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# SOME CASES OF TRANSMISSION OF KINSHIP TERMS IN UZBEK AND ENGLISH

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**Abstract.** Socio-cognitive categories communicate vital information about the social structure of society, the linguacultural identities of its representatives, and the values they share by exhibiting a specific slice of reality in a person's language consciousness. This investigation focuses on Uzbek and English kinship terminology. It aims to pinpoint the cultural uniqueness and similarity of kinship words in two linguistic cultures and to explain the traits found using various cultural kinds and cultural values. The study is based on Uzbek and English words for kinship that designate consanguineal and affinal cousins. The information was gathered by observation, anonymous surveys, and word analysis from dictionaries. Comparative, definitional, semantic, and linguacultural analysis were used to organize and examine the material that had been gathered.

**Key words:** Terminology, kinship, linguacultural, socio-cognitive, comparative-typology.

**Qarindoshlik atamalarining o‘zbek va ingliz tillarida berilishining ayrim jihatlari**

**Annotatsiya.** Ijtimoiy-kognitiv toifalar jamiyatning ijtimoiy tuzilishi, uning vakillarining lingvistik-madaniy o‘ziga xosligi va ular baham ko'radigan qadriyatlar to‘g‘risida hayotiy ma’lumotlarni insonning lingvistik ongida voqelikning ma’lum bir qismini aks ettiradi. Ushbu tadqiqot o‘zbek va ingliz qarindoshlik terminologiyasiga qaratilgan. U ikki tilshunoslikka tegishli so‘zlarning madaniy o'ziga xosligi va o‘xshashligini aniqlashga va turli xil madaniyat va madaniy qadriyatlardagin xususiyatlarni tushuntirishga qaratilgan. Tadqiqot o‘zbek va inglizcha qarindoshlik so‘zlariga asoslangan bo‘lib, ular qondosh va yaqin qarindoshlarni bildiradi. Ma’lumotlar kuzatish, anonim so‘rovnomalar va lug‘atlardagi so‘zlarni tahlil qilish orqali to‘plangan. To‘plangan materiallarni tizimlashtirish va o'rganish uchun qiyosiy, semantik va lingvomadaniy tahlillardan foydalanilgan.

**Kalit so‘zlar:** terminologiya, qarindoshlik, lingvistik-madaniy, ijtimoiy-kognitiv, qiyosiy-tipologik.

**Некоторые случаи передачи терминов родства в узбекском и английском языках**

**Аннотация.** Социально-когнитивные категории передают жизненно важную информацию о социальной структуре общества, лингвокультурной идентичности его представителей и ценностях, которые они разделяют, отображая определенный фрагмент реальности в языковом сознании человека. Данное исследование сосредоточено на узбекской и английской терминологии родства. Она направлена на то, чтобы точно определить культурную уникальность и сходство родственных слов в двух лингвокультурах и объяснить черты, обнаруживаемые с использованием различных видов культуры и культурных ценностей. Исследование основано на узбекских и английских словах, обозначающих родство, которые обозначают кровных и близкородственных кузенов. Информация была собрана путем наблюдения, анонимных опросов и анализа слов из словарей. Для систематизации и изучения собранного материала были использованы сравнительный, семантический и лингвокультурный анализы.

**Ключевые слова:** терминология, родство, лингвокультурный, социально-когнитивный, сравнительно-типологический.

The comparative-typological study of languages offers useful information for their general theory and aids in locating each in the hierarchy of global languages. The patterns of their evolution and interaction are among the significant problems it is also utilized to solve.

**Introduction.** It is entirely legitimate for linguists to pay particular attention to comparative typological studies of languages of diverse kinds, a focus that has grown recently. This is a sort of

reaction to the globalization process' continued advancement in all spheres of the material and spiritual lives of the global population. One of the pressing tasks that comparative typology must complete is the creation of numerous dictionaries and reference books. Another pressing goal is the improvement of teaching techniques for non-native languages. This element led us to decide to make the concepts of kinship in Uzbek and English the focus of our dissertation research.

It should be stated right away that comparing the development of the compared English and Uzbek languages is not the primary goal; rather, we are tasked with comparing one particular lexical layer of these languages.

**Efficient approaches of the kinship nouns.** As we are aware, comparing the specific levels of the vocabulary of languages from other systems takes a lot of time. A.A. Potebnya correctly noted the difficulty of the task at hand when he said, "I do not reject the differences in the internal structure of languages, even closer to each other, and dialects of one language, but I know that the more similar the languages, the more difficult it is to determine their fundamental differences" [Potebnya, 102]. This was at the time when comparative studies of the vocabulary of unrelated languages were being conducted.

