an open-ended array of linguistic expressions that immediately convey understanding to readers.

Feminist Critical Discourse Analysis

Litosseliti highlights Critical Discourse Analysis explicit aim to uncover the concealed motives within discourse, which may contribute to the perpetuation of gender inequalities (10). Conversely, Wodak characterizes critical discourse analysis as concerned with scrutinizing both ambiguous and transparent structural dynamics of dominance, discrimination, power, and control manifested in language. Similarly, Van Dijk defines critical discourse analysis as research that primarily examines how social power abuse, dominance, and inequality are expressed, perpetuated, and resisted through language in social and political contexts (5, 352). Hence, critical discourse analysis critiques social inequalities as reflected in language, aligning with the emancipatory objective of feminism, known as Feminist Critical Discourse Analysis. Diabah describes feminist critical discourse analysis as applying a feminist lens to critical discourse analysis (3, 15).

From a Feminist Critical Discourse Analytical perspective, Lazar observes that issues of gender, power, and ideology have grown increasingly intricate and nuanced. Proverbs, by their very nature, often convey complex and subtle meanings. Their ambiguous nature can obscure their intended messages, thus subtly reinforcing

gendered social structures wherein women are disadvantaged. The role of feminist critical discourse analysis is to critically examine and challenge such unequal gender relations reflected in language, as stated by Diabah and Amfo (3).

According to Lazar, "gender" functions as a category that helps individuals understand and structure their social practices (9, 12). With sex/gender portrayed as a rigid binary, societal power dynamics systematically favor men while disadvantaging, excluding, and disempowering women. Lazar argues that Feminist Critical Analysis enables the examination of how power and dominance are discursively constructed through textual depictions of gendered social practices (9, 18). It also addresses issues of access to understanding, crucial in public domains.

In this research, Feminist Critical Analysis aims to connect textual representations of women's identity with their social and cultural context, as found in quotations in dictionaries. Unlike aiming to predict specific reader responses or discerning the writer's intentions, Feminist Critical Analysis acknowledges that texts can have multiple meanings and emphasizes intertextual and interdiscursive aspects. This means that one proverb, for example, may embody various discourses or "voices" representing different assumptions about women's identity, possibly even contradictory ones.

Additionally, the research adopts a three-dimensional conceptualization of discourse, considering text, discursive practice, and social practice in relation to each other and to the broader social context. The central concern of Feminist Critical Analysis is critiquing discourses that reinforce patriarchal power structures, aiming to develop analytical resistance to unequal gender representations. However, in line with postmodern feminism, which recognizes diverse gender practices and encourages reinterpretation and contestation of meanings and subject positions in different contexts, the approach allows for flexibility and complexity in analysis.

The study not only critiques representations that disadvantage women but also highlights those that work in their favor. This approach aims to provide a comprehensive understanding of gender dynamics in linguistic and cultural contexts.

Woman identity in Uzbek and English proverbs

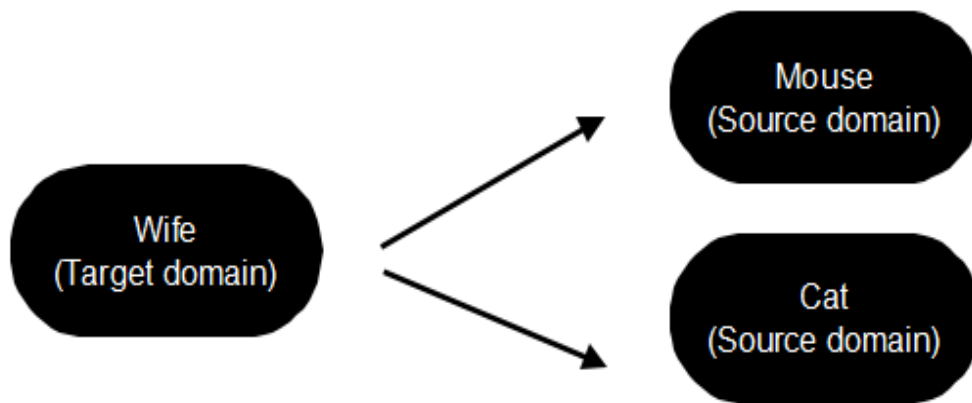
In this article 12 Uzbek and English articles related to women in comparison with animals and objects are analyzed according to the conceptual metaphor theory and feminist critical discourse analysis method. Here is the list of the proverbs:

Uzbek metaphorical proverbs
Ayol degan palaxmon toshi, Qayerga otsa, shu yerga tushar.
Ayolning o'ttizga kirgani — O'tin bolgani.
Yaxshi xotin — uyning guli.
Qiz bola — gul-lola.
Bo'y qiz — uchirma qush.
Eshak eshakdan qolsa, qulogini kesar, Xotin xotindan qolsa, oyog'ini kesar.
Yaxshi xotin — xazina.

