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TURKIC KINSHIP TERMINOLOGY: COMPARATIVE LINGUISTIC AND CULTURAL ANALYSIS

The article is intended to analyze and compare kinship relations in the Kazakh and Kyrgyz languages from a linguistic and cultural point of view. Kindred terminology is a part of the oldest lexical fund, and in terms of the complexity of its history, it occupies a special place in the lexical composition of the language. Kindred names are a special cultural treasure that absorbs the user's national culture, history, social position, and relationships with people, and is memorized and absorbed as a vocabulary from generation to generation. Kazakh and Kyrgyz anthroponymics contain a large number of personal names, surnames, nicknames, kindred names that have not been studied at a sufficient level. This problem shows the need to collect, systematize materials, produce various definitions and to study the relevance and history of kindred names, including the active-passive fund deeper. In this regard, the purpose of the article is to analyze the kindred names in personal names of the Kazakh and Kyrgyz languages, to determine the usage and linguistic-cultural features of relative terms in both languages. Bilingual dictionaries and previous studies were used as materials. Collection, description, comparison and analysis methods were also used in the research work. As a result of the work, the expression of kinship in the Kyrgyz and Kazakh languages was analyzed, and their features and commonalities were determined.

Key words: the Kazakh language, the Kyrgyz language, linguistic and cultural studies, comparative linguistics, kindred names.

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Түркі туыстық терминологиясы: салыстырмалы лингвистикалық және мәдени талдау

Мақала түркі тілдеріндегі туыстық қатынасты білдіретін атауларға лингвомәдени талдап, салыстыруға арналған. Туыстық терминология – ең көне лексикалық қордың бөлігі, тарихының күрделілігі жағынан да тілдің лексикалық құрамында айрықша орын алады. Туыстық атаулар – өз қолданушысының, яғни ұлттық мәдениеті, тарихын, әлеуметтік орнын, адамдармен қарым-қатынасын өз бойына сіңіріп, жылдар бойы ұрпақтан ұрпаққа сөздік қор ретінде жатталып, сіңіріліп отыратын ерекше мәдени қазына. Қазақ тілі мен қырғыз тілі антропонимиконды әл күнге дейін жетерлік деңгейде зерттелмеген жеке есімдер, тек, лақап аттары, туыстық атаулар қатары мол. Бұл мәселе де осы бағытта материалдар жинақтау, жүйелеу, түрлі анықтамалар шығару және сөздіктердің шығарылу өзектелігі мен тарихы терең туыстық атаулардың, оның ішінде актив-пассив қордың зерттелу қажеттілігін көрсетеді. Осыған орай мақаланың мақсаты да – қазақ және қырғыз тілдеріндегі кісі есімдеріндегі туыстық атауларды талдап, екі тілдегі туыстық терминдердің қолданылу және тілдік-мәдени ерекшеліктерін анықтау. Материал ретінде қос тілдегі сөздіктер мен осы күнге дейінгі зерттеулер қолға алынды. Сондай-ақ зерттеу жұмысында жинақтау, сипаттау, салыстыру және талдау әдістері қолданылды. Жұмыс нәтижесінде қырғыз және қазақ тілдеріндегі туыстық қарым-қатынастың тілдегі көрінісі талданып, ерекшеліктері мен ортақтықтары айқындалды.

Түйін сөздер: қазақ тілі, қырғыз тілі, лингвомәдениеттаным, салыстырмалы тіл білімі, туыстық атаулар.

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Тюркская терминология родства: сравнительный лингвистический и культурный анализ

Статья посвящена языковому и культурному анализу и сопоставлению родственных отношений на казахском и кыргызском языках. Родственная терминология является частью старейшего лексического фонда, занимает особое место в лексическом составе языка и по сложности его истории. Родственные имена-это особый культурный фонд, который в течение многих лет запоминается и усваивается как словарный запас из поколения в поколение, впитывая в себя национальную культуру, историю, социальное место, отношения с людьми. В антропонимике казахского и киргизского языков много тысяч личных имен, не изученных до сих пор на достаточно высоком уровне, только, клички, родственные имена. Этот вопрос также свидетельствует о необходимости изучения в данном направлении глубоко родственных названий, в том числе актив-пассивный фонд, актуальности и истории сбора, систематизации материалов, издания различных определений и издания словарей. В этой связи цель статьи – проанализировать родственные имена в казахском и кыргызском языках, выявить особенности употребления и Языково-культурные особенности родственных терминов в двух языках. В качестве материала были использованы двуязычные словари и исследования до наших дней. В исследовательской работе также использовались методы обобщения, описания, сравнения и анализа. В результате работы были проанализированы языковые проявления родственных отношений в кыргызском и казахском языках, выявлены особенности и общность.

