



KINSHIP TERMS AND COGNITIVE LINGUISTICS

Burkhanova D.I.

*Kokand state pedagogical institute,
doctor of philosophy on philological sciences (PhD)*

Tayanch so'zlar: qarindoshlik atamalari, kognitiv lingvistika, madaniy qadriyatlar, ijtimoiy tuzilmalar, avlod farqlari, ona tarafidan qarindoshlik, ota tarafidan qarindoshlik, madaniy urg'u, axborot boyligi, soddalik, murakkablik.

Ключевые слова: термины родства, когнитивная лингвистика, культурные ценности, социальные структуры, различия поколений, материнская линия, отцовская линия, культурный акцент, информационная насыщенность, простота, сложность.

Key words: kinship terms, cognitive linguistics, cultural values, social structures, generational distinctions, maternal lineage, paternal lineage, cultural emphasis, information richness, simplicity, complexity.

Резюме:

Kognitiv lingvistika – til inson ongini qanday aks ettirishi va shakllantirishi bilan shug'ullanuvchi sohadir. Ushbu fanning asosiy yo'nalishlaridan biri qarindoshlik terminlari – yaqinlik munosabatlarini tavsiflovchi so'z va iboralarni o'rganishga qaratilgan. Qarindoshlik atamalari shunchaki ijtimoiy tushuncha emas, balki ular kognitsiya bilan chambarchas bog'langan bo'lib, shaxslararo ijtimoiy munosabatlar, ierarxiya va madaniy me'yorlarni qanday tushunishlarini shakllantiradi. Ushbu maqolada kognitiv lingvistika doirasida qarindoshlik atamalarining rolini o'rganamiz, ularning ong jarayonlari, madaniy qadriyatlar va til bilan tafakkur o'rtasidagi bog'liqlikni qanday aks ettirishini tahlil qilamiz.

Резюме:

Когнитивная лингвистика - это область, которая стремится понять, как язык отражает и формирует человеческий разум. Одной из ключевых областей интереса в этой дисциплине является изучение терминов родства - слов и фраз, используемых для описания отношений между членами семьи. Терминология родства - это не просто социальная конструкция; она глубоко переплетена с познанием, формируя то, как люди концептуализируют социальные отношения, иерархию и культурные нормы. В этой статье мы рассмотрим роль терминов родства в когнитивной лингвистике, изучив, как они отражают ментальные процессы, культурные ценности и связь между языком и мышлением.

Summary:

Cognitive linguistics is a field that seeks to understand how language reflects and shapes the human mind. One of the key areas of interest within this discipline is the study of kinship terms and phrases used to describe relationships between family members. Kinship terminology is not merely a social construct; it is deeply intertwined with cognition, shaping how individuals conceptualize social relationships, hierarchy, and cultural norms. In this article, we will explore the



role of kinship terms in cognitive linguistics, examining how they reflect mental processes, cultural values, and the relationship between language and thought.

Introduction. At the core of cognitive linguistics is the idea that language represents conceptual categories, which are mental groupings of objects, ideas, and experiences. Kinship terms are a perfect example of how conceptual categories are formed and used in everyday life. When we refer to someone as "mother," "uncle," or "cousin," we are categorizing that individual based on a set of culturally and cognitively constructed criteria, such as biological connection, marital status, or age. The term "Mother" is a core element of human existence and serves as a foundational concept within culture and society. Motherhood functions as both a social and cultural institution, perceived as essential and natural. On one hand, the universality of kinship systems elevates "Mother" to the status of a semantic and conceptual universal. On the other hand, motherhood carries deep symbolic significance, encompassing customs, traditions, beliefs, perspectives, stereotypes, moral principles, rules, and other rational and irrational norms related to child-rearing and caregiving, unique to each culture.

Kinship terms often follow hierarchical patterns that reflect broader conceptual structures in human thought. For example, the distinction between immediate family members (parents, siblings) and extended family (cousins, uncles, aunts) reflects a common cognitive tendency to organize concepts in terms of proximity and relevance. In this sense, kinship terms provide a linguistic map of social relationships that individuals rely on to navigate their familial environments. The system of kinship terms is divided into the following two groups according to the chronological nature of kinship: a) vertical line terms denoting kinship (or straight line terms denoting kinship); b) terms with a horizontal line indicating kinship (or terms with a side line indicating kinship).

Methods. The vertical line means kinship terms including grandfather, grandmother, father, mother, child (son, daughter), grandson, great-grandson, great-grandson, etc. Each of these lexical units is ambiguous, and each of them corresponds to a separate lexical-semantic variant of these terms. In modern linguistics, the associative approach to the lexical-logical study of language and the lexical and linguistic units that create it is the main issue. Also, the study of the phenomenon of suppletivism, which is a method of using a separate independent word to express the grammatical meanings that make up a certain system, is of great importance in today's linguistics.

