

Lexical-Semantic Analysis of the Concept "Family" at the Phraseo-Paremiological Level in Spanish, Turkish, and Uzbek Languages

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Abstract: The concept of "family" is universal in nature and possesses national and cultural characteristics that vary depending on the social structure of ethnic groups. This study reveals the national-cultural aspects of the concept of "family" as represented by phraseological units, employing a comparative-contrastive method. The findings obtained are of particular significance for research aimed at elucidating the processes of linguistic conceptualization and categorization of existing phenomena.

Keywords: phraseological units, lexical-semantic structure, national-cultural aspect, concept, lexical-semantic analysis, language and culture.

Introduction

Linguoculturology requires a systematic representation of the culture of the linguocultural community as a result of studying the thinking and culture of the people reflected in the language. In this paradigm, based on the goals and objectives of the research, methods and techniques characteristic of linguistics, cultural studies, psycholinguistics, and sociology can be used. As the language reflects the unique national-cultural perception and conceptualization of the world of its speakers, each linguocultural community sees the world differently through the lens of its language. This phenomenon does not negate the existence of national-cultural features in universal concepts. One of the fundamental social concepts of the national-cultural outlook is the concept of "family."

In world linguistics, special attention is paid to clarifying the issue of national -cultural identity of universal concepts on the example of phraseological units. After all, in modern anthropological linguistics, it is noted that phraseological units (PhU) play a crucial role in the formation and development of the national worldview and clearly express its characteristics specific to a particular linguocultural community. From this point of view, PhU is critical in increasing the linguo-cognitive potential of the language owner, in the human perception of the world reflected in the language, and in the perspective of revealing the anthropocentric importance of strengthening the fragments of existence in thinking through the means of language.

One of the basic means of categorizing reality - the term concept is one of the main concepts of cognitology and cognitive linguistics. In science, the concept is explained based on different approaches. The basis of naming as an ethnospecific sign of a concept can be seen in stereotyping of models of perception and behavioral reactions of the world reflected in the internal form of the name and the semantics of the concept [3]. It is known that the phenomenon resulting from the combination of concepts has the names "conceptosphere" [6] and "simple (traditional) view of the world" [1]. Conceptosphere is interpreted as "an orderly set of people's concepts, a database of thinking" [5]. In our opinion, the conceptosphere reflects the landscape of the world restored as a result of the analysis of linguistic means. The conceptual picture of the world reflects the sociocultural reality filled with cultural content and certain conventions. The purpose of linguocultural study of family and kinship

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relationships, reflected in the phraseological level of language, is to reveal important values within the family.

Methodology

Linguoculturology, as a paradigm of independent linguistic science, has its own research methodology. V.N.Teliya for the linguocultural description of a fragment of being, a macro-component model of meaning, which includes a set of data such as presupposition, denotation, rational evaluation, motivational basis of the sign, emotional evaluation, evaluation of the conditions of use of the sign [7], T.B.Novikova modeling the object for the study of linguocultural concepts [11]. In addition, there are methods of frame and narrative analysis, linguistic reconstruction of culture. As a cognitive operator, each block of the macro-component model indicates processes in specific mental structures. This model began to be used as a conceptual-ideographic analysis of the national-cultural specificity of phraseological units, as this analysis combines onomasiological and semasiological approaches. The onomasiological approach requires the study of the laws of ethnic fixation in the naming of mental language units, while the semasiological approach requires a systematic description of the content and essence of certain cultural concepts and their distinctive features. Therefore, various methods are used in linguoculturology - from commentary to psycholinguistic research methods

The linguocultural field method proposed by V.V. Vorobyov allows for the description of a system of cultural values reflected in language [2]. By applying this method in the article, we attach semantically similar PhU to micro-and macro-fields and obtain a holistic national picture of a specific phenomenon..

Analysis and Results

The Spanish word for family (*familia*) expresses the concept as «a group primarily formed by a human couple and their children; offspring»(DUE:618).

In Turkish, *aile* (family) is explained as follows: «*Aile* kelimesi Türkçeye, Arapça *عائلة* /'ā'ile/ kelimesinden geçmiştir. Türkçede *aile* anlamında *bark*, *eş*, *ev*, *hanedan*, *karı*, *kodak*, *ocak*, *odbaşı*, *sülale* gibi sözcükler de bulunmaktadır. Anadolu ağızlarında *aile* anlamına gelen *ayol*, *ceme*, *cibi*, *çanfir*, *çıba*, *çoluk*, *genekop*, *hızan*, *mahluh*, *mavul*, *ocağ*, *oruk*, *şenlik*, *tayfa*, *tutun*, *uruk*, *üdegi* gibi sözcükler tespit edilmiştir»(<https://tr.wikipedia.org/wiki/Aile>)

The Uzbek word *aila* (family) is derived from the Arabic word "ailatun," which encompasses the Arabic terms "child," "family," "clan," and "generation." It refers to "a couple, their children, and their closest relatives—a group of people living together. It also conveys the meanings of "household," "wife," and "spouse." [10]. In the Uzbek encyclopedic dictionary, a family is defined as "a small social group based on marital union, kinship ties, relations between husband and wife, parents and children, brothers and sisters, and other relatives" [13, 310-311].