Ключевые слова: казахский язык, кыргызский язык, лингвокультурология, сравнительное языкознание, родственные имена.

Introduction

Language is a very important treasure that forms and preserves what we know and understand about the world. It is known that through language we can follow not only our own society, but thousands of years of traditions and beliefs, superstitions and principles of life. This feature has been raising various problems of language research for years. According to the hypothesis of Sapir-Whorf: the ways of knowing the external world and the system of thought are determined with the help of the structure of language, that is, the logical structure of thought is determined by language (Sapir, 1993: 12).

It is clear that each nation has its own history, common language and culture, traditions. Obviously, they come into contact with other people and nations through this world. For example, the Turkic peoples are historically, culturally, and socially interwoven with each other and have the same roots. Also, religious similarities are one of the important factors of understanding in international and inter-ethnic relations. That is why studying, comparing, etymological and usage features of the kindred names of the Turkic-speaking peoples is a way to reveal important conclusions and to recognize the nature of words and language. This will clarify the relevance of the topic. In this regard, in this article, the names of kinship relations in the

Kazakh and Kyrgyz languages are studied and analyzed in two directions: etymological and semantic. The scientific novelty of the problem raised in the article lies in our linguistic analysis of the historical, cultural, and social features of two nationalities that were called by the same name (Kyrgyz) in the 20th century.

The common spiritual and cultural heritage, language and history of the Turkic peoples are still the main object of research. Today, common concepts serve as the basis for creating intercultural relations. In this regard, the linguistic features of related peoples are the main focus in the researches of the last years, and comprehensive studies are being conducted (Khazieva, 2015; Khodzhakulova, 2021; Zhussupovna, 2022). Modern Turkic linguistics has significant achievements in understanding the nature and essence of the various phenomena of the phonological, grammatical and lexical structure of Turkic languages (Sagdieva, 2019: 103-105).

In the Kazakh and Kyrgyz languages, in the Turkic languages in general, there is a large number of words that have been preserved from the old days and are still providing comprehensive service in everyday life (Kaidar, 2009: 78). They are common Turkic words. We can say that the common dictionaries of the Turkic languages are the main index and fund of commonalities. According to such cross-linguistic lexical and semantic commonalities

and peculiarities, researchers divide common Turkic words into several groups:

- 1) Kindred names
- 2) Names associated with human life
- 3) Natural phenomena
- 4) Animal and plant names
- 5) Quantitative and qualitative names
- 6) Nicknames (Sagdieva, 2019: 105).

Names related to traditions, rituals, holidays, as well as common root words can be added to this classification. So, as we have seen, among kindred words, names of kinship relations are the leading lexical group. An important characteristic of kindred relations lies in closeness, interdependence, constant interaction of the participants of the relationship. In the context of kinship, there is no distinction between subject and object. Each of the relatives is a subject, regardless of who and where the brotherhood begins (Sagdieva, 2019: 106). That is, cognate names are a set of words that are still not in order in languages, they form a certain system. However, this system varies from language to language. For example, the Kazakh people, we divide family names into three categories: grandfather, uncle, and father-in-law. A.Kaidar (Kaidar, 2009: 135), who in his ethnolinguistic research considered the relationship between people as kinship and closeness, shows that this relationship is much deeper and more comprehensively developed in Kazakhs than in other Turkic peoples. In the Turkic peoples, each person has a place, rank, duty and position in relation to kinship and family relations, according to age and gender (Shadkam, 2006: 123-125).

