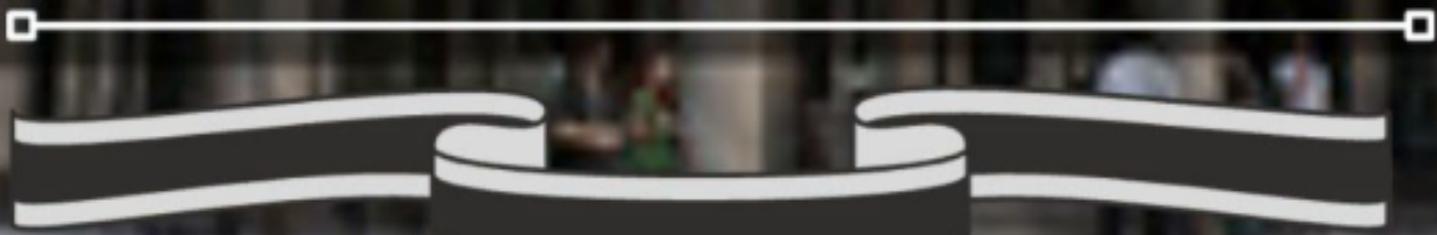


Part-3



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CONCEPTUAL AND SEMANTIC ANALYSIS OF VALUE CONCEPT FAMILY IN LANGUAGE.

Aripova Dilnozahon Vakhobjon kizi-

Master of Kokand State Pedagogical Institute

Annotation: *The article analyzes the main trends in the use of the lexical-semantic field "Family" in Russian and Uzbek linguistic cultures; the cognitive foundations of this process are revealed.*

Key words: *semantic field, idiomatics, cognitive linguistics, sociology, kinship concepts, linguocultural specifics, differential features.*

Sociologists note that the family (an association of people based on marriage and/or consanguinity, connected by a common household and mutual responsibility) is a universal social institution, but its functions and features of development are directly related to the history and culture of an ethnic group. That is why the concept of FAMILY plays an important role in any language picture of the world, although, as the researchers emphasize, "all kinship concepts are nationally specific."

The linguocultural specificity of the concept is most clearly manifested in idioms focused on reflecting a predominantly traditional picture of the world, which is manifested, in particular, in the composition and internal form of phraseological units (hereinafter PU) of the Russian and Uzbek languages. On the whole, the semantic field "Family" (hereinafter referred to as the SPS), focusing on the real connections inherent in this social institution, is formed on the basis of such differential features as:

- consanguinity - kinship by marriage / property (cf.: father - husband - father-in-law; ota-er-kainota);
- direct relationship - indirect / indirect relationship (cf.: mother - aunt; she-hola);
- ascending branches and descending branches (of the first, second, third, etc. degree) of kinship (cf.: father - son - grandson; ota-ugil-nabira; grandson - father - grandfather; nabira-ota-bobo);
- horizontal / lateral lines of kinship (cf.: brother - sister; aka-opa); gender characteristic (cf.: son - daughter; ugil-kiz).

So, the most productive group that forms phraseological units are nominations of blood relatives in a straight line, both vertically (cf.: grandfather, grandmother, father, mother, son, daughter) and horizontally (cf.: brother, sister) . The high degree of

productivity of these groups is also manifested in the use of synonyms, diminutives (cf. : grandfather, grandfather, daughter, son, granddaughter, brother). But the largest number of such variants is recorded when designating the social and emotional core of any family - father and mother (cf. main steps (cf.: grandfather - grandson; father - son), while other generations of relatives in phraseological units are recorded sporadically, and in the generalized meaning of 'ancestor' (great-grandfather). Granddaughter (daughter) of Eva; Babushkina fairy tales; Fathers and grandfathers; Daughters-mothers; True mother. The group "Indirect consanguinity" in Russian phraseological units is represented by all nuclear units (cf.: uncle, aunt, nephew, niece), but unlike the nominations of direct kinship, here word-forming synonymic variants (primarily diminutives) are fixed only when naming men in ascending order branches (cf. : uncle, uncle).

Vocabulary characterizing kinship by marriage / property is included much less actively in the process of idiomatization, and certain specific properties are also noted here.

So, in Russian phraseological units, mainly the nomination of married persons is found: terminological designations husband, wife and metaphorical (jokingly colloquial) half, while only mother-in-law 'wife's mother', daughter-in-law 'wife of a brother or son, and also married

woman in relation to her husband's brothers and sisters' and matchmaker 'father of one of the spouses in relation to the relatives of the other spouse'. For example: Husband and wife are one Satan; Better half; To the mother-in-law for pancakes; Bride in retaliation. In the composition of Russian idioms, one can find members of another group - "Participants in family rites" - marriage (cf. : kum 'godfather in relation to the godson's parents'). Finally, the process of idiomization involves the nomination of persons who do not have a family or who have lost family members as a result of the death of the latter. It is characteristic that these are only the names of the first younger generation - an orphan, as well as one of the spouses (widower, widow, widow). For example: Christ's bride; Narrowed-disguised; Straw widow. The almost absolute number of nominations of blood and non-blood relatives / in-laws in Russian phraseological units is differentiated by gender (cf.: mother, father, son, daughter, uncle, aunt, matchmaker), and the number of units naming males is about one and a half times more than females. Generalized names are usually fixed in relation to members of the nuclear family, as well as in relation to ancestors in the traditional family. For example: Send to the forefathers; Remember your parents for someone else's eve; Ham children.

The degree of productivity of using SPS members as part of idioms is also manifested in how regularly phraseological units with these members are formed. The most active in

this regard are the nuclear terminological designations of direct blood relatives - men who connect the parent and his child. In general, despite the fact that, according to sociologists and culturologists, in modern Russian society, as well as throughout the Western world, the nuclear family is the leading one (husband, wife, children living together), the system of family relations is reflected in idioms, occupying an average position between nuclear and small patriarchal. This is manifested, for example, in the fact that vertical blood ties turn out to be much more significant (165 FU, or 85.05%) than marital ties of spouses (18 FU, or 9.28%).

The frequency of other members of the field does not exceed four phraseological units, and two thirds of the lexemes from the SPS are recorded as part of phraseological units no more than one or two times.

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CERTIFICATE

Confirms that

Aripova Dilnozahon Vakhobjon kizi

Authon of the article:

*Conceptual and semantic analysis of value
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Keytlin Gibsona

CESS administrative
coordinator



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Abimbola Farinde

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