

REPRESENTATION OF THE "FAMILY" CONCEPT IN PHRASEOLOGICAL UNITS

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"OILA" KONSEPTINING FRAZEOLOGIK BIRLIKLARDA IFODALANISHI

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РЕПРЕЗЕНТАЦИЯ КОНЦЕПТА «СЕМЬЯ»

ВО ФРАЗЕОЛОГИЧЕСКИХ ЕДИНИЦАХ

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UDC (УО'К, УДК): 372.881.1

For citation (iqtibos keltirish uchun, для цитирования):

Nurmuhammadov Y. SH. Representation of the "Family" concept in phraseological units// O'zbekistonda xorijiy tillar. — 2023. — № 1 (48). — B. 43-52.

<https://doi.org/10.36078/1678948303>

Received: December 24, 2022

Accepted: February 17, 2023

Published: February 20, 2023

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Abstract. Nowadays, in world linguistics, special attention is paid to clarifying the issue of national-cultural specificity of universal concepts on the example of units of different language levels. In particular, in Uzbek linguistics, different views are being formed about the linguocognitive features of the concept, which is widely used to reveal the interrelationship of language, human and cultural phenomena. However, in the Uzbek scientific literature, there is no research devoted to the conceptualization of the concept of "Family" with the help of thematic and statistical analysis on the example of phraseological units. In this article, firstly, it is determined that the integrative approach allows to study the concepts from the linguistic, cognitive, cultural and sociological point of view. Secondly, according to the phraseo-semantic field method, the concept of "family" is composed of core and peripheral parts, and with the help of statistical analysis, it is revealed that the concept is also consist of the core and the near, middle and outermost peripheries. Research shows that conceptualization is a mental way of reflecting reality in the human mind. It combines subjective and traditional meanings accepted by the linguistic community. Through the prototypical categorization of the concept, it is concluded that language and cultural identity are transparently manifested. The obtained results serve to acquire a deeper understanding of foreign languages and cultures

Keywords: concept; category; notion; approach; integrative; semantic interpretation; association; periphery; core.

Annotatsiya. So'nggi yillar jahon tilshunosligida umuminsoniy tushunchalarning milliy-madaniy o'ziga xosligi masalasini turli til sathlari birliklari misolida oydinlashtirishga alohida e'tibor berilmoqda. Xususan, o'zbek tilshunosligida til, inson va madaniyat fenomenlarining o'zaro munosabatlarini ochib berish uchun keng

qo'llanilayotgan konsept atamasining lingvokognitiv xususiyatlari haqidagi turlicha nuqtai nazarlar shakllanmoqda. Biroq o'zbek ilmiy adabiyotlarida "Oila" tushunchasining konseptuallashtirishini frazeologik sath birliklari misolida tematik va statistik tahlillar yordamida yoritilishiga bag'ishlangan tadqiqotlar mavjud emas. Birinchidan, integrativ yondashuv konseptlarni lingvistik, kognitiv, madaniy va sotsiologik nuqtai nazardan o'rganish imkonini berishi aniqlangan. Ikkinchidan, "Oila" konsepti frazeo-semantik maydon metodiga ko'ra, o'zak va periferiya qismlaridan tashkil topishi, statistik tahlillar yordamida konseptning yadro hamda yaqin, o'rta va eng chekka periferiyalar tarkibiy qismlaridan tashkil topishi ochib berilgan. Tadqiqot shuni ko'rsatadiki, konseptuallashtirish inson ongida voqelikni aks ettirishning aqliy usuli hisoblanadi. U subektiv va lingvistik hamjamiyat tomonidan qabul qilingan an'anaviy ma'nolarni birlashtiradi. Konseptni prototipik kategoriyalashtirish orqali til va madaniy o'ziga xoslik shaffof namoyon bo'lishi xulosa qilinadi. Olingan natijalar, xorijiy til va madaniyatlarni yanada teranroq o'rganishga xizmat qiladi

Kalit so'zlar: konsept; kategoriya; tushuncha; yondashuv; integrativ; semantik talqin; assosiyasiya; periferiya; o'zak.