Certainly, in all nations, the family is created through marriage. Therefore, the phraseo-semantic category of "marital relationship" includes the category "marriage/getting married" (*hacer buena boda*, *pagar la cantarada*, *echarse (una) novia*, *pedir uno la novia*, *estar de novia*) and the category "not married" (*quedarse para vestir santos*; *no peinarse una mujer para uno*; *más solo que inglés sin familia*; *estado honesto*; *como gata en Enero*). In Spanish culture, there are phraseologisms (*relaciones ilícitas*; *novio de ojito*; *estar en celo como la perdiz*) that belong to the category of "premarital relations". There are phraseologisms that embody realities that have no alternative (*la novia*, *de contado y el dote*, *de prometido*; *sacar la novia por el vicario*; *bailará la novia a uno*) in relation to Uzbek culture.

Phraseological units that describe the relationship between husband and wife are also categorized based on their dominant meanings. It is recognized that within the family structure, the status and roles of its members are established based on values that have been shaped over centuries, and these values are not necessarily documented in legal papers. For instance, phraseologisms expressing the micro-concept "head of the family" (*padre de familia*, *calzarse (ponerse) una las bragas*; *llevar a uno de la*



barba; calzarse (llevar, ponerse) una los pantalones; meter a uno debajo de la suela del zapato) are also in turn divided into subcategories.

We can see that *padre* component phraseologisms have caused a large number of thematic categories to arise. There are some of those categories:

- Resemblance to parents. In this, the son is more positively (*ver le a él y ver a su padre; hijo de (su) padre (madre); al hijo de su padre; hijo de papa*) and negatively (*salir al padre; hijo de siete padres*) compared to the father. We can see the association with zoomorphic in insulting phrases like *hijo de puta, hijo de perra* and so on.
- Parent - sponsor. Thanksgiving is not expected and constant patronage is carried out only by parents: *hallar uno padre y madre; tener uno al padre alcalde y al escribano compadre*

We can see that *madre* component phraseologisms have also caused a large number of thematic categories to arise. For instance, simple and inexperienced people is characterized by such phraseologisms as: *no haber salido de las faldas de su madre, (tal y) como le parió su madre*. The meaning of "not being equal" is expressed by the following phraseologism: *cada cual es hijo de su madre; hijos de muchas (de tantas) madres; cada uno de su padre y de su madre* and etc.

There are several idiomatic expressions that convey sarcasm and a negative connotation associated with "obeying the wife." Irony and negative evaluation stem from the contrast between the current reality and established values. The idiomatic expressions encompassed in the micro-concept of "obeying the wife" (*no tener calzones, un cuarenta u uno*) reveal the rationale by which the husband is being characterized.

The phraseology related to "betrayal" is not insignificant from linguocultural perspective: *de la familia de los caracoles; poner los cuernos; con más cuernos que un caracol; ponerle a uno el gorro; poner las botas*

Phraseological expressions related to kinship have been examined in a limited number in the field of Spanish community: *hermano carnal, hermano uterino, hermano de madre, hermano consanguíneo, hermano de padre, hermano de leche, padre político, madre político, hijo político*.

The sacredness of marriage in Turkish social culture is reflected in the language: *Nikâhta keramet vardir*. At the same time, it was revealed that there are signs of contrasting worldviews in the semantics of phraseological units belonging to the phraseosemantic field of "getting married / marriage". For instance, *bekarlik sultanlikdir* and *bekarlik – maskaralikdir* or *bekarin parasini it yer, yakasini bit* and *varsa eşin rahattir başın, yoksa eşin zordur işin* or *erken evlenen yanilmamis* and *acele eden kız ere varmaz, varsa da baht bulmaz*. In my opinion, the location of this linguocultural community at the intersection of Western and Eastern civilizations demonstrates the influence of geographical space on culture.

The Turkish linguocultural community presents ideal concepts based on experience for choosing a partner in proverbs, for example *ergen gozu ile kız alma, gece gozu ile bez alma; halayiktan (beslemeden) kadın olmaz, gul agacından odun; pekmezi kupten, kadini kokten al; kendinden kucukten kız al, kendinden buyuge kız verma; kenarina bak bezini al, anasina bak kızini al; kız alan gozle bakmasin, kulak ile işitsin; babasının mezarini gormedigın adama kız verme* and so on. From the above, it is clear that when getting married, entering into a relationship with people who lack experience in family life (*ergen*) or whose social status is disproportionate (*halayik, kucuk, buyu*) is negatively assessed, beauty is not important (*gozle bakmasin*), behavior is important (*kulak ile işitsin; babasının mezarini gormek*).

