ÖZBEKISTON DAVLAT JAHON TILLARI UNIVERSITETI
HUZURIDAGI ILMIY DARAJALAR BERUVÇI DSc.03/30.12.2019.Fil.27.01 RAQAMLI ILMIY KENGAŞ

ÖZBEKISTON DAVLAT JAHON TILLAR UNIVERSITETI

SAIDKHODJAEVA MEHRIXON RAKHMAT QIZI

ISPAN, RUS VA ÖZBEK TILLARIDAGI ŞAXS NOMLARINING TADQIQI (qon-qarindoşlik leksemalari misolida)

10.00.13 – Qiyosiy va çoğiştirma tilşunoslik

Filologiya fanlari böyiça falsafa doktori (PhD) dissertatsiyasi AVTOREFERATI

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Falsafa doktori (PhD) dissertatsiyasi mavzusi Özbekiston Respublikasi Oliy talim, innovatsiyalar vazirligi huzuridagi Oliy attestatsiya komissiyasida B2017.3.PhD/Fil314 raqan röyxatga olingan.

Dissertatsiya Özbekiston davlat jahon tillari universitetida bajarilgan.

Dissertatsiya avtoreferati uç tilda (özbek, rus, ingliz (rezyume)) Ilmiy kengaşning veb-sahifasida (www.uzswlu.uz) hamda «ZiyoNet» Axborot-ta'lim portalida (www.ziyonet.uz) joylaştirilgan.

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Dissertatsiya avtoreferati 2026-yil «_____» _____ kuni tarqatildi.

(2026-yil «_____» _____ dagi _____ raqamli reyestr bayonnomasi)

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KIRIŞ (falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zarurati. Jahon tilşunosligida turli tizimli tillar leksik xususiyatlarini örganişga qiziqiş tobora ortib bormoqda. Bunga sabab tillar orasidagi muloqotning kun sayin takomillaşayotganidir. Tillarning bir-biriga ta'sirini diaxron va sinxron nuqtai nazardan oçib beriş hamda ularning milliy-madaniy xususiyatlarini tadqiq etiş zamonaviy tilşunoslikning yanada rivojlanişiga va yangi qirralarini oçişga xizmat qiladi. Şu bois, qon-qarindoşlikka oid leksemalarning gnoseologik va ontologik jihatlarini mohiyatini tadqiq etiş zaruriyatini belgilaydi.

Dunyo tilşunosligida qarindoşlik munosabatlarini bildiruvçi leksemalar turli tizimli tillarning luğat tarkibida asosiy örinlardan birini egallaydi. Mazkur leksemalarning struktur-semantik jihatdan yetarli darajada örganilmagani muhim ilmiy tadqiqotlarni amalga oşirişni taqozo etmoqda. Ispan, rus va özbek tillaridagi qon-qarindoşlik leksemalari şakllanişi va rivojlanişining struktur-semantik hamda funksional jihatlarini qiyosiy-çoğiştirma metod asosida örganiş bir qator lingvistik masalalarni hal qiliş imkonini beradi.

Özbekiston Respublikasining Yevropa va Şarq mamlakatlari bilan bölgan iqtisodiy, madaniy va diplomatik aloqalarining rivojlanişi xalqimizning, ayniqsa yoşlarimizning, çet tillarini örganişga bölgan qiziqişini faollaştirmoqda. Özbekiston Respublikasi Prezidenti Ş. M. Mirziyoyev körsatib ötganlaridek, "...hozirgi davrda xorijiy tillarni mukammal örganmasdan turib, yuksak marralarga erişib bölmaydi"[1]. Bunday vaziyat, jumladan, mamlakatimizda tillarni qiyoslab va çoğiştirib örganişni taqozo etmoqda. Şu sababli ispan, rus va özbek tillariga oid qon-qarindoşlik leksemalarini tadqiqqa jalb etiş hozirgi lingvistika fanining eng muhim vazifalaridan biri hisoblanadi.

Özbekiston Respublikasi Prezidentining 2020-yil 20-oktabrdagi PF-6084-son "Mamlakatimizda özbek tilinin yanada rivojlantiriş va til siyosatini takomillaştiriş çora-tadbirlari töğrisida"gi, 2020-yil 29-oktabrdagi PF-6097-son "Ilm-fanni 2030-yilgaça rivojlantiriş konsepsiyasini tasdiqlaş töğrisida"gi, 2021-yil 19 maydagi PF-5117-son "Özbekiston Respublikasida xorijiy tillarni örganişni ommalaştiriş faoliyatini sifat jihatdan yangi bosqiçga olib çiqiş çora tadbirlari töğrisida"gi, 2022-yil 28-yanvardagi PF 60-son "2022-2026-yillarga möljallangan Yangi Özbekistonning taraqqiyot strategiyasi töğrisida"gi, 2023-yil 11-sentabrdagi PF-158-son "Özbekiston – 2030" strategiyasi töğrisida"gi, 2025-yil 20-oktabrdagi PQ-308-son "Davlat tilini yanada rivojlantirişga oid qöşimça çora-tadbirlar töğrisida"gi, 2026-yil 10-apreldagi PF-58-son "Oliy ta'lim, fan va innovatsiyalar tizimini takomillaştirişning qöşimça çora-tadbirlari töğrisida"gi qarorlari hamda mazkur faoliyatga tegişli boşqa me'yoriy-huquqiy hujjatlarda belgilangan vazifalarni bajarişda uşbu dissertatsiya muayyan darajada xizmat qiladi.

Tadqiqotning respublika fan va texnologiyalari rivojlanişining ustuvor yönalişlariga boğliqligi. Mazkur tadqiqot respublikada fan va texnologiyalari

[1]2020 йил 29 декабр куни Ўзбекистон Республикаси Президенти Ш. М. Мирзиёевнинг Олий Мажлис ва şavkat-mirziyeevning-oliy-25-01-2020

rivojlanişining I. “Axborotlaşgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, ma’naviy-ma’rifiy rivojlantirişda innovatsion ğoyalar tizimini şakllantiriş va ularni amalga oşiriş yo‘llari” ustuvor yo‘nalişiga muvofiq bajarilgan.

Muammoning örganilganlik darajasi. Tilşunoslikda turli tizimli tillarga xos qarindoşlikka oid leksemalarni[2] örganişga bağişlangan qator ilmiy işlar çop etilgan.

Qarindoşlik leksemalarining kelib çiqişi va şakllanişi A.R. Agurto, B. Mauricio, J.G. Sánchez, S.T. Juarez, R.B. Araujo, P.M. García, F.P. Filin, A.N. Kononov, O.N. Trubaçyov, A.A. Pokrovskaya, S.M. Abramzon, S.A. Moiseyeva, O.Yu. Nikolenko, S.J. Davlatova[3] kabi qator tilşunoslarning ilmiy işlarida tadqiq etilgan.

Qarindoşlik leksemalari sinxron aspektda ispan (F. Robin, M.L. García, S.T. Juárez[4]), rus (A.I. Moiseyev, N.I. Sumnikova, M.M. Kopylenko, Y.Y. Koşeleva, O.S. Çesnokova[5]) va özbek (A. Işayev, M.Ş. Saidova, S.A. Ulugmuratova, D. Nu’monova, N.R. Jalilova, B.U.Rahmatov[6]) tilşunoslarining ilmiy işlarida örganib çiqilgan.

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[2] “Leksema – şakl va ma’no jihatidan bir butun holda tekşiriladigan mustaqil ma’noli söz; til qurilişining leksik ma’no anglatuvçi birligi” // Leksema (ahttp://feb-web.ru/feb/slt/abc/lt1/lt1-3992.htm (murojaat sanasi: 18.10.2021)

[3] Alexis Reto Agurto. Origen de las palabras “madre” y “mamá” // https://www.udep.edu.pe/castellanoactual/_origen-de-las-palabras-madre-y-mama/; Mauricio B. « Pater», «auunculus», auus, nella cultura romana più ar- caica // Athenaeum 62, 1984. – Pp. 468–491 ; Jairo Javier García Sánchez. Los grados de abuelo // Actas del VIII Congreso Internacional de Historia de la Lengua Española, 2012. – Pp. 1385–1394; Susana Terrones Juárez. Lo que hay detrás de “madre” // https://www.udep.edu. pe/castellanoactual/ lo-que-hay-detras-de-madre/; Raúl Bendezú-Araujo. El léxico de parentesco del quechua según Juan Pérez Bocanegra (Cuzco, siglo XVII) // Lexis, 2014. – Vol. XXXVIII (2). – Pp. 429–456; Филин Ф. П. О терминах родства и родственных отношений в древнерусском литературном языке // Язык и мышление. – М.-Л., 1948. – Т. 11. – С. 329–346; Кононов А. Н. К этимологии слова огул «сын» // Филология и история монгольских народов. Памяти академика Б. Я. Владимирцова. – М., 1958. – С. 175–176; Трубачев О. Н. История славянских терминов родства и некоторых древнейших терминов общественного строя. – М.: АН СССР, 1959. – 148 с.; Покровская А.А. Термины родства в тюркских языках // Историческое развитие лексики тюркских языков. – М., 1961. – С. 11–81; Абрамзон С. М. О некоторых терминах родства в тюркских языках // Тюркология: к 70-летию акад. А.Н. Кононова. – Л., 1976. – С. 204–207; Моисеева С.А. Диахронический анализ терминов родства в западно-романских языках // Актуальные проблемы теоретической и прикладной лингвистики и оптимизации преподавания иностранных языков: памяти проф. Р.Г. Пиотровского. Материалы II Междунар. науч. конф., Тольятти, 5-7 окт. 2010 г. – Тольятти, 2010. – С. 237–243; Николенко О. Ю. Номинации кровного родства в древнерусском языке // Вестник Омского ун-та. Гуманитарные исследования, 2018. – № 4 (21). – С. 72–76; Давлатова С.Ж. Названия, связанные с родством в словаре М.Кашгарского «Диван лугат ат-Турк», их использование в современном кыргызском языке // Бюллетень науки и практики, 2021. – Т. 7. – № 5. – С. 605–615.

[4] Fox Robin. Sistemas de parentesco y matrimonio. 2ª edición. – Madrid: Alianza editorial,1979. – 125 p.; María Isabel Loring García. Sistemas de parentesco y estructuras familiares en la Edad Media. – Gobierno de la Rioja, 2001. – 26 p. ; Susana Terrones Juárez. Lo que hay detrás de “madre” // https://www.udep.edu. pe/castellanoactual/ lo-que-hay-detras-de-madre/.

[5] Моисеев А. И. Термины родства в современном русском языке // Филологические науки: Научные доклады высшей школы. – М.: Наука, 1963. – Вып. № 3 (23). – С. 120–132; Сумникова Н. И. Термины родства и свойства в современном русском языке // Русская речь. – М.: Наука, 1969. – № 2. – С. 117–123; Копыленко М. М. Семантические производные от русских терминов родства: парные лексемы дядя-тетя // Филол. науки. – М., 1992. – № 5/6. – С. 52–62; Чеснокова О.С. Отражение языковой картины мира в развитии лексической системы мексиканского национального варианта испанского языка: Автореф. дисс. ... д-ра. филол. наук. – М., 2006. – 38 с.; Кошелева Е. Ю. Терминология родства в русском языке // Альманах современной науки и образования. – Томск: Издательство «Грамота», 2009. – № 2 (21). – Часть 2. – С. 73–74.

[6] Ишаев А. Ўзбек шеваларидаги қариндошлик терминлари // Ўзбек халқ шевалари луғати. – Тошкент, 1971. – Б. 320–385; Нуъмонова Д. Қон-қариндош номларининг компонент таҳлили // Ўзбек тили ва адабиёти, 1986. – № 5. – В. 47–55; Жалилова Н.Р. Бадиий матндаги қон-қариндошлик терминларининг типологик ва структурал-грамматик тавсифи: Филология фанлари бўйича фалсафа доктори (PhD) д-си автореферати. – Самарқанд, 2019. – 51 б.; Saidova M. S. Namangan özbek şevalaridagi quda, jiyan terminlarining etimologiyasi va

Ta’kidlaş lozimki, qardoş, va noqardoş tillarga oid qarindoşlik, jumladan, qon-qarindoşlik, leksemalari tilşunoslar tomonidan qiyoslanib (I.Ismoilov, I.S.Kozyrev, O.S.Maniyazova, V.V.Zvyagintseva, M.Nikoliç, N.V.Novospasskaya, A.V.Andreyeva[7]), çoğiştirilib (B.A.Dzhabborov, Kh.Kh.Egamnazarov, A.Ş.Albekova, Ş.Zh.Erzhigitova, T.Yuyan, Ç.Zh.Musayeva, I.A.Rasulova, G.U.Oçilova[8]) va qiyoslab-çoğiştirilib (M.Ş.Sarybayeva[9]) ham tadqiq etilgan. Ammo ispan, rus va özbek tillarida qöllanilib kelinayotgan qon-qarindoşlik leksemalari şu kungaça qiyosiy-çoğiştirma nuqtai nazardan tahlilga tortilmagan.

Dissertatsiya mavzusining dissertatsiya bajarilgan oliy ta’lim muassasinig ilmiy-tadqiqot işlari bilan boğliqligi. Dissertatsiya Özbekiston davlat jahon tillari universiteti ilmiy-tadqiqot işlari rejasining 2023–2025-yillarga möljallangan “Zamonaviy tilşunoslik nazariy muammolari masalalarining yangi yönalişlari” mavzusi doirasida bajarilgan.

Tadqiqotning maqsadi ispan, rus va özbek tillaridagi qon-qarindoşlikka oid leksemalarning taşqi va içki ma’nosini hamda matnlarda qöllaniliş xususiyatlarini qiyosiy-çoğiştirma aspektda tadqiq qilişdan iborat.

Tadqiqotning vazifalari:

ispan, rus va özbek tillarida qarindoşlikka oid terminlarning şakllanişini hamda dissertatsiya mavzusi bilan boğliq ilmiy işlarni örganiş va baholaş;

qon-qarindoşlik leksemalarining ispan, rus va özbek tillari lingvistik luğatlarida beriliş tamoyillarini tahlil qiliş;

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leksik-semantik xususiyatlari // Oriental Renaissance: Innovative, educational, natural and social sciences, 2023. – 3(11). – B. 357–363; Улугмуратова С.А. Лексико-семантическая и культурная интерпретация концепта «мать» в узбекском языке // Universum: филология и искусствоведение – электрон. научн. журн., 2025. – № 8 (134). – С. 33–37; Rahmatov B.U. Özbek tilidagi qarindoşlik terminlarining leksik-semantik xususiyatlari // "World of Philology" Scientific Journal, 2025. – Vol. – 4 – Iss. 3. – Pp. 122–138.

[7] Исмоилов И. Туркий тилларда кавм-қариндошлик терминлари ўзбек, уйғур, қозоқ, қирғиз, қорақалпоқ, туркман тиллари материаллари асосида). – Тошкент: Фан, 1966. – 150 б.; Козырев И. С. Из истории развития терминологии родства в русском и белорусском языках // Русская историческая лексикология. – М., 1968. – С. 3–19; Маниязова Р.А. Семантические соотношения наименований родства, должностей и качества при таджикско-русских языковых контактах: Автореф. дисс. ... канд. филол. наук. – Душанбе, 2000. – 18 с.; Звягинцева В.В. Оценочно-характеризующие обращения в семейном дискурсе русского и английского языков // Известия Курск ГТУ. – Курск: Курск ГТУ, 2010. – Вып. 3. – С.143–148; Николич Милина, Новоспасская Н.В. Термины родства в русском и сербском языках // Вестник РУДН, серия Теория языка. Семиотика. Семантика. – М., 2013. – № 1. – С. 74–77; Андреева А. В. Общая характеристика терминов родства в английском, русском и украинском языках // Вестник студенческого научного общества ГОУ ВПО «Донецкий.национальный университет». – Донецк, 2018. – Вып. 10. – Т. 2. – С. 79–82.

[8] Джабборов Б.А. Номинации значений свойства в таджикском и узбекском языках: Автореф. дисс. … канд. филол. наук. – Хужанд, 2009. – 27 с.; Эгамназаров Х. Х. Термины родства и их функционально-семантические микросистемы в узбекском и английском языках: Автореф. дисс. … канд. филол. наук. – Душанбе, 2010. – 24 с.; Альбекова А.Ш. Семантический анализ терминов духовного вида родства в русском и казахском языках // https://rusnauka.com/3_SND_2010/Philologia/57587.doc.htm; Эржигитова Ш. Ж. Ономасиологический аспект изучения терминов родства женского пола в кыргызском и русском языках: Автореф. дисс. … канд. филол. наук. – Бишкек, 2018. – 26 с.; Цюй Юян. Лингвокультурные особенности русской системы терминов родства (на фоне китайского языка): Автореф. дисс. … канд. филол. наук. – СПб., 2019. – 23 с.; Мусаева Ч.Ж. Функционально-семантическое поле терминов со значением «родство» в русском и кыргызском языках: Дисс. … канд. филол. наук. – Бишкек, 2023. – 186 с.; Расулова И.А. Термины родства: контрастивный анализ узбеского и русского языкоы // Turkologik tadqiqotlar” xalqaro ilmiy jurnali. – Samarqand, 2024. – № 3 (5). – B. 128–133; Oçilova G.U. “Brother” -“aka/uka” qarindoşlik oti atamasining funksional -semantik tadqiqi // Science time. Scientific journal, 2026. – Vol. 4. – Iss. 5/2. – Pp. 164–168.

[9] Сарыбаева М. Ш. Система обозначений родства в английском, русском и казахском языках: Автореф. дисс. … канд.филол.наук. – Алма-Ата, 1991. – 31 с.

tahlil qilinayotgan tillardagi qon-qarindoşlikka oid leksemalarning struktur-semantik va funksional xususiyatlarini aniqlaş;

qiyoslanayotgan va çoğiştirilayotgan tillardagi qon-qarindoşlikka oid leksemalarning badiiy matnlarda qöllaniş funksiyalarini hamda fonetik, semantik, morfologik xususiyatlarini oçib beriş.

Tadqiqotning obyekti ispan, rus va özbek tillarining leksikografik manbalari (izohli, etimologik, ikki tilli – ispança-rusça, ispança-özbekça, rusça-ispança, özbekça-ispança luğatlar) va badiiy adabiyot matnlaridagi qon-qarindoşlik leksemalari hisoblanadi.

Tadqiqot predmetini ispan, rus va özbek tillaridagi qon-qarindoşlik leksemalarining fonetik, semantik, etimologik morfologik va funksional aspektlari taşkil qiladi.

Tadqiqotning usullari yuqoridagi vazufalar bilan belgilangan. Işda tavsiflaş, qiyoslaş, çoğiştiriş, statistic tahlil kabi usullardan foydalanildi.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

qon-qarindoşlikka oid leksemalarning ispan, rus va özbek tilşunoslari tomonidan tadqiq etiliş tarixi, nazariy-metodologik asoslari va ilmiy talqinlari tizimlaştirilgan holda ulardagi nazariy yondaşuvlarning universal va farqli jihatlari, erişilgan ilmiy natijalar hamda hal qilinişi kerak bölgan muammolar aniqlangan;

ispan, rus va özbek tillaridagi qon-qarindoşlikka xos leksemalarning lingvistik luğatlarda beriliş tamoyillarini, izohli, etimologik va tarjima luğatlaridagi tavsiflarini çoğiştiriş asosida luğat maqolalarida ularning etimologik, fonetik, semantik va morfologik xususiyatlarini tizimli va izçil ifodalaşga doir leksikografik tavsif mezonlarini takomillaştiriş zarurati asoslangan;

turli tizimli tillardagi qon-qarindoşlik leksemalarining tarixiy şakllaniş xususiyatlari ularning kelib çiqişi, tadrijiy taraqqiyoti va tillararo özlaşiş jarayonlarini qiyosiy-etimologik tahlil qiliş asosida ispan tilidagi mazkur leksemalarning lotin, rus tilidagilarning slavyan, özbek tilidagilarning esa umumturkiy qatlamga mansubligi hamda arab va fors-tojik tillaridan özlaşgan qarindoşlik atamalari ham mavjudligi isbotlangan;

vertikal va gorizontal qon-qarindoşlik munosabatlarini nomlovçi leksemalarning tillararo umumiy va farqli belgilari ispan, rus va özbek tillariga oid leksik materiallar hamda ularning turli nutqiy va badiiy kontekstlardagi qöllanişini çoğiştirma tahlil qiliş asosida uşbu birliklarning fonetik, struktur-semantik va morfologik xususiyatlari, matndagi semantik vazifalari dalillangan.

