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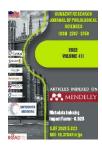








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Research Article

GENDEROENANTIOSEMIC PROCESSES OF LINGUISTIC UNITS USED IN HISTORICAL WORKS (IN THE EXAMPLE OF SALOKHIDDIN TASHKENDI'S WORK "TEMURNOMA")

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ABSTRACT

The article analyzes gender linguistics and its units, which are among the modern ways of linguistics, enlightened of the gender linguistic aspects of SalohiddinTashkendi's work "Temurnoma".

KEYWORDS

Gender linguistics, gender, discourse, men's speech, women's speech, genderoenantesemic process.

INTRODUCTION

Language is the most important means of communication between people. Hence, it is inextricably linked with other social phenomena. That is why it is related to such sciences as philosophy, history, ethnography, sociology, psychology, and ethics, which study issues such as the worldview, past, culture, and psyche of a people. As a result of this connection, a number of intermediate branches of

linguistics have emerged, such as mental linguistics, ethnolinguistics, sociolinguistics, psycholinguistics, and neurolinguistics. Although there are buds of such approaches in Uzbek linguistics, no serious research has been done in the field of gender linguistics. Gender linguistics is of interest not only to sociolinguistics, psycholinguistics, but also to all disciplines of linguistics, as well as other disciplines that study

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human society. gender theory emerged as a result of the movement of women in the West to the treasury of human spirituality, namely, the transformation of women into literally new, democratic society based on equal rights. In practice, the fight against sexuality is enshrined in the UN Convention on the Elimination of All Forms of Discrimination against Women (1979) [1, Gender is derived from the English word "gender", which defines the concept of gender as a social device based on physiological reality [2,155]. The introduction of the concept of gender helps to distinguish two concepts in the most general sense biological and social. In our daily lives, many nongender concepts are considered "masculine" or The concepts of "femininity" and "feminine". "masculinity" have been adopted to more accurately distinguish between "masculine" or "feminine" concepts. Sofia Babayan said: "Gender is a social concept. The impeccable image of a woman or a man given, the chronological and geographical environment is expressed in diversity, national traditions, ethnopsychology, religion, history and national mentality, and so on." Research in the field of gender linguistics focuses on adult speech, adolescent speech, children's speech, women's and men's speech, boys 'and girls' speech, differences in gender attitudes in works of art; differences in social roles, division of forms of activity, behavior, and psychological characteristics of individuals. In the formation of men's and women's speech, their psychological characteristics, age, occupation, social origin and family environment play a special role. In this regard, defining the direction of neurolinguistic research in the field of gender linguistics is an urgent problem of modern linguistics. In addition to the observations of traditional methods of analysis in linguistics, there is a growing interest in new methods of analysis that link it to sociology, psychology, and other disciplines. New modern trends in linguistics related to these methods of analysis are emerging. One such field is lingvogenderology. The subject of this study is the study of the gender characteristics of language, which addresses two issues: the differences and peculiarities of women's and men's speech; the language system

focuses on language units that represent concepts related to masculinity and femininity. When it comes to the gender characteristics of discourse, it is also important to compare the lexemes used in women's and men's speech. Linguists have observed that language renewal processes are more rapidly accepted by men than women, and that new scientific and professional lexemes are used more and more actively in men's speech [3,103–130]. Because women are by nature delicate, they often use attractive and colorful lexemes in conversations, as well as words that express personal attitudes, especially lexemes that have a positive connotation. For example, my father Tegina said, "This dead man will be my husband ... I fell into the well out of fear." (Temurnoma, p. 48) The subject of the conversation is usually shown in a In the process of slightly exaggerated way. conversation, women become more emotional: "surprise, begging" (begging), joy, sadness, fear, etc. Psychophysiological conditions are more vividly reflected. Grandpa, how do you want to kill me, if I have sinned, what is the sin of the child in my womb? " (Temurnoma, p. 48) The above example also shows the physiological state of mind. There are words and phrases in our language that can only be used by men or women. Although the language units used in the speech of Uzbek men and women do not differ as much as the language units used in the speech of Japanese men and women [3, 15], there are significant differences to consider. Women's speech is quite different from men's speech phonetically, lexically, and grammatically. However, this does not mean that there is a special language for women or a language for men. One of the hallmarks of a woman's character is the rapid onset of emotions. This feature is more pronounced in speech. He also said: I command that this zihaf will be good for us. (Temurnoma, p. 56) There is a unity in the speech of the ruler, the khan In this regard, revealing the gender (male). characteristics of the discourse provides very interesting information. In addition to the observations of traditional methods of analysis in linguistics, there is a growing interest in new methods of analysis that link it to sociology, psychology, and

