



LINGUISTIC AND CULTURAL CLASSIFICATION OF FAMILY RELATIONS IN THE ENGLISH, RUSSIAN AND UZBEK LANGUAGES

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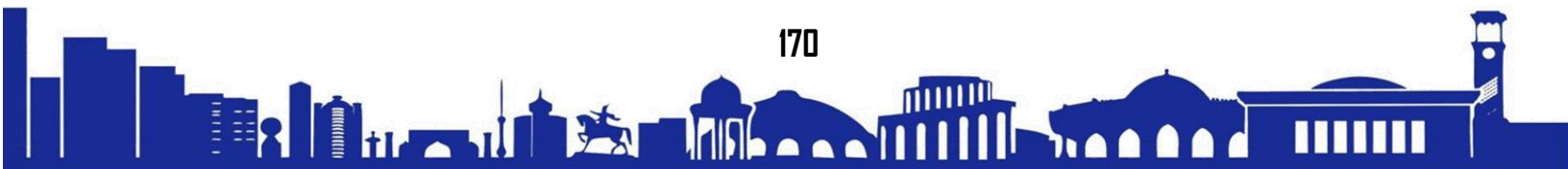
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Abstract. The article is devoted to the complex investigation of the concept “family” in comparative aspect on the material of three languages: Uzbek, Russian and English. The article analyzes and reveals similarities and differences in containing components of the concept “family” in Uzbek, Russian and English proverbs.

Key words: concept “family”, ethnic character, mentality, lingual culture, lingual worlds view, national specifics, paremiological fund, personal relations.

Actuality of the theme of investigation. 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”.

A review of international research on the theme of research. Lakoff Robin “Language and Woman's Place”; Hymes Dell. “Models of the interaction of lan-guage and social life”; Terpak M.A. English lingual-cultural concept “family” and ways of its





connotative content in language (on the material of semantic field “Kindred relations”). Smirnova O.B. Images of mother and father in phraseology of multi-structural languages. The tasks left to be investigated. The purpose of the study determines the formulation of the following tasks:

1. consideration of the concept of “family” in comparison with the concept of “family”;
2. definition of the essential features of the English linguistic culture concept “family”.

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”.

The aim of the research is a systematic description of the lingual cultural specificity of the concept of “family”, the features of its reflection in English and Russian, as well as the identification of lexical means that represent the concept of “family” from the point of view of the emotional state, attitude, behavior and its evaluation by Uzbek, Russian and English languages.

The main methods used in the work are the descriptive method, which includes observation, generalization, interpretation; methods of contextual, semantic analysis, as well as elements of the comparative method. The main content of the article. The relevance of this study is determined by the following reasons:

- 1) the concept of “family” is one of the most important benchmarks of human behavior, is one of the leading concepts of the psychology of interpersonal relationships;
- 2) the identification of the national-cultural-linguistic originality of phraseological units, proverbs, sayings, figurative expressions and comparison of the characteristics of this concept with similar characteristics of the same concept in Russian and Uzbek ethnoculture





makes it possible to more clearly represent the system of value priorities of the English language community on the material of the semantic field.

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 [2]. 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. The novelty of this article is a comparative-comparative analysis of the reflection of the concept “family” on the material of three languages: Uzbek, English and Russian. The material of the study was proverbs (paremiological units) of the languages being compared. The object of the study was the linguocultural concept “family”, expressed by the paremiological units of Uzbek, Russian and English. The subject of a comparative study is the similarities and differences in the description of the concept “family” in Uzbek, Russian and English.

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].

The content of the concept “family” has a multilateral function for researching ethical, ethnic and philosophical concepts. In the family, the foundations of the moral education of man and cultural development are laid, which later form the norms of his behavior, enrich the inner world. The family largely stimulates his social and creative activity, contributes to the formation of a fully developed personality. Stability of the institution of the family, its stability are the guarantor of success-ful and all-round development of the country as a whole. Each nation and nationality has family traditions and related legal relations. [4].

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: Like mother, like daughter Какова мать, такова и дочь. Онасини кўриб қизини ол – (word by word) Выбирай невесту по её матери = Яблоко от яблони недалеко падает. For example, the Russian proverb says:

Дите хоть и криво, а отцу-матери диво 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 kinniki o‘ziga oy ko‘rinar ko‘ziga 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: [6].

