

SPECIFICITY OF LINGUOCULTURAL FEATURES OF FAMILY VOCABULARY OF RUSSIAN, UZBEK AND ENGLISH LANGUAGES

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RUS, O'ZBEK VA INGLIZ TILLARIDAGI OILAVIY LEKSIKANING LINGVOMADANIY XUSUSIYATLARI

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СПЕЦИФИКА ЛИНГВОКУЛЬТУРНЫХ ОСОБЕННОСТЕЙ СЕМЕЙНОЙ ЛЕКСИКИ В РУССКОМ, УЗБЕКСКОМ И АНГЛИЙСКОМ ЯЗЫКАХ

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Abstract: The article's focus is on the intricate examination of the notion of «family» in a comparative manner using material from three languages: English, Russian, and Uzbek. The article examines and highlights the parallels and discrepancies between Uzbek, Russian, and English proverbs that incorporate elements of the concept «family».

Key words: concept “family”, linguistic-cognitive nature, ethnic character, mentality, lingual culture, lingual worlds view, national specifics, personal relations and others.

Annotatsiya: Maqolada asosiy e'tibor “oila” tushunchasini qiyosiy usulda uch til: ingliz, rus va o'zbek tillaridagi materiallardan foydalangan holda o'rganishga qaratilgan. Maqolada “oila” tushunchasi elementlarini o'zida mujassam etgan o'zbek, rus va ingliz maqollari o'rtasidagi o'xshashlik va nomuvofiqliklar ko'rib chiqiladi va yoritiladi.

Kalit so'zlar: “oila” tushunchasi, lingvistik-kognitiv tabiat, etnik xarakter, mentalitet, til madaniyati, til dunyosiga qarash, milliy o'ziga xoslik, shaxsiy munosabatlar va boshqalar.

Аннотация: В статье рассматривается сложное рассмотрение понятия «семья» в сопоставительном ключе на материале трех языков: английского, русского и узбекского. В статье рассматриваются и выделяются параллели и расхождения между узбекскими, русскими и английскими пословицами, включающими элементы концепта «семья».

Ключевые слова: концепт «семья», лингвокогнитивная природа, этнический характер, менталитет, лингвокультура, языковая картина мира, национальная специфика, личные отношения.

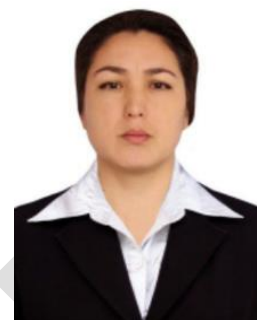
INTRODUCTION (BBEДИЕНИЕ/KIRISH).

The present study is devoted to the comparison of the concept «family» in English and the concept of «family» in Russian, Uzbek analysis of the connotative content of English words and stable phrases that make up the semantic field «family relations». The work investigates the linguistic-

cognitive nature of related relationships within the framework of the concept «family».

MATERIALS AND METHODS (ЛИТЕРАТУРА И МЕТОД/ADABIYOTLAR TAHLILI VA METODLAR).

A review of international research on the theme of research. Lakoff Robin “Language and Woman's Place”; Hymes Dell. “Models of the interaction of language



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and social life”; Terpak M.A. English lingualcultural concept «family» and ways of its connotative content in language (on the material of semantic field “Kindred relations”). O.B. Smirnova Images of mother and father in phraseology of multi-structural languages [2].

The material of the study was data from a continuous sample of explanatory, synonymous, phraseological and idiomatic dictionaries of English and Russian and Uzbek languages, dictionaries and collections of English and Russian, Uzbek proverbs. As the object of our research is the multifaceted concept of «family», its content, the aggregate of English language tools, which serves to designate the lexical and phraseological units that make up the semantic field «family relations», based on the concept of «family», the subject of research are its means representations in Uzbek, Russian and English, specific features of the connotative content of units of the English semantic field «family relations» reflected in «Family» [3].

DISCUSSION

(ОБСУЖДЕНИЕ/МУНОКАМА). The concept of «family» is one of the main categories of ethical character that determines the spiritual values of a national culture. The concept of «family» is a complex, on the one hand, but interesting, on the other hand, the object of research in a comparative aspect. This concept has its own slots: mental, moral, ethical, spiritual, etc., and «when compared, a set of semantic features is formed, the totality of which forms a» reference standard. Studying the concept of «family» is one of the most important sources of inexhaustible social, national and cultural information about the carriers of a certain language. At the present stage of the development of science this aspect is undoubtedly becoming topical and is explained by the need for its study for a deep understanding of the culture of a particular nation or ethnos[4].

The linguistic reflection of the concept «family» can become a part of studying the language picture of the world in Uzbek, Russian and English lingual cultures. The concept of «family» is a complex spiritual and ethical phenomenon, which is expressed in different ways in different languages. The components of this concept can sometimes coincide in different linguistic cultures. There is not a single linguistic culture in which the analyzed concept is absent, since it exists in any society and

determines the behavior of a person in his personal relationships. An important statement in the linguistic analysis of scientific consciousness is the assertion that “every language represents a certain way of conceptualizing the surrounding world. At the same time, linguistic meanings form a certain system of views, a kind of collective philosophy that is imposed as mandatory for all native speakers” [1].

Each person belongs to a certain ethnos, a certain nation. This means that each person, as a part of the ethnos, leaves its imprint in the linguistic consciousness and communicative behavior of this ethnos. Linguistic consciousness is subdivided into numerous fragments of perception of reality, which are understood as concepts. E.S. Kubryakova proposes the following definition of the concept: «Concept - the operational unit of memory, mental lexicon, conceptual system and language of the brain, the whole picture of the world, a quantum of knowledge» [3].

RESULTS

(РЕЗУЛЬТАТЫ/NAIJALAR). In the course of the study of the concept «family» it was found out that the paremiological fund of all three analyzed languages contains a common layer of universal proverbial expressions, the semantic and syntactic structure of which fully or partially coincides: *A good wife makes a good husband. У хорошей жены и муж хорош. Xotin yaxshi – er yaxshi.*

For example, the Russian proverb says: *Думѣ хоть и криво, а отцу-матери дуво. Every mother thinks her own gosling a swan.* And in the Uzbek language there is a proverb that is semantically suitable to the above: *Har kimniki o‘ziga, oy ko‘rinar ko‘ziga* [1].

Jack is as good as Jill. A good wife makes a good husband. Analogy in Russian: *У хорошей жены и мужу нет цены. За хорошей женой и муж пригож.* Analogy in Uzbek: *Yaxshi xotin yigit nomin ko‘tarar, Yomon xotin yigit nomin yo‘qotar. Yaxshi xotin yo‘q narsangni bor etar, Yomon xotin keng uyingni tor etar.*

These kinds of proverbs are semantic synonyms, having a common semantic structure, but differing in terms of expression: *Like father, like son. Like mother, like daughter* [6]. Analogy in Russian: *Каково дерево, таков и клин. Яблоко от яблони недалеко падает.* Analog in Uzbek: *Onasini ko‘rib, qizini ol.*

There are also paremias that do not have semantic equivalents in comparison languages. It is in this group that the semantic features that are related to the national specificity of the concept «family» are revealed. The divergences here relate to the specifics of family relations in different linguistic cultures. Based on the material of Uzbek proverbs, a component of some freedom was revealed, which has no analogues in English and Russian. So, in the Uzbek language there is a large number of proverbs calling for cohesion and friendship for the family, which is holy and for which the person does not regret anything:

Qaynona qo'ldan yog'lik cho'zma yegandan, Ona qo'ldan quloq cho'zma yegan yaxshi (Letter: *How to eat roasted lagman at the hands of mother-in-law, it is better to eat boiled lagman from mother's hands*). *Qaynonaga tosh otsang, tosh olasan, Qaynonaga osh bersang, osh olasan* (Letter: *When you throw a stone, you get stones, If you give soup, you'll get soup // What you sow, you'll reap*). *Qaynota ham – ota, qaynona ham – ona* (Father-in-law is a father, and mother-in-law is a mother).

Qizim, senga aytaman, Kelinim, sen eshit (Translation: *I tell you daughter, bride should listen*).

Qudangdan qarz so'rama (Letter: *Do not ask for debt from the parents of the bride or groom*). *Qudangdan qo'y so'rama, Qo'shningdan uy so'rama* (Do not ask the sheep from the parents of the bridegroom or bride; Do not ask the neighbor's house).

Sarishtali uy – farishtali uy (Cleaned house is the house of angels).

On the basis of English and Russian proverbs, a component of some freedom was revealed, which has no analogues in the Uzbek language:

I did not know who my grandfather was. I am much more concerned to know what his grandson will be. Я не знаю, кем был мой дед. Меня больше интересует кем будет его внук.

A brother is a friend provided by nature. Brother is a friend given by nature. Брат это друг данный природой.

Happiness is having a large, loving, caring, closeknit family in another city. Счастье — это

иметь большую, любящую, заботливую, дружную семью в другом городе[2].

CONCLUSION (ЗАКЛЮЧЕНИЕ/XULOSA).

As a result of the study, it can be noted that the concept of «family» is a character of communicative behavior towards relatives, and is endowed with specific features characteristic only of the bearers of a given language culture. One of the invaluable qualities of all linguistic cultures is a tremulous attitude towards the family and its traditions and a sense of pride in belonging to one's family. Do you cherish the warmth of the family hearth and remember the words of Abraham Lincoln: «Family is not an important thing. It's everything».

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