

THE CONCEPTUAL FIELD "MAN" IN THE PAREMIOLOGICAL FUND OF THE RUSSIAN LANGUAGE

Juraeva Zulhumor Radjabovna*

*Associate Professor,
Candidate of Pedagogical Sciences,
Bukhara State University,
Bukhara, UZBEKISTAN
Email id: juraeva@gmail.com

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ABSTRACT

This article reveals the specifics of the concept "man" verbalized in Russian proverbs. The study was carried out at the intersection of gender linguistics, linguo-folkloristics and cognitive linguistics. The concept as a complex semantic formation has a field organization with fuzzy boundaries between layers. The conceptual field "man" in proverbs and sayings is organized by a combination of several microfields. The gender concept "man" is a universal understanding of gender, reflected in the Russian paremiological picture of the world. The key lexical representative of the concept is the gender-marked nomination muzhik, which implements the seme "lower social position". In the vast majority of proverbs, the replacement of the name of the concept "man" with the nomination "muzhik" was revealed.

KEYWORDS: Genderology, Cognitive Linguistics, Paremiology, Gender, Concept, Microfield, Recurrence, Periphery

INTRODUCTION

The beginning of the 21st century was marked by the rapid development of the anthropocentric paradigm in linguistics, in the center of which was a person. A distinctive marker of modern humanitarian knowledge is an integrative vector that contributes to the creation of a kind of "melting pot", which combines various scientific areas. The introduction of the term "concept" into the conceptual apparatus of gender studies allows, based on the principle of anthropocentrism, to explore the physiological, social and cultural characteristics of a linguistic personality within the framework of the gender concept sphere.

Modern gender studies in the field of language and communication attract the attention of an increasing number of linguists, forming an independent scientific direction - linguistic genderology, or gender linguistics. Gender issues are in the center of attention of a new, but already formed into an independent interdisciplinary direction of the world humanities, called "gender studies". In modern science, gender is understood as a system of interpersonal interaction through which the idea of male and female as categories of social structure is created, approved and reproduced [1, p.208].

As you know, paremiology studies proverbs and sayings that briefly and figuratively reflect the traditions, customs and values of the people, based on their cultural and social experience. The

paremiological fund of the Russian language is part of the world cultural heritage, contributing to the intercultural dialogue of peoples.

Paroemias are of particular interest for research in the field of linguistic gender studies. The main load is borne by the vocabulary, which forms the linguistic picture of the world. This aspect is especially vividly represented by proverbs and sayings, which concentrate folk wisdom, the results of the cultural heritage of the people.

literature review. At present, a fairly large number of studies based on the material of various sources are devoted to the study of the paremiological fund. This fund is the subject of study of several scientific areas: phraseology (AV Kunin , OM Babkin , VP Zhukov and others), folklore (VP Akinin , FI Buslaev , AV .Markov and others), paremiology (GL Permyakov , ZK Tarlanov and others) , linguistic and regional studies (FM Vereshchagin, VG Kostamarov , VG Tomakhin and others). At the same time, with a wide range of gender studies, much less attention is paid to paremiological units than to phraseological ones. It is possible to single out only a small circle of researchers involved in the linguistic analysis of gender in proverbs, among which LK Ibragimova , TV Saveliev , NS Shushanyan . Strekalova's dissertation research is devoted to the development of the problem of gender in the field of phraseology and paremiology of the Russian language. Works of researchers - Yu.A . Zakirova , ES Khuzina , MA Stashkova - based on the paremiology of English, German, Italian, Tatar and other languages.

methodology. The material for the study was one of the oldest collections of Russian proverbs and sayings, the first printed Russian paremiological collection "Russian folk proverbs and parables", published by IM Snegirev [6]. The study was carried out at the intersection of gender linguistics, linguo -folkloristics and cognitive linguistics. The methodological basis of the work is conceptual, linguistic, philosophical provisions that demonstrate the correlation and interdependence of linguistic and extralinguistic factors, as well as the unity of paradigmatic and particular principles.

main content. Identification of the correlation of language and culture in the paremiological corpus of the Russian language is impossible without characterizing the basic concepts of culture. Gender-marked proverbs realizing the concept of "man" are understood as speech samples of the embodiment of gender stereotypes and mental attitudes of the Russian people as a native speaker.

The study of the language in terms of the gender characteristics transmitted by it and reflected in it is currently a serious cultural problem that is being solved within the framework of gender linguistics [5, p.163]. Gender is understood as a "social gender", while it is interdisciplinary in nature and enters the orbit of the interests of humanitarian knowledge. According to the Uzbek linguist NZ Nasrullaeva , gender is a concept or phenomenon of a cognitive nature, manifested in the means of language and the specifics of people's speech behavior in connection with belonging to a particular gender [3, p.42]. EV Mistryukova proves that the gender concept is a semantic formation that appears when the lexical meaning of the word interacts with the people's worldview, reflecting the "idea of typical male and female images". [2, p. 91].

The concept as a complex semantic formation has a field organization with fuzzy boundaries between layers. The conceptual field can be represented by several microfields of different volumes, which are structured according to nuclear (conceptual), near-nuclear (evaluative) and

peripheral (associative) zones [4, p.60]. The conceptual field "man" in proverbs and sayings is organized by a combination of several microfields .

The core zone of the concept is its base layer, which ensures the semantic unity of all microfields included in it. A man in the explanatory dictionaries of the Russian language is characterized through physiological and age parameters. The following names will be as close as possible to the core: husband, man, well done, which denote males, that is, they have one common seme with the word man.

