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ETHNOLINGUISTIC ANALYSIS OF KINSHIP TERMS IN UZBEK FOLK PROVERBS

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Annotation

This article investigates the ethnolinguistic features of kinship terms used in Uzbek folk proverbs. Kinship nominations are analyzed as linguocultural units that reflect national mentality, social norms, moral values, and traditional family relations of the Uzbek people. The study focuses on the semantic, pragmatic, and conceptual characteristics of kinship terms such as father, mother, brother, and relative, revealing their role in shaping collective cultural consciousness. The findings demonstrate that Uzbek folk proverbs preserve and transmit culturally significant knowledge through kinship-related language units, thus confirming their importance in ethnolinguistic research.

Keywords

ethnolinguistics, paremiology, kinship terms, folk proverbs, linguoculture, Uzbek language.

Introduction

In contemporary linguistics, the interaction between language and culture has become a central area of scholarly interest. Ethnolinguistics, in particular, examines how linguistic units encode cultural knowledge, collective experience, and national worldview. Folk proverbs, as a core component of paremiology, represent a condensed form of cultural memory and social wisdom transmitted across generations.In Uzbek linguistic culture, kinship relations occupy a dominant position within social organization and moral regulation. Consequently, kinship terms frequently appear in folk proverbs, functioning not only as nominative units but also as carriers of ethical norms and cultural values. Despite the abundance of research on Uzbek paremiology, the ethnolinguistic interpretation of kinship terms remains insufficiently explored.

Materials and Methods

The research material consists of Uzbek folk proverbs collected from published paremiological sources. The study employs a qualitative methodological framework, including:

descriptive analysis to classify kinship terms;

semantic analysis to identify culturally marked meanings;

ethnolinguistic interpretation to correlate language units with national values;

contextual analysis to determine pragmatic functions in proverbial discourse.

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These methods allow for a comprehensive interpretation of kinship terms within their cultural and linguistic environment.

Results

The analysis shows that kinship terms in Uzbek proverbs function as linguocultural markers representing family hierarchy, respect, solidarity, and moral responsibility. Proverbs involving father and mother typically emphasize authority, blessing, and unconditional care, indicating their elevated cultural status. For example, paternal and maternal images are often associated with moral legitimacy and divine approval, reflecting the traditional worldview in which parental consent is inseparable from social harmony.

Ethnolinguistic Representation of Parents. The concepts of father and mother are central to Uzbek proverbial discourse. The mother figure symbolizes compassion, sacrifice, and emotional closeness, whereas the father represents guidance, protection, and moral order. These representations correspond to deeply rooted family values and social expectations embedded in Uzbek culture.

Sibling Relations in Proverbs. Kinship terms referring to siblings (brother, sister) are frequently used to promote unity, cooperation, and mutual support. Proverbs emphasizing harmony among siblings reflect the collective nature of Uzbek society, where individual success is closely tied to family cohesion.

Conceptual Significance of Kinship. From an ethnolinguistic perspective, kinship terms in proverbs activate broader cultural concepts such as family, lineage, social duty, and collective identity. These concepts function as cognitive frameworks through which moral behavior and social norms are evaluated.

Discussion

The findings confirm that kinship terms in Uzbek folk proverbs serve multifunctional roles: they convey cultural knowledge, regulate social behavior, and reinforce ethical standards. Their frequent usage indicates that kinship is not merely a biological category but a fundamental cultural construct shaping national mentality. This aligns with general ethnolinguistic theories that view language as a repository of collective experience and cultural memory.

Conclusion

The study demonstrates that kinship terms in Uzbek folk proverbs possess significant ethnolinguistic value. They function as key linguistic tools for preserving and transmitting cultural norms, moral principles, and social structures. The ethnolinguistic analysis of these paremiological units contributes to a deeper understanding of the Uzbek linguistic worldview and highlights the importance of folk discourse in cultural continuity. Future research may expand this analysis through comparative studies involving other Turkic languages or cross-cultural paremiological investigations.

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