Phraseological Units that Represent Concept of “Oila” in Tajik Language

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Abstract—The concept of “oila – family” is one of the most communicatively relevant concepts of the Tajik conceptual sphere. The concept of “family” is one of the most communicatively relevant concepts of the Tajik conceptual sphere. The concept of “family” has a broad and diverse cognitive content in the Tajik linguistic consciousness. In the Tajik language, the concept of “family” is a composite mental entity, representing an integral set of concepts: husband, wife, mother, father, children, relatives, etc., which form its content in their unity. Despite the fact that only the nominative layer of the concept is revealed through the interpretation of words, yet each definition is based on a common denotata, represented by the lexemes “group”, “unity”. Such definition of “family” implies association based on any common signs. The definition of “family” through a “group of relatives” involves association based on kinship – a relationship between people based on the origin of one person from another or different people from a common ancestor, as well as on marital family relationships. In the Tajik cultural and linguistic tradition, there are very close expressions of family perception and relations between family members, but there is no such distinct differentiation based on the kinship on the paternal and maternal lines.

Keywords—concept family; kinship; Tajik language; idiomatic phrase; paroemia

I. INTRODUCTION

A. Introduction to the Problem

Family is the most important social institution for any developed society. This institution forms a personality with all the individual inherent qualities, which predetermine the cultural, psychological and social activity of a person in a particular community. The family reflects universal and national-specific values. Ideas about the family can be classified as universally significant concepts. The family is a unique social institution that contributes to the preservation of historical and cultural traditions in society. It actively adapts to changing historical conditions, way of life and social circumstances.

The functions of the family are very significant. The primary socialization of a man in society, which serves as a conductor of the underlying values of the linguocultural community from generation to generation as well as the formation of personality, should be attributed to the main functions. Every nation highly appreciates the family relationships that form the foundation of a healthy society.

Historically, both in the pre-Soviet period and in the Soviet Union, the patriarchal views on the family were strong in Tajikistan. It was the patriarchal world of the traditional everyday way of life, which included an established centuries-old mechanism of socialization, cultivating in people the desire to work for the good of the family; and the subordination of children and women to the head of the family – the man. Marriage was not built on love, but on profit, in the pre-Soviet period. The woman was treated as a kind of object that could be “be bought” and “be sold”. The true love was exceptional and was not considered as a reason for marriage. It was believed that a good wife was supposed to be not so much beautiful but rather thrifty, because she was responsible for all the housework: upbringing children, cleaning, cooking, and working in the field and in the family. The man was the head of the family. He had to provide and protect his family members, to be strong, strict and fair. The wife was always supposed to be diligent, and she had to obey her husband. This subordination was justified by the idea of the Islamic religion, although these foundations were in the pre-Islamic period. The idea was the husband’s superiority over his wife. Religion permeated all spheres of life in the society and had a huge impact on the consciousness of the people, so that no one resisted this way of life. Practically every married man had a higher social status than a bachelor had. Being an unmarried woman was considered as a disgrace. It seemed to show that the woman did not fit the norms and criteria of that period.

From the Soviet period and up to the present the society does not stigmatize unmarried people any more. Several generations of people whose mind was free from religious prejudice grew up. At the present stage, there is a stronger influence of religion on the family institution in Tajikistan, although it can be said that relations in the family and in society as a whole have become more liberal.

The concept of “family” refers to the key fragments of the “conceptual sphere” (Dmitry Likhachov’s term) [1], representing the national culture and mentality in a concentrated form, correlating with such important spheres of human life as economic, ethical, psychological, scholastic, educational, cultural and spiritual, etc. Concentrating in itself the moral and ethical values of the linguocultural community, the “family” is a kind of pivotal point in the knowledge of the

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national mentality, accumulating in itself the most important concepts of the material and spiritual culture of a nation.

B. Literature Review

The theoretical basis of the research was the semantic and cognitive concepts presented in the works of A. P. Babushkin [2], S.G. Vorkachev [3], V. Z. Dem'yankov [4], V. I. Karasik [5], I. A. Sternin [6] etc.

The study of concepts objectified by phraseological units within the framework of the linguoculturological and cognitive branches, which gain popularity now, together with the comparative aspect of studying phraseological systems of different languages, in particular Tajik and other languages, can improve the researching of the peculiarities of worldview of different people. Moreover, this study can help to distinguish the cultural values, specific and universal features in the ways of conceptualizing reality, which are inherent in a particular language.