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other disciplines. New modern trends in linguistics related to these methods of analysis are emerging. One such field is lingvogenderology. The subject of this study is the study of the gender characteristics of language, which addresses two issues: differences and peculiarities of women's and men's speech; language system focuses on language units that represent concepts related to masculinity and femininity. In the study of gender issues in linguistics, all forms of speech activity: written and oral texts can serve as the object of research. There is a lot of work on these issues in world linguistics. The reason for the emphasis on discourse in the study of language and gender issues is that it is in speech that many events conditioned by feminine and masculine traits occur, including the feminine or masculine features of speech. In this regard, revealing the gender characteristics of the discourse provides very interesting information. The term "discourse" is derived from the French (discours), which refers to the oral form of a text, dialogue, a set of semantically related comments, and the meaning of a speech. In Uzbek-language research, the term discourse means more of an oral text. In any interpretation, discourse is inextricably linked to the concept of text. It should be noted that the relationship between the concepts of discourse and text in linguistics has also been the subject of scientific debate. In this regard, the following opinion of the linguist Sh. Safarov is justified: If discourse is a particular type or series of human conscious activity, the text is a manifestation of it. Such a broad interpretation of the category of discourse in the broadest sense is a well-established rule for the communication system, other disciplines interested in human conscious activity - philosophy, sociology, psychology, cybernetics, etc. There are a lot of places. It is known that the "mahram words" (Cholpon) that women talk to each other are mainly distinguished by the lexical and phraseological units they use in their speech. Because there are words and phrases in our language that can only be used by men or women. Although the language units used in the speech of Uzbek men and women do not differ as much as the language units used in the speech of

Japanese men and women2, there are significant differences to consider. Women's speech is quite different from men's speech phonetically, lexically, and grammatically. However, this does not mean that there is a special language for women or a language for men. Observations show that biological and psychological contradictions are evident in the speech of men and women. Biologists say that girls speak faster than boys. They first pronounce different sounds and words and sentences on this basis, and the boys pronounce whole ready-made sentences. By the age of eight, girls have significantly more normal speech than boys. Phonetic differences in women's speech are evident in a variety of speech patterns. A man's voice is thick, strong, a little rough: "- differs in the timbre of the voice, the nature of pauses, the tempo of speech. Women speak in a softer, thinner voice, with more emphasis. "Is that so?" Wow, tovvoey! Did Halfa Eshan's daughter call? "Oh, my gosh ..." they would dust the most irritated places. " "Hey, who are you talking to, boy?" One of the hallmarks of a woman's character is the rapid onset of emotions. This feature is more pronounced in speech. The individual features of women's speech can also be clarified by the use of the vowel "wow": it is known that the vowel "wow" represents more than a dozen subtleties of meaning. The word has a certain meaning in the emergence of a number of inner states, such as joy, caress, sorrow, fear, lust, confusion, grief, pain ... ". While men's speech includes stimuli such as "brother", "hero", "lady", women's speech includes such forms of address as "my lady", "my lord", as well as "my lord". Amir Choku said, "Brother, where are you from?" (Temurnoma p. 49). Oblo is brave, your cheriks ran away from it. (Temurnoma103-bet). In this case, the word "hero" is used as a motivation, indicating gender appeal. However, it should be borne in mind that in the time of Timur, "Bahodir" appeared both as a name, as a career (in a military unit), and as a form of address. Women's speech is also regional in nature, and words such as "let me die," "let me die," "let me die," and "let me die" are more active in the speech of women living in rural areas. "Wow, what kind of father are you?", "... let him die, the dream is a bad thing ..."