Аннотация. В последнее время в мировой лингвистике особое внимание уделяется выяснению вопроса о национально-культурной специфике универсальных понятий на примере единиц разных языковых уровней. В частности, в узбекской лингвистике формируются различные взгляды на лингвокогнитивные особенности концепта, который широко используется для выявления взаимосвязи языковых, человеческих и культурных явлений. Однако в узбекской научной литературе отсутствуют исследования, посвященные концептуализации концепта «Семья» с помощью тематического и статистического анализа на примере единиц фразеологического уровня. В данной статье, во-первых, определяется, что интегративный подход позволяет изучать концепты с лингвистической, когнитивной, культурологической и социологической точек зрения. Во-вторых, согласно методу фразеосемантического поля концепт состоит из ядра и периферийных частей, а с помощью статистического анализа выявляются ядро и ближняя, средняя и крайняя периферия концепта на примере концепта «Семья». Исследования показывают, что концептуализация — это ментальный способ отражения реальности в человеческом уме. Она сочетает в себе субъективные и традиционные значения, принятые языковым сообществом. Через прототипическую категоризацию концепта делается вывод о том, что язык и культурная идентичность проявляются прозрачно. Полученные результаты служат для более глубокого понимания иностранных языков и культур.

Ключевые слова: концепт; категория; понятие; подход; интегративный; семантическая интерпретация; ассоциация; периферия; ядро.

In world linguistics, special attention is paid to clarifying the issue of the 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 linguistic and

cultural 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 (5, 37–42). We will dwell on them in detail with examples in the following paragraphs. It is known that the phenomenon resulting from the combination of concepts has the names “conceptosphere” (7, 3–9) and “simple (traditional) view of the world” (1, 56). Conceptosphere is interpreted as “an orderly set of people's concepts, a database of thinking” (8, 36). 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.

One of the studies of concept was presented by A. Wierzbicka on a logical-conceptual basis. According to her, the concept is interpreted as an object in the world of “Ideal” that reflects culturally bound perceptions of the world of “Reality”. According to this theory, concepts are phenomena that exist and represent phenomena created based on thinking about how objects are structured. Concepts should be described through language in the form of several explanatory constructions. Through language, knowledge about life and its laws is materialized in the form of various linguistic signs and transmitted from generation to generation. The most important aspect of A. Vejbitskaya's concept is the expressed opinion about the national characteristic of concepts. (4, 289–303)

Within the framework of the psychological approach, the concept is understood as a mental derivative that replaces several objects of the same type in the process of thinking. Academician D. S. Likhachev explains the concept as an “algebraic expression of meaning”, because “a person does not have time or is unable to grasp the meaning in all its complexities, sometimes he interprets it in his own way.” Therefore, the concept, in addition to its dictionary meaning, also includes a complex of associations connected with the individual and cultural experience of the language owner (7, 281).

In the cultural approach, attention is paid to the social content of concepts rather than their individual-psychic characteristics. In Yu. S. Stepanov's view, the concept is the main unit of culture, it represents the “cream of culture” in the human mind, and through it, culture enters the human mental world. From the point of view of cultural development, the concept structure consists of several

“layers” that are the result of “traces” of the cultural life of different periods. The structure of the concept includes everything that makes it a fact of culture: the origin form (etymology); a compact composition of the most important historical symbols; modern association; assessment, etc. (11, 41). According to Yu. S. Stepanov, the concept, from the semantic point of view, consists of three main components or layers:

- 1) a relevant sign for a specific culture;
- 2) one or more weak or historical characters;
- 3) internal form or etymological sign.

