



## LINGUISTIC-CULTURAL STUDY OF LEXEMES REPRESENTING FAMILY CONTENT

**Submission Date:** January 12, 2023, **Accepted Date:** January 17, 2023,

**Published Date:** January 22, 2023

**Crossref doi:** <https://doi.org/10.37547/philological-crjps-04-01-04>

**Journal Website:**  
<https://masterjournals.com/index.php/crjps>

**Copyright:** Original content from this work may be used under the terms of the creative commons attributes 4.0 licence.

**Nigora Haytbayevna Rozmetova**

**Researcher, Alisher Navo'i Tashkent State University Of Uzbek Language And Literature, Uzbekistan**

### ABSTRACT

Recently, in world linguistics, in particular, in Uzbek linguistics, the number of studies on the notion concept and its essence has increased. This, in turn, reflects the different and similar aspects of unique cultures among peoples. The scope of research and practical work on the linguistic and cultural characteristics of peoples has increased. In such studies, special attention is usually paid to concepts representing cultural concepts such as “family”, “nation”, “mother”, “child”, and “father”. The present paper will discuss linguistic-cultural study of lexemes representing family content.

### KEYWORDS

Linguistics, linguistic-cultural study, lexemes, phenomenon, concept, notion, social subgroup.

### INTRODUCTION

In Russian linguistics, the notion concept was introduced into scientific circulation in the first quarter of the 20th century by the philosopher S. Askoldov. According to S. Askoldov, representatives of different nationalities

communicate through concepts, and accordingly, creating and perceiving concepts is a two-way communicative process. Such a system existing in the linguistic space determines the uniqueness of the national landscape of the world. It is known that a concept is a mental concept. It cannot be



observed directly. This phenomenon related to human cognitive activity can be determined through its linguistic correlates. From the scientific views on the syntactic concept, it can be concluded that the sentence, which is one of the units of the language, is also recognized as the representative of the concept (its correlate in the language). So, according to these views, a certain concept is expressed in a sentence, and it is a concept expressed syntactically [1]. There are concepts in life that never get old. They are timeless themes that span centuries. Thus, one of the concepts is the concept of “Family”. Family is one of the main concepts of Uzbek culture. This concept revolves around concepts such as husband and wife relations, brother and sister relations, parent-child relations, close relatives relations, love, loyalty, loyalty, betrayal, respect, modesty, kindness, so that the wise men of our people “family is a small fortress, a small homeland”, - we need to understand that such concepts are at the root of the repeated broadcast. Therefore, the family is a concept that acquires a much broader and deeper meaning. There are several classifications of the term “family” that have different but complementary meanings.

“Family is a social space that ensures the eternity of social life, the continuity of generations, the continuity of education, and has its influence on the value system of the future generation”.

“The family is a primary social group based on official marriage between a man and a woman, formed by the relationship between parents and

children, supported by the moral standards and rules of society, which transmits human culture to the next generation and develops it.”

The family is a small prelude to the life of society, and it is an extremely important center of education responsible for bringing up a healthy, well-rounded generation.

### THE MAIN FINDINGS AND RESULTS

It is known from the above definitions that the term “family” acquires a large conceptual essence not only as a social subgroup, but also as a small link of society. Therefore, each of its explanations, etymology, and its place in the lexical field has general and specific concepts.

If we look at the etymology of the term family, “Family is an Arabic word and has the form 'a'ilat (vowel) (ARS, 553); It was accepted into Uzbek language by replacing the long vowel ayn with the sound a, the comma with the vowel i, and dropping the t at the end of the word: ‘a’ilat – aila (family); fed his dependents, is a noun formed from the definite relative adjective (ATG, 147) of the verb ‘a’la with the suffix -at (vowel) (UAYa , 500) means “a social group where parents and children live together” (ADUL, I, 526)” [2]. Definitions of the origin of artificial words such as family, family, and family from the word family and their meanings are given.

And in the “Annotated Dictionary of the Uzbek Language” [3]:

FAMILY - [a. - children, household; generation]

1. A group of people living together, consisting of a couple, their children and their closest relatives;



the apartment: Ahil oila. San'atkorlar oilasi. Oila boshlig'i. - [Eshvoy] Kambag'al bo'lishiga qaramay, Yo'lchining oilasiga.. yordam ko'rsatar edi. (Oybek, Selected works) Oilani buzmoq - Er-xotinlikka barham bermoq, ajralmoq. Jahl ustida urishib qolgan bo'lsangiz, ehtimol, yarashib qolarsiz. Qaynatangiz, qaynanangiz kelib qolishar Oilangizni buzming! (Mirmuhsin, Umid).

2. Literally. Many people, peoples, countries united by one goal, profession. O'zbekistonda turli millat vakillari bir oila bo'lib yashamoqdalar. (From the Newspaper).

