



Lexico-Semantic Fields In Russian And Uzbek Languages

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ANNOTATION

The article is written in line with cognitive linguistics. It deals with the issues of conceptual study of the lexical-semantic fields of the concepts "man/odem" and "family/oila" in the Russian and Uzbek languages.

Keywords and expressions: lexico-semantic field, LSF, concept, cultural linguistics, cognitive linguistics, phrase model, predicate constructions, safe constructions, mentality, anthroponym.

INTRODUCTION

In recent years, scientific interest in various aspects of linguistic activity has been growing in world linguistics. Today it becomes clear that it is impossible to study a language in isolation from the culture, from its owner, in which it was formed. Language is always and inevitably connected with the national mentality and serves as a means of communication, a means of learning, a means of social communication; it not only reflects the peculiarities of the national mentality, but also shapes it. Language is the result of the implementation of cognitive processes by a person, a tool for the formation of a national picture of the world.

Comparative study of any fragment of the linguistic wealth of the people provides the richest material that allows you to get an idea of the similarities and differences in the verbal transmission of the system of values that underlie the spiritual world of each people. The vocabulary captures the rich historical experience of the people, it reflects ideas related to work, life and culture of people. In this regard, linguoculturology becomes relevant - a science that arose at the intersection of linguistics and cultural studies, studying the relationship and interaction of culture and language. [3; 4].

The basis of linguoculturology is the theory of semantic fields, which is based on the following opinion: the language contains a number of semantic associations, the creators of which can be various lexical units, and these units have the ability to enter one or more groups at the same time. Thus, the lexical composition of a language can be represented as a set of separate groups of words that are connected by specific relationships.

At the present stage of development of linguistics, the following types of semantic fields are distinguished: 1) functional-semantic fields, 2) associative-semantic fields, 3) lexico-semantic fields.

The lexical-semantic field has a hierarchical organization. All lexemes that are part of the lexical-semantic field point to one integral concept and add private values to it.

Purpose of the study

This article is devoted to the study of the national cultural specifics of the lexical-semantic fields "man/chelovek/odam" and "family/semya/oila" in the Russian and Uzbek languages.

MATERIALS AND METHODS OF RESEARCH

Thus, phraseological units (PU) of the lexico-semantic field "man/chelovek/odam" serve to designate various psychological qualities of a person, express his intellectual characteristics, and characterize the social position in a team, in society. For comparison, we selected only those phraseological units that qualitatively assess the face and have a nominative character.

RESULTS AND ITS DISCUSSION

According to V.V. Morkovkin's dictionary "The Lexical Basis of the Russian Language", the semantic field "man" includes the following microfields: "man: general concepts", "man as a living being", "man as a rational being", "man in society" [8; 23].

A more specific systematization is given in the following headings: a person as a living being (human organism; physical abilities and condition of a person; health, well-being; phases of human life; appearance; human needs as a living being; nutrition; housing and so on.); a person as a rational being (sensation and perception; emotional, volitional and intellectual actions and states; feelings shown to others, aesthetic feelings of evaluation; religious feelings; thinking, mental actions, intellectual search and establishment of something, creativity; knowledge, idea of something; science); mental warehouse of a person (temperament, character: character traits that reflect the attitude

towards oneself, to other people, to work, to work, to things, and so on); human activity (joint activities, business and professional qualities, human behavior, and so on).

The bulk of phraseological units of the Russian language with a qualitative assessment of the face are phraseological units, which are a model: adjective + noun: white bone, important bird, Kolomna tower, wedding general, Kursk nightingale, Jericho trumpet, big heart, draft horse extra mouth, large bird, a living chronicle, a wet chicken, a copper forehead, a shot sparrow, an open soul, a blowing beast, a fire tower, a crazy head and others.

Throughout the syntactic function, such phraseological units are correlative with nouns. For example: Fools, copper foreheads, colorful parrots assure that killing in a duel is not murder. (Kuprin. "Duel")

Attention is also drawn to the cases of using inverted structures with the meaning of a person in the potential function of address: a stump club, a birch stump, a cow botalo, a garden head, a servant of God, a clown pea, a garden scarecrow, a saddlebag, a baggy vessel, Thomas the Unbeliever, a drum skin, a fire tower, booby of the king of heaven, grief onion. In these phraseological units, the semantic component is the noun, which has the main characterizing function, the adjective as a member, which has an expressive-evaluative character. Therefore, in such phraseological turns, the order of arrangement of components, with rare exceptions, is fixed: the adjective, as a rule, follows the noun. For example: Throw me a fire tower, scare people (Bubennov, "White Birch").

Among the phraseological units of the Russian language with a qualitative assessment of the face, there are many adjective comparative phraseological units. Three elements are usually distinguished in such comparisons: 1. The subject of comparison, that is, the subject to be compared. 2. The basis for comparison is a sign of the objects being compared. 3. Comparative union as. Their phrase model looks like this: adjective + comparative conjunction + noun. For example: poor as a church mouse, white as a harrier, pale as death, talkative as a magpie, lascivious as a cat, red as a samovar, hungry as a wolf, long as a tower, yellow as a lemon, red as a tomato, strong as a bull, red as a cancer, meek as a sheep, meek as a calf, dumb as a grave, alone as a finger, agile as quicksilver, skinny as a sprat.

Among the phraseological units of this field there are predicate constructions: it won't connect two words, there aren't enough stars in the sky, everything is enough on the fly, it doesn't see beyond its nose, it trembles over every penny, it didn't sniff gunpowder, it doesn't have enough gunpowder, its heart is overgrown with moss, its own shadow he is afraid, the milk on his lips has not dried up, he has eaten little porridge, he will not offend a fly, his tongue is not well suspended, his tongue is well suspended.

The next constructive type are expressions corresponding to complex phrases. Their grammatical model looks like this: (noun + adjective) + noun or noun + (noun + adjective): a bump out of the blue, a man with a capital letter, a booby of the king of heaven, a hero of our time, a high-flying bird, a low-flying bird, a servant of two masters, the tenth water in the thick, the seventh water in the jelly, the fifth wheel in the cart, the last spoke in the chariot.

The lexico-semantic field "man/odam" in the Uzbek language is represented by the following models of phraseological units:

1. secure designs: healthy mind, meek mind, nervousness, even-tempered, quick-tempered, strong waist, arrogant, long neck, thick neck, heart of stone, shameless, cold words, stupid speech, half cap, callous, open jaw, anger is quick, life is expensive, the dough is good, low intellect, dark at heart, good appetite, prone to stealing, generous; pale color, cold speech, low birth, thick skin, bitter tongue, long tongue, thin nature, broad temperament, narrow temperament, talkative, narrow heart, wide heart; (aqli sog'lom, aqli kalta, avzoyi buzuq, asabi joyida, achchqi burnini ustida, beli baquvvat, burni osmonda, bo'yni qisiq, bo'yni yo'g'on, bag'ri tosh, beti qattiq, gapi sovuq, gapi tussiz, do'ppisi yarimta, diydasi qattiq, jag'i ochiq, jaxli tez, joni shirin, zuvalasi pishiq, zexni past, ichi qora, ishtaxasi karnay, quli egri, quli ochiq; rangi siniq, suxtasi sovuq, tagi past, terisi qalin, tili achchqi, tili qisiq, tabiati nozik, fe'li keng, fe'li tor, chakagi ochiq, yuragi tor, yuragi daryo:).
- In terms of their syntactic function, such phraseological units are correlative with definitions and subjects. For example: In the end, the relatives agreed, and a couple of stoned people in the village say that this will never happen (Ohiri uydagilar ko'nishdiyu, qishlokdagi bir ikkita og'zi qattiqlar aslo bo'lmaydi deyishyapti) (A. Mukhtar. "Chinor").
2. constructions like adjective + noun: cunning fox, big mouth, heavy caravan, effeminate, idler, petty, generous, kind, iron claw, living burden, annoying fly, sharp beak, soft broom, heartless person, hungry ghost, snub-nosed, generous (ayyor tulki, katta og'iz, og'ir karvon, ayolmand kishi, bekorchi xuja, mayda gap, ochiq qul, oq kungil, temir tirnoq, tirik ta'viya, xira pashsha, shur tumshuq, yumshoq supurgi, yuraksiz odam, och arvoh, puchiq burun, ochiq qul).
3. constructions with the meaning "presence" or "absence": headless, priceless, faceless, personalityless, hopeless, faceless, heartless, he has a fire in his heart, fearless, without a mouth and lips, meaningless speech, brainless, with brains (boshi yuq, baxosi yuq, beti yo'q, vasiqasi yo'q, tayini yuq, yuzi yuq, yuragi yuq, yuragida yoli bor, yuragida uti bor, lab-daxani yuq, gapining tutrug'i yuq, miyasi yuq, miyasi bor).
4. predicative constructions: He calls the alif a stick, his tongue is suspended, eloquent, reckless, a donkey worm pours out of his mouth, lies as he breathes, knows his business, stubborn, he squeezes vinegar and drinks, gets out of the mill alive, tears are over, advanced in age, grasping, not even an ant will cause harm, meticulous, cowardly, whom he touches, but he does not touch him, makes his heart tremble, teaches the devil a lesson, his face smiles, but burns from the inside, a hair will divide into forty parts (alifni kaltak deydi, gapni dundiradi, gapni kiyib yuboradi, dor tagidan kochgan, dimogidan eshak kurti yogiladi, yolgonni sumdek simiradi, ishining

