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METHODOLOGICAL JOURNAL**<http://mentaljournal-jspu.uz/index.php/mesmj/index>**CONSIDERATIONS ON THE SEMANTIC STRUCTURE OF THE  
CONCEPT OF "FAMILY"*****Dilnavoz Jumanova****Researcher**Jizzakh State Pedagogical University**Jizzakh, Uzbekistan**E-mail: [jumanovadilnavoz91@gmail.com](mailto:jumanovadilnavoz91@gmail.com)***ABOUT ARTICLE**

**Key words:** Concept, proverb, family, marriage, reality or myths, couple, semantic structure, tradition, culture, paremia and parema.

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**Abstract:** The innumerable meanings reflected in the structure of the concept lead to the appearance of many layers in it, which in turn manifests itself as a structure. Realization of the semantic structure of the concept in the language is studied with the help of semantic and other fields, especially the paremosemantic field. This process reveals the national-cultural character of the universal concept.

**INTRODUCTION**

It is well known that the structure of a concept has been formed through multiple layers over different historical periods. "The structure of a concept includes everything from its primitive form to the most essential historical features, contemporary associations, evaluations, and so on" [9]. According to Yu.S. Stepanov, from a semantic perspective, a concept consists of three main components or layers:

1. Cultural features;
2. Historical features;
3. Internal form or etymological feature.

In the first layer, a concept holds significant meaning for individuals associated with a particular culture. The internal form is primarily important for researchers, while for speakers of other languages, this layer exists indirectly. For this reason, researchers of concepts utilize ethnographic, cultural, and historical methods. The internal form or etymological feature of the conceptual structure exists directly in human cognition. The semantic and original core of a word serves as the internal form of the concept's name. The internal form of a concept reveals

its original meanings in their entirety. It is a constant element of the concept but remains open to potential changes. “The internal form of a word reflects the relationship between thought and consciousness; it demonstrates how an individual perceives their own thoughts” [8].

#### The Semantic Interpretation of Concepts

A.P. Babushkin studies the semantic interpretation of concepts within the framework of cognitive semantics. The meaning of a word conveys its logical-objective content, reflecting the state of objects in reality. The diversity of reality necessitates the existence of various types of concepts, including mental images, schemas, hyperonyms, frames, scenarios, insights, and kaleidoscopic concepts.

“There are no clear boundaries between these types. Mental images represent objects related to reality or mythology; concept-schemas are expressed through spatial words; hyperonymic concepts reflect lexical hypernym-hyponym relationships; frame concepts are interconnected through multiple situations or situation-based images; insight concepts contain information about the structure and function of an object; scenario concepts illustrate the sequence of events and their interrelations; kaleidoscopic concepts manifest abstract, socially oriented nominal concepts in a structured form” [1].

The multiplicity of meanings within a concept makes it a complex, multi-layered structure. If we consider a concept as having three layers, the topmost layer represents the direct (literal) meaning of the notion; the middle layer (peripheral) conveys meanings understood from the context; and the deepest, hidden bottom layer (peripheral) indicates the internal associative connections forming the concept [2].

A concept is recognized as an abstract mental unit that exists both in collective and individual consciousness and is realized in the speech process. The realization of a concept's semantic structure in language is studied through semantic and other fields, particularly through the paremiological-semantic field. This approach allows for a more comprehensive understanding of how concepts function within a language.

The study of a universal concept highlights its national-cultural characteristics. In physics, the term *field* is one of the fundamental concepts, referring to the study of distributed physical quantities in space, which is currently known as *field theory* [11]. In linguistics, however, a *field* is defined as a collection of linguistic units (mainly lexical units) that share a common meaning and reflect conceptual, referential, or functional similarity in the phenomena they denote [4].

M.A. Krongauz states: “*In general, it can be said that thematic vocabulary belonging to the same semantic field is selected through cohesion (the connection between text elements, where*

*the interpretation of one element depends on another), and the integral features of this field correspond to the repetition of elements in the text" [5].*

Thus, the linguistic field concept serves as a tool for analyzing how meanings are interconnected within a language, revealing both universal and culturally specific features of concepts.