The "father of historical grammar" and one of the foremost practitioners of comparative historical linguistics, J. Grimm, claims that "language is the major witness to the history of the people, the benefit of which is higher than bones, things, and graves." The human spirit is breathed via language [J. Grimm, 61]. Academician N.Y.Marr adds to J. Grimm's notion of language. As with all other components of culture, he writes that "language is the same creation of a person, with the exception that language simultaneously reflects in itself all stages of the creation of evolution in the development of mankind and reflects in exact formulas, words, how they are composed, and how they are used in one sense or another."

The comparative typological technique, which is still used often and plays a significant role in identifying similarities and differences between phenomena in the compared languages, was traditionally employed in the examination of facts that are equivalent to one another in unrelated languages.

This approach, also known as comparative studies, first appeared at the start of the 19th century along with the development of comparative historical linguistics. It is currently regarded as one of the traditional approaches for studying linguistic facts that are directly observed by researchers and are in the nature of speech materials rather than language in the narrow terminological sense.

Traditional approaches, however, have several drawbacks. For instance, using the comparative (historical) technique, only comparative phonetics and morphology of the languages contained in one language family are studied. This means that not all tiers of the language are exposed to the same examination. This approach is used passively while researching semantic and syntax-related data.

On the material of the Uzbek language, the works of G.G. Jafarov and M. Narzieva, in which the terms of kinship are studied on the basis of a systematic method. The systemic nature of kinship terms is characterized by the fact that all terms are interconnected with each other by certain relationships. "The common thing for terms of kinship is that they all express a relation. A relation ... is a way of comparing or considering two things together and assigning a name on the basis of this comparison to one or both, sometimes even to the relation itself." G. G. Jafarov, based on the observation of A. I. Moiseev, indicates three types of correlations between terms of kinship: 1) counter relativity-correlation; 2) generic (or indirect) correlation; 3) sequential (or numerative) correlation.

Within the framework of counter correlation, the terms of kinship are compared and contrasted together with the degrees of kinship expressed by them on the basis of a mismatch, a diametrical opposite of the grounds of kinship corresponding to them: "father - son", "mother - daughter", "bride - groom", etc.

Within the framework of generic (indirect) correlation, terms of kinship are considered that complement each other, with the exception of one case (the term "husband and wife").

In relation to "I", the terms of kinship are divided into: 1) older than me; ota "father", she "mother", bobo "grandfather", buvi "grandmother", aka "big brother", opa "big sister"; 2) younger than me: o'gil "son", qiz "daughter", uka "younger brother", singil "younger sister", jiyan "nephew", nevara "grandson", evara "great-grandson", chevara "great-great-grandson"; 3) neutral (in relation to "I"):

tog'a "mother's uncle", xola "mother's aunt", amaki "father's uncle", amma "father's aunt". At the same time, it was noted that in some cases, persons denoted by the terms of kinship tog'a, amaki, amma may be older or younger than the Subject - the speaker (me), i.e. disjunction occurs.

The terms of kinship of the Uzbek language in relation to offspring are divided into the first, second and third; in relation to the natural gender - into three: male, female, neutral sex.

Kinship terms like ota "father", ona "mother", aka "older brother", opa "older sister", uka "younger brother", singil "younger sister", o'gil "son", qiz "daughter" are characterized as direct relation to the degree of kinship; bobo "grandfather", buvi "grandmother", tog'a "maternal uncle", jiyan "nephew", amaki "paternal uncle", nevara "grandson, granddaughter", evara "great-grandson, great-granddaughter", chevara "great-great-grandson, great-great-granddaughter "- mediated.

Most of the signs of the semantic structure of kinship terms have a universal character. For example, the seme "male person" is dominant for the semantic structures of kinship terms ota "father", bobo "grandfather", aka "elder brother", uka-ini "younger brother", tog'a "maternal uncle", amaki "uncle of the father's side", etc. Also the seme "female person" - for the semantic structures of the terms of kinship, ona is "mother", buvi "grandmother", opa "older sister", singil "younger sister", xola "aunt along the line mother", amma "paternal aunt", etc. It is noted in the literature that the implementation of universal semes "... in different languages creates very complex and bizarre relationships. This issue is being addressed in the field of comparative study of languages."

Differentiation by seniority of years is completely absent in maternal kinship, but on the other hand, seniority by generation is strictly observed in it, which, in turn, is completely ignored in paternal kinship. So, for example, by paternal kinship, an uncle, a brother of the father, may be younger than his nephew in age, but he calls the latter as an older brother or his uncle, and vice versa - he himself bears the name of a younger brother. The maternal uncle has only one term, regardless of age [Jafarov,11-12].

It is advisable to consider the relationship of kinship terms to units of terminology - units of a metalinguistic nature.