Tadqiqotning amaliy natijalari:

ispan, rus va özbek tillarida qon-qarindoşlik leksemalarining qiyosiy-çoğiştirma tahlili asosida ularning struktur-semantik xususiyatlarini örganiş ahamiyati oçib berilgan;

misollar asosida ispan, rus va özbek tillaridagi qon-qarindoşlik leksemalarining kelib çiqişi, şakllanişi, fonetik, semantik va morfologik xususiyatlari körsatib berilgan;

tadqiqotda tahlilga tortilgan leksemalarni oliy öquv yurtlarida ispan, rus va özbek tillarini qiyosiy-çoğiştirma öqitiş jarayonida qöllaş böyiça amaliy tavsiyalar işlab çiqilgan.

ispan, rus va özbek tillaridagi badiiy matnlarda qöllanilgan qon-qarindoşlik leksemalarining taşqi va içki şakllari oçib berilgan.

Ilmiy tadqiqot natijalarining işonçliligi olingan xulosalarning işonçliligi hamda barqarorligi, ispan, rus va özbek tillaridagi qon-qarindoşlik leksemalarining leksikografik manbalarda berilgan taqdimoti, ularning kelib çiqişi va şakllaniş tarixi oçib berilganligi, taşqi va içki şakllari aniqlanganligi, tajriba-sinov işlarining sifat jihatdan ta'minlanganligi, xulosa, taklif va tavsiyalarning amaliyotga joriy etilganligi, olingan natijalarning vakolatli taşkilotlar tomonidan tasdiqlanganligi bilan izohlanadi.

Ilmiy tadqiqot natijalarining işonçliligi ispan, rus va özbek tillaridagi qon-qarindoşlik leksemalarining tadqiq qilinişida nazariy lingvistik ilmiy adabiyotlarga tayanganligi, ularning leksikografik va badiiy adabiyotlar materiallari asosida kelib çiqişi hamda şakllaniş tarixining oçib berilganligi, taşqi va içki şakllarining aniqlanganligi, tajriba-sinov işlarining sifat jihatdan ta'minlanganligi, tadqiqot jarayonida olingan natijalarning amaliyotga joriy qilinganligi hamda vakolatli taşkilotlar tomonidan tasdiqlanganligi bilan belgilanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tadqiqot natijalarining ilmiy ahamiyati ispan, rus va özbek tillarida qon-qarindoşlikka oid leksemalar tasnifi hamda ularning lingvistik luğatlarda va badiiy adabiyot matnlarida qöllanişini örganib, struktur-semantik va funksional xususiyatlarini oçib beriş bilan belgilanadi.

Tadqiqotning amaliy ahamiyati uning natijalaridan oliy ta'lim tizimida "Leksikologiya", "Umumiy tilşunoslik", 'Qiyosiy tilşunoslik", "Çoğiştirma tilşunoslik" nazariy kurslarini öqitişda, şuningdek, ispan-rus va ispan-özbek tillari orasidagi aloqalar böyiça maxsus kurslardan ma'ruza öqiş hamda seminar darslarini ötkazişda, dissertatsiya va monografiyalar yozişda foydalaniş mumkinligi bilan izohlanadi.

Tadqiqot natijalarining joriy qilinişi. Ispan, rus va özbek tillaridagi şaxs nomlarining tadqiqi bo'yicha olib borilgan ilmiy izlanishlar asosida:

qon-qarindoşlikka oid leksemalarning ispan, rus va özbek tilşunoslari tomonidan tadqiq etiliş tarixi, nazariy-metodologik asoslari va ilmiy talqinlari tizimlaştirilgan holda ulardagi nazariy yondaşuvlarning universal va farqli jihatlari, erişilgan ilmiy natijalar hamda hal qilinişi kerak bölgan muammolar aniqlangani borasidagi mulohazalardan 2020–2022-yillarda Özbekiston davlat jahon tillar universitetida Davlat ilmiy-texnika dasturlari doirasida bajarilgan FZ-2019062034-raqamli "Xorijiy tillarda sözlaşuvçilar uçun özbek tilini intensiv örgatuvçi multimedia mahsulotlarini yaratiş" loyihasida foydalanilgan (Özbekiston davlat jahon tillari universitetining 2025-yil 24-maydagi 871-son ma'lumotnomasi). Natijada, ispan, rus va özbek tillari luğat tarkibida mavjud bölgan qon-qarindoşlikka oid leksemalarning tilşunoslar tomonidan örganiliş jarayonini tahlil qilişga hamda ularning yutuqlari va kamçiliklarini aniqlaşga imkon bergan;

ispan, rus va özbek tillaridagi qon-qarindoşlikka xos leksemalarning lingvistik luğatlarda beriliş tamoyillarini, izohli, etimologik va tarjima luğatlaridagi tavsiflarini çoğiştiriş asosida luğat maqolalarida ularning etimologik, fonetik, semantik va morfologik xususiyatlarini tizimli va izçil ifodalaşga doir leksikografik tavsif mezonlarini takomillaştiriş zarurati asoslanganligi bilan boğliq xulosa va umumlaşmalardan Erasmus+ dasturining Project № 598340-EPP-1-2018-1-ES-

EPPA2-CBHE-JP University Cooperation Framework for Knowledge Transfer in Central Asia and China (UNICAC) loyihasida foydalanilgan (Özbekiston Milliy universitetining 2025-yil 28-oktyabrdagi 04/11-25464-son ma'lumotnomasi). Natijada, ispan, rus va özbek tillaridagi qon-qarindoşlikka xos leksemalarning lingvistik luğatlarda beriliş tamoyillari haqidagi yangiça qaraşlar ularning etimologik, fonetik, semantik va morfologik xususiyatlari reprezentatsiyasini takomillaştiriş omillarini dalillaşga xizmat qilgan;

turli tizimli tillardagi qon-qarindoşlik leksemalarining tarixiy şakllaniş xususiyatlari ularning kelib çiqişi, tadrijiy taraqqiyoti va tillararo özlaşiş jarayonlarini qiyosiy-etimologik tahlil qiliş asosida ispan tilidagi mazkur leksemalarning lotin, rus tilidagilarning slavyan, özbek tilidagilarning esa umumturkiy qatlamga mansubligi hamda arab va fors-tojik tillaridan özlaşgan qarindoşlik atamalari ham mavjudligi aniqlangani haqidagi xulosalardan Ispaniyaning Kastiliya-La Mança universitetida amalga oşirilayotgan xalqaro ilmiy-ta'lim loyihalarda, xususan, qiyosiy tilşunoslik, madaniyatlararo kommunikatsiya va xorijiy tillarni öqitiş yönalişlaridagi dastur loyihasida foydalanilgan (Kastiliya-La Mança universitetining 2026-yil 22-apreldagi 149-son ma'lumotnomasi). Natijada, loyiha uçun tayyorlangan materiallar mazmun jihatdan boyitilgan;

vertikal va gorizontal qon-qarindoşlik munosabatlarini nomlovçi leksemalarning tillararo umumiy va farqli belgilari ispan, rus va özbek tillariga oid leksik materiallar hamda ularning turli nutqiy va badiiy kontekstlardagi qöllanişini çoğiştirma tahlil qiliş asosida uşbu birliklarning fonetik, struktur-semantik va morfologik xususiyatlari, matndagi semantik vazifalari dalillanganiga oid xulosalardan Erasmus+dasturining ICM, KA-107 – International Credit Mobility between European Union and Uzbekistan HEIs, through staff and student mobility exchange projects between Uzbekistan State University of World Languages and Ruhr University Bochum (Germany) – 2020-1-DE01-KA107-005433- (Yevropa Ittifoqi hamda Özbekiston oliy ta'lim muassasalari örtasida xalqaro tajriba almaşinuvi doirasida Özbekiston davlat jahon tillari universiteti hamda Boxumdagi Rur universiteti (Germaniya) örtasidagi kredit safarbarligi) xalqaro loyihasida foydalanilgan (Özbekiston davlat jahon tillari universitetining 2025-yil 28-oktyabrdagi 04-06-1/6307-son ma'lumotnomasi). Natijada, ispan, rus va özbek tillari vertikal va gorizontal qon-qarindoşlik leksemalarining fonetik, struktur-semantik, morfologik hamda matndagi funksional xususiyatlari aniqlangan.

Tadqiqot natijalarining aprobatsiyasi. Tadqiqot natijalari 3 ta xalqaro va 2 ta respublika ilmiy-amaliy konferentsiyalarida muhokamadan ötkazilgan.

Tadqiqot natijalarining e'lon qilinganligi. Dissertatsiya mavzusi böyiça jami 15 ta ilmiy maqola çop etilgan, Özbekiston Respublikasi Oliy attestatsiya komissiyasi tomonidan doktorlik dissertatsiyalari asosiy ilmiy natijalarini çop etiş tavsiya qilingan ilmiy naşrlarda 7 ta maqola, jumladan, 6 tasi respublika va 1 tasi xorijiy jurnalda naşr etilgan.

Dissertatsiyaning tuzilişi va hajmi. Dissertatsiya kiriş, uç bob, xulosa, foydalanilgan adabiyotlar röyxatidan iborat bölib, umumiy hajmi 135 sahifani taşkil qiladi.

DISSERTATSIYANING ASOSIY MAZMUNI

Işning **kiriş** qismida dissertatsiya mavzusining dolzarbligi va zarurati asoslangan, tadqiqotning maqsadi va vazifalari, obyekti va predmeti tavsiflangan, tadqiqotning respublika fan va texnologiyalari rivojlanişining ustuvor yönalişlariga mosligi körsatilgan, amaliy natijalari va ilmiy yangiligi bayon qilingan, tadqiqotda olingan natijalarning ilmiy va amaliy ahamiyati oçib berilgan, tadqiqot natijalarining amaliyotga joriy etilişi, aprobatsiyasi, naşr etilgan işlar va dissertatsiya tuzilişi böyiça ma‘lumotlar keltirilgan.

Dissertatsiyaning birinçi bobi **“Turli tizimli tillarda qarindoşlikka oid leksemalar tadqiqining nazariy asoslari”** ispan, rus va özbek tillarida qarindoşlik tuşunçalarini ifodalovçi leksemalarning alohida, qiyosiy, çoğiştirma va qiyosiy-çoğiştirma aspektda örganilişi masalalariga bağişlangan.

Bobning dastlabki faslida **“Ispan, rus va özbek tillarida ‘qarindoşlik’ tuşunçalarining şakllanişi”** tahlilga tortilgan.

Ispan va rus tillaridan farq qilgan holda, özbek tilining luğat qatlamida qondoşlik munosabatlar ötmişini hamda ma’naviy yaqinligini anglatadigan yetti avlod va ajdod (nasl-nasab) – “ota-ona”, “farzand”, “nabira”, “çevara”, “evara”, “nobora”, “dubora”, “begona” kabi terminlar mavjud. U.P.Lafasovning ta’kidlaşiça, qadimdan turkiylarda mavjud bölgan yetti avlod nomi “sözlaşuv tili bölgan turli lahja va şevalarimizda saqlanib turibdi”[10].

1.1-jadval

Yetti avlod nomi

Turkiy						
aktik	*çavlik*	*javlik*	*bavlik*	*avlik*	*davlik*	*yovlik*
Forsiy						
nevara	*çevara*	*evara*	*devara*	*abira*	*dabira*	*begona*

Turkiy xalqlar madaniyatida, jumladan, özbek, har bir inson özining yetti puştini bilişi kerakligi ota-bobolarimiz tomonidan köp marotaba takidlagan. Bu an’ana, avlod-ajdodlar bilan boğliqlikni va oilaviy tarixni, şaxsning kimligini, qanday oiladan kelib çiqqanligini saqlaşga yordam bergan. Musulmon ahliga xos uşbu udumga Amir Temur ham e’tibor qaratgan: “Kelin bölmişning nasl-nasabini, yetti puştini suriştirdim. Xos odamlar orqali soğliq-salomatligini, jismonan kamolatini aniqladim. Kelin bölmiş nasl-nasabasi, odob-axloqi, soğlom va baquvvatligi bilan barça qusurlardan xoli bölsagina, el-yurtga katta töy-tomoşa berib, kelin tuşurdim”[11].

Inson tasavvurida qarindoşlik tuşunçalari (yaqin, uzoq), dunyo xalqlari tili va madaniyati içki hamda taşqi munosabatlariga mutanosib ravişda, oilada şakllanib boşlanadi. *Oila* sözi qardoş va noqardoş tillarda, jumladan, ispan, rus va özbek, turli

[10] Lafasov U.P. Okuzbeks, Their Language, Place in Society and Culture // https://www.researchgate.net/publication/384092095_

[11] Amir Temur ögitlari. – T.: Navröz, 1992. – B. 58.

şakl, talaffuzga ega bölib, bir-biridan farq qiladi. Bunga ispan tilidagi *familia* sözining özbekça *oila,* rusça *семья* kabi ekvivalentlari misol böla oladi.

Bobning ikkinçi faslida "**Qarindoşlik leksemasi ispan, rus va özbek tilşunosligining obyekti sifatida**" qarindoşlik leksemalarining alohida, qiyosiy va çoğiştirma aspektda örganiliş tahlil qilingan.

Qarindoşlikka oid leksemalar ilk bor L.G.Morganning «Системы родства и свойства человеческой семьи» ('Inson oilasining qaridoşlik va quda-andalik tuzilişi') ilmiy asarida amerikalik hindlar tiliga tegişli bölgan qarindoşlik terminlar asosida tahlil qilingan va ularning qöllaniliş xususiyatlari körsatib bergan[12]. Bu haqda ma'lum bir tasavvurga ega böliş uçun şu kungaça amalga oşirilgan ba'zi bir muhim tadqiqotlarni tahlilga tortamiz.

XX asrning ikkinçi yarmidan boşlab bugungi kunga qadar bu borada ispan, rus va özbek tilşunoslarining amalga oşirgan qator ilmiy işlari diqqatni öziga tortadi. Bu haqda tasavvurga ega böliş uçun şu kungaça çop etilgan muhim tadqiqotlarga murojaat qilamiz.

O.C.Çesnokovaning "Отражение языковой картины мира в развитии лексической системы мексиканского национального варианта испанского языка" nomli dissertatsiyasida meksika ispan tilining meksika(ça) varianti materiali asosida *padre* (rus. 'отец', özb. 'ota') va *madre* (rus. 'мать', özb. 'ona') kabi umumispan qarindoşlik leksemalarining 1) evolyutsiyasi körib çqilgan hamda meksikaliklarning olam lisoniy manzarasini qayta qurişda ularning roli izohlangan; 2) ispan tili Meksika milliy versiyasida uzviy qöllanişni dalillangan[13].

Por Alexis Reto Agurto özining 2012 yilda e'lon qilgan "Origen de las palabras 'madre' y 'mamá'" ("Ona" va "oyi" sözlarining kelib çiqişi) maqolasida kelib çiqiş nuqtai nazardan lotinça bölgan ispança *madre (< mater, -tris*) sözining XI va XII asr şoirlari adabiy asarlari matnlarida tez-tez qollanilgani e'tirof etilgan. Uning fikriga köra, u "ona ma'buda, keyinçalik Bokira Maryam (Virgen María)ni tasvirlaş uçun işlatilgan lotinça 'Alma Mater' ('emizuvçi ona') iborasi bilan boğliq bölib, hozirgi vaqtda 'tegişli tadqiqotlar tugallangan joy – ta'lim muassasasi, kollej yoki universitet'ga nisbatan işlatiladi"[14].

Ta'kidlaş joizki, qarindoşlik leksemalari rus tilşunoslarining dissertatsiyalari va ilmiy maqolalrida ham batafsi tadqiq qilingan.

S.X.Golovkina özining rus şoiri N.A.Klyuvning çop etilgan 450 poetik matnlari (şe'rlari va poemalari), folklor va diniy matnlar, mifologik luğatlar ma'lumotlari, yozuvçi tili luğatlari asosida yozilgan "Термины родства в поэзии Н.Клюева (в лексикографическом аспекте)" mavzusidagi dissertatsiyada rus tiliga oid qarindoşlik terminlari funksional-semantik tahlilga va leksikografik tafsifga tortilgan[15]. Ammo ularning matnlarda qöllaniliş xususiyatlari tahlil qilinmagan.

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[12] Морган Л.Г. Древнее общество. – Л.: Изд-во Института народов севера ЦИК СССР, 1934. – 350 с.

[13] Чеснокова О.С. Отражение языковой картины мира в развитии лексической системы мексиканского национального варианта испанского языка: Автореф. дисс. ... д-ра. филол. наук. – М., 2006. – С. 16.

[14] Alexis Reto Agurto. Origen de las palabras "madre" y "mamá" // https://www.udep.edu.pe/castellanoactual/origen-de-las-palabras-madre-y-mama/

[15] Головкина С.Х. Термины родства в поэзии Н.Клюева (в лексикографическом аспекте): Автореф. дисс. … канд. филол. наук. – Вологда, 1999. – С. 10–11.

Özbek tilidagi qarindoşlik terminlari I.Ismoilov, M.Ş.Saidova, D.I.Burxonova, Ş.Sodiqova kabi tadqiqotçilarning ilmiy işlarida örganilgan.

I.A.Ismoilovning «Turkiy tillarda qavm-qarindoşlik terminlari» (özbek, uyğur, qozoq, qirğiz, qoraqalpoq va turkman tillari materiallari asosida) nomli monografiyasida uşbu tillar luğaviy tarkibidagi qavm-qarindoşlik terminlarining leksik, semantik va grammatik xususiyatlari qiyosiy usul yordamida yoritib berilgan[16].

M.Ş.Saidovaning "Namangan şevalaridagi qarindoşlik terminlarining leksik-semantik tahlil" mavzusidagi nomzodlik dissertatsiyasida nikohgaça va nikohdan keyin hosil bölgan Namangan özbek şevalaridagi qarindoşlik terminlarining tarkibi, ma'lum darajada kelib çiqiş tarixi, şakllanişi, fonetik, semantik va morfologik xususiyatlari aniqlangan[17]. Bu örinda ta'kidlaş lozimki, işda qarindoşlik termilari nafaqat leksikografik, balki boşqa yozma manbalar asosida tadqiq qilinganda, uning qimmati yanada oşgan bölar edi.

D.I.Burxanovaning "Vertikal çiziq qarindoşlik atamalari tizimida giperonim xarakteridagi "avlod" atamasining suppletivdoş giponimlari haqida" nomli maqolasida özbek xalqining 'etti avlod' tuşunçasi bilan boğliq qarindoşlik terminlari – "nabira", "çevara", "evara", "zuvola", "paynevara", "uvora", "kukun nevara" ва "begona" tadqiq qilgan[18].

Ş.Sodiqovaning "Qarindoşlik atamalari tizimi lisoniy kategoriya sifatida örganilişi" mavzuidagi maqolasida özbek tili luğat qatlamidagi 1) bevosita qon-qarindoşlik, 2) yaqin qarindoşlik, 3) uzoq qarindoşlik guruhlarga oid haqida fikr yuritilib, "zot", "uruğ", "tomir", "taraf", "yaqin", "negiz" kabi terminlarning özига xos jihatlari haqida tuşunça bergan[19]. Ammo uşbu leksemalarning kelib çiqişi, şakllanişi, semantik strukturasi tahlil qilinmagan.

Şunday qilib, kategoriya qarindoşlik bugungi kunda bir qança gumanitar fanlar, jumladan tilşunoslik, antropologiya, sotsiologiya va hatto aql falsafasidagi tadqiqot uçun muhim sohadir. Ularni har tomonlama örganiş lingvistik mexanizmlarni tuşunişga yordam beradi, oila, gender rollari va ijtimoiy ierarxiyalar haqidagi madaniy ğoyalarni örganişga imkon beradi.

Turli tizimli tillar, xususan, ispan, rus va özbek, luğat qatlamida qöllanib kelinayotgan qarindoşlik leksemalarining tadqiq qilinişiga tilşunoslarning e'tibori kun sayin ortib bormoqda, çunki bunday tadqiqotning muvaffaqiyatli olib borilişi tilning umumiy nazariyasi masalasini hal qiliş uçun zarur şart-şaroitlarni yaratadi. Bu kabi işlar lingvistik universallarni ham mutlaq, ham statistik jihatdan aniqlaş imkonini beradi. Bunga işonç hosil qiliş maqsadida ularning eng e'tiborga loyiq namunalariga töxtalib ötamiz.

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[16] Исмоилов И.А. Туркий тилларда қавм-қариндошлик терминдари (ўзбек, уйғур, қозоқ, қирғиз, қорақалпоқ, туркман тиллари материаллари асосида). – Тошкент: Ўзбекистон ССР "Фан" нашриёти, 1966. – Б. 10–11.

[17] Саидова М.Ш. Наманган шеваларидаги қариндошлик терминларининг лексик-семантик таҳлили: Филол. фан. ном. … дисс. автореферати. – Тошкент, 1995. – 24 б.

