

Kinship Terms of Uzbek and Karakalpak Peoples

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Abstract: Kinship terms are one of the national values that demonstrate the common ancestry and close blood ties of the Turkic peoples living in Karakalpakstan. These terms fully confirm that they originate from a shared ethnic heritage. However, given the linguistic diversity among Turkic peoples, their kinship terms naturally exhibit certain phonetic and lexical-semantic differences.

Keywords: dialect, phonetics, Kipchak, lexicon, Oghuz, kinship terms, Turkic, values.

Karakalpakstan is a multi-ethnic region where various Turkic peoples, including Uzbeks, Karakalpaks, Kazakhs, Turkmens, and others, have lived together in harmony for centuries. Their customs, traditions, and cultural practices are closely related, as they belong to the Kipchak and Oghuz branches of Turkic ethnic groups.

In this region, Uzbek communities belonging to both the Kipchak and Oghuz dialect groups coexist with the Karakalpaks. Specifically, the Oghuz dialect representatives reside in the southern districts of Turtkul and Ellikkala, while Kipchak dialect speakers live in Beruniy, Amudarya, Khujayli, and Kungrad districts. Additionally, in the Shumanay area, Uzbek speakers of the Kipchak group have been living alongside Karakalpaks. The kinship terms in the Uzbek dialects spoken in Karakalpakstan have been preserved for centuries and bear strong similarities to those used in the Karakalpak language. Kinship terms in Turkic languages have been extensively studied by I. Ismailov. Furthermore, Professor Kh. Daniyarov specifically examined kinship terms in the Uzbek dialects of the Kipchak group, particularly in the Samarkand dialects. Later, leading scholars such as A. Ishaev and Dr. Yu. Ibragimov conducted in-depth research on Uzbek dialects in Karakalpakstan.

It is important to note that most kinship terms belong to the common Turkic linguistic layer. These terms have been passed down from generation to generation, reflecting the historical and cultural development of each nation.

Classification of Kinship Terms in Karakalpakstan

The kinship terms found in the speech of Turkic peoples residing in Karakalpakstan can be classified as follows:

Common Turkic terms	Kipchak dialect	Oghuz dialect	Karakalpak literary language	Uzbek literary language
ata	Ota	ota	ata	ota
ana	aba//ava	apa	apa	ona
aka	aka//ake	aga	ake	aka
ogul	Ul	ul	ul	O'g'il
kiz	Kiz	qiz	kiz	qiz
ini	ini//uka	ini	ini	uka
kalin	kelin	galin	kelin	kelin

Kinship terms can be divided into two main categories based on their origin:

1. Pre-marriage kinship terms: ata (father), ona (mother), aka (older brother), uka (younger brother), amma (paternal aunt), xola (maternal aunt), o'g'il (son), qiz (daughter), yigit (young man), etc.
2. Post-marriage kinship terms: kelin (bride), kuyov (groom), er (husband), xotin (wife), qayin (in-law), checha (sister-in-law), baldiz (wife's sister), abisin (wife's co-wife), etc.

Each kinship term has its own unique historical development, with phonetic and lexical differences among Uzbek dialects. For example, in the Khujayli dialect, the term aba appears in written sources from the 11th to 14th centuries in the same form. Similarly, the terms qiz (girl) and o'g'il (son), which have been used in Uzbek dialects of Karakalpakstan since ancient times, still persist today. In the epic Alpomish, the term ul is used to refer to a son, as seen in the line: "Akang bizga minnat qildi ulini." (Your brother was proud of his son.)

Thus, the term ul, which is characteristic of Uzbek dialects in Karakalpakstan, also appears in classical epic poetry. Additionally, in the Kipchak Uzbek dialects, the word checha is used synonymously with yanga (sister-in-law):

"Er yigitning yorin qalmoq olar mi,

Barchin checham talash bo'lib qolar mi?"

In Karakalpak, however, sheshe means "mother," distinct from yanga (sister-in-law). In Karakalpak, the term jenge is used instead:

"Qalmaqqa ketken jengem bar." (My sister-in-law was taken by the Kalmyks.)

Among kinship terms formed after marriage, quda and qudagay differ based on gender. The term quda refers to a male in-law, while qudagay refers to a female in-law. However, in Karluk dialects, quda is used for both genders. A. Mamatov, who conducted research on the Fergana dialect, explains that qudagay is a broader term encompassing the groom's and bride's uncles, aunts, and siblings, while quda refers only to the parents of the couple. The term quda is originally Mongolic, and the suffix -gay/-g'iy was later added to form qudagay as a feminine equivalent. However, in Uzbek dialects of Karakalpakstan and the Karakalpak language, these terms are strictly distinguished. The word qayin (in-law) is found in all Turkic languages in the same form and has led to the development of several related terms, such as qaynota (father-in-law), qaynon (mother-in-law), qayinbika (sister-in-law), qayinsingil (husband's sister). In Karakalpak, these terms undergo some phonetic and lexical changes: qaynağa (older brother-in-law), qaynapa (older sister-in-law), qayinbikesh (husband's sister), qayni (brother-in-law). Additionally, honorific forms such as mirzağa, habala, and suluy qiz are used as affectionate terms:

"Ülkeniniz qaynağa, kishkeneniz mirzağa, ortançısı qurdasım." (Your eldest brother-in-law is qaynağa, your youngest is mirzağa, and the middle one is qurdasım.)

The similarity of kinship terms across Kipchak Uzbek dialects and Karakalpak is evidence of their shared ethnic origins. Common terms include jiyen (nephew/niece), checha (sister-in-law), jenge (brother's wife), qayin (in-law), dayi (maternal uncle), xola (maternal aunt), amma (paternal aunt), and others. Renowned scholar Kh. Daniyarov provides extensive research on this topic in his work *Lexicon of Kipchak Dialects*.

Conclusion

Kinship terms are an essential part of the cultural heritage of Turkic peoples in Karakalpakstan, reflecting their common ancestry and deep historical connections. Despite variations in dialects and phonetic changes, these terms remain strong indicators of ethnic and linguistic unity.

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