

## LEXICAL FEATURES OF UZBEK KINSHIP TERMS

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**Abstract:** *In any vernacular, there is a group of words that serve to indicate the relationship between people's relatives. These are so-called kinship terms. As part of the lexical structure of a language, they represent a linguistic array of characteristics and their properties are defined as internal laws. This article is devoted to the study of kinship terms.*

**Key words:** *kinship terms, linguacultural, blood kinship terms,*

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**Annotatsiya:** *Har qanday xalq tilida odamlarning qarindosh-urug'lari o'rtasidagi munosabatni bildirish uchun xizmat qiluvchi so'zlar turkumi mavjud. Bular qarindoshlik atamalari. Tilning leksik tarkibining bir qismi sifatida ular lingvistik belgilar majmuasini ifodalaydi va ularning xususiyatlari ichki qonuniyatlar sifatida belgilanadi. Ushbu maqola qarindoshlik atamalarini o'rganishga bag'ishlangan.*

**Kalit so'zlar:** *qarindoshlik terminlari, til madaniyati, qon qarindoshlik atamalari,.*

**Аннотация:** *В любом просторечии есть группа слов, служащих для обозначения родства людей между собой. Это так называемые термины родства. Являясь частью лексической структуры языка, они представляют собой набор лингвистических характеристик, а их свойства определяются как внутренние законы. Данная статья посвящена изучению терминов родства.*

**Ключевые слова:** *термины родства, лингвокультурология, термины кровного родства,*

**Introduction.** In the study of the terms of kinship, these terms are studied as: kinship and terms formed after marriage. From a logical point of view, such a division of terms seems unreasonable. Because, of course, the question arises as to whether there can be no child without a legal marriage, that is, without a family. Ethnographic scholars point out that blood kinship is the stage at which family formation is the basis for the formation of family relationships in the most ancient times. Morgan argues that the custom of marriage, which has prevailed for thousands of years, has been preserved to show that kinship and family relations preceded each other. Blood relations have belonged to the primitive society system since the

earliest times of human history, to a time when the system of private property had not yet taken place. It was a period-specific family system in which the system had several sisters for several brothers and several brothers for several sisters. That is why D.A. Olderogge points out that in this system of kinship only the generations are divided into five types:

- a) me and my brothers and sisters
- b) parents, and their descendants
- c) grandfather and their descendants
- d) children
- e) grandchildren

The remaining generations were not recognized and they were not sexually differentiated.

According to sources, no marriage relationship has been formed during this period, so other types of kinship have not been recognized. Therefore, we have also studied the terms of kinship in two ways, as we have emphasized in our work.

**Research Methodology.** The term *ota* is widely used in Uzbek literary language and its dialects, as well as in other Turkic languages. Because in Azerbaijani, Bashkir, Kazakh, Karakalpak, Kyrgyz, Tatar, Turkmen, Turkish, Uyghur languages, both the first vowel and the last vowel are pronounced with Old Turkic (a). In Altai, Khakas and Tuva, the *td* variant is used as *ada*. The term *ata* of the ancient Turkic languages is both phonetically and semantically compatible with the term *ata* recorded in written monuments. In particular, in Mahmud Kashgari's *Devoni Lugati turk*, in the interpretation of the father, the father-*ota*, and even in the Orkhon-Enasoy inscriptions, the father and his sound variant are used in the sense of the father-*ota*. However, in all Turkic languages, the term *ota* is also phonetically and semantically stable and is used primarily in the sense of a single parent. Only in Turkish dialects it is noted that there are forms of it used in reference to women. In particular, E.V. Sevortyan noted that in Turkish, even in ancient times, both sexes could have complex meanings of kinship. reminds us that there is a related meaning. But in another case it is recognized from the scientific literature that it is used only in relation to ancestors and older husbands.

It should be noted that in the above-mentioned Turkic languages, the term *ata* is used in its original sense, that is, in the sense of both the father and the address.

