



A BRIEF OVERVIEW OF THE HISTORY OF THE STUDY OF THE TERMS OF KINSHIP IN UZBEK AND ENGLISH

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ABSTRACT

The article discusses a brief history of studying the system of terms of kinship, degree, views from the point of view of lexical-semantic classification and linguistics on the materials of the Uzbek and English languages

KEY WORDS: *kinship terms, lexical-semantic classification, archaic category, and thematic group, synonymy of kinship terms, etymology, complex analysis, comparative method, and system method.*

DISCUSSION

The system of terms of kinship (and properties) is studied on the materials of many languages, including Uzbek. It should be noted that when studying the terms of kinship, certain difficulties are created. About this E.V. Sevortyan writes that "... the study of the terms of kinship creates some difficulties. This consists in the fact that the generality of the basic terms of kinship in different language families needs an explanation, in which it is evidently necessary to exclude the genetic community of all these lexical categories. Otherwise, the question arises of the genetic relationships between the linguistic families themselves" [1; 57].

There are separate dissertational works in which the system of terms of kinship and properties of the Uzbek language is studied in synchronous typological terms with the system of terms of kinship and properties of the Kyrgyz, Tajik and English languages.

There are a number of works of a monographic nature on the study of the system of terms of kinship (and properties) in Turkology on the materials of the Azerbaijani, Tatar, Uzbek languages [2], some of them, for example, the works of A.A. Pokrovskaya, A.N. Kononov, K. Musaeva and others are made on the basis of the general theoretical principle [3], and published in the form of articles; and some are monographic. There are also works in which etymological analyzes on terms of kinship (and properties) are given. Among them, in its volume and content, an important place is occupied by the work of

A.A. Pokrovskaya "Terms of kinship in Uzbek languages" [4].

A.A. Pokrovskaya writes that "... the terminology of kinship refers to the most archaic strata of vocabulary. In this lexico-semantic group, the names reflecting the most important kinship relations are indisputably included in the main vocabulary of each language. Studying the system of terms of kinship in any language or group of languages presents great difficulties due to the fact that "... the form of the family changes faster than the system of kinship, and therefore there are inconsistencies between the most diverse peoples between the system of kinship relations that has been preserved since ancient times and the modern form of the family. The same phenomenon is observed among the Turkic peoples" [5; 11-81].

In the work of A.A. Pokrovskaya, twenty-seven names of the system of terms of kinship and property are studied. It contains two sections:

1) terms of kinship by blood (*огул, кыз, апа, ата, ача // эже, аба, ака, сингил, ага, уни, карындаш // кадаш, уруг, туган // тухма, тай // дайы, йеген, боло, угей*);

2) terms of kinship by marriage (*эр, кадын // хатун, куйеу, келин, йезке, йенге, бажа, балдыз, кайын, куда*). It should be noted that the author of this study does not distinguish between terms of kinship from terms of property, therefore, the terms of property are considered in the work as "terms of kinship".

A.A. Pokrovskaya rightly emphasizes that "... the present work is the first and, of course, very incomplete experience of considering linguistically terms of kinship common to all or most of the modern Uzbek language" [6; 354].

When using the terms of kinship in improper meanings, "non-standard" synonymic series arise between two or more terms of kinship. For example, the term "aka" with the meaning "male parent" ("father") is synonymous with the term ota ("father"); with the meaning "father of father and mother" ("grandfather") is synonymous with the term bobo ("grandfather on the line of father and mother"); the term "opa" with the meaning "female parent" ("mother") is synonymous with the term "she" ("mother"); with the meaning "aunt on the father's side" is synonymous with the term "amma"; with the meaning "aunt on the mother's side" is synonymous with the term "hola", etc. In these cases, the semantic structure of terms acquires new semantic features (semes), which are not characteristic of their own meanings. For example, in the semantic structures of the terms "aka" with the meaning of "father", "opa" with the meaning of "mother", the term "blood parent" appears.