Materials and methods

The material of the work analyzes linguistic units that are still used in Turkic languages, but have become different in language-language usage and linguocultural character. In accordance with the objectives of the research work, about 20 specific related names were taken into the form, about 300 examples and definitions were considered. In particular, units reflecting the linguistic and cultural nature and specifics of use were analyzed in the work.

In his research work, the Kyrgyz scientists A.Kochkunov (Kochkunov, 2013), Ch. Musaeva (Musaeva, 2007), M. Zhusupovna, who studied the materials related to the ethnic tradition of the Kyrgyz people, including the Kyrgyz nomadic society, family and kinship relations, developed special researches on the topic of family culture. K. Seydak-

matov's (Seydakmatov, 1988) and other researches, dictionaries of the Kyrgyz language, works, modern researches of some Kyrgyz scientists were taken as a basis, as well as scientific researches guided in the Kazakh language by A. Kaidar (Kaidar, 2009), R. Sagdieva (Sagdieva, 2019), Z. Shadkam (Shadkam, 2006), from Turkish studies A. Khazieva (Khazieva, 2015), D. Aksan (Aksan, 2000), D. Kaplankiran (Kaplankiran, 2017), E. Aydogmush (Aydogmush, 2018), A. Mashrabov (Mashrabov, 2000) comprehensive studies of scientists were obtained. In order to analyze the collected materials and present the results, methods of comparison, differentiation, observation, working with dictionaries, thematic analysis, surveys, and statistical analysis were used during the research.

More or less names related to kinship in a certain language are closely related to the historical-cultural, social, and kinship relations of that people (Aksan, 2000: 12-13). At the same time, in Turkic languages, the scope of such names narrows or expands in relation to social changes, cultural values, attitudes. That is, the strength of the relationship in the family is the only factor that affects the further development of the concept of kinship in the knowledge of the people without narrowing or losing its strength. Therefore, some names and words in the language sometimes disappear from use (Shadkam, 2006: 285). In Turkic languages, especially, sister, brother, aunt, uncle, godfather, son-in-law. It was found that family names are not used in modern Turkish.

Literature review

The study of socio-anthropological and ethnographic foundations of kinship relations between people provides a rich list of content. Because kinship has been considered the main concept of ethnography and social anthropology sciences for a long time (Shadkam, 2009). The researches such as K. Lévi-Strauss A.N. Maksimov, R. Lowy, L. Morgan, W. Rivers, A.R. Radcliffe-Brown, R. Firth, M. Fortes, E. Evans-Pritchard in this direction consider kinship relations from the point of view of their importance for a certain ethnic group, for an individual. Linguistic and structural studies of family relations can also be recognized as the main research direction. Because on the basis of social relations, kinship relations formed by the connection of people with each other have certain names in the language and are marked in the word system. Therefore, the study of kinship relations

from a linguistic point of view also gives many results. O. Yu. Artemova, N.A. Butinov, G.V. Dzibel, D. Kronenfeld, Y.I. Levin, M.V. Kryukov, D.A. Olderogge, A.V. Popov, considered kinship relations in relation to certain ethnic groups. The works of scientists such as A.M. Reshetov, D. Reed, S.A. Tokarev are also considered fundamental studies for the system of kinship relations.

Since the first research period of kinship relations, consideration of this category from the point of view of biological and social connection has become widespread. Because if kinship is established on the basis of biological connection, kinship between people in society determines the social structure. Therefore, we cannot call kinship only a biological or social category. Depending on

the aspect of the research, it can be seen that kinship relations border on different sciences.

Results and discussion

As mentioned above, the names of kinship relationships are formed in two directions. There is also a classification of blood relatives or non-blood relatives in languages. Accordingly, in the first group there are close relatives from the same ancestor, and in the second group we can include close relatives (from the wife's or husband's side). M. Kashkari analyzes some words related to this topic in his dictionary. Let's analyze the word *ögey* ~ *ozaü* among the related names that are not related by blood (given in Table 1).

Table 1 – Analysis of the word “ögey” in Turkic languages.

