

ON THE USE OF TERMS OF KINSHIP IN THE UZBEK AND TAJIK LINGUISTICS

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Abstract

This article discusses the use of terms of kinship in the Uzbek and Tajik language and provides a number of examples.

Keywords: lexical system, Uzbek and Tajik language, kinship, different, terms

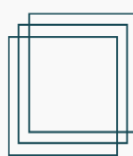
Introduction

The lexical system of the language is not only the least studied, but also the most complex in its organization and structure. This system includes such a large number of elements connected by very different relations that their consistency seems difficult to imagine or even questioned. There are irregular phenomena in it, for the description of which a large number of rules are required, many of them are closely related to external extralinguistic factors. All this complexity is also characteristic of the microsystem of property names (NS), it is even more clearly observed in their comparative study on the material of the Tajik and Uzbek languages, which is the object of our study.

The study of vocabulary is becoming increasingly important in the practice of teaching at all educational levels. The semantic side of lexical units attracts more and more attention of language researchers. The need for this inevitably arises before language learners: vocabulary is so boundless in its composition that the examples given cannot reflect with accessible completeness the whole variety of connections and relations existing in it.

Thus, the study of the vocabulary of a language as a whole is one of the most urgent and never aging tasks of linguistic science. This is characterized by the fact that the vocabulary consists of numerous and interconnected layers, each of them has the character of a kind of systemic nature, among which certain words play an important role - names with the meaning of the property.

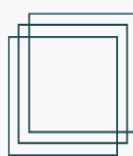
Words - names with the meaning of property in the functional and semantic plan are closest to words - names of kinship. In some works, words - names with the meaning of property and kinship do not differ from each other, they are considered as one of the layers of vocabulary and studied under a common name. Our observations state that there is a significant difference between kinship terms and names with a property value: the first of them denotes a close relationship between people who have a blood relationship, which is absent in the meaning of words - the names of the second subgroup - a subgroup of names with a property value. Words - names with the meaning



of the property, both in Iranian studies and in Turkic studies have not been studied enough. On the material of individual specific languages, they are almost not studied, which is also characteristic of Uzbek and Tajik linguistics.

Words - names with the meaning of the property have been studied to a certain extent in Tajik linguistics, where the main attention of researchers is drawn to the materials of dialects of the Tajik language of the southern region of Tajikistan. Here we must say about the article of a large volume by R. L. Nemenova and G. Juraev "Istilokhdoi heshutabori", which is placed in the 1st volume of the book "Southern Tajik dialect" (Shevai zaboni tonics. Phonetics and vocabulary.) In this work, a comprehensive review material of the southern dialects and dialects of the Tajik language, where the terms of kinship characteristic of the Tajik population of Kulyab, Karategin, Rogun, Gorno-Badakhshan are subject to synchronous-typological consideration. The authors of the article divide the material of the object under study into names denoting consanguinity (istiloedoi heshutabori x;amkhuni) and names denoting non-blood relationship (istiloadoi heshutabori gairikhdmkhuni). The first group includes the names padar// ota "father", modar// she "mother", amak// amash paternal brothers, modarkalon// ena, buvi. bobo "father's father", bobo "otsi mother", tago // toga "mother's brothers", i.e. maternal uncle, dodari khurd // uka, ini "younger brother", kho^ari khurdi // singil, "younger sister", to the second - arus // kelin "bride, daughter-in-law", son's wife, khokhararus // kelinning singlisi "daughter-in-law's sister, bride", khoharshui// kuevning singlisi, k; ayinsish il "husband's sister", avsun// ovsin "sister-in-law", wives of other brothers", dodarshui// k; ayn "husband's brothers", etc. These materials are very "important and necessary for Tajik dialectology. However, it is doubtful to include the names of the second group in the system of kinship terms, between the denotative bases of which there is no relationship of a biological nature. They should be considered in the status of property names, and not kinship. > The names arus are also doubtful, tsayinsingil, yena (yanga), zaii ^evar, x,evar, husurburda which are studied within the terms of kinship, and not property. It follows from this that in Tajik linguistics, the names of properties in a special plan were not considered as one from independent lexico-semantic fields.

In Tajik linguistics, there is a group of scientists who considered the issue of studying vocabulary worthy of attention, expressing the meaning of close consanguinity and non-consanguinity. The issue of the use and area of distribution of some terms of kinship in the Tajik and Pamir languages was first considered by A.K. Pisarchik in his article "On some terms of kinship of Tajiks" Later, A.Z. Rosenfeld highlighted some phonetic, semantic and regional features of kinship terms in dialects of the Tajik language. So, for example, speaking about the roots of the words ota (father), oya, apa (sister), he notes that some kinship terms used in the Turkic languages of Maverannahr came from other languages and are used without translation, therefore, they cannot be considered Turkic.



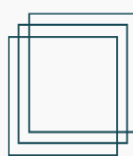
Words of this kind entered the vocabulary of the Turkic languages, being part of the vocabulary of other languages, and do not have a Turkic origin. These words are borrowed into the Turkic languages from other languages. For example, the words ota / / ata, ota / ata - padar (father) in Gettian (one of the oldest languages of the Indo-European family) “attas, in Russian “father”, aya (aua) “ho^ari buzurg, modar” (older sister, mother), in the Dravidian languages gadaba aua - “modar” (mother), parochi “iya” “modar” (mother), apa (ara) “ho^ari buzurg, modar” (older sister, mother) (na the language of the Scythians or in the Saka dialects). Professor F. Zikriyoev, analyzing the ritual vocabulary of the northern dialect of the Tajik language, pays attention to the etymology of some kinship terms (for example, “poccho” - son-in-law, sister’s husband, “k;udo” - matchmaker, matchmaker).