At a deeper level, a concept becomes known and meaningful to all language users in a particular culture. In weak signs, the concept gains relevance only for a few social groups of culture. The internal form is only relevant for researchers, and for speakers of other languages, this layer is indirectly available. Based on these, concept analysis researchers offer ethnographic, cultural, and historical methods. The internal form or etymological symbol of the concept layer is directly present in the human mind. The spiritual and embryonic core of the etymon is the inner form of the name of the concept. Revealing the inner form of the concept is carried out through the etymological analysis of the language sign that objectifies it. The inner form of the concept reveals its initial meanings in totality. As a constant element of the concept, the internal form is always open to potential changes. “The internal form of the word is the relation of the content of the thought to the mind; it shows a person how his thoughts are manifested” (9,26).

The semantic interpretation of concepts is expressed in the book “Concept types in the lexical-phraseological semantics of the language” by A. P. Babushkin. The author studies the concept within the framework of cognitive semantics. It is in the meanings of words that the results of perception of reality are stored, and therefore, by applying the practice of component analysis, it is possible to obtain information about the conceptual parameters of the word, that is, in the sense of the word, its logical – object content, the image that reflects the state of objects in reality. The variety of concepts requires the following types: mental landscapes, schemes, hyperonyms, frames, scenarios, insights, and kaleidoscopic concepts. There is no clear boundary between them. Conceptual landscapes show objects of reality or myth; conceptschemas are represented by spatial words; hyperonymic concepts reflect hypo-hyperonymic relations in the lexicon; frame concepts are interconnected with several situations or situational images; insight concepts store information about the structure and function of the subject; scenario concepts show the sequence of events, their interconnection; kaleidoscopic concepts represent socially oriented abstract noun concepts in the form of a specific structure (3, 30–67).

An integrative approach allows studying concepts from linguistic, cognitive, cultural, and sociological perspectives. As a result, it becomes possible to reveal even the most invisible layers of

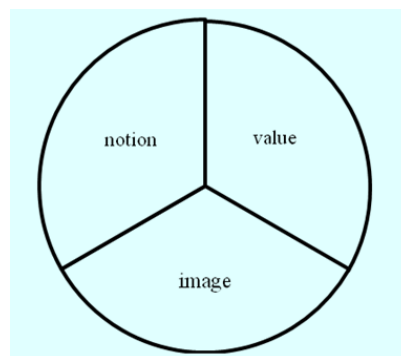
the phenomenon. According to this approach, concepts are the basic unit of culture in the human mental world. They store information about the real or possible state of things in the world, that is, what a person thinks, knows, guesses, and imagines about objects in reality. V. Karasik distinguished the “concept, image, value” aspects of the cultural concept, which is one of the main units of linguistic and cultural studies (6, 129). The conceptual element of the concept is formed on the basis of the linguistic embodiment of the studied phenomenon or evidential information about the real or imaginary object that serves as the basis for the formation of the concept (6, 98; 10,12). According to Stepanov, apart from the conceptual component, the concept includes everything that makes it a fact of culture – etymology, modern associations, and values (11, 41). It is impossible to describe the conceptual component of the concept by enumerating the important features of the object. Therefore, the concept is more informative if it is explained through contrast.

The evaluation element of the concept is an essential condition for its formation. “What is necessary for a person and humanity (physical or spiritual) is evaluated. ... The universe appears evaluated as an environment and means for human existence” (2, 181).

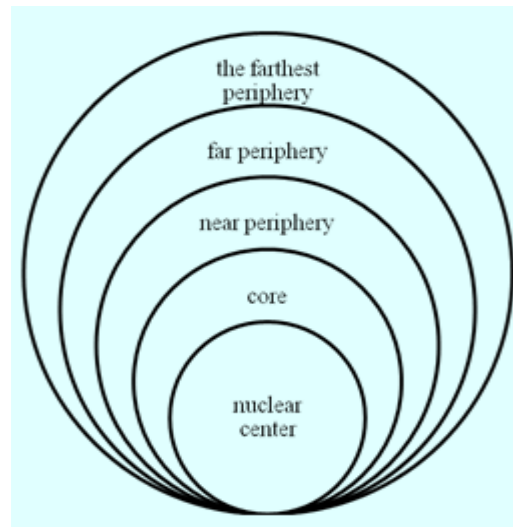
The figurative component of the cultural concept is interconnected with cognitive and perceptual aspects. The figurative element of the concept includes all the traditional images that have a strong place in the language, the internal form of the word that serves to express the given concept, and stable mental landscapes (10, 13). It is known that the internal form takes place in the content plan of phraseology.