[18] Бурханова Д.И. Вертикаль чизиқ қариндошлик атамалари тизимида гипероним характеридаги "авлод" атамасининг супплетивдош гипонимлари ҳақида // "Oriental Art and Culture" Scientific-Methodical Journalб 2022. – Vol. 3. – Iss. 1. – Pp. 745–749.

[19] Sodiqova Ş. Qarindoşlik atamalari tizimi lisoniy kategoriya sifatida örganilişi // Ilm-fan va innovatsiya ilmiy-amaliy konferensiyasi (in-academy.uz/index.php/si), 2023. – № 24. — С. 100–102.

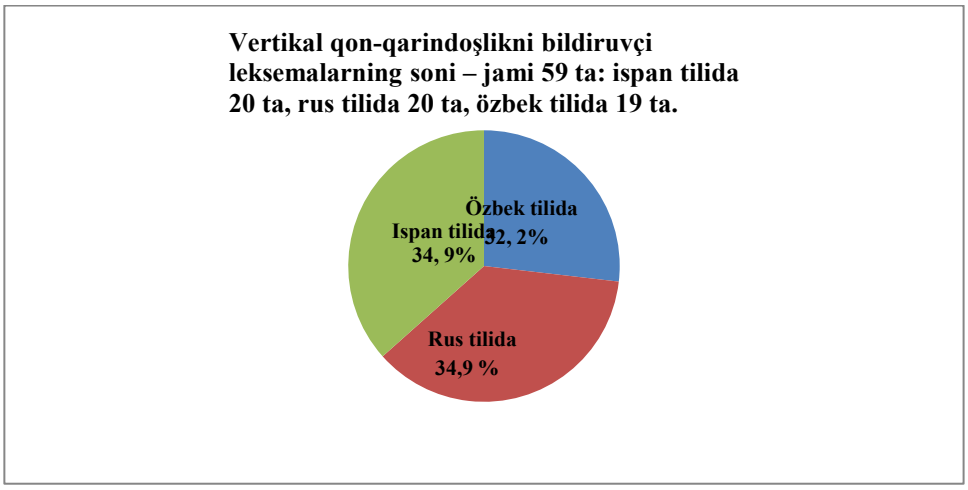
P.S.Guminov, S.A.Moiseyevalarning “Диахронический анализ терминов родства в западно-романских языках” mavzuidagi maqolasida qiyosiy usul asosida ğarbiy-roman tillarida qöllaniladigan fr. *père*, it. *padre*, isp. *padre* (< lot. *pater*); fr. *mère*, it. *madre*, isp. *madre* (< lot. *mater*); fr. *fils*, it. *figlio*, isp. *hijo*; fr. *fille*, it. *figlia*, isp. *hija* va boşqa qarindoşlik terminlarining kelib çiqişi, strukturasi va semantikasi tadqiq qilingan[20].

F.A.Gayçenyaning “Концепт СЕМЬЯ в русской и испанской языковых картинах мира. Лингвокультурологический анализ” deb çop etilgan işi rus va ispan sözlovçilari olami lisoniy manzarasida “семья” / “familia” (‘oila’) kontseptini tadqiq qilişga bağişlangan. Unda muallif rus va ispan tillari qarindoşlik terminlarini qiyoslab örganib, quyidagi xulosalarga kelgan: 1) ispan lisoniy manzarasida insonga “ikki oilali” böliş vaziati xos emas; u barça qarindoşlarini özining yagona oilasi deb ataydi; 2) olamining rus lisoniy manzarasida “oila jamiyatning boşlanğiç guruhi” hamda nafaqat qarindoşlar, balki maxsus hissiy munosabatlar bilan boğlangan qarindoşlar guruhi sifatida tuşuniladi; 3) *familia* leksemasining özi *oilaga* qaraganda köproq polisemantikdir; 4) olamining rus lisoniy manzarasida “oila” kontsepti “döstlik va umumiy manfaatlar bilan boğlangan odamlar guruhi” ma‘no elementini öz içiga oladi[21].

Yuqoridagi materiallarning şarhi va tahlili şuni körsatadiki, ispan, rus va özbek qon-qarindoşlik leksemalari maxsus qiyosiy-çoğiştirma aspektda örganilmagan.

Dissertatsiyaning ikkinçi bobi “**Ispan, rus va özbek tillarida vertikal qon-qarindoşlik leksemalarining struktur-semantik va funksional xususiyatlari**” deb nomlangan bölib, unda vertikal qon-qarindoşlik leksikaning semantikasi va uning matnda funksional qöllanilişi tadqiq qilingan.

Bobning birinçi fasli “**Vertikal qon-qaridoşlik leksemalari va ularning umumiy tavsifi**” tahliliga bağişlangan. Ispan, rus va özbek tillaridagi qon-qarindoşlik leksemalari çuqur ildizlarga va boy tarixiy ötmişga ega.



2.1-rasm. Ispan, rus va özbek tillarida vertikal qon-qarindoşlik leksemalarining soni

[20] Гуминов П.С., Моисеева С.А. Диахронический анализ терминов родства в западно-романских языках // http://dspace.bsu.edu.ru/bitstream/123456789/786/1/Moiseeva_Diachronic_analysis.pdf

[21] Гайченя А.А. Концепт СЕМЬЯ в русской и испанской языковых картинах мира. Лингвокультурологический анализ [Электронный ресурс] // Язык и текст, 2018. – Т. 5. – № 4. – С. 76–77.

Yuqorida keltirilgan materiallardan körinadiki, ispan, rus va özbek tillardagi vertikal qon-qaridoşlik leksemalarning ifodalaniş xususitlari turliçadir. Jumladan, ispan tilida *abuelo, abuela, hermano, hermana, nieto, nieta, bisnieto*, *bisnieta*, rus tilida *дедушка, бабушка*, *брат*, *сестра*, *внук*, *внучка*, *правнук, правнучка* kabi sözlar grammatik rodni (jinsni emas), balki qarindoşlikni (yoki oilaviy aloqalarni) anglatadi. Ular kişilarni oiladagi qarindoşlik darajasi böyiça tavsiflaydi[22]. Özbek tilida grammatik rod kategoriyasi mavjud emasligi sababli, qarindoşlik leksemalarida jinsiy farqlaniş grammatik vositalar orqali ifodalanmaydi. Şu bois öğil va qiz farzandlarining bolalari uçun umumiy *nevara* leksemasi işlatiladi. Bu örinda zarur bölsa nevaralarning jinsi körsatiladi:

öğil nevara – "Işonasizmi, uç yilda ikki öğil nevara kördi" (Sobir Önar. Mutolaa: sariştali odamlar, 18);

qiz nevara – "Söng Mohizar otliq qiz nevara ham tuğilmiş, polvonnamoligi bor, dadasi kabi odamtalpingiç, lek ajibkim, qalbi nafis bölmişdur, ul hamkim elsuyar bölgay" (Isakov M.F. Abadiyat qonunlari, 36).

Jiyan sözi tuğişgan yoki tuğişmagan (amaki va amakivaççа) opa yoki singillarning, akalarining, otaning opa-singillarini farzandlariga nisbatan işlatiladi. Aniqlik talab qilinganda öğil jiyan, qiz jiyan şakillari qöllaniladi.

Şuni ham ta'kidlaş lozimki, uçala tilda (ispan, rus, özbek) eng yaqin qarindoşlarning– ota-onalar va bolalarning nomlaşda har bir oila a'zosi öz nomiga ega, ammo, ikkinçi tomondan, rus tilida uşbu leksemalarning turli özaklardan kelib çiqqanligi körinib turibdi: *отец*, *мать*, *родители*, *сын*, *дочь*, *дети*. Ispan tilida esa bir xil ildizning oilada turli xil körsatkiçga ega ekanligi namoyon böladi: padre, madre, padres; hijo, hija, hijos.

Bundan taşqari, özbek tilidan farqli ölaroq, ispan va rus tillarida ota va ona (русча родители; ispan tilida padres) uçun rod tuşunçasi mavjud. Ta'kidlaş joizki, ispan tilidagi padre rus va özbek tillarida mos ravişda "отец" hamda "ota", padres esa– "отцы" hamda "otalar" ma'nolarini anglatadi. Ispan tilida padre (rus. "отец", özb. "ota") "мать va отец" ma'nosida qöllaşning imkoni yöq. Ispan tilida padre leksemasining sinonimi sifatida progenitor (rus. прародитель, özb. ajdod) ham qöllaniladi. Zamonaviy ikki tilli 'Ispança-rusça / rusça-ispança luğat'da ("Diccionario Español'Ruso Ruso Español") u "предок, прародитель" körinişida berilgan, ammo onani belgilaş uçun "jenskiy rod"ning tugallanmasi a talab qilinadi– progenitora[23].

Barça tillarga xos bölganidek, ispan, rus va özbek tillarida vertikal ajdodlarnibildiruvçiqon-qarindoşlikleksemalariikkiturgabölinadi:

1. **Töğri çiziqli ajdodlar yuqori şajarasi böyiça –**

isp. *tatarabuelo* (*tatarabuela*) – rus. *прапрадед* – özb. *katta buva* (*bobo*) 'bobokalonning otasi (çevara nisbatan)';

[22] Белова Н.Ю. Родовые оппозиции имен существительных в современном русском литературном языке: Автореф. дисс. … канд. филол. наук. – Ереван, 2011. – С. 8, 14.

[23] Испанско-русский и русско-испанский словарь (Diccionario Español'Ruso Ruso Español, 1996) / под ред. В.Ф. Сахно, С.А. Коваль. – Киев: Ирпень-Перун, 1996.– С. 254. 105.

isp. *tatarabuela – прапрабабушка* – özb. *katta buvi* (*momo*) ‘katta buva (boboning) yoki buvining onasi (çevara nisbatan)’;

isp. *bisabuelo* – rus. *прадед* – özb. *bobokalon* ‘buva (boboning) yoki buvining (momoning) otasi (evaraga nisbatan)’;

isp. *bisabuela* – rus. *прабабушка* – özb. *katta buvi* (*momo*) ‘buvining (momosining) onasi (nevaraga nisbatan)’;

isp. *abuelo* – rus. *дедушка* (бабушка) – özb. *bobo* (*buva*) ‘ota yoki onaning otasi’;

isp. *abuela* – rus. бабушка – özb. *buvi* (*momo*) ‘ota yoki onaning onasi’;

isp. *padre* – rus. *отец* – özb. *ota* ‘farzandli, bola-çaqali er kişi (öz bolalriga nisbatan)’;

isp. *madre* – rus. *мать* – özb. *ona* ‘farzandli yoki farzandlari bölgan xotin’;

isp. *hermano mayor* – rus. *старший брат* – özb. *aka* ‘bir ota-onadan tuğilgan katta öğil’;

isp. *hermana mayor* – rus. *старшая сестра* – uzb. *opa* ‘Bir ota-onadan tuğilgan farzandlar Içida özidan kiçiklarga (ukalarga, singillarga) nisbatan katta qiz’.

Demak, ispan va rus tillarida bevosita bevosita “qon-qarindoşlik bilan boğliq ota-ona, buva-buvi (bobo-momo), farzandlar va ularning bolalarini bildiruvçi leksemalarning nomlanişi farqlanadi. Ota va onaning ota-onalarini ispan va rus tillarida nomlanişi tegişli ravişda bir xil”, özbek tilida esa har xil. Özbek tilida ispan va rus tiliga tegişli bölgan uşbu leksemalarning ekvivalenti bölmaganligi sababli, ular izoh yöli bilan talqin qilinadi.

2. **Töğri çiziqli ajdodlar past şajarasi böyiça:**

isp. *hermano menor* – rus. *младший брат* – uzb. *uka* ‘bir ota-ona öğillaridan kiçigi (katta yoşdagi farzandlarga nisbatan)’;

isp. *hermana menor* – rus. *младшая сестра* – uzb. *singil* ‘Bir ota-onadan tuğilgan qizlarning kiçigi (opalariga, akalariga nisbatan)’;

isp. *hijo* – rus. *сын* – uzb. *öğil* ‘Er jinsli bola’;

isp. *hija* – rus. *дочь* – uzb. *qiz* ‘Baloğat yoşiga etmagan ayol’;

isp. *nieto* – rus. *внук* – uzb. *öğil nabira* (*nevara*) ‘Öğil yoki qizning farzandi (boboga, buviga nisbatan)’;

isp. *nieta*– rus. *внучка* – uzb. *qiz nabira* (*nevara*) ‘Öğil yoki qizning farzandi (boboga, buviga nisbatan)’

исп. *bisnieto* – рус. *правнук* – özb. *чевара* ‘öğil, qiz nevaraning ögli’; (қиз невараниng ўғли, қизи);

исп. *bisnieta – рус. правнучка* – özb. *чевара* ‘öğil, qiz nevaraning qizi’;

исп. *tataranieto* – рус. *праправнук* – узб. *evara* ‘öğil, qiz çevaraning öğli’;

исп. *tataranieta* – рус. *праправнучка* – узб. *evara* ‘öğil, qiz çevaraning qizi’.

Olib borilgan kuzatişlar va qiyosiy-çoğiştirma tahlil natijasida quyidagilar ma’lum böldi:

1. Gender jihatdan rus, ispan va özbek tillarida qon-qarindoş leksemalarining öxşaşligiga qaraganda, farqi köproq.

2. Rus va ispan tillaridagi qon-qarindoşlik leksemalarining özbek tilida ekvivalentlari bölmaganda, ular izoh yöli bilan talqin qilinadi.

3. Tögri çiziqli bölmagan qarindoşlarni bildirişda ispan va rus tillarida rod bölganligi sababli ikki körinişdagi leksemalar qöllaniladi, ozbek tilida uşbu kategoriya bölmaganligi sababli bir xil terminlar işlatiladi.

4. Ispan va rus tillaridagi leksemalarning özbek tilida ekvivalenti bölmaganda, ular izohlaş orqali talqin qilinadi

5. Özbek tilida rod kategoriyasi bölmaganligi sababli ispança *hijo* (mujsoy rod), *hija* (jenskiy rod), rusça *внук* (mujsoy rod), *внучка* (jenskiy rod) sözlari özbek tiliga *nevara* deb ögiriladi.

Bobning ikkinçi fasli "Vertikal qon-qarindoşlik leksemalarining semantikasi va ularning matnda qöllanilişi" deb nomlangan.

Öz navbatida, qon-qarindoşlikni bildiruvçi ba'zi leksemalarning, jumladan, struktur-semantik xususiyatlarini qiyosiy-çoğiştirma usulda körib çiqişga murojaat qilamiz.

Bisabuelo **–** "De tal modo que, un soldado de alto rango de ese ejército, platicando con el bisabuelo decidió prestarle el caballo más importante que tenían para que mi bisabuelo participara en la carrera, se llamaba *Pie de Plata* y según cuentan fue una carrera muy reñida, por lo que el señor puso todo su empeño y así logró ganar la carrera y recibió muchas felicitaciones de parte de diferentes miembros del ejército"[24] (Historias de familia. Presentación y coordinación de la selección Pablo Serrano Álvarez).

Ispan tilida uşbu murakkab sözning ajratib yozilgan – *bis* + *abuelo* şakli ham yozma matnlarda uçraydi: "Madero, esto, a pacificar el distrito norte de Baja California, ya que en el Valle de Mexicali, donde residía mi bis abuelo, se encontraba sin guarnición o destacamento milita"[25] (Historias de familia. Presentación y coordinación de la selección Pablo Serrano Álvarez).

Ispaniyalik filolog Elizabet Trevino Salasar (Elizabeth Treviño Salazar) fikriga köra, ispan tilida "*bisabuelo* 'katta bobö lotinça ildizlardan hosil bölib, 'boboning otasi', 'momoning otasi' degan ma'noni anglatadi. Uning leksik komponentlari *bis* bölib, u 'bobö va *bi-* – *by-* – *bis-* prefiksi 'old qöşimça' kompozitsion elementi bilan tuzilgan **aviolus* – lotincha *-olus*, *-avus* 'ajdod. çol; bobö sözlaridan kelib çiqqan. Lotinça qöşimça *bi-* 'ikki' yoki 'ikki marta', 'ikki yöl bilan' degan ma'noni anglatadi, çunki *bisabuelo* '*katta bobö* ikki avlod oldin bölgan 'boboning yoki momoning otasi' bölib hisoblanadi"[26].

Прадед **–** "Такова была у наших прадедов просушка" (Солженицын А. Архипелаг ГУЛАГ, 478).

Rus adabiy tilida *прадед* (*пра-* – 'pristavka', *дед-* – özak) sözi hamda uning derivatlari *прадедушка*, *прабабка* uçinçi avlodni, ya'ni 'boboning yoki momoning otasini' nomlaş uçun qöllaniladi[27].

Katta bobo – "Işonç bildiruvçiga qarindoş şaxslar doirasini aniqlaşda sud … oila kodekisining … moddalariga amal qilişi lozim bölib, ularga köra quyidagilar qarindoşlar hisoblanadi: … ota-ona, bolalar, nevaralar, bobo, buvi, evaralar, katta bobo, katta buvi"

[24] Historias de familia. Presentación y coordinación de la selección Pablo Serrano Álvarez. – México: instituto nacional de estudios Históricos de las revoluciones de México, 2012.– P. 40.

[25] Historias de familia. Presentación y coordinación de la selección Pablo Serrano Álvarez. – México: instituto nacional de estudios Históricos de las revoluciones de México, 2012. – P. 236.

[26] Abuelo, atavismo, bisabuelo, tatrabuelo // https://etimologico.com.mx/patrimoniales/abuelo.

[27] Качинская И.Б. Прадеды: термины восходящего родства в архангельских говорах // Вестник Московского университета. – Серия 9. Филология. 2021. – № 1. – С. 45.

(Özbekiston Respublikasi Oliy sudi Plenumining 2018 yil 30 noyabrdagi 34-sonli qarori).

Özbek tilida turkiyça *katta* (‘yoş jihatdan uluğ, yoşi ortiq’) va forsça *bobo* (بابا) sözlari birikmasidan hosil bölgan **kattabobo** leksemasi «otaning yoki onaning otasining otasi (çevaraga nisbatan)» ma’nosi bilan badiiy matnlarda uçraydi: “Ota-onasi bağrida baxtiyor bolalik oğuşida bölgan çevarasi Abdulloh kattabobo uruşda oyoqlaridan öq yegan deb maqtanib gapirdi” (O.Мамадалиева. Сизда олтин кексалик бор, Бектурсин ота!). Ammo uşbu söz Özbek tilining izohli luğatida qayd etilmagan.

Bisabuela **–** “A pesar de que mi bisabuelo Dionisio era mujeriego, sus hijos le obedecían y nunca le reclamaban nada, porque él era de un carácter muy fuerte, y mi bisabuela tenía un carácter muy dócil; siempre la dominaba mi bisabuelo y se hacía lo que él decía y lo que a él le parecía, pero ella jamás renegaba de su palabra”[28] (Historias de familia. Presentación y coordinación de la selección Pablo Serrano Álvarez).

Bisabuela (‘katta buvi’ ‘katta momö) sözi *bis-* va *abuelo* (‘bobö) sözlaridan kelib çiqqan. Uşbu söz keng tarqalgan bölib, ispança luğatda eng köp işlatiladigan terminlar röyxatida 25244-örinni egallaydi[29].

Прабабушка **–** “Генеалогия главных лиц моего рассказа: Веры Павловны Кирсанова и Лопухова не восходит, по правде говоря, дальше дедушек с бабушками, и разве с большими натяжками можно приставить сверху еще какую-нибудь прабабушку (прадедушка уже неизбежно покрыт мраком забвения, известно только, что он был муж прабабушки и что его звали Кирилом, потому что дедушка был Герасим Кирилыч)”[30].

Uçinçi avlodni – bobo yoki momoning onasini bildiruvçi *прабабушка* leksemasini «Словарь русского языка XI–XVII вв.» mualliflari ilk bor “Летопись по Воскресенскому списку” nomli tarixiy manbada 1462-yil bilan ‘прабабушка, мать деда или бабушки’ ma’nosida qayd qilgan: “А князю Борису далъ Волокъ Ламский, Ржеву да Рузу, и всѣ власти и села прабабы” его Марии Глътяевы, по ее приказу”[31].

Uşbu sözning kelib çiqişi M. Fasmerning “Этимологический словарь русского языка” luğatida şunday tavsiflangan: “Происходит от *пра* + *бабушка*, далее от существительного *баба*, далее от праслав. *baba…”[32].

I. B. Kaçinskayaning fikriga köra, qadimgi rus tilida *прабáбушка* ‘ota yoki onaning onasi’ni *прáведушка* deb ataşgan. Uşbu leksema hozirda, jumladan, Rossiyaninh Povoljiya hududida yaşaydigan rusiyzabon xalqlarning oğzaki nutqida uçraydi[33].

