



ACADEMICIA
An International
Multidisciplinary
Research Journal
 (Double Blind Refereed & Peer Reviewed Journal)



DOI: 10.5958/2249-7137.2021.00805.3

LINGUISTIC REPRESENTATION OF IMAGES OF TWO GENDERS IN FOLKLORE

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ABSTRACT

In archaic times, the main form of transmission of the common people the experience of knowledge from generation to generation was folklore. Literally translated as "folk wisdom", "folk knowledge", the term denotes poetic creativity, reflecting the experience of millennia. Folklore existed in the context of folk culture and had, first of all, practical function, as well as informational and religious; the aesthetic function was secondary. Folklore works served the various needs of the ancient society; bearers of archaic traditions were people from the social bottom - peasants, poor townspeople, which led to the design of the oral verbal form of certain genres folklore. The relevance of the work is determined by two factors: first, the question the relationship of the sexes has always worried about a person, he remains open and in present tense; secondly, the problem of characterizing a person by his gender identity in Russian folklore is practically not studied, about as evidenced by the analysis of scientific linguistic research on gender. The scientific novelty of the research lies in the analysis of works Russian folklore from the position of reflecting gender inequality in them. The object of research is the works of Russian folklore, containing the characteristics of a person by gender. Research subject - semantic and grammatical features of lexemes used to describe the images of a man and women in folklore.

KEYWORDS: *Enticement, paternal inheritance, masculine, feminine, ditties, peasants, substantial part ditties, mental disability, humanitarian branches of knowledge, sphere of interest, behavioral patterns of men and women.*

INTRODUCTION

The ditties were originally designed as a "youth" genre, narrating about what took young people, boy and girl, from adolescence before marriage, so most of the ditties tell about the relationship of young people, convey their emotional experiences: dreams of love, first timid dates, courtship, "Enticement", suffering, parting. The guy in ditties appears frivolous and loyal, windy and loving:

I cried on one mountain,
On the other - he grieved:
I married one girl,
And he sent another letter.

More often, falling in love ends in disappointment, which is the reason serve the disapproval of parents, inequality of young people in the material, social issue, the discovered dissimilarity of characters, betrayal of one of parties, gossip and slander:

Oh you, my dear,
You are worth dear:
Has given me hope -
You marry another.

It is noteworthy that the young man also needed parental permission, blessing to marry, wedding was only possible with the consent of the father and mother to accept the chosen one of the son into their family:

I didn't paint the accordion myself,
I didn't use the varnish myself.
I didn't woo the cutie myself,
Father and mother went.

Depicting for the most part the life of a village man, a ditty contains details of peasant life, features of life a person tied to the land, living at the expense of a personal economy. Of ditties we learn that the man was engaged in agriculture, kept cattle, was responsible for paying taxes:

Well, time, well, yes, -
The peasant is in trouble:
There is no bread, no land,
And they came for the taxes.

In any family, a man was the main worker and bread-winner. That is why economic, businesslike husbands and sons were so valued. The household, as a rule, passed from father to son or sons. At the same time the main requirement for the groom, the bride's parents put forward the presence of he has his own property, economy. Hence, in Russian ditties appears the motive of the brother rivalry for the paternal inheritance, shared between brothers as they marry:

I fell in love, and even repent,

That there are many brothers:

Not only for you, dear, home -

Do not get the doors.

Darling, get married - don't get married

They won't give me up:

You have four brothers -

They will give a small share.

Ditties about work, presented in the number of three, refer to a later time, specifically to the Soviet period, about which evidenced, first of all, by the vocabulary: words such as "Miner", "locksmith", "factory", which arose in Russian in connection with the emergence of new and transformation of existing professions.

Ditties were created by peasants who moved to the city to work. Such ditties preserved the literary tradition, but acquired new ones. Features and details of factory and urban life:

Broken electricity

In a steam car:

Locksmiths have a lot of work -

Will not come home sweetheart.

The war for the recruit meant an alarming future, a difficult soldier service with its hardships and dangers, separation from mother, wife, bride. But guys 17-18 years old went to war and tsarist service, even after by the standards of a villager, this is a very young age, the very beginning of life. This is what the recruit sings about, falling into inconsolable melancholy. Substantial part ditties is a recruit's appeal to comrades, family, farewell to loved ones. The service also meant "separation" from native land, leaving the family without a breadwinner and worker:

Will be taken to the soldiers

From mother's illness.

From mother's illness

I don't want to be a soldier.