According to V. Vorkachev, the conceptual component reflects the symbolic and explanatory structure of the cultural concept; the figurative component attaches a cognitive metaphor using it in the actual zone of linguistic consciousness; the semantic component is determined by the position of the name of the concept in the language system. The internal form of the name, which forms the basis of naming, is considered an ethnospecific sign. Ethnospecificity can be seen in the stereotyping of models of perception of the world and behavioral reactions reflected in the semantics of the concept (5, 37–42).

On the above considerations, we can see the structure of the cultural concept in the following figure:



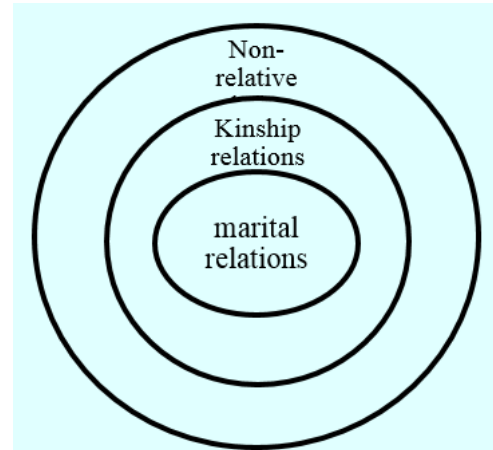
Phraseologisms representing concepts are divided into two major areas: the core and the periphery according to the method of the field, or more precisely, the phrase-semantic field, and are expressed in the form of the following layered structure:



In this case, stable compounds that directly express the concept take place from the core, a large group of language units belonging to the body from the center of the core, and language units that indirectly express the concept from the peripheral area. It is known that the concept is a substance with a unique complex structure and no fixed boundaries. This situation requires a special approach based on the nature of each specific concept and the purpose of the research. The frequency of this or that concept in a certain ethnocultural community and the fact that the amount of language units expressing certain signs of the concept is not less is the reason for the emergence of relevance. For example, in the Uzbek nation, the macro concept of “child” is at the center of the core of the concept of “family”, and the micro concept of “girl child” is at the center of the core according to the frequency symbol, and it is considered one of the indicators of the value status. Researching the components of this concept with the help of integrative methods and methods provides a complete understanding of the culture of the studied linguistic community.

In the Uzbek linguistic culture, the following semantic fields are distinguished based on the conceptual signs of the “Family” super-concept: “marriage relations”, “kinship relations”, and “non-kinship relations”. Representation of the last semantic field as a separate segment of the concept of “family” is connected with the collective way of life of the Uzbek ethnos, formed in a gradual form. A large number of phraseologisms expressing the micro-concept of “neighbor” located in the core of the field of “neighbourhood relations”, such as “*qo‘shning haqi*” (lit. ‘neighbour’s right’), “*bir bolaga yetti qo‘shni – ota-ona*” (lit. ‘one child has seven neighbours – parents’), “*qiyomatda qo‘shnidan so‘raladi*” (lit. ‘the neighbour will

be asked in the doomsday’) are proof of our above opinion. In the national-cultural worldview, which represents the relationship with the neighbour, the right-hand neighbour has a priority status over the left-hand neighbour. Based on the principles of logic, the location of the above-mentioned areas in the “family” concept was determined as follows:

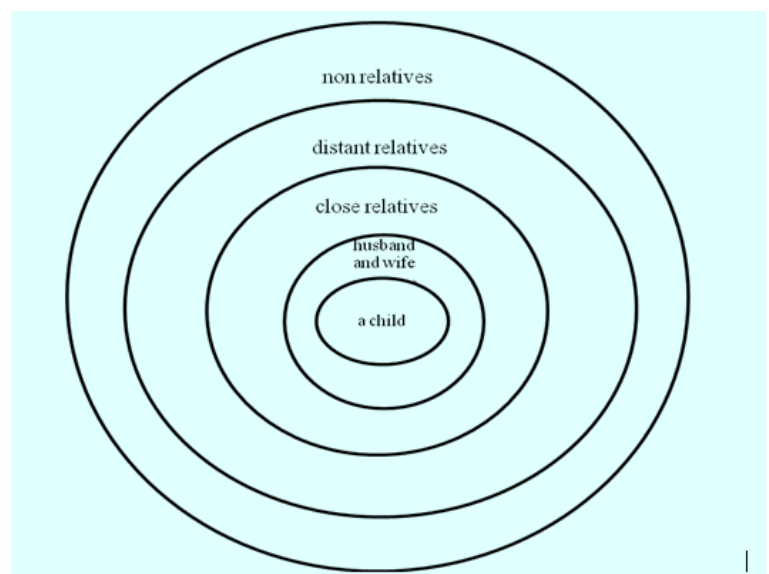


The macro field of “marital relations” is the core of the “family” super-concept field, the macro field of “kinship relations” is its immediate periphery, while the macro field of “non-kinship relations” occupies the farthest periphery.

The following result was obtained when the number of phraseological units representing the concept of “family” was studied on the basis of available factual materials:

Categories that form the superconcept of “family”.	Amount of phraseological units	Attitude %
Marital relations	224	36.1
a) getting marriage	65	10.5
b) FU representing “husband”.	19	3.0
c) FU representing “wife”	84	13.5
d) husband and wife relationship	42	6.8
e) polygamy	14	2.3
Kinship relations	357	57.5
a) father	41	6.6
b) mother	56	9.0
c) a child	180	29.0
d) uncle (rofa)	6	1.01
д) cousin	4	0.65
e) aunt (amma)	7	1.1
f) aunt (xopa)	4	0.65
g) daughter-in-law	36	5.8
l) son-in-law	10	1.6
m) <i>qayin</i> -	13	2.1
Non-relative relations	39	6.4
a) neighbour	24	3.9
b) step-	6	1.0
c) orphan	9	1.5
Total	620	100%

Based on these data, we included the category of “husband and wife” or “couple” in the core of the super concept of “family” in the Uzbek ethnos, the category of “children” in the centre of the core, and the categories of “close and distant relatives” that are not included in the micro concept of “relationships” in the near and far periphery. It should be noted that, in our opinion, the nuclear centre also has a nucleus. In the Uzbek linguistic and cultural community, the “girl” subcategory of the “child” category was concluded as the core of this subcategory with a certain cultural value from the high quantitative index and frequency in stable language units. The above ideas are based on the results of associative experiments conducted with a large number of stable word combinations and associative experiments with native speakers and are reflected in the following form:



We have come to the conclusion that concepts combine results (knowledge) created through individual and social experience. There are scientific, traditional, and artistic forms of knowledge. The cognitive process takes the form of the meaning of a concept in scientific cognition, the semantics of words in a normal situation, and the image format in artistic cognition, and all this is depicted in linguistic form. Concept and lexeme structures are manifested in the diversity of their formation and content, and expression methods. The national-cultural specificity of concepts is demonstrated in the presence of national-cultural cognitive signs and unique concepts in the semantics of close concepts in the concept sphere. The information coded in linguistic form is revealed by means of analytical methods and concepts of cognitive linguistics. 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 linguistic and cultural 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. National-cultural verbalization of ethnocultural identity is manifested in cognitive methods, principles, models, and ways of systematizing knowledge. In general, a concept is considered a mental way of representing reality in the human mind. It shows a spiritual derivative that combines the traditional meanings accepted by the subjective and linguistic community.

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