1	<i>Ögey:</i> < <i>ög+ey</i> .	In Old Turkish, the word “ög” “mother, mother-in-law” was formed in Middle Turkish with the suffix -ey “ <i>ög+ey</i> ” meaning “stranger, not related by blood”. <i>Ögey ana</i> (Uighur, Chagatai); The usage of <i>ögey ata</i> (Karakhan Turkish, Shagatai), <i>Ögey oğul</i> (Karakhan), <i>Ögey oğulan</i> (Kypchak), <i>ögey kız</i> (Karakhan) is reflected in Uyghur, Karakhanli, Shagatai, Kypchak Turkish (Sertkaya, 2012).
2	<i>ög-süz</i>	In Turkic languages, <i>ög-süz</i> is used in the form of “ <i>öksüz</i> ” meaning “motherless, mother dead” in modern Turkish from the Oghuz languages. And in the Kazakh language, stepmother is a criticism. 1. He was not born by him/her (father, mother). 2. Adopted, not born (boy, girl). 3. figur. Foreign, strange, different (Qazaq tilinin enciklopediyalary men sozdikteri). In the related Bashkir language, this name is used as <i>ögey ata</i> ~ <i>zai amai</i> (stepfather), <i>ögey ogul</i> ~ <i>рай ул</i> (stepson), <i>ögey kız</i> ~ <i>zai xbi</i> (stepdaughter).

In general, regardless of nationality, it is no secret that the stepfather (father, mother, child) is perceived as a stranger in the family as an unpleasant, unattractive, cold character. There are several units established in the language regarding the heterogeneity of this step-relative relationship. For example, in the Bashkir language, *ugay bala ukkasel* a strange child is hurtful”; We can cite the proverb *әсәйең үзәй булһа, үз атайың да ят булһа* – even father becomes a stranger with stepmother”. Also, in the Oghuz languages, in the Turkish language, in the person of *üvey*, the name “not related, foreign” is found in the language *üveye etme üzüzün bulursun, geline etme kızında bulursun* if you take offence on stepdaughter – you will be taken offence, if you take offence on your daughter in law – your daughter will be taken offence; *üvey öz olmaz, kemha bez olmaz* is reflected in the

proverbs stranger will remain a stranger as stone will remain hard” (Aktamov, 2008: 129).

As for the Azerbaijani language, scientist A. Khaziyeva says that the word *ögey* in this language is: 1) foreign; 2) representative; 3) figur. shows that it is used in cold meanings (Khaziyeva, 2015: 63). Thus, we have come to the conclusion that in almost all Turkic languages, the term step-relative is a word that is used in relation to relatives who are not born together, alien to both parties, in the sense of being separated from their parents.

One of the family names common to the Kazakh and Kyrgyz languages and still in use today is the word *brother / baur*. Brother/Aga in Kazakh. 1. *People born together by blood, brothers, and relatives.* 2. *Brothers born from the same father.* 3. *Younger brother of a woman.* If we show the definitions related to this word using a table, it is as follows (given in Table 2):

Table 2 – Definition of the word “bauyr/baur” in Turkic dictionaries.

The Ancient Turkic Dictionary	Dictionary of E.V. Sevortyan	Brief Etymological Dictionary of the Kyrgyz language
The Ancient Turkic Dictionary of <i>boor</i> shows the following meanings of the word <i>bagir</i> : 1. <i>Liver</i> ; 2. <i>Stomach, belly</i> ; 3) <i>figur. Heart</i> ; 4) <i>blood relatives</i> (The Ancient Turkic dictionary, 1969: 78).	In the dictionary of E.V. Sevortyan, the meaning of the word “ <i>bagir</i> ” is: 1) <i>liver</i> ; 2) <i>heart</i> ; 3) <i>chest (chest)</i> ; 4) <i>abdomen</i> ; 5) <i>the front part of the object</i> ; 6) <i>soul, spouse of the mountain</i> ; 7) <i>relative, blood relative</i> ; (Sevortian, 1978: 18). Through these predictions, the author shows that the word “ <i>liver</i> ” evolved from the meaning “ <i>life</i> ” and the rest developed from it.	In the brief etymological dictionary of the Kyrgyz language, in addition, the word <i>baur</i> in the Yellow Uyghur language, pegin “ <i>ichegi</i> ” was changed to <i>bag>beg</i> , and the words <i>bagyr</i> and <i>peyen</i> are formed by the morphemes <i>bag+ar</i> , <i>bag+yn</i> , “ <i>bag</i> ” verb - <i>ar</i> and - <i>yn</i> suggests that <i>machsu</i> is a word derived from falsehood” (Seydakmatov, 1988: 58).

