REASONING ON THE HISTORY OF THE STUDY OF KINSHIP TERMS IN UZBEK AND ENGLISH LANGUAGES

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ANNOTATION

The article deals mainly with a brief history of the study of the system of kinship terms on the materials of the Uzbek and English languages.

Key words and expressions : kinship terms, synchronous-comparative aspect, system method, synchrony, genetic relationship, semantic structure, system method, component analysis.

The system of terms of kinship (and properties) has been studied on the materials of many languages, including Uzbek. It should be noted that certain difficulties are created when studying kinship terms . About this, E. V. Sevortyan writes that "... the study of kinship terms creates some difficulties. This lies in the fact that the commonality of the basic terms of kinship in different language families needs to be explained, in which, apparently, it is necessary to exclude the genetic commonality of all these lexical otherwise, the question arises of the genetic relationship between the language families themselves "(1).

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

At one time, and F. Engels notes that "... the system of terms of kinship, being conservative, often does not correspond to the family relations existing in a given people, but reflects the previous stage of social development." As an example, F. Engels cites the terms of kinship among the Iroquois of North America. They were dominated by a "paired family". One would expect that the terms "father", "mother", "son", "daughter", "brother", "sister" correspond in their meaning to this form of family. In reality, it turned out not to be so. "The Iroquois calls his sons and daughters not only his own children, but also the children of his brothers, and they call him father ..., the Iroquois calls the children of his sisters, as well as his own children, his sons and daughters, and they call her mother, children brothers, as well as the children of sisters, call each other brothers and sisters" (2).

There are a number of monographic works on the study of the system of terms of kinship (and properties) and in Turkology on the materials of the Azerbaijani, Tatar, Uzbek languages (3), some of them, for example, the works of A.A. Pokrovskaya, A.N. Kononova, K.M. Musaeva and others are made on the basis of the general theoretical principle (4), and published in the form of articles; and some have the character of a monograph. There are also works in which etymological analyzes are given for terms of kinship (and properties). Among them, in terms of volume and content, an important place is occupied by the work of A.A. Pokrovskaya "Terms of kinship in the Uzbek languages" (5).

A.A. Pokrovskaya writes that "… the terminology of kinship belongs to the most archaic layers of vocabulary. In this lexico-semantic group, names reflecting the most important family relationships are undoubtedly included in the main vocabulary of each language. The study of 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 among the most diverse peoples there are inconsistencies 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" (6).

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

1) blood kinship terms (o'g'il , qiz , apa , ata , acha // eje , aba , aka , singil , aha, ini , qaryndosh // qadash , urug', tug'an // tug'ma , tai // dayy , yegen , bolo , ugh);

2) terms of kinship by marriage (er, kadyn // khatun , kuyeu , kelin, yezke , yenge, boja , baldyz , kaiyn , where). 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 by marriage".

A.A. Pokrovskaya rightly emphasizes that "… this work is the first and, of course, a very imperfect experience of considering the terms of kinship in linguistic terms, common to all or most of the modern Uzbek language" (7).

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

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

1) Terms of kinship (she, ota , ug'il , qiz , aka // oga , ini , opa , singil , qarindosh, buva , amaki , jiyan , nevara);

2) Terms of kinship of postmarital relations (er, xotin , kuyov , kelin , yanga , pochcha, ovsin , boldiz , kayin , where , o'gay);

3) The names of the properties of kinship relations (kindred children, siblings, siblings). 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, Uighur, Kazakh, Kyrgyz, Karakalpak and Turkmen languages are used as an illustrative material by I. Ismoilov . It notes that "… the study of kinship terms in the Uzbek and Uighur languages was of a non-

linguistic nature," which is also supported by M.Sh. Saidova in her Ph.D. She writes that "... the study of kinship terms is predominantly ethnographic in nature."

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

M.Sh. Saidova 's research consists of two chapters. In the first chapter (the etymology of kinship terms included in premarital relations), kinship terms such as " ota ", "she", "bobo", " buvi ", " singil ", " kuyov " , " bozha " are analyzed . In the second chapter (the etymology of kinship terms of postmarital relations), the etymological features of kinship terms such as " khotin " ("wife"), " ovsin " (" sister -in-law "), " pochcha " ("son-in-law"), god " ("brother-in-law"), " kelin " ("bride"), "uda" (children born within one year), " ini " ("younger brother").

The conclusion of the dissertation is that "... terms of kinship are an integral part of the vocabulary and occupy a certain place in the vocabulary of the language" (8). The above according to the work of M.Sh. Saidova testifies that she does not distinguish between terms of property and terms of kinship.

In the article by A. Ishaev, the terms of kinship and properties in dialects of the Uzbek language are studied. It involves 723 names-terms of kinship. The colossal number of names is characterized by the fact that each invariant (term of kinship) has numerous lexical and phonetic variants that are characteristic of individual dialects of the Uzbek language. It should be noted that the work involves such local vocabulary units that are not related to the terms of kinship. For example, hey : 1) horazm - the husband's appeal to his wife; 2) khiva - the wife's address to her husband; or: heiboyuunse (Upper Kashkadarya) - "peer", "peer"; hamkur (karluk) - "peer", etc. (9) .

It should be noted that all these works, according to the research method, are of a traditional nature. 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 a comparative historical method.

