

Some Facts About The Comparative Study Of Kinship Terms (In English And Uzbek Language Materials)

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Annotation: The article deals mainly with a brief history of the study of the system of kinship terms on the materials of the Uzbek and English languages.

Keywords: kinship terms, synchronous-comparative aspect, system method, synchrony, semantic structure, system method, language families, correlative members, suppletivism lexical plan, hyponyms, heteronyms, microsystems, microparadigms, lexical and phonetic variations, relationship terms.

INTRODUCTION

The arrangement of terms of family relationship (and properties) has been concentrated on the materials of numerous dialects, including Uzbek. It ought to be noticed that specific troubles are made while concentrating on family relationship terms. About this, E. V. Sevortyan writes that "... the investigation of connection terms makes a few challenges. This lies in the way that the shared trait of the essential terms of connection in various language families should be made sense of, in which, clearly, it is important to bar the hereditary shared trait of every one of these lexical in any case, the inquiry emerges of the hereditary connection between the language families themselves".

There are discrete paper works in which the arrangement of family relationship terms and properties of the Uzbek language is concentrated in coordinated typological terms with the arrangement of connection terms and properties of the Kyrgyz, Tajik and English dialects.

LITERATURE REVIEW

At one at once Engels takes note of that "... the arrangement of terms of connection, being moderate, frequently doesn't compare to the family relations existing in a given group, yet mirrors the past phase of social turn of events."

for instance, F. Engels refers to the terms of connection among the Iroquois of North America. They were overwhelmed by a "matched family". One would anticipate that the expressions "father", "mother", "child", "girl", "sibling", "sister" compare in their significance to this type of family. Actually, it turned out not to be so. "The Iroquois calls his children and girls his own youngsters, yet in addition the offspring of his siblings, and they call him father ..., the Iroquois calls the offspring of his sisters, as well as his own kids, his children and little girls, and they call her mom, youngsters siblings, as well as the offspring of sisters, refer to one another family as".

There are various monographic chips away at the investigation of the arrangement of terms of family relationship (and properties) and in Turkology on the materials of the Azerbaijani, Tatar, Uzbek dialects (3), some of them, for instance, crafted by A.A. Pokrovskaya, A.N. Kononova, K.M. Musaeva and others are made based on the overall hypothetical guideline (4), and distributed as articles; and some have the personality of a monograph. There are additionally works in which etymological examines are given for terms of connection (and properties). Among them, as far as volume and content, a significant spot is involved by crafted by A.A. Pokrovskaya "Terms of connection in the Uzbek dialects".

A.A. That's what Pokrovskaya composes "... the phrasing of connection has a place with the most obsolete layers of jargon. In this lexico-semantic gathering, names mirroring the main family connections are without a doubt remembered for the primary jargon of every language. The investigation of the arrangement of terms of connection in any language or gathering of dialects presents extraordinary challenges because of the way that "... the type of the family changes quicker than the arrangement of connection, and hence among the most assorted people groups there are irregularities between the arrangement of connection relations that has been protected since antiquated times and the cutting edge type of the family a similar peculiarity is seen among the Turkic people groups".

In crafted by A.A. Pokrovskaya, 27 names of the arrangement of terms of family relationship and property were considered. It contains two segments:

1) blood family relationship terms (ogul , kyz , apa , ata , acha//ezhe , aba , also known as , singil , aka , ini , karyndash//kadash , urug , tugan//tukhma , tai//dayy , yegen , bolo , ugh);

2) terms of family relationship by marriage (er, kadyn//khatun , kuyeu , kelin , yezke , yenge , bazha , baldyz , kaiyn , where). It ought to be noticed that the creator of this study doesn't recognize terms of family relationship from terms of property, subsequently the terms of property are viewed as in the work as "terms of connection by marriage".

A.A. Pokrovskaya properly accentuates that "... this work is the first and, obviously, an exceptionally blemished encounter of thinking about the terms of connection in etymological terms, normal to all or the greater part of the cutting edge Uzbek language".

DISCUSSION

At the point when family relationship terms are utilized in ill-advised implications, "non-standard" equivalent lines emerge between at least two connection terms. For instance, the term " otherwise known as " with the signifying "male parent " (father) is inseparable from the term ota ("father"); with the signifying "father of the dad and mother" ("granddad") is inseparable from the

term bobo ("granddad on the dad and mother "); the term " opa " with the signifying "female parent" ("mother") is inseparable from the expression "she" ("mother"); with the signifying "auntie on the dad's side" is inseparable from the term amma "; with the signifying "auntie on the mother's side " is inseparable from the term " xola ", and so on. In these cases, the semantic design of the terms secures new semantic elements and (semes), which are not trait of their own implications. For instance, in the semantic designs of the terms " otherwise known as " with the signifying "father", " oh no "with the signifying "mother" the seme "blood parent" shows up , and so on.