Results. In cognitive linguistics, the notion of domains refers to the background knowledge and experiential frameworks that underlie linguistic

meaning. Kinship terms are rooted in a domain of family relations, which involves biological, social, and cultural knowledge. The domain of kinship is shaped by both universal cognitive structures and culture-specific variations, influencing how different societies organize and express kinship relations. For instance, many cultures have distinct terms for maternal and paternal relatives, a reflection of the cognitive domain that differentiates between the two sides of the family. In contrast, other languages may have broader, more inclusive kinship categories, where a single term could refer to multiple family members across generations. These variations illustrate how the domain of kinship is structured differently across cultures, yet always based on common human experiences of family life.

Prototype theory, a concept central to cognitive linguistics, helps explain how we categorize concepts by relating them to a prototypical example. In kinship systems, certain terms often serve as prototypes—central, clear examples of a category. For example, the term "mother" is prototypical of the category "parent," while terms like "stepmother" or "foster mother" may be seen as peripheral, less prototypical members of the category. This prototypical structure of kinship terms reveals how human cognition organizes categories not through strict definitions but through flexible, graded memberships. Prototype theory helps explain why certain kinship terms may carry stronger emotional, social, or cultural significance than others. The term "mother," for example, is not only a biological marker but also a cognitive and cultural prototype that carries associations of nurturing, care, and authority.

Cognitive linguistics emphasizes that meaning is shaped by cultural models—shared mental representations of the world that are rooted in cultural practices and values. Kinship terms are closely tied to these models, as they reflect culturally specific ways of understanding social relationships. For example, in some cultures, the term "brother" might extend beyond biological siblings to include members of the same age group or clan, indicating a broader cultural model of kinship.

The study of kinship terms also reveals how cultural models can influence cognition. In cultures with highly differentiated kinship systems—such as those that distinguish between different types of uncles (e.g., maternal vs. paternal)—individuals develop cognitive schemas that allow them to categorize and interpret complex family relations. In contrast, cultures with simpler kinship systems may use broader terms, reflecting different ways of mentally organizing family connections.



In cognitive linguistics, metaphor is understood as a fundamental mechanism by which humans make sense of abstract concepts through more concrete experiences. Kinship terms often serve as metaphors for broader social relationships. For example, the term "brother" is frequently used metaphorically to indicate solidarity and closeness outside of biological family ties. Political, religious, and social groups often employ kinship metaphors to create a sense of unity and belonging among members. The metaphorical use of kinship terms underscores how cognitive processes extend beyond the immediate family and into wider social and cultural realms. By using kinship terms metaphorically, individuals tap into deeply ingrained cognitive models of family relationships to navigate complex social structures.

One of the foundational ideas in cognitive linguistics is the concept of embodiment—the idea that human cognition is grounded in bodily experiences. Kinship terms are closely tied to embodied experiences, as they often reflect the physical, emotional, and social roles that family members play. For example, the term "father" may carry connotations of authority and protection, roles that are historically associated with the physical presence of a male parent. These roles are not just social but are grounded in the lived, embodied experiences of caregiving, protection, and socialization. Embodied cognition also helps explain why kinship terms can carry strong emotional weight. Terms like "mother" and "father" are not neutral labels but are imbued with the emotional and physical realities of family life. In this way, kinship terms are linked to the way individuals experience family relationships in both physical and emotional terms.

Cognitive relativity refers to the idea that the way people think and categorize the world can differ based on the language they speak. Kinship terms are a prime example of cognitive relativity in action, as they illustrate how different languages encode different cognitive understandings of family relationships. For example, some languages differentiate between older and younger siblings, a distinction that is not made in English. This difference in linguistic categorization reflects a cognitive difference in how relationships between siblings are conceptualized.

The Sapir-Whorf Hypothesis, which posits that language influences thought, is particularly relevant in the study of kinship terms. Speakers of languages with elaborate kinship systems may develop more nuanced cognitive schemas for family relationships, as their language requires them to pay attention to specific social distinctions. On the other hand, speakers of languages with



simpler kinship systems may categorize family relationships in broader, less differentiated terms.

Conclusion. Kinship terms play a crucial role in cognitive linguistics, as they offer a window into how language structures thought, reflects cultural values, and organizes social relationships. From the formation of conceptual categories to the influence of cultural models and embodiment, kinship terms reveal the deep connections between language, cognition, and culture. By studying kinship terminology, cognitive linguists can gain valuable insights into how humans conceptualize family, social hierarchy, and the broader world around them.

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