



Article

Linguocultural Characteristic of the Concept of "Family" (Based on the Zarbulmasal)

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Abstract: This article explores the linguocultural characteristics of the concept of "family" in Uzbek proverbs, particularly focusing on Gulkhani's Zarbulmasal. The knowledge gap lies in the limited research on family concepts in Uzbek linguistics, despite extensive studies in Russian. The research employs a linguistic and cognitive analysis of proverbs to reveal cultural insights into family structures and relationships. Findings highlight how proverbs encapsulate national values and traditions, showing the evolution of familial roles in Uzbek society. The results emphasize the importance of proverbs in maintaining cultural heritage, with implications for preserving national identity through linguistic elements

Keywords: Familial Structure, Matrimony, Familial Relationships, Godparenthood, Kinship, Linguistic Dimension.

1. Introduction

The family is a complex socio-cultural object in the process of constant development and change, considered as a social institution and subgroup and fulfilling the most important social tasks of childbirth and upbringing, organization of leisure and recreation, and preservation of physical health. In modern conditions, the family is experiencing a complex, uncertain period in its development, changing, on the one hand, under the influence of socio-economic factors, and on the other hand, under the influence of internal processes occurring in the family. is closely related to the processes occurring in society and the state, the importance of the value of the family both for the individual and for society and the state as a whole.

In this regard, the philosophical, axiological analysis of the family and family values is relevant for us, which allows us to identify the axiological basis for the existence of family-marital relations, to give a scientifically grounded prediction of general regularities. Trends in the interaction of the family with other social structures, especially with the state, the functioning and development of the family in the sociocultural context revealing its axiological analysis is inextricably linked to the features of social cognition and relies on direct cognitive values. In the theoretical-cognitive context, value is an emotionally charged attitude to an object, which includes interests, preferences, attitudes, etc. Value is formed in consciousness and the subject as a whole under the influence of socio-cultural factors.

In terms of content, structure and forms, the family is a historically changing social group, the universal characteristics of which are the system of kinship relations, the space of learning and development, as well as the realization of social and individual personality traits.

Analysis of literature on the topic

In socio-philosophical thinking, ideas about the family, family-marital relations, analysis of the system of family relations and related legal and normative relations are considered in

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ontological, axiological, as well as cultural-historical contexts and are inextricably linked to philosophy. An important methodological approach to the study of family and family values is.

This is Christensen's study, according to which we can distinguish three main stages in the development of the study of the history of family and marriage. :

- 1) Theological (from antiquity to the middle of the 19th century)
- 2) Metaphysical-philosophical (from the 2nd half of the 19th to the beginning of the 20th century)
- 3) Scientific (20th century). [4]

To date, the concept of "family" has been studied in many fields of science. For example, in Russian linguistics its analysis in sociological, philosophical, ethnic, linguistic and similar directions implies a broad interdisciplinarity of the concept of "family". For example, A.Perevoznikova investigated the formation of the concept of family in the linguistic landscape of the world [2: 147-156.], A.Skazko investigated the change of the concept of "family" in Russian culture [3: 8.].

However, in Uzbek linguistics the number of such studies is practically not found. There are several small articles, theses about the family, which do not cover the whole essence of the concept of "family". Based on this point of view, below we will try to reveal some linguistic, cultural peculiarities of the concept "family".

In our time, when individualization of personality, closeness in family and marriage, "progressive" attitude of parents to children come to the fore, long-standing traditions, traditions are also preserved. At all times, the family was considered the most important, always impetuous shelter of a person. For this reason, proverbs and sayings, fairy tales, and expressions associated with it, have been preserved in the people and are still valid today. One of the popular works based on proverbs, sayings and symbolic narration is "Zarbulmasal". There are more than 400 proverbs collected in this campfire piece. In the play we come across the Gudauta conflict between an owl and a sipukha, who are considered as the main characters.

2. Materials and Methods

Methodology of the research we believe it is correct to approach the study of the concept of "family", focusing, first of all, on the question of language culturalization. Because the relationship between man and being is reflected in the linguocultural aspect. Family is the space in which national-cultural views arise, are formed and transmitted from ancestors to descendants. In this regard, in this short paper, we decided to consider the cultural foundations of the family based on folk proverbs, parables and some historical sources.

3. Results

In Gulkhani's work "Zarbulmasal" about a dozen proverbs vividly reflect views related to family. In particular, many proverbs are used on both sides when the Owl goes to the house of the Owl to ask for her daughter Gunashbonu. The proverb "the ram becomes the forehead of the lamb, he becomes the forehead of the young man" uttered by the Kurkush attempts to describe the quality of the grooming candidate. As we know, according to our values, the marriage proposal is made first of all by the guy, it is up to the girl to accept it or not. The union of two people, family is also an important intervention of other people in the creation of the so-called beautiful citadel. Popularly they are called bridesmaids. Here we find it necessary to dwell on the term "sav" mentioned in Mahmud Koshgari's "Devon". The paper cites that the word "SAW" means "narration", "afterword", "account of ancient events", "story, narrative", "pamphlet, letter, small booklet", "word, speech", "conveying previous reports, News". In addition, Prophet Muhammad (S.A.v.) is also referred to as a go-between [5: 90-91]. Later we will see that this term narrowed in content with its use to refer to people who make a marriage proposal between a guy and a girl. In ancient times, grooms went to a guy with a marriage proposal from the girl's side as well, and over time this situation is expressed only in terms of people who make a marriage proposal to a guy from the girl's side. Matchmaking seems to be mostly female from a gender perspective, although originally men went to matchmaking. In their speech various words of praise, definition-it is exaggerated praise of the qualities of the guy descriptions, if possible to please the girl-the main trait and duty

of the grooms. The phrase from the parable was also used in the sense of praise for the groom candidate.

In this situation, several proverbs occur between the sipuha and the owl. We give some of the proverbs they used in their speeches: "A beetle whose father does not beat, a pig whose child beats" (uttered as a hint that children should not be forced into marriage), 'who does not love a girl, who does not drink our daughter' (used in the sense that all people will have a deficiency), "if you give your work to your husbands, if you give your head to the dog, the dogs will chew your head" (hinting that a child should be married to a good candidate), 'don't hide your bucket if you want destruction' (applied to telling grooms without hiding the candidate's shortcomings),

The issue of kinship, which has long been called "Ahli bayt", is also considered to be one of long standing. In the minds of children, the family also inculcates in their minds the presence of strong compassion among relatives and the need to be kind and sympathetic to each other (Kinzhagaliyeva, 2023). Several such proverbs can be found in the stroke parable: "if a relative comes, let him come, let not a gray bag come", "my relative is my black pot, my seed is my floury dude", "if a relative dies, let him die, a dear one will not die", "a stranger will not be ceramic porcelain". So, we have witnessed how the term kinship is mentioned in the play as "seed". In modern dialectal vocabulary, the term "my seed" is mostly applied to the colloquial style.

Especially in the wedding process, there are many suggestions such as "girl/bride-seed", and "boyfriend/groom-seed". This is a process directly related to offspring and is taken seriously when starting a family.

As the family expands and its members mature, of course, parents or close relatives send children to marry. As a result, inbreeding expands into another network. This expansion is called Gudauta expansion. In conversations related to incestuous relationships, the word kuda-Anda is often used. The word "Kuda" is familiar to many, but understanding what is meant by the word "Anda" seems somewhat abstract. When we say "Anda," we mean "God of God." This word came about because matchmaking "went on and on" not only with the two matchmakers but also with the matchmakers of the matchmakers. That is, while one of them gives the girl and the other becomes the bride, the relatives of his other children also play an important role in their engagement (Golomidova, 2023).

In "Zarbulmasal" from the Cordonian language masterfully retells such parables as 'matchmaking though slavery', and "matchmaking-disappearance". Compared to the cultural views of other states, the Eastern, namely Uzbek national mentality firmly preserves the traditions of parents-in-law. There is an attitude to this issue both from the negative side and from the positive side. Because these ties are very delicate and can be broken even by a trivial word, so families who are going to get engaged should be compatible both socio-economically, spiritually and morally. This is one of the reasons why marriages between relatives are forbidden, that is, because of the severing of relationships (Danylenko, 2022).

Well, in the play, bonfire explains the concepts related to family with the help of very beautiful parables. Such parables as "a girl has a lot of gush", uttered to Gunashbonu, and "when a big ship goes, a small ship goes Andin", uttered by Kuikunak, clearly demonstrate the ancient values of our people. In addition, the work reveals the rituals of the Gudauta cult and the circumstances of their performance in a very interesting and unique way (Papish, 2023).

4. Conclusion

The family is a favorite place where a person is always spoiled, and finds peace in it. Uzbek's national culture is preserved from centuries to centuries through linguistic elements and transmitted to future generations. On this basis, the formation of respect for the family in the mind of the child is also associated with cultural heritage, the beautiful

transmission of national views to him. Gulkhani's work "Zarbulmasal" is considered an important resource in increasing the goals of implementation. We will continue our scientific-theoretical and analytical views on the family in our future work (Zharkynbekova, 2023).

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