

THE MEANING OF “GRANDFATHER”, “GRANDMOTHER” AND ITS FUNCTIONAL-SEMANTIC MICROSYSTEMS

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Abstract:

Scientific article explores the diverse linguistic expressions and semantic structures associated with the terms 'grandfather' and 'grandmother' across different languages, particularly focusing on Turkic languages and English. The study delves into the variations and nuances in conveying the meaning of these kinship terms, their historical origins, and their function within kinship systems. It also discusses the semantic connections between related terms such as 'paternal grandfather' and 'maternal grandfather', highlighting how these terms are expressed and differentiated in various languages. Furthermore, the abstract touches upon the complex semantic structures and hierarchical relationships within the functional-semantic microsystems of kinship terms, providing insights into the intricacies of kinship terminology across different cultural and linguistic contexts.

Key words: Line of consanguinity, turkic languages, lexemes, grandfather, paternal and maternal grandfather, semantic structure, kinship terms

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In the system of direct line of consanguinity, one of the most common meanings is “grandfather”, “grandfather”. In Turkic languages it is expressed through various lexemes and their variants. For example, the terms in Saryg-Yugur avaka, in Evenki amaka, in Solor, Nenets, in Nogai ana are used in the meaning of “grandfather”, “grandfather” [119, 214]. In the dictionary V.V. Radlov recorded the vocables aba baba, babai, babak, babakai, buva, bazha in the meaning “grandfather”, “father”, “old man” [104, 1563, 1799, 1872].

In modern English, the words grandfather, granddad, grandpapa are used to mean “grandfather”, “grandfather”. At the same time, in the language “paternal grandfather” and “maternal grandfather” are not differentiated and are expressed by the same lexeme - grandfather.

In the Uzbek language, the meaning of “grandfather” is conveyed through the words bobo, buva in the dialects - ota, katta ota, etc. Among them, the lexeme bobo, which is the norm of the literary language, is widely used. Like the English language, in the Uzbek language the meanings of “paternal grandfather” and “maternal grandfather” are not formally distinguished; they are expressed by the same lexeme - bobo. In the literary language, bobo and buva are used simultaneously (there is an opinion that in the Uzbek language bobo is used to designate “father’s grandfather”, buva - “maternal grandfather”, but in colloquial speech these differences are not observed. Bobo in the meaning of “grandfather” on the mother's side" is also noted by E.V. Sevortyan. He believed that "... the earlier meaning of bobo was "father (and also "grandfather") of the mother", and ota – “father (and also "grandfather") of the father”. In the classical literary language, in the

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meaning of “grandfather” lexemes of a foreign language nature are also used. For example, abo, avlod, abovu, azhdod [122, 3; 93, 476-477]. The meaning of the last lexeme coincides with the meaning of the common Turkic pair words ota-bobolar.

In some lexicographical sources, in this meaning there are forms of jadd in the meaning “father of father and mother”, “grandfather”; jaddi a'lo in the meaning of “ancestors”, “old ancestors” [122, 105]. The term “bobo”, due to certain features of its semantic structure, is combined within the other related terms with certain invariant meanings. Thus, with the term “father”, “father” as a semantic component forms with the meaning “ancestors”. As is known, one of the features of kinship terms in heteronymic relationships is their ability to form a phrase, for example, sisters - sisters: elder sister - little sister “elder and younger sister”: “brothers” “brothers”: elder brother - little brother “elder and younger brother”, son-daughter, child, children - boy-girl, etc. The semantic structures of components of kinship terms, as a rule, have common and differential (distinctive) features (semes), which serve to determine the semantic characteristics of and its members. Thus, the semantic structures of components grandparents “ancestors”, “fathers and grandfathers” have identical characteristics in relation to the attribute “male gender”. In turn, they differ from each other in relation to distinctive features, which include: “degree of age”, “nature of relationship”, “social status”.