kuzini biladi, otdan tushsa xam egardan tushmaydi, sirkani sikib suvini ichadi, tegirmonga tushsa butun chikadi, yoshi tuxtagan, yoshi utib kolgan, tutgan yeridan kesadi, chumoliga xam ozor bermaydi, tekkanga tegib tegmaganga kesak otadi, chumchuk pirr etsa yuragi shirr etadi, shaytonga dars beradi, yuzi kulsa xam ichi kuyadi, kilni kirk yoradi).

5. comparative turnovers: like a lover bitten by a dog, like a beggar bitten by a dog, growth is like the shadow of the prayer of the century, like a cat that has fallen into the water, like a ghost, like a burnt bald head, like a piece of a loaf of bread that has fallen into the water, a head like a pot, like a brush on a broomstick, strong like a deer, nose like a mug (it g'ajigan oshiqdek, it talagan gadoydek, bo'yi namoz asrning soyasidek, suvga tushgan mushukdek, arvoqga uxshagan, kuydirgan kalladek, suvga tushgan bo'lka nondek, boshi xumdek, molaga ko'rgan tasqaradek, xirsdek baquvvat, burni kuvadek).
6. participle turnovers: strengthened bone; the dough did not fit; a girl whom even her mother did not kiss, a wife who did not eat raisins, whose bottom was not bitten by moths; licked the snake oil; mother's milk has not dried up; he did not take the stick out of the sheep's mouth; cunningly smart; swallowed the rope; brainwashed; master of his craft; lucky (suyagi qotgan; xamiri achimagan, onasi o'pmagan qiz, mayiz yemagan xotin, ketini mo'ychinak tishlamagan; ilonni yog'ini yalagan; ona suti og'zidan ketmagan; qo'y og'zidan cho'p olmagan; ichidan pishgan; kalava yutgan; miyasi sublgan; pixini yorgan; peshonasi yarqiragan).

MATERIALS AND METHODS OF RESEARCH

The word-formation nest with the dominant word "family" in Russian includes a whole group of words formed in a suffixal way: "family/semeyka", "family/semeyniy", "family/semeystvo", "family/semeystvenniy", "family/semeystvennost", "family man/semyanin". So, for example, these lexemes have the following meanings [11]: "family/semeyniy" (person) - about a person who has a family, or about a person intended for a family; "family/semeystvenniy" - about a person committed to family life; "family man/semyanin" - about a person who has the qualities necessary to create a family, and the like.

RESULTS AND ITS DISCUSSION

In the dictionary of V.I. Dahl [4], which currently has historical and linguistic significance, the name of the concept "family" has only one lexical-semantic variant, in the modern "Big Explanatory Dictionary of the Russian Language" [6], it is characterized by five lexico-semantic variants (hereinafter - LSV). This indicates the semantic development of the word family, which in turn reflects the evolution of the concept of "family".

The lexicographic interpretation of the concept "family" in the explanatory dictionaries of the XIX–XXI centuries does not coincide. A common feature of the lexeme family in the considered sources is the presence of the meaning: "union of close relatives living together". On this basis, we can conclude: this is the main (main) sememe of the name of the analyzed concept. Its seme content in lexicographic interpretations is variable. So, in the dictionary of V. I. Dahl [4], a clarification is given regarding close relatives: these are parents with children, and a married son or a married daughter living separately constitutes a different family. In the dictionaries of other authors published later, the husband, wife, as well as parents and children, sometimes grandchildren and other close relatives living together are indicated. It is impossible not to notice that in Russian linguistic culture the seme "living together" is obligatory according to lexicographic interpretations. The atomic seme "close" (relatives) is also additional [12: 80–83].