In the category of "marital relationships," it was also found that there exist mixed evaluative attitudes towards the objects of husband and wife. If the object of the woman is positively evaluated in the proverbs like *kadın erkeğin eşi, evin güneşidir; kadinsiz ev olmaz; bir adamın karısı onun yarısıdır*, a negative assessment based on a semantic motif of distrust is evident in such instances as *kadın sirdaş*



eden esrara tellal aramaz; avradin kazdig'i kuyudan su cikmaz; kadinin saci uzun olur, akli kisa; kadin serri seytanin serrine esittir; kadinin bir akli erkegin dokuz akli vardir and so on.

In the family structure, the shift of leadership role to the wife is viewed negatively, for example, *kadinin hukmettig'i evde mutluluk olmaz; bir evde iki horoz olunca sabah guc olur* and so on. In the latter proverb, the comparison of a wife (female) to a rooster (male) clearly reveals a national-cultural stylistic coloring.

From the semantics of phraseological units belonging to the subcategory of "polygamous relationships," it is evident that this situation is not positively assessed: *kadinin biri ala, ikisi baladir; bir eve bir baca, bir kadina bir koca*

Semantic analysis of phraseological units belonging to the category of "kinship relations" revealed the existence of numerous phraseosemantic fields. For example, *cocuklu ev pazar, cocuksiz ev mezar; cocuksuz kadin meyvesiz ag'ac gibidir; og'lani kizi olmayan avrattan eski hasir yeydir; evladi olmayanda merhemet olmaz; çocuk evin meyvesidir* and so on. From the above, it is evident that the existence of the phenomenon called family is contingent upon having children. A deep philosophical worldview is metaphorically embodied in likening the family to a house or a tree.

The factor shaping children's behavior is embodied through genetic knowledge, for example *oğlan dayıya kız halaya çeker; oğlan babaya kız anaya çeker; cocug'una iyi-kotu huy anadan gelir* and etc.

Proverbs belonging to the subcategory "girl child" embody various national-cultural meanings: *kiz beşikte ceviz sandikta; ön beşindeki kız ya erdedir, ya yerde; kizi kendi havasına birakirlasa ya davuncuya varir, ya zurnaciya; kız evde olsa da eldan sayilir; kız yuku tuz yuku* and so on. From the first two proverbs, we can understand a culture shaped over time, namely the principle of preparing the dowry necessary for a girl's marriage from the baby's birth, and the practice of marrying girls off at the right time (from a modern perspective, early or before reaching marriageable age). These proverbs also reflect mistrust towards girls and the great responsibility of raising them. The elements *ceviz sandikta, ön beşindeki, tuz yuku* in the aforementioned proverbs preserve national and cultural characteristics.

The subcategory "son" also includes proverbs that embody various social principles that have developed over time in society. For example, *oğlandır öktür her evde yoktur; oğlani her kari doğurmaz, er kari doğurur* and so on.

Stable language units belonging to the category of "parent-child relationships" provide information about the ideal family structure. For example, *ana ata onünden gecmek hata; atanin onünden geceni Allah sevmez; ana baba duasini almış; ana baba bedduasını alan onmaz; babasi og'luna bir bağ başışlamiz, oğlu babasına bir salkim uzum vermemiş; yuz koyunli atam kalmaktan, bir yuksukli anam kalmak yeydir; baba himmet, oğül hizmet* and so on. When comparing the Turkish phrase "ana ata" (mother-father) in the first proverb with the Uzbek equivalent "ota-ona" (father-mother) in terms of word order, the priority given to "ana"(mother) over "ata"(father) in Turkish is clearly visible. I think this situation is intrinsically linked to the Islamic saying "paradise lies at the feet of mothers." In the next proverb, the prohibition of a specific action is reinforced by the phrase *Allah sevmez*, and the origin of this combination (or idea) is connected to theological knowledge. The next phrase "beddua almak" is also a component of the religious worldview. The zoonymical component in the proverb *yuz koyunli atam kalmaktan, bir yuksukli anam kalmak yeydir* reflects a national-cultural worldview formed on the basis of life experience, giving priority status to the mother over the father.

The family form of human social life is highly valued, and from the perspective of morality rooted in Islamic religious beliefs, the institution of marriage is considered an important and sacred duty in Uzbek linguistic culture. Semantic-cognitive analysis of phraseological units representing the concept of "family" in Uzbek linguistic culture allows for a more comprehensive understanding of the national-cultural conceptualization of this superconcept, providing insight into its hierarchical structure and the principles of the Uzbek people's national cultural worldview.

Using the semantic-cognitive analysis employed in this study, we will gain specific information about the national-cultural conceptualization of the "family" superconcept, its hierarchical structure, and the



principles of the Uzbek people's national-cultural worldview. It is known that the family form of human social life is highly valued, and from the perspective of morality rooted in Islamic religious beliefs, the institution of marriage is considered an important and sacred duty in Uzbek linguocultural society. Proverbs and sayings belonging to the category of "marriage" are classified according to their dominant meanings as follows: "the necessity of marriage," "bride selection," and "wedding ceremonies."