In the study of the terms of kinship of the Uzbek language, an important role is played by the monograph of I. Ismoilov "Terms of kinship in Turkic languages", which consists of three sections:

1) terms of relationship (ona, ota, o'gil, kiz, aka // oga, ini, opa, singil, karindosh, buva, amaki, jiyani, nevara);

2) the terms of kinship of postnuptial relations (er, xotin, ko'ev, kelin, yanga, pochcha, boja, ovsin, boldiz, kayin, kuda, o'gay);

3) the names of the properties of relatives (relatives, relatives, brothers, relatives). It should be noted that in the work of I. Ismailov the terms of property are mixed with the terms of kinship. The terms of kinship (and properties) of the Uzbek, Uigur, Kazakh, Kyrgyz, Karakalpak and Turkmen languages are used as an illustrative material of I. Ismoilov. It notes that "... the study of the terms of kinship in the Uzbek and Uyghur languages had a non-linguistic character", which is also supported by M.S. Saidova in her Ph.D. thesis "Lexical and semantic analysis of the terms of kinship of Namangan dialects." She writes that "... the study of the terms of kinship is primarily ethnographic."

In the dissertation of M.Sh. Saidova, the etymology of some kinship terms was mainly studied and their historical formation was revealed, from ancient times to the present day, their phonetic, morphological, semantic changes are traced.

The study of M.Sh. Saidova consists of two chapters. In the first chapter (the etymology of the terms of kinship, which are part of premarital relations), the terms of kinship such as "ota", "she", "bobo", "buvi", "singil", "kuyov", "god" are analyzed. The second chapter (the etymology of the terms of kinship in post-nuptial relationships) analyzes the etymological features of the terms of kinship such as "hotin" ("wife"), "oats" ("sister-in-law"), "pochcha" ("brother-in-law"), "god" ("brother-in-law"), "Kelin"("

bride"), "uda" (children born within one year), "ini" ("younger brother").

The conclusion of the dissertation is that "... the terms of kinship are an integral part of the vocabulary and occupy a certain place in the vocabulary of the language" [7; 3-4]. The above on the work of M.Sh. Saidova testifies that she does not distinguish between terms of property from terms of kinship.

The article by A. Ishaev explores the terms of kinship and properties in the dialects of the Uzbek language. 723 names-terms of kinship are involved in it. The colossal number of names is characterized by the fact that each invariant (term of kinship) has numerous lexico-phonetic variations characteristic of individual dialects of the Uzbek language. It should be noted that the work involved such local vocabulary units that are not related to the terms of kinship. For example, hei: 1) Horace — the husband's appeal to his wife; 2) Khiva - the wife's appeal to her husband; or: heiboyuunse (Upper Kashkadarya) - "peer", "peer"; hamkur (karluk) - "peer", etc. [8; 11-74].

It should be noted that all these works, according to the research method, have a traditional character. They do not take into account the structural and systemic nature of the terms of kinship and property and they are investigated on the basis of the comparative historical method.

In Turkology, there are works, for example, G.G. Jafarova and M.Narzieva, in which the terms of kinship between the Azerbaijani and Uzbek languages are considered as a kind of micro system of vocabulary and analyzed on the basis of a systematic method of linguistic research [9].

The systemic nature of the terms of kinship is characterized by the fact that their denotative meanings are interconnected with each other by certain kindred relationships. "Common to kinship terms is that they all express a relationship. Relation - there is a way of comparing or considering two things together and assigning a name on the basis of this comparison to one or both, sometimes even the relation itself" [10; 21].

G.G. Jafarov speaks of three types of semantic correlations between the terms of kinship:

- 1) counter relativity - correlation;
- 2) generic (or indirect) correlation;
- 3) sequential (or numbering) correlation.

In the framework of reciprocal relativity, the terms of kinship are compared and contrasted with the degrees of kinship expressed by them on the basis of mismatch, the diametrical opposite of the related kinship grounds: "father - son", "mother - daughter", "Bride (daughter-in-law) - mother-in-law (mother-in-law)", etc.

As part of a generic (indirect) correlation, the terms of kinship are considered, which are mutually complementary, with the exception of one case (the terms "husband (husband) and wife (wife)").

As part of a consistent (linear) correlation, terms of kinship are compared and contrasted, which differ from each other with respect to the chronological section (father (father) grandfather) // father of the father great-grandfather // father of the grandfather

(grandfather's father) . It is noted that this type of relativity, in fact, does not form a correlation, since it is linear in nature.

The semantic structure of words (terms) is understood as a combination of elementary meanings - sem, correlating this meaning. Each seme is a reflection in the consciousness of native speakers of distinctive features objectively inherent in denotatus, or attributed to it by a given language environment and, therefore, being objective in relation to each speaker [11].

An article by M. Narzieva is devoted to studying the terms of kinship of the Uzbek language based on component analysis. As we know, in component analysis, the semantic structure of a word (or term) is decomposed into the smallest semantic elements - semes.