In the investigation of family relationship terms in the Uzbek language, a significant job is played by the monograph by I. Ismoilov "Terms of family relationship in the Turkic dialects", which comprises of three segments:

1) terms of connection (ona, ota , o'g'il , qiz , otherwise known as//og'a , ini , opa , singil , qarindosh , buva , amaki , jiyon , nevara);

2) terms of connection of postmarital relations (er, xotin , kuyov , kelin , yanga, pochcha , tog'a, ovsin , boldiz , qayin , o'gay);

3) the names of the properties of connection relations (fellow youngsters, kin, kin). It ought to be noticed that in crafted by I. Ismailov , the terms of property are blended in with the terms of family relationship. The terms of family relationship (and properties) of the Uzbek, Uighur, Kazakh, Kyrgyz, Karakalpak and Turkmen dialects are utilized as an illustrative material by I. Ismoilov . That's what it noticed "... the investigation of family relationship terms in the Uzbek and Uighur dialects was of a non-phonetic nature," which is likewise upheld by M.Sh. Saidova in her Ph.D. That's what she composes "... the investigation of family relationship terms is overwhelmingly ethnographic in nature."

In the exposition of M.Sh. Saidova , the derivation of certain terms of connection is fundamentally examined and their verifiable developments are uncovered, from antiquated times to the current day, their phonetic, morphological, semantic changes are followed.

M.Sh. Saidova 's research comprises of two parts. In the principal section (the historical background of connection terms remembered for early relations), connection terms, for example, "ota", "she", "bobo", "buvi", "singil", "kuyov", "boja" are examined. In the subsequent part (the historical underpinnings of connection terms of postmarital relations), the etymological elements of connection terms, for example, "xotin" ("wife"), "ovsin" ("sister-in-law"), "pochcha" ("brother-in-law"), qaynog'a ("brother-in-law"), "kelin" ("daughter-in-law"), "uda" (youngsters brought into the world in something like one year), "ini" ("more youthful sibling").

The finish of the exposition is that "... terms of connection are a fundamental piece of the jargon and possess a specific spot in the jargon of the language" (8). The above as indicated by crafted by M.Sh. Saidova affirms that she doesn't recognize terms of property and terms of connection.

In the article by A. Ishaev, the terms of family relationship and properties in vernaculars of the Uzbek language are contemplated. It includes 723 names-terms of connection. The epic number of names is described by the way that every invariant (term of connection) has various lexical and phonetic variations that are normal for individual tongues of the Uzbek language. It ought to be noticed that the work includes such neighborhood jargon units that are not connected with the terms of family relationship. For instance, hello : 1) horazm - the spouse's enticement for his better half; 2) khiva - the wife's location to her significant other; or: heiboyuunse (upper Kashkadarya) - "peer", "peer"; hamkur (karluk) - "peer", and so on.

It ought to be noticed that this large number of works, as indicated by the examination technique, are of a customary sort. They don't consider the underlying and fundamental nature of the terms of connection and property, and they are examined based on a relative verifiable strategy.

In Turkology, there are additionally works, for instance, by G.G. Jafarov and M. Narziyeva, in which the terms of family relationship between the Azerbaijan and Uzbek dialects considered as a sort of microsystem of jargon and broke down

based on the orderly technique for phonetic examination.

RESULTS

The foundational idea of connection terms is described by the way that their denotative implications are interconnected with one another by specific connection connections. "The normal thing for connection terms is that they generally express a relationship. A relationship is an approach to looking at or taking into account two things together and doling out a name in view of this correlation with one or both, at times even to the actual relationship".

G.G. Jafarov demonstrates three kinds of semantic relationships between's connection terms:

- 1) counter relativity - relationship;
- 2) conventional (or aberrant) connection;
- 3) consecutive (or numerative) connection.

Inside the structure of counter connection, the terms of family relationship are investigated along with the levels of connection communicated by them based on a jumble, a polar inverse of the comparing bases of connection: "father (ota) - child (bola)", "mother (ona) - daughter (qiz)", " daughter- in - law (kelin) - mother - in - low (qaynona) " and so forth.

Inside the system of conventional (roundabout) relationship, terms of connection are viewed as that commonly complete one another, except for one case (the expressions " husband (er) and wife (xotin)").

Inside the structure of consecutive (direct) connection, family relationship terms are thoroughly analyzed, which contrast from one another comparable to the ordered cut (father (father) granddad (granddad)//father's dad incredible granddad (extraordinary granddad)//granddad's dad (granddad 's father)). It is noticed that this sort of relativity, as a matter of fact, doesn't shape a relationship, since it is straight.