English metaphorical proverbs
Wife a mouse, quiet house, wife a cat dreadful that.
Women in state affairs are like monkeys in glass shops.
The death of wives and the life of sheep make man rich.
A fair wife without a fortune is a fine house without furniture.
A woman is like a cup of tea, you'll never know how strong she is until she boils.

Conceptual metaphor theory analysis (English proverbs).

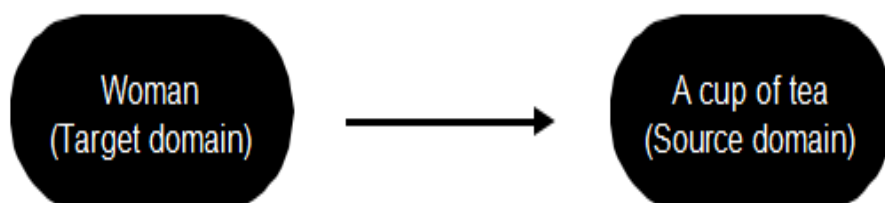
"Wife a mouse, quiet house; wife a cat, dreadful that" proverb uses the metaphorical mapping between wives and animals (mouse and cat) to convey different qualities of a wife. A wife compared to a mouse implies she is quiet, meek, and unobtrusive, which contributes to a peaceful household. On the other hand, a wife compared to a cat suggests she is unpredictable, possibly temperamental, and could cause trouble or chaos in the household. The metaphorical mapping here is between the behavior and characteristics of the animals and the perceived behavior of wives.



"Women in state affairs are like monkeys in glass shops» p r o v e r b employs the metaphorical mapping between women and monkeys and between state affairs and glass shops. Monkeys are often associated with playfulness, mischief, and lack of restraint, while glass shops are associated with fragility and the need for delicacy. Therefore, the proverb implies that women in state affairs, like monkeys in glass shops, may lack the necessary delicacy, restraint, or understanding to handle the complexities and fragilities of governance or high-level decision-making.

"The death of wives and the life of sheep make man rich» proverb juxtaposes the metaphorical mapping of wives with sheep and the concept of wealth. Sheep are often associated with wealth and prosperity in agricultural societies, as they provide wool, meat, and other resources. By comparing the death of wives to the life of sheep, it suggests that the absence of a wife (either through her death or some other absence) can contribute to a man's wealth, perhaps by reducing expenses or enabling him to focus more on work or business endeavors.

"A woman is like a cup of tea, you'll never know how strong she is until she boils» utilizes the metaphorical mapping between a woman and a cup of tea to convey the idea that a woman's true strength or character may only be revealed under challenging circumstances (symbolized by boiling water). Like tea, which only releases its flavor and strength when boiled, a woman's resilience, determination, and inner strength may become apparent only when faced with adversity. The metaphor emphasizes the notion that appearances can be deceiving and that one should not underestimate the capabilities of women.

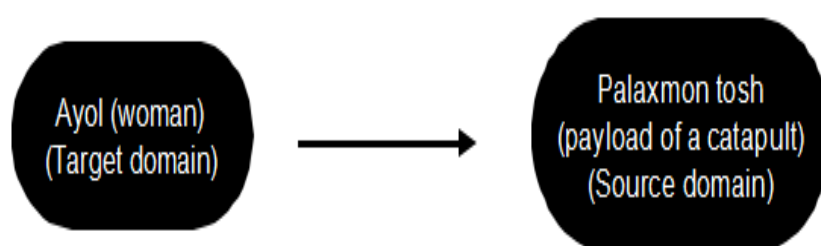


"A fair wife without a fortune is a fine house without furniture» employs the metaphorical mapping between a wife and a house to convey the importance of financial status in marriage. A "fair" wife refers to one who is beautiful or attractive. Comparing a fair wife without a fortune to a fine house without furniture suggests that

while beauty is desirable, financial stability or wealth is also crucial for a successful marriage. The metaphor highlights the idea that both aesthetic appeal (fair wife) and practicality (fortune) are necessary for a fulfilling marital relationship.

Conceptual metaphor theory analysis (Uzbek proverbs).

"Ayol degan palaxmon toshi, Qayerga otsa, shu yerga tushar» proverb uses the metaphorical mapping of a woman to a "payload of a catapult." The catapult, traditionally used for launching objects long distances, implies that once a woman is "thrown" or married off, she remains in that place indefinitely. This metaphor suggests that women are seen as objects to be moved or placed according to the desires of others, rather than as autonomous individuals with agency and mobility.