The cultural constructions expressed in the proverbs within the field of "The Necessity of Marriage" are as follows:

- Marriage is a factor in increasing wealth: *yuguruk otga yol bitmas, toq yigitga mol bitmas; bosh ikkov bo'lmay, mol ikkov bo'lmas; boshim ikki – molim ikki; bir bosh balo bosh, ikki bosh – qozon osh; er molsiz bo'lmas, yigit yorsiz bo'lmas; bo'ydoqlikda boylik yo'q* and so on.
- Marriage is a factor in household orderliness: *xotinsiz uyni ko'r – qaro yerni ko'r; xotinli ro'zg'or guldir, xotinsiz ro'zg'or cho'ldir; o'tinsiz qozon qaynamas, xotinsiz uy yayramas*. In these instances, the lexical components of "black earth" and "desert" hold the status of distinct national-cultural marker. It becomes evident that the Uzbek ethnos, firstly, views marriage from a pragmatic perspective, considering the act of taking a wife as a means of performing household tasks and increasing wealth. On the other hand, due to the existence of the mental concept "yolg'izlik Ollohga xos (yarashadi)" (loneliness befits Allah alone) in the Uzbek linguocultural community, not forming a family is considered blameworthy in the quasi-semantics of proverbs belonging to the subsequent cultural structure.
- The state of being unmarried is a sin: *qarz uzilar, xotin yonga qolar; har kim beyordir – bemordir; xotinsiz o'tish - xato, bolasiz o'tish – jafo*.

Due to the dictates of fate, a woman's state of being unmarried or not getting married is negatively perceived in society. This perception arises from potential adverse situations in the social environment and the emergence of a vulnerable position. Consequently, the following cultural construct has found expression in the language:

- Getting married is having protection: *erli uy – eshikli uy; beva xotinga Buxorodan it hurar; ersiz xotin – boshvoqsiz ot; tul xotinning boshiga turna tezaklar*.
- It is necessary to get married early: *o'ttizga kirgan yigitning o'tin olguday o'g'li bo'lsin*.

The connection between marriage and genetic age also has a certain national-cultural significance. In the traditional Uzbek social life, boys were considered to have reached puberty at the age of 12, and it became obligatory for them to perform prayers at that age.

The cultural structures expressed in the proverbs included in the microfield of "bride selection" are as follows:

- It is necessary to be attentive: *xotinni tanlab ol, gulni hidlab; yarab turar deb uy solma, yarab turar deb xotin olma; yomg'irda ot tanlama, hayitda qiz*. Oxirgi misoldan anglashiladiki, go'zallik qalliq tanlashda birlamchi emas.
- Beauty is not important: *aqlli xotin – uy ko'rki, chiroyli xotin – ko'cha ko'rki*. However, this cultural construct does not hold an absolute status in sociocultural life.
- Choose a daughter by looking at her mother: *arqog'ini ko'rib bo'zini ol, onasini ko'rib – qizini; qiz bersang otasiga qarab ber, qiz olsang, onasiga qarab ol; semiz qo'yni go'shti yaxshi, oqil onaning – qizi*. The mother's role in raising a daughter is primary, which is why it is considered important for mothers to possess social culture and intellectual potential.
- Marry the girl praised by her sister-in-law: *onasi maqtagan qizni olma, yangasi maqtagan qizdan qolma*. In families, the relationship between a sister-in-law and her husband's sister often develops in a conflicting manner. Therefore, based on this experience, it is considered advisable to choose a female fiancée.