Katta buvi **(*momo*)** – “Katta bobo va buvi böliş – bu muvozanatli harakatdir. Siz öz farzandlaringizni tuşunadigan, qöllab-quvvatlovçi ota-ona bölişingiz, şuningdek, nevaralarni qöllab-quvvatlovçi va mehribon bölişingiz kerak” (Muvaffaqiyatli bobo böliş uçun maslahatlar, 85).

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[28] Historias de familia. Presentación y coordinación de la selección Pablo Serrano Álvarez. – México: instituto nacional de estudios Históricos de las revoluciones de México, 2012. – P. 236.

[29] Qarang: Etimología de la palabra bisabuela // https://educalingo.com/es/dic-es/bisabuela

[30] Чернышевский Н. Г. Что делать? // https://rus-center.lgaki.info/wp- content/uploads/2022/03/çernyşevskij_ content/uploads/2022/03/çernyşevskij_çto-delat.pdf

[31] Словарь русского языка XI–XVII вв. – М.: Наука, 1992. – Вып.18. – С. 96.

[32] Фасмер М. Этимологический словарь русского языка” // https://ru.wiktionary.org/wiki/

[33] Качинская И.Б. Прадеды: термины восходящего родства в архангельских говорах // Вестник Московского университета. – Серия 9. Филология. 2021. – № 1. – С. 47–48.

Hozirgi özbek tilida ikki tub – *katta* va *buvi* kabi sözlarning qöşilişidan iborat bölgan murakkab *kattabuvi* leksemasi “ota yoki onaning buvisi” ma’nosida qöllanadi: “Kattabuvi, – qizça halidan beri ayasiyu toğasi bilan bir nimalarni gaplaşib töxtamayotgan kattabuvisining öziga qaraganidan sevinib ketdi, çoği, közi çaqnab yalindi” (Zohidova Ma’mura. Boyçeçak, 56).

Özbek tilida “otaning yoki onaning onasini onasi” ma’nosida qöllanaladigan “kattabuvi” termini qiz bolaga ism sifatida qöyiladi. E.Begmatovning “Özbek ismlari ma’nosi” izohli luğatiga u quyidagi körinişda qayd etilgan: “Kattabuvi … – buvisining (katta enasining) nomi bilan atalgan qiz”[34]

Şunday qilib, ispança *bisabuela* va rusça *прабабушка* uçinçi, özbekça uçinçi, özbekça *katta momo* (*buvi*) esa uçinçi va undan oldingi oldingi avlodga nisbatan qöllaniladi.

Dissertatsiyaning uçinçi bobi “**Ispan, rus va özbek tillarida gorizontal qon-qarindoşlik leksemalarining struktur-semantik va funksional xususiyatlari”**ni tahlil qilişga bağişlangan.

Bobning birinçi fasli “**Vertikal qon-qaridoşlik leksemalari va ularning umumiy tavsifi”** tahliliga bağişlangan. Ispan, rus va özbek tillarida gorizontal – yon çiziq qon-qarindoşlikni (kollateral) bildiruvçi terminlar mavjud.

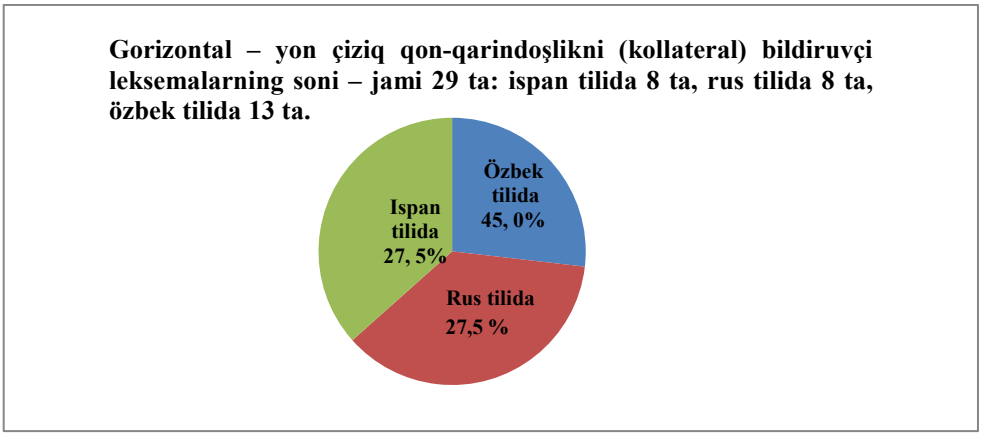
3.1-jadval

Ispan, rus va özbek tillarida gorizontal – yon çiziq qon-qarindoşlikni (kollateral) bildiruvçi leksemalar

Ispan tilida	Rus tilida	Özbek tilida
tío (erkakning akasi; ukasi)	дядя (erkakning akasi; ukasi)	amaki
tío (ayolning akasi; ukasi)	дядя (ayolning akasi; ukasi)	toğa
tía (erkakning opasi; singlisi)	тётя (erkakning opasi; singlisi)	amma
tía (ayolning opasi; singlisi)	тётя (ayolning opasi; singlisi)	xola
hermano mayor	брат	aka
		uka
hermana mayor	сестра	opa
		singil
primo (otaning yoki onaning akasini, ukasini öğli)	двоюродный брат (otaning yoki onaning akasini, ukasini öğli)	amakivaççа (otaning akasi yoki ukasini öğliga nisbatan) toğavaççа (onaning akasi yoki ukasini öğliga nisbatan)

[34] Бегматов Э.А. Ўзбек исмлари маъноси: (Изоҳли луғат). – Т.: «Ўзбекистон миллий энциклопедияси» Давлат илмий нашриёти, 2007. – Б. 182.

prima (otaning yoki onaning akasini, ukasini qizi)	двоюродная сестра (otaning yoki onaning akasini, ukasini qizi)	amakivaççа (otaning akasi yoki ukasini qiziga nisbatan) toğavaççа (onaning akasi yoki ukasini qiziga nisbatan)
sobrino (akaning, opaning, ukaning, singilning öğli)	племянник (akaning, opaning, ukaning, singilning öğli)	jiyan (akaning, opaning, ukaning, singilning öğliga nisbatan)
sobrina (akaning, opaning, ukaning, singilning qizi)	племянница (akaning, opaning, ukaning, singilning qizi)	jiyan (akaning, opaning, ukaning, singilning qiziga nisbatan)



3.1- rasm. Ispan, rus va özbek tillarida gorizontal – yon çiziq qon-qarindoşlikni (kollateral) bildiruvçi leksemalar soni

Yuqorida keltirilgan materiallardan körinadiki, ispan, rus, özbek tillarida gorizontal qon-qarindoşlik nomlaşda bir-biridan farq qiladi. Masalan, ispan tilida qator qon-qarindoşlik leksemalari bir xil özaklardan kelib çiqqan – *tío*, *tía*; *hermano*, *hermana;* rus va özbek tillarida – turli özaklardan – *дядя*, *мётя*, *брат*, *сестра*; *amaki*, *amma*, *aka*, *opa*. Bundan gorizontal qon-qarindoşlik leksikaning semantikasi va uning matnda funktsional qöllanilişi darak beradi.

Bobning ikkinçi fasli "**Gorizontal bevosita qon-qarindoşlik leksikaning semantikasi va uning matnda qöllanilişi**" özbek tilidagi gorizontal (yon çiziq) qon-qarindoşlik terminlarning aksariyati ota yoki ona tomondan qarindoş bölgan şaxslarga tegişli ekanligi ta'kidlangan. Misollarga murojaat qilamiz.

Tio – "Mi papá y mi tío los "Flores" se quedaron en Tepic"[35].

Ispança *tio* sözi kelib çiqiş nuqtai nazardan yunonça *ot θετος* [thios] 'otaning, onaning akasi yoki ukasi' leksemasiga borib taqaladi.

Ispan tilida otaning akasiga nisbatan *tío abuelo* ('дедушка', 'bobö) leksemasi qöllaniladi: "Rodolfo Herrero para deshacerse de Venus tiano Carranza y, por tanto, mi tío abuelo y el resto de los que lo acompañaban en aquel jacal en Tlaxcalaltongo"[36].

[35] Historiade una madre // https://www.uam.mx/difusion/casadeltiempo/55_v_may_2012/casa_del_tiempo_

[36] Víctor Lara Bermejo. L'historia de tío como forma de tratamiento coloquial en español // Revista de Historia de la Lengua Española, 2024. – Núm. 19. – P. 47.

Viktor Lara Bermejo özining "La historia de tío como forma de tratamiento coloquial en español" nomli maqolasida "qarindoşlik leksemasi "tio" hozirda ispan tilidagi murojaat şakli bölib, oilaviy aloqalari bölmagan suhbatdoşlar uçun sözlaşuv tilida ham qöllaniladi" deb ta'kidlagan[37].

Ispanlar madaniy muhitida begona yoki yaqin bölmagan odamni *tío* "amaki" deb çaqiriş lingvokulturologik holatni oçib beradi: "Oiga, tío, ¿tiene fuego?" (Camilo José Cela, La colmena). *Tío* бу ерда denotativ "buvaning, boboning, otaning akasi"ni anglatiş uçun emas, konnotativ ma'noda, ya'ni "begona şaxsga norasmiy murojaat" şakil funksiyasini bajaradi.

Дядя – "Но дядя его звал к себе в адъютанты в Киев"[38].

S.I.Ojegovning "Словарь русского языка" luğatida *дядя* sözining 'ota yoki onaning aka-ukasini hamda amma va xolaning turmuş örtoği' kabi ma'nolari keltirilgan[39]. Ammo XVI asrgaça otaning aka-ukasi "стрый" (< **stryjь*), onaning – "вуй" (< **ujь*)[40] deb atalgan.

Hozirgi rus tilida дядя sözinig qator hosilalari mavjud: "*дяденька*, *дядечка*, *дядька*, *дядюшка*, *дядек*, *дяденькин*, *дядькин*, *дядюшкин*, *дядин*, *дядний*, *дядевский*"[41].

Ta'kidlaş joizki, ispan va rus tillarida xolaning turmuş örtoğiga mos ravişda *tio*, *дядя*, toğaning rafiqasiga – *tia*, *тётя* deb murojaat qilinadi. ***Amaki*** – "Oysifatning amakisi Qora bobo öz akasi Abdi boboning oldiga keldi"[42].

Ş. Raxmatullaevning "Özbek tilining etimologik luğati"da *amaki* sözi quyidagiça tavsiflangan: "Bu ot bilan arabça *amma* otining asosi *amm*(*un*) bölib, "ota" ma'nosini anglatadi… *Amma* oti arab tilida *amm*(*un*) otiga -*at*(-*un*) jenskiy rod qöşimçsini qöşib hosil qilgan…; tojik tiliga rod qöşimçasi oxiridagi *t* tovuşini -*un* kelişik qöşimçsi bilan birgalikda taşlab olingan. Bu ot "otaning opa-singlisi (jiyanga nisbatan)" ma'nosini anglatadi. Tojik tilida *amma* oti tarkibidagi qöş *m* tovuşidan biri taşlanib, "izzat-hurmat" ma'nosini ifodalaydigan tojikça -*ak* qöşimçasi… qöşilgan (*amak*); Bu otni özbek tiliga olişda oxiriga *i* tovuşi qöşilgan (*amaki*). Har ikki tilda bu ot "otaning aka-ukalari (jiyanga nisbatan)" ma'nosini anglatadi"[43].

Özbek tilining izohli luğatiga muvofiq, "amaki [*f.* < *a.* عمّ – amaki] **1** Ota-onaning akasi yoki ukasi (jiyanga nisbatan). **2**. Özidan katta erkak kişiga murojaatda yoki hurmat yuzasidan işlatiladi. **3** Umuman erkak kişi"[44].

Özbeklar madaniy muhitida *amaki* bevosita qarindoşni emas begona katta yoşdagi erkakka nisbatan işlatilib, milliy murojaat modelini namoyon qiladi: "Omon şaqildoqni bozorga solib çala ketdik"[45].

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[37] Víctor Lara Bermejo. La historia de tío como forma de tratamiento coloquial en español // Revista de Historia de la Lengua Española, 2024. – Núm. 19. – P. 47.

[38] Толстой Л.Н. Мать // https://rvb.ru/tolstoy/01text/vol_12/02edit/0296.htm

[39] Ожегов С.И. Словарь русского языка. – М.: Русский язык, 1990. – С. 188

[40] Трубачев О. Н. История славянских терминов родства и некоторых древнейших терминов общественного строя. – М.: АН СССР, 1959. – С. 79.

[41] Косс Е. В. Лексикографический портрет слова «дядя» во вторичной номинации // Филологические науки. Вопросы теории и практики, 2023. – Том 16. – Выпуск 3. – С. 794.

[42] Abdiyev Akmal. Hayot özi murabbiy: şe'rlar, suhbatlar, maqolalar. –Toşkent: Yangi asr avlodi, 2013. – 336 b.

[43] Rahmatullaev Ş. Özbek tilining etimologik luğati. III (forsç, tojikça birliklar va ular bilan hosilalar). – Toşkent: "Universitet", 2009. – B. 8.

[44] Özbek tilining izohli luğati. – T.: Ğafur Ğulom nomidagi naşriyot-matbafura ijodiy uyi, 2023. – J. I. – B. 98.

[45] Ğafur Ğulom. Şum bola: qissa. – Toşkent: Yoşlar naşriyot uyi, 2018. – B. 21.

Toğa – “Yoşligimda toğamning mendan ikki yoş katta öğlini asrab olmoqçi bölganliklari va qarşilikka uçraganliklarini volidamiz köp marotaba gapirganlarini eslayman”[46].

Ş. Raxmatullaevning “Özbek tilining etimologik luğati”da *toğa* leksemasi haqida quyidagi ma’lumotlar keltirilgan: “onaning aka-ukasi… Qadimgi turkiy tilda ham şunday ma’noni anglatgan bu söz “ona” ma’nosini anglatgan **tay** oti bilan asli “aka” ma’nosini anglatgan **ağa** otining birlaşuvi natijasida yuzaga kelgan, bunda avval **y** undoşi talaffuz qilinmay qöygan, şuning hisobiga birinçi böğindagi **a** unlusi çöziqliq kaşf etgan, keyinçalik yonma-yon kelgan **a:a** unlilari bir çöziq unliga birlaşgan, söngra bu unlining çöziqlik belgisi yöqolgan…; özbek tilida birinçi böğindagi **a** unlisi **â** unlisiga, ikkinçi böğindagi **a** unlisi **ä** unlisiga almaşgan: **tay** + **ağa** = **tayağa** > **ta:ağa** > **ta:ğa** > **tağa** > **tâğä**…”[47].

Hozirgi özbek adabiy tilida *toğa* sözi iikita ma’noda qölalniladi:

1. “Ayolning aka-ukalari (uning bolalariga nisbatan): Enam sizni, yangamni köpdan-köp sörab yubordilar, toğajon” (A’zamov Erkin. Bayramdan boşqa kunlar. Qissa va hikoyalar, 219).

2. “Özidan kattalarga murojaat şakli: Ozi, bizlarni mehmonga çaqirmoqçi bölib tueişuvdi. Mişa toğa keladi. Uni taniysiz-a? Muftilla aka-çi” (A’zamov Erkin. Bayramdan boşqa kunlar. Qissa va hikoyalar, 14).

Şunday qilib, özbek tilida *toğa* sözining denotativ ma’nosi qöllanilganda onaning akasi yoki ukasi tuşuniladi. Yuqorida ta’kidlanganidek, ispan va rus tillarida bu şakllar yöq, ya’ni ularda “toğa” hamda “amaki” bir xil termin – muvofiq ravişda “tio” va “дядя” bilan ifodalanadi.

Тётя – “ В вологодской парной дородная тетя Мотя кричит: Становись, мужики! и всю шеренгу обдаёт из трубы паром” (А. Солженицын. Архипелаг ГУЛАГ, 537).

Ilmiy manbalarda berilişiça, *метка* (*тётя*) “teti, ya’ni ‘kesilgan’ sözidan kelib çiqqan”. “Тетка” rus xalqining luğatidagi eng keng tarqalgan sözlardan biridir. Rus tilşunoslari fikriga köra, uşbu leksemaning *тётя* şaklini bolalar öylab çiqargan. Bolalar nutqi paydo böliş jarayonida otalar «тата» yoki «тятя», ularning singillari esa «тятя» deb atalgan fikr ham mavjud[48].

Amma – “Tört farzandimning bittasiga ammasi, uçtasiga esa volidam ism qöygan”[49].

Özbek tilining izohli luğatida *amma* leksemasi “otaning opasi yoki singlisi (jiyanlarga nisbatan)” deb ta’riflangan[50]. Uning ma’nosi Erkin A'zamning “Bayramdan boşqa kunlar" asarida aniq va tuşunarli qilib izohlangan: “Bakir erkak kişi emas, göyo u bir yoş bola, ammamning buzoği, heç baloga fahmi etmaydi, etsa, tuşunsa ham qölidan nima iş kelardi” (A’zamov Erkin. Bayramdan boşqa kunlar. Qissa va hikoyalar, 80).

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[46] Qoraboeva. Saida Hikoyalar // https://ok.ru/group/52496574120151/topic/156139279023575
[47] Rahmatullaev Ş. Özbek tilining etimologik luğati. III (turkiy sözlar). – Toşkent: “Universitet”, 2000.– B. 352.
[48] Этимология слова тетя // https://anti-fasmer.livejournal.com/1143476.html
[49] Qoraboeva. Saida Hikoyalar // https://ok.ru/group/52496574120151/topic/156139279023575
[50] Özbek tilining izohli luğati. – T.: Ğafur Ğulom nomidagi naşriyot-matbafura ijodiy uyi, 2023. – J. I. – B. 104.

Xola – “Mendagi holatni payqagan onam yana xolamning qaynjiyani haqida söz oçdi”[51].

Ş.Raxmatullaevning fikriga köra, “bu arabça söz **xālat(un)** şakliga ega…; özbek tiliga çöziq **ā** unlisini **â** unlisiga almaştirib, söz oxiridagi **t** tovuşini taşlab qabul qilingan: **xālat → xâla (xola);** “toğa” ma’nosini anglatuvçi arabça **xāl(un)** sözining… **-at(un)** qöşimçasi bilan hosil bölgan muannas şakli bölib…, “onaning opa-singillari” ma’nosini anglatadi”[52]. ÖTILda xola leksemasining quyidagi ma’nolari keltirilgan[53]:

1) ‘onaning singlisi yoki opasi’: “Xolasi topgani bir körişdayoq Bakirning didiga ötirişmadi: ötaketgan tortinçoqmi-yey, qişloqiga öxşagan bir balo” (A’zamov Erkin. Bayramdan boşqa kunlar. Qissa va hikoyalar, 39);

2) ‘keksa ayollarga hurmat bilan murojaat qiliş şakli’: “Şaharni yaxşi körardim, şahardagi soya-salhin, ozoda maydonlarni, keng-katta köçalarni, köçalar böyidagi kökiş dökonçalarda şirin jilmayib turadigan oq peşgirli xuşmuomala xolalarni – muzqaymoqni, içib qonmaydigan qip-qizil şarbatlarni, uyoqdan-buyoqqa ğiz-ğiz uçib yuradigan turli-tuman maşinalarni” (A’zamov Erkin. Bayramdan boşqa kunlar. Qissa va hikoyalar, 188);

3) ‘hurmat yuzasidan yoşi katta ayollar ismiga qöşib işlatiladi’: “Kökköz xola-a, xamirturuşingizni berib turarkansiz, enam aytdilar”[54].

Yuqorida olib boril tahlil natijasida quyidagilar aniqlandi:

1. Ispança *tía* va rusça *мётя* ota-onaning farzandlari tomonidan ularning opa-singllariga hamda aka-ukalarini xotinlariga nisbatan qöllaniladi.

2. Hozirgi özbek tilida *amma* leksemasi ‘otaning opasi yoki singlisi, *katta amma*, *kiçik amma* söz birikmalari esa ‘otaning otasini opasi yoki singlisi’ ma’nosini anglatadi.

3. Hozirgi özbek tilida *xola* leksemasining konnotativ ma’nolari kengaygan: onaning xolasiga “katta xola”, opasiga yoki singlisiga, yosi katta ayollarga “xola”, quda tarafdagi yoşi uluğ ayollarga “quda xola”, kuyovlar va kelinlar qaynonalariga, yoşlar notaniş xotin-qizlarga “xola” deb murojaat qilişadi.

XULOSA

1. Dunyo tillarining luğat qatlami lingvistlar tomonidan tadqiq etib kelinayotgan bölsa-da, talaygina leksemalar etarli darajada tahlil qilinmay kelinmoqda. Bunday holat zamonaviy tillarda qöllanilayotgan sözlarning taraqqiyot jarayoni hamda taşqi va içki şakllari haqida aniq ma’lumotga ega böliş imkoniyatini çeklab qöymoqda. Pirovardida qardoş va noqardoş tillarning özaro aloqalari bilan boğliq qator masalalar öz yeçimini topmay qolmoqda. Şu sababli qon-qarindoşlikni bildiruvçi leksemalarni örganişga alohida qiziqiş mavjud.