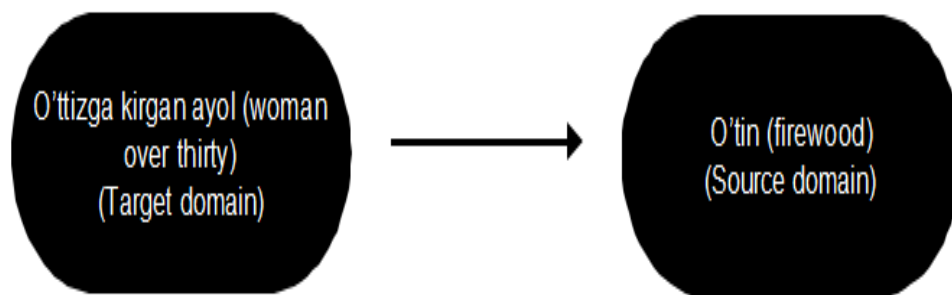


"Yaxshi xotin — uyning guli» proverb employs the metaphorical mapping of a good wife to a "flower of a home." Flowers are often associated with beauty, fragrance, and vitality, implying that a good wife enhances the beauty and harmony of the household. This metaphor emphasizes the importance of a supportive and nurturing wife in creating a pleasant and peaceful home environment.

"Qiz bola — gul-lola», this proverb metaphorically likens young girls to flowers. Flowers are symbols of youth, beauty, and freshness, suggesting that young girls are valued for their innocence and attractiveness. However, this metaphor also objectifies and romanticizes young girls, reducing them to passive objects of beauty rather than recognizing their agency and autonomy.

"Bo'y qiz — uchirma qush» metaphorically compares mature girls to "flying birds." Flying birds symbolize freedom, mobility, and independence, suggesting that once a girl reaches maturity, she is expected to leave her parental home and start her own family. However, this metaphor also reflects the cultural expectation of early marriage for girls, reinforcing gender roles and limitations on women's choices and opportunities.

"Ayolning o'ttizga kirgani — O'tin bolgani», this proverb metaphorically compares women over thirty to firewood. Firewood is typically used as fuel for fire, implying that once a woman reaches a certain age, she loses her value or usefulness. This metaphor reflects ageist attitudes towards women and reinforces the idea that their worth is tied to their youth and physical attractiveness, rather than their intelligence, skills, or experiences.



"Yaxshi xotin — xazina» metaphorically equates a good wife to "fortune." Fortune typically refers to wealth or prosperity, implying that a good wife brings material and emotional abundance to her husband's life. This metaphor underscores the instrumental value of women within marriage, framing them as assets or investments rather than equal partners deserving of respect and autonomy.

Feminist critical analysis of woman identity in Uzbek and English proverbs. "Wife a mouse, quiet house; wife a cat, dreadful that», this proverb perpetuates traditional gender roles by depicting wives as passive and submissive ("mouse") or unpredictable and potentially dangerous ("cat"). It reinforces the expectation that women should conform to certain behavioral norms within the household, such as being quiet and non-disruptive. Additionally, it implies that a wife's behavior is solely responsible for the atmosphere of the household, overlooking the roles and responsibilities of other family members.

"Women in state affairs are like monkeys in glass shops" devalues women's capabilities in leadership roles by comparing them to monkeys, creatures associated with chaos and lack of control. It reflects deeply ingrained gender biases that view women as incapable or unsuitable for positions of power and responsibility. The comparison to a "glass shop" implies that women are inherently fragile and unable to handle the complexities and pressures of political or state affairs.

"The death of wives and the life of sheep make man rich», proverb reduces the value of women to their economic contribution to men's wealth. It objectifies wives by likening them to livestock (sheep) and suggests that their absence, whether through death or some other means, can lead to financial gain for men. It perpetuates the idea that women exist primarily for the benefit of men and reinforces patriarchal notions of ownership and control within marriage.

"A fair wife without a fortune is a fine house without furniture», this proverb equates a woman's value with her physical appearance ("fair") and financial status ("fortune"). It reinforces gender stereotypes that prioritize women's beauty and financial dependency on men. By likening a wife to furniture, it objectifies women and reduces them to mere commodities in the context of marriage. The proverb implies that a woman's worth is contingent upon her ability to enhance the status or comfort of her husband, rather than being valued for her individual qualities and contributions.

