

LEXICAL UNITS MEANING "PERSONS BORN OF THE SAME FATHER AND MOTHER"

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DOI: **10.5958/2249-7137.2022.00173.2**

ABSTRACT

The article considers the words "child" and "child" as invariant lexical suppletives, meaning "persons born from the same parent", forming the central zone of the vertical line of kinship, similarities and differences in their semantic structure. There is also information about other lexical units that are characteristic of the plan for expressing the meaning of "persons born of one parent" and the etymology of the word "child", which proves its international character. The state considers suppletive -synonymous paradigms of the plane of expression of the meaning "children who gave birth to the same parents", which occupies the central zone of meanings of the vertical line of the genus. The meaning "children of the same parents" is developed by the synonymous terms " farzand» and " bola" in the Uzbek language, which are invariant in the paradigm of expressive means of this meaning. In the state, we are talking about the similarity and difference in the semantic structure of the lexical units " farzand " and "bola", as well as the etymology of the lexeme " bola " .

KEYWORDS: *The meaning of relationship, vertical line of relationship, plan of expression, plan of content, synonymic series, suppletives, suppletive relation, hypernyms, hyponyms, equinym, semantic structure , etc.*

KEYWORDS AND EXPRESSIONS: *The meaning of the gender, gender of the vertical line, expression plan, content plan, synonomic series, suppletives ,suppletive relations, hyperonyms , hyponyms, econyms , semantic structure , etc.*

INTRODUCTION

“Persons born of the same parent” refers to the group of verticals of the system of kinship meanings, and in the paradigm of the plane of expression expressing this meaning, the words *child* and *child* are mutually synonymous invariant units. There are also lexical units of this paradigm, such as *zurriyot*, *zod*, *bachcha* , the first two of which refer to artistic speech, the second to living speech (dialect).

In encyclopedic sources, in Turkic (Uzbek) classical works of art, the word "child" comes from Arabic .There are also reports on the use of such words as *mavolid* [1, p.346]. Also note in the ancient Turkic written sources It is noted that the words [2, p. 298] and *ganch* [3, p. 86] are also used in the meaning of “child”. V.V. In Radlov's famous encyclopedia, a child in the sense of

"boy", a child in the sense of " *child* , babies", child, *grandfather*, *grandfather*, *child*, *child* information about the use of words [4, IV ch. P., 1491, 1921, 1639, 1939, 1706, 1924, 2037].

In the Uzbek language "farzand" is a lexical unit of a hyperonymic *nature*. and *girl* his words in the character of hyponyms realize his perfect meaning. From the point of view that the scope of the meaning includes both the meaning "boy" and "girl", the word "child", as mentioned above, is a semantic alternative to the word "child". These two words, "child" and "child", differ only in the style of speech: "child" is a literary unit of the Uzbek language, and "child" is a lexical unit of live speech.

"*child*" and "*child*" is complex (hence, they are hypernyms), in which (i.e., in the semantic structure) the semantic "generic difference" is neutralized. Therefore, the gender meanings of the terms "child" // "child" are known through the compound words "boy", "girl", i.e.: a) *boy child* // *child*; b) as a *girl / boy* .

It is noteworthy that there are some differences in the use of the words "child" and "child". The difference is that in the semantic structure of the word "child" the sperm "masculine" is stronger and more pronounced than the sperm "masculinity" in the semantic structure of the word "child", so when we say "child" we mean more "boys". ". In the semantic structure of the word "child", the power of the semantics of the "masculine principle" is especially manifested in the appeal to the person who named the word. *It 's easy to see that the words "Hi boy, are you at school?"*

With the semantic identification of the word "child" with the word "child", its semantic structure is dominated by a seme denoting both sexes, and becomes a lexical unit of a hyperonymic nature, including the meaning of the words " *boy*" and " *girl*". The lexemes "boy" and "girl" become lexical units that describe both the hyponym and the equinym in relation to each other . [5].

Although the word "child" is sometimes considered as a lexical unit of meaning with the word "son", there is a significant difference in the semantic structure of the two words. This difference is due to the semantic structure of the words "child" and "son" in the semantic structure of the semantic structure of the word "child".

When the semantic structure of the word "child" is dominated by the semantics of "young", it has a weak complementary relationship with the words "child". The word "child" is used as a weak additional alternative to the word "child" in such figurative meanings as "inexperienced", "lapashang" and has the character of a negatively colored language unit [1, p.200].

"Farzand" // The meanings of "bol" for newborns and infants in the Old Uzbek and Old Uzbek languages are different, such as *zod*, *zoda* [1,p.764], *hamzod* [1, p.312] . They are also called " *walad* ", which is used for children born out of wedlock; *Push*, The word " *graft* " [1] also referred to small children in a figurative sense. The words *tifl*, *aftol*, *jamrak* [2,p. 88], *ear* were used to denote "newborns".

Thus, such lexical units as *child*, *child*, *descendant*, *quotation marks* are auxiliary paradigms of a synonymic nature, forming a plan for expressing the same concept (in the meaning of "persons born from the same parent"), and the dominant is the *child* (invariant) unit in this paradigm. [5].

According to some encyclopedic sources, in the ancient Turkic language "boy" means "boy" , " boys".(" *Sons - men* ") means the lexeme of the *son* [3, pp. 109-191] .

As mentioned above, the word "child" differs from other paradigmatic lexical units in that it has a complex semantic structure in the paradigmatic series that makes up the expression plan for the meaning "boy". This is due to the fact that the lexeme "child", which is a dominant (invariant) lexical unit in this paradigm, has a functional-semantic hyperonymic character and includes the meanings of the lexemes "boy" and "girl", which have both hyponic and economic character. . peculiarities.

who conducted a special study of kinship terms in the Turkic languages, recognized the lexemes *boy, girl and child* as synonyms in the Uzbek, Kazakh, Karakalpak and Uighur languages, which was true in the sixties of the last century. Because at that time in science there were no such scientific concepts as hypernym, hyponym, equiname. [9].

As mentioned above, the exact gender and smallness of the person who calls the word "child" are syntagmatically related to the words "boy", "girl" and "small", in which the semantics of "masculinity" and "femininity" predominate. *boy, girl*) it turns out that this is the youngest boy in the ancient Turkic written monuments, the youngest is called the "youngest son"; also confirm such expressions as *kenc giz* "the youngest girl" [2, p.298].

E.V. According to Sevortyan, the word "child" ("bala") is the next in meaning in the semantic structure "infancy", i.e. "infancy" is a metaphor (see: "...bala initially does not have the meaning of a child in its semantic composition). Which ... the result of metaphorical transfer - "cub" "child" [7].

In the Uzbek language and some of its dialects, the word "child", meaning "little child", "infant", "infant", is connected by a supplet with several words used in a figurative sense. For example, *the heir* "[6, p. 460], *chicken* [6, p. 292], *eye* [6, p. 620], *buckwheat* [6 p. 144], *bug* [6, p. 290], *ear* [6, p. 289]. There is also the word *hybrid*, which has some of these meanings, which differs from the other members of the paradigm in the meaning of a child born into a family whose parents are of different nationalities.

The pragmatic meaning of the word "child" in the Uzbek language pampers *my toy*, *my lamp*, *my toy*, *my father* (in relation to boys), *my mother* // *enam* (in relation to girls) lexemes acquire the character of lexical additions of a methodological-pragmatic nature.

The lexeme "child" is the second correlative part of a pair of words, formed by a heteronymic connection with the lexemes *of father and mother: father-child, mother-child*.

The denotative meaning of the word "child" is hidden and denied in some linguistic contexts. This process occurs in the following cases:

"*child(s)*" is used in relation to adults who love children with all their hearts;

b) words such as *child, child, children's wedding*;

(c) In the context of the *child-child word pair that generalizes to minors*;

g) as part of artificial words such as *childhood, childish and b*.

Now a few words about the etymology of the word "child". In science (in Turkic studies) there is a presumption that the word "child" does not refer to the Turkic languages. For example, B. Munkachi connects the genesis of this word with the Sanskrit word *bala*, which in Russian means "child", "child", "young", "childish", "simple". S.E. Malov admits that it is connected with the

word *bala* in the Sogdian language, which is later confirmed by V. Bang. AM. Shcherbak also considers the word *bala* as a contribution of other languages to the Turkic languages [7]. E.V. Supporting the above ideas about the genesis of the Turkish word "child", Sevortyan translated it into Sanskrit, which in translation into Russian means "young", "childish", "stupid", " *child*", "boy", "fool" .comes to the conclusion that it is much closer to the word *bala* [8].

Thus, most of the lexical units that make up the system of terms related to the concept of kinship are universal, that is, international, and this feature also applies to the word "child".

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