The following meaning of the name of the concept "family" is present in all dictionaries of the Russian literary language published in the 20th–21st centuries, and is accompanied by the tag "portable": "a group, an organization of people with common interests, and the like". Moreover, if the first seme "unification of people" is given in all definitions of the word family, then the second seme, denoting what unites people into a family, in the considered sources is of a variable nature: common activities, common interests, friendship. In some dictionaries (for example, different editions of the dictionary by S. I. Ozhegov), this meaning is also interpreted with the help of the evaluative seme "cohesive", "friendly" and has the mark "high".

The concept of "family/Oila" in the Uzbek concept sphere has a complex semantic-frame structure: the core of the concept reflects its universal universality as one of the forms of social community of people; the voluminous interpretive part correlates with the individual characteristics of perception and the national picture of the world. [1; 5].

The key components of the concept of "family" are: a) the role value of the family as such, which reveals the content and determines the types of kinship relations; b) relationship between spouses; c) the relationship between parents and children. The institution of the family and, accordingly, this concept have a special social significance among the Turkic-speaking peoples due to the greater role of the family for all generations than among European peoples, the preservation of the tendency to have many children to some extent, the role of religion (for most Turkic-speaking peoples - Islam) in the entire organization of family (and partially social) life. The family is usually viewed as a large association of all relatives, and not just a circle of parents with children (sometimes with grandparents and other close blood or non-blood relatives).

Signs of anthroponyms play a special role in the implementation of the specifics of the concept "family" in the mentality of Uzbek speakers. In the Uzbek language, these are primarily kinship terms (brother/aka, younger

brother/uka, father/ota, aunt/hola, sister/singlim, daughter-in-law/kenai and others); it is their use that largely ensures the “family” type of relations in the administrative LSF. In functional terms, especially in relation to the LSF of the family, the designations of kinship relations, or terms of kinship, as well as the designations of persons by age, come close to proper names.

As in other languages, the following lines of communication between relatives can be distinguished: 1) parents - children, 2) children - parents, 3) members of the same generation, 4) spouses, 5) representatives of more distant degrees of kinship. Each of the selected lines is a special system of nominations, the core of which is proper names and terms of kinship. The terms of kinship in the Uzbek language are more actively involved than in English and Russian in establishing a branched system of relations in the LSF of the family (relations between members of the same generation, relations between elders and younger, relations between younger and older, relations between husband and wife, and so on). M. I. Rasulova cites numerous facts that testify to the asymmetry and non-equivalence of naming men and women in modern society: "... women are much more often than men addressed simply by name. The difference, as a rule, lies in the fact that in such cases it is not equality that is emphasized, but something directly opposite: emphasized hierarchy and indulgence" [9; 82].

Thus, the concept of "family/semya/oila" in the minds of the speakers of these languages goes beyond the scope of family relations proper and extends to the administrative social field.