"A woman is like a cup of tea, you'll never know how strong she is until she boils», While this proverb may seem empowering on the surface, it still perpetuates gender stereotypes by comparing women to objects (a cup of tea). It implies that a woman's strength or resilience is only revealed under duress, reinforcing the notion that

women must endure hardship to prove their worth. Additionally, it places the burden on women to constantly prove themselves, rather than challenging the underlying structures of inequality that restrict women's opportunities and agency.

"Ayol degan palaxmon toshi, Qayerga otsa, shu yerga tushar", proverb depicts women as passive objects to be moved or placed according to the desires of others. It reinforces the patriarchal notion that women lack agency and autonomy, reducing them to mere possessions or commodities. By comparing women to a payload of a catapult, it reinforces the idea of women as objects of male control and domination within marriage and society.

"Ayolning o'ttizga kirgani — O'tin bolgani", this proverb perpetuates ageist attitudes towards women by equating their value with their youth and physical attractiveness. It suggests that women lose their worth and become expendable once they reach a certain age, reinforcing the idea that women's value lies primarily in their appearance and ability to fulfill societal expectations of beauty and desirability.

"Yaxshi xotin — uying guli", while this proverb may seem positive on the surface, it still reinforces traditional gender roles by idealizing women's role within the household. By comparing a good wife to a flower of a home, it suggests that a woman's worth is tied to her ability to fulfill domestic duties and maintain a harmonious family environment. This reinforces the notion that women's primary role is within the private sphere of the home, rather than in the public sphere where they can exercise agency and autonomy.

"Qiz bola — gul-lola", proverb objectifies and romanticizes young girls, reducing them to passive objects of beauty and innocence. It perpetuates the patriarchal idea that women's value lies in their youth and physical appearance, rather than in their intelligence, talents, or aspirations. By equating young girls to flowers, it reinforces the notion that women exist primarily for the pleasure and consumption of men, rather than as autonomous individuals with their own desires and ambitions.

"Eshak eshakdan qolsa, qulogini kesar, Xotin xotindan qolsa, oyog'ini kesar", this proverb portrays women as inherently competitive and antagonistic towards each other, reinforcing negative stereotypes about female relationships. By comparing competing women to competing donkeys, it suggests that women are engaged in a constant struggle for male attention and validation. This perpetuates the patriarchal idea that women are rivals rather than allies, and that their worth is determined by their ability to attract and please men.

"Yaxshi xotin — xazina", while this proverb may seem complimentary, it still reinforces traditional gender roles by equating a good wife to "fortune." By framing women as assets or investments within marriage, it perpetuates the idea that women exist for the benefit and satisfaction of men. This diminishes women's agency and autonomy within relationships, reinforcing the patriarchal notion that women's primary role is to serve and support their husbands.

Conclusion

Within the cultural tapestry of Uzbekistan and the English-speaking world, proverbs serve as mirrors reflecting the prevailing gender norms, stereotypes, and

power structures deeply rooted in patriarchal systems. These proverbs, handed down through generations, subtly reinforce and perpetuate the marginalization and constraint of women. A feminist critical discourse analysis unveils the layers of underlying assumptions and ideologies intricately woven into these seemingly innocuous sayings.

Through a feminist lens, these proverbs are deconstructed to reveal the underlying power dynamics and hierarchical structures that uphold gender inequality. They not only reflect societal attitudes but also actively shape and reinforce them, perpetuating a cycle of oppression and subjugation. By critically examining these linguistic artifacts, we illuminate the need for profound social and cultural transformation towards gender equality and justice.

Moreover, this analysis extends beyond the surface meanings of proverbs to interrogate the historical, cultural, and socio-political contexts in which they emerge. It considers how colonial legacies, religious doctrines, and economic systems intersect to uphold patriarchal norms and restrict women's rights and freedoms. By contextualizing these proverbs within broader systems of oppression, we gain deeper insights into the complexities of gender dynamics and the intersections of power.

Furthermore, a feminist critical discourse analysis not only identifies the problematic aspects of these proverbs but also explores alternative narratives and counter-discourses that challenge traditional gender roles and stereotypes. It celebrates the resilience and resistance of women who defy societal expectations and assert their autonomy and agency. Through these counter-narratives, we glimpse the possibilities of a more inclusive and equitable society where individuals of all genders can thrive free from oppression and discrimination.

In conclusion, the critical examination of Uzbek and English proverbs through a feminist lens reveals the intricate web of gendered ideologies and power relations that underpin patriarchal societies. It calls for collective action and conscientious efforts to dismantle these oppressive structures and pave the way for a future where gender equality and justice are not just aspirations but lived realities for all."

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