Researchers G. Juraev and Kh. Karimboeva in their writings, covering this issue, write: “Despite the originality of the terms of both consanguinity and non-consanguinity, from the point of view of etymology, they have not yet been studied, including words with the meaning “padar” (father), "modar" (mother). Both researchers analyzed the distribution area, phonetic and semantic features of vocabulary units with the meaning "father" and "mother" in the dialects of the Tajik language of the Ferghana Valley, which are close to each other in terms of phonetic, grammatical and lexical features. The dialectologist M. Makhmudov paid attention to a number of words with the meaning of kinship, which are used by Bukhara Iranians. He considers lexical units such as Dagech “zanoni barodaron” (wives of brothers), “khurdukhtar”, “pirdukhtar” (old maid), norasta “dukhtari will hurt” (underage girl), palonch (wives of one husband in relation to each other).

In Uzbek linguistics, the terms of kinship are also studied on the materials of individual Uzbek dialects, examples of which are the works of A.Ishaev and M.Sh. Saidova. So, A. Ishaev has a large article “Terms of kinship in Uzbek dialects” (Uzbek shevalaridagi k; arindoshlik terminlari / / Uzbek tili shevalari lexikasi. Toshkent: Fan, 1971) 723 words are subject to study in it. In this paper, we are talking about such words that have nothing to do with the terms of kinship. Here are some examples from the work of A. Ishaev: hey -1) the husband's appeal to his wives in Khorezm; 2) the appeal of wives to their husbands in Khiva, etc.

PhD dissertation written and defended by M.Sh. Saidova on the topic “Lexico-semantic analysis of kinship terms in Namangai dialects” (Namangan shevalari ^arindoshlik terminlarining lexic-semantic tazushli), where Namangan variants of kinship terms in the Uzbek language, which are also characteristic of individual Turkic languages, are considered.

As a result of studying the terms of kinship in the Namangan dialects, the author of the dissertation comes to the correct conclusion that the terms of kinship are more inclined towards the object of ethnographic research than towards the object of linguistics. Indeed, kinship terms serve as an object for both ethnography and linguistics. The



ethnographic object of the system of kinship terms is found in the study of the extralinguistic foundations of the meanings of kinship terms and properties, which serve to describe the semantic plan of kinship terms, because the meaning of each word is based on a concept called “internal form”, which is organically connected with ethnography. The author of the study is also right in that without defining the ethnographic features of kinship terms, it is impossible to correctly describe their linguistic nature.

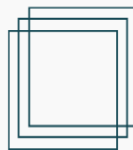
Words and terms with the meaning of kinship are also discussed in a special article by M. Narzieva “*1[^]on-karindoshlik va yatsinlik nomlarining component tahliln*” (Component analysis of blood relationship names and properties).

As is known, in component analysis, the smallest (final) signs of the semantic structure of a word, called the seme, are singled out. The integrity of the semantic structure of a word is determined by the totality of some signs of the meaning of vocabulary units. In the work of M. Narzieva, the names of consanguinity are divided into two groups. In the first part, the terms of consanguinity are studied, in the second - the names associated with the period after marriage. In addition, the object under study is also considered in relation to their structural features: simple and complex names of consanguinity are distinguished.

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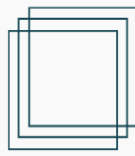
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The terms of kinship and the names of properties are similar and correlative with each other in that the lexical units of these two lexico-semantic fields have one common invariant seme - the seme of the person. In addition, the seme “close relationship between two persons” is common to the units of these two lexico-semantic fields. The vocabulary units of these lexico-semantic fields differ in relation to the presence and absence of blood closeness (blood relationship) between people, which forms the basis of the opposition between the units of these lexico-semantic fields.

Thus, the system of kinship terms is different from the system of property names. "The difference between these lexico-semantic fields is determined in relation to differential semes of biological and social relationships, the first of which is characteristic of the lexical units of the system of kinship terms, and the second is characteristic of the lexical units of the system of property names. In turn, the biological relationship (i.e. consanguinity) and sociological relationship act as differential seme meanings of units of kinship terms and property names.

For example, there is a work by K. Yusupov “The relationship between the Uzbek and Tajik languages” (Uzbek va tojik tillarining uzaro munosabati: Toshkent, Fan, 1974), but it does not include the question of comparative characteristics of kinship terms or property names. And it can also be said that the nominations of property values are not considered in a synchronous-comparative plan, which determines the relevance of the topic of this dissertation.

Thus, the names of properties in the Tajik and Uzbek languages have a peculiar character, in this they differ from other functional-semantic microsystems of the vocabulary of the Tajik and Uzbek languages. A comparative study of the naming systems of the properties of the Tajik and Uzbek languages indicates that although the Tajik and Uzbek languages differ from each other in terms of genetic and typological features, they have a lot of words in their vocabulary that are common to both languages,



and are also similar. internal forms of some perceptual-lexical units of the vocabulary of the Tajik and Uzbek languages, which are their own for each of them.

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