

Linguistic Analysis of Certain Kinship Terms in the Kashshof Village Dialect

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Abstract: The article analyzes several kinship terms that are actively used in the Kashshof village dialect through a comparative study with their equivalents in the literary language and other existing dialects. Relevant observations and conclusions are presented on this basis. In addition, the lexical units of this dialect are examined as a regional linguistic phenomenon in comparison with Mahmud al-Kashgari's "Dīwān Lughat al-Turk", focusing on the historical development of these terms and their correlation with modern Uzbek literary language. In the analysis of examples, a number of linguistic methods, including comparative and historical-comparative approaches, are effectively employed.

Keywords: Kashshof village dialect, dialectology, Karluk, Kipchak-Oghuz dialect, lexical features, spoken language.

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One of the most significant sources contributing to the enrichment of our language is folk speech, namely dialects. As regional varieties of the national language, dialects represent an exceptionally valuable linguistic heritage and constitute one of the primary sources for the development of the literary language. The collection, in-depth study, and linguistic-historical description of dialectal vocabulary are among the crucial factors in researching the complex history of both the language and its speakers. Therefore, special attention should be paid to the issue of enriching the Uzbek lexical system through dialectal words.

As noted by Professor S. Ashirboyev, dialects are in a state of continuous development, which necessitates their constant theoretical study and determines their scientific and theoretical significance [S. Ashirboyev, 2021: 8]. The study of Uzbek dialects and sub-dialects has always constituted an actual social and scholarly need.

Among the Turkic languages, Uzbek stands out as one of the most multi-dialectal languages, with dialects that differ sharply from one another. The study of the lexical system of Uzbek dialects remains one of the most pressing issues in contemporary linguistics. In particular, the Uzbek language includes varieties belonging to the Karluk, Kipchak, and Oghuz dialect groups. In this respect, the dialect of Kashshof village in the Gallaorol district of Jizzakh region differs considerably from other dialects in its phonetic, lexical, and morphological features.

In the scientific and theoretical study of Kipchak dialects, the research conducted by Professor Kh.

Doniyorov on the ethnogenetic and linguistic characteristics of the eastern dialects of Samarkand region deserves special attention. It is also important to emphasize that a number of significant scholarly and monographic works have been produced, including Doniyorov's "The genealogy and dialects of the Uzbek people" (1968), "A comparative study of Uzbek J-dialects with the literary language", "Old Uzbek language and Kipchak dialects" (1977), "Lexicon of Kipchak dialects" (1979), as well as V. Egamov's "The Gallaorol dialect of the Uzbek language" (1955) and H. Gulomov's studies on the Jizzakh dialect.

Indeed, living dialects preserve numerous words, expressions, and certain grammatical forms that are not found in written literary sources or even in modern Uzbek literary language. It is therefore essential to make every effort to prevent their disappearance without trace. A thorough and well-grounded scientific analysis of such linguistic material provides a basis for drawing highly significant conclusions about the language and offers researchers invaluable empirical evidence for reconstructing the forms and features of the Uzbek language in its distant past. In this article, we aim to present observations on certain kinship terms used in the Kashshof village dialect, which belongs to the Kipchak group of Turkic languages.

The study of Uzbek folk dialects was initially undertaken by Russian linguists. In this regard, the contributions of such scholars as Y. D. Polivanov, K. K. Yudakhin, A. K. Borovkov, and V. V. Reshetov are particularly significant. The numerous scholarly studies conducted by these researchers played a crucial role in the formation of Uzbek dialectology as an independent branch of linguistics. Specifically, Y. D. Polivanov began studying Uzbek dialects in the 1920s. During the same period, several works by K. K. Yudakhin were published, including "Some features of the Korabulok dialect" (1925), "A few remarks on the dialect of a Vodiy village", and "Materials on the phonetic structure of the Chagatai language". Likewise, V. V. Reshetov published a number of works such as "The Margilan dialect of the Uzbek language", "The Namangan dialect of the Uzbek language", and "About transcription".

Between 1920 and 1937, Professor Y. D. Polivanov carried out extensive research in the field of Uzbek dialect studies. He traveled on foot through Tashkent, Samarkand, Khorezm, Karshi, Turkestan, and several other regions, collecting valuable data on Uzbek dialects. As a result, he produced more than 250 scholarly works and studies devoted to Uzbek dialectology.

Scholarly literature emphasizes that the Uzbek language was formed on the basis of the Karluk, Kipchak, and Oghuz ethnic groups of Turkic languages. A comprehensive study of Uzbek dialects is not limited solely to linguistic analysis; it also plays a central role in identifying the historical formation of the Uzbek people, that is, their ethnogenetic process.

