

## Phonetic, nominal and semantic similarity of kinship terms

Saidova Mukhabbathon Shukrullayevna

NamSU, Associate Professor of the Department of Uzbek Linguistics, Candidate of Philological Sciences

**Annotation:** The article deals with questions about how the language forms of kinship terms changed from the point of view of national ethnogenesis, how the terms of kinship changed with the development of social and family relations, their phonetic, nominal and semantic similarity.

**Keywords:** kinship relations, kinship terms terminology, family relations, names of people, terms of consanguinity, lexemes, genetic characteristics, phonetic, nominal and semantic similarity.

The lexical-semantic field of kinship terms is a factor that allows to determine the specific features of the perception of the world by the representatives of the ethnic group, to establish the scope of values of kinship relations. One of the layers of the ancient vocabulary is the words that make up the lexical-semantic field of the terms of kinship and property. The formation of the QT system as a cultural component in linguistic semantics is directly related to the concept of ethnos. Therefore, kinship terms are studied in two ways as a component of any folk dictionary. On the one hand, it is studied by linguists included in the dictionary, and ethnologists (historians) from the point of view of family and marriage relations.

Religious similarities are also an important factor for the interaction and mutual understanding of these peoples. Therefore, the comparative analysis of the kinship terms of the Turkic-speaking peoples allows us to draw interesting conclusions. This determines the relevance of the topic. In this article, the kinship terms of the Turkic-speaking peoples are analyzed from two sides: from the point of view of morphology and semantics.

The words denoting the terms of kinship belong to archaic layers and are of great importance because they are part of the main vocabulary of every language. This lexical-semantic group of limited use includes names reflecting the most important family relationships. This lexical group, which was created since ancient times in connection with the formation of a community of people and to understand their relationships with each other, acts as an indicator of the most important socio-historical processes [10].

A word as a linguistic unit corresponds to an object or phenomenon of the real world. In different cultures, not only objects or events, but also their cultural ideas can be different. After all, they live and work in different worlds and cultures [11]. In other words, language does not simply reflect the world; it constructs an ideal world in people's minds. Modern linguistics is increasingly focusing on the comparative analysis of languages; this is a natural phenomenon: the rapid process of realizing the identity, cultural identity, which covers many peoples, had a unique impact on the development of humanities. First of all, the attention of the public mind should be drawn to the areas that allow filling or developing the unique features of the national road of each nation within the framework of the general direction of civilization, which determine the value of its culture, the unique features of the language, i.e. focused on directions describing the national mentality. The monograph of M. Saidova, dedicated to describing the lexical-semantic features of kinship terms in Namangan Uzbek language, the description and lexical-semantic features of kinship terms and their meanings in the context were analyzed, as in previous scientific works. That is why we chose the comparative-historical genesis of the terminology of kinship, which has a colorful and very ancient history, but has not yet been researched from a purely linguistic point of view, which is used in the Uzbek language and its dialects, as an object of research.

When studying the history of the language, scientists found that related peoples have many common words. The language of the Turkic people, which has a common spiritual treasure, still exists; Common concepts can serve as a basis for creating intercultural communication today. In this regard, recently, many scientists have considered the specific linguistic features of related peoples as the subject of their research. Modern Turkic linguistics has made significant progress in understanding the nature and essence of various phenomena of phonological, grammatical and lexical structure of Turkic languages.

The word layer representing kinship relations occupies one of the first places among thematic word layers in terms of the time of origin and the high stability of the concepts indicated by them. Such words are often used to strengthen one or more of the conclusions of the authors of various documents devoted to the comparative study of related languages and basic vocabulary [10]. However, the history of their forms and values, methodological functions, distribution, derivational potential have not been sufficiently studied.

A group of words expressing kinship relations between people in the language of any nation is of special interest - these are called kinship terms [11]. Each nation has a traditional vocabulary that reflects the unique traditions of its people. Kinship terms are cognitive values important for intercultural communication.

An important feature of this relationship, which is usually understood as kinship, is the absolute interdependence of the participants of the relationship. It is not difficult to make sure that father and mother exist to the extent that there is a son or daughter, and vice versa; it only makes sense to talk about a brother or sister if there are other brothers or sisters. In terms of kinship, there is no division into subject and object; each element of a kinship relationship is a subject, regardless of who the relationship originates from

Kinship terms are not a random collection of words; they form a certain system, and these systems differ among different nations. Ethnographers who study them can learn a lot about family forms, their historical development, and the social organization of various peoples and tribes.

The principle of comparing the kinship system of the Kazakh people in terms of three groups of ego relatives - father's relatives, mother's relatives, wife's relatives - is also common among Kyrgyz, Uzbeks, Turks and Uighurs.

Kinship terms as an important part of word combinations in the language is a linguistic phenomenon, which is determined by the laws of internal development of the language. The laws of language development are directly related to the culture of a particular country. Regarding cultural linguistic knowledge, kinship terms are included in appellatives. They belong to specific lexical and semantic categories and give a clear idea of national traditions and customs.

At the beginning of the twentieth century, the American anthropologist Alfred Louis Kroeber summarized the experience of previous generations and carried out a deeper study and definition of kinship and the social structure of mankind [7].

Each nation has a traditional vocabulary that reflects its own tradition and is a characteristic of the nation. Among them, there are a number of words characterized by a deep history, systematic structure and cognitive values, which are especially important for intercultural communication. These are kinship terms. The kinship system is interconnected with the terms used to express various family relationships, as well as with a certain system of social relationships [8].

By conducting a statistical comparison of the nominal and semantic similarities of the genetic characteristics of the kinship terms, a clear understanding of the relevant basic kinship terms of these Turkic languages was developed. There are many similarities in the basic terms. Summarizing the comparative study of the genetic characteristics of kinship terms, it can be noted that a number of words expressing kinship are widespread in the Kazakh language. Of course, there is a difference between Kazakh and the other four languages (Turkish, Kyrgyz, Uighur, Uzbek).

Many kinship terms in the languages mentioned above have the same semantics but differ in pronunciation. In some respects, this difference may be insignificant, and in some cases cognate words are used. Therefore, the languages of the Turkic group differ not only in their phonology, but also in their lexical structure. Compared languages have had their own sound system for hundreds of years: audio functions that occur at the beginning and end of a word; a combination of two vowels at the beginning or end of a term; The characteristics of the change of sound, reduction and the use of sounds in the middle are one word. It can be concluded from this that the general kinship terms of the Turkic languages can be called the universal terms of the above-mentioned kinship languages.

Three components of the speech event - the speaker (addressee), the listener (addressee) and the topic of speech are fully expressed in the dialogue. Therefore, each speech attribute is multifunctional. The operation of kinship terms in speech is based on the "phenomenon of kinship" or the simultaneous presence

of three communication participants: ego, alter and connector (connecting relative). The connector is not only the mother for the relation "ego-father's brother" or "ego-mother's grandfather" (i.e. a genealogical connector), but also, for example, the relation "ego-father" or "ego-sibling" for the relation parent (mother for a pair of connectors).

More precisely, ego, alter, and connector are subjects that embody the roles of the subject, which are considered the functions of the speaker in cognitive linguistics [6]. The ego in the act of using the term kinship functions only as a subject of discourse; its "partners"—the modifier and the connector—are the subjects of consciousness and reference, respectively. The triological nature of the act of using kinship terms is clearly visible: the third person is necessary for the speech process, as well as the addressee and the addressee. Terms of kinship may be taken into account or, on the contrary, gender, age, genealogical status of the connector may be ignored, but the verbal structure of the message always reflects the unity of three people, not two "persons".

The similarity of kinship terms based on genetic characteristics summarizes the nominative similarities and differences of kinship terms based on genetic characteristics, and is divided into 8 categories with comparative and statistical data. The terms of kinship are translated as follows: a (grandfather), (grandmother), eke (father), u/va (mother), bala (child), ul (son), kyz (daughter), azha (elder brother), ini/bauir (brother), kepke/ apa (elder sister), sinly (sister), kelin (daughter-in-law), klyai bala (son-in-law), chjzede (son-in-law), chzhenge (daughter-in-law), nemere (granddaughter), zhien (nephew).

Summarizing the comparative study of the genetic characteristics of kinship terms, it can be noted that a number of words expressing kinship are widespread in the Kazakh language. There is a difference between Kazakh and four other languages (Turkish, Kyrgyz, Uyghur and Uzbek). For example, Kazakhs call the father's brother "ota" or "aka" and use the word "nagashi" for the mother's brother. Other related languages have a separate term to refer to this relative.

Since the phonetic contrasts of words with the same meaning are insignificant in many Turkic languages, they are often not shown in assimilated words. In the process of acquisition, it is necessary to pay attention to the changes in the phonological level of the word. The sound materiality of lexemes in the Turkish language is subject to specific laws and is characteristic of a specific language.

For instance: girl in Kazakh - "kyz" ("kyz"), in Kyrgyz - "kyz" ("kyz"), in Uzbek - "kiz" ("kiz"), in Turkish - "kiz" ("kiz"), in Uighur - "kiz" ("kiz"). In addition, in Kazakh, the sound [in Uzbek] is replaced by [k] in Turkish, Uighur, and Uzbek languages. In Kazakh, Kyrgyz, Uzbek, and Turkish languages, after the letter ["k

It can be seen that in the Kyrgyz language, the two vowels in the words "Zhen" and "uul" come together. In Uzbek, Turkish and Uyghur, the word "ul" ("begging") is pronounced ["begging" - "begging"]. In the word "Aga" ("acquisition"), the consonant "acquisition" was replaced by the deaf consonant [acquisition] in the Uzbek and Uyghur languages. In addition, the Uzbek language "chzhenge" ("the sound [e] in the first syllable of the word "chzhenge") is replaced by the sound [a]. the sound ["chzhenge"] is heard in the syllable, but in the Kyrgyz language the sound ["chzhenge"] is not heard in the word "(bride)", there is [e]; Replaced by [[Uzbek language]] in Uyghur language.

In addition, there are words that have a large difference in pronunciation. For example: older sister in Kazakh - "epke", in Kyrgyz - "eje", in Uzbek - "opa", "abla" - in Turkish and "acha" in Uyghur. The word "groom" is "kuyeu bala" in Kazakh, "keyeu bala" is in Kyrgyz, "kuyov bola" is in Uzbek, "damat" is in Turkish and "kui ugul" is in Uighur. is called In Turkish, this word is completely different from the other above Turkic languages.

In conclusion, it can be said that the kinship terms belonging to the Turkic language family have reflected the lifestyle and characteristics of these peoples in traditional social life. The Turkic-speaking people adhere to the traditions of family life, that is, the traditions of raising the younger generation, respecting the elderly, protecting and caring for the young. All analyzed nations have the same history and roots for a long time, as well as the same religion, common language and culture.

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14. Darvishov. Ibrahim Urmanovich, Senior Teacher, (PhD) Namangan State University, Uzbekistan. E-mail: ibmofifar@bk.ru
15. Saidova Mukhabatkhan Shukrullaevna, Doctor of Philology, Associate Professor, Namangan State University ORCID: 0000-0002-5391-2789 ibmofifar@bk.ruom
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17. Saidova Mukhabbathan Shukrullaevna, Doctor of Philosophy, Associate Professor, Namangan State University, Uzbekistan. E-mail: sayova.muhabbatxon@yandex.ru, ORCID: 0000-0002-5391-2789 Nematova Yulduz Odilzhanovna, Doctor of Philology, Karshi State University, Karshi, Kashkadarya Region, Uzbekistan, St. Kochaboga. E-mail: nematovaulduz5@ gmail.com
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