3. In the systematics of plants and animals, a group that includes several genera that are similar in structure and close to each other in terms of origin. Dukkaklilar oilasi. O'rdaktumshuqlilar oilasi. Turp butaguldoshlar oilasiga mansub ikki yillik, ildizmevali ko'kat o'simligi deyishadi botaniklar. (K. Mahmudov, Qiziqarli pazandalik (Fun cooking)).

4. Cognate languages groups. Altaic language family. Som-Kom language family.

5. - s.t. Wife, spouse. My family is a teacher at school.

The word "marriage" is actively used in the vernacular as a synonym for "family". However, in the "Annotated dictionary of synonyms of the Uzbek language" [4; 6, pp. 272-281; 9, pp. 890-898] compiled by the linguist scientist Azim Hajiyeu, words such as house, house, livelihood are given as synonyms for the word family. The etymology of the word "marriage" is not defined in any part of the "Etymological dictionary of the Uzbek language". We cannot say that the word "marriage" is not actively used in the literary

language, because this word is actively used in the literary language, as well as in fiction.

1. MARRIAGE - 1. Way of living, livelihood, daily life of a person, nation and people. Bright life. Have a happy marriage. Yaxshi ishlasak, o'z turmushimiz farovon, yurt obod bo'ladi. (Oybek, Oltin vodiyan shabadalar).

2. A set of lifestyles, customs, and manners specific to a nation, social group. Yangi turmush. Gavharning qarshisida, boya o'zi o'ylagandek, olifta kiyinishni yaxshi ko'radigan qiz emas, ko'pni ko'rgan, turmushning pastu baland so'qmoqlaridan o'tib kelgan inson o'tirar edi. (O'. Hoshimov, Qalbingga quloq sol).

3. A set of simple life conditions of society, objective reality. Turmush ongni belgilaydi. Qonunni turmushga singdirib yuboruvchi asosiy kuch bizning o'qituvchilarimizdir. (Gazetadan).

4. Life based on marriage, married life, life in this state. U turmushi omonat ekanini, qachondir oilasi buzilishini ko'pdan ko'ngli sezib yurar, ammo bunchalik sharmanda bo'lishini o'ylamagan edi. (O'. Hoshimov, Qalbingga quloq sol).

The family concept can be expressed not only through lexical units, but also through phrases. The content expressed through expressions can have a different meaning. In the process of analysis, the gender characteristics and gradunomic characteristics of the image can be revealed. Pragmatics today is defined as a science that studies the communicative purpose, speech act and relations between the persons who create, transmit and receive linguistic signs. The goal of communication is not limited to simply exchanging information, it is to influence the



“partner” (listener, reader) from information transmission, to convince him of something, to subjugate him, to encourage him to act, to make the speakers like their inclination, someone or something. - Pragmatic goals, speech actions, attitudes such as displeasure, surprise are observed. Such relations are especially expressed in gendered words [5; 7, pp.26-28; 14, pp.21-32]. Gendered words are usually studied by dividing them into lexical-semantic groups within a certain concept. For example, gendered words included in the concept of “man” can be divided into the following lexical semantic groups:

1) gendered words expressing sexual differences (man, man, person, woman, wife, wife, girl, boy);  
2) a semiotic group representing a person's youth and old age (young girl, young boy, baby, woman, man, old man, old woman, grandfather, old man, elder);

3) gendered semantic group representing fraternity: -units representing the femininity of the referent: grandmother - mother, sister, aunt, aunt, daughter-in-law, sister-in-law; - wife, daughter-in-law, sister-in-law; mother in law; -units expressing the masculinity of the referent: grandfather, aka, brother, uncle, brother-in-law, dude, pal [5].

For example, the expressions “get married” and “set family” are often used in relation to women and give the listener exactly this idea. Or, in the vernacular, dysephemism is seen as the opposite gender of man and woman through the expressions to take a wife and touch the ground [10, pp. 72-75; 11, pp. 149-155; 12, pp. 210-215]. In addition, there are many expressions that express some concepts of family and family relations.

There are some expressions in the meaning of getting married or make somebody get married: boshini bog‘lamoq, boshini bir qilmoq, boshini ikkita qilmoq, bir yostiqqa bosh qo‘ymoq, oila qurmoq, turmush qurmoq, turmushga chiqmoq, turmush qilmoq, turmushi buzilmoq, yulduzi yulduziga to‘g‘ri kelmoq, qo‘sha qarimoq.

There are also a number of proverbs that express family and related concepts, which reflect the linguistic and cultural characteristics of the language along with the special respect of folk wisdom towards this concept. Proverbs and proverbs are a reflection of the people's wisdom; they are a treasure of meanings, dreams and wishes of the people. They are considered a valuable source of information about the culture and mentality of the people.

Bosh ikkov bo‘lmay,  
Mol ikkov bo‘lmas.

\*\*\*

Boshim ikki molim ikki.