Within the framework of the lexico-semantic field "family/semya/oila" in the Russian and Uzbek languages, there are many proverbs and sayings. So, in the Russian language, the fund of phraseological and paremiological units is represented by the following expressions: A tree is supported by roots, and a person is a family. There is no happiness without family. A man with a family is strong. A good family will add mind. The family is not without a fool. The family is strong. Who is a pig, and we are a family. Everyone in his family is big. Everything happens in a family. Great grief when a family is in discord. The whole family is his own, but everyone loves himself. In the same bag - yes, different money, in the same family - yes, different kids. In the native family and the porridge is thicker. The whole family is together, and the soul is in place. Family - seven me. A good family will add intelligence-mind. A family where they help each other is not afraid of troubles. Treasure family - be happy. The family and peas are threshed. A family without children is like a flower without a smell. Family is the backbone of happiness. The family is in a heap, and the cloud is not terrible. The family gives a person a start in life. A family is strong when there is only one roof over it. Goodness does not flow like a river in the world, but lives as a family. What is the treasure for, if the family is in harmony? The family is strong. And he is old, but he feeds his family, and he is young, but he walks around the world. Birds in the nest until autumn, children in the family until the age. A man without a family is like a tree without fruit. A consonant family and grief does not take. Consent in the family is wealth. A quarrel in his family - to the first sight. There will be no good if there is enmity in the family. A loving mother is the soul of the family and the decoration of life. When there is no family, there is no home. Earth without water is dead, a man without a family is a barren flower. In a friendly family and warm in the cold. There is no goodness in an unfriendly family. What is the calculation in your family? There is discord in the family, and the house is not happy. The family agrees that things are going great. In a family where there is harmony, happiness does not forget the road. In a good family, good children grow up. Where there is peace and harmony, there is God's grace. The thick porridge of the family will not disperse. A tree is supported by roots, and a person is a family. For a grandson, grandfather is the mind, and grandmother is the soul. A friendly family knows no sorrow. Brother will not betray brother. Brother and brother go to the bear. Brotherly love is stronger than a stone wall. If it were my grandmother, I'm not afraid of anyone; grandmother - Shield, fist-hammer. Being a guest is good, but being at home is better. In a friendly family and warm in the cold. There is no goodness in an unfriendly family. A diligent house is dense, and a lazy house is empty. In your home, the walls help. In the family, the porridge is thicker. The family agrees that things are going great. In a family where there is no consent, good does not happen. In a family where there is harmony, happiness does not forget the road. In a good family, good children grow up. Everywhere is good, but home is better. The whole family is together, and the soul is in place. Where there is advice, there is light; where there is agreement, there is God. The thick porridge of the family will not disperse. Twins - and happiness twice. A girl's humility is more precious than a necklace. A tree is supported by roots, and a person is a family. Children of parents are not judges. Good brotherhood is better than wealth. It is not the stove that warms the house, but love and harmony. At home, everything is arguable, but living in a stranger is worse. Daughters flaunt, sons live in high esteem. A friendly family knows no sorrow. The life of parents in children. Food tastes better at a communal table. Earth without water is dead, a man without a family is an empty flower. And the crow praises the crow. Like a brother, like a sister. The princess is good, and the mistress is good, but our sister also lives red. When there is no family, there is no home. If I have granddaughters, I know fairy tales. Where the mother goes, there the child goes. There are no better brothers and sisters. I love my children, but grandchildren are sweeter. Brotherly love is stronger than stone walls. Love and advice - there is no grief. A loving mother is the soul of the family and the decoration of life. Maternal prayer reaches from the bottom of the sea. Maternal anger is like spring snow: and a lot of it will fall, but it will soon melt. The mother of all business is the head. The mother feeds the children, as the land of the people. Welcome mother - a stone fence. We are relatives: your dogs ate, and ours looked at yours through the wattle fence. What a treasure, when the family is in harmony. Hints and reproaches are family vices. There will be no good if there is enmity in the family. Don't hide your failures from your parents. There is no good if there is enmity between

one's own. There is no friend against a brother. The father punishes, the father praises. To honor a father and mother is not to know grief. When the sun is warm, when the mother is good. Honor your parents - you will not go astray from the true path. Parents are hardworking and children are not lazy. The parental word is not spoken by. Let's count our people. Your home is not someone else's: you can't leave it. Your own is not an enemy. Consider your own with your own, but do not intervene with someone else [13].