## MAIN PART

To determine the semantic structure of the concept of "family," paremias were analyzed. Like other linguistic units, proverbs have both a content plan and an expression plan. The content plan refers to the semantic (meaning) aspect of the proverb, while the expression plan pertains to its structural (syntactic) form. In recent years, the terms "space" and "field" have begun to be used as term-metaphors with various definitions.

In this article, we attempt to study the semantic structure of the above-mentioned types of concepts through realities and myths, conceptual schemas, and hyperonymic concepts.

### *1. Realities or Myths (Conceptual Frameworks)*

This category of proverbs related to the concept of "family" reflects the conceptual frameworks that are significant to speakers of a particular culture. For example, there are numerous proverbs associated with "marriage." Marriage is not merely a union between a man and a woman but is considered a sacred process linked to spirituality. In Uzbek culture, getting married is one of the most significant events in a young man's or woman's life and is regarded as a highly responsible task. Several proverbs emphasize this responsibility, such as:

*"If you marry a good wife, a thousand days will pass like one; if you marry a bad wife, one day will feel like a thousand."*

According to N.Z. Nasrullayeva, the Uzbek phraseological unit "**umr savdosi**" conveys the meaning of "getting married." The proverb "**Umr savdosi – qiyin savdo**" (Marriage is a difficult trade) confirms that marriage is a challenging and responsible commitment.

In Uzbek society, the concept of marriage is also reflected in proverbs that include the component "**life**" (**turmush**):

*"What is sweet? Life is sweet. What is bitter? Life is bitter."*

Honor and dignity are considered sacred in marriage. It is believed that an honorable and dignified death is better than an unworthy life:

*"A death with dignity is better than a dishonorable life."*

Many Uzbek proverbs emphasize the importance of investigating one's lineage before choosing a spouse and highlight the necessity of treating one's spouse with love and respect after marriage:

*"If you take a wife, choose wisely; hold the reins from the beginning." "If you take a wife, choose wisely; bind your sincerity to her."*

Uzbek paremiological units present the family as a sacred institution, stressing that its peace ensures the peace of the entire nation:

*"The family is a two-pillar veranda."*

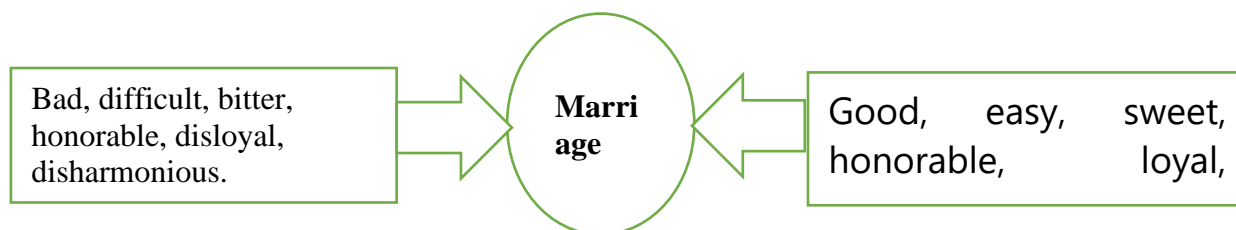
Loyalty and devotion are the fundamental concepts of a family:

*"Life is impossible without water, and a family is impossible without loyalty."*

Proverbs also compare harmonious and disharmonious families:

*"A united family is a happy one, while a disunited family is only temporary."*

As seen in the examples above, the paremias related to the concept of "family" express semantic contrasts such as good-bad, easy-difficult, sweet-bitter, dishonorable-honorable, loyal-disloyal, and harmonious-disharmonious. This indicates that the paremias associated with the "family" concept can be generalized as a combination of positive and negative meanings in semantic terms. This can be represented as follows:

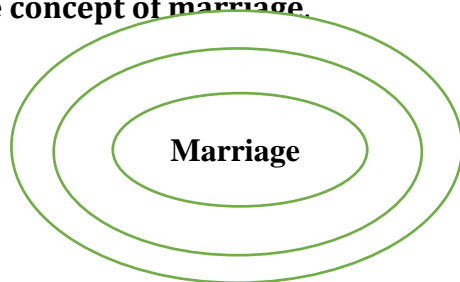


So, in the **paremosemantic field** of the concept "**family**", the **core (nucleus)** is occupied by the word "**marriage**" (**nikoh**).