The semantic design of words (terms) is perceived as a bunch of rudimentary implications - semes, corresponding this importance. Each seme is an appearance in the personalities of local speakers of particular highlights that are

unbiasedly intrinsic in the meaning, or credited to it by this language climate and, subsequently, are evenhanded corresponding to every speaker (12)

The article by M. Narziyeva is committed to the investigation of family relationship terms in the Uzbek language in light of part examination. As we probably are aware, in part examination, the semantic design of a word (or term) is deteriorated into the littlest semantic components - semes.

M. Narziyeva connection terms of the Uzbek language are isolated into two gatherings:

1) terms of connection;

2) terms of connection that emerged after marriage. Fundamentally, they are of two kinds:

a) basic (non-subsidiary): opa "more seasoned sister", qiz "girl", otherwise known as "senior sibling", jiyan "nephew", robe "maternal uncle", nevara "grandson", bobo "granddad", buvi "grandma" and so forth.;

b) compound (complex): amakivachcha "father's cousin", kayinona - "mother - in-law" - "mother by marriage", katta buvi "grandma", o'gai o'g'il "took on child", and so forth .

The presence of connection terms (as well as properties) of any still up in the air by the connection of the presence of cooperatively relating other family relationship terms (as well as properties). Thus, each lexical unit of this sensible semantic class of language is portrayed corresponding to "inner self" - "I"/"men").

The arrangement of family relationship terms of the Uzbek language, in quantitative terms, comprises of 18 names: ota "father", she "mother", o'g'il "child", g'iz "girl", also known as "senior sibling", opa "more seasoned sister", uka "more youthful sibling", singil "more youthful sister", robe "maternal uncle", xola "maternal auntie", amaki "paternal uncle", amma "maternal auntie", jiyan "nephew", bobo "granddad", buvi "grandma", nevara "grandson", evara "grand-grandson, grand-granddaughter", chevara "grand-grand-grandson, grand-grand-granddaughter".

According to "men"/"I" terms of connection are partitioned into :

1) more established than the "men" (me); ota "father", she "mother", bobo "granddad", buvi

"grandma", also known as "older sister", opa "elder sister";

2) more youthful than "men" (me): ug'il "child", qiz "little girl", uka "more youthful sibling", singil "more youthful sister", jiyan "nephew", evara "grand-grandson, grand-granddaughter", chevara "grand-grand-grandson, grand-grand-granddaughter".

3) at specific minutes unbiased (according to the "men"/"I"): frock "maternal uncle", xola "maternal aunt", amaki "paternal uncle", amma "paternal aunt". It is noticed that at times, people signified by the terms of family relationship robe "mother's uncle", amaki "paternal uncle", amma "paternal aunt" might be more established or more youthful than the subject - the speaker (me) - disjunction. In any case, in discourse they are acknowledged with the seme "more established than the speaker (me)". In the execution of the term jiyan "nephew" in discourse, it is the opposite way around: the seme "more youthful than the speaker" (me) overwhelms in him.

The terms of connection of the Uzbek language according to posterity are partitioned into the first, second and third; comparable to the normal orientation - into three: male, female, neuter gender.

Terms of connection, for example, ota "father", she "mother", opa "more seasoned sister", also known as "senior sibling", uka "more youthful sibling", singil "little sister", o'g'il "son", qiz "daughter" are portrayed as immediate connection to the level of family relationship; bobo "granddad", buvi "grandma", frock "maternal uncle", jiyan "nephew", amaki "fatherly uncle", nevara "grandson, granddaughter", evara "extraordinary grandson, incredible granddaughter", chevara "extraordinary grandson, incredible granddaughter" - intervened (13).

CONCLUSION

Separate semes (highlights) of the semantic design of family relationship terms have an all inclusive person. For instance, the seme (trait) of "male individual" is the principal (prevailing) for the semantic designs of connection terms ota "father", bobo "granddad", otherwise known as "senior sibling", uka/ini "more youthful sibling",

frock "uncle by mother's line", amaki "fatherly uncle", and so on; additionally the seme "female individual" - for the semantic designs of family relationship terms she "mother", buva "grandma", she "senior sister", singil "more youthful sister", xola "mother's auntie", amma "father's auntie" and so on.

It is noted in the writing that the execution of general, widespread, semes "... in various dialects makes extremely mind boggling and odd connections. This issue is being examined in the field of similar investigation of dialects".

In Uzbek semantics, there are likewise works of a well known logical nature, in which the derivations of individual terms of connection and property are thought of. as "ona"/"mother", "momo"/"grandma", "kuyov"/"son-in-law", "er"/"husband", "xotin"/"wife", "pochcha"/"brother-in-law" and others (15).

All in all, it ought to be noticed that the investigation of the relative multitude of practical semantic and other etymological highlights of the arrangement of connection terms on the materials of dialects of various and one syntactic design has not yet been depleted. This is proven by our perceptions on the investigation of the arrangement of standards of expressive method for the consistent semantic class of connection and the properties of the female on the materials of the Uzbek and English dialects in the simultaneous typological plan.

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