

**LINGUOSEMANTIC ANALYSIS OF THE IMAGE OF THE GRANDMOTHER
(NENEK) IN MALAY PROVERBS****Utkurova Gulzoda**

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guliutkurova@gmail.com**Abstract**

A semantic analysis of the image of the grandmother (*nenek*) in Malay proverbs was conducted. The study covered 512 proverbs, of which 14 proverbs represent the image of a grandmother. The results show that the image of the grandmother was formed in Malay culture as a central semantic unit associated with love, wisdom, educational and moral norms. The study shows the need to study in the future the connection of the image of grandmother with other images of kinship, its transformation in artistic and folklore genres, as well as its pedagogical and moral functions.

Keywords

Malay proverbs, image of grandmother, semantic analysis, cultural values, paremiology, intergenerational continuity

Input. Folk oral art, in particular proverbs, is an important source that embodies the historical experience, moral values, and cultural worldview of a particular ethnic group. In Malay paremiology, the concepts of kinship occupy a central place, through which the social and spiritual model of society is expressed. Among them, the image of the grandmother (*nenek*, *nenenda*) acquires a special semantic load. In Malay society, the image of the grandmother was formed as a symbol of continuity between generations, life experience, patience, and wisdom. This image in proverbs serves not only as an emotional-expressive unit, but also as a cultural and educational code. The purpose of this article is to identify the semantic layers of the image of grandmother in Malay proverbs and to analyze their linguocultural features.

Methodology. This study is aimed at identifying the semantic and semantic features of the image of the grandmother (*nenek*) in Malay proverbs, in which only the method of semantic analysis was used. Semantic analysis made it possible to determine the semantic layers of lexical units in proverbs, their main and additional (connotative) senses.

Results. The results of the conducted semantic analysis show that in Malay proverbs, the image of the grandmother (*nenek*) is formed as a stable and positive evaluative semantic unit. In the proverbs taken as research material, the image of the grandmother represents not an individual, but a generalized socio-cultural figure. This situation corresponds to the principle of typification of images in paremiology. In this study, a total of 512 Malay proverbs were considered as analytical material. These proverbs were selected from the work "Peribahasa Melayu: Analisis Makna dan Fungsi," compiled by Abdullah Hassan, and from the collection of proverbs cited in the paremiological research of Nik Safiah Karim.

From the general corpus, 87 proverbs related to images of kinship were identified and separated into a separate group. Within this group, 14 proverbs expressing the image of a direct or indirect grandmother (*nenek*) were recorded. It was these 14 proverbs that were selected as the main object of analysis in the study.

The selected proverbs were semantically sorted according to the following criteria: a. Direct participation of the lexeme *nenek* in the proverb; b. The semantic connection of the image of a grandmother with upbringing, wisdom, or moral norms; c. In the content of the proverb, the image of the grandmother has a positive evaluative semantics. As a result, it was found that proverbs containing the image of a grandmother make up 2.7% of the total number of analyzed paremiological units. This indicator shows that, despite the quantitative rarity of the image of grandmother, it has a high semantic and cultural load.

In the process of analysis, the basic lexemes of proverbs - *nenek* (grandmother), *kasih* (kindness), *petua* (advice), *adat* (tradition) - were separated semantically. In particular, in the proverb "Kasih nenek membawa berkat," the image of the grandmother is conceptualized as a source of kindness and blessing. Here, the lexeme *kasih* gives a strong positive connotation to the image of the grandmother and connects it with family stability. This semantic situation, as noted by Nik Safiah Karim, is explained by the fact that most of the images of kinship in Malay proverbs are interpreted as a moral ideal. Consequently, the image of the grandmother in proverbs is not emotional, but acts as a normative semantic unit. According to the results of semantic analysis, the second important layer of the grandmother's image is life experience and educational wisdom. In proverbs such as "Petua nenek jangan dilupa" and "Hilang nenek, hilang petua," the lexeme "petua" acts as a semantic center. This unit represents the image of the grandmother as a source of knowledge and awareness. In these proverbs, the image of the grandmother is conceptualized as a bearer of experience, and her existence is associated with moral and social stability. As Abdullah Hassan notes, in Malay paremiology, images associated with advice and experience serve as an important cultural code for society. Also, in the proverb "Nenek mengajar adat, cucu holding amanat," the image of the grandmother is interpreted as a person who directly transmits cultural norms¹. Here, the lexemes *adat* and *amanat* strengthen the moral and normative function of the image of the grandmother. This situation fully corresponds to the cultural semantics of kinship terms noted by Asmah Haji Omar. Semantic analysis shows that in all proverbs studied within the framework of the study, the image of the grandmother has only a meliorative (positive evaluative) semantics². No cases of negative or neutral connotations were found. This confirms the high social and moral status of the image of the grandmother in Malay linguoculture.