- **Positive words** (such as good, easy, sweet, honorable, loyal, harmonious) are placed closer to the core, as they are considered "warm" or "strongly associated" with marriage.

- **Negative words** (such as bad, difficult, bitter, dishonorable, disloyal, disharmonious) are positioned at the periphery, as they are "cold" and less directly connected.

To visually represent this, positive words can be displayed in **dark colors**, while negative words can be shown in **light colors**, emphasizing the **central importance of positive connotations in the concept of marriage**.



## 2. Concept-Schemas (Spatial Words).

In this category, we analyze paremias with the "house" concept that express spatial meanings. The concept of "house" holds a unique national essence. In the ancient Turkic language, the lexeme *uy* (house) was defined as "each room inside a building intended for living, a building occupied by a family or household, along with the land and yard associated with that building, a family, a household, or an institution aimed at fulfilling certain social needs" [12].

As can be seen, the concept of "house" also conveys the meaning of "family." The "house" concept has been scientifically studied by B.G. Glozman using the frame method, identifying three fields and five thematic groups [3]. One of these groups is related to the "family" concept.

Let me know if you'd like me to refine anything further!

For example:

— *What about the wife? Was she waiting?*

— *No. She left and made a home after the daughter. (Shuhrat, Oltin zanglamas).*

Let me know if you'd like any changes!

The cognitive features of proverbs belonging to the "house – family, household" category, which lies on the periphery of the "house" domain, reveal the following aspects of the "family" concept:

1. **Household order is the woman's responsibility:** *The wife is the adornment of the house; the wife is the beauty of the home; a house without a wife is like barren land; the beauty of the household is firewood, the beauty of the house is the wife; a daughter is the pride of the house; a house with a daughter is a garden, a house without a daughter is a graveyard.*

2. **The necessity and difficulty of ensuring home comfort:** *A man provides for the home, a woman makes the bedding; a large house needs little, a small house needs even less.*

3. **The father as the head of the household:** *A house with a husband is a house with a door; the pillar of my house; where there is no head of the house, the son speaks instead of the father.*

4. **Household and family:** *A family is like a two-pillared porch; even if you are at home, your mind should be at home too.*

5. **Children — the family's greatest hope:** *A house with children is a marketplace, a house without children is a graveyard; the beauty of the mountains is in the tulips, the beauty of the house is in the children; a house with children is paradise, a house without children is a burden; a house with children is joyful, a house without children is a prison; secrets don't stay hidden in a house with children; there is no gossip in a house with children; there is no sorrow in a house with children; theft doesn't happen in a house with children; dirt doesn't stay in a house without children.*

6. **A house with a daughter — a place for suitors:** *A house with a daughter is like a caravanserai; a house with a daughter is delicate, a house with a son is solid; a house with a daughter is like a bridge, where both kings and beggars pass; a house with a daughter is full of mischief; the tongue of a house with a daughter is eloquent, the tongue of suitors is sharp.*

7. **Elderly family members — the blessing of the home:** *A house with an elder has a guardian spirit, a house with a guardian spirit has everything.*

8. **A house filled with conflict — a place of suffering:** *A house with quarrels is a house of torment; forty days of blessing leave a house where there has been one day of fighting; a house with quarrels is a grave.*

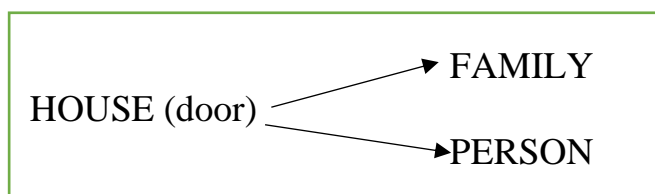
9. **The home as the first place of upbringing:** *A bird does what it sees in its nest; a straight wall stands long.*

According to contextual analysis, the door imagery in proverbs represents the house:

“That’s right,” said Rahmat, “when my father went to Tashkent, they should have gone straight to your door, and you should have entered the palace. In this regard, if anyone has the right to take offense, it would be us; — Ours is the door at the corner... Would it not be possible for you to stay at our place tonight?; — He believed that your involvement in his marriage in Tashkent was merely a trick to take your daughter away from him, so he never set foot at your door again. Even when he thought about summoning his wife back, he avoided meeting you and abandoned the idea entirely, deciding to part with the woman he loved just because she was your daughter.” (A. Qodiriy, “O’tkan Kunlar”).

