

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 a number of more concrete 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

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. Teliya 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: *Аз фарзанд беҳтар неъмате нест* [Az farzand behtar ne'mate nest] – There is no better goodness than a child is. *Фарзанд – лаззати умр* [Farzand – lazzati umr] – Any child is the delight of life. *Асал ширин, аз асал ҳам бача ширин* [Asal shirin, az asal ham bacha shirin]. – Honey is sweet, but the child is sweeter than honey. *Меваи инсон фарзанд аст* [Mevai inson farzand ast]. – A fruit of a man is his child. *Фарзанд ҳам гулу, ҳам булбули оила* [Farzand ham gulu, ham bulbuli oila] – The child is both the flower and the nightingale of the family. *Оилаи бефарзанд, дарахти бемева* [Oilai befarzand, darakhti bemeva]. – 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, одобаи аз вай азиз* [Bacha aziz ast, odobash az vayj 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 – бачавор, калон – калонвор* [Bacha – bachavor, kalon – kalonvor] – Treat a child as a child, treat an adult as an adult. *Бача – дар бачагӣ, арус – дар арусӣ* [Bacha – dar bachagī, 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 лоӣ – 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 мағзи донак* [Bacha donak, nabera mağzi donak]. – A child is a kernel; a grandkid is a germ of this kernel. *Дона аз мағз ширин* [Dona az mağz shirin]. – The germ is tastier than the kernel.

The family is always afraid of having a negligent child, because he can bring troubles: *Бачаи нағз раҳмат мебиёрад, бачаи бад – лаънат* [Bachai nağz rahmat mebiyorad, bachai bad – lanat]. – A good child brings joy; a bad child – curse. *Дарахти бесамар беҳ аз фарзанди носолеҳ* [Darakhti besamar beh az farzandi nosoleh]. – A fruitless tree is better than a non-virtuous child is. *Фарзанди хуб – боғи падар, фарзанди бад – доғи падар* [Farzandi khub – boği padar, farzandi bad – doği 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: *Бачаи эрка – балои ҷон* [Bachai erka – baloi jon]. – A spoiled child means misfortune in life. It was always important to control children in the Tajik family: *Бачаро кор фармову аз пасаш дав* [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 ҳукми подшоҳ дорад* [Bacha hukmi podshoh dorad]. – The child has the power of the king. The special attention is paid to the 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.

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 муқаддас асту азиз* [Amri modar muqaddas astu aziz]. – The mother’s order is sacred and precious. *Некӣ муқаддамтар аз ҳама бо кӣ бояд кард? Дар ҳаққи падару модар* [Neki muqaddamtar az hama bo ki boyad kard? Dar haqqi padaru modar]. – Whom should we do good first? Mother and father. *Падару модар баҳо надоранд, тиллою нуқра куннагӣ* [Padaru modar baho nadorand, tilloju nuqra kuhngi]. – Gold and silver do not have age; parents do not have the price. *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.

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? Додарарӯс намуна аст* [Arus chi guna ast? Dodararus 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 намуна* [Dukhtar chi guna – modar namuna]. – As the daughter, so her mother, i.e. judge the daughter by her mother. *Модараша бину духтараша гир* [Modarasha binu dukhtarasha gir]. – Look at the mother, and only then marry her daughter. *Зан гирӣ, дида гир, дег гирӣ, санҷида гир* [Zan giri, dida gir, deg giri, sanchida gir]. – Look attentively, when choosing a wife. Check cracks, when buying a cauldron.

The daughter is always treated as a temporary member of the Tajik family, she is rather a member of her future husband’s family: *Духтар – алафи дари мاردум* [Dukhtar – alafi dari mardum]. – The girl is like the grass that grows in front of another’s gate.