A number of scholarly articles on kinship terminology in the Uzbek language have been published by researchers such as M. Narziyeva and A. Ishayev. In her work, M. Narziyeva focuses on the componential analysis of kinship terms and examines their semantic features. A. Ishayev, in turn, provides information on whether changes have occurred in kinship terminology from historical forms to their modern usage. As is well known, like other lexical categories, kinship terms are subject to the internal and external laws of language development: some become obsolete and disappear, while the majority are preserved and transmitted from generation to generation over centuries.

For instance, scholars have established that nearly 40% of the words recorded in the Orkhon–Yenisei inscriptions – some of which have undergone phonetic changes – are still present in most modern Turkic languages. Kinship-related terms such as *ota* (father), *ada* (father), *ana* (mother), *aba*, *aka* (brother), *acha*, *o'g'il* (son), *qiz* (daughter), *singil* (younger sister), *ini* (brother), *chaluk*, *er* (husband), *katuk*, *kelin* (daughter-in-law), *yigit* (young man), and *qarindosh* (relative), which are attested in the language of the Orkhon–Yenisei written monuments, continue to function as active lexical items in modern Turkic languages and their dialects [M. Saidova, 2021: 12].

Uzbek linguistics contains a substantial body of research devoted to lexicology, in which the lexical system of the Uzbek language is analyzed using the systemic approach. This line of research includes the works of Sh. Rahmatullayev, I. Qo'chqortoyev, H. Nematov, E. Begmatov, R. Rasulov, R. Safarova, Sh. Iskandarova, D. Nabiyeva, and others. Among these studies, the most significant for the present research

is the textbook “Fundamentals of Systemic Lexicology of the Uzbek Language” by H. Nematov and R. Rasulov [Nematov H., Rasulov R., 1995: 128]. In addition, nearly four-fifths of the kinship terms found in Mahmud al-Kashgari’s “Dīwān Lughat al-Turk” have been preserved in the Uzbek language and its dialects with little or no change [A. Ishayev, 1973: 34].

Kinship-related lexemes that are actively used today in the Kashshof village dialect are distinguished by their specific and unique features. Below, we present several examples of dialect-specific terms:

OTA (Father).

In the Kashshof village dialect, the term **ota** does not differ semantically from its usage in the Uzbek literary language, its dialects, or other Turkic languages; however, it is distinguished by certain phonetic features. In most modern Turkic languages, both the initial and final vowels correspond to the Old Turkic vowel *a*, and the term is pronounced as *ata*. In the Altai, Khakas, and Tuvan languages, a voiced variant **ada** with the alternation [t/d] is used. In those Turkic languages that have preserved the Old Turkic pronunciation, the term **ata** fully corresponds both phonetically and semantically to the form attested in written monuments. In particular, Mahmud al-Kashgari’s “Dīwān Lughat al-Turk” records both the voiceless form **ata** and its voiced variant **ada**. In the dialect under study, the forms **ota**, **ata**, and **aka** are used.

ONA (Mother).

Within the system of kinship terminology in Turkic languages, and specifically in the Uzbek language and its dialects, the term **ona** is widely used in the meaning of **ana**. In terms of its phonetic structure and semantic content, the term **ana** corresponds to the form recorded in ancient written monuments. However, due to dialectal variation within Turkic languages, numerous phonetic variants have emerged. In Altai, Kazakh, Karakalpak, Kyrgyz, and Tuvan, the form *ene* is used; in the languages of the Volga Turkic peoples, variants such as **eni**, **enne**, **enkey**, **inyee**, **eney**, and **anna** occur; while in Khakas and Yakut, forms like **ine**, **iney**, and **iyе** are attested. Various scholarly views have been expressed regarding the etymology and genesis of the term **ona**. According to S. V. Sevortyan, the term **ana** conveys eight different meanings, with the meaning ‘mother’ playing a central role. In the Kashshof village dialect, this term is actively used in the forms **ona**, **ena**, and **opa**.

AKA (Elder brother).

The lexeme **aka** functions as a kinship term in Uzbek and other Turkic languages. It is used to refer to a male sibling who is older in age and born to the same parents, and is employed by younger sisters and brothers when addressing or referring to an elder brother. Although Turkic languages also use variants such as **og’a** and **birodar** as equivalents of **aka**, in the Uzbek language the term is used exclusively in the form **aka**. In the dialect under investigation, the forms **aka** and the diminutive variants **akacha** / **akcha** are actively used.

UKA (Younger brother).

In the Uzbek language, the term **uka** is used to refer to a male person younger than the speaker, while its Turkic equivalent is **ini**. In Uzbek, compound hyponyms such as **qayin uka** (younger brother-in-law) and **qayin ini** are also attested. In the village dialect, the forms **uka** and the diminutive variants **ukacha** / **ukcha** are actively used.