Like father, like son. Analogy in Russian: What a tree is, so is the wedge. The apple does not fall far from the apple tree. Analog in Uzbek: Onasini ko‘rib, qizini ol Maternal care is reflected in the proverbs characteristic of Uzbek culture: Bola yig‘lamasa, ona sut bermas - (lit.) If the child does not cry, the mother does not feed him; Erka tutsa onasi, taltayadi bolasi - (lit.) If a mother cherishes a child, he will be spoiled. Yaxshi buzoq ikki





onani emar - Affectionate calf sucks two queens. English paroemias are interesting and specific in meaning, containing in their structure the component husband “husband” and wife “wife”: It is too late to husband when all is spent - it is too late to save when everything is spent [A.V.Kunin, 1967, p. 491].

The cobbler's (shoemaker's) wife is worst shod - the shoemaker's wife is shod worst of all, a shoemaker without boots. If you would be happy for a week take a wife; if you would be happy for a month kill a pig; but if you would be happy all your life plant a garden - If you want happiness for a week - get married, if you want happiness for a month - slaughter a pig, if you want happiness for life - create a garden; Advise none to marry or to go to war - (lit.) Do not advise anyone to marry or go to war [K.M.Karamatova, Kh.S.Karamatov, 2000, p. five].

It is very difficult to find the appropriate Uzbek equivalents for the above English proverbs, because they have a certain negative connotation associated with marriage, a certain doubt: Be sure before you marry of a house until to tarry - Choose a cow by horns, and a girl by childbirth [K.M.Karamatova, Kh.S.Karamatov, 2000, p. nineteen]. On the contrary, according to the Uzbek mentality, marriage brings joy, happiness, household, and most importantly, children, who are the wealth and meaning of life for the Uzbek people.

So, Uzbek proverbs call single guys to get married: Boshing ikki bulmaguncha, moling ikki bulmaydi [K.M.Karamatova, Kh.S.Karamatov, 2000, p. 16] - Until you get married, you will not have prosperity. However, not every marriage is successful: Every couple is not a pair = Ikki haramzada do‘st bulmas. Wise proverbs advise men to choose a wife with extreme caution: Choose a wife rather by your ear than by your eye - Choose a wife not with your eyes, but with your ears = Onasi maqtagan qizni olma, el maqtagan qizni olma. The girl's mother plays an important role in making a decision about marriage: He that would the daughter win, must with the mother first begin - Batyushkin's will, matushkin's bliss = Qiziga erishmoq uchun onasining ko‘nglini ovlash kerak. According to proverbs, in order to acquire marital status, a man must have material means: First thrive and then wife - they don't give out Christ for the sake of brides = Xotin olmoqqa cho‘t kerak, botmon-daxsar et kerak [K.M.Karamatova, Kh.S.Karamatov, 2000, p. 98].

Money makes marriage - It is easy for a rich man to marry = Pul tuyni o‘kazar. Despite the fact that the British and Uzbeks are people who believe in fate, there are proverbs in their languages indicating that success and happiness largely depend on the person himself:





Every man is the architect of his own fortune - A man is his own happiness blacksmith = Taqdirim deb o'ylama, qismat o'chog'i qo'lda [K.M.Karamatova, Kh.S.Karamatov, 2000, p. 12]. However, the British believe in luck: Fortune knocks once at least at every man's gate - Happiness will knock on everyone's door at least once [A.V.Kunin, 1967, p. 353]. 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'lidan yog'lik cho'zma yegandan Ona qo'lidan quloqcho'zmay egan 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, close-knit family in another city. Счастье – это иметь большую, любящую, заботливую, дружную семью в другом городе.





Conclusion. As a result of the study of the concept “family” on the basis of the paremiological units of the three specified languages, we came to the conclusion that the common signs for Uzbek, Russian and English languages are the following:

1. The language unit of a relationship or acquaintance is present in all languages and is revealed through semantic modules;
2. The paremiological fund of the three analyzed languages contains a common universal layer of se-mantic concepts, such as: respect, love, value, beneficence, kinship, reliability, etc.
3. In all analyzed languages, there is a call for a family, real, faithful and strong, that will save a person in a difficult situation.

In the process of analyzing proverbs of Uzbek, Russian and English languages, distinctive features were also revealed. Thus, in Uzbek linguistic culture, a sign of virtue, holiness, and sometimes even self-sacrifice for the sake of the family is very widely represented. 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 [5].

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