Husband	To an honest husband, honest and bow. The husband is young, his thought is young.
Man	In a good time, a man bury white-colored money for rainy days! Thunder will not strike, the peasant will not cross himself.
Well done	Well done sample, everyone looks at him. You can see the falcon in flight, and the good fellow in gait.

In the structure of the conceptual field, these semes occupy a **nuclear position** . The distribution of words according to the levels of the field is motivated by the identity of the seme with the nucleus, as well as by their wide use. The lexemes located in the center of the concept consist of words that enter into hyponymic relations with the nucleus.

The nuclear zone covers a wide range of words that characterize men by the degree of kinship, family and social status, and occupation. The words included in the corresponding microfields are distinguished by a high degree of recurrence. So, the nuclear zone includes such words: master, brother, well done, uncle, widower, master, friend, king, godfather, sage, judge, warrior, pan, master, soldier, father, father, son, matchmaker, shoemaker, Cossack, ataman.

nuclear zone	tokens
relation degree	father, son, brother, grandfather, grandson, uncle, nephew, stepson, husband, matchmaker, godfather, father-in-law, son-in-law, brother-in-law, brother-in-law, groom, brother-in-law,
social status	lord, tsar, prince, boyar, master, serf, nobleman, pan, peasant, peasant, slave, Cossack,
occupation	shepherd, doctor, blacksmith, priest, cook, messenger, hussler, judge, carpenter, merchant, cook, dyer

The nearest periphery consists of lexemes included in the associative fields of the concept 's nuclear zone. This layer includes words that characterize a man:

- on interpersonal relationships: *cute, hateful, neighbor, guest, betrothed, friend, enemy;*
- demeanor: *urchin, boor, dandy, mischievous, troublemaker;*
- according to the estimated characteristic: *a thief, a fool, a blockhead, a robber, a rogue, a righteous man, a master, a hero, a drunkard;*
- nationality : *Tatar, German, Mordvin, Greek, Russian ;*
- military ranks: *governor , general, soldier, corporal, chieftain, warrior, sailor, admiral, corporal, warrant officer, officer.*

In proverbs, a predominantly everyday picture of the life of the lower class of pre-revolutionary Russia is revealed, in connection with this, a man is a representative of the peasant class, a commoner: *The man was looking for a knife, found a hedgehog. A man went to Moscow for a saying. A kind man is not a prankster, he works even on holidays. The peasant ruffled the flax, and he himself disappeared*. A man as a representative of the upper and middle class, a clergyman appears less frequently in proverbs: *Wherever to live, but to serve one king. A nobleman is on horseback, and death is on the heap. It is a pity for the scribe of papers, do not make him a shirt. If you don't pop, don't poke your head in the vestments! Hegumen Guriy, but to the brothers is bad*.

The nearest periphery also includes proper names. High recurrence in proverbs is possessed by canonical names, which are presented both in full (*Yakov, Martyn, Matvey*, etc.) and abbreviated (Egor, Klim, Filya, Flor, etc.) forms.

AT proverbs personal names predominantly are used in summarizing meaning (*Every Demid strives for himself*). AT summarizing meaning they designate : 1) a peasant (*they beat Foma for Eremin's fault*); 2) husband : (*Ou rDanilawifestrangled*); 3) guy (*Like _Senyushkithere are two coins in my pocket : Semyon and Semyon! And Senyushka has no money, so and Senkanotname*); 4) groom _ *Taras , noaskatus*); 5) host (*Poor Filat than _ rich , those and glad*); 6) son (*Oneson , and that Fomishche*); 7) grandson (*Rejoice , Kiryushka! will be at grandmothers feast*); 8) father (*One at Myronson yes _ and that Mironovich*).

Proper names that are part of the concept "man" often have a symbolic character. So, the canonical name Ivan replaces the nomination "man" in proverbs, since it is one of the most popular in Russian society. *Let's illustrate with the following examples:IvanMaryanotlistens . MilenekIvashkainwhiteshirt*. anthroponym Kuzma represents in the popular mind a loser who is constantly unlucky: *Kuzma the thief, Kuzma the thief, does not say a bad word in front of good people*.

As part of the collection of folk proverbs I.M. Snegirev, there are a large number of precedent names: *Abel, Cain, Absalom, Abraham, Adam, John, Jesus, David, Jonah, Isaac, David, Saul, etc. They are used in the following proverbs: Abraham father Farah, and his wife Sarah. Andrew baptized, John preached.David prays and weeps, but Saul rejoices and rides*. The following names are associated with Orthodox holidays: Egor, Nikola, Ilya, Yuri, Kasyan, Demyan. For example, *Yegory with a bridge, and Nikola with a nail. Here you are, grandmother, St. George's Day*.

To the far periphery of the concept "man" are the words included in the microfield "metaphorical and metonymic nominations of a man". These lexemes do not have common points of contact with the core of the concept. Paremia units are characterized by metaphorization of reality, therefore, many elements included in this field, which do not have the seme "man" in the usage, acquire it in a proverbial context. So, the word *candle* as a "source of light" has nothing in common with the word "man". However, in the following paroemia, the word is used in the sense of a man: *a candle to God, and a servant to the sovereign*.

This proverb reflects the Orthodox values of the Russian people, in which the tsar is positioned as the vicar of God on earth. It must be remembered that Christians have a candle - God's light, a symbol of faith. Within the framework of this idea, a man selflessly, up to self-sacrifice, must serve God and the sovereign.

CONCLUSIONS

Thus, the gender concept "man" is a universal understanding of gender, reflected in the Russian paremiological picture of the world. The key lexical representative of the concept is the gender-marked nomination *muzhik*, which implements the seme "lower social position". In the overwhelming majority of proverbs, the replacement of the name of the concept "man" with the nomination "*muzhik*" was revealed.

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