The complete understanding of the linguistic picture of the world gives the phraseology of the language. The nature of the meaning of any phraseological unit is closely connected with the background knowledge of a native speaker, with the practical experience of an individual, with the cultural and historical traditions of people speaking a given language. V.N. Telya writes that phraseological units appear in languages “on the basis of such a figurative representation of reality that reflects the everyday empirical, historical or spiritual experience of a linguistic community that is unconditionally associated with its cultural traditions, since the subject of nomination and speech activity is always the issue of the national culture” [7].

The Tajik phraseology was formed in the 40-50s of the last century under the strong influence of the Russian phraseology (it should be noted that the same situation was not only in the field of phraseology, but also in the Tajik linguistics in general). Therefore, the consideration of the phraseology of the Tajik language should be from the beginning of its development in the 20th century. The theoretical development of phraseological questions began in the Tajik linguistics in the 1950s–1960s (See N. A. Ma’sumi [8], M. Fozilov [9; 10; 11], H. Majidov [12], M.N. Azimova [13] etc.).

From the point of cognitive linguistics, the study of fixed expressions and collocations is the most interesting in phraseology. Similar works began to appear recently in our linguistics. The Department of Theoretical and Applied Linguistics of the Russian-Tajik (Slavonic) University is considered to be the centre of the cognitive researches in the Republic of Tajikistan. Various concepts, problems associated with consciousness, axiological dominants and other relevant issues are studied here [14; 15; 16; 17; 18].

II. RESULTS AND DISCUSSION

A. Representation of the Concept of “Family” in the Tajik Phraseology and Paremiology

We believe that the main features identified in the framework of the analysed phenomenon can also be attributed to the semantic field of the concept. This includes spouses, relatives, children, love, parents, neighbours, and other components most closely associated with the core concept of “family”. As a result of the analysis, we identify phrasal units reflecting the specificity of the concept of “family” in the Tajik linguistic culture.

The first component of the semantic field of the concept is “children”. An attitude to children is special in the East, because parents’ hopes are connected with them, children set up the essence of family life: "Az farzand bozorkh nekt maftum avaz. Az farzand behtar ne'mate nest." There is no better goodness than a child is. "Фарзанд - гузарт умр; Фарзанд - гузарт умр." Any child is the delight of life. "Асал ишани, аз асал хам бача ишани." [Asal shirin, az asal ham bacha shirin]. — Honey is sweet, but the child is sweeter than honey. "Меваи инсон фарзанд аст [Мевай инсон фарзанд аст]. — A fruit of a man is his child. Фарзанди хам сулу, хам буздо оил [Farzand ham gul, ham bulbuli oila]. — The child is both the flower and the nightingale of the family. "Оила бефарзанд, дарахти бемева [Оилай бефарзанд, дарахти бемева]. — A family without children is like a tree without any fruit.

However, the upbringing of children remains more important than the love for them: "Бача азиз аст, одобаш аз вай азиз [Bacha aziz ast, odobash az vaj aziz]. — A child is precious, but his upbringing is more precious than he is. Давлати инсон — фарзанд [Davlati inson — farzand] The wealth of the humankind is the children.

It is necessary to distinguish attitudes towards children and adults: Бача — бачвор, калон — калонвор [Bacha — bachavor, kalon — kalonvor] — Treat a child as a child, treat an adult as an adult. Бача — дар бачвор, арус — дар арусй [Bacha — dar bachavor, arus — dar arusi]. — The child is brought up during his childhood; the daughter-in-law is brought up during the betrothal (when she is a bride).

Mothers play a special role in child raising: Бача зой — оча кулол [Bacha — loj, ocha — kulo]. — A child is a piece of clay; his mother is a potter.

Grandchildren are especially cherished in the family: Бача донак, набера мағз донак [Bacha donak, nabera maγzi donak]. — A child is a kernel; a grandkid is a germ of this kernel. Дона аз мағз ишани [Dona az maγz shirin]. — The germ is tastier than the kernel.

The family is always afraid of having a negligent child, because he can bring troubles: Бачаи назар раҳмат мебиёрад, бачаи бад — зуғи [Bachaai nazor rahmat mebiyorad, bachaai bad — zuγi] [Bachaai nazор rahmat mebiyorad, bachai bad – zanat]. — A good child brings joy; a bad child — curse. Дарахти бесамар бех аз фарзанди носолех [Darakhht beسامар бех az farzandi nosoleh]. — A fruitless tree is better than a non-virtuous child is. Фарзанди хуб — боғи падар, фарзанди бад — боғи падар [Farzandi kuβ — boγi padar, farzandi bad — doγi padar]. — A good child is the father’s garden; a bad child is the father’s grief.

It was not customary to indulge and spoil a child in the Tajik family: Бачаро кор фармову аз пасаш див [Bacharo kor farmovu az pasash dav]
If you have entrusted your child with something, you must follow him. Together with all this, it was common to listen to the wishes of children: Бача хукми подшоҳ дорад [Bacha huqumi podshoh dorad]. — The child has the power of the king. The special attention is paid to the love for children: Мехри фарзанд бар шоҳу ғадо яке ғувад [Mehri farzand bar shohu gado yake yuvad]. — Kings and beggars love their children in the same way.

The other components of the semantic field of the concept of “family” are the father and mother. Honouring parents is the sacred duty of children. The disobedience to parents, like the lack of honouring them, is condemned in the Tajik society: Амри модар мукаддас асту азиз [Amri modar muqaddas astu aziz]. — The mother’s order is sacred and precious. Неки мукаддамтар аз ҳама бо ки боюд кард? Дар ҳажра падару модар [Neki muqaddamtar aza hama bo koi boyod kard? Dar haqqi padaru modar]. — Whom should we do good first? Father and Mother. Падару модар бадо наворанд, тилхою нукри куҳнагӣ [Padaru modar baho nadorand, tiljoyu nuqra kuhnag]. — Gold and silver do not have age; parents do not have the price. Дар хона ҷанҷол бисёр шуд, барака гум шуд [Dar xona jannoj bolisor shud, baraka gum shud]. — If there is no peace at home, there is no rest in the house.

One of the important components of the concept of “family” is the choice of the bride, since the new family member should always fit the atmosphere of family relationships: Арус чи гуна аст? Додараруҳ нимуна аст [Arus chi guna ast? Dodararuh namuna ast]. — What type of bride is she? Her brother is the illustration (i.e. the bride can be judged by her brother). Духтар чи гуна — модар нимуна [Dukhtar chi guna — modar namuna]. — As the daughter, so her mother, i.e. judge the daughter by her mother. Модараша бишу дуҳтараша гир [Modarasha bishu dukhtarasha gir]. — Look at the mother, and only then marry her daughter. Зани ғир, дода ғир, дос ғир, сачоила гир [Zan gir, dida gir, deg gir, sanchida gir]. — Look attentively, when choosing a wife. Check cracks, when buying a cauldron.

The choice of the bride, the future wife, is associated with peace at home: Дар ҳона, ки роҳат нест, дар куча фарогат нест [Dar khona, ki rohat nest, dar kucha farogat nest]. — If there is no peace at home, there is no rest in the street. Дар ҳона ҷанҷол бисёр шуд, барака ғуиш шуд [Dar khona jannoj bolisor shud, baraka gumi shud]. — If there is no peace at home, there is no wealth. Балои сафар беш, ки дар ҳона қано [Baloisafar beh, ki dar hona qano]. — Disaster on the road is better than a quarrel in the family.

Everybody must be careful and tactful in order to avoid unnecessary quarrels: Духтарам ба ту мегуям, келинам ту шував [Dukhtaram ba tu meguym, kelinam tu shuvay]. — I tell you, my daughter, but you, my daughter-in-law, have to listen.

The semantic field of the lexeme “wife” occupies a special place in the concept of “family”. The welfare of the whole family depends on the character and abilities of the wife, since in the Tajik society all joys and troubles at home are connected with the wife: Дар ҳона, ки зан нест, рушноӣ нест [Dar khona, ki zan nest, rushnoi nest]. — If there is no wife at home, there is no light. Зани мегуям ба кадом хонае, ки боиш, рушнои боиш мешфозайд [Zani meguym ba kadom khonaie, ki boshad, rushnoi boshad mefzojaid]. — When a virtuous wife is at home, she multiplies the light there. Дар ҳонае зан нест, бидон, ки як сўзан нест [Dar khonaie zan nest, bidon, ki yak suezan nest]. — Know, if there is no woman at home you will fail to find a needle.