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(T. Juraev) Temurnoma does not mention the speech of women living in rural areas. Since most of the women in the play are princesses, their speeches are artistic, attractive, and expressive. There are some expressions in Uzbek today that are used only in men's speech. For example, "Push your nose to the ground", "Brother from the pumpkin", "Take out your dabdalas", "Crush your chin", "I will change my name", "Let your slave beat") are mainly used in men's speech. Temurnoma sent the following examples from the point of view of the period: . (From Temurnoma) In lexemes such as pleasing the field, being an alternative in the field, reaching out, it is unique to male speech. Mironshah Bahodir dusted the ropes in the battle, after which Temurbek joined his comrades and said: "Let us not rest until the enemy bows his head" (p. 134 from Temurnoma). , like a full moon, his face was like a full moon, his eyes were like a star, and the (From Temurnoma) In the last shepherd asked. example above, the characteristics of a woman are artistically used by the writer only in a specific place for men's speech. But these connections are not unique to men's speech. In the poems of Nodira, Uvaysi, Dilshodi Barno and other women artists, it is used in some places feminine and in some places in men's speech. In case of violation of this norm, the addressee uses inappropriate language in his speech. That is why poets and writers have deliberately used phrases typical of men's speech in women's speech in order to individualize the speech of the characters in the works of art, to reveal its unique image. Among the genderspecific features of the play, the title, age and social background of the person are reflected in the names of the characters. For example: Algissa, Taragay Bahodir's point was Karayur Nuyondin. (Temurnoma, p. 43) Kazankhan was a tyrant, and if he demanded a man, he would first bequeath to his wife and children and then go to Kazankhan. Amir Choku was a statesman in Barlos. (From Temurnoma) But Malikshah was a very rich man. Every ijnos had goods. From the above examples, it is clear that Taragay is a "hero" (a title given to military commanders), the lexeme "Khan" of Kazankhan proves that he has the title of khan, and there are many other aspects of

methodological meaning. Gender research is close to women's social research, regardless of women's behavior and femininity, their role in social life, and psychological factors. G. Sillaste believes that from the study of women as a workforce or as a mother and educator, a shift should be made to the social research of all aspects of their social role and psyche. [5,p.74] In this approach, it is important to study the formation of women as individuals, to compare socio-cultural factors, and to study in depth the development of women's psychology and women's perceptions of society. Of course, there is no denying the economic and political aspects, the role of women in society and their role in the family.

In our view, the study of the dominance of men and the limitations of women, their social conditions, still remains central to the formation of gender theoretical concepts. In the future, the gender approach will address not only these aspects, but also andrological problems, such as the image of men, the concept of social conditions, the social role of men in the past and present and the structure of this image, men's psychology and public opinion. It needs to grow and settle. The position of women in Temurnoma, the fact that the person who receives advice from Amir Temur in all areas is also a woman, the study of gender linguistic aspects of the work is important. In a word, Temurnoma shows that behind the greatness of a great person there is a common power of wise counselors, such as Mother (wife), wife (woman). The issue of gender has a special place in Temurnoma. No matter what country Amir Temur traveled to, no matter what he decided to build, he always listened to the advice of Saroymulkhanim to resolve any disputes. Gender aspects are also reflected in the names of the play:

Oljoy Turkon went to the residence of the uncle Amir. (Temurnoma, p. 52) The lexeme aga used in this context is applied to women from the point of view of the period. Now it is used in Khorezm dialect in the sense of aga, aga aka. In Makhmud Kashgari's Devon-u lug'otit turk, the word aga is interpreted as big, great. So, in the play, Uljoy

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Turkon aga is used in the sense of a big or great lady. Indeed, Uljoy Turkon aga was the first lady of Amir Temur, as well as the grandson of Amir Qazagan, a descendant of the khan.

2. Amir Temur married Dilshod aga. Here the word Dilshod is still used today in the sense of a noun. However, the name Dilshod is used for women and Dilshod for men. It seems that in the past the name Dilshod was used more for women. Dilshod aga, Dilshodi Barno and hok. This phenomenon is a genderoenantioesemic process. From the above examples, it can be seen that the genealogical differences between men and women can be observed in historical and artistic works, as well as in the speech of the characters.

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