In most cases, in English and Uzbek languages (dialects), the meaning of “paternal grandfather” is expressed through grandfather “oma”, which is associated with certain social conditions. Children call their grandfathers using the term grandfather! oma when they address their natural fathers through elder brother, aka dada. As mentioned above, in the Uzbek language the meaning of “grandfather” is expressed through the lexemes katta (grandfather - katta ota) “big”, “elder”. When the lexeme katta is transformed into a term of kinship, the attribute (seme) “senior of elders” appears in its semantic structure, the actualization of which occurs when katta is used in the meaning of “grandfather”. The meaning of “grandfather” in English is expressed through the lexemes “grandfather, grandpapa, granddad” [134, 127].

In the Uzbek language, the meaning of “grandfather” is expressed through the lexemes bobo, buva, phrases katta ota, katta dada. Lexicographic sources also record the lexeme bobokalon in the meaning of “great-grandfather.” The word bobokalon with the word bobo forms the complex term bobo va bobokalonlar, used in the meaning of “grandfathers and great-grandfathers”, “ancestors”.

In the Uzbek language, the dominant synonymous series with the meaning “grandfather” is the form buva. In its semantic structure, the signs of “belonging to the father and mother” are neutralized, which is also typical for the meaning of “grandfather” in the English language. In English, the meanings “paternal grandfather” and “maternal grandfather” are expressed by the same lexical units.

The semantic structure of the English grandfather “father’s grandfather and mother’s grandfather”, the Uzbek bobo/buva “father’s and mother’s grandfather” has a complex structure: in addition to the meaning of “grandfather”, it also has another meaning - the meaning of “ancestors”. The very concept of “ancestors” can express two types of kinship relationships: 1) “distant ancestors”, 2) “close ancestors” - expressed using complex words. In the meaning of “distant ancestors” the term forefathers is used in English, and in Uzbek - etti ota. The meaning of “close ancestors” coincides with the meaning of the English language terms “grandfather, grandpapa, granddad” (on both the father’s and mother’s side), and in Uzbek - bobo/buva (on both the father’s and mother’s side).

The characteristic features of the semantic structures of the terms avlod “descendants” and azhdod “ancestors” are that in them the signs in relation to the natural gender are

neutralized, therefore in the semantic structure these terms are indifferent in relation to the natural gender.

The semantic features of the terms *azhdod* "ancestors" and *avlod* "descendants" were discussed above. In turn, both of them also act as hypernyms. The hyperonymic status of *ajdod* "ancestors" is determined in relation to the hyponymic terms *father//ota*, *grandfather /bobo//buva* "grandfather". The hyperonymic status of *avlod* "descendants" is determined in relation to the hyponymic terms *descendant*, *posterity - "children - child"* and *grandson-granddaughter - "great-grandson, great-granddaughter"*, etc. Between the lexical units *posterity bola-chaqa*, *grandson-granddaughter/nabira*, etc. There are hyponymic relationships, which is determined by the attribute "continuing offspring." It should be noted that in the semantic structures *posterity bola-chaqa - "children - child"*, *grandson-granddaughter/nabira* "grandchildren, granddaughters" are neutralized signs of the natural gender "male (male)" and "female (female)".

As already noted, in both languages, English and Uzbek, the meaning of "grandfather" is expressed through the words *grandfather* from "father". E.V. Sevortyan rightly notes that the lexeme *ba:ba* became widespread in the Turkic languages much earlier than *ama*, which, however, naturally leads to the solution of another important issue - the question of the chronology of the formation of one and the other term.

The term "*ba:ba*" is probably associated with the family-tribal, patriarchal structure, which is confirmed by the prevalence of the meaning "grandfather" in it, known in three or four classification groups of Turkic languages and, therefore, its certain equality with the meaning "father", the same cannot be said about these meanings in the term *ama* [113, 12].

A few words about the genesis of the term *ba:ba* E.V. Sevortyan argues that the lexical basis of this term is not associated with the original Turkic-Mongolian languages, which is confirmed by its prevalence in a number of languages of other families. For example, in Arabic language is "dad", "father"; in Persian - "father", "dad", "grandfather", "head"; in Italian - *babbo* "father", "dad"; in Ossetian - *baba* "grandfather", etc. [113, 13].

In English, *grandfather* "grandfather on the father's and mother's side" is one of the main semantic components of functional-semantic microsystems.