As mentioned in the table in the brief etymological dictionary of the Kyrgyz language, the Mongolian language “*mah(an)*” (Kaz. *mykyn*) of the liver is matched with the change of the Mongolian “*mah(an)*” (Kaz. *mykyn*), the Kyrgyz *bykyn* // *mykyn* meaning “the lumpy meat near the trunk” to “*bykyn*”) makes predictions about the possibility of words coming from one root. We can add truth to this statement by G. Ramsted’s opinion that the Turkish word *bagyr* (Kaz. *байыр*; Kyrgyz. *boor*) comes from the Mongolian word *bagir* “soft”. So, we can assume that the word “*baur*”, which came from the name of the internal member and later became widely used in the meaning of “closest, relative”, comes from the word “*bagir*” in the Mongolian language (The Ancient Turkic dictionary, 1969: 59).

However, although *baur* / brother is not used as a relative name in modern Turkic languages, the Turkish and Azerbaijani languages, we notice that the word “*çiğeri*” (Kazakh: *baur* / brother) is often used in the sense of “*çiğirim* – my brother”. We know that similar words “*bagarsuk*” and “*bagyr-suk*” appear in the language as names of internal soft organs in the Turkish and Azerbaijani languages. However, in the studies of the Turkic languages, *boorsak* claims that the word “belly oil” is not closely related to the word *boor* (liver).

Among the relative names, *taga* is a name that has been used in various relational uses in Turkic languages. In the Kazakh language, the word “*taga*”, which is used in daily use only in the southern region of Kazakhstan, is also used in some dialects of the Kyrgyz language in the sense of “*father*”. K. Seydakhmatov shows the personality and semantic similarity of the word *taga* to the word “*tai father*” and points out that it is composed of the words “*tai aga*”. Together with the word *aga*, we can assume that “*taga*” came from the person *ta(y)aga* / uncle.

In order to determine the level of closeness of the word *Taga* as a common relative name, let’s pay attention to the definitions in the Kazakh language: (Kyzylorda: Jalagash, Syrdariya Shieli; Zhambyl; Shymkent: Sairam.; Uzbekistan: Tashkent) *nagashy* / uncle. 1. A man’s family is his cousin / *tagasy* (Kyzylorda, Jalagash);

2. His *taga* / uncle will walk tomorrow (Shymk., Sayr.);

3. We grew up together with Akhmet *tagam* (Uzb., Tashk.);

4. *Taga* is still used for all males from the maternal line (Türk Dili Kurumu sözlükleri).

In the Turkish language, the word “*dayı*” (Turk. *dayı*) with a similar personality is used: 1. Noun: Mother’s male brother: *Dayımı el pençe divan karşılar*, he asked what he ate and what he drank because he knew. Aydın Boysan 2. Criticism, a word for a brave person said orally. 3. union. A saying for older men: *O kadcarcık okumaktan kanun inışılsa avukata ekmek mi kalırı, dayı!* – Sait Faik Abasıyanak (Türk Dili Kurumu sözlükleri).

A younger or older male relative on the father’s side is called *amca* in Turkish, *amaki* in Uzbek, *aba* in Kyrgyz, and *taga* in Uyghur. On the mother’s side, we noticed the correspondence of *dayı* (Turkish) – *tog’a* (Uzbek) – *taga* (Kyrgyz) – *taga* (Kazakh) to a younger or older male brother.

M.Kashkari’s dictionary, which is the main dictionary that we start with in the study of the root connection of the names of relatives in Turkic languages, provides an explanation for the following relatives names:

JEZNE YEZNE: Sister’s husband. A companion of an older female relative (Kashkari, 2017: 50).

DADA – grandfather, ancestor (oral) (Kashkari, 2017: 300)

Sister KÖKY; to the aunt (*koku*j).

