



SEMANTIC AND LEXICAL FEATURES OF KINSHIP TERMS IN THE UZBEK LANGUAGE

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Annotation. The article is devoted to clarifying the semantic and lexical features of kinship terms in the Uzbek language, as well as how kinship terms changed from the point of view of folk ethnogenesis.

Key words: Turkic languages, kinship terms, kinship relations, family relations, consanguinity, genetic features, semantics, phonetics, lexical features.

Researching the dialects belonging to the Qorluk, Kipchak, and Oghiz dialects of the Uzbek language, in general, the specific terms specific to one or another dialect, not in a simple descriptive plan, but from a historical-etymological point of view, in comparison with a number of Turkish and non-Turkish language facts, cross a number of historical-linguistic problems. One of the most important of these problems is the history of the formation of Uzbek dialects and the common features of kinship terms with other clan ethnic groups that are part of the Uzbek people from the genetic point of view, and secondly, the Uzbek dialects, which are the same from the genetic point of view, are distinguished by their own phonetic, morphological, and lexical features.

Professor E.D. Polivanov was right when he once said: "None of the Turkic languages differ between dialects as sharply as the Uzbek language, so none of the Turkic languages have such different dialectal features" [10.25-27].

A clear example of this is the phonetic, morphological and lexical system of kinship terms in Uzbek dialects. For example: aba, ayal, singil, abacha, singil aba, kinchabi, acha, ova, deda, dedo are not used in this sense in other Uzbek dialects, and secondly, in umlaut urban type dialects, the kinship terms formed after marriage are kaynana - kayn" singil, as in other dialects, kain is not differentiated in the form of bika, such a difference creates great difficulties for researchers in the study of kinship terms in one or another language. Because according to expert scientists, the form of the family system changes rapidly compared to the system representing kinship relations. That is why the terms used to express kinship relations, which have been practiced since ancient times, and the lifestyle of the present time are different in different peoples and do not match each other. Such a phenomenon exists among the Turkic peoples, who are genetically united in general, and especially among the tribes belonging to the Uzbek people.

A number of scientific works, monographs and some articles dedicated to kinship terms in Turkic languages and their classification have been published. However, in these scientific works, the terms of kinship were analyzed step by step and studied from an ethnographic point of view. That's why we chose the comparative-historical genesis of kinship terminology, which has a colorful and very ancient history, but has not yet been studied purely linguistically, which is used in the Uzbek language and its dialects, as an object of research.

Until now, kinship terminology has not been studied as an object of special research either in terms of the genesis and meanings of forms in the inter-dialect or literary language. The period of creation of kinship terms goes back to the times of the primitive community system, and as a product of that time, it represents relations between relatives [10.28-66]. But the terms used at that time have not been preserved in the written sources that have reached us. There are no lutes that define specific kinship terms. Therefore, it is one of the most important tasks to collect the terms of kinship, which have been created by him over a thousand years and have the meaning of defining certain relationships, on the basis of dialect materials, comparing them with the materials of other Turkic languages, and describing them from a linguistic point of view.

As in the Uzbek literary language and its dialects, the term *boja* is used to denote the kinship relationship between sisters' husbands. This term has almost no difference in the meaning of the land of the owner-sisters. Only at the beginning of the second syllable is /j/ in Tatar, Chuvash, Turkmen, Uyghur, Shar and Yakut languages; differs in pronunciation with /j/ in Bashkir, Kazakh, Karakalpak, Kyrgyz languages. However, we cannot agree with L.A. Pokrovskaya's opinion that in the Uzbek literary language the /a/ vowel at the end of this term is pronounced with a labialized /o/ and forms the third group [9. 66]. Because in the Uzbek literary language, they are not written as written, but written in the form of writing, also recorded in dictionaries. For example, Gulomjon asked his master Bahrom how to make a *khontakht*.

In the Azerbaijani language, which belongs to the western-southern group of the Turkic language, in the form of *bachang*, it is also used in the sense of birch, source [9.67]. Also, the term *boja* means spring and birch in Turkish dialects. According to C.H. Malov, *bajanak* / *batsanak* is used in the Gagauz language only in the sense of sister's land [page 7.67]. The materials of the Altai languages, unlike other Turkic languages, use the term *bada* to mean two things: birch, *khaga*, and *ovsin* in Uzbek, and in the structure of kinship terms, it is used without distinction for husband and wife [9-68].

Some of the scientists who analyzed the lexical-semantic features of the term *Boja* did not express any opinion about it, but only described it, while others tried to express their opinions based on the materials of the Turkic and Mongolian languages. For example, L.A. Pokrovskaya says that the roots of the terms *baji*-owner, sister, and *baja* are the same, and they must have been differentiated in the Turkic language system to form kinship terms [9.26-27]. E.V. Sevortyan, denying the opinions of L.A. Pakrovskaya and T.Derfer, does not express his opinion in detail. In his opinion, the meaning of the term *boji* /*opa*/ is unique and expresses only the meaning of a woman [11. 67].

If this issue is approached from a historical point of view, one cannot agree with the above opinions. The use of the term *boji* in a singular female sense is viewed from the perspective of the present day, and historically the people who came into contact with the term were not gendered. But according to the conclusions of K. L. Zadikhina, who studied the life, lifestyle and history of the Uzbeks who lived on the banks of the Amudarya, the survival of the terms *boja* and *ovsin* is a remnant of the time when women were common for a group of brothers and husbands were common for a group of sisters. should be considered [5. 400].

If these opinions of ethnographers and archeologists are considered as historical facts, then the opinion of T.Derfer that *baji* is primary and the term *boja* is a recent phenomenon is doubted. Because, as we noted above /see part of the birch/, in the period of private ownership, land ownership, matriarchal and patriarchal system, there was no distinction between genders, for example, the term *aba-acha* refers to a man and a woman, and the term

sister-in-law refers to a husband's son and a daughter. we noted that it was expressed.

So, L.A. Pokrovskaya and

We consider G. Deffer's opinion that the core of the kinship terms "boji" and "boja" are the same, and in the Turkic language system, they should have acquired two different meanings, sister /baji/ and baja/svoyak/ [9. 25].

In our opinion, the term boja was originally formed from the combination of two roots ba - big and acha. In the intervocalic position of ba-acha-bacha, the presence of the ч/j phenomenon does not require proof. Thus, taking the form ba+cha/bacha:baja; has become a term that expresses the kinship relationship of sister-husbands. Its meaning is big brother, brother to each other. The etymology, description and lexical-semantic properties of this term, its meanings in the context are analyzed and explained in detail [13].

We are of the opinion that the husbands of sisters are similar to each other as brothers' wives are /brothers/sisters/. It should be noted that this term was created on the basis of Turkic languages and is not a word that is unique to Turkic languages. Our scientists have noted that the distribution of this term is not limited to the territory of Turkic languages, but also in Mongolian, Manchurian, Persian-Tajik and Indo-European languages with phonetic variants, and is used in the meanings of sister, elder sister, lady and boja/relative [9, 24- 25].

It is understood that the terms formed after marriage include the terms father-in-law, mother-in-law, brother-in-law, father-in-law, sister-in-law, brother-in-law. However, despite the fact that the terms "baldiz", "boja" and "pochcha" analyzed above are among the terms formed after marriage, they are used alone without adding the term "kain". That is why the term kain was not included in the terms bride, groom, boja, pochcha, baldiz. So, our ancestors were based on certain laws in determining kinship relations and naming them.

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