

THE SPECIFICITY OF LINGUOCULTUROLOGICAL FEATURES OF THE FAMILY VOCABULARY OF THE RUSSIAN LANGUAGE

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RESUME

The problem of the interaction of culturally significant information and its symbolic display depends, first of all, on the behavior of the person himself, his upbringing, thinking and lifestyle. The words analyzed by us associated with the family vocabulary of the Russian language denote those principles of mentality and national and cultural characteristics of the people, which are revealed through the attitude of people to the perception of the world.

Keywords: linguocultural science, concept, denotation, connotation, denotative, significant and connotative component.

At present, the question of the specifics of the linguoculturological features of the language has become one of the most important problems in the study of the national code of the language, this can be confirmed thanks to the quote by G. Alimzhanova: "Language is a long-term chronicle of endless human efforts, because thanks to the language we learn the world and ourselves in this world . This explains the inextricable link between language and culture, language develops within culture and accompanies it. Language is at the same time a condition for the existence of culture, its important component and product of human communication" [1, p. 9].

Each person belongs to a specific national-cultural environment, which has its own national customs, traditions, mentality, language, history, art, ethnicity, religion. The relationship and intercultural development of modern society, thanks to the relationship through cultural, scientific and economic contacts of countries and their peoples, make relevant topics related to the study of the study of the linguistic culture of peoples.

The culture of speech lies in the features of the linguistic, semantic, logical, ethno-social, spiritual and national-cultural potential of the linguistic expression of reality, which has its own characteristics and differences when comparing languages.

The problem of the interaction of language and culture at various language levels is in the focus of linguodidactics. The cultural, scientific and economic integration of the peoples living in multinational Uzbekistan inevitably poses such problems for linguists for research as "language and culture", "personality - language - society", etc.

Consideration of linguoculturological features from the standpoint of national-cultural linguocultural studies contributes to the realization of the goal of increasing linguistic and cultural competence, improving communication skills and is one of the ways to motivate interest in the study of completely different cultures and linguistic features in a typological plan by means of the mentality of a particular people. Any language expresses the nature of the national and cultural identity of the people.

The linguistic consciousness of peoples is very clearly manifested in the linguistic national-cultural fund, as it is a real treasury of folk wisdom and a mirror of the folk mentality.

The family vocabulary of the Russian language is distinguished by its originality and figurativeness, where each of them has its own purpose. Over the years, linguistic wisdom has been honed, polished and takes on a new, more harmonious form for communication.

From the family vocabulary of the Russian language we have examined, examples are highlighted in which the most significant cultural differences are manifested.

A linguistic feature for each cultural person represents the relationship of linguistic phenomena and extra-linguistic reality, which, first of all, is revealed through the prism of linguistic awareness of his national and cultural traits.

As noted above, groups of words and combinations of words are located around the concept "family", organizing synonymic rows from lexical units of the concept "family". For example, a word with a generalized meaning "family" can combine a set of national and cultural designations, for example: *relatives, close people, dad, mom, father, mother, dad, mother, grandmother, grandfather, brother, sister, grandmother, grandfather, grandmother, aunt, uncle, son, daughter, son-in-law, daughter-in-law, matchmaker, matchmaker, family, family, family, relatives, relatives, relatives, relatives, blood*, etc.

It is not always possible to determine clear boundaries between the areas of use of family vocabulary. Sometimes, in speech usage, the same lexeme can be related to two or more functional-semantic groups.

For example, in Russian, the pronoun *he* can be used in the meaning of "grandmother" in relation to kinship, an old woman (dysphemism), dandelion (faded dandelion), dish, etc.

In the Russian language, in the process of communication and the development of cultural colloquial speech, a huge number of different speech and occasional words associated with family vocabulary have been created. For example: *cupids breed (breed), live in a family, love the family, be faithful to the family, save the family, love the family. To love a husband, to love a wife, to love children, to love parents, to appreciate a family heirloom, to appreciate a family, etc.* is used in the speech of the linguistic cultures of the Russian people for the concept of "a good family".

It should be noted that before studying the semantics of a word or expression, it is always necessary to distinguish between a thematic group and lexico-semantic topics. This also applies to the classification of family vocabulary by semantic affiliation.

In thematic groups, words of various parts of speech, and even syntactic constructions associated with a particular topic, can be recorded. For example, the topic "husband / wife" combines adjectives: *faithful (th), beloved (th), kind (th), noble (th), family (th), caring (th)*, etc. We agree with the statement of T.V. Matveeva, who gives a linguistic definition for lexico-semantic groups. She writes that: "The lexico-semantic group of words cannot be extended to different parts of speech according to grammatical features, but refers to the same part of speech, united by semantic equivalence based on proper linguistic criteria" [4, p. 177].