OPA (Elder sister).

In certain Uzbek dialects, the kinship term **opa** has variants such as **apa**, **aya**, and **opcha**, all of which correspond semantically to the lexical meaning of **opa**. In some Kipchak dialects, this lexeme is also used in the meaning of ‘mother’. In the Kashshof village dialect, the forms **opa** and **opacha** / **opcha** are used.

SINGIL (Younger sister).

The word **singil** functions as an active kinship term in Uzbek and other Turkic languages. The term **singil**

stands in an antonymic relationship to **opa** (elder sister). In the dialect under study, the form **singil** is used without phonetic variation.

AMAKI (Paternal uncle).

1. In Uzbek, the term **amaki** is used to denote one's father's elder or younger brother;
2. The lexeme **amaki** is also employed as a respectful form of address toward older men.

In the speech of Kipchak dialect speakers from the Kashkadarya and Surkhandarya regions, this term is used specifically to refer to the father's brothers. In modern Uzbek literary language, **amaki** is widely used; however, in the Kashshof village dialect, this kinship relation is actively expressed by the form **aka**.

TOG'A (Maternal uncle).

In the Uzbek literary language and its dialects, as in all Turkic languages, the kinship term **tog'a** is semantically stable and is used to denote the mother's elder or younger brother. In the dialect under study, this lexeme is actively used with phonetic variation in the forms **tog'a** / **tag'a**.

XOLA (Maternal aunt).

In Uzbek and its dialects, as in all Turkic languages, the kinship term **xola** is semantically stable and denotes the mother's elder or younger sister. In the Kashshof village dialect, this term is used with phonetic variation in the forms **xola** / **xala** (**qola**).

KELIN OYI (Daughter-in-law).

The term **kelin oyi** represents a common phenomenon in the Uzbek language. In all Turkic languages, it occurs in the forms **kelin** / **gelin**. Scholars largely agree on the genesis of the term **kelin**, deriving it from the verbal root **ke** / **kel-** 'to come' combined with the deverbal and denominal suffixes **-in** / **-un**, conveying the meaning 'one who has come, a newcomer to the family'. In the Kashshof village dialect, this term is used in the forms **yanga**, **checha**, and very rarely **kelinoyi**.

POCHCHA (Brother-in-law).

In Uzbek and its dialects, the term **pochcha** is widely used. However, dialectal synonyms such as **yezda** and **jezda** are also attested, both denoting the husband of one's elder sister or aunt. In the village dialect, the forms **pochcha** and **jezda** are used specifically to denote the husband of an elder sister. The term **pochcha** refers to the husband of one's elder sister, whereas **jezda** is used for the husband of one's paternal aunt, particularly when referring to older individuals.

BUVI (Grandmother).

In Uzbek, the word **buvi** is a kinship term used by grandchildren to denote the father's mother. In the Uzbek literary language, the form **buvi** is standardized, while dialects preserve variants such as **ena**, **acha**, **ona**, and **katta buvi**. In the dialect under study, this kinship relation is expressed by the form **katta ena** (**kattana**), referring to both the paternal and maternal grandmother.

BUVA (Grandfather).

As a kinship term, **buva** denotes the father's father when used by grandchildren. In Uzbek, several variants exist for this meaning, including **buva**, **bobo**, **katta**, **opoqi**, **opoq dada**, **katta dada**, and **katta ota**. In the Kashshof village dialect, this kinship relation is actively expressed by the form **katta ata**, referring to both the paternal and maternal grandfather.

XOLAVACHCHA (Cousin).

In the Uzbek literary language, the term **xolavachcha** functions as a kinship term denoting the children of sisters. While the standard literary form is **xolavachcha**, dialectal variants such as **bo'la** are also attested. In the dialect under study, this kinship relation is expressed by the form **bo'la**.

The history of the formation of kinship terminology is closely intertwined with the history of humankind, as it reflects real social relations within society, the family, and kinship networks. As demonstrated by the examples discussed above, despite the long period that has elapsed, the majority of the lexemes subjected to comparative analysis continue to be actively used today in both the Uzbek literary language and its existing dialects. Kinship ties not only define individuals' relationships to one another but also shape their attitudes toward relatives and toward others within the social structure.

While some of the lexemes denoting kinship relations have undergone semantic change, others are used in the modern literary language with phonetic modifications. This phenomenon is directly connected with the historical development of the language, its dialects, and the people who speak it. A careful and comparative study of the Kashshof village dialect, which is distinguished by its specific phonetic and lexical features, contributes not only to enriching the literary language with new and non-equivalent lexical items, but also to identifying terms that are absent from the literary language or whose meanings are gradually narrowing within dialectal usage.

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