The family “spouse” and the the relationship between spouses are the important components of the concept of “family”: Зани шаҳарар — шаҳар қаломок [Zan shahyar — shar qomooq]. — A wife and her husband are like milk and cream.

However, to have positive qualities is not enough. Every wife must be a good mother. The majority of Tajiks divorce if they do not have kids: Зани бебача — дарахти бемева [Zani bebacha — darakhti bemeva]. — A childless woman is like a fruitless tree.

The lexeme “spouse” and the the relationship between spouses is the special component of the concept of “family”: Зани шаҳарар — шаҳар қаломок [Zan shahyar — shar qomooq]. — A wife and her husband are like milk and cream.

The central component of the concept of “family” is the semantic field of “love”, which is largely reflected not only in idioms, but also in the Tajik poetry and prose: Ишқ — дарои бедавост [Ishq — daroi be davost]. — Love is an incurable disease. Ишқ даромади боди намеънд [Ishq daromadi bodi nameyond]. — Love and musk cannot be hidden. Дарои марази ихро набошад табиб [Dard marazi ishro naboshad tabib]. — There is no doctor who cures the disease of love. Барои оғизи Багдод дур нест [Baroi oqizi Baghdad dur nest]. — Baghdad is not far away for people who are in love. Ишқ — ишқи аввал [Ishq — ishqo avval]. — The true love is the first love.

Love has no age; however, in the Tajik mentality there is a negative attitude towards old people who suddenly fall in love:
B. The Semantic Field of Concept of “Family” in the Tajik language

Analysis of the phraseological and paremiological system of the Tajik language allows us to identify several semantic groups related to the concept of “family”, which reflect family ties, status positions in the family, relationships, bloodline, etc. The analysis of the concept of “family” shows that it is one of the most important concepts of language consciousness and occupies a significant place in the phraseological system of the Tajik language.

In order to determine the structure of the semantic field of the concept of “family” in the Tajik language, we define the scope of this field and detect the main groups.

Because of the conducted lexical-semantic analysis, the following groups are identified; in some of them, there are several subgroups, which are the components of the semantic field of this concept.

1) Kinship
   a) Parents (padaru modar)
      Padaru modar baho nadorand, tillojo nuqrə kuhnagī [Padaru modar bahə ndɔrdənd, tillojə nuqrə kuhnag]. Gold and silver do not have age; parents do not have the price.

      Padaru modar rozī – xuḍo rozī [Padaru modar rozī – Khudo rozī]. If the parents agree, God also agrees.

   b) The mother and her children
      Bacha – loy, oca – kulol [Bacha – loy, oca – kulol]. A child is a piece of clay; his mother is a potter.

      Dilī modar ba farzand, dilī farzand ba farzand [Dili modar ba farzand, dilī farzand ba farzand]. Mother’s heart traces the kid, while her kid’s heart goes out to measure the farzsangs, (i.e. the child seeks to leave home).

      Dilī oca ba bāca, dilī bāca ba κυκα [Dili oca ba bāca, dilī bāca ba kuch]. Mother’s heart follows her child, while her child’s heart wants (to be) outside.

   c) The mother and her daughter
      Dukhtar chi guna – modar namuna [Dukhtar chi guna – modar namuna]. As the daughter, so her mother, i.e. judge the daughter by her mother.

   d) Father and Children
      Farzandi naḡz – boḡi padar, farzandi bād – doḡi padar [Farzandi naḡz – boḡi padar, farzandi bād – doḡi padar]. A good child is the father’s garden; a bad child is the father’s grief.

      Farzand agarchi aynonok ast, dar chašmi padar zi ayb pok ast [Farzand agarchi ayb nok ast, dar chashmi padar zi ayb pok ast]. Even if a child is vicious, he will be innocent for his father.

      Farzandi nek – jonishini padar [Farzandi nek – jonishini padar]. A good son – his father’s successor.

   e) Kid, children
      Az farzand behtar ne’mate nest [Az farzand behtar ne’mate nest]. There is no better goodness than a child is.