The differential feature of the term *Ata* in the sense of general kinship and direct reference is also observed in other Turkic languages. Including in dictionaries based on Turkish languages, V / V? This phenomenon can be clearly seen in Radlov's dictionary based on Turkic languages and their dialects. According to these dictionaries, there are different variants of the term *ata*: *atta*, *baba*, *ada*, *atiy*, *ate*, *tate*, *tata*.

In some Turkic languages, the term *ata*, which was used in ancient times as a term of direct kinship, is gradually being replaced, and instead its variants are dominating. In particular, in the Turkish language, the word *ata* is preserved only in compound cases, such as the word *atar*, *ata yurdi*. The term *ota* used instead of paternal. A similar situation can be seen in the Gagauz language. In it, the term "ota" is used only in conjunction with the term "father-in-law", and instead of the term "father" are used the terms *boba*, *baqa*, *tatu*.

In the Turkman language, the *ata* means the father, and the father's descendants, mothers descendants are understood by the term *boba*. In the Kazakh language, *ata* and *baba* are the meanings of father and grandfather in our understanding, and the meaning of father is expressed by the term *ake*. In the Kyrgyz language, *ata-baba* is used only as a compound term and is represented by the term *ata-kae*.

In Uzbek, Azerbaijani, Tatar, Bashkir, Karakalpak, and Uyghur, the father is used only in the sense of father, and the grandfather in the sense of fathers and mothers. Hence, the position and semantic shifts of the use of the term *ata*, which is the oldest and first term in the system of kinship of Turkic languages, have the above-mentioned appearance.

In the system of kinship of Turkic languages, as well as in all dialects of the Uzbek language, the term "ota" has been used for centuries not only in the sense of ancestry, but also as a term with a single meaning since its inception. It also provides a complete basis for looking at it as an indicative factor. This is because it is a well-known fact that gender relations do not differ when expressing kinship semantic relations through terms such as *aba*, *acha*.

In his etymological dictionary, E.V. Sevortyan summarizes all the forms of the term father in Turkic languages and emphasizes that they have six different meanings. And among the meanings enumerated, the parent meaning emphasizes the primary and leading position.

**Analysis and results.** The analysis of the terms existing in the system of kinship of the Turkic languages shows that all the terms in it are based on these languages. There is no doubt that a number of terms used in the Turkish language system are based on these languages. However, there are a number of terms that are indistinguishable from the phonetic features, morphological structures and semantic features of the terms mentioned in the written sources and existing in modern Turkic languages. For example, the term *ota* is also based on the term *to*. The term underwent a certain phonetic change before reaching the Asian continents, which are thousands of kilometers away from Africa and the Americas, the centers of human creation. In other words, the fact that the term "ota" began with a consonant sound caused discomfort in the pronunciation of the Turkic languages. In words beginning with a consonant sound at the beginning of a word, the barrier is strongly influenced, so a vowel (a) is added to it and pronounced as *ota*. This phenomenon is based on the law of simple analogy. If we consider that the terms *ayi*, *opa*, *ama*, *oba*, *ova*, *amaki*, *aka*, *uka*, begin with a vowel, there is no doubt that this law of analogy will not be an obstacle to the implementation of the Turkic language system.

This means that the term kinship was not originally created on the basis of Turkic language material. Its ability to express semantic and kinship relations cannot be explained by the materials of Turkic languages. The term *Ata* belongs to the language of tribes living in distant Africa and America, and spreads with them to other continents along with them through the migration of intercontinental tribes and clans.