We will be hijacked - buried

Not fathers, not mothers,

Buried in an open field

Enemies are enemies.

Characteristics of a man by his appearance and character traits carried out on behalf of a girl, beloved or rejected. In basically, in ditties, the heroine criticizes those personal qualities of the

guy, the presence which is considered undesirable and may even serve as a reason for parting of lovers. This is insecurity, frivolity, stupidity, infidelity, talkativeness, arrogance:

If only, dear, not you,
 Bots would buy me.
 And you with a long tongue -
 I remained barefoot.
 Thick light brown curls
 At my dear.
 Wrong words, empty -
 I want to forget him.

The motive of a youthful, dashing lifestyle is widespread of a young man in the village. The guy brags about his bravery prowess, violent disposition; to be a bully, a criminal for him pride and honor. The narration is more often in the first person:

I'm a desperate little head
 I don't value anything:
 If the head is cut off,
 I'll tie the korchaga.
 Our field with your side,
 The only difference is the boundary.
 Who loves my sweetheart
 He will try the knife.

A distinctive feature of ditties about human relations is a predominantly pessimistic representation of reality, therefore, ditties telling about happy love are practically not meet. Happiness in Russian ditties is the goal to which they strive heroes and performers, which often remains unreached. From here the appearance of ditties about the marriage of a girl in love to an unloved one a man at the behest of his parents:

You are ruinous parents
 Destroyer mother!
 Who did you want to marry,
 They failed to give their daughter away, about the severity of parents who forbid seeing their
 beloved, do not approving the chosen one of the daughter:

Don't stand, dear, at the window,
 Do not call for the evening:
 I sit at home, crying with grief -

They don't want to let them go for a walk.

The general pessimistic mood persists in the ditties about family life. Plots about grave orphans' lives:

The orphan has so much grief -
 What to do with bitterness?
 I will carry it out into the open field:
 Go, bitterly, for a walk,
 about the unenviable, despised position of a widowed man:
 I will not go to that end
 Neither calves nor sheep.
 Chilled me, girl -
 The widower got involved.

Another common conflict is irreconcilable differences a young wife with her husband's family members, namely, the father-in-law and mother-in-law, sister-in-law:

I was grazing cows
 She sang about her sister-in-law:
 Horned cows
 The sister-in-law is toothed!

Marriage meant living according to the rules of the spouse's family; often the husband's parents used the dependent position of the daughter-in-law and saw in her only a new housekeeper. Hence the motive of the girl's complaint to their parents for a hard life in someone else's house:

At his own dear mother
 Eat and lie down
 At a stranger's at the hostess
 You will run without eating.

The theme also fits into the general elegiac mood of the Russian ditty. If in other genres of folklore wedding is a cherished desire any girl, a long-awaited, fateful event, then in a ditty the heroine appears disillusioned with youthful hopes and dreams. In relations, the first quarrels, quarrels, mutual reproaches arise, doubt and suffering. Married women grieve about girlhood gone about the former freedom, suffer from the mistake of choice, their own or parental:

My little head is cheerful
 I want to sing songs,
 Have fun while in girls
 And there you will roar.

Ditties testify mainly to the fact that the girl in the family was entrusted with numerous household duties (caring for cattle, work on the ground, haymaking, cooking, cleaning), often overwhelming, so the heroine pours out her suffering, complaining about the strictness of her parents:

They say I'm thin
And I was not in a hefty one, -
Freaks are not in bliss:
The whole job is mine.

Thus, the analysis of ditties indicates more thematic groups of linguistic units, in which the image of a woman is presented: in comparison with the proverb genre, a woman in Russian ditty is also considered in the aspect of its involvement in professional activity, which is explained by a later time creation of ditties, namely in the Soviet period of national history, when the process of women's emancipation in social, labor and family life, which implies the empowerment of women with the right to equality in labor and wages. But at the same time, the image of a woman is still most fully revealed through the categories of family and gender relationships and personality characteristics. The image of a man in a ditty is considered in fewer numbers. Thematic groups (again in comparison with the proverb genre) that due to the specifics of the genre. From 8 thematic groups selected by us only 6 stands out here, there are no sections "church" and "social differences": since the main functions of the ditty are recreational and aesthetic, then the above aspects of public life are not included in "Sphere of interest" of the genre in question. The main characteristic men are also in a relationship with the opposite sex before marriage, the second most important is the personal characteristic. This is because those ditties from these thematic sections were composed by girls, and therefore, they reflect the girls' vision of relationships with guys and idea of the ideal features of appearance and character traits potential chosen one.

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