      Farzand – lazəzatı umr [Farzand – lazəzatı umr]. Any child is the delight of life.

      Mevai inson farzando ast [Mevai inson farzand ast]. A fruit of a man is his child.

   f) Daughter. Girl
      Dukhtar – alafi dargi marдум [Duhtar – alafi dari mardum]. The girl is like the grass that grows in front of another’s gate.

   g) Grandchildren
      Bacha donak, nabera magzi donak [Bacha donak, nabera magzi donak]. A child is a kernel; a grandkid is a germ of this kernel.

      Dona az magz shirin [Dona az magz shirin]. The germ is tastier than the kernel.

2) Relationships
   a) The relationship between spouses, a husband and a wife
      Xuḍo hoki zanu шуъиро аз як ҷой гирифта аст [Hudo hoki zanu shujro az jak choj girifta ast]. God created the wife and the husband from the clay, which was taken from one place.

      Zanu шавҳар – широ қаъмоқ [Zanu shuvhar – shiro qajmoq]. A wife and her husband are like milk and cream.

      Зан шарқи зандағи ва ёри дармондағист [Zan shariki zandagi va jori darnomandagist]. A woman is a comrade in life and a friend in misfortune.

   b) Peace in the family. Conflicts, quarrels
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Дар хонае, ки рюхат нест, дар куча фароғат нест [Dar khonaе, ки rohat nest, dar kucha faroqat nest]. If there is no peace at home, there is no rest in the street.

Дар хона чандог бисёр ишуд, барака гун шуд [Dar khona janjol bisory shud, baraka gum shud]. If there is a quarrel at home, there is no wealth.

Балои сафар бех, ки дар хона чанг [Baloi safar beh, kи dar khona jang]. Disaster on the road is better than a quarrel in the family.

3) Upbringing, respect

а) Upbringing

Бача азиз аст, одобан аз вай азиз [Bacha aziz ast, odobash az vay aziz]. A child is precious, but his upbringing is more precious than he is.

Бача — дар бачаи, арус — дар арус [Bacha — dar bachagi, arus — dar arusi]. The child is brought up during his childhood; the daughter-in-law is brought up during her betrothal (when she is a bride).

Духтарам ба ту мезум, келинам ту шунав [Dukhtaram ba tu megyum, kelinam tu shunav]. I tell you, my daughter, but you, my daughter-in-law, listen.

б) Respecting and honouring of elders, caring for the young ones, helping

Амри модар муқаддас асту азиз [Amri modar muqaddas astu aziz]. Mother’s order is sacred and valued.

Давлати фарзандон — падару модар [Davlati farzandon — padaru modar]. The wealth of children is their parents.

Падару модар розӣ — худо розӣ [Padaru modar rozī — Hudo rozī]. If the parents agree, God also agrees.

4) Emotions, feelings

а) Love

Ишқ — дарди бедааст [Ishq — dardi bedavost]. Love is an incurable disease.

Ишқ камбагалу бои намегўяд [Ishq kambaqalу boj nameguvad]. Love does not care who is poor and who is rich.

Барои ошиқ Багдод дур нест [Baroi osiq Bagdod dur nest]. Baghdad is not far away for people who are in love.

Лайлиро ба чашми Мажну бояд иди [Layliro ba chashmi Majnun boyad id]. One can see Layla’s beauty only with Majnun’s eyes (for only the eye of love transforms reality into beauty).

б) Love for children

Мехри фарзанд бар шоҳу гудо яке бувад [Mehri farzand bar shohu gado yake buvad]. Kings and beggars love their children in the same way.

5) Marriage, matrimony

а) The choice of the bride

Арус чи гуна аст? Додарарис намуна аст [Arus chi guna ast? Dodararos namuna ast]. What type of bride is she?

Her brother is the illustration (i.e. the bride can be judged by her brother).

б) The recognition of the marriage

Зан гирӣ, дода гир, дег гирӣ, сағида гир [Zan gir, dida gir, deg gir, sanjida gir]. Look attentively, when choosing a wife. Check cracks, when buying a cauldron.

c) Wife, woman

Занинае — гуна хона [Zani naqz — guli khona]. The good wife is a flower of the home.

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6) Family, Homeland
   a) Love and Attitude to Homeland
      Одами быхона, ҳамаъоо бегона [Odami bekhona, hamajo begona]. A homeless man is a stranger everywhere.