2. Qon-qarindoşlikni bildiruvçi leksemalar azaldan turli xalqlar tillarida, jumladan, qardoş va noqardoş, keng qöllaniladigan leksik qatlamlardan biridir.

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[51] Qoraboeva. Saida Hikoyalar // https://ok.ru/group/52496574120151/topic/156139279023575

[52] Раҳматуллаев Ш. Ўзбек тилининг этимологик луғати (араб сўзлари ва улар билан ҳосилалар). – Тошкент: “Университет”, 2003. – Б. 486-487.

[53] Özbek tilining izohli luğati. – T.: Ğafur Ğulom nomidagi naşriyot-matbafura ijodiy uyi, 2023. – J. VI. – B. 62.

[54] A’zamov Erkin. Ступка (ҳикоя) // https://www.ziyouz.com/portal-haqida/xarita/uzbek-nasri/erkin-a-zam-1950/erkin-a-zam-stupka-hikoya

Ularning har biri öz tarixiga ega ekanligi şubhasizdir. Tadqiq etilgan ispan, rus va özbek tillari qon-qarindoşlik leksemalarining hanuzgaça qiyosiy-çoğiştirma asosda örganilmaganligi mazkur işning dolzarbligini asoslaydi.

3. Ispan, rus va özbek tillari misolida avlod ketma-ketligiga köra qon-qaridoşlikka oid leksemalar semantik nuqtai nazardan ‘nasabning yuqoriga va pastga tarqaliş şajarasi’ tuşunçasini ifodalaydi. Şuningdek, uşbu leksemalar ispan, rus va özbek xalqlarining madaniy taraqqiyotini hamda tillararo özaro munosabatlarini tadqiq etişda bebaho manba hisoblanadi.

4. Ispan, rus va özbek tillaridagi qon-qaridoşlikka oid leksemalar ikki guruhga bölinadi: vertikal (töğri şajara) – avlodlarning yuqoridan pastga qarab tuşiş ketma-ketligini bildiruvçi çiziq; gorizontal (yon şajara) – umumiy ajdodga ega bölgan, biroq bir-biridan kelib çiqmagan qarindoşlarni bildiruvçi çiziq. Ammo qiyoslanayotgan hamda çoğiştirilayotgan tillardagi qon-qarindoşlik leksemalarining taşqi va içki şakllari köp hollarda bir-biridan farq qiladi.

5. Ispan tili flektiv-analitik, rus tili flektiv, özbek tili esa agglyutinativ til bölganligi sababli, ularning grammatik kategoriyalari bir-biridan farq qiladi. Jumladan, ispan va rus tillarida grammatik rod kategoriyasi mavjudligi sababli, qarindoşlik leksemalari ikki körinişda qöllaniladi. Ispan tilida mujskoy rod *-o* qöşimçasi va *el* artikli, jenskiy rod *-a* qöşimçasi va *la* artikli; rus tilida esa mujskoy rod qöşimçasiz va -й, -а, -я, -ь (erkak jins taaluqli sözlar) qöşimçalari, jenskiy rod *-a* qöşimçasi yordamida hosil qilinadi. Özbek tilida uşbu kategoriya bölmaganligi sababli, bu holatda jinsni körsatuvçi qon-qarindoşlik leksemalari işlatiladi.

6. Ispan tilida ota-onaning otasini yoki onasini anglatadigan leksemalar *bis-* old qöşimçasi, rus tilida – *прa-* old qöşimçasi, ota-ona otasining, onasining otasini yoki onasini anglatadigan leksemalar esa *tatara-* old qöşimçasi, rus tilida *прaпра-* old qöşimçasi («удвоенная приставка») yordamida yasaladi. Özbek tilida uşbu ma’nolarda qöllanaladigan leksemalar tegişli ravişda turkiyça *katta* va forsça *kalon* sözlarining qöşliş natjasida yasaladi.

7. Ispan va rus tillaridan farqli ölaroq, özbek tilida ota va ona taraf qarindoşlarining hamda ularning farzandlarining nomlanişi jins va yoşni inobatga olgan holda ifodalanadi. Uşbu leksemalardagi semantik ziddiyat qon-qarindoşlik semasini saqlagan holda, jins va yoş belgilariga köra bir-biriga qarama-qarşi tuşunçalarni yuzaga keltiradi.

8. Qator qon-qarindoşlik leksemalarining ispan, rus va özbek tillarida konnotativ ma’noda qöllanilişi kuzatiladi. Bu örinda özbek tilidagi vertikal qon-qaridoşlik leksemalari köçma ma’nolarda kengroq işlatiladi.

9. Qon-qarindoşlik leksemalarining kelib çiqişi ispan tilida – lotin tiliga, rus tilida – slavyan tillariga, özbek tilida esa umumturkiy, arab va fors-tojik tillariga borib taqaladi.

10. Ispan, rus va özbek tillaridagi qon-qaridoşlikka oid leksemalarning tadqiqi jarayonida olingan ilmiy natijalar leksikografik manbalar sifatini oşirişga hamda ispança-rusça, ispança-özbekça va yangi ispança-rusça-özbekça luğatlarni yaratişga xizmat qiladi.

11. Qardoş va noqardoş tillardagi milliy öziga xos luğat qatlamlarini aniqlaş, ularning etnomadaniy va lingvomadaniy xususiyatlarni örnatiş qon-qarindoşlik leksemalarini soliştiriş istiqbolli körinadi.

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SAIDKHODJAEVA MEKHRIXON RAKHMAT QIZI

A STUDY OF TERMS DENOTING PERSONS IN SPANISH, RUSSIAN, AND UZBEK
(Based on Blood Kinship Lexemes)

10.00.13 – Comparative and contrastive linguistics

ABSTRACT
of the dissertation for the degree of doctor of philosophy (PhD) in philological sciences

Tashkent – 2026

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The dissertation is available for review at the Information Resource Center of the Uzbekistan State University of World Languages (registered under number ___). Address: 100170, Tashkent, Uchtepa district, G-9a residential area, Kichik Halqa Yuli Street, House 21a. Tel: (99871) 230-12-91.

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INTRODUCTION (annotation of the PhD dissertation)

Relevance and necessity of the dissertation theme. In world linguistics, there is a growing interest in studying the lexical features of languages belonging to different language systems. This is primarily due to the continuous development of communication between languages. Examining the influence of languages on one another from diachronic and synchronic perspectives, as well as investigating their national and cultural characteristics, contributes to the further development of modern linguistics and the exploration of its new dimensions. Therefore, there is a need to investigate the epistemological and ontological aspects of kinship-related lexemes and to reveal their essential characteristics.

In world linguistics, lexemes denoting kinship relations occupy a prominent place in the vocabulary of languages belonging to different language systems. The insufficient study of these lexemes from structural and semantic perspectives necessitates further comprehensive scientific research. A comparative study of the structural-semantic and functional aspects of the formation and development of kinship lexemes in Spanish, Russian, and Uzbek, employing the comparative-contrastive method, makes it possible to address a number of important linguistic issues.

The development of Uzbekistan's economic, cultural, and diplomatic relations with European and Eastern countries has increased the interest of the Uzbek people, particularly young people, in learning foreign languages. As President of the Republic of Uzbekistan Shavkat Mirziyoyev has emphasized, "...in the present era, it is impossible to achieve great goals without mastering foreign languages"[1]. This situation necessitates, among other things, the comparative and contrastive study of languages in our country. Therefore, investigating kinship lexemes in Spanish, Russian, and Uzbek is regarded as one of the most important tasks of contemporary linguistics.

This dissertation will serve, to a certain extent, to fulfill the objectives set out in the Decree of the President of the Republic of Uzbekistan No. PF-6084 dated October 20, 2020, "On Measures to Further Develop the Uzbek Language and Improve Language Policy in the Country"; Decree No. PF-6097 dated October 29, 2020, "On Approval of the Concept for the Development of Science until 2030"; Decree No. PF-5117 dated May 19, 2021, "On Measures to Bring the Promotion of Foreign Language Learning in the Republic of Uzbekistan to a Qualitatively New Level"; Decree No. PF-60 dated January 28, 2022, "On the Development Strategy of New Uzbekistan for 2022–2026"; Decree No. PF-158 dated September 11, 2023, "On the Uzbekistan–2030 Strategy"; Resolution No. PQ-308 dated October 20, 2025, "On Additional Measures to Further Develop the State Language"; Decree No. PF-58 dated April 10, 2026, "On Additional Measures to Improve the System of Higher Education, Science, and Innovation"; as well as other regulatory legal acts relevant to this field.

[1]2020 йил 29 декабр куни Ўзбекистон Республикаси Президенти Ш. М. Мирзиёевнинг Олий Мажлис ва şavkat-mirziyeevning-oliy-25-01-2020

The relationship between the research and the priority areas of development in the republic's science and technology. The dissertation research was conducted in accordance with the priority area of the development of science and technology in the Republic of Uzbekistan: I. "Formation of a system of innovative ideas and ways of their implementation in the social, legal, economic, cultural, spiritual, and educational development of an information society and a democratic state".

The level of development in solving the problem. A number of scholarly studies in linguistics have been devoted to the investigation of kinship lexemes[2] in typologically diverse languages.

The origin and formation of kinship lexemes have been investigated in the scholarly works of a number of linguists, including A.R. Agurto, B. Mauricio, J.G. Sánchez, S.T. Juarez, R.B. Araujo, P.M. García, F.P. Filin, A.N. Kononov, O.N. Trubachev, A.A. Pokrovskaya, S.M. Abramzon, S.A. Moiseyeva, O.Yu. Nikolenko, and S.J. Davlatova[3].

From a synchronic perspective, kinship lexemes have been examined in Spanish by F. Robin, M.L. García, and S.T. Juárez[4]; in Russian by A.I. Moiseev, N.I. Sumnikova, M.M. Kopylenko, Y.Y. Kosheleva, and O.S. Chesnokova[5]; and in

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[2] A lexeme – is an independent lexical unit with an integral form and meaning, considered as a whole, and a unit of the language system that conveys lexical meaning // Leksema (ahttp://feb-web.ru/feb/slt/abc/lt1/lt1-3992.htm (murojaat sanasi: 18.10.2021)

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Uzbek by A. Ishayev, M.Sh. Saidova, S.A. Ulugmuratova, D. Nu'monova, N.R. Jalilova, and B.U. Rahmatov[6].

It should be noted that kinship lexemes, particularly those denoting consanguineous relationships, in related and unrelated languages have also been investigated by linguists through comparative studies (I. Ismoilov, I.S. Kozyrev, O.S. Maniyazova, V.V. Zvyagintseva, M. Nikolić, N.V. Novospasskaya, and A.V. Andreyeva[7]), contrastive studies (B.A. Dzhabborov, Kh.Kh. Egamnazarov, A.Sh. Albekova, Sh.Zh. Erzhigitova, T. Yuyan, Ch.Zh. Musayeva, I.A. Rasulova, and G.U. Ochilova[8]), and comparative-contrastive studies (M.Sh. Sarybayeva[9]). However, the kinship lexemes used in Spanish, Russian, and Uzbek have not yet been subjected to a comprehensive analysis from a comparative-contrastive perspective.

Relevance of the dissertation topic to the research activities of the higher education institution where the dissertation was completed. The dissertation was carried out within the framework of the research project entitled "New directions in addressing theoretical problems of modern linguistics", included in the research plan of Uzbekistan State World Languages University for 2023–2025.

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[7] Исмоилов И. Туркий тилларда кавм-қариндошлик терминлари ўзбек, уйғур, қозоқ, қирғиз, қорақалпоқ, туркман тиллари материаллари асосида). – Тошкент: Фан, 1966. – 150 б.; Козырев И. С. Из истории развития терминологии родства в русском и белорусском языках // Русская историческая лексикология. – М., 1968. – С. 3–19; ; Маниязова Р.А. Семантические соотношения наименований родства, должностей и качества при таджикско-русских языковых контактах: Автореф. дисс. ... канд. филол. наук. – Душанбе, 2000. –18 с.; Звягинцева В.В. Оценочно-характеризующие обращения в семейном дискурсе русского и английского языков // Известия Курск ГТУ. – Курск: Курск ГТУ, 2010. – Вып. 3. – С.143–148; Николич Милина, Новоспасская Н.В. Термины родства в русском и сербском языках // Вестник РУДН, серия Теория языка. Семиотика. Семантика. – М., 2013. – № 1. – С. 74–77; Андреева А. В. Общая характеристика терминов родства в английском, русском и украинском языках // Вестник студенческого научного общества ГОУ ВПО «Донецкий.национальный университет». – Донецк, 2018. – Вып. 10. – Т. 2. – С. 79–82.

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The aim of the research is to investigate the external and internal meanings of lexemes denoting consanguineous relationships in Spanish, Russian, and Uzbek, as well as their usage patterns in texts, from a comparative-contrastive perspective.

The objectives of the research are as follows:

to study and evaluate the formation of kinship terms in Spanish, Russian, and Uzbek, as well as the scholarly works related to the dissertation topic;

to analyze the principles governing the presentation of lexemes denoting consanguineous relationships in Spanish, Russian, and Uzbek linguistic dictionaries;

to identify the structural-semantic and functional features of lexemes denoting consanguineous relationships in the languages under investigation;

to reveal the functions of kinship lexemes in literary texts in the languages being compared and contrasted, as well as their phonetic, semantic, and morphological characteristics.

The object of the research comprises direct blood-kinship terms recorded in the linguistic dictionaries of the Spanish, Russian, and Uzbek languages, including explanatory, etymological, terminological, and bilingual dictionaries (Spanish–Russian, Spanish–Uzbek, Russian–Spanish, and Uzbek–Spanish), as well as in literary texts.

The subject of the research comprises the structural-semantic and functional features of kinship-related lexemes in Spanish, Russian, and Uzbek, as well as their similarities and differences.

The research methods. The dissertation employs descriptive, comparative-historical, comparative-contrastive, and statistical methods.

The scientific novelty of the research is reflected in the following findings:

the history of research into lexemes denoting consanguineous relationships by Spanish, Russian, and Uzbek linguists, their theoretical and methodological foundations, and scholarly interpretations have been systematized. The universal and distinctive features of the theoretical approaches adopted, the scientific results achieved, and the problems requiring further investigation have been identified;

based on a comparative analysis of the principles governing the presentation of lexemes denoting consanguineous relationships in Spanish, Russian, and Uzbek linguistic dictionaries, as well as their descriptions in explanatory, etymological, and translation dictionaries, the need to improve lexicographic criteria for the systematic and consistent representation of their etymological, phonetic, semantic, and morphological characteristics in dictionary entries has been substantiated;

according to the comparative- etymological analysis of the historical formation of kinship lexemes in languages belonging to different language systems, including their origins, historical development, and processes of interlingual borrowing, it has been established that the corresponding lexemes in Spanish belong primarily to the Latin lexical stratum, those in Russian to the Slavic lexical stratum, and those in Uzbek to the common Turkic lexical stratum. It has also been demonstrated that Uzbek contains kinship terms borrowed from Arabic and Persian-Tajik;

the common and distinctive features of lexemes denoting vertical and horizontal kinship relations across languages have been substantiated through a contrastive analysis of lexical materials from Spanish, Russian, and Uzbek and their

use in various communicative and literary contexts. The phonetic, structural-semantic, and morphological characteristics of these units, as well as their semantic functions in texts, have been established.

Practical results of the research:

the significance of studying the structural-semantic features of kinship-related lexemes has been established on the basis of a comparative-contrastive analysis of these lexemes in Spanish, Russian, and Uzbek.

based on specific examples, the origins, formation patterns, phonetic, semantic, and morphological features of kinship-related lexemes in Spanish, Russian, and Uzbek have been identified.

practical recommendations have been developed for applying the lexemes analyzed in the study to the comparative-contrastive teaching of Spanish, Russian, and Uzbek at higher education institutions.

the external and internal forms of kinship-related lexemes used in literary texts in Spanish, Russian, and Uzbek have been identified and analyzed.

The reliability of the research results is determined by the validity and consistency of the conclusions drawn, the representation of kinship-related lexemes in Spanish, Russian, and Uzbek in lexicographic sources, the elucidation of their origins and historical development, and the identification of their external and internal forms. The reliability of the findings is further supported by the practical implementation of the proposals and recommendations developed in the study and their approval by competent governmental authorities.

The scientific and practical importance of research work. The scientific significance of the research results lies in the classification of lexemes denoting consanguineous relationships in Spanish, Russian, and Uzbek, as well as the investigation of their use in linguistic dictionaries and literary texts, revealing their structural-semantic and functional characteristics.

The practical significance of the research is determined by the applicability of its findings to the teaching of theoretical courses such as “Lexicology,” “General Linguistics,” “Comparative Linguistics,” and “Contrastive Linguistics” in higher education. The results may also be used in delivering lectures and conducting seminars within specialized courses on Spanish–Russian and Spanish–Uzbek linguistic relations, as well as in the preparation of dissertations and monographs.

Implementation of research results. Based on the scientific results obtained in the process of identifying the linguacultural characteristics of kinship vocabulary in Spanish, Russian, and Uzbek, the following outcomes have been implemented:

through a systematic analysis, theoretical and practical findings concerning the concepts of kinship as expressed in Spanish, Russian, and Uzbek, as well as the extent to which blood-kinship lexemes present in the lexical strata of these languages have been investigated, were utilized in the project FZ-2019062034, “Development of Multimedia Products for Intensive Teaching of the Uzbek Language to Speakers of Foreign Languages,” implemented at the Uzbekistan State University of World Languages within the framework of the State Scientific and Technical Programs during 2020–2022 (Reference: Certificate No. 5. of the Uzbekistan State University

of World Languages, dated May 24, 2025). As a result, these findings provided a basis for determining the patterns of use of lexemes denoting kinship concepts in Spanish, Russian, and Uzbek, as well as the extent to which such lexemes have been studied;

the conclusions and generalizations regarding the structural characteristics of direct blood-kinship terms, namely that they are formed through word combinations (complex compound nouns) in Uzbek, while in Russian and Spanish they are created through prefixation and suffixation, were applied within the framework of the Erasmus+ project No. 598340-EPP-1-2018-1-ES-EPPKA2-CBHE-JP "University Cooperation Framework for Knowledge Transfer in Central Asia and China (UNICAC)" (Reference No. 04/11-25464 of the National University of Uzbekistan dated 28 October 2025). As a result, it was established that kinship lexemes in Uzbek are formed through the pairing and compounding of words, whereas in Russian and Spanish they are predominantly formed through suffixation and word combination;

the conclusions concerning the etymological origins of direct blood-kinship terms, namely their derivation from Common Turkic and Persian-Tajik sources in Uzbek, Slavic sources in Russian, and Latin sources in Spanish, were used in international scientific and educational projects implemented at the University of Castilla–La Mancha (Spain), particularly within programs related to comparative linguistics, intercultural communication, and foreign language teaching (Reference No. 149 of the University of Castilla–La Mancha dated 22 April 2026). As a result, the study clarified the representation of Spanish, Russian, and Uzbek personal kinship terms in lexicographic sources;

the conclusions based on factual materials concerning the types, phonetic, structural-semantic, morphological, and functional characteristics in texts of vertical (lineal) and horizontal (collateral) kinship lexemes in Spanish, Russian, and Uzbek were applied within the framework of the Erasmus+ ICM, KA-107 "International Credit Mobility between European Union and Uzbekistan HEIs" project, implemented through staff and student mobility exchange between Uzbekistan State University of World Languages and Ruhr University Bochum (Germany), Project No. 2020-1-DE01-KA107-005433 (Reference No. 04-06-1/6307 of Uzbekistan State University of World Languages dated 28 October 2025). As a result, the findings made it possible to identify the phonetic, structural-semantic, morphological, and functional characteristics in texts of vertical and horizontal kinship lexemes in the compared and contrasted languages.

Approval of research results. The results of the research were presented and discussed at 3 international and 2 national scientific-practical conferences.

Publication of research results. A total of 15 scientific works have been published on the topic of the dissertation. Among them, 7 articles were published in scientific journals recommended by the Higher Attestation Commission of the Republic of Uzbekistan for the publication of the main scientific results of Doctor of Philosophy (PhD) dissertations, including 6 articles in national journals and 1 articles in foreign scientific journals.

Volume and structure of the dissertation. The dissertation consists of an introduction, three chapters, a conclusion, and a list of references, with a total length of 132 pages.

MAIN CONTENT OF THE DISSERTATION

In the **Introduction** section of the dissertation, the relevance and necessity of the research topic are substantiated; the aim and objectives, object and subject of the study are defined; the conformity of the research with the priority areas of the development of science and technology in the Republic is demonstrated; the practical outcomes and scientific novelty of the study are presented; the scientific and practical significance of the findings is revealed; and information is provided on the implementation and approbation of the research results, publications arising from the study, and the structure of the dissertation.