The choice of the bride, the future wife, is associated with peace at home: *Дар хонае, ки роҳат нест, дар куча фароғат нест* [Dar khonae, ki rohat nest, dar kucha farogat nest]. – If there is no peace at home, there is no rest in the street. *Дар хона ҷанҷол бисёр шуд, барака гум шуд* [Dar khona janjol bisyor shud, baraka gum shud]. *Хонаи ҷанҷолиба барака намешавад* [Khonai janjoliba baraka nameshavad]. – If there is a quarrel at home, there is no wealth. *Балои сафар беҳ, ки дар хона ҷанг* [Baloī safar beh, ki dar hona jang]. – 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 шунав* [Dukhtaram ba tu meguyam, kelinam tu shunav]. – 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 хона, ки зан нест, рушноӣ нест* [dar khona, ki zan nest, rushnoi nest] – If there is no wife at home, there is no light. *Зани солиҳа ба кадом хонае, ки бошад, рушноӣ ба рушноӣ меафзояд* [Zani soliha ba kadam khonae, ki boshad, rushnoi ba rushnoi meafzoyad] – When a virtuous wife is at home, she multiplies the light there. *Дар хонае зан нест, бидон, ки як сӯзан нест* [Dar khonae zan nest, bidon, ki yak süzan nest] – Know, if there is no woman at home you will fail to find a needle. *Хоксорат мекунад, зан мекунад. Тоҷдорат мекунад, зан мекунад* [Khoksorat mekunad, zan mekunad. Tojdorat mekunad, zan mekunad]. – Your wife can make you humble; your wife can make you crowned. *Зани нағз – гули хона* [Zani nagz – guli khona]. – The good wife is a flower of the home. *Зан савдои умр* [Zan savdoi umr]. – The wife is for (all your) life. *Зани нек офияти зиндагонӣ бувад* [Zani nek ofijati zindagoni buvad] – The good wife is the heart of prosperity. *Зан шарики зандагӣ ва ёри дармондагист* [Zan shariki zandagi va jori darmondagist]. – A woman is a comrade in life and a friend in misfortune.

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 бечача – дарахти бемева* [Zani bebacha – darakhti bemeva] – A childless woman is like a fruitless tree.

The lexeme “spouse” and the the relationship between spouses are the important components of the concept of “family”: *Зану шавҳар – ширу қаймоқ* [Zanu shavhar – shiru qajmoq]. – A wife and her husband are like milk and cream.

Зану шавҳар меҳрубон бошанд, гаҳвора холӣ намемонад [Zanu shavhar mehrubon boshand, gahvora holi namemonad] – If husband and wife are friendly, their cradle will not be empty. *Оила аҳл бошад, гаҳвора холӣ намемонад* [Oila ahl boshad, gahvora holi namemonad]. – The cradle is not empty in the friendly family.

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 – дарди бедаво* [Ishq – dardi bedavost]. – Love is an incurable disease. *Ишқ камбағалу бой намегуяд* [Ishq kambaḡalu boy nameguyad]. – Love does not care who is poor and who is rich. *Ишқу мушк пинҳон намемонад* [Ishqu mushk pinhon namemonad]. – Love and musk cannot be hidden. *Дарди марази ишқро набошад табиб* [Dardi marazi ishqro naboshad tabib]. – There is no doctor who cures the disease of love. *Барои ошиқ Бағдод дур нест* [Baroi oshiq Bagdod dur nest]. – Baghdad is not far away for people who are in love. *Ишқ – ишқи аввал* [Ishq – ishqī 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:

Ишқи пирӣ гар бичунбад, сар ба расвоӣ занад [Ishqi piṛī gar bichunbad, sar ba rasvoī zanad] – If love wakes up in the old age, it can lead to the shame.

Therefore, the value system is formed; on the one hand, as the result of the historical development of the people and their culture, on the other hand, as the result of the search for a social ideal. The differences in the value worldview are diversities in the value cultural orientations of humankind. The values that serve as the basis for such differences can be called basic social values. The concept of “family” under discussion can be considered universal in its existence in different cultures, but specific in terms of expression in each language. Its representation in the phraseological layer of the language proves undeniable value both for culture and for linguistic consciousness.

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)

Падару модар баҳо надоранд, тиллою нуқра куҳнагӣ [Padaru modar baho nadorand, tilloju nuqra kuhnaḡī]. Gold and silver do not have age; parents do not have the price.

