

PERSON DENOMINATIONS BASED ON KINSHIP IN RUSSIAN PROVERBS: A LINGUOCULTUROLOGICAL ASPECT

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Abstract

The article is devoted to the linguoculturological analysis of person denominations based on kinship in Russian proverbs and sayings. The author considers the paremiologically fund as a representation of the collective experience and national mentality of the Russian people. The paper investigates the axiological (evaluative) potential of kinship terms ("mother", "father", "brother", "mother-in-law", etc.) and their transformation from genealogical units into socio-ethical symbols. Special attention is paid to the analysis of family hierarchies and the identification of typical evaluative stereotypes embedded in the language. The results of the study allow for a deeper understanding of the mechanisms of social assessment of human behavior through the prism of traditional family values reflected in the Russian linguistic picture of the world.

Keywords

proverb, saying, paremiology, person denomination, kinship terms, linguoculturology, axiology, social assessment, family values, Russian mentality.

Introduction. Proverbs are not just "frozen" phrases, but a living mechanism for transmitting a cultural code. They concentrate the historical experience of the people, their moral imperatives, and ethical boundaries. Kinship terms occupy a special place in the paremiological picture of the world, as the family has been the primary unit of Russian society for centuries.

The **scientific problem** lies in the fact that the denomination of a person based on kinship in a proverb often loses its purely genealogical function and acquires the status of a social symbol. For example, the word "mother" in the context of a proverb can mean not only a female parent but also personify protection, the motherland, or absolute truth.

The **relevance of the study** is due to the increased interest in anthropocentric linguistics—the study of language through and for humans. Understanding how kinship ties are evaluated helps to better comprehend the transformation of family values in modern society.

Methods

The methodological basis of the study relies on a synthesis of philological and cultural approaches:

- **Componential analysis of semantics:** decomposing the meaning of a word into elementary meanings (semes) to understand which trait of a relative (age, gender, status) becomes the object of evaluation.
- **Contextual analysis:** studying how the environment of a word in a proverbial text changes its emotional coloring (connotation).
- **Axiological modeling:** using N.D. Arutyunova's concept of the evaluation structure (subject — predicate — object — basis of evaluation). We analyze the basis (morality, utility, psychology) on which the judgment in the proverb is built.
- **The research material** consisted of over 200 paremias extracted from the fundamental work of V.I. Dal, "Proverbs of the Russian People."



Results. In the course of the study, the main groups of kinship denominations were classified and the dominant vectors of their evaluation were identified:

Vertical ties (Parents — Children) A didactic (instructive) evaluation prevails here.

- **Father/Mother:** Act as bearers of supreme wisdom and authority. *"While parents are alive—honor them; when they die—commemorate them."* Negative evaluation here is practically impossible; it is directed only at children who do not show respect.

- **Children (son/daughter):** Evaluated through the prism of "hope" or "burden." *"Small children—small sorrows; when they grow big—sorrows will be great."*

Horizontal ties (Brothers — Sisters) Here, the evaluation is based on the principle of social solidarity.

- **Brother:** This is the standard of closeness, but often with a touch of irony regarding the division of property. *"A brother is a neighbor to a brother, not an heir."* This emphasizes the realism of folk wisdom: blood kinship does not guarantee the absence of conflict.

Affinal ties (Relationships by marriage) This is the group richest in negative expression.

- **Mother-in-law (Tesda):** A traditional object of satire. In proverbs, the *tesha* often appears as a "foreign" element intruding into the young family. *"At the mother-in-law's—everything is ready for the son-in-law"* (ironic) or *"Son-in-law in the house—mother-in-law out."*

- **Stepmother:** A constant image of cruelty and injustice, which has become an archetype. *"A stepmother is kind, but she is not a birth mother."*

Discussion

The discussion of the results leads us to the concept of linguistic conceptualization. According to V.N. Teliya, language does not simply reflect the world, but "imposes" a certain view of it on a person.

In Russian proverbs, the evaluation of a person through kinship performs several functions:

1. **Regulative:** sets the rules of behavior (how to behave with a father, how to treat a wife).
2. **Emotional-expressive:** provides an outlet for everyday emotions through stereotypical images (laughing at a mother-in-law helps smooth over real conflicts).
3. **Identificational:** determines a person's place in the social hierarchy (the status of a "widow," "orphan," "firstborn").

It is important to note that axiological activity (evaluation) in proverbs always compares an object with a certain **ideal (standard)**. For a mother, the ideal is love; for a brother, loyalty; for a mother-in-law, non-interference. Any deviation from this unspoken "standard" gives rise to a proverb with a critical charge.

Conclusion. The conducted analysis confirms that person denominations based on kinship in the Russian language are powerful linguoculturological markers. We have reached the following conclusions:

- Russian proverbs create a hierarchical system of values where blood parents occupy the highest position.
 - The attitude toward affines (relatives by marriage) in paremias is most often ambivalent or clearly satirical.
 - Through the use of kinship denominations in proverbs, not only individual assessment is transmitted, but also the collective experience of the people, forming a national identity.
- Thus, the paremiological fund is a reliable source for studying the Russian mentality and ethical norms embedded in the language.

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