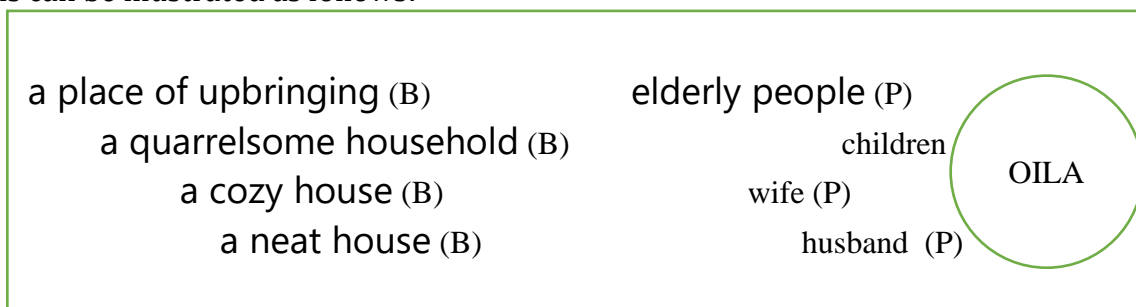
It becomes evident that the concept of "house" holds profound significance in the consciousness of the Uzbek ethnos. The denotative and connotative aspects of proverbs naturally embody both material and ideal meanings. Through the application of cognitive linguistics’ operational units in conceptual analysis, we can vividly observe the unique perception of the world by representatives of a particular linguistic and cultural community.

The findings from the above research reveal that, within Uzbek linguistic and cultural communities, a person’s private house and its stability hold paramount importance. Primarily, the house represents a space where a person and their family reside; a fortress of defense; a symbol of freedom. Social culture is reflected in the vertical division of the room, known as "to'r-poygak." The concept of "house" is intrinsically associated with the notions of "family" and "person" in linguistic consciousness, manifesting an inseparable associative and symbolic relationship.



The relationships among household members are based on a patriarchal system and socio-cultural norms that require younger members to show respect to their elders. The responsibilities of maintaining the household are divided among its members, with the comfort and cleanliness of the home typically falling on the women. A complete home is defined by the presence of children in the family; otherwise, the home is metaphorically represented as a grave or a prison. Communication and interaction among household members emphasize restraint and composure. Wealthy and poor households are distinguished by their abundance and prosperity.

In the peripheral zone of the semantic field of "home," the "Home – Family, Household" paremosemantic field is centered around the word "family," as other meanings are associatively linked to it. The next positions in the paremosemantic field are occupied by the personal components (P) of the word "family": husband, wife, child, and elders, as they are the primary elements that form a family. Following these are words that indicate the qualities (B) of a family, such as cleanliness, comfort, harmonious family, quarrelsome home, and a place of upbringing. This can be illustrated as follows:



### 3. Hyperonym Concepts (Giro-Hyperonymic).

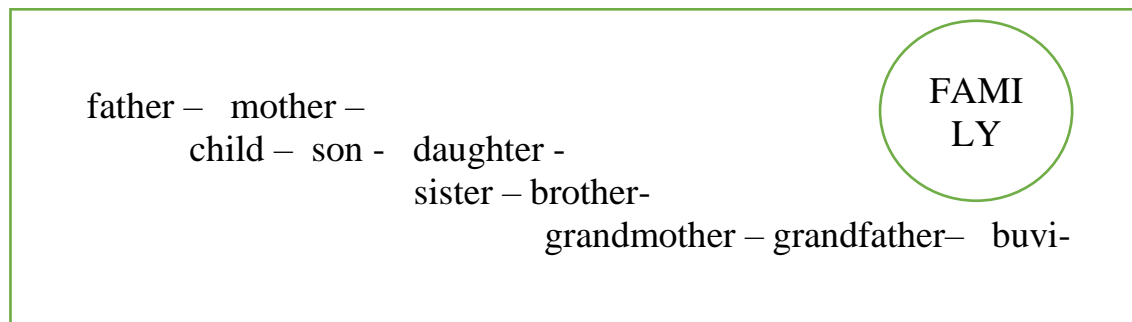
In 1968, the English linguist J. Lyons introduced the terms **hyponymy**, **hyperonym**, and **hyponym** into linguistics to express the genus-species relationship [10]. A **hyponym** emerges as a lexical unit that denotes a specific type within a broader category. Hyponyms, which share the same level of specificity, fall under the scope of a **hyperonym**. Thus, the genus-species relationship in language is referred to as **hyponymy** [10].