TAGAI (TAF AJ): uncle: cousin (Kashkari, 2017: 321)

TAGAI (TAF AJ): uncle (MK, 2017: 238; DTS, 1969: 526). Mainly it was told to the cousins on the father's side. "Brother, uncle" in the modern Kazakh language.

SINIL (SIHİL): younger sister; younger sister of men (Kashkari, 2017: 492).

Among the given relative names, we notice that the meaning of the word *sinli* / sister in the dictionary is "younger sister / qaryndas of men" in modern Turkic languages, especially in Kypchak languages, only as "brother of a woman". If we look for its reasons in dictionaries:

In Kazakh it is noun. The youngest of daughters born together, close wives; a term used by older women to refer to a younger woman. I have only one *sinlim* / sister with me, and our father went to the army (A. Sharipov, Kapasta.). If it is true that Zhol was given to his aunt, he will take one of the prizes to his mother's *sinli* / sister (A. Khangeldin, Karatorgai). Klara is the *sinli* / younger sister of the wife of a man named Azhikei (A. Sataev, Akyn Izi).

Sinilendi (accepted as a sister, made a sister) (Kashkari, 2017: 302). We saw this same correspondence in the dictionary of Abilgazy in the sense of sister. *A man of the Durman people who had a servant named Dingali was a man who had a daughter and a sister.* (There was a servant named Dingali from Durman people, he had one daughter and one sister.) (Qazaq tilinin enciklopediyalary men sozdikteri).

In Bashkortostan, *siñil* ~ *henle* (little sister of husband). In this language, the word *senkelkash* is used in the sense of younger sister (368). In the Bashkir language, *henle*: 1) sister, younger sister; 2) *henlem* sister, (*henlekesh*) is a meaningful word of caress (*henlekesh*) spoken to a girl, a young woman. In proverbs, a mother cries when she sees her brother, she cries when she sees her sister: "Looking at brother, you grow a younger brother, looking at your sister, you grow a younger sister" (Akhtamov, 2008: 134).

As we can see from the researches and observations, the ancient form of *siñil* has not been preserved in Azerbaijani and Turkish literary languages. And in the Tatar language, it is used in the person of *sengel*, and it is found in the persons of *senglem* and *senkelkai*. According to scientist A. Khaziyeva,

if in ancient Turkic languages the name of your husband's sister is called "sister", in modern Bashkir, Tatar, Kazakh languages, the semantics of this name is somewhat expanded and it is generally used in the sense of a younger sister. And in the Azerbaijani and Turkish languages, the word *bacı* is used instead of the name of a sister relative. That is, this old vocabulary is not preserved in all Turkic languages. In Kazakh and Karakalpak languages sister is – *ciñli*, in Kyrgyz – *ciñdi*, in Uzbek – *ciñil*. As we analyzed above, in the works of M.Kashkari, it is used only as a younger sister (*qaryndas*) of men, but in modern Turkic languages, it has become a relative name for the younger sister, younger sister of all relatives.

Conclusion

In conclusion, in the researches, relative names are: *genitive* (wife, husband, daughter-in-law, brother-in-law); *level of kinship* (1st level: father, 2nd level: brother; 3rd level: father's brother); It is stated in the studies that they are different from each other, that some family names were in common use under the influence of the western culture of the Turks. However, in the linguistic or family, kinship relationship of the names of the two countries: 1 – regulatory, i.e. defining the position, duty and status of family members, 2 – as a reference word, drawing people's attention according to their age, gender, 3 – emotional, i.e. related to family members in between we can say that they perform important services that convey feelings of closeness, respect, brotherhood.

As a result of the research work, kindred names in common Turkic languages were analyzed and their common and redundant points were described. Examples from the Tatar, Bashkir, Turkish, Azerbaijani, Kazakh and Kyrgyz languages were given among them, and the usage features of some related terms in the language were determined.

Kindred names belong to the lexical-semantic group common to many modern Turkic languages. Such names in Turkic languages are widely used in today's languages from ancient Turkic languages, and we will find out what changes in the lexical-semantic field have undergone through such research. Also, in this direction, *aunt*, *koke*, *abke*, *ajyn* and others in the modern Kazakh language are used. We think that the study of usage features and differences of kindred names should be prioritized.

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