M. Narzieva divides the terms of kinship of the Uzbek language into two groups:

- 1) terms of relationship;
- 2) terms of kinship that arose after marriage.

By structural features, they have two types:

a) simple (non-derivative): opa "elder sister", kiz "daughter", aka "elder brother", Zhiyan "nephew", toga "uncle on the mother's side", nevara "grandson", bobo "grandfather", buvi "grandmother" " etc.;

b) compound (complex): amakivachcha "cousin on the father's side", kayinona - "mother-in-law" - "mother-in-law", kattabuvi "grandmother", ўгайилgil "adopted son", etc.

The presence of kinship terms (as well as properties) of any level is determined by the relation of the presence of associative corresponding other kinship terms (as well as properties). In turn, each lexical unit of this logical-semantic category of languages is characterized in relation to the "ego" ("I" // "men").

The system of kinship terms for the Uzbek language, in quantitative terms, consists of 18 names: from "father", she "mother", o`g`il "son", q from "daughter", aka "elder brother", opa "elder sister", decree "younger brother", The singlet "younger sister", that is "uncle on the mother's side", hola "aunt on the mother's side", amaki "uncle on the father's side", amma "aunt on the mother's side", Jiyan "nephew", bobo "grandfather", buvi "grandmother", nevara "grandson", evara "great-grandson", chevara "great-great-grandson".

In relation to the "ego" // "I" the terms of kinship are divided into:

1) older than the ego (me); from "father", she is "mother", bobo "grandfather", buvi "grandmother", aka "elder brother", opa "elder sister";

2) younger than "ego" (me): o`g`il "son", qiz "daughter", decree "younger brother", singil "younger sister", Jiyan "nephew", Nevara "grandson", Evara "great-grandson", Chevara "great-great-grandson" ";

3) in some moments it is neutral (with respect to the "ego" // "I"): the one is "an uncle on the mother's side", the hola "an aunt on the mother's side", amaki "the uncle on the father's side", amma "the aunt on the father's side" ". It is noted that in some cases, persons designated by the terms of kinship such as "uncle on the mother's side", amaki "uncle on the father's side", amma "aunt on the father's side", may be

older or younger than the subject - the speaker (me) - disjunction. However, in speech they are realized with the seme "older than the speaker (me)". In the implementation in the speech of the term Jiyan "nephew", on the contrary: he is dominated by seme "younger than the speaker" (me)."

The terms of kinship of the Uzbek language in relation to the offspring are divided into the first, second and third; in relation to the natural genus - in three: male, female, neutral gender.

Kinship terms such as ota "father", she "mother", opa "older sister", aka "older brother", decree "younger brother", singil "younger sister", o`g`il "son", qiz "daughter" are characterized as direct by relation to the degree of kinship; bobo "grandfather", buvi "grandmother", toga "uncle on the mother's side", Jiyan "nephew", Amaki "uncle on the father's side", nevara "grandson, granddaughter", evara "great-grandson, great-granddaughter", chevara "great-great-grandson, great-great-granddaughter" "- indirect [12; 19-22].

Separate semes (attributes) of the semantic structure of kinship terms is universal in nature. For example, the seme (attribute) of "males" is the main (dominant) for the semantic structures of kinship terms from "father", bobo "grandfather", aka "older brother", decree // ini "younger brother", toga "uncle by mother's line", Amaki "father's uncle", etc.; also sema "female persons" - for semantic structures of kinship terms she is "mother", buva "grandmother", she is "older sister", singing "younger sister", hola "aunt on the mother's side", amma "aunt on the father's side" " etc.

It is noted in the literature that the implementation of common, universal, sem "... in various languages creates very complex and bizarre relationships. This question is being conducted in the field of comparative study of languages"[13; 7].

In Uzbek linguistics there are works of a popular scientific nature, in which the etymology of individual terms of relationship and property is considered. as "she" / "mother" (mother), "momo" / "grandmother" (grandmother), "kuyev" / "son-in-law" (son-in-law), "er" / "husband" (husband), "hotin"/"wife" (wife), "pochcha"/ "brother-in-law"(brother-in-law), etc. [14].

In conclusion, it should be noted that the study of all functional-semantic and other linguistic features of the system of kinship terms on the materials of languages of different and one grammatical structure has not yet been exhausted. This is evidenced by our observations on the study of the paradigm system of expressive means of the logical and semantic category of kinship and the female property on the materials of the Uzbek and English languages in a synchronoustypological plan.

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