The first chapter of the dissertation, entitled **"Theoretical foundations of the study of kinship lexemes in languages of different systems",** is devoted to the study of lexemes denoting kinship concepts in Spanish, Russian, and Uzbek from monolingual, comparative, contrastive, and comparative-contrastive perspectives.

The first section of the chapter examines the **"Formation of the concepts of 'kinship' in Spanish, Russian, and Uzbek".**

In contrast to Spanish and Russian, the Uzbek lexical system contains terms denoting seven generations and ancestral lineage (nasl-nasab), which reflect the historical continuity and spiritual closeness of consanguineous relationships. These terms include *ota-ona* ("parents"), *farzand* ("child"), *nabira* ("grandchild"), *çevara* ("great-grandchild"), *evara, nobora, dubora,* and *begona* ("non-relative/outsider"). According to U.P.Lafasov, the traditional Turkic designations for seven generations, which have existed since ancient times, "have been preserved in various dialects and vernacular varieties of our spoken language"[10].

Table 1.1.

Names of Seven Generations

Turkic						
aktik	*çavlik*	*javlik*	*bavlik*	*avlik*	*davlik*	*yovlik*
Persian						
nevara	*çevara*	*evara*	*devara*	*abira*	*dabira*	*begona*

In the cultural traditions of Turkic peoples, particularly among Uzbeks, it has been repeatedly emphasized by their ancestors that every individual should know their seven generations of ancestry. This tradition has contributed to preserving the connection between successive generations and ancestors, family history, personal identity, and awareness of one's familial origins. This custom, characteristic of Muslim communities, was also observed by Amir Timur, who stated: "I inquired into the bride's lineage and traced her ancestry through seven generations. Through trusted individuals,

[10] Lafasov U.P. Okuzbeks, Their Language, Place in Society and Culture // https://www.researchgate.net/publication/384092095_

I investigated her health and physical development. Only when the bride-to-be was free from all deficiencies in terms of her lineage, moral character, health, and physical strength did I arrange a grand wedding and bring her into the family"[11].

The concepts of kinship in human cognition, including distinctions such as close and distant kinship, begin to develop within the family and are shaped by the internal and external relations characteristic of the languages and cultures of different peoples. The concept of family is represented by lexemes that differ in form and pronunciation across both genetically related and unrelated languages, including Spanish, Russian, and Uzbek. This is exemplified by the Spanish *familia*, Uzbek *oila*, and Russian *семья*, which are semantic equivalents.

The second section of the chapter, entitled "The lexeme 'kinship' as an object of Spanish, Russian, and Uzbek linguistics," examines the study of kinship lexemes from monolingual, comparative, and contrastive perspectives.

Kinship lexemes were first subjected to systematic scholarly analysis in L.G.Morgan's seminal work "Системы родства и свойства человеческой семьи (Systems of consanguinity and affinity of the human family)". Drawing on kinship terminology from the languages of American Indians, Morgan analyzed the structure and functioning of these terms and identified the specific features of their use[12]. From the second half of the twentieth century to the present day, a number of scholarly studies conducted by Spanish, Russian, and Uzbek linguists in this field have attracted considerable academic attention. To provide a comprehensive overview of the research conducted in this area, we turn to the most significant studies published to date.

In O.S.Chesnokova's dissertation entitled *"*Отражение языковой картины мира в развитии лексической системы мексиканского национального варианта испанского языка *(Reflection of the linguistic worldview in the development of the lexical system of the mexican national variant of the spanish language)",* the following aspects of the common Spanish kinship terms *padre* (Russian *отец*, Uzbek *ota* – "father") and *madre* (Russian *мать*, Uzbek *ona* – "mother") were examined on the basis of materials from the Mexican variety of Spanish: 1) their evolution was investigated, and their role in reconstructing the linguistic worldview of Mexicans was explained; 2) their systematic and integral use in the Mexican national variety of the Spanish language was substantiated[13].

In his article entitled *"Origen de las palabras 'madre' y 'mamá'"* ("The Origin of the Words 'Mother' and 'Mom'"), published in 2012, A. R. Agurto notes that the Spanish word *madre* (< *mater, -tris*) was frequently used in the literary works of poets of the 11th and 12th centuries from an etymological perspective. According to the researcher, this word is associated with the Latin expression '*Alma Mater'* ("nourishing mother"), which was originally used to refer to the mother goddess and later to the Virgin Mary (*Virgen María*). At present, the expression is used to denote an educational institution a college or university – where relevant studies have been completed[14].

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[11] Amir Temur ögitlari. – T.: Navröz, 1992. – B. 58.

[12] Морган Л.Г. Древнее общество. – Л.: Изд-во Института народов севера ЦИК СССР, 1934. – 350 с.

[13] Чеснокова О.С. Отражение языковой картины мира в развитии лексической системы мексиканского национального варианта испанского языка: Автореф. дисс. ... д-ра. филол. наук. – М., 2006. – С. 16.

[14] Alexis Reto Agurto. Origen de las palabras "madre" y "mamá" // https://www.udep.edu.pe/castellanoactual/

In turn, the scholarly studies conducted by Russian linguists devoted to the analysis of lexical items denoting kinship relations are also worthy of attention.

S.Kh.Golovkina examined kinship terms in the Russian language through functional-semantic analysis and lexicographic description based on 450 published poetic texts (poems and narrative poems) by the great Russian poet N.A. Klyuyev, as well as folklore and religious texts, data from mythological dictionaries, and dictionaries of writers' language in her dissertation entitled "Термины родства в поэзии Н.Клюева (в лексикографическом аспекте)"[15]. However, the specific features of their usage in contextual situations have not been analyzed.

Kinship terms in the Uzbek language have been studied in the scientific works of researchers such as M.Sh.Saidova, D.Nu'monova, Yu.M.Ibragimov, D.I.Burxonova, Sh.Sodiqova, and N.R.Jalilova.

In M.Sh. Saidova's candidate dissertation (PhD thesis) titled "Lexico-semantic analysis of kinship terms in namangan dialects", the composition, historical origin to a certain extent, formation, and phonetic, semantic, and morphological features of kinship terms in the Namangan Uzbek dialects formed both before and after marriage were identified[16]. At this point, it is worth noting that if the kinship terms in the work had been researched not only on a lexicographical basis but also on the basis of other written sources, its value would have been further enhanced.

In her article titled "On the suppletive hyponyms of the hyperonymic term 'avlod' [generation/offspring] in the vertical line kinship terms system", D.I.Burkhanova investigated the lexemes *nabira*, *çevara*, *evara*, *zuvola*, *paynevara*, *uvora*, *kukun nevara*, and *begona*, which express the concept of 'children/descendants' in the Uzbek language[17].

In Sh. Sodiqova's article titled "The study of the kinship terms system as a linguistic category", the following categories of terms in the vocabulary layer of the Uzbek language are described: 1) blood kinship (*ona* [mother], *ota* [father], *öğil* [son], *qiz* [daughter], *aka//oğa* [elder brother], *ini* [younger brother], *opa* [elder sister], *singil* [younger sister], *qarindoş* [relative], *buva* [grandfather], *amaki* [paternal uncle], *jiyan* [nephew/niece], *nevara* [grandchild]); 2) kinship through marriage (*er* [husband], *xotin* [wife], *kuyov* [groom/son-in-law], *kelin* [bride/daughter-in-law], *yanga* [brother's wife/sister-in-law], *poççça* [sister's husband/brother-in-law], *boja* [husband of wife's sister], *ovsin* [wife of husband's brother], *boldiz* [wife's younger sister], *qayin* [in-law], *quda* [co-in-law], *ögay* [step-relative]); 3) relations expressing clan-tribe and closeness (*qarindoş bolalar* [related children], *xolavaççça* [maternal aunt's child/cousin], *ammavaççça* [paternal aunt's child/cousin], *amakivaççça* [paternal uncle's child/cousin], *toğavaççça* [maternal uncle's child/cousin]) [18]. However, the origin, formation, and semantic structure of these lexemes were not analyzed.

origen-de-las-palabras-madre-y-mama/

[15] Головкина С.Х. Термины родства в поэзии Н.Клюева (в лексикографическом аспекте): Автореф. дисс. … канд. филол. наук. – Вологда, 1999. – С. 10–11.

[16] Саидова М.Ш. Наманган шеваларидаги қариндошлик терминларининг лексик-семантик таҳлили: Филол. фан. ном. … дисс. автореферати. – Тошкент, 1995. – 24 б.

[17] Бурханова Д.И. Вертикаль чизиқ қариндошлик атамалари тизимида гипероним характеридаги "авлод" атамасининг супплетивдош гипонимлари ҳақида // "Oriental Art and Culture" Scientific-Methodical Journalб 2022. – Vol. 3. – Iss. 1. – Pp. 745–749.

[18] Sodiqova Ş. Qarindoşlik atamalari tizimi lisoniy kategoriya sifatida örganilişi // Ilm-fan va innovatsiya ilmiy-amaliy konferensiyasi (in-academy.uz/index.php/si).

Thus, the category of kinship constitutes an important area of research in several humanities and social sciences, including linguistics, anthropology, sociology, and even the philosophy of mind. A comprehensive study of kinship contributes to a deeper understanding of linguistic mechanisms and provides insights into cultural conceptions of family, gender roles, and social hierarchies.

Linguists are showing increasing interest in the study of kinship lexemes used in the lexical systems of typologically diverse languages, particularly Spanish, Russian, and Uzbek, since successful research in this field provides the necessary conditions for addressing fundamental issues in general linguistic theory. Such studies also make it possible to identify linguistic universals from both an absolute and a statistical perspective. To substantiate this claim, we will examine some of the most noteworthy examples.

In I.A.Ismoilov's monograph titled "Clan-Kinship Terms in Turkic Languages (Based on Materials from Uzbek, Uyghur, Kazakh, Kyrgyz, Karakalpak, and Turkmen Languages)", the similarities and differences among the clan-kinship terms in Uzbek, Uyghur, Kazakh, Kyrgyz, Karakalpak, and Turkmen languages were identified based on factual materials[19].

In P.S.Guminov and S.A.Moiseeva's article titled "Diachronic Analysis of Kinship Terms in West Romance Languages", the origin, structure, and semantics of kinship terms used in West Romance languages – such as French *père*, Italian *padre*, Spanish *padre* (< Latin *pater*); French *mère*, Italian *madre*, Spanish *madre* (< Latin *mater*); French *fils*, Italian *figlio*, Spanish *hijo*; French *fille*, Italian *figlia*, Spanish *hija*, and others – were investigated using a comparative method[20].

F. A. Gaychenyan's study entitled *"The Concept of FAMILY in the Russian and Spanish Linguistic Worldviews: A Linguocultural Analysis"* focuses on the concept of *семья/familia* ("family") in the Russian and Spanish linguistic worldviews. By conducting a comparative analysis of kinship terms in Russian and Spanish, the author draws the following conclusions: (1) in the Spanish linguistic worldview, the notion of a person having "two families" is not characteristic; rather, all their relatives are referred to as belonging to a single family; (2) in the Russian linguistic worldview, the family is conceptualised both as "the primary unit of society" and as a group of relatives connected not only by kinship ties but also by special emotional bonds; (3) the lexeme *familia* is more polysemous than its Russian counterpart *семья*; and (4) in the Russian linguistic worldview, the concept of "family" encompasses the semantic component "a group of people united by friendship and common interests"[21].

The review and analysis of the above-mentioned materials indicate that consanguineous kinship lexemes in Spanish, Russian, and Uzbek have not yet been investigated from a dedicated comparative-contrastive perspective.

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[19] Исмоилов И.А. Туркий тилларда қавм-қариндошлик терминдари (ўзбек, уйғур, қозоқ, қирғиз, қорақалпоқ, туркман тиллари материаллари асосида). – Тошкент: Ўзбекистон ССР "Фан" нашриёти, 1966. – Б. 10–11.

[20] Гуминов П.С., Моисеева С.А. Диахронический анализ терминов родства в западно-романских языках // http://dspace.bsu.edu.ru/bitstream/123456789/786/1/Moiseeva_Diachronic_analysis.pdf

[21] Гайченя А.А. Концепт СЕМЬЯ в русской и испанской языковых картинах мира. Лингвокультурологический анализ [Электронный ресурс] // Язык и текст, 2018. – Т. 5. – № 4. – С. 76–77.

The second chapter of the dissertation, entitled **"Linguocultural features of vertical blood kinship vocabulary in the Spanish, Russian, and Uzbek languages"** examines the types, semantics, and functional usage of vertical blood kinship vocabulary in textual contexts.

The first section of the chapter is devoted to the analysis of **"Vertical kinship lexemes and their general characteristics".** Kinship lexemes in Spanish, Russian, and Uzbek have deep linguistic roots and a rich historical background.

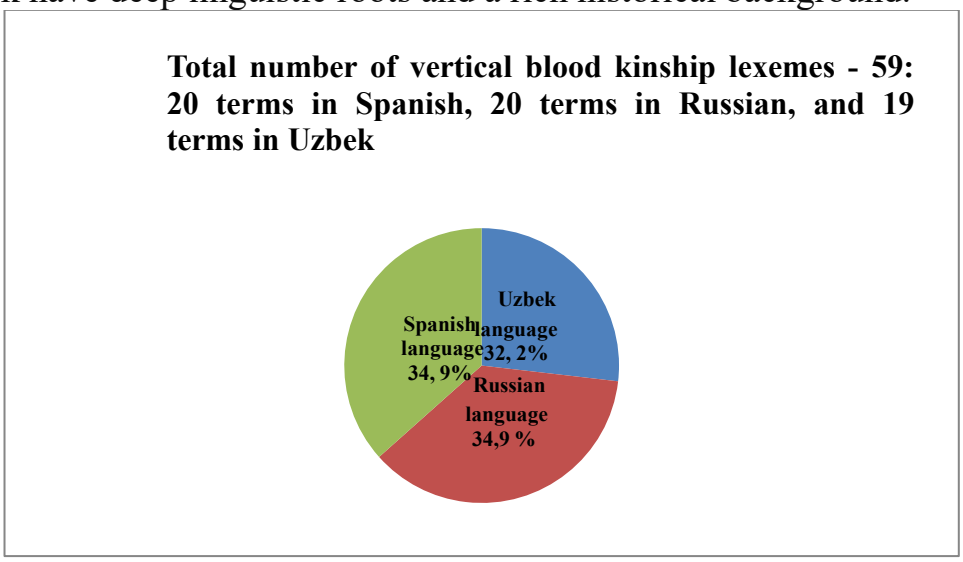

Figure 2.1. Total number of vertical blood kinship lexemes

The observations conducted demonstrate that the patterns of expression of vertical kinship lexemes in Spanish, Russian, and Uzbek differ considerably. In particular, the Spanish lexemes *abuelo, abuela, hermano, hermana, nieto, nieta, bisnieto,* and *bisnieta*, as well as the Russian lexemes *дедушка, бабушка, брат, сестра, внук, внучка, правнук,* and *правнучка*, express grammatical gender rather than merely referring to kinship or family relationships. These lexemes characterize individuals according to their degree of kinship within the family[22]. Since the Uzbek language lacks a grammatical gender category, gender distinctions in kinship lexemes are not expressed through grammatical means. Consequently, the lexeme *nevara* ("grandchild") is used as a general term to refer to the children of both sons and daughters. When necessary, the gender of the grandchild is specified lexically, as illustrated by the following examples:

öğil nevara (grandson): "Işonasizmi, uç yilda ikki öğil nevara kördi" (Sobir Önar, *Mutolaa: Sariştali odamlar*, – P. 18);

qiz nevara (granddaughter): "Söng Mohizar otliq qiz nevara ham tuğilmiş, polvonnamoligi bor, dadasi kabi odamtalpingiç, lek ajibkim, qalbi nafis bölmişdur, ul hamkim elsuyar bölgay" (Isakov M. F., *Abadiyat qonunlari*, – P. 36).

The Uzbek lexeme *jiyan* refers to the children of one's siblings, whether related by blood or through extended family ties, as well as to the children of one's father's

[22] Белова Н.Ю. Родовые оппозиции имен существительных в современном русском литературном языке: Автореф. дисс. … канд. филол. наук. – Ереван, 2011. – С. 8, 14.

sisters. When greater specificity is required, the forms *ögil jiyan* (“nephew”) and *qiz jiyan* (“niece”) are used to distinguish between male and female relatives.

It should also be emphasised that, in all three languages under consideration – Spanish, Russian, and Uzbek – the closest kinship relations, namely parents and children, are designated by distinct terms for individual family members. However, Russian differs in that these lexemes derive from different roots: *отец* (“father”), *мать* (“mother”), *родители* (“parents”), *сын* (“son”), *дочь* (“daughter”), and *дети* (“children”). In Spanish, by contrast, a common root is retained within each respective lexical group, while grammatical forms vary according to gender and number: *padre, madre, padres* (“father, mother, parents”) and *hijo, hija, hijos* (“son, daughter, children”).

Furthermore, unlike Uzbek, Spanish and Russian have the grammatical category of gender (*rod*) in the designation of the concepts of “father” and “mother” (Russian *родители*; Spanish *padres*). It should be noted that the Spanish lexeme *padre* corresponds to *отец* in Russian and *ota* in Uzbek, whereas *padres* conveys the meanings of *отцы* and *otalar*, respectively. In Spanish, the lexeme *progenitor* may be used as a synonym for *padre*. The *Diccionario Español-Ruso Ruso-Español* (“Spanish-Russian and Russian-Spanish Dictionary”) defines it as *предок, прародитель* (“ancestor, forefather”). However, when referring to the mother, the feminine-gender ending, represented by the suffix *-a*, is required, yielding *progenitora*[23].

In turn, the lexemes denoting blood kinship among vertical ancestors can be divided into two types:

1. Ascending lineal ancestors and relatives in the direct genealogical line

Spanish *tatarabuelo (tatarabuela)* – Russian *прапрадед* – Uzbek *katta buva (bobo)*: “the father of the great-great-grandfather (in relation to a great-grandchild)”;

Spanish *tatarabuela* – Russian *прапрабабушка* – Uzbek *katta buvi (momo)*: “the mother of the great-grandfather (grandfather) or great-grandmother (grandmother), in relation to a great-grandchild”;

Spanish *bisabuelo* – Russian *прадед* – Uzbek *bobokalon*: “the father of the grandfather or grandmother, in relation to a great-grandchild”;

Spanish *bisabuela* – Russian *прабабушка* – Uzbek *katta buvi (momo)*: “the mother of the grandmother, in relation to a grandchild”;

Spanish *abuelo* – Russian *дедушка (бабушка)* – Uzbek *bobo (buva)*: “the father of one’s father or mother”;

Spanish *abuela* – Russian *бабушка* – Uzbek *buvi (momo)*: “the mother of one’s father or mother”;

Spanish *padre* – Russian *отец* – Uzbek *ota*: “a man who has children, i.e., a husband/father in relation to his own children”;

Spanish *madre* – Russian *мать* – Uzbek *ona*: “a woman who has a child or children”;

Spanish *hermano mayor* – Russian *старший брат* – Uzbek *aka*: “the elder son born to the same parents”;

[23] Испанско-русский и русско-испанский словарь (Diccionario Español’ Ruso Ruso Español, 1996) / под ред. В.Ф. Сахно, С.А. Коваль. – Киев: Ирпень-Перун, 1996. – С. 254.

Spanish *hermana mayor* – Russian *старшая сестра* – Uzbek *opa*: "the elder daughter among children born to the same parents, in relation to her younger siblings (brothers and sisters)".

The examples presented above indicate that the designation of lexical units denoting **direct-line ascendants in the higher genealogical line** associated with blood kinship differs to a certain extent in Spanish, Russian, and Uzbek. For example, since the terms *tatarabuelo (tatarabuela)* in Spanish and *прапрадед (прапрабабушка)* in Russian do not have direct equivalents in Uzbek, they are explained in Uzbek as *katta buva (bobo)*, i.e., "the father of the great-grandfather (in relation to the great-great-grandchild)."