In the Uzbek language, LSF "family/oila" is represented by the following expressions: A clean woman is an angel of the hearth. For one girl, there are seven neighbors - both father and mother. A good running camel, a good quick wife. If the rich man does not command, the wife does not knead the dough. A house with children is paradise, a house without children is a reproach. A house with children is fun, a house without children is a prison. There are no secrets in a house with children. Even if there is a quarrel in the house with children, there will be no alienation. There is no theft in a house with children. There is no gossip in the house with children. There is no alienation in a house with children. If there are no two heads, there will be no two riches. We have two goals - we have two wealth. From a cloak of coarse calico itches, A good wife soothes. Woman is the cause of both wealth and poverty. Your husband can be both your friend and your enemy. The husband is the companion of the sun, the wife is the companion of life. Evil is in the house of the one who takes a bad wife, and the bear is in the house of the one who takes two wives. A bad wife leads her husband to hell. When a bad wife dies, a wide bed remains; When a good wife dies, labor and sorrow remain. A bad wife will leave her husband in Eid al-Adha. A rainless cloud deceives the world, a bad wife deceives her husband. If you don't try, where do you get a sweetheart, If you don't get married, where do you get mothers-in-law. In a good family, the cradle is not empty. The evil of a dog is rabies, the evil of a daughter-in-law is a mother-in-law. If the young man is disappointed - until he dies, if the wife is disappointed - until she gives birth. The elder daughter-in-law is at home, the younger daughter-in-law is at the wedding. She became a daughter-in-law - the mother-in-law did not like it, she became a mother-in-law - the daughter-in-law did not like it. The daughter-in-law arrived and began to walk around the village. Light enters the house where the bride enters. Where the daughter-in-law comes from, where your guests come from. May the lovebird be cursed, may the flame of Saxaul be cursed. Street love destroys the house. Peace in the family - peace in the country. Family - two-column veranda. A long road tests a horse, a hard day tests a wife. The mother's house has honor, the father's house has brilliance. Father is mind, mother is perception. Father is the wrist, mother is the heart. The decoration of the hearth is firewood, The decoration of the house is the wife. Livelihood fell on the head, the hand did not touch the food. Livelihood by measure, Wealth by savings. A clean house is a house with an angel. If your house is narrow, the width of the world is unknown. Married - happy with a son or daughter. Find the husband who made the house a home and the wife a quilt. A small house needs what a big house needs. The trade of life is a difficult trade. The wife is the neck, the husband is the head. Wife is a house decorator, Husband is a housekeeper. If your wife is good, then she will take care of the cleanliness of your collar, if your wife is bad, your beard will turn gray. If the wife is good, then you don't need to go to the wedding, if the wife is bad, then you don't need to go to the funeral. Life with a wife is a flower, life without a wife is a desert. A bad wife is the file of life. A bad wife is the misfortune of the husband, a good wife is the perfection of the husband. An imperious wife is the grief of her husband. Whether a wife is good or bad becomes known when guests arrive. A talkative wife is the roar of a mill. To see a house without a wife is to see the black earth. I will eat with joy whatever my husband finds. I moan and eat what my son found. A quarrel between a husband and wife is like drying a gauze handkerchief. A quarrel between husband and wife is the rain of a summer day. Where there is a husband, there is a wife. Loyalty from the husband, obedience from the wife. If a husband loves, then he loves the people. Husband liked it, people liked it. There is no way for a galloping horse and no wealth for a single youth. My brother's honey sweetened my sister-in-law's soup. If you love your son, honor his mother too. A good wife will make porridge from barley flour, a bad wife will spoil wheat flour. A good wife is the sweetness of life, a bad wife ruins life. A good wife has the moon on her face, and a bad wife has snow on her forehead. A good wife is half the livelihood. A good wife is always spring. A good neighbor is a parent, a bad neighbor is trouble. Do not let the horse die in the middle of the road, In adulthood - to his wife. Better than my son's bone marrow soup, better is my husband's stone. Even if your son is stupid, let your daughter-in-law be wise. My daughter's baby is as sweet as an apricot kernel. My son's child is Oh-oh-oh his mother. If your daughter grows up, be a neighbor to him whose daughter is good, and if your son grows up, be a neighbor to him whose son is good (Ayolning sarishtasi - Ro'zg'orning farishtasi. Bir qizga yetti qo'shni -ota-ona. Biyaning yugurigi yaxshi, Xotinning -epchili. Boy amr etmasa, Bovcha xamir etmas. Bolali uy -jannat, Bolasiz uy -minnat. Bolali uy - xandon, Bolasiz uy -zindon. Bolali uyda gap yotmas. Bolali uyda janjal bo'lsa ham, G'urbat bo'lmas. Bolali uyda o'g'rilik yo'q. Bolali uyda g'iybat yo'q. Bolali uyda g'urbat yo'q. Bosh ikkov bo'lmay, Mol ikkov bo'lmas. Boshim ikki - molim ikki. Bo'z yaktak qichitar, Yaxshi xotin tinchitar. Bo'ldiradigan ham xotin, O'ldiradigan ham xotin. Do'sting ham - ering, Dushmaning ham -ering. Er - quyosh yo'ldoshi, Xotin - umr yo'ldoshi. Yomon xotin olganning yovi uyida, Ikki xotin olganning dovi uyida. Yomon xotin eriga do'zax qilar. Yomon xotin o'lsa, keng to'shak qolar, Yaxshi xotin o'lsa, mehnat-g'am qolar. Yomon xotin hayyida eridan chiqar. Yog'mas bulut elni aldar, Yomon xotin -erni. Jon kuydirmasang, jonona qayda, Xotin olmasang, qaynona qayda. Inoq oilada beshik bo'shamas. Itning yovi - devona, Kelinning yovi -qaynona. Yigitning ko'ngli qolsa -o'lguncha, Xotinning ko'ngli qolsa - tuqquncha. Katta - kelin uyda, Kichik kelin -to'yda. Kelin bo'ldim -qaynonamga yoqmadim, Qaynona bo'ldim -kelinimga yoqmadim. Kelin kelag'on bo'ldi, Ovul kezag'on bo'ldi. Kelin kirgan uyga nur kirar. Kelining qaerlik bo'lsa, Mehmoning shu

