



The Kinship Terms of the Uzbek and Karakalpak Nations (On the example of Uzbek dialects of Karakalpakstan)

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ABSTRACT

This article compares the terms of kinship found in the speech of the Turkic peoples living in the territory of Karakalpakstan with Kipchak and Oghuz dialects. Words that occur in a particular group of each nation are shown on the basis of examples that they do not occur in another nation or its dialects.

Keywords:

Dialects, national values, historical development, ethnolinguistic features, kinship ties.

It is well known that peoples living side by side always influence each other, take words from each other and assimilate. The types of ethnographies found in the speech of the Turkic peoples living in the territory of Karakalpakstan are diverse in terms of their motives and cover almost all spheres of life. In the lexicon of every nation there are words that express the notions of life, kinship, dress, ceremonies, and so on of that nation. Words that occur in a particular group of people do not occur in another nation or group of people. The scope of ethnographic lexicon is wide, and its object is related to almost all aspects of human life.

In the Republic of Karakalpakstan, Uzbeks, Karakalpaks, Kazakhs, Turkmens and other representatives of the Turkic peoples have been living together for centuries. Their customs, programs and traditions are very close to each other, ethnically belonging to the Kipchak and Oghuz groups of the Turkic peoples.

Along with Karakalpaks, the country is inhabited by Kipchak and Oghuz dialects of the Uzbek people. Representatives of Oghuz dialect live in Southern Turtkul and Ellikkala districts, Kipchak dialect in Beruni, Amudarya, Khojayli and Kungrad districts. In addition, the Kipchak group of Uzbek dialects lives with the Karakalpaks in the Shumanay Kanlikul district. In the Uzbek dialects and dialects living in Karakalpakstan, the terms of kinship have been preserved for centuries, and the Karakalpak people are very close to the terms of kinship. The process of emergence of kinship terms has an ancient history and, as a result of long periods, has been expressing kinship ties between our people.

Terms of kinship in Turkic studies on the basis of materials of different languages EV Sevortyan, VI Tsintsius, LA Pokrovskaya, I. Ismailov, HG Yusupov, NV Bikbulatov, RG Muhammedova, A. Djumakulov, L. Ongarbekova, V. Butanaev. Terms of kinship were studied in depth by I. Ismailov in Turkic

languages. Also, the Kipchak group of Turkic languages, Uzbek dialects, kinship terms on the example of Samarkand dialects prof. It is also emphasized by H.Doniyorov.

Later, A. Ishaev and Yu. Ibragimov, among the leading scholars who conducted research on Uzbek dialects in Karakalpakstan, highlighted it in their studies in dialectology. It should be noted that the main part of the terms of kinship are words belonging to the all-Turkic layer. They have been preserved for centuries as national values associated with the historical development and past of each nation.

The terms of kinship, which are used in the speech of the Turkic peoples living in the territory of the Republic of Karakalpakstan, can be classified as follows.

The terms kinship are divided into two groups according to their origin:

General Turkish terms	Kipchak dialect	Oguz dialect	Karakalpak literature	Uzbek literature
Ata	Ota	Ota	Ata	Ota
Ana	Abo/ava	Apa	Apa	Ona
Aka	Aka/ake	Aga	Ake	Aka
Ogul	Ul	Ul	Ul	Oghul
Qiz	Qiz	Kiz	Qiz	Qiz
Ini	Ini/uka	Ini	Ini	Uka
Kalin	Kelin	Galin	Kelin	Kelin

Premarital kinship terms: *father, mother, brother, sister, but, aunt, son, daughter, boy.*

Post-marriage kinship terms: *bride, groom, husband, wife, brother-in-law, sister-in-law, sister-in-law, abysin.*

The origin and historical development of each term of kinship is different, and in the Uzbek dialects they differ phonetically and lexically. For example, the term *aba* in Khojayli dialect is also found in written sources of the XI-XIV centuries. Also, the terms *girl* and *boy*, which have long been used in the Uzbek dialects of Karakalpakstan, are still preserved in these dialects. In the epic "Alpomish", which

is common to both peoples, the term occurs in the form *ul*. For example: Akang thanked us *ulini* [Alpomish, 12.B]. This means that the term **ul**, which is characteristic of the Uzbek dialects of Karakalpakstan, is used in the same way in the epic. The term **checha** is also used as a synonym for the word **yanga** in the Uzbek dialects of the Kipchak group:

Will the Kaltak be able to get the young men's lover?

Will Barchin, **my sister in law** was robbed? [Alpomish, 67.B.]

In the Karakalpak language, the term **sheshe** is synonymous with the word *mother* and differs from the word **yanga**. In the Karakalpak language, the word **jenge** is used in the sense of the word *checha*: there is a *jengem* that has gone to waste [Alpomish, 19.B]. The words **kuda** and **kudagai** differ from the terms of kinship that occur after the marriage ceremony as gender. The terms **kuda** are used for a man and **kudagay** are used for a woman. In Qarluq dialects, the word **kuda** can be used for both sexes. A. Mamatov, who conducted research on the Fergana dialect, explains the difference between the words *kuda* and *kudagai*. The term *kudagay* emphasizes that the bride and groom generalize to their uncles, aunts, aunts, uncles, aunts and uncles, and apply it to secondary persons in relation to *kudagai*. In fact, *kuda* is a Mongolian word that denies the origin of the female word **kudagay** // **kudagy** by adding the affix *-gay* // *-giy* to it. But in the Uzbek dialects of Karakalpakstan and the Karakalpak language, these words are very different.

There are also different views on the etymology of the word *kayin*. The meaning of this word is the name of all the relatives who are formed through marriage. The word *kayin* was also used in the 11th century to mean marriage, i.e., relatives of the husband or wife. In particular, in M. Kashgari's "Devonu lug'atit turk" "kada", "blood-relative" and "**brother-in-law**" - "marriage relative" are used in opposite senses. Also, the word *birch* occurs in the same form in all Turkic languages as a term of kinship that occurs after marriage. Therefore, on the basis of this term, the following words denoting kinship have emerged. For example:

father-in-law, mother-in-law, mother-in-law, sister-in-law. In the Karakalpak language, however, such terms vary in some phonetic and lexical terms: mother-in-law, father-in-law, brother-in-law, sister-in-law. Sometimes the name of the father-in-law or sister-in-law is also used in the sense of pampering, such as **mirzag**, habala, oat girl: Your younger are my **qaynaga**, the middle is **mirzaga**, the younger is my **kardasim**(relative)

The main reason why all Kipchak groups are related by similar terms in Uzbek dialects and Karakalpak language is that the origin of these peoples is the same. For example: jezda, bola, jiyani, checha, jenga, kayin, dayi, khola, ama and others. H.Doniyorov, a leading scholar who observed the Samarkand Kipchak dialects, gives detailed information about this in his work "Vocabulary of Kipchak dialects".

In short, it is one of our national values, which shows that the Turkic peoples living in Karakalpakstan are blood relatives and brothers, and fully confirms that they are ethnically descended from the Turkic peoples. However, given that the Turkic peoples are composed of many dialects and dialects, it is natural that their terms of kinship differ in some phonetic, lexical-semantic aspects. The terms kinship have not only linguistic, but also ethnographic, historical significance. In other words, kinship terms are the fruit of historical development.

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