   Шахси беватан – бузбули беватан [Shakhsi bevatun – bullbuli bechaman]. A man without a homeland is like a nightingale without a flowerbed.

7) Family Values
   a) Home, hearth
      Ҳар кас дар хонаи ҳеч ҳоча аст [Har kas dar khonai kesh khoja ast]. At your home, even walls help you.

Обди даро хона тира аст [Obi dari hona tira ast]. The water flowing near the house is muddy, and the neighbour’s daughter is dowdy.

   b) Hospitality
      Меҳмон дар хона барақат меваорад [Mehmon dar khona barakat meowarad]. A guest brings grace to the house.

      Меҳмон бо дастове қули қули мувард [Mehmon bo dostove dustiro bo hud meowrad]. The guest brings friendship together with the gift.

      Меҳмон дар дасти соҳиби хона асир аст [Mehmon dar dasti sohibi khona asir ast]. The guest is the host’s captive.

      Меҳмонатро изват кун, агарчи ваи дуғаман ту бошад [Mehmonatro izzat kun, agarchi va dushmani tu boshad]. Treat your guest with honour, even if he is your enemy.

      Меҳмон – ҳар ки бошад, хона – ҳар чи бошад [Mehmon – har ki boshad, khona – har chi boshad]. Offer your guest, whoever he is, everything that you have at home.

8) Stereotypes About the Family
   a) The relationship between mother-in-law and daughter-in-law
      Модаршуй дар гур, нештараш дар руй [Modarshui dar gur, neshtarash dar ruj]. The mother-in-law is in the grave, but her sting is outside.

   b) The relationship between father-in-law and son-in-law
      Хусур омад, домод баромад [Husur omad, domod baromad]. The father-in-law has come, so the son-in-law has gone.

   Consequently, we have identified eight main groups in the semantic field of the concept of “family” in the Tajik language.

III. CONCLUSION

An interesting verbal manifestation of the concept of “family” in the Tajik language are phraseological examples of phraseology and paremiology, which contain and reflect relationships within the family. They are presented in the form of specific, sensually tangible images, which are reflected in the internal form of the corresponding phraseological units.

Phraseological units are the most relevant for identifying the ethnic, cultural specificity of the concept of “family”, since they perform, in addition to the nominative function, the function of qualifying and evaluating ideas and interests of the linguistic community in relation to the family. Therefore they reflect the characteristics of the worldview and value system of the Tajik society.

The images underlying the phraseological units have the cognitive nature and reflect typical ideas about the family for Tajiks. The figurative core of phraseological units, representing the concept of “family” in the Tajik language, is projected on the concept itself and points to its specific metaphorical image that has developed in Tajik linguistic culture.

The study of phraseological units allow us to reveal the universal and cultural-national features of phraseological patterns in the Tajik language.

The social nature of the concept of “family” proves its general cultural, intercultural and social significance, as well as its national and cultural specificity, which is inseparably linked with its linguistic side. Since the concept of “family” is an intercultural and interlanguage concept, it has universal characteristics, both in terms of conceptual content, and in terms of language objectification.

The “family” is a worldwide category. Consequently, it has universal conceptual characteristics. The knowledge about the family refers to the empirical level of perception that is available to all native speakers.

During the consideration, the concept of “family” is characterized not only by universal features, but also by cultural-specific ones, which also affect both the plan of content and the plan of its representations. The national-cultural specificity of the phraseological representations of the concept of “family” in the Tajik language culture is manifested in the appeal to various images. These images are conditioned by the Tajik cultural traditions, which are found in the different frequency of the components of phraseological units, as well as in the features of the meanings that these components acquire in phraseological units.

The observation of the concept structure of “family” in Tajik based on the phraseological and paremiological grounds of the language allows us to identify the core of the concept, i.e. a kinship: components such as marriage and upbringing are assigned to the near periphery; attitudes and feelings are attributed to the distant periphery.

According to the data obtained in the course of the study, it can be concluded that in the Tajik linguoculture the basis of the language embodiment of the concept of “family” is not only universal features but also national-specific ones. These features, due to the difference of the Tajik culture from other world cultures, reflect the peculiarities of the mentality and value system of the Tajik national community in relation to the family.

References