yerlik. Kundoshning oti qursin, Saksovulning o'ti qursin. Ko'cha sevgisi uyni barbod etar. Oila tinch -yurt tinch. Oila -qo'sh ustunli ayvon. Oila yo'l otni sinar, Og'ir kun -xotinni. Onalik uyning ori bor, Otalik uyning -zari. Ota -aql, ona -idrok. Ota -bilak, ona - yurak. Ro'zg'or ziyati -o'tin, Uy ziyati -xotin. Ro'zg'or tushdi boshga, Qo'l tegmadi oshga. Ro'zg'or o'lchov bilan, Boylik tejov bilan. Sarishtali uy -farishtali uy. Uying tor bo'lsa, Dunyoning kengligi bilinmas. Uylangan -o'g'il-qiziga quvongan. Uyni uy qilgan erning topishi-yu Xotinning -ko'rpa ishi. Ulug' uyga ne kerak, Kichik uyga shu kerak. Umr savdosi -qiyin savdo. Xotin -bo'yin, er -bosh. Xotin -uy bezakchisi, Er -uy ko'makchisi. Xotining yaxshi bo'lsa, yoqang qarar, Xotining yomon bo'lsa, soqoling oqarar. Xotining yaxshi bo'lsa, to'yga bormoq ne hojat, Xotining yomon bo'lsa, azaga bormoq ne hojat. Xotinli ro'zg'or guldirdir, Xotinsiz ro'zg'or cho'ldir. Xotinning yomoni -umrning egovi. Xotinning yomoni -erning zavoli, Xotinning yaxshisi -erning kamoli. Xotinning zo'ri -erning sho'ri. Xotinning yaxshi-yomoni mehmon kelganda bilinar. Xotinning qaqildog'i -tegirmonning shaqildog'i. Xotinsiz uyni ko'r -qaro yerni ko'r. Cholimning topganini yayrab yeyman. O'g'limning topganini ingrab yeyman. Er-xotinning urishi -doka ro'molning qurishi. Er-xotinning urishi -yoz kunining yog'ishi. Er qaerda bo'lsa, xotin ham shu yerda. Erdan -sadoqat, xotindan -itoat. Ering suydi -eling suydi. Eringga yoqding -elingga yoqding. Yuguruk otga yol bitmas, Toq yigitga mol bitmas. Yangamning sho'rvasini shirin qilgan Akamning asallig'i. Yaxshi ko'rsang bolasin, Izzat qilgin onasin. Yaxshi xotin arpa unni kabob qilar, Yomon xotin bug'doy unni xarob qilar. Yaxshi xotin -umr boli, Yomon xotin -jon zavoli. Yaxshi xotin yuzida oy ko'rinar, Yomon xotin qovog'idan qor yog'ilar. Yaxshi xotin -yarim rizq. Yaxshi xotin -hamisha bahor. Yaxshi qo'shni -ota-ona, Yomon qo'shni -boshga balo. O'rta yo'lda oting o'lmasin, O'rta yoshda -xotining. O'g'limning ilik oshidan Erimning urgan toshi yaxshi. O'g'ling ahmoq bo'lsa ham, Kelining dono bo'lsin. Qizginamning bolasi - Qandak o'rik donasi. O'g'ilginamning bolasi - Hay-hay uning onasi. Qizing bo'y yetsa, qizi yaxshi bilan qo'shni bo'l, O'g'ling er yetsa, o'g'li yaxshi bilan qo'shni bo'l).

CONCLUSIONS

With the coincidence of the main models of phraseological units and proverbs with the meaning of "family/semya/oila" in Russian and Uzbek languages, there are also significant differences in the grammatical construction of phraseological units in the two languages. LSF "man/chelovek/odam" serves to designate various psychological qualities of a person, express his intellectual characteristics, characterize his social position in a team, in society.

Thus, the study of the lexico-semantic fields of the two compared languages makes it possible to reveal the linguistic picture of the world of these thematic groups even more fully.

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