2. Direct-line descendants in the lower genealogical line

The following examples illustrate the designation of direct-line descendants in the lower genealogical line:

Spanish *hermano menor* – Russian *младший брат* – Uzbek *uka*: "the younger of the sons born to the same parents (in relation to older children)";

Spanish *hermana menor* – Russian *младшая сестра* – Uzbek *singil*: "the younger of the daughters born to the same parents (in relation to older sisters and brothers)";

Spanish *hijo* – Russian *сын* – Uzbek *ögil*: "a male child";

Spanish *hija* – Russian *дочь* – Uzbek *qiz*: "a female child who has not yet reached adulthood";

Spanish *nieto* – Russian *внук* – Uzbek *ögil nabira (nevara)*: "the child of one's son or daughter (in relation to the grandfather or grandmother)";

Spanish *nieta* – Russian *внучка* – Uzbek *qiz nabira (nevara)*: "the child of one's son or daughter (in relation to the grandfather or grandmother)";

Spanish *bisnieto* – Russian *правнук* – Uzbek *çevara*: "the son of one's grandson or granddaughter";

Spanish *bisnieta* – Russian *правнучка* – Uzbek *çevara*: "the daughter of one's grandson or granddaughter";

Spanish *tataranieto* – Russian *праправнук* – Uzbek *evara*: "the son of one's great-grandson or great-granddaughter";

Spanish *tataranieta* – Russian *праправнучка* – Uzbek *evara*: "the daughter of one's great-grandson or great-granddaughter."

The observations conducted and the results of the comparative and contrastive analysis have revealed the following:

1. A comparison of consanguineous kinship lexemes in Russian, Spanish, and Uzbek reveals that cross-linguistic differences in terms of gender distinctions are more pronounced than similarities.

2. When Russian and Spanish kinship lexemes lack direct equivalents in Uzbek, their meanings are conveyed through descriptive or explanatory expressions.

3. In Russian and Spanish, non-lineal kinship relations are expressed by distinct lexical forms reflecting grammatical gender. In Uzbek, where grammatical gender is absent, the same kinship terms are generally used for both male and female relatives.

4. Where Uzbek lacks direct lexical equivalents for kinship terms in Spanish and Russian, their meanings are rendered through descriptive explanations.

5. Since Uzbek has no grammatical gender category, the Spanish terms hijo (masculine, “son”) and hija (feminine, “daughter”), as well as the Russian terms внук (masculine, “grandson”) and внучка (feminine, “granddaughter”), are translated into Uzbek using the gender-neutral lexeme nevara (“grandchild”).

The second section of the chapter is entitled **“The semantics of vertical blood-kinship lexemes and their use in context”.**

In this section, we turn to a comparative and contrastive examination of the structural and semantic characteristics of certain lexical units denoting blood kinship.

Bisabuelo – “De tal modo que, un soldado de alto rango de ese ejército, platicando con el bisabuelo decidió prestarle el caballo más importante que tenían para que mi bisabuelo participara en la carrera, se llamaba *Pie de Plata* y según cuentan fue una carrera muy reñida, por lo que el señor puso todo su empeño y así logró ganar la carrera y recibió muchas felicitaciones de parte de diferentes miembros del ejército” [24] (Historias de familia. Presentación y coordinación de la selección Pablo Serrano Álvarez).

In Spanish, the same complex lexical unit is also encountered in written texts in the form of the separately written combination *bis + abuelo:* “Madero, esto, a pacificar el distrito norte de Baja California, ya que en el Valle de Mexicali, donde residía mi bis abuelo, se encontraba sin guarnición o destacamento milita”[25] (Historias de familia. Presentación y coordinación de la selección Pablo Serrano Álvarez).

According to the Spanish philologist Elizabeth Treviño Salazar, the Spanish term *bisabuelo*, meaning “great-grandfather,” derives from Latin roots and denotes “the father of one’s grandfather or grandmother.” Its lexical components include **bis**, which is associated with the term “grandfather,” and the prefix *bi- / by- / bis-,* functioning as a formative element in the compound. The latter is etymologically related to the Latin forms *aviolus* and *avus*, with *-olus* and *-avus* associated with the meanings “ancestor,” “old man,” and “grandfather.” The Latin prefix **bi-** means “two” or “twice,” and may also convey the idea of “in two ways.” Thus, *bisabuelo* refers to an ancestor two generations removed, namely the father of one’s grandfather or grandmother” [26].

Прадед **–** “Такова была у наших прадедов просушка” (Солженицын А. Архипелаг ГУЛАГ, 478).

In the Russian literary language, the lexical unit **прадед** (*пра-* – “prefix”; *дед-* – root), as well as its derivatives **прадедушка** and **прабабка**, is used to designate the third generation in the ascending genealogical line, that is, “the father of one’s grandfather or grandmother” [27].

Katta bobo – “In determining the circle of persons related to a person who has expressed confidence, the court … shall be guided by the relevant provisions of the

[24] Historias de familia. Presentación y coordinación de la selección Pablo Serrano Álvarez.– México: instituto nacional de estudios Históricos de las revoluciones de México, 2012.– P. 40.

[25] Historias de familia. Presentación y coordinación de la selección Pablo Serrano Álvarez. – México: instituto nacional de estudios Históricos de las revoluciones de México, 2012. – P. 236.

[26] Abuelo, atavismo, bisabuelo, tatrabuelo // https://etimologico.com.mx/patrimoniales/abuelo.

[27] Качинская И.Б. Прадеды: термины восходящего родства в архангельских говорах // Вестник Московского университета. – Серия 9. Филология. 2021. – № 1. – С. 45.

Family Code, according to which the following persons are considered relatives: … parents, children, grandchildren, grandfather, grandmother, great-grandchildren, great-grandfather, and great-grandmother" (Resolution No. 34 of the Plenum of the Supreme Court of the Republic of Uzbekistan, November 30, 2018).

In Uzbek, the lexical unit **katta bobo**, formed by combining the Turkic word *katta* ("elder in age; older") and the Persian word *bobo* (بابا), occurs in literary texts with the meaning "the father of one's paternal or maternal grandfather (in relation to a great-grandchild)." For example: "Abdulloh proudly told his great-grandfather that, during the war, he had been shot in the legs" (O. Mamadalieva, *Sizda oltin keksalik bor, Bektursin ota!*). However, this lexical unit is not recorded in the *Explanatory Dictionary of the Uzbek Language*.

Bisabuela – "A pesar de que mi bisabuelo Dionisio era mujeriego, sus hijos le obedecían y nunca le reclamaban nada, porque él era de un carácter muy fuerte, y mi bisabuela tenía un carácter muy dócil; siempre la dominaba mi bisabuelo y se hacía lo que él decía y lo que a él le parecía, pero ella jamás renegaba de su palabra"[28] (*Historias de familia. Presentación y coordinación de la selección Pablo Serrano Álvarez*).

Bisabuela ("great-grandmother") is derived from the components *bis-* and *abuelo* ("grandfather"). This lexical unit is widely used and ranks 25244th place among the most frequently used terms in Spanish-language dictionaries[29].

Прабабушка **–** "Генеалогия главных лиц моего рассказа: Веры Павловны Кирсанова и Лопухова не восходит, по правде говоря, дальше дедушек с бабушками, и разве с большими натяжками можно приставить сверху еще какую-нибудь прабабушку (прадедушка уже неизбежно покрыт мраком забвения, известно только, что он был муж прабабушки и что его звали Кирилом, потому что дедушка был Герасим Кирилыч)"[30].

The lexical unit *прабабушка*, denoting the third generation in the ascending genealogical line, namely "the mother of one's grandfather or grandmother," was first recorded by the authors of the *Dictionary of the Russian Language of the 11th–17th Centuries* (*Словарь русского языка XI–XVII вв.*) in the historical source entitled *Летопись по Воскресенскому списку*, dated 1462, with the meaning "прабабушка, мать деда или бабушки" ("great-grandmother, the mother of one's grandfather or grandmother"): "А князю Борису далъ Волокъ Ламский, Ржеву да Рузу, и всѣ власти и села прабабы" его Марии Глътяевы, по ее приказу"[31].

The etymology of this lexical unit is described in M. Vasmer's *Etymological Dictionary of the Russian Language* (*Этимологический словарь русского языка*) as follows: "Происходит от пра + бабушка, далее от существительного баба, далее от праслав. *baba…*" ("It derives from *pra-* + *babushka*, ultimately from the noun *baba*, and further from Proto-Slavic *baba* …")[32].

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[28] Historias de familia. Presentación y coordinación de la selección Pablo Serrano Álvarez. – México: instituto nacional de estudios Históricos de las revoluciones de México, 2012. – P. 236.

[29] Qarang: Etimología de la palabra bisabuela // https://educalingo.com/es/dic-es/bisabuela

[30] Чернышевский Н. Г. Что делать? // https://rus-center.lgaki.info/wp- content/uploads/2022/03/çernyşevskij_ content/uploads/2022/03/çernyşevskij_çto-delat.pdf

[31] Словарь русского языка XI–XVII вв. – М.: Наука, 1992. – Вып.18. – С. 96.

[32] Фасмер М. Этимологический словарь русского языка" // https://ru.wiktionary.org/wiki/

According to I. B. Kachinskaya, in Old Russian, the term *прабáбушка,* meaning "the mother of one's father or mother," was also referred to as *прáведушка*. This lexical unit is still encountered today, particularly in the colloquial speech of Russian-speaking communities residing in the Volga region of Russia[33].

Katta buvi (momo) – "Being a great-grandfather or great-grandmother is an act of balance. You need to be a parent who understands and supports your own children, while also being supportive and affectionate toward your grandchildren" (Tips for becoming a successful grandparent).

In contemporary Uzbek, the compound lexical unit *kattabuvi*, formed by combining the two lexical roots *katta* ("great; elder") and *buvi* ("grandmother"), is used with the meaning "the grandmother of one's father or mother." For example: "Kattabuvi, – qizça halidan beri ayasiyu toğasi bilan bir nimalarni gaplaşib töxtamayotgan kattabuvisining öziga qaraganidan sevinib ketdi, çoği, közi çaqnab yalindi" (Zohidova Ma'mura, Boyçeçak).

In Uzbek, lexeme *kattabuvi* is also used as a personal name given to girls. In E. Begmatov's explanatory dictionary The Meaning of Uzbek Names (Ўзбек исмлари маъноси), the name is recorded as follows: "Kattabuvi … – a girl named after her grandmother (great-grandmother)" [34].

Thus, the characteristics of personal names in each of the languages under consideration are closely associated with specific naming formulas that have developed over centuries and reflect the historical, cultural, and religious traditions of the respective ethnic groups.

The third chapter of the dissertation is devoted to the analysis of **"The structural-semantic and functional characteristics of horizontal blood-kinship lexemes in Spanish, Russian, and Uzbek".**

The first section of the chapter focuses on the analysis of **"Horizontal blood-kinship lexemes and their general characteristics"**. Spanish, Russian, and Uzbek possess a set of terms denoting horizontal or collateral blood kinship, i.e., kinship relations extending along the collateral line.

Table 3.2.

Lexemes denoting horizontal (collateral) blood kinship in Spanish, Russian, and Uzbek

Spanish	Russian	Uzbek
tío (father's brother, whether older or younger)	дядя (father's brother, whether older or younger)	amaki
tío (mother's brother, whether older or younger)	дядя (mother's brother, whether older or younger)	toğa

[33] Качинская И.Б. Прадеды: термины восходящего родства в архангельских говорах // Вестник Московского университета. – Серия 9. Филология. 2021. – № 1. – С. 47–48.

[34] Бегматов Э.А. Ўзбек исмлари маъноси: (Изоҳли луғат). – Т.: «Ўзбекистон миллий энциклопедияси» Давлат илмий нашриёти, 2007. – Б. 182.

tía (father's sister, whether older or younger)	тётя (father's sister, whether older or younger)	amma
tía (mother's sister, whether older or younger)	тётя (mother's sister, whether older or younger)	xola
hermano mayor	брат	aka
		uka
hermana mayor	сестра	opa
		singil
primo (son of one's paternal or maternal uncle)	двоюродный брат (son of one's paternal or maternal uncle)	amakivaççа (son of one's paternal uncle); toğavaççа (son of one's maternal uncle)
prima (daughter of one's paternal or maternal uncle)	двоюродная сестра (daughter of one's paternal or maternal uncle)	amakivaççа (daughter of one's paternal uncle); toğavaççа (daughter of one's maternal uncle)
sobrino (son of one's older or younger brother or sister)	племянник (son of one's older or younger brother or sister)	jiyan (son of one's older or younger brother or sister)
sobrina (daughter of one's older or younger brother or sister)	племянница (daughter of one's older or younger brother or sister)	jiyan (daughter of one's older or younger brother or sister)

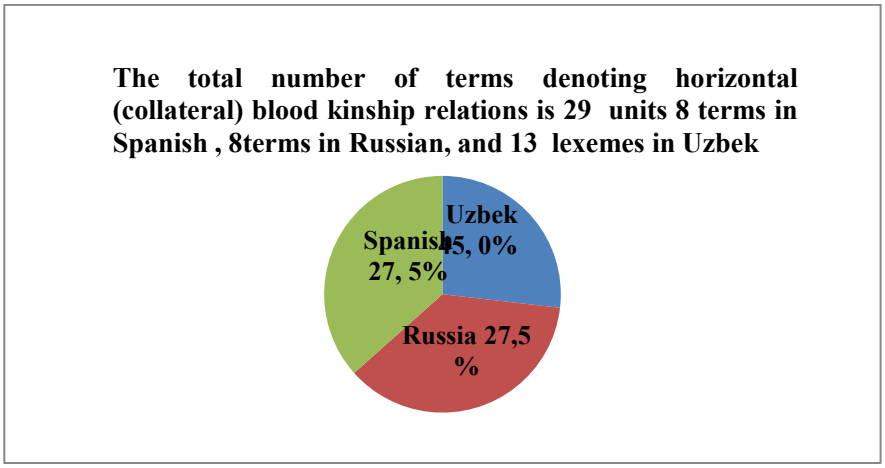

Figure 3.1. The number of Lexemes denoting horizontal (collateral) blood kinship in Spanish, Russian, and Uzbek

The materials presented above demonstrate that the terminology used to designate horizontal blood kinship differs in Spanish, Russian, and Uzbek. For example, in Spanish, a number of horizontal kinship lexemes are derived from the same lexical

roots, such as *tío, tía and hermano, hermana,* whereas in Russian and Uzbek they are derived from different lexical roots: *дядя, тётя, брат, сестра* and *amaki, amma, aka, opa,* respectively. These differences are reflected in the semantics of horizontal blood-kinship vocabulary and in its functional use in discourse.

It should be noted that the semantic components of the Spanish words *hermano*, *hermana* and the Russian words *брат*, *сестра* incorporate the semantic features of blood kinship and gender (male/female), while the meaning of relative age, i.e., older versus younger, is not lexically differentiated. In contrast, the Uzbek blood-kinship lexemes *aka–uka* and *opa–singil* clearly exhibit a semantic opposition based on such differential features as gender (male/female) and age (older/younger).

The second section of the chapter, entitled **"The semantics of horizontal direct blood-kinship vocabulary and its use in context",** emphasizes that the majority of horizontal (collateral) blood-kinship terms in Uzbek refer to relatives on the paternal or maternal side. Let us consider some examples.

Tío – "Mi papá y mi tío los 'Flores' se quedaron en Tepic" [35].

From an etymological perspective, the Spanish word *tío* can be traced back to the Greek noun *θεῖος* [theios], meaning "the father's or mother's brother."

In Spanish, the lexical unit *tío abuelo* ("granduncle") is used to designate one's grandfather's or grandmother's brother: "Rodolfo Herrero para deshacerse de Venus tiano Carranza y, por tanto, mi tío abuelo y el resto de los que lo acompañaban en aquel jacal en Tlaxcalaltongo" [36].

In his article entitled "La historia de tío como forma de tratamiento coloquial en español," Víctor Lara Bermejo notes that the kinship lexeme tío has developed into a form of address in contemporary Spanish and is also used colloquially when addressing interlocutors who have no actual family relationship with the speaker[37].

In the Spanish cultural context, addressing an unfamiliar or socially distant person as *tío* ("uncle") represents a distinctive linguistic and cultural phenomenon: "Oiga, tío, ¿tiene fuego?" (Camilo José Cela, *La colmena*). Here, *tío* does not denote its denotative meaning, i.e., "the brother of one's grandmother, grandfather, or father," but rather functions in a connotative sense as an informal form of address to an unrelated person.

Дядя – "Но дядя его звал к себе в адъютанты в Киев"[38].

In S. I. Ozhegov's "Dictionary of the Russian language (Словарь русского языка)", the word *дядя* is defined as referring to "the brother of one's father or mother, as well as the husband of one's paternal or maternal aunt" [39]. However, prior to the sixteenth century, the father's brother was referred to as *стрый* (< Proto-Slavic *stryjь*), whereas the mother's brother was designated by the term *вуй* (< Proto-Slavic *ujь*) [40].

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[35] Historiade una madre // https://www.uam.mx/difusion/casadeltiempo/55_v_may_2012/casa_del_tiempo_

[36] Víctor Lara Bermejo. L'historia de tío como forma de tratamiento coloquial en español // Revista de Historia de la Lengua Española, 2024. – Núm. 19. – P. 47.

[37] Víctor Lara Bermejo. La historia de tío como forma de tratamiento coloquial en español // Revista de Historia de la Lengua Española, 2024. – Núm. 19. – P. 47.

[38] Толстой Л.Н. Мать // https://rvb.ru/tolstoy/01text/vol_12/02edit/0296.htm

[39] Ожегов С.И. Словарь русского языка. – М.: Русский язык, 1990. – С. 188

[40] Трубачев О. Н. История славянских терминов родства и некоторых древнейших терминов общественного строя. – М.: АН СССР, 1959. – С. 79.

Modern Russian has a number of derivatives of the lexical unit *дядя*, including *дяденька, дядечка, дядька, дядюшка, дядек, дяденькин, дядькин, дядюшкин, дядин, дядний,* and *дядевский*[41].

It should be noted that in Spanish and Russian, the husband of one's maternal aunt is correspondingly referred to as *tío* and *дядя*, while the wife of one's maternal uncle is addressed as *tía* and *мётя*, respectively.

Amaki. "Oysifatning amakisi Qora bobo öz akasi Abdi boboning oldiga keldi"[42].

In Sh. Rakhmatullaev's *Etymological Dictionary of the Uzbek Language*, the lexeme *amaki* is described as follows: "The Uzbek noun *amaki* and the Arabic noun *amma* share the root *amm(un)*, meaning 'father' […] The Arabic noun *amma* was formed by adding the feminine suffix *-at (-un)* to the noun *amm(un)*. […] In Tajik, the noun was adopted with the loss of the final *-t* of the gender suffix, together with the case ending *-un*. The word denotes 'the father's sister (in relation to her niece or nephew)'. In Tajik, one of the two *m* sounds in *amma* was subsequently omitted, and the Tajik suffix *-ak*, expressing respect and reverence, was added, resulting in *amak*. When this word was adopted into Uzbek, the sound *i* was added at the end, producing *amaki*. In both languages, the word denotes 'the father's brother(s), in relation to a niece or nephew'[43]".

According to the *Explanatory Dictionary of the Uzbek Language*, *amaki* (Persian, from Arabic *amm*, "father's brother") has the following meanings: 1) one's father's elder or younger brother, in relation to a niece or nephew; 2) a form of address used for an older man or as an expression of respect; and 3) a man in general"[44].

In the Uzbek cultural context, *amaki* is also used to address an older man who is not necessarily a blood relative. This usage reflects a culturally specific form of address and a distinctive Uzbek model of interpersonal communication, as illustrated by the following example: "Omon şaqildoqni bozorga solib çala ketdik"[45].

Toğa – "Yoşligimda toğamning mendan ikki yoş katta öğlini asrab olmoqçi bölganliklari va qarşilikka uçraganliklarini volidamiz köp marotaba gapirganlarini eslayman" [46].

In Sh. Rakhmatullaev's "Etymological dictionary of the Uzbek Language (Özbek tilining etimologik luğati)", the following information is provided concerning the lexical unit *toğa*: "the mother's brother(s) … In Old Turkic, this word also denoted the same relationship and originated from the combination of the noun **tay,** meaning 'mother', and the noun **ağa,** originally meaning 'elder brother'. In the course of its historical development, the consonant **y** was first lost in pronunciation, resulting in the lengthening of the vowel **a** in the first syllable; subsequently, the adjacent **a:a** vowels merged into a single long vowel, after which the feature of vowel length was lost … In Uzbek, the **a** vowel in the first syllable changed to **â**, while the **a** vowel in the second

[41] Косс Е. В. Лексикографический портрет слова «дядя» во вторичной номинации // Филологические науки. Вопросы теории и практики, 2023. – Том 16. – Выпуск 3. – С. 794.
[42] Abdiyev Akmal. Hayot özi murabbiy: şe'rlar, suhbatlar, maqolalar. –Toşkent: Yangi asr avlodi, 2013. – 336 b.
[43] Rahmatullaev Ş. Özbek tilining etimologik luğati. III (forsç, tojikça birliklar va ular bilan hosilalar). – Toşkent: "Universitet", 2009. – B. 8.
[44] Özbek tilining izohli luğati. – T.: Ğafur Ğulom nomidagi naşriyot-matbafura ijodiy uyi, 2023. – J. I. – B. 98.
[45] Ğofur Ğulom. Şum bola: qissa. –Toşkent: Yoşlar naşriyot uyi, 2018. – B. 21.
[46] Qoraboeva. Saida Hikoyalar // https://ok.ru/group/52496574120151/topic/156139279023575

syllable changed to **ä: tay + ağa = tayağa > ta:ağa > ta:ğa > tağa > tâğä.** In the Devon, the word is recorded in the form **tağay** … The suffix *-y* at the end of the word expresses the meanings of 'address' and 'endearment'"[47].