**Hyperonym concepts** can also be divided into **hyponyms**, which are subordinate to the hyperonym concept. For instance, the hyperonym concept "**oila**" (**family**) is divided into the following hyponyms:

- **ota** (father),
- **ona** (mother),
- **farzand** (child),
- **bola** (kid),



- **qiz bola** (girl),
- **o'g'il bola** (boy),
- **opa** (elder sister),
- **uka** (younger brother),
- **singil** (younger sister),
- **aka** (elder brother),
- **bobo** (grandfather),
- **buva** (another term for grandfather),
- **buvi** (grandmother).



Examples of the hyponym concept "farzand" (child): "A house with children is like a market, a house without children is like a grave"; "The beauty of a mountain is in its tulips, the beauty of a home is in its children"; "A house with children is paradise, a house without children is a burden"; "A house with children is joyful, a house without children is a prison"; "In a house with children, secrets don't stay hidden"; "In a house with children, there is no gossip"; "In a house with children, there is no loneliness"; "In a house with children, theft does not occur"; "In a house without children, dirt does not stay."

Examples of the hyponym concept "bola" (child): "A house with children is like a market, a house without children is like a grave"; "The beauty of a mountain is in its tulips, the beauty of a home is in its children"; "A house with children is paradise, a house without children is a burden"; "A house with children is joyful, a house without children is a prison"; "In a house with children, secrets don't stay hidden"; "In a house with children, there is no gossip"; "In a house with children, there is no loneliness"; "In a house with children, theft does not occur"; "In a house without children, dirt does not stay."

Examples of the hyponym concept "xotin" (woman/wife): "A wife is the beauty of the home"; "A wife is the adornment of the house"; "A home without a wife is like barren land"; "Firewood is the ornament of the household, a wife is the ornament of the home."



Examples of the hyponym concept "qiz" (girl/daughter): "A daughter is the ornament of the home"; "A house with a daughter is like a garden, a house without a daughter is like a cemetery."

If the concept of "oila" (family) represents the primary category (hypernym), the subordinate concepts (hyponyms) include "father," "mother," "child," "son," "daughter," "sister," "brother," "grandfather," "grandmother," and so on. However, these hyponym concepts also have their own subcategories (hyponyms). As seen, in the first case, it reflects a primary genus-species relationship, and within its structure, there is a secondary genus-species relationship.

For example, if "qiz" (girl) is a hypernym, its hyponyms include "qizaloq" (little girl), "kelin" (bride), "ona" (mother), "opa" (elder sister), "singil" (younger sister), "buvi" (grandmother), and so on.

### **Conclusion**

The article analyzes the semantic structure of the "family" concept and reveals its place within the language system. The research findings indicate that the family concept is closely linked with national culture, customs, and traditions, expressed through various linguistic units. The primary semantic components of the family — kinship relations, emotional connections, social roles, and moral values — were examined based on linguistic materials.

Furthermore, it was determined that the family concept is depicted through various metaphorical and phraseological units, highlighting its significant role in shaping human worldview. The notion of family is formed not only from biological and legal perspectives but also through psychological and cultural dimensions. These aspects exhibit semantic features that, while differing across languages, possess universal human meanings.

The study concludes by comparing the national and universal characteristics of the linguistic expression of the family concept, affirming its importance in reflecting societal development and cultural heritage. Therefore, the analysis of the "family" concept may serve as a crucial direction for future linguistic, sociological, and cultural studies.

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