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

b) The mother and her children

Бача – лой, оча – кулол [Bacha – loy, ocha – kulol]. A child is a piece of clay; his mother is a potter.

Дили модар ба фарзанд, дили фарзанд ба фарсанг [Dili modar ba farzand, dili farzand ba farsang]. Mother’s heart traces the kid, while her kid’s heart paces out to measure the farsangs, (i.e. the child seeks to leave home).

Дили оча ба бача, дили бача ба куча [Dili ocha ba bacha, dili bacha ba kucha]. Mother’s heart follows her child, while her child’s heart wants (to be) outside.

c) The mother and her daughter

Духтар чи гуна – модар намуна [Dukhtar chi guna – modar namuna]. As the daughter, so her mother, i.e. judge the daughter by her mother.

Духтари некбахт – боғи оча, духтари бадбахт – доғи оча [Dukhtari nekbakht – bogi ocha, dukhtari badbakht – doḡi ocha]. A happy daughter is her mother’s garden; an unhappy daughter is her mother’s grief.

d) Father and Children

Фарзанди нағз – боғи падар, фарзанди бад – доғи падар [Farzandi naḡz – bogi padar, farzandi bad – doḡi padar]. A good child is the father’s garden; a bad child is the father’s grief.

Фарзанд агарчи айбнок аст, дар чашими падар зи айб пок аст [Farzand agarchi aybnok ast, dar chashmi padar zi ayb pok ast]. Even if a child is vicious, he will be innocent for his father.

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

e) Kid, children

Аз фарзанд беҳтар неъмате нест [Az farzand behtar ne'mate nest]. There is no better goodness than a child is.

Фарзанд – лаззати умр [Farzand – lazzati umr]. Any child is the delight of life.

Меваи инсон фарзанд аст [Mevai inson farzand ast]. A fruit of a man is his child.

Бачаи нағз раҳмат мебиёрад, бачаи бад – лаънат [Bachai naḡz rahmat mebiyorad, bachai bad – lanat]. A good child brings joy; a bad child – curse.

f) Daughter. Girl

Духтар – алафи дари мардум [Dukhtar – alafi dari mardum]. The girl is like the grass that grows in front of another's gate.

g) Grandchildren

Бача донак, набера мағзи донак [Bacha donak, nabera maḡzi donak]. A child is a kernel; a grandkid is a germ of this kernel.

Дона аз мағз ширин [Dona az maḡz shirin]. The germ is tastier than the kernel.

2) Relationships

a) The relationship between spouses, a husband and a wife

Худо хоки зану шуйро 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.

Зану шавҳар – ширӯ қаймоқ [Zanu shavhar – shiru qajmoq]. A wife and her husband are like milk and cream.

Зан шарики зандагӣ ва ёри дармондагист [Zan shariki zandagī va jori darmondagist]. A woman is a comrade in life and a friend in misfortune.

b) Peace in the family. Conflicts, quarrels

Дар хонае, ки роҳат нест, дар куча фароғат нест [Dar khonae, ki rohat nest, dar kucha farogat nest]. If there is no peace at home, there is no rest in the street.

Дар хона ҷанҷол бисёр шуд, барака гум шуд [Dar khona janjol bisyor shud, baraka gum shud]. If there is a quarrel at home, there is no wealth.

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

3) *Upbringing, respect*

a) *Upbringing*

Бача азиз аст, одобаши 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 бачагӣ, арус – дар арусӣ [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 мегуям, келинам ту шунав [Dukhtaram ba tu megyam, kelinam tu shunav]. I tell you, my daughter, but you, my daughter-in-law, listen.

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

Амри модар муқаддас аст 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 rozi – Hudo rozi]. If the parents agree, God also agrees.

4) *Emotions, feelings*

a) *Love*

Ишиқ – дарди бедавост [Ishq – dardi bedavost]. Love is an incurable disease.

Ишиқ камбағалу боӣ намегӯяд [Ishq kambaḡalu boj nameguyad]. Love does not care who is poor and who is rich.