In contemporary Uzbek literary language, the lexeme *tog'a* is used in two senses:

1. Maternal uncle: a woman's brother, in relation to her children. For example: "Enam sizni, yangamni köpdan-köp sörab yubordilar, toğajon" (A'zamov Erkin).
2. A form of address for an older man: for example, "Özi, bizlarni mehmonga çaqirmoqçi bölib turişuvdi. Mişa toğa keladi. Uni taniysiz-a? Muftilla aka-çi" (A'zamov Erkin).

Thus, in its denotative sense, the Uzbek lexeme *tog'a* refers specifically to the mother's brother, whether older or younger. As noted above, Spanish and Russian do not make this lexical distinction: both the maternal uncle (*tog'a*) and the paternal uncle (*amaki*) are designated by a single term, *tío* in Spanish and *дядя* in Russian.

The Russian lexeme *мётя* ("aunt") is illustrated in the following example: "В вологодской парной дородная тетя Мотя кричит: Становись, мужики! и всю шеренгу обдаёт из трубы паром" (А. Солженицын. Архипелаг ГУЛАГ, 537).

According to linguistic sources, the Russian word *мётка* (*мётя*, "aunt") is etymologically associated with the word *мети*, meaning "cut off." The form *мётка* is among the most widespread words in the Russian vernacular lexicon. Russian linguists suggest that the form *мётя* originated in child language. One hypothesis holds that, during the development of child speech, fathers were called *мама* or *мятя*, while their sisters were also referred to as *мятя*[48].

Amma – "Tört farzandimning bittasiga ammasi, uçtasiga esa volidam ism qöygan" (Qoraboyeva Saida. Hikoyalar).

The *Explanatory Dictionary of the Uzbek Language* defines the lexeme *amma* as "the father's elder or younger sister, in relation to her nieces and nephews"[49]. Its meaning is illustrated clearly in Erkin A'zam's work *Bayramdan boshqa kunlar* (*Days Other Than Holidays*): "Bakir erkak kişi emas, göyo u bir yoş bola, ammamning buzoği, heç baloga fahmi etmaydi, etsa, tuşunsa ham qölidan nima iş kelardi" (A'zamov Erkin. Bayramdan boşqa kunlar. Qissa va hikoyalar, 80).

Xola – "Mendagi holatni payqagan onam yana xolamning qaynjiyani haqida söz oçdi" (Saida Qoraboeva, Hikoyalar).

According to Sh. Rakhmatullaev, "this Arabic word has the form **xālat(un)** …; it was adopted into Uzbek through the replacement of the long vowel **ā** with **â** and the omission of the final consonant **t: xālat → xâla (xola).** It is the feminine form of the Arabic word **xāl(un),** meaning 'maternal uncle', formed with the suffix *-at(un)* … and denotes the meaning 'the sisters of one's mother'" [50].

According to lexicographic sources, in the Uzbek literary language, the lexical unit *xola* is used in three principal meanings[51]:

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[47] Rahmatullaev Ş. Özbek tilining etimologik luğati. III (turkiy sözlar). – Toşkent: "Universitet", 2000. – B. 352.
[48] Этимология слова тетя // https://anti-fasmer.livejournal.com/1143476.html
[49] Özbek tilining izohli luğati. – T.: Ğafur Ğulom nomidagi naşriyot-matbafura ijodiy uyi, 2023. – J. I. – B. 104.
[50] Раҳматуллаев Ш. Ўзбек тилининг этимологик луғати (араб сўзлари ва улар билан ҳосилалар). – Тошкент: "Университет", 2003. – Б. 486-487.
[51] Özbek tilining izohli luğati. – T.: Ğafur Ğulom nomidagi naşriyot-matbafura ijodiy uyi, 2023. – J. VI. – B. 62.

1. “The younger or elder sister of one’s mother”: “Xolasi topgani bir körişdayoq Bakirning didiga ötirişmadi: ötaketgan tortinçoqmi-yey, qişloqiga öxşagan bir balo” (Erkin A’zamov, Bayramdan boşqa kunlar. Qissa va hikoyalar, p. 39).

2. “A respectful form of address used toward elderly women”: “Şaharni yaxşi körardim, şahardagi soya-salqin, ozoda maydonlarni, keng-katta köçalarni, köçalar böyidagi kökiş dökonçalarda şirin jilmayib turadigan oq peşgirli xuşmuomala xolalarni – muzqaymoqni, içib qonmaydigan qip-qizil şarbatlarni, uyoqdan-buyoqqa ğiz-ğiz uçib yuradigan turli-tuman maşinalarni” (Erkin A’zamov, Bayramdan boşqa kunlar. Qissa va hikoyalar, p. 188).

3. “Used together with the personal name of an older woman as a form of respect”: “Kökköz xola-a, xamirturuşingizni berib turarkansiz, enam aytdilar” (Erkin A’zamov, Ступка [story]).

As a result of the analysis conducted above, the following findings were established:

1. The Spanish lexeme *tía* and the Russian lexeme *мётя* are used by the children of parents to refer to their parents’ sisters as well as to the wives of their parents’ brothers.

2. In contemporary Uzbek, the lexeme amma denotes “the father’s elder or little sister”, while the word combinations *katta amma* and *kiçik amma* denote “the elder sister and younger sister, respectively, of the father’s father”.

3. In contemporary Uzbek, the connotative meanings of the lexeme *khola* have undergone semantic expansion. The term *katta xola* is used to refer to the mother’s sister; *khola* is used not only for the mother’s elder or younger sister but also as a form of address for older women; *quda khola* is used to address elderly women on the in-law’s side. In addition, sons-in-law and daughters-in-law may use *khola* when addressing their mothers-in-law, while younger people may use the very term as a form of address for unfamiliar women.

Conclusion

1. Although the lexical strata of the world’s languages have long been studied by linguists, a considerable number of lexemes have yet to receive sufficiently comprehensive analysis. This limits the possibility of obtaining a clear understanding of the processes of development, as well as the external and internal forms, of words used in modern languages. Consequently, a number of issues related to the interaction between genetically related and unrelated languages remain unresolved. Therefore, particular scholarly interest has been devoted to the study of lexemes denoting kinship relations.

2. Lexemes denoting blood kinship have long constituted one of the most widely used lexical strata in the languages of various peoples, including both genetically related and unrelated languages. There is no doubt that each of these lexemes has its own historical development. The fact that kinship lexemes in Spanish, Russian, and Uzbek have not yet been sufficiently investigated on a comparative and contrastive basis substantiates the relevance of the present study.

3. In Spanish, Russian, and Uzbek, lexemes denoting kinship relations, when considered in terms of generational succession, semantically express the concept of

a “genealogical hierarchy extending upward and downward through the lineage.” Furthermore, these lexemes constitute a valuable source for investigating the cultural development of the Spanish, Russian, and Uzbek peoples, as well as their interlinguistic interactions.

4. Kinship lexemes in Spanish, Russian, and Uzbek can be divided into two groups: vertical (direct-line) kinship, representing the genealogical line of descent from one generation to the next in an ascending or descending direction; and horizontal (collateral-line) kinship, referring to relatives who share a common ancestor but are not descended from one another. However, the formal and semantic structures of kinship lexemes in the compared and contrasted languages frequently differ from one another.

5. The existence of the grammatical gender category in Spanish and Russian leads to gender-based distinctions among certain lexemes denoting kinship relations. In Spanish, articles serve as an important means-alongside grammatical forms-of indicating the gender of nouns. Since the category of grammatical gender does not exist in Uzbek, distinct lexical units denoting males and females are used when it is necessary to distinguish a person's gender. Thus, while the gender-related grammatical characteristics of kinship lexemes in Spanish and Russian are manifested through morphological means, such distinctions in Uzbek are expressed primarily through lexical means.

6. In Spanish, lexemes denoting the father or mother of a parent are formed with the prefix bis-, while in Russian the corresponding forms are formed with the prefix пра-. Lexemes denoting the grandfather or grandmother of a parent are formed in Spanish with tatar(a)- and in Russian with прапра-, i.e., through the doubling of the prefix. In Uzbek, the corresponding meanings are expressed by lexemes formed through the combination of the Turkic word katta and the Persian kalon, respectively.

7. Unlike Spanish and Russian, Uzbek distinguishes terms for relatives on the paternal and maternal sides, as well as for their children, with explicit consideration of gender and age. The semantic oppositions within these lexemes, while retaining the common semantic component of kinship, establish contrasting concepts based on the features of gender and age.

8. A number of kinship lexemes are used in connotative meanings in Spanish, Russian, and Uzbek. In this regard, vertical kinship lexemes in Uzbek demonstrate a broader range of metaphorical and figurative usage.

9. The etymological origins of kinship lexemes can be traced, in Spanish, primarily to Latin; in Russian, to the Slavic languages; and in Uzbek, to Common Turkic, Arabic, and Persian-Tajik sources.

10. The scientific findings obtained through the study of kinship lexemes in Spanish, Russian, and Uzbek may contribute to improving the quality of lexicographic resources and to the compilation of Spanish-Russian, Spanish-Uzbek, and new Spanish-Russian-Uzbek dictionaries.

11. Further comparative investigation of kinship lexemes appears promising for identifying culturally specific lexical strata in genetically related and unrelated languages and for establishing their ethnocultural and linguacultural characteristics.

НАУЧНЫЙ СОВЕТ DSc.03/2026.31.01.Fil.45.01 ПО ПРИСУЖДЕНИЮ УЧЕНЫХ СТЕПЕНЕЙ ПРИ УЗБЕКСКОМ ГОСУДАРСТВЕННОМ УНИВЕРСИТЕТЕ МИРОВЫХ ЯЗЫКОВ

УЗБЕКСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ МИРОВЫХ ЯЗЫКОВ

САИДХОДЖАЕВА МЕХРИХОН РАХМАТ КИЗИ

ИССЛЕДОВАНИЕ НАЗВАНИЙ ЛИЦ В ИСПАНСКОМ, РУССКОМ И УЗБЕКСКОМ ЯЗЫКАХ

(на примере лексем кровного родства)

10.00.13 – Сравнительное и сопоставительное языкознание

АВТОРЕФЕРАТ

диссертации доктора философии (PhD) по педагогическим наукам

Ташкент – 2026

Тема диссертации доктора философии (PhD) зарегистрирована в Высшей аттестационной комиссии при Министерстве высшего образования, науки и инноваций Республики Узбекистан за № B2021.4.PhD/Ped2713.

Диссертация выполнена в Узбекском государственном университете мировых языков.

Автореферат диссертации на трех языках (узбекский, русский, английский (резюме)) размещен на веб-странице Научного совета по адресу (www.uzswlu.uz) и на Информационно-образовательном портале «ZiyoNet» по адресу (www.ziyonet.uz).

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Защита диссертации состоится «___» __ 2025 года в __ часов на заседании Научного совета PhD.03/07.06.2024.Ped.27.02 по присуждению ученых степеней при Узбекском государственном университете мировых языков. (Адрес: 100138, г. Ташкент, Учтепинский район, улица Кичик халка йули, дом 21 А. Тел.: (71) 230-12-91, факс: (71) 230-12-92, e-mail: uzswlu_info@mail.ru).

С диссертацией можно ознакомиться в Информационно-ресурсном центре Узбекского государственного университета мировых языков (зарегистрировано за №_____). Адрес: 100138, город Ташкент, Учтепинский район, улица Кичик халка йули, дом 21А. Тел.: (+99871) 230-12-91; факс: (+99871) 230-12-92.

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ВВЕДЕНИЕ (аннотация диссертации доктора философии (PhD))

Цель исследования заключается в выявлении с помощью сравнительно-сопоставительного метода сходств и различий в структурно-семантических и функциональных особенностях лексем со значением кровного родства в испанском, русском и узбекском языках.

Объектом исследования выступают лексемы кровного родства, зафиксированные в различных лингвистических словарях (толковых, этимологических, двуязычных – испано-русских, испано-узбекских, русско-испанских, узбекско-испанских) и художественных текстах на испанском, русском и узбекском языках.

Научная новизна исследования:

определена специфика использования лексем со значением родства в испанском, русском и узбекском языках, а также установлена степень их изученности с точки зрения теории и практики.

доказано, что лексемы кровного родства в узбекском языке образуются путем словосложения и синтаксических сочетаний, а в испанском и русском языках – с помощью суффиксации и словосочетаний;

раскрыто, что термины родства в испанском языке с точки зрения происхождения являются латинскими, в русском – славянскими, а в узбекском общетюркскими, арабскими и персидско-таджикскими;

на основе фактического материала – художественных текстов – определены фонетические, структурно-семантические, морфологические и функциональные особенности лексем испанского, русского и узбекского языков, обозначающих вертикальные и горизонтальные связи кровного родства.

Внедрение результатов исследования. На основе научных результатов, полученных по исследованию лингвокультурных особенностей лексики терминов кровного родства в испанском, русском и узбекском языках:

использованы заключения относительно раскрытия в лингвокультуре испанского, русского и узбекского языков понятия ‘родство’, ‘семья’, путем творческого подхода в теоретическом и практическом аспектах степени изученности терминов кровного родства, содержащихся в их словарном составе, в проекте № FZ-2019062034 «Создание мультимедийных продуктов для интенсивного обучения узбекскому языку для носителей иностранных языков», выполненного в 2020-2022 годах в Узбекском государственном университете мировых языков в рамках Государственной научно-технической программы (справка Узбекского государственного университета мировых языков от 24 октября 2025 года № 05/10-24646). В результате была заложена

основа для определения особенностей употребления и степени изученности лексем, выражающих понятия родства в испанском, русском и узбекском языках.

выводы и обобщения, связанные с образованием в узбекском языке терминов кровного родства от словосочетаний (сложных существительных), в русском и испанском языках – при помощи приставок или суффиксов, использовались в грантовом проекте программы Erasmus+ “Project № 598340-EPP-1-2018-1-ES-EPPKA2-CBHE-JP University Cooperation Framework for Knowledge Transfer in Central Asia and China (UNICAC)” при создании пособий по сравнительной грамматике узбекского и китайского языков (Справка Национального университета Узбекистана от 28 октября 2025 года № 04/11-25464). В результате было успешно определено, что лексемы кровного родства в узбекском языке образуются путем парного сочетания слов и словосложения, тогда как в русском и испанском языках они формируются преимущественно посредством суффиксации и использования словосочетаний;

выводы об этимологическом происхождении терминов, обозначающих ближайших кровных родственников (а именно: обще-тюркское и персидско-таджикское происхождение в узбекском языке, славянское – в русском и латинское – в испанском), были использованы в рамках международных научно-образовательных проектов Университета Кастилии-Ла-Манчи (Испания), в частности в программах, посвященных сравнительному языкознанию, межкультурной коммуникации и преподаванию иностранных языков (справка № 149 от 22 апреля 2026 г., выданная Университетом Кастилии-Ла-Манчи в области лингвокультурологии). В результате удалось определить, как лексемы, обозначающие кровного родства в испанском, русском и узбекском языках, фиксируются в лексикографических источниках;

выводы о фонетических, структурно-семантических, морфологических и функциональны особенностях лексем вертикального и горизонтального кровного родства, использованных в текстах испанской, русской и узбекской художественной литературы, использованы в международном проекте Erasmus+ ICM, KA-107- International Credit Mobility between European Union and Uzbekistan HEIs, through staff and student mobility exchange projects between Uzbekistan State University of World Languages and Ruhr University Bochum (Germany) – 2020-1-DE01-KA107-005433- (Кредитная мобилизация между Узбекским государственным университетом мировых языков и Рурским университетом в Бохуме (Германия) в рамках международного обмена опытом между Европейским Союзом и высшими учебными заведениями Узбекистана) (справка Узбекского государственного университета мировых языков от 28

октября 2025 года № 04-06-1/6307). В результате удалось уточнить фонетические, структурно-семантические, морфологические и функциональные особенности лексем в текстах, обозначающих кровное родство по вертикали и горизонтали в сравниваемых и сопоставляемых языках.

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E’LON QILINGAN IŞLAR RÖYXATI
СПИСОК ОПУБЛИКОВАННЫХ РАБОТ
LIST OF PUBLISHED WORKS

I bölim (I часть; Part I)

1. Saidkhodjaeva M.R. Rus, özbek va ispan tillarida vertikal yönalişdagi qon-qarindoşlik terminlarining ma’nosi (отец–ota–padre) // Özbekistonda xorijiy tillar. Ilmiy-metodik jurnal, 2016. – № 5 (13). – B. 76–81. (10.00.00; № 17) https://journal.fledu.uz/ru/author/me-rihon-saidhuzhaeva/

2. Саидходжаева М.Р. Наименования профессий и должностей в образовании (на материале русского и испанского языков) // Til va adabiyot ta’limi, 2016. – 11-son. – B. 70–72. (10.00.00; № 9) https://doi.org/10.5281/zenodo.21245455

3. Саидходжаева М.Р.К истории терминов вертикальной линиии кровного родства русского, узбекского и испанского языков (*дед – бобо – abuelo*, *бабушка – буви - abuela*) // Filologiya masalalari, 2016. – № 4. – С. 85–88. (10.00.00; № 18) https://doi.org/10.5281/zenodo.21245535

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5. Саидходжаева М.Р. Семантические особенности терминов кровного родства (ота – отец – padre) в узбекском, русском и испанском языках // Вестник Челябинского государственного университета. – Челябинск, 2023. – № 6 (476). – С. 33–41. (10.00.00; № 10) https://cyberleninka.ru/article/n/semanticheskie-osobennosti-terminov-krovnogo-rodstva-ota-otets-padre-v-uzbekskom-russkom-i-ispanskom-yazykah

6. Saidkhodjaeva M.R. Özbek, rus va ispan adabiy tillari matnlarida qon-qarindoşlik terminlarining qöllaniliş xususiyatlari // "Özbekistonda xorijiy tillar" ilmiy-metodik elektron jurnal, 2024. – № 3 (56). – 95–110 (D.S.Qulmamatov bilan hammualiflikda). (10.00.00; № 17) https://journal.fledu.uz/uz/ozbek-rus-va-ispan-adabiy-tillari-matnlarida-qon-qarindoshlik-terminlarining-qollanilish-xususiyatlari/

7. Ispan, rus va ozbek tillarida qon-qarindoşlikni bildiruvçi leksemalarning struktur-semantik xususiyatlari (padre–отец–ota; madre–мать-ona) // Özbekistonda xorijiy tillar. Ilmiy-metodik jurnal, 2025. – № 2 (61). – B. 117–134 betlar (10.00.00; № 17) https://journal.fledu.uz/uz/ispan-rus-va-ozbek-tillarida-qon-qarindoshlikni-bildiruvchi-leksemalarning-struktur-semantik-xususiyatlari-padre-otecz-ota-madre-mat-ona/

II bölim (II часть; Part II)

8. Saidkhodjaeva M.R. Onomástica y linguo-culturología: onomalexeme. Significado aspecto social // Actas del Lcongreso internacional de la AEPE (asociación europea de profesores de español). – Burgos, 2015. – Pp. 419-423.

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9. Saidkhodjaeva M.R. El atlas lexico, un diccionario de campossemanticos del español de todas las epocas. Respublika ilmiy-amaliy konferensiya materiallari töplami. – Buxoro, 2015. – B. 129–130. https://doi.org/10.5281/zenodo.21245374

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12. Saidkhodjaeva M.R. Vocabulary of kinship in communication culture (on the material of russian, uzbek and spanish languages) // International conference: “modern philological paradigms: interactions of traditions and innovative approaches”, 2021. – Pp. 53–57 (http://www.research-support-center.com). https://doi.org/10.5281/zenodo.21245590

13. Saidxodjaeva M.R. Ispan, rus va özbek tillarida *hijo – сын – öğil* va *hija – дочь – qiz* qon-qarindoşlik terminlarining qöllaniliş tarixi haqida // “Zamonaviy tilşunoslikning dolzarb muammolari: köptillik va madaniyatlararo muloqot” xalqaro ilmiy-amaliy konferensiyasi. – Toşkent, 2025. – B. 292–294. https://doi.org/10.5281/zenodo.21245122

14. Ispan, rus va özbek tillaridagi ba'zi bir qon-qarindoşlik terminlari haqida // Rus tilşunosligi va komparativistikaning dolzarb va innovatsiyalar. Xalqaro anjuman materiallari. – Toşkent, 2026ю – B. 305–308. https://doi.org/10.5281/zenodo.21245946

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