

CLASSIFICATION OF UZBEK KINSHIP TERMS*G. Ochilova*¹*Abstract:*

This article describes the widening of the meaning of the terms of kinship and blood kinship with the passage of time, changes in society, new forms of family, marriage forms and changes in relations between them, and the emergence of new types of kinship terms.

Key words: ethnic kinship, blood kinship, term, historical development, linguistics.

doi: <https://doi.org/10.2024/7ywjgg07>

Of course, the terms of kinship in the Uzbek language did not appear suddenly. It has reached its current state after going through specific historical stages. Each term used in today's language has its own history, both in terms of the time of its appearance, its use in various functions, and various changes and adoption of innovations.

Kinship terms in the Uzbek language went through many periods and different stages until they became the present. The passage of time, the economic, political and cultural changes in the life of the Uzbek people have also changed the vocabulary of these languages, many kinship terms have become obsolete and out of use, the meaning circles of a series of terms expanded and changed.

Lexicalized terms used to refer to close relatives are called "kinship terms." Since these nouns deal with social behavior and communication, they belong to the sociolinguistics subdiscipline. They can be grouped and classified in a variety of ways because they can be referential terms or vocatives, which are used to directly address or refer to relatives. They can be classificatory, used for collateral relatives related by blood but not directly in a line of descent, or descriptive, signifying lineal relatives related by a line of descent. Kin spouses, also known as in-law spouses, are referred to as affinal terms. Social terms that refer to people who are not kin can be used.

It is known that in the course of its historical development, the Uzbek people have lived and mixed with many peoples who speak languages of different systems. As a result, the Uzbek language was formed in complex conditions, and its vocabulary, including kinship terms, developed by including lexical elements - terms of other languages. However, despite this, the main ethnic-kinship terms of the Uzbek language have been preserved and have expanded their scope of meaning.

From the point of view of linguistics, kinship terms and names are analyzed mainly in two ways: 1) the origin and development of terms and names: 2) from the point of view of the current status, appearance, lexical and grammatical features of terms and names and their meaning. can be checked. The first of

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these investigations is very complex and requires the cooperation of historians, ethnographers and linguists.

Modern Uzbek kinship terms are mainly divided into three groups according to their origin and meaning:

1. Consanguinity terms.
2. Kinship terms that appeared after marriage.
3. Proximity names.

1.1 The terms of consanguinity in the Uzbek language, as well as in Turkish languages, include terms that express the meanings of *mother, father, brother, uncle, aunt, grandmother (grandfather), grandmother, aunt, granddaughter.*

Consanguineal kinship, also referred to as a blood relation, is a kind of kinship that is founded on descent. Consanguineous kinship includes relationships between children of the same parents, between uncles and their nephews or nieces, and between a child and his parents. The biological reality of a genetic relationship between parents and children forms the basis of a blood relationship, also known as consanguineous kinship. Consanguineal kinship, which in its extended form includes the child's father, grandparents, uncles, cousins, and so on, begins with the relationship between the mother and child. There are various methods used to establish kinship ties. One of them is the blood-based consanguineal relationship. It is a relationship between people who share the same stock or ancestors. Consanguineal relationships can be divided into two categories: *core and peripheral* relationships. A person's parents, siblings, and children make up their core relationships; their parents' brothers and sisters make up their peripheral relationships.

1.2 The kinship terms that appear after marriage are *husband, wife, son-in-law, daughter-in-law, daughter-in-law, daughter-in-law, mother-in-law, father-in-law, mother-in-law, aunt-in-law, grandmother-in-law; terms such as stepfather, stepmother, stepchild.*

Affinity relationships are those formed through the marriage system. Although there are other ways to establish the relationship, there are essentially two main approaches. There are two more types of affinal relations, just like consanguineal relations. The following describes these affinal relations, which are core and peripheral. One's parents, siblings, and children make up their core affinal relation; parents' brothers and sisters make up their peripheral affinal relation.

