

PROPERTIES AND TERMS OF KINSHIP AMONG THE TURKIC PEOPLES OF  
CENTRAL ASIA

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**Abstract:** *Kinship establishes social connections, ascertains an individual's position within society, and guides their conduct. Furthermore, the concepts of kinship and qualities exemplify the distinctiveness of the language, while the particularities of the national trajectory define the national mindset.*

*The family, or relatives, play a fundamental role in instilling core beliefs and behaviors in us from the moment we are born. They pass on knowledge from one generation to the next and shape our understanding and assimilation of our cultural heritage.*

*The lexicon of kinship is one of the most ancient layers and, owing to its intricate history, has a unique place in the primary lexical makeup of the language. This article focuses on analyzing the vocabulary of kinship found in ancient Turkic written records. Undoubtedly, the kinship system encompasses not just language aspects but also social dynamics, with kinship terminology being intricately linked to a broader context of social, historical, and anthropological factors. Kinship words refer to a distinct system that varies across various populations and languages. These phrases are distinct from family links and serve a specific purpose in communication, namely for matters that are crucial and fundamental to human civilization. Through an examination of kinship terminology, one may study the long-standing history of various ethnic groups and the evolution of social interactions.*

**Key words:** *monuments of ancient Turkic writing, terminology, terms of kinship, consanguinity, communication.*

## INTRODUCTION

Language serves as a reflection of culture, including the human environment, living situations, self-awareness, national character, temperament, worldview, value system, cultural attitudes, and thought processes of individuals. Scientists assert that cultural qualities are stored in folklore units inside language. At this location, you may discover remnants of societal activities spanning from prehistoric eras to the present. Kinship terminology refers to a distinct system that varies across various ethnic groups and languages. These phrases are distinguished from family links and serve a specific purpose in communication, namely for matters that are crucial and fundamental to human civilization. Through an examination of kinship terminology, one may study the long-standing history of various ethnic groups and the evolution of social interactions.

Kinship can be categorized into direct blood kinship, which includes parents, children, grandparents, grandchildren, and great-grandparents, as well as indirect blood kinship, which encompasses siblings, cousins, and second cousins. Additionally, there is property kinship, which involves spouses, parents of spouses, and siblings of spouses. Lastly, there are unrelated relationships, such as those existing before marriage, including the groom, the bride, and adoptive parents. E. Schoener, a Turkish scientist, categorizes kinship into two distinct types: consanguinity, which is based on biological origin, and causal kinship, which is formed by marriage [20, p. 108]. The lexical makeup of a language is a cultural inheritance, belonging to the people. A wider and more varied vocabulary leads to a greater degree of self-awareness and cognitive ability [8, p. 234]. The ancient Turks' family structure was characterized by a nuclear family, including parents and their offspring.

The majority of marriages among the ancient Turks were characterized by monogamy. The term "father" is frequently employed in the ancient Turkic language: *urunu külig toq bögü tarkan-a qañım bag ardam üçün birla bardı* (my father was a distinguished and sagacious ruler of the nation, departed this world with honor) [11, p. 102]; *elim oğrına tözüm qazğanmışım qañım öga bagım qazğanmış qırq ujar...qadaş ätmadım* (I have obtained everything only for the sake of my state. I did not abandon it... forty honorable tribesmen, those whom my father obtained) [11, p. 161].

Furthermore, it is worth mentioning that in ancient Turkic written artifacts, the word "father" is used to signify the protector and supporter of his own group [11, p. 276]. The ancient Turks held their fathers in great esteem. The progenitor of the Turkish people seems to possess sagacity, valor, and intrepidity. According to Chinese texts, the Turkic ancestors' religion is depicted as follows: "...as an expression of grief, they engaged in prolonged mourning; they were compelled to incise their faces, causing blood and tears to intermingle" [19, p. 73]. According to Prof. G.H. Bukharova, the symbolic purpose of this ritual led to the development of the phraseological units "an ilau" and "anli yash tygeu" in the Bashkir language, which mean "to cry with bloody tears" and signify "intense sorrow" [5]. In the old Turkic language, the word for mother is "ög." In the book, the author mentions that their mother carried them for ten months, brought them into the world, and they grew up with bravery. However, tragically, they did not have a good relationship with their mother [11,279].

Umai is the name of a god in ancient Turkish mythology. Among the many roles that the goddess Umai played in ancient Turkic religion, she was most often associated with motherhood, marriage, child protection, and fertility. Her status as a goddess was second only to that of Tengri. In her honor, parties were thrown. It is worth mentioning that Turkic mythology is filled with numerous female deities. For instance, there is the sea goddess Ak ana, the newlywed patroness Kovak ana, the goddess of fire Od ana, the patroness of the hearth and home, and the patroness and protector Toprak ana. [9, pages 138, 209].

There are creatures in old Turkic mythology that stand for the primordial ooze. Take Kurt Ana, for instance; she's a mother wolf. According to ancient Turkic mythology, she is the one who brought the Turkic people into this world. All Turks honor Inek Ana, also known as Matkorova, as their patroness. These goddesses represented the feminine essence in a figurative sense.

In ancient Turkic monuments, the word "daughter" is often used: "qiz - qujda qunçujim aki oğlanima asizima jalıñus qızıma" (my wives are in the chambers, my two sons, my lone daughter—I'm sorry) [11, p. 263]. The ancient Turkish mythology mentions benevolent goddesses known as Akkizlar, whose name translates to "daughters of light." The ancient Turks believed that they were Ulgen's daughters. They deliberately cultivate aesthetics and the arts [9, p. 18]. Evil goddesses known as Karakızlar (Daughters of Evil) also exist in ancient Turkic mythology. They are the offspring of the god from the underworld, Erlik. Monsters represent Karakızlar (Karakızlar). According to the ancient Turks, they meddled with shamans in every manner imaginable [9, p. 119].

In the ancient Turkic writing monuments, daughters are always described as "beautiful" or "the only one." One "bargaining chip" that many people used in politics was the daughters of kings. The ancient Turks are another possible origin for this occurrence. According to I. V. Kormushin [11, p. 110], the epithet "the only one" emphasizes the value of the memorial present and his tribe.

It was a common practice among the ancient Turks for the groom to pay a ransom, or kalym, to the father of the bride before the wedding. While the wealthy may own thousands of heads of cattle, the impoverished might own no more than a few units. Taken together, these facts suggest that the family's daughter was a highly prized "bargaining chip," the sale of which might net the father a fortune for the wealthy groom. The word "son" is used in many contexts, such as "sorry, the husband (warrior) died along with two sons" (oğul), "tört oğlanım bar üçün bankümin [tikti]" (a memorial was raised because I had four sons) [11, p. 269]; and "eşim urim azişdim" (spouses, sons, I stopped hearing you). (p. 270) [11]. According to the results of this lineage analysis, the ancient Turks had very close familial bonds, particularly between father and son. This suggests that ