



LINGUISTIC ANALYSIS OF KINSHIP TERMS

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ABSTRACT

This paper considers the linguistic analysis of kinship terms on the example of English and Uzbek languages. This paper discusses various approaches to the study of these terms, their classification and criteria for their selection. Kinship determines social relations, determines the place of a person in society and corrects his behavior. Moreover, the terms of kinship and properties reflect the originality of the language, the specifics of the national path, and therefore characterize the national mentality. The terms of kinship belong to one of the most ancient layers of vocabulary, since the establishment of kinship relations took place in parallel with the formation and development of society itself.

Modern linguistics pays more and more attention to the comparative analysis of languages, this is a natural phenomenon: the rapid process of awareness of one's singularity, cultural originality, which swept many peoples, was also reflected in the development of the humanities in its own way. First of all, the attention of public consciousness was drawn to those directions and branches that allow to supplement or develop the idea of each people about the specifics of the national path within the framework of the general course of civilization, to determine the value of their culture, the originality of the language, that is, to the directions that characterize the national mentality.

In every culture, kinship terms refer to vocabulary that is historically, genetically and culturally one of the most ancient. The establishment of kinship relations went in parallel with the formation and development of society.

It is impossible not to recognize the dependence of the structure-forming principles of the kinship system on real social relations. Certain social institutions are reflected in the terminology of kinship, which, as a result, can serve as a source for studying the social structure of society. Analysis of the development of kinship systems, thus, sheds light on the general and particular patterns of the historical evolution of society [3].

The combination of these two basic methods can give, apparently, the greatest results. And from this point of view, of great importance are systems that, on the one hand, are available for ethnographic study in their current state and, on the other hand, have written sources relating to a fairly long period of

their history (for example, the kinship system presented in English and Uzbek).

The main goal of a comparative typological analysis is to compare languages in general, which will become possible only when the researcher has at his disposal exhaustive (or sufficiently complete) descriptions of the various structural levels of languages. Meanwhile, the absence of such descriptions is typical not only for little-studied, but also for many well-known languages. That is why many researchers insisted on the creation of private typologies: phonological, grammatical and semantic (lexico-semantic) [2]. The relevance of our etymological, typological and anthropological analysis of the terms of consanguinity and property as the most ancient layer of vocabulary associated with the development of the family and its forms is determined, first of all, by the fact that it allows us to establish the most significant concepts for the languages under consideration. In addition, the study of the nomenclature of kinship terms makes it possible to draw a number of conclusions regarding the genetic relationship of languages and to perform a comprehensive description of the lexical-semantic systems of the English, French, German, Russian and Uzbek languages.

To achieve this goal, it was necessary to solve the following main tasks:

- consider the features of consanguinity systems and properties inherent in different languages, and give an overview of the various approaches and directions in the study of kinship terminology;
- to establish a connection between the concepts of "kinship", "system of kinship" and "system of terms of kinship";
- describe the terms of consanguinity and properties in the studied languages using the methods of linguistic, component and semantic analysis;
- to identify a set of differential features (semes) in the structure of lexical meanings of modern English and Uzbek terms of consanguinity and property;
- to develop a typology of the semantic fields of the terms of consanguinity and h properties in the studied languages;
- to identify and describe the originality of the functioning of the terms of consanguinity and properties in the speech of native speakers.

Society is a dynamic system, its structure, system, system, etc. change, which, consequently, is reflected in the language. In particular, related vocabulary also changes. This leads to the fact that it becomes more difficult to determine a specific type of relationship. Terms of kinship and properties will change, some will fall into disuse.

Therefore, for the classification of kinship terms and properties, criteria are required according to which it will be possible to determine the type of kinship, as well as to conduct a comparative analysis of kinship terms and properties of different languages.

Based on the research of various scientists, mainly on the basis of the work of A. Kroeber and R. Lowy, a step-by-step classification was compiled for the analysis of related vocabulary.

Eight relevant criteria were selected for the classification of terms of kinship and property - these are generation (generativity), gender, consanguinity / property, linearity / collaterality (bifurcation), polarity / reciprocity, relative age, gender of the Ego (zero generation), lifetime.

Based on this classification, a comparative analysis was carried out, which makes it possible to detect similarities and differences between the system of kinship terms and

properties of different languages (in this case, between the terminological system in English and Uzbek). All kinship terms and properties are considered from the point of view of relevance/irrelevance of these criteria in Uzbek and English. Kinship terms and properties are analyzed separately. For clarity, all terms are classified in the table based on criteria.

In both Uzbek and English, the criterion of generation is embedded in the term itself, since there are different terms for referring to relatives of any generation, both parents and children.

Consider this criterion on the example of some terms denoting direct relatives:

| Generation | Uzbek | | English | |
|----------------|------------|------------|--------------------------------|--------------------------------|
| P (parents) | Gender | | Gender | |
| | male | female | male | female |
| 4 | Katta bobo | Katta buvi | <i>Great-great-grandfather</i> | <i>Great-great-grandmother</i> |
| 3 | Bobojon | Buvijon | <i>Great-grandfather</i> | <i>Great-grandmother</i> |
| 2 | Buva/ota | Buvi/ona | <i>Grandfather</i> | <i>Grandmother</i> |
| 1 | Dada | Oyijon | <i>Father</i> | <i>Mother</i> |
| 0 | Ego | Ego | Ego | Ego |

| Generation | Uzbek | | English | |
|-----------------|------------------|---------------|-----------------------------|----------------------------------|
| F (children) | Gender | | Gender | |
| | male | female | male | female |
| 4 | Evara | Evara | <i>Great-great-grandson</i> | <i>Great-great-granddaughter</i> |
| 3 | Chevara | Chevara | <i>Great-grandson</i> | <i>Great-granddaughter</i> |
| 2 | Nevara | Nevara | <i>Grandson</i> | <i>Granddaughter</i> |
| 1 | Farzand (o'g'il) | farzand (qiz) | <i>Son</i> | <i>Daughter</i> |
| 0 | Ego | Ego | Ego | Ego |

In Uzbek and English, there is a very developed system of kinship terms based on the criterion of generation (generativity): there are terms denoting both direct kinship and collateral (lateral) based on this principle; hence this criterion is relevant for both languages.

In the Uzbek language, gender is not a fundamental criterion as it is for the English language. In English, all kinship terms are based on this principle, without exception. Currently, the following terms are used based on the criterion of sex in English: mother, father, daughter, son and others, but with the exception of one term: cousin; and also here you can include the term twin (twin), but usually I add brother / sister to the term twin, for the sex indicator, and the term twin separately is usually used in the plural: twins.

Relative age of the alter (relative) - This criterion is relevant for both Uzbek and English systems of consanguinity terms, since in both languages there is vocabulary, the use of which depends on the relative age of the relative. Although, both in Uzbek and in English, the

terms that depend on this criterion are not numerous.

| | Uzbek | English |
|--------------------|--------------|-----------------|
| Older generation | Katta aka | Older brother |
| | Katta opa | Older sister |
| younger generation | Uka | Younger brother |
| | Singil | Younger sister |

The analysis of the semantic fields of the terms of consanguinity in all the studied languages reveals the presence of three common differential semantic features for them - "seniority of the generation", "degree of lateral relationship" and "gender".

At the same time, the terms of property reveal differences in the languages under study, namely, the absence of the sign "seniority of generations" in all languages and the presence of the sign "direction of property" in English, in contrast to Uzbek. The English and Uzbek languages are characterized by a more fractional division of the microfield of kinship terms than the Western European languages. The changes that are currently undergoing in the studied languages testify to the simplification of the entire kinship system as a whole, which is reflected in the quantitative reduction of the terms of kinship and property, in the transition of kinship terms to terms of property, and other tendencies of "blurring" of kinship terminology.

The general trends in the development of the nomenclature of kinship terms in the studied languages at the present stage are quite clearly traced, indicating the convergence of systems of different languages.

The current state of development of society, freedom of relations, instability of the institution of marriage have led to changes in the terminology of kinship. The meaning that is now invested in the concept of "relative" is much broader than it was a decade ago. Sometimes blood relatives do not consider each other as such, and strangers (biologically) become close people and are called terms of kinship. Changes in the social and legal status of people (such as divorce, remarriage, death) also affect their relationships, and, as a result, determine their "kinship". The "code of conduct" we have identified, being voluntary and desirable, is the determining factor in identifying people who are related. Persons who are not relatives may be assigned kinship roles, so that the person to whom the kinship term is applied may not be a relative. And only the use of nomination terms for blood relatives (such as mother, father, brother, sister) does not cause difficulties and hesitation, since the biogenetic relationship (especially in the Western European kinship system) determines kinship. In most cases, when analyzing experimental data, we are dealing with human relationships and feelings, which determine the "kinship" of people to a greater extent than official standards.

In accordance with this, the point of view, widespread in modern Western ethnography, according to which the kinship system is associated with the peculiarities of behavior in relation to certain relatives, can be considered justified.

Thus, in conclusion, we can say that, It can be concluded that these terms in Uzbek and English are completely complementary.

✓ Gender Ego. It is not a relevant criterion for either English or Uzbek. Both male and female ego refer to blood relatives in the same way.

Lifetime. It is not a relevant criterion for either English or Uzbek terms of kinship, since these languages do not provide specific terms for designating deceased relatives

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