1.3 This group, which is called the names of proximity, is mainly characteristic of the Uzbek language, and this term is completely different from the above two groups of terms, that is, it is the word *tutingan* with the word *tutingan* - includes terms expressed as *tutingan ota (+m); tutingan ona (+m); tutingan o'g'li (+m).*

The first group of terms, in turn, is paired with the terms of its own group in forms such as *parents, uncles, cousins, brothers, aunts,* and expresses plural and collective meanings. Also, it can be the main source for creating words with new meanings such as *paternalism and maternalism,* taking new kinship terms such as *great-grandmother, stepmother, father-in-law* and various affixes with other word groups.

According to the expression of ethnic-kinship terms in Turkic languages, including Uzbek, they can be divided into two:

1. Terms expressed by simple (root) words are *mother, child, daughter, brother, sister, nephew, uncle, grandchild, grandfather, grandmother,* etc.

2. Terms expressed by a compound word - *mother-in-law*, *mother-in-law*, *mother-in-law*, *great-grandmother*; terms such as *stepmother*, *stepson* can be included.

I. Ismailov mentions the following explanation about the above-mentioned terms of ethnic kinship and blood kinship: "In terms of ethnic kinship, it is necessary to understand the three groups of terms mentioned above. It represents the meaning of "kinship terms" in English, that is, it has a general meaning. The second kinship term means "terms of blood relationship" in English. It covers a specific group of terms rather than a general one.

In general, kinship patterns can be defined as groups of people who are related through marriage and descent. Certain cultures view kinship ties as extending to individuals with whom one has political or economic ties, as well as other types of social connections. Kinship can also refer to the idea that uses kinship terms to classify people or groups of people into social roles, categories, and genealogy. Broadly speaking, kinship can be defined as an affinity or resemblance between entities based on some or all of the traits that are being examined.

The relationships that are made by the marriage system are called affinal relations. In this way, there are two major ways to establish the relations although there are other ways for establishing the relation. Similar to the consanguineal relations, the affinal relations also have further two types. They are core and peripheral affinal relations which are described below.

The core affinal relation consists of one's parents, siblings, and offspring and the peripheral affinal relation consists of parent's brothers, and sisters.

Kinship terminologies are used in all societies; no community exists that does not have a set of reference words that are used to describe the kinship relationships that are accepted there. Kinship terminologies range in number from roughly 10 to 30 terms, and they differ not only in the number of linguistically recognized kinship relationships but also in the ways in which these kin terms are interrelated. The first systematic study of kinship terminologies dates back to Lewis Henry Morgan's (1871) groundbreaking work in the middle of the 1800s. Morgan asked respondents for the kin terms that a terminology user would use for each of a set of genealogical relations in order to conduct a global study of structural differences among kinship terminologies. The purpose of the relations was to ascertain how kin terms in a terminology relate to lineal and collateral genealogical relations that are defined in relation to the speaker. As a result, a kinship terminology represented how a specific group organized the domain of genealogically defined kinship relations. Morgan assumed that kinship relations are determined through procreation and marriage. Consequently, kin terms have generally been taken by anthropologists to be linguistic labels for culturally understood categories of genealogical relations that are established through procreation.

It is not necessary to assume that genealogy is the foundation of kinship relations in the absence of a relationship between terminology and the social structure through genealogy. Even when taking into account the cultural interpretation of procreation, many ethnographers have observed that, for the group they are studying, kinship and kinship relations are far richer and broader than what is implied under the assumption that kinship relations are created through procreation and then expressed through genealogy.

Conclusion. The following general conclusions can be drawn about the terms of kinship and kinship names in the Turkic languages discussed above:

1) As a result of the independent development of Turkic languages in the following periods, some of the ethnic-kinship terms in one or another Turkic language were adopted from abroad. Among the ethnic-kinship terms of the Uzbek language, terms adopted from Arabic and Persian are more common than in other Turkish languages (valida, valid, amma, tog'a, xola, farzand, padar, zaifa).

2) During the development of languages, terms with new meanings were created based on the basis of blood-kinship terms, they are organized in the same system in most of the Turkic languages, in this field, terms that originated after marriage with the words in-law, stepfather, father-in-law can be shown.

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