According to D.A. Olderoge, the American scientist L.G. Morgan found a classic example of the Malay kinship system in the Hawaiian Islands, which is considered to be the oldest and archaic nomenclature in human history. According to this system, the degree of kinship is determined as follows: parents, children, grandparents, grandchildren, brothers and sisters. Other types of kinship are not recognized. Therefore, there can be no doubt that



this system of kinship has spread throughout Asia and that it has played a dominant role in Asia as a system of kinship . Because now, if we look at this system from the point of view of proximity to the Turanian system, first of all, in determining the system of kinship and kinship relations of the peoples of African countries , the general similarity between them is obvious. In the system of Turkic languages, in general, in the system of blood relations in the Uzbek language, the closest blood relatives are: parents, grandparents, children, brothers and sisters.

There are terms used in the language of the tribes living in Southern Nigeria to describe such kinship that they do not differ not only in their random phonetic similarities but also in their lexical-semantic features. In particular, all the older relatives around the grandparents: *ii-ayi* and all the older women around the mother: *dada*-is used in the sense of great-grandfather.

*Doda* as a kinship term is mentioned in the Turkic languages in several variants based on the phonetic laws of each language and its dialects: *dada, doda, dade, dide, tate, atta*.

An important aspect of the issue is to determine whether the term *dada / dodo* / kinship entered the system of kinship of Turkic languages in the form of ready-*dada* or formed on the basis of Turkic languages on the basis of the term meaning ancestor. Material witnesses, Africa, America, Hawaii and the Malay Peninsula language prior *to* the term of kinship given. It was also used in a sense of respect for the father and his father's brothers, who were generally older than the speaker, and for the older husbands in general. For this reason, when it is necessary to name the father, the elder brothers and grandfathers of the father, the word parent is added to the meaning of the great father, and the *tote* means the great father. As noted above, over the centuries, a slang variant has emerged along the *to-ta-da-da* direction. Secondly, one of the facts that proves the validity of the above opinion is that the term *dada* sounded in the database of African languages belonging to the Malay system and expressed the meaning of older fathers in the form of *dada* . This in itself may prove that the assumptions that the term *dada* was ready to enter the system of kinship of the Turkic languages are unfounded.

In an article on prefixes, Ismailov says that the words were introduced into Turkic languages through Chinese. It is understood that the prefixes in Turkish // *da* are not from Chinese, but at the level of words actively used in tribal languages in Africa and America, which retain the most archaic forms of kinship terms, and should be considered as passive words in Turkic languages.

Various opinions have been expressed in specialized scientific literature on the etymology of the terms kinship . In particular, M. Ryasen's terms "*ota*" are derived from the word "*bolalar*". K.G. Menges also supports this idea. J. Closson says it's a metaphor. E.V Sevortyan, on the other hand, analyzes that the terms *ata* and *dada* must have been adopted from Persian into Labnor, Uyghur, Turkish, and Azerbaijani, but that their origin and genesis are as vague as those of other kinship terms.

According to A. G. Gulyamov, the term *ada* was formed from the drop of the sound (d) in the term *dada*. However, he does not comment on where the word *dada* came from.

Conclusion. Based on the above-mentioned sources and factual materials specific to the languages of the peoples living on the non-Turkic African and American continents, we have found it necessary to state the following conclusions:

a. The root word, which now means kinship, belongs to the category of quality in the languages of the peoples of Africa, America, Asia, Oceania and Europe, which make up a large part of the world map. The Turkic languages began to be pronounced in the form to-ta // to on the basis of the law of pronunciation.

b. In the Turkic system of languages, after giving the meaning of ta-ota, the older men, such as the father and the older, the father's father and the father's brothers, uncles, when it is time to differentiate from the father (remember that in ancient times they did not differ) your spouse and each of them is required to call their names, units like a great, great meanings of the word was revived and became a father in front of the word, as big the word is added to form a term meaning one great, great / great father;

c. In a number of Turkic languages, the term ta has been replaced by the consonant t with the consonant t, at the request of phonetic laws. As a result, he became a grandfather.

When the word Dada took on the meaning of the great-grandfather, it took on the meaning of the second -ata, and a word that grammatically belonged to one category was merged and divided into two categories. That is, the first remained qualitative, the second substantialized and became ota.

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