Барои ошиқ Бағдод дур нест [Baroi oshiq Baḡdod dur nest]. Baghdad is not far away for people who are in love.

Лайлиро ба чашми Маҷнун бояд дид [Layliro ba chashmi Majnun boyad did]. One can see Layla's beauty only with Majnun's eyes (for only the eye of love transforms reality into beauty).

b) *Love for children*

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

5) *Marriage, matrimony*

a) *The choice of the bride*

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

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

Модараша бину духтараша гур [Modarasha binu duhtarasha gir]. Look at the mother, and only then marry her daughter.

b) *The recognition of the marriage*

Зан гирӣ, дида гур, дег гирӣ, санҷида гур [Zan giri, dida gir, deg giri, sanjida gir]. Look attentively, when choosing a wife. Check cracks, when buying a cauldron.

c) *Wife, woman*

Зан – ободии хона [Zan – obodii khona]. The wife is the welfare of home.

Зани нағз – гули хона [Zani naḡz – guli khona]. The good wife is a flower of the home.

Зан савдои умр [Zan savdoi umr]. The wife is for life.

Занро муяш дарозу ақлаш кам [Zanro mujash darozu aqlash kam]

The hair is long but the intelligence is limited.

Заиф аз хона ба ҳамом, аз ҳамом ба гур [Zaif az khona ba hamom, az hamom ba gur]. The woman has one way: from the house to the bath (house), and from the bath (house) to the grave.

Зани бибача – дарахти бемева [Zani bebacha – darakhti bemeva]. A childless woman is like a fruitless tree.

d) *The woman's role*

Мардро мард мекардагӣ ҳам зан, номард мекардагӣ ҳам зан [Mardro mard mekardagi ham zan, nomard mekardagi ham zan]. The wife makes a husband; she also makes him a scoundrel.

Хоксорат мекунад, зан мекунад. Тоҷдорат мекунад, зан мекунад [Khoksorat mekunad, zan mekunad. Tojdorat mekunad, zan mekunad]. Your wife can make you humble; your wife can make you crowned.

Зани солиҳа ба кадом хонае, ки бошад, рушноӣ ба рушноӣ меафзояд [Zani soliha ba kadam khonae, ki boshad, rushnoi ba rushnoi meafzoyad]. When a virtuous wife is at home, she multiplies the light there.

e) *Several housewives (negative)*

Дар хонае, ки ду зан ҳаст, барака нест [Dar khonae, ki du zan hast, baraka nest]. When there are two wives at one home, there is no grace (peace and quiet).

Дар хона ҳафт бону, хокаш то зону [Dar khona haft bonu, khokash to zonu]. When there are seven housewives at one home, dishes remain dirty.

Кадбону ду шуд, ош шур шуд [Kadbonu du shud, osh shur shud]. The two housewives (always) have over-salted food.

f) *Man*

Марди баҳунар – хонааш пури зар [Mardi bahunar – khonaash puri zar]. The artisan's house is full of gold.

6) *Family, Homeland*

a) *Love and Attitude to Homeland*

Одами бехона, ҳамачо бегона [Odami bekhona, hamajo begona]. A homeless man is a stranger everywhere.

Шахси беватан – булбули бечаман [Shakhsi bevatan – bulbuli bechaman]. A man without a homeland is like a nightingale without a flowerbed.

7) *Family Values*

a) *Home, hearth*

Ҳар кас дар хонаи хеш ҳоҷа аст [Har kas dar khonai kheshe khoja ast]. At your home, even walls help you.

Оби дари 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 баракат меоварад [Mehmon dar khona barakat meovarad]. A guest brings grace to the house.

Меҳмон бо дастовез дустиро бо худ меорад [Mehmon bo dastovez dustiro bo khud meorad]. 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 иззат кун, агарчи вай душмани ту бошад [Mehmonatro izzat kun, agarchi vay 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*

Модаршуйи дар гур, нештараш дар руй [Modarshuj 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*

Ҳусур 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 allow 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.

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