For example, the lexical-semantic group "family man" includes adjectives (Russian *faithful, honest, worthy, caring, kind, loving, respecting, appreciating*, etc., i.e. based on extralinguistic parameters.

Thus, in this work, an attempt was made to identify the specifics of the thematic features, functional-semantic certainty and lexical-semantic affiliation of family vocabulary, which are

widely distributed in the Russian language in order to veil and change the context of vulgar, tactless and unpleasant vocabulary in the process of communication.

In Russian, the syntactic constructions “*found eternal rest*”, “*went to the forefathers*”, “*met with the Almighty*”, “*closed his eyes forever*”, “*played in the box*” are euphemisms for the word “died”, and also have an abstract meaning, veiled direct designation “died” in relation to the deceased relative.

The same process can be analyzed using another example that already has a gender specificity in the use of family vocabulary, for example, to refer to an old woman: *an aged woman, an elderly woman, of Balzac age*, etc.

In the first chapter, we considered two categories of semantic meanings of denotation. We determined the pitchfork of positive and negative connotations on the examples of the family vocabulary of the Russian language. Both categories of the meaning of the synonymous compatibility of words and phrases showed that the relationship between denotation and connotation is indeed observed when used to ennoble speech in relation to family vocabulary. Thus, we can conclude that the use of mitigating lexical units in relation to the concept of “family” is the semantic basis for numerous relevant decisions of the euphony of speech, and its national and cultural characteristics.

To reveal the national and cultural features of the family vocabulary, we will single out the denotative, significative and connotative components. The starting point for revealing the national and cultural characteristics of euphemisms in the Russian and Uzbek languages was the definitions of concepts by S.A. Kuznetsov and T.V. Matveeva.

The most common is the definition of S.A. Kuznetsov for the term “significance”. He writes that “The significative component of meaning or significat, as the conceptual content of a linguistic sign; designation, namely the whole semantic set of properties of the denotation” [3, p. 1183].

T.V. Matveeva in her scientific works writes that: “The denotative component of a semantic concept or denotation is based on the subject relatedness of the lexical meaning of a word in linguistics” [4, p. 85], i.e. an object denoted by a sign, regardless of its distinctive properties.

OS Akhmanova determines the connotative characteristic, since this component is directly related to the denotation and significative meaning of the word. Confirming her opinion, the scientist writes that “Connotation is an additional semantic or stylistic meaning of the main denotation, i.e. the original meaning of a word or phrase. But, it is manifested by the expressive content of the meaning, as it expresses the emotions of the speaker, his emotional state during communication, and also gives the statement solemnity, familiarity, playfulness, ease, etc.” [2, p. 203].

Each national-cultural concept of “family” contains information about a positive, delicate treatment in speech communication, this process is mandatory, because thanks to the family vocabulary, speech acquires a positive connotation without causing discomfort, embarrassment and negative atmosphere among the interlocutors. Let's give an example to confirm our alternative: *mommy, mommy, daddy, daddy, sonny, sonny, daughter, daughter, grandfather, grandfather, grandmother, grandmother, aunt, nephew*, etc., i.e. all words are less affectionate. In a cultural environment, family vocabulary serves to create positive emotions. This process is especially necessary in communication, when in communication people can support the interlocutor, for example, in the event of the death of a loved one, illness, when referring to a

person with physical disabilities. Often medical professionals resort to such veiled speech to soften the unpleasant news when informing a patient about his illness. For example: *We need to inform you that your loved one has passed away*. Thus, replacing the negative message that the patient has died. Or, replacing the message that the patient needs urgent surgery, the doctor says more gently, replacing the euphemism “ *Your father needs surgery* . In the event of a patient's death, doctors also resort to softening speech when reporting “*fatal*”, or that “*the doctors did everything they could*” , etc. [5].

In the first example, there is no speech difference in the case of the use of family vocabulary in Russian, but in the second case there is still a difference in reporting the news of the patient's death. Here one can trace the national and cultural peculiarity inherent in the mentality of the Russian people, where the characteristic religious and secular nuances for addressees and addressees in Russian speech are manifested.

The identification of differences between religious and secular concepts of family vocabulary made the process much more difficult, because in fact the euphemism, which was originally based on religious views, became secular in the later development of the language, and its former meaning became obscure and inconspicuous. For example, such a situation is observed in the Russian language , *a close relative died, a close relative passed away* . However, in Russian it has become difficult to distinguish between religious and secular euphemisms, because, in fact, a euphemism born on the basis of religious views becomes secular in the later development of the language, and its former meaning becomes invisible, for example, in Russian euphemisms , *died, left, left he died, died, cut off, passed away* .

Thus, the growing interest in national and cultural characteristics actualizes such problems as language and culture, the foundations for the development of an ethnocultural and bilingual personality, sociocultural norms of speech behavior in the context of interlingual communication. Under these conditions, attention should be paid to the national specifics of speech etiquette and speech behavior.

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