\*\*\*

Er quyosh yo‘ldoshi,  
Xotin umr yo‘ldoshi.

\*\*\*

Ro‘zg‘orning nimasi yo‘q – bo‘zdan xaltasi.

\*\*\*

Oila qo‘sh ustunli ayvon.

\*\*\*

Ro‘zg‘or tushdi boshga,  
Qo‘l tegmadi oshga.

\*\*\*

Inoq oilada beshik bo‘shamas.

\*\*\*

Kelin bilan qaynona - o‘t bilan suv.



\*\*\*

Kelin kelag'on bo'ldi,

Ovul kezag'on bo'ldi.

\*\*\*

Ro'zg'or – g'or

\*\*\*

Sarishtali uy – farishtali uy.

In the Islamic world, there are wide and well-founded opinions about the concept of family and the relationships related to it. According to Burhanuddin Marginani's work "Hidaya", one of the rulings of educational and educational importance in the matter of family and marriage is that a woman should have knowledge about what rights she has in marriage.

"Equality is considered in marriage. Our Prophet (PBUH) said: Be warned that women should be given only to those who are equal to them." [3:680].

In Islam, specific rules have been introduced to ensure the continuity of the relationship between the husband and wife. In this, husband and wife, who are the main organizers and members of family life, are assigned specific duties and responsibilities, and their rights are defined in relation to each other. Verses about this are mentioned in a number of surahs of the Quraan: "Men are the guardians (as the permanent head of the family) of their wives. The reason is that Allah has made some of them (men) superior to others (women) (in some characteristics) and they spend (men on their families) from their wealth" (Surah An-Nisa, verse 34) [4:390]; "And with good deeds, they have rights instead of their duties" (Surah Al-Baqara, verse 228).

## CONCLUSION

The concept of family is a very wide and networked concept, and its forms of expression acquire a unique conceptual content. It is natural for a nation with its own traditions and nationality to have its own lexical and linguistic units on the basis of this concept, which is the smallest link of society and the real prelude to human perfection. In the meaningful contents expressed by the lexical units family, house, apartment, life, it is possible to see the presence of a different identity along with the unifying commonality.

## REFERENCES

1. Kochiboyev A. (2015) Text Pragmatics. – Samarkand.
2. Rahmatullayev Sh. (2003) Etymological Dictionary of the Uzbek Language (part II. Arabic Words and their Derivatives). – Tashkent "Universitet".
3. "Annotated dictionary of the Uzbek language" www.ziyouz.com library
4. Hajiyev A. (1974) Explanatory Dictionary of Uzbek Language Synonyms. – Tashkent. "Teacher".
5. Khursanov, N. I. (2022). Discursive Analysis of Dramatic Works. UzA-National Information Agency of Uzbekistan, 1(1), 2022.
6. Raupova, L. R. (2022). Principles of Creating an Electronic Dictionary of Grammatical Terms. Asian Journal of Multidimensional Research, 11(10), 272-281.





7. Davletnazarova, L. B. (2021). Principles of Language Testing and Assessment with its Appliance in Evaluation of Exam Tasks. In Modern Education: Current Issues, Achievements and Innovations (pp. 26-28).
8. Khursanov, N.I. (2022) The Ratio of Verbal and Non-verbal Components in Dramatic Discourse (on the Example of Works in Uzbek and English). Abstract of Dissertation for PhD. Andijan State University. – Andijan. – pp. 19-20.
9. Sharipova, S., & Raupova, L. (2021). The Problem of Literary Language in the First Half of the Written Sources of the 19th Century. Society and Innovation, 2(4/S), 890-898.
10. Davletnazarova, L. B. (2021). Characteristics of Compound Sentences and Ways to Teach Them. In Pedagogical Sciences: Theory and Practice Questions (pp. 73-75).
11. Khursanov, N.I. (2022) Linguopragmatic Characteristics of Stylistic Units Used in Uzbek and English Dramas. UzA-National Information Agency of Uzbekistan, 4(4), 2022. – pp. 149-155.
12. Niyozova, G., & Raupova, L. (2021). The Pragmatics of Intercultural Communication in English Teaching in University. The American Journal of Social Science and Education Innovations, 3(02), 210-215.
13. Davletnazarova, L. B. (2021). The Critical Analysis of Grammar Activities in Books by Betty S. Azar and its Importance. The American Journal of Applied sciences, 3(01), 45-53.
14. Raupova L.R., Normurodova N.Z., & Khursanov N.I. (2021) Discourse: Pragmatic Features in its Expression in Literary Works. International Conference “Uzbek Language Development and International Cooperation Issues”. № 01 (2021). – pp. 21-32.
15. Usmanova, S. R., & Ismatullayeva, N. R. (2020). Expression Of Lacunas In Comparative Study Of Kinship Terms In Chinese And Uzbek Languages. Solid State Technology, 63(6), 4974-4985.