Discussion. The results of this study show that in Malay paremiology, the image of grandmother (*nenek*) is formed as an important cultural concept in terms of content and semantic load, despite the fact that it is rarely encountered quantitatively. At first glance, it may seem that the fact that the image of a grandmother is identified in only 14 of the 512 proverbs indicates that this image is secondary. However, the results of semantic analysis refute such a conclusion. First of all, in all proverbs about the image of grandmother, a predominance of positive evaluative semantics was observed. This circumstance, as G. L. Permyakov notes, confirms the theoretical views that paremiological units associated with images of kinship rarely have negative evaluative semantics. In Malay proverbs, the image of the grandmother is represented not by a negative or ironic connotation, but by the semes of wisdom, experience, and moral stability.

During the discussion, it was revealed that the image of the grandmother is mainly realized through an indirect semantic method. That is, in some proverbs the lexeme *nenek* is directly used, while in others it is revealed through a semantic context representing the continuity of generations, advice, and tradition. This situation shows that in Malay paremiology, the image is interpreted not explicitly, but contextually-semantically.

In addition, educational-didactic semantics occupies a leading place in proverbs associated with the image of grandmother. In these proverbs, the grandmother appears not only as a

¹ Hussain.A. Kamus Istimewa Peribahasa Melayu. – Kuala Lumpur: DBP, 2006. – M.12.

² Omar A. Nahu Melayu Mutakhir. – Kuala Lumpur: Dewan Bahasa dan Pustaka, 1986. – M.42.

biological relative, but also as a person who transmits social and moral norms from generation to generation. According to Nik Safiah Karim, it is the image of the elderly in Malay folklore that plays an important role in the formation of the moral model of the national mentality. The results of this study also semantically confirm this idea. It should be especially noted that although the semantic field of the image of grandmother is narrower than the image of mother or father, it has a stable and consistent semantic structure. That is, this image is not defined by random layers of meaning, but is clearly defined: wisdom - advice - is formed around the semes of moral norms. This situation shows that the image of the grandmother has symbolic significance in Malay culture. In general, the results of the discussion show that, despite the fact that the image of grandmother is rarely used in Malay proverbs, it is distinguished by a high level of semantic concentration. Through this image, the cultural values of the Malay people are expressed, such as the continuity of generations, respect for the elderly, and devotion to traditions. This indicates the need to study the image of grandmother as an independent and important semantic unit within the framework of paremiological research.

Conclusion. The results of the semantic analysis show that, despite the rare occurrence of the image of the grandmother (*nenek*) in Malay proverbs, its semantic and cultural significance is high. The image of the grandmother has such central themes as love, wisdom, educational and moral norms and is conceptualized in Malay society as a figure ensuring intergenerational continuity and transmitting cultural heritage .

The analysis revealed that the image of grandmother in Malay paremiology is used only with a positive connotation ; there are no negative or neutral semantic components. At the same time, the image of the grandmother is relevant for linguistic and cultural studies as an object of paremiological analysis.

Future scientific research can be conducted in the following areas:

1. The semantic and cultural connection of the image of the grandmother with other kinship images;
2. The transformation of the grandmother's image in artistic and literary genres, folklore, and contemporary.
3. Theoretical foundations of the pedagogical and moral functions of the image of grandmother in Malay culture and folklore.

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