In Turkology, there are also works, for example, by G.G. Jafarov and M. Narziyeva, in which the terms of kinship between the Azerbaijani and Uzbek languages considered as a kind of microsystem of vocabulary and analyzed on the basis of the systematic method of linguistic research. (10).

The systemic nature of kinship terms is characterized by the fact that their denotative meanings are interconnected with each other by certain kinship relationships. "The common thing for kinship terms is that they all express a relationship. A relationship is a way of comparing or considering two things together and assigning a name based on this comparison to one or both, sometimes even to the relationship itself" (11)

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

1) Counter relativity - correlation;

2) Generic (or indirect) correlation;

3) Sequential (or enumerative) correlation.

Within the framework of counter correlation, the terms of kinship are compared and contrasted together with the degrees of kinship expressed by them on the basis of a mismatch, a diametrical opposite of the corresponding bases of kinship: "father (father) - son (son)",

"mother (mother) - daughter (daughter)", "bride (daughter - in - low) - mother-in-law (mother - in - low) " etc.

Within the framework of generic (indirect) correlation, terms of kinship are considered that mutually complement each other, with the exception of one case (the terms "husband (er) and wife (xotin)").

Within the framework of sequential (linear) correlation, kinship terms are compared and contrasted, which differ from each other in relation to the chronological cut (father (father) grandfather (grandfather) // father's father great-grandfather (great grandfather) // grandfather's father (grandfather 's father)). It is noted that this type of relativity, in fact, does not form a correlation, since it is linear.

The semantic structure of words (terms) is understood as a set of elementary meanings - semes, correlating this meaning. Each seme is a reflection in the minds of native speakers of distinctive features that are objectively inherent in the denotation, or attributed to it by this language environment and, therefore, are objective in relation to each speaker (12)

The article by M. Narziyeva is devoted to the study of kinship terms in 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 kinship terms of the Uzbek language are divided into two groups:

1) Terms of kinship;

2) Terms of kinship that arose after marriage. Structurally, they are of two types:

a) Simple (non-derivative): opa "older sister", qiz "daughter", aka "elder brother", jiyan "nephew", toga "maternal uncle", nevara "grandson", bobo "grandfather", buvi "grandmother" " etc.;

b) Compound (complex): amakivachcha "father's cousin", qayinona - " mother -in-law" - "mother-in-law", katta buvi "grandmother", o'gay o'g'il "adopted son", etc.

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

    The system of kinship terms of the Uzbek language, in quantitative terms, consists of 18 names: ota "father", she "mother", ugil "son", qiz "daughter", aka "elder brother", opa "older sister", uka "younger brother", singil "younger sister", tog'a "maternal uncle", hola "maternal aunt", amaki "paternal uncle", amma "maternal aunt", jiyan "nephew", bobo "grandfather", buvi "grandmother", nevara "grandson ", evara "great-grandson", chevara "great-great-grandson".

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

 1)Older than the "ego" (me); ota "father", she "mother", bobo "grandfather", buvi "grandmother", aka "big brother", opa "big sister";

 2) Younger than "ego" (me): o'g'il "son", o'iz "daughter", uka "younger brother", singil "younger sister", jiyan "nephew", newara "grandson", evara "great-grandson", chevara "great-great-grandson" ";

3) At certain moments neutral (in relation to the "ego" /"I"): toga "maternal uncle", hola "maternal aunt", amaki "uncle from father side", amma "aunt from father side". It is noted that in some cases, persons denoted by the terms of kinship tog'a "uncle from mother side ", amaki

"uncle from father side", amma "aunt from father 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 of the term jiyan "nephew" in speech, it is the other way around: the seme "younger than the speaker" (me) dominates in him.

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

Terms of kinship such as ota "father", she "mother", opa "elder sister", aka "elder brother", uka "younger brother", singil "younger sister", ug'il "son", qiz "daughter" are characterized as direct relation to the degree of kinship; bobo "grandfather", buvi "grandmother", toga "maternal uncle", jiyan "nephew", amaki "paternal uncle", newara "grandson, granddaughter", evara "great-grandson, great-granddaughter", chevara "great-great-grandson, great-great-granddaughter"- mediated (13).

Separate semes (features) of the semantic structure of kinship terms have a universal character. For example, the seme (attribute) of "male person" is the main (dominant) for the semantic structures of kinship terms ota "father", bobo "grandfather", aka "elder brother", uka//ini "younger brother", tog'a "uncle by mother's line", amaki "paternal uncle", etc.; also the seme "female person" - for the semantic structures of kinship terms she "mother", buva "grandmother", she "elder sister", singil "younger sister", xola "mother's aunt", amma "father's aunt " etc.

It is noted in the literature that the implementation of general, universal, semes "... in different languages creates very complex and bizarre relationships. This issue is being investigated in the field of comparative study of languages" (14).

In Uzbek linguistics, there are also works of a popular scientific nature, in which the etymologies of individual terms of kinship and property are considered. as "she" / "mother" (mother) , "momo" / "grandmother" (grandmother) , "kuyov" / "son - in - low" (son-in-law) , "er" / " husband " (husband) , "hotin" / "wife" (wife), "pochcha" / "brother - in - low" (in-law) and others (15).

In conclusion, it should be noted that the study of all the 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 system of paradigms of expressive means of the logical-semantic category of kinship and the properties of the female sex on the materials of the Uzbek and English languages in the synchronous-typological plan.

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