- Before giving a girl in marriage, determine the status of the groom's father: *qiz bersang otasiga qarab ber, qiz olsang, onasiga qarab ol*. The father's high or low social status within the family is emphasized.
- Marry someone who loves you: *o'zing suyganni olguncha, o'zingni suyganni ol; suyganga sultonsan, suymaganga ultonsan*. This cultural directive is considered a product of social experience and is viewed as a means of strengthening the family. A person who loves will be more patient and loyal when facing difficulties that may arise in married life.
- Marry a girl from a poor family: *ot olsang oriqdan ol, qiz olsang, qallochdan ol; epli qizdan qolma, sepli qizni olma*. Girls who grow up in families facing economic hardships typically become modest, hardworking, and patient. Among the above, the proverb "*qiz olsang, qallochdan ol* (lit. If you're taking a bride, take one from a poor family) stands out as expressing a distinct national-cultural characteristic, conveying the idea of marrying a daughter from a poor family.
- One should genetically marry a young girl: *xotin olsang yoshdan ol, jilovini boshdan ol*. In the mental realm, a person is compared to a young sapling, which adapts more easily and grows better when transplanted from one place to another.
- Consultation with married and elderly relatives: *ot olma piyodaning maslahati bilan, xotin olma bo'ydoqning maslahati bilan*.
- It is preferable for the bride to be from a near or distant location: *eshakni yaqindan olma, xotinni – uzoqdan*. The proverb suggests that the underlying purpose of taking a wife from relatives or from one's own community of residence is to prevent family secrets from being disclosed to unfamiliar groups and to safeguard material and social interests. In contrast to this, the proverb "*kelin kelsa uzoqdan arba-arba osh kelar, kelin kelsa yaqindan arba-arba so'z kelar*" (lit. When the bride comes from afar, cart-loads of food arrive; when the bride comes from nearby, cart-loads of words arrive) reflects practical experience, showing that close geographical proximity is important for family stability.
- The proportionality of social, economic, and spiritual status between the families of the bride and groom is important: *teng tengi bilan, tezak qopi bilan; tengsiz turmush to'ydan keyin buzilar; tengi chiqsa tekin ber; bo'yimday bo'y topdim, o'yimday o'y topdim; bo'y-bo'ylab, teng – tenglab; tuyaning dumi yerga tegar, xo'janing qizi erga*. The final example in this group is considered to have a distinctive national-cultural significance, as the matter of "a khoja's daughter getting married" is closely tied to existing socio-cultural traditions.
- Girls shouldn't rush into marriage: *o'tir qizim o'rin top; o'tirgan qiz uy topar; shoshgan qiz erga yolchimas*. However, in contrast to this cultural structure, proverbs such as *qari qiz qozi bo'lar, sari itga rozi bo'lar* (An old maid will become a judge, will become content to a yellow dog); *och kishi joy tanlamas, qari qiz er tanlamas* (lit. A hungry person doesn't choose a place, an old maid doesn't choose a husband), and *qari qizga tong otmas* (lit. Dawn never comes for an old maid) reflect the enantosemic situation existing in Uzbek linguistic culture.
- The woman's physio-gynecological condition is also given priority: *qari bo'lsa ham qiz yaxshi, achigan bo'lsa ham qimiz*. The studied materials revealed gender relations in Uzbek society, namely that in the Uzbek linguistic consciousness, men are given priority in choosing a bride.

There are also cognitive indicators that prioritize a girl's love, disregarding existing traditions (such as inquiring about seven generations of ancestry or focusing on equality): *qizing kimni suysa, kuyoving shu* (whoever your daughter loves becomes your son-in-law) *qizni tanlaganga ber* (give your daughter to the one she chooses). It is known that a person's pride and desires can sometimes jeopardize a girl's happiness due to her family members. In the language, the phrase *qizil etiklidan kelmaydi, ko'n etikliga bermaydi* (doesn't come from the red-booted, doesn't give to the leather-booted) is used ironically for such people. A man's lack of a wife in middle age creates a difficult social and psychological situation for him: *o'rta yo'lda oting o'lmasin, o'rta yoshda xotining* (may your horse not die on the middle road, may your wife not die in middle age). In this situation, it is considered preferable to marry a woman



who has children: *eshik ko'rgan yurt buzar, beshik ko'rgan yurt tuzar; eshik ko'rganni emas, beshik ko'rganni ol* (one who has seen the door will ruin the country, one who has seen the cradle will build the country take not the one who has seen the door, but the one who has seen the cradle). The inner desires of a man that arise in this situation are reflected in the proverb *o'rta yoshda xotini o'lgan qizli ovulga qarab yig'lar* (a man whose wife died in middle age cries looking at a village with girls) expressing men's lustful nature. At the same time, marrying girls with higher scientific potential (i.e., those with higher education) is gaining priority in Uzbek socio-cultural life, but proverbial phrases expressing this situation were not found in the studied factual materials. However, it is not excluded that cultural types related to the category of time may have their own linguistic features in the language.

Summarizing the above, it becomes clear that in the Uzbek mental world *umr savdosi – qiyin savdo* (lit. the trade of life is a difficult trade), the category of "building a life" has a complex structure as a small field, the customs formed over centuries in the ethnocultural community are figuratively expressed in stable combinations, the linguistic expression of the conceptualization of family formation, and the presence of national-cultural connotations in the semantics of language signs.

The cultural structures expressed in the phraseological units belonging to the microfield of "wedding ceremonies" are as follows:

- A substantial investment is needed to hold a wedding: *xotin olmoqqa cho't kerak, botmon-dahsar et kerak; o'g'ilning to'yi – o'yin, qizning to'yi – qiyin; bo'ydoqqa ellik qari bo'z ham yetmaydi*.

As evident from the aforementioned proverbs, marriage ceremonies in Uzbek culture have serious financial implications. Their quasi-semantics reveal an internal dissatisfaction with existing customs. It was considered shameful for the family and relatives of the bride if she was given away without a bride price. A high bride price was positively regarded in the social environment: *qizning qalini qirq yilqi* (lit. the bride price for the girl is forty horses). In modern Uzbek linguocultural community, it is believed that the number forty in this proverb possesses magical power. According to studies conducted by ethnographer I. Ibragimov, it is noted that as per Islamic jurisprudence requirements, the bride price originally consisted of 47 horses, and from the second half of the 19th century, it became 40 horses.

