

ABOUT THE TYPES AND TYPOLOGY OF KINSHIP TERMS IN THE ENGLISH AND UZBEK LANGUAGES

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Annotation. *Kinship terms constitute a separate microsystem in the vocabulary of each language. Therefore, a comparative study of cognate terms allows us to draw reliable conclusions about the formation of languages belonging to the same family, whether they are related or unrelated.*

Key words: *kinship system, linguistic approach, kinship relationship.*

In the Uzbek language, kinship in terms of generations is divided into three generations. According to natural gender, it is divided into three types: male, female, and neutral gender. The terms *father, mother, brother, sister, younger brother, son, daughter* - kinship nouns are defined as terms expressing direct (direct) kinship. *Grandfather, grandmother, uncle, nephew, uncle, granddaughter, great-granddaughter, great-granddaughter* - are considered as terms of indirect kinship nouns.

Most of the signs of the semantic structure of kinship terms are universal. For example, the seme “male” occupies a leading position in the semantic structures of kinship terms such as “father”, “grandfather”, “brother”, “uncle”. Similarly, the seme “female” serves as a dominant sign in the semantic structures of kinship terms such as “mother”, “grandmother”, “sister”, “aunt”. As noted in the literature, “...the manifestation of these universal semes in different languages gives very complex and strange relationships. This issue is considered in the field of comparative language studies”.

Words denoting kinship relationships between people are multifunctional and multi-meaning units. They fill, in our opinion, a unique gap between ordinary words and terms denoting scientific concepts.

Kinship nouns, unlike the “literary” or “theoretical” terms to which they are compared, can often have expressive and emotional (expressive-emotional) connotations (for example, *bolajon* - “infant”, “child”). Another feature of kinship nouns is their polysemanticity and multifunctionality. For example, the kinship nouns “ata” in Turkic languages are recorded in the dictionary of E.V. Sevortyan as follows:

1. father, grandfather, aunt, father-in-law, mother-in-law (Chuvash), godfather (Chuvash);
2. paternal grandfather (Turkish), grandfather (Turkish dialects), ancestor old man, old man;

3. (Turkish, Uzbek) a word added when addressing an elderly person by name, (Uzbek) a polite address to elderly people, (Turkish dialect) a word meaning respectful, dear, (Turkish literary) a form of address to an elderly woman;
4. uncle (Turkish dialect);
5. (Turkish dialect) brother, (Turkish dialect) sister;
6. in relation to a male person (Nogai, Tatar, etc.).

In addition, E.V. Sevortyan emphasizes that the main semantic core of “ata” goes back to the patriarchal structure: that is, the meaning of “elder of the generation or family”, “father - grandfather”. In this regard, the various forms and contexts in the meaning of “male person” (for example, the meaning of “ama” in the Nogai, Tatar, Bashkir languages “man”) are especially noteworthy.

In the feminine direction, the semantics of “ama” shows, for example, that historically the word “bobo” meant a grandfather on the paternal side (and the word baba meant a grandfather on the maternal side).

In the vocabulary of the Uzbek language, some words are used in speech instead of kinship terms. Such words have a generalizing semantic meaning of “relative”, and according to the nature of the degree of kinship, they are:

1. “close kinship”;
2. “distant kinship” groups.

The first group includes words such as urug’ (literal meaning: “offspring”, “race”), urug’ (literal meaning: “seed, grain”), while the second group includes words such as tomir (literal meaning: “root”), taraf (literal meaning: “side”), yotsin (literal meaning: “to be more alien”), negiz (literal meaning: “basis”) and arqonning bir uchi (phraseologism: “one side of the rope”).

The peculiarity of these lexical units (and phraseologisms) is that they are used to refer to kinship relationships that are currently forgotten. The speaker can use these words when it is not clear which side (father's or mother's) the interlocutor is related to.

Most kinship terms in the Uzbek language are also used as forms of address in communication. The speaker may address the interlocutor, whether he is a relative or not, with words such as “uncle, where are you going?” In Uzbek, the address form of the word “singil” in the form “singlim” takes the possessive affix: “Singlim, where do you study?” Also, kinship terms such as “o‘gil, qiz, bola” also take the possessive affixes in the form “o‘glim, kizim, bolam”.

The use of forms of address in kinship relations in the two languages being compared creates a unique case study in marriage and related situations. For example, in English: forms of address such as "Miss" (an unmarried woman) and "Mrs." (a married woman)

appeared in medieval England, reflecting the social significance of women's marital status. The development of the feminist movement in the 19th century challenged these differences and led to the creation of the term "Ms." (a neuter form), while after marriage, sincere and affectionate addresses between spouses such as "my darling" (beloved) and "my love" (my love) became popular under the influence of classical literature and poetry.

It is worth noting that the opposite situation is reflected in Uzbek culture, because in the Uzbek language, which belongs to a culture based on Eastern traditions and Islamic influence, the place of respect in social communication and hierarchical position in family relations is especially reflected in the semantic level of kinship terms. Addresses such as "Miss" (xonim), "begim" (bekajon), "aka" express the above-mentioned meaning of respect. The origin of affectionate words in marital relations in the Uzbek language can be attributed to the content of classical Turkic and Persian literature, and expressions such as "jonim", "yorim" are widely used.

It is also worth noting the literary and poetic influence of the couple's addresses in the languages being compared: in English: the use of romantic metaphors was widespread in the literature of the Renaissance, especially in the poetry of William Shakespeare. For example, in *Romeo and Juliet*, Juliet is compared to the sun, which indicates the use of metaphors in the expression of love. In Uzbek, classical Uzbek literature played an important role in the formation of the romantic lexicon in the Uzbek language. In Navoi's works, expressions such as "dildor" (owner of the heart) and "shirinim" express a deep emotional connection. Even today, these expressions have a great influence on Uzbek culture.

In English, humorous and affectionate addresses such as "babe", "honey", and "sweetie" became popular in the 20th century under the influence of popular culture, music, and films, while in Uzbek, some of them have come into use under the influence of globalization and Western culture. However, traditional expressions such as "dadasi" and "ayasi" are still widespread in the family environment.

The distinction between marital status and status in Uzbek is not very strict. However, social status and respect are expressed through respectful terms such as "sister" and "brother". It is important to note that English forms of address emphasize personal freedom and emotional expression, while Uzbek forms consist of a set of ordered rules based on respect and social hierarchy.

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