



COMPARATIVE-ETYMOLOGICAL STUDY OF KINSHIP TERMS

Ochilova Gulnora Ulashevna

Samarkand state institute of foreign languages, assistant teacher
gulnoraochilova0987@gmail.com.

ANNOTATION: *In the culture of each people, kinship terms are historically, genetically and culturally the oldest lexical units. The formation of kinship relations and kinship terms occurred in parallel with the formation and development of society. The study of kinship systems has long been one of the main topics of ethnology.*

Keywords: *kinship terms, etymology, linguistic research, language history, kinship relations.*

Introduction. Kinship relations play a very important role in the life of a person and society. The characteristics of words denoting kinship and family relationships are the subject of interdisciplinary research. For many years, the study of this lexical group has been carried out within the framework of linguistics, ethnography, sociology and a number of other disciplines. Separate philosophical studies have been conducted to study and research this phenomenon.

Main part. At a certain stage of development, the concept of kinship and the concept of family form a separate national cultural concept. The change in the concept of family and kinship is associated with the historical change in tender relations, which, in turn, is a specific manifestation of social, cultural, worldview changes.

World scientists have long paid attention to words denoting family and kinship relations as a structurally separate group of language signs, and therefore



kinship terms have repeatedly attracted the attention of researchers and have been considered in the context of various areas of linguistic research.

The famous linguist Leonard Bloomfield drew attention to the fact that human kinship relations seem very simple, but it is difficult to analyze the terms of different languages denoting these relations. According to Lavrovsky, "One of the most interesting areas of language study is research in the field of etymology, which allows us to "determine" "Ancient people were united by various degrees of kinship relations, which in turn brings before us a more perfect level of explanation of the meanings and characteristics of the original family" (Lavrovsky, 2005). "Trace all the changes in the terms of kinship, study all the types of its transfer from one meaning to another, determine their material and spiritual compatibility, which in turn indicates a gradual change in the mental abilities of people, a clarification of their spiritual forces in general, all these changes in turn indicate a gradual change in life..." (Lavrovsky, 2005).

The task of studying the history and lexicon of the language, undertaken by researchers of the 19th century, remains one of the main tasks of world linguistics today. Modern linguists have considered aspects of the use of kinship terms from the point of view of their polysemy, socio-cultural factors related to the understanding of the roles of women and men in society, and the meaning of the lexicon (Burikin, 1998).

There are different approaches to terminological definition and classification of kinship relations. From a linguistic point of view, the English terminological system of kinship is much less detailed than in other languages, in particular, in Uzbek. Most works devoted to the study of kinship terms in English use a classification that includes two types of kinship: consanguinity and non-consanguinity, that is, kinship through family relationships. In turn, in consanguinity, direct - direct kinship (mother - father, daughter - son, grandfather - grandmother) and close kinship (sister - sister - brother, aunt - uncle, aunt - uncle)



are distinguished; the group of non-consanguinity includes lexemes such as husband and wife (Levin 1982, Zykova, 2003).

On the one hand, the answer to the question “what is kinship?” is very simple: kinship is a phenomenon associated with the family, with a husband and wife, with marriage and the birth of children. A person’s mother is the woman who gave birth to him. A person’s father is the person who caused his creation. Their children are sons and daughters in relation to them, and brothers and sisters in relation to each other. However, the “family paradox” attracts special attention: a husband and wife are not related to each other by blood, but at the same time they are one of the reasons for the creation of blood ties. Also, the division of the family form into the core and extended family forms looks more objective. Within the core family, the following eight main conditions for marriage and blood ties can be distinguished: husband, wife, father, mother, son, daughter, brother, sister. However, kinship is observed in the extended family, through blood relations of the father and mother: grandfather, grandmother, aunt, uncle, nephew, cousin. In kinship relations through marriage, the following can be observed: mother-in-law, father-in-law, sister-in-law, brother-in-law, etc. (Lyutyanskaya, 2009).

Another urgent issue facing researchers is the concretization of the linguistic concept of kinship terms. H. A. Dobronravii notes that this concept includes at least three lexical groups:

- 1) a codifying vocabulary that forms the terms of the relevant nomenclature;
 - 2) kinship names: the names of “children” of relatives;
 - 3) words of address denoting the age of male and female individuals, etc.;
- (Dobronravii, 1998).

The vocabulary of kinship terms belonging to all groups is important for our study. Kinship terms have a unique effective effect even when used in rituals that have completely lost their lexical meaning. When entering into a quasi-kinship (persons who are strangers to each other) relationship with the interlocutor, the



interlocutor automatically turns into an aunt, uncle, brother or sister who are not related to each other, and it is also assumed that the interlocutor will achieve his goal by using the kinship lexicon to obtain the information he needs during the conversation. This gives him a friendly look at the inner world of the addressee. The use of kinship terms as an address shows that in this culture, kinship relations are not only of great importance for a person, but also have excessive emotional saturation. The warmth of kinship expressed by addressing a person through kinship titles serves to establish a good relationship with people in general.

In her study of children's kinship titles, A. Wierzbitskaya drew attention to the fact that in English kinship titles, a shortened and affectionate form appears, namely in the titles of mother (mummy), father (daddy), auntie (auntie) and grandmother (granny). From a cultural point of view, it is noted that the meaning given to the forms mummy and daddy can also be attributed to the forms auntie and granny, while there are no corresponding forms for the terms uncle and grandfather. It is noteworthy that such forms do not exist for relatives in the horizontal line, nor for relatives in the descending line: brother, daughter, grandson, niece, nephew (Wierzbitskaya 1996).

In the works of Uzbek researchers G.G. Jafarov and M. Narziyeva, kinship terms are studied on the basis of a systematic method. The systematicity of kinship terms is that all terms are connected with each other by certain relationships. "The common feature of kinship terms is that they all express relationships. Relationship... is a way of comparing or considering two things together and, on the basis of this comparison, giving a name to one or both of them, and sometimes even to the relationship itself." G. G. Jafarov, based on the observation of A. I. Moiseev, indicates three types of connections between kinship terms: 1) opposite relativity-correlation; 2) general (or indirect) correlation; 3) sequential (or numerical) correlation.



Conclusion

Conclusion. Understanding and studying language as a system is of great importance in modern linguistics. A systematic method of studying language and its levels is one of the basic principles of linguistics. First of all, the diversity of approaches to the perception of the language system indicates its complexity, versatility, multifacetedness, incompatibility, variability, as well as its levels and units.

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