Semantic structures *grandfather* are united in relation to the attribute "parent of parents", separating their attributes "on the father's side" and "on the mother's side".

The term *grandfather* "paternal grandfather" has a semantic connection with the term *grandmother* "paternal grandmother", which means "grandfather, paternal grandmother".

The semantic structures of the components of this are united in relation to the general characteristics "parents of the father", "the degree of their kinship characters" {*grandfather-grandmother*) in relation to the addressee of speech has an unambiguous degree of kinship); they differ in their attitude to the characteristics of the natural gender "male" and "female".

Let's consider the functional-semantic microsystem of kinship terms: *grandfather* "paternal grandfather - father, dad", *grandfather-mother* "paternal grandfather, mother, mother", *grandfather-grandson-granddaughter* "paternal grandfather - grandchildren, granddaughters".

Components *grandfather-grandson-granddaughter* "maternal and paternal grandfather - grandson, granddaughter" are somewhat more complicated in nature (this will be discussed in a special paragraph). Their other correlative components are the terms *grandmother* "maternal grandmother", *mother* "mother, mother", *grandson-granddaughter* *grandson, granddaughter*, etc. Components *grandfather-grandmother* "maternal grandfather" - *maternal grandmother mothers* have the same characteristics that are characteristic of *grandfather-grandmother* "grandfather and grandmother on the father's

side." The difference between these FSMS is observed only in relation to their attribution to the lines of the father and mother. A similar character is observed between grandfather - mother "grandfather on the father's and mother's side" - "mother, mother" and "father". Between the semantic components grandfather ("maternal grandfather") and father ("father", "dad") the connection "father-in-law" - "son-in-law" arises.

In addition, the term grandfather is part of two more invariant meanings "maternal grandfather", "maternal grandfather and aunt".

The semantic components of with the meaning "maternal grandfather and aunt" are unambiguous in relation to the sign "consanguinity on the mother's side", equivalent in relation to the signs of natural gender ("male", "female"), "nature of relationship". It should be noted that the meanings of "maternal grandfather and uncle", "maternal grandfather and aunt" are defined in relation to their grandchildren, granddaughters (for "grandfathers") and nephews, nieces (for "uncles and aunts"). Between data components there are semantic connections between the characters "father and son" grandfather-granduncle, "father and daughter" grandfather-aunt-maternal aunt.

The meaning "grandmother" is one of the widespread meanings in Turkic languages. It is expressed through various lexical units, different phonetic variants, which are recorded in the lexicographical sources of the Turkic languages. So, in the dictionary V.V. Radlova there is a polysemantic word "mother" (lolo), one of the meanings of which is "grandmother" [104, 2084]. In the written monuments of the Turkic languages, the lexeme kurtga is also used in the meaning of "grandmother", "old woman" [43, 328]. Lexicographic data of the Tungus-Manchu languages indicate that in the languages of the Tungus-Manchu group the meaning of "grandmother" is expressed through the lexeme aba, abai // ebechi // enechi I emgeen, mother, naina [116, 433-452-578]. In the Saryg-Yugur language, the forms enigma, anek are used in this meaning [119, 171-222].

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In English, some words are used, for example, old woman, crone with the meaning of "old woman", in most cases it coincides with the meaning of "grandmother". In this regard, the semantic structure of the listed words is much more complex than the semantic structure of the term grandmother "maternal grandmother". The complexity of the semantic structures of the words old woman, crone is explained by the fact that they neutralize the signs of "father and mother". Therefore, when using these words, it does not matter who "grandmother" refers to. These lexemes are closer to words rather than terms.

Hyponyms (terms-phrases) with the meanings "paternal grandmother" (otamning//dadamning oyisi//onasi), "maternal grandmother" (oyimning//onamning oyisi//onasi) are connected with each other by paradigmatic-semantic relations (term by Yu.D. Apresyan) and at the same time they form with the meaning "grandmother on the paternal and maternal side": otamning//dadamning oyisi//onasi - oyimning//onamning oyisi//onasi". As a common feature for the semantic structures of the components of this acts as a sign "mother of parents", as distinguishing signs - "relation to father", "relation to mother".

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