- Consent is not given to matchmakers after just one or two visits, but it is also not considered proper to keep them waiting too long for an answer regarding consent: *qizi borning nozi bor, o'g'li borning o'rni bor* (lit. One who has a daughter has a whim, one who has a son has a place); *qayrag'och qattiq bo'lsa yorib bo'lmas, qiz otasi qattiq bo'lsa borib bo'lmas* (lit. if the elm tree is hard, it cannot be split, if a girl's father is strict, she cannot be courted). From these proverbs, we gain valuable insights into national customs, such as the "unwritten" rules governing existing socio-cultural relationships and the predominance of the patriarchal family structure.

Proverbs and sayings describing the relationships between husbands and wives are classified into the following cultural structures:

- The unity of husband and wife is important: *er-xotin – qo'sh ho'kiz* (lit. Husband and wife - a pair of oxen), *oila – qo'sh ustunli ayvon* (lit. family - a porch with twin pillar), *er – avra, xotin – astar* (lit. husband - the outer layer, wife - the lining) *er-xotin – qo'shqanot* (lit. husband and wife - two wings) and etc.

It is known that the Uzbek ethnic group has traditionally engaged in animal husbandry and agriculture. The economic, social, and spiritual well-being of the family was largely dependent on agriculture, with a pair of oxen serving as the primary means for plowing the land. The ox is considered a symbol of strength and wealth. The veranda protects the house from various unpleasant natural phenomena. The lexeme "qo'sh" (double) expresses the duality and power of an object (veranda) or its components (wings). The absence of one component leads to a decline in power and crisis. There are sayings such as: *Uyni uy qilgan erning topishiyu, xotinning ko'rpa ishi* (A man makes a house a home by earning, while a woman does so by housekeeping), *er – daladan, xotin – uydan* (lit. The man is from the field,



the woman is from the home), *erning topganiga xotinniki qo'r bo'lar* (lit. The wife's wealth complements the husband's earnings), *ayol so'm qilar, erkak chaqa* (A woman saves pennies, while a man earns them) and so on. These examples show that the responsibilities of husband and wife in household management are clearly defined, with wives performing "internal tasks" and husbands performing "external tasks." In proverbs, women's resourcefulness is especially positively evaluated.

- There are minor quarrels between spouses: *oshsiz uy boru urishsiz uy yo'q* (there's no home without food, and no home without quarrel), *er-xotinning urushi – yoz kunining yog'ishi* (a husband and wife's quarrel is like summer rain), *er-xotinning urushi – doka ro'mol qurishi* (a husband and wife's quarrel is like drying a muslin scarf). The psycho-emotional state observed in people in this situation is also reflected in phraseological units: *Xotin avjiydi, er aljiydi* (The wife flares up, the husband becomes confused), *er qaynaydi, xotin aynaydi* (lit. the husband boils, the wife turns sour). These stable units are based on the archetype of water (liquid) rising above its normal state.
- Don't interfere in a couple's quarrel: *er-xotin urishar, o'rtaga axmoq tushar* (when a couple quarrels, only a fool gets in the middle), *er-xotin urishar, esi ketgan bo'lishar* (when a couple quarrels, the foolish try to reconcile them) etc. Family conflicts between spouses are considered a common and quickly resolved phenomenon and are associated with natural phenomena (summer rain, drying) in linguistic consciousness. It is considered best not to interfere in verbal quarrels between spouses.
- The husband is dominant in the family: *xotin erning vaziri* (the wife is the husband's vizier), *xotin - bo'yin, er - bosh* (the wife is the neck, the husband is the head), *boy amr etmasa, bovcha xamir qilmas* (if the master doesn't command, the mistress doesn't knead dough), *xotin degan erdan to'rt enlik pastda yurishi kerak* (a wife should walk four fingers below her husband), *xotin baxti erda bo'lar* (a wife's happiness is in her husband), *erga boqqan yerga boqar* (he who obeys his husband looks after the land), *erdan xato, xotindan uzr* (the husband makes mistakes, the wife (should)forgives), and so on. The formation of this cultural structure stems from the Uzbek people's belief in Islam, based on the directive in the Holy Quran: *erkaklar xotinlari ustida rahbardirlar* (men are in charge of women) (Surah An-Nisa, verse 34).
- Infidelity destroys the family: *ko'cha sevgisi uyni barbod etar* (street love ruins the home), *suvsiz - hayot bo'lmas, vafosiz – oila* (without water there is no life, without loyalty there is no family), *muhabbat – uy poydevori, vafo – ustuni* (love is the foundation of the house, loyalty is its pillar), *erdan sadoqat, xotindan itoat* (loyalty from the husband, obedience from the wife), etc.
- A wife should not be mistreated: *boqmasang, moling ketar, xo'r lasang – xotining* (if you don't care for your property, it will leave; if you mistreat your wife, she will leave), *yaxshi bo'lsang noming chiqar, yomon bo'lsang – xotining* (if you're good, your name will spread, if you're bad, your wife will leave), *chala dovruqqa chol yiqilar, xotinni so'ksang obro' to'kilar* (an incomplete reputation topples an old man, insulting your wife ruins your honor), *mard xotinini qaritmas, botir otin horitmas* (a brave man doesn't age his wife, a hero doesn't tire his horse), *ot ko'rmagan ot ko'rsa mina - mina o'ldirar, xotin ko'rmagan xotin olsa ura-ura o'ldirar* (one who's never seen a horse will ride it to death, one who's never had a wife will beat her to death), etc.
- Polygamy undermines family peace and harmony: *bir qinga ikki pichoq sig'mas, bir uyga – ikki xotin* (two knives don't fit in one sheath, two wives don't fit in one house), *ikki sigir olganning ayroni bor, ikki xotin olganning vayroni bor* (he who has two cows has buttermilk, he who has two wives has ruin), *xotin ko'p bo'lsa, cho'michni it yalaydi* (if there are many wives, the dog licks the ladle), and so on. Due to the Uzbek people's belief in Islam, there are open and hidden forms of polygamy in society. This situation arises from the influence of religious directives on social life. The Quran declares on polygamy: "...if you fear that you will not be just, then marry two, three, or four women who are lawful to you" (Surah An-Nisa, verse 3). In the linguistic consciousness of the Uzbek people, polygamy is viewed negatively, seen as a cause of a turbulent family environment. Polygamy is associatively and figuratively linked with war, destruction, sorrow, etc., expressing a



national-cultural worldview. Co-wives are associated with knives, watermelons, clothes, hats, jugs, brooms: *ikki pichoq bir qinga sig'mas* (two knives don't fit in one sheath), *ikki tarvuz bir qo'ltiqqa sig'maydi* (two watermelons don't fit under one arm), *eski kiyimning issig'i yo'q* (old clothes aren't warm), *yangi ko'za – suvi toza* (a new jug has clean water), *yangi ko'zaning suvi sovuq bo'ladi* (a new jug's water is cold), *yangi supurgi toza supuradi* (a new broom sweeps clean), *yangi supurgi topilganda – eski supurgi cho'ltoqqa chiqar*, *yangi bo'rk topilganda – eski bo'rk mo'ltoqqa chiqar* (when a new broom is found, the old broom is tossed in the bushes; when a new hat is found, the old hat is discarded). The metaphorical model of "second wife - car" is a form of modern national-cultural thinking: *O'zbekistonda avtomobil allaqachon yana bir ro'zg'or – "ikkinchi xotin" maqomini olib bo'lgan* in Uzbekistan, the car has already acquired the status of another household - a "second wife" (kun.uz. 26.05.2021).

From today's perspective, some proverbs, which are the work of Sharia representatives who prioritize negatively valued customs, express discriminatory themes against women: *xotinning sochi uzun aqli qisqa* (a woman's hair is long but her mind is short), *oltin boshli xotindan baqir boshli er ortiq* (a copper-headed man is better than a golden-headed woman), *xotin boshlagandan to'y bo'lmas*, *baytal chopgani bilan poyga ololmas* (a wedding started by a woman won't happen, a mare can't win a race even if it runs). The first proverb is still widely used in interpersonal communication. The study highlights the expression of women through positive and negative associative-figurative categories. A good mother is compared to a mythological hero: *ayolning sarishtasi – ro'zg'orning farishtasi* (a tidy woman is the angel of the house), plants: *xotin – uyni guli*; *ona bilan bola – gul bilan lola*; *ona – daraxt, bola-meva* (a wife is the flower of the house; mother and child are like a flower and tulip; mother is a tree, children are fruits), seasons: *yaxshi xotin hamisha bahor* (a good wife is always spring), sweet food: *yaxshi xotin – umr boli* (a good wife is the honey of life), wealth: *yaxshi xotin – xazina*; *yaxshi xotin – yarim rizq* (a good wife is a treasure; a good wife is half of one's sustenance), while a bad wife is compared to a poultry (hen): *qaqillagan xotinni qiz berganda ko'r* (give a chattering wife to a blind man), domestic animals: *xotin erka bo'lsa, eriga serka bo'lar* (if a wife is pampered, she becomes a castrated goat to her husband), and so on. The noteworthy aspect of the last example is that a "serka" is a castrated male goat. Its function is to lead the sheep. Based on the fact that men are usually compared to rams in linguistic consciousness, the quasi-semantics of this proverb component has a national-cultural character.

The concept of "father" is associated with animals and is represented by the following zoonymic phraseological units, forming the imagery segment of the concept: *ayg'ir qanday bo'lsa, ot shunday* (like stallion, like horse), *qo'zi qo'chqordan nishon*, *o'g'il – otadan* (the lamb is a sign of the ram, the son is of the father), *oto'rnini toy bosar* (a foal takes the place of a horse), *otang to'ng'iz bo'lsa, boylab boq* (if your father is a boar, keep him tied up), *er – bolasi – er, sher bolasi – sher* (a man's son is a man, a lion's cub is a lion) The father's verbal expression of disapproval is compared to artifacts that can inflict bodily harm or even cause physical destruction: *ota so'zi – pichoq*, *ona so'zi – qumaloq* (a father's word is a knife, a mother's word is a pebble), *ota qarg'ishi – o'q*, *ona qarg'ishi – do'q* (a father's curse is a bullet, a mother's curse is a threat). The father's command is an absolute obligation: *amri padar Arshdan a'lo* (a father's order is higher than the Throne).

In general, we can see that the father figure is a symbol of power in Uzbek culture. This linguistic-cultural element is evident when the father is compared to the Creator, and even though breaking an obligatory prayer is considered sacrilegious in Islam, it is still necessary to answer the father's call. The father's negative verbal expressions are associated with *arrows* and *knives*, artifacts that have the power to physically destroy a person. The father's wish and command, described as "wider than the heavens and the earth," is seen as a national-cultural sign, expressing Allah's place and His greatness above the throne. The factual materials reveal the presence of contradictory cultural constructs, particularly in expressing attitudes towards the father's enemy.

Uzbeks pay special attention to kinship relationships, which is rooted in the collective nature inherent to the Uzbek people. This is evidenced by numerous phraseological units related to kinship relationships. The relationship between the daughter-in-law and mother-in-law is considered an



important segment in the family superconcept, and often, through mutual contradictions, the national social way of life is revealed: *itning yovi – devona, kelinning yovi – qaynona* (the dog's enemy is a madman, the daughter-in-law's enemy is the mother-in-law), *kelin bilan qaynona – o't bilan suv* (the daughter-in-law and mother-in-law are like fire and water), *kelinimning yig'lagani – eshagimning hangragani* (the daughter-in-law's crying is like my donkey's braying). The cultural connotations in these examples are reflected in zoonymic and archetypal expressions. It is known that a dog's main task is to guard. The lexeme "dog" in conflict communication often carries an insulting connotation. In the first example, although the mother-in-law and the madwoman appear similar due to rhyming, in our opinion, the mother-in-law is positively compared to a dog. The mother-in-law is the guardian of the family's material and spiritual wealth. One of fire's negative characteristics is its destructiveness. Knowledge that over 90% of the human body consists of water, along with its associations with calmness, purity, and healing properties, expresses the cultural code in comparing the mother-in-law to water. The first two examples below are based on the gestalt of experience and inexperience: *qari bilganni pari bilmas* (what an old person knows, a fairy doesn't know), *qari bor uying zari bor* (a house with an elder has gold), *qaynonali kelin – qarqara kelin, qaynonasiz kelin – masxara* (a daughter-in-law with a mother-in-law is a proud daughter-in-law, a daughter-in-law without a mother-in-law is a laughingstock). These examples serve as factual proof of our opinion as conceptual synonyms.

In literature, the idea is put forward that the proverb *kelin qaynona – supurgisi* (the bride is the mother-in-law's broom) carries a connotation of discrimination. However, considering the cleaning function of a broom, the bride not only sweeps away the visible dirt in the house but also clears out the spiritual impurities of those living within: *kelin kirgan uyga nur kirar* (light enters the house when a bride comes in). In linguistic consciousness, knowledge is likened to light. According to research findings, the relationship between the bride and mother-in-law is expressed in the Uzbek language through the speech of the mother-in-law, the bride, and third parties. It was found that significant attention is paid to the bride's essence, and there is a considerable number of proverbs and sayings describing her.

Discussion

It is known that stereotypes expressed by proverbs represent views of the past. To gain a more comprehensive understanding of cultural concept, it is necessary to complement diachronic research with synchronic analysis. In this process, we can observe changes in values of primary importance within the linguocultural community. Evaluations of concepts transform over time, becoming incompatible with the demands of the social system. The obtained results allow us to reveal diachronic and synchronic aspects of the national-cultural worldview through the concept of family represented in phrase-parable of studied languages.

The national-cultural specificity of the concept of family is demonstrated in the presence of national - cultural cognitive signs and unique concepts in the semantics of close concepts in the conceptsphere. Categorization is one of the mental processes of understanding which carry out generalization and classification of experience. Prototypical categorization in a language is the result of a traditional form of cognition. The study of prototypical categorization helps to reveal linguocultural identity. National identity is shown in the process of choosing a prototype of a category to represent a category at the superordinate and subordinate levels of ordinary cognition. In general, a concept is considered a mental way of representing reality in the human mind.

Conclusion

The article serves as a dependable source for conducting cultural and linguistic research, employing various scientific research methods such as associative, conceptual, contextual, lexical-semantic, lexicographic, semantic-cognitive, and etymological analyses.



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