The names of people's kinship relations are one of the multifunctional and polysemantic units of the language. They, in our opinion, occupy a niche between ordinary words and terms in its scientific understanding.

Terms in the scientific sense are words that have a scientific concept, serving the professional and labor needs of people. The meaning of the term in comparison with the meanings of commonly used words is strictly conceptual, i.e. informs about the concept, expresses the concept, participates in the formation of the concept. The pure conceptuality of the lexical meaning of the term deprives it of some of the syntagmatic and derivational properties inherent in commonly used words. Terms cannot, for example, freely enter into syntagmatic connections that create figurative, in particular, metaphorical meanings, although such connections are not excluded. As a rule, the terms do not contain suffixes of subjective evaluation, they do not participate at all in the formation of derivative words with the meaning of expression and modality" [Grigoryan, 265-266]. In addition, terms in the scientific sense "constitute a special layer of literary vocabulary and, as highly specialized words, are opposed not to terms, but to words of general use" [Grigoryan, 118].

It should be noted that the terms of kinship constitute a special layer of the vocabulary of the living folk language, they are most likely not literary in comparison with the terms in the scientific sense.

Some researchers (for example, A.A. Reformatsky) divide the terminological system of the language into two groups: 1) theoretical terms; 2) nomenclature terms, or nomenclature, denoting the names of objects, things that are directly correlated with scientific terms. According to A.A. Reformatsky, "terminology is associated with the system of concepts of a given science, while the nomenclature only labels its objects" [Reformatsky, 47].

By their nature, kinship terms are close to the system of terms of the second group. This does not mean that terms of kinship and terms of nomenclature do not differ from each other. The difference between them is observed, first of all, in their expressive and emotional use: the terms of a theoretical and nomenclature nature are stylistically strictly neutral.

The terms of kinship, in contrast to the literary, "theoretical" terms compared with them, can be characterized by both expressive and emotional coloring (bolajon - "baby", etc.). One of the characteristic features of kinship terms is that most of them are polysemantic and polyfunctional.

In the vocabulary of the Uzbek language there are separate words that are used in speech as terms of kinship. The peculiarity of these words is characterized by the fact that they have a generalized related meaning - the meaning of "relative". According to the nature of the degree of relationship, they can be divided into two groups: 1) "close relationship", 2) "distant relationship". The first kinship group includes: zot (dictionary-direct meaning: "kind", "origin"), urug' (dictionary meaning: "clan"). To the second group - tomir (dictionary meaning "root"), taraf (dictionary meaning "side"), yaqin (dictionary meaning "close"), negiz (dictionary meaning "group, base, heap, crowd").

The peculiar nature of these lexemes (and phrases) lies in the fact that they are used in relation to persons denoting relationships that are at the stage of forgetting. Using these words in relation to the object-addressee, the speaking subject (addressee) does not know that his interlocutor-addressee is a relative on the side of his father or mother.

Some kinship terms in the Uzbek language such as og'a, apa, aga and ana perform a vocative function, to which B. Khasanov draws his attention.

They were called older relatives and relatives. In modern language, they serve as a form of polite, respectful appeal to their mentors, teachers.

Some lexical variants of kinship terms such as bolakay, qizaloq (bola + kay) can perform the functions of address. Their use is socially limited, tk. it is a form of address exclusively to children. When adults address each other, the words bolakay, qizaloq take on a familiar or ironic connotation. A similar character is also characteristic of the words-terms of Singlim - the appeal of men to girls in the sense of "sister", qizim - the appeal of an elderly person to a young woman (literally: "daughter"), fear - the appeal of a husband to his wife, otasi - dadasi - a wife's address to her husband (literally: "his // her mother" "his // her father"), bobosi - a grandmother's address to her husband - grandfather in relation to grandchildren (literally: "his // her grandfather") , buvisi - grandfather's address to his wife - grandmother in relation to grandchildren (literally: "his // her grandmother"), etc.

In English, there is a different system of addressing a husband to his wife, a wife to her husband. The English widely use various combinations, such as, for example: My honey, My sweet, My dear.

**Conclusion.** The understanding and investigation of language as a system get significant attention in contemporary linguistics. A systematic method to studying language and its levels is one of the fundamental tenets of linguistics. First and foremost, the diversity of approaches to the perception of the language system attests to its complexity, multidimensionality, multi-aspect, inconsistent nature, and variability, as well as its levels and units.

The specifics of the comparative-typological study of terminology as a system of reflection of the conceptual structure of a particular branch of science, which is initially characterized by system orientation and strict structural and component organization, are determined by the features of the system-semantic organization of terminological vocabulary. The idiosyncrasies of terminology's operation in the lexicon as a unique semasiological system depend on how precisely a given system of scientific notions is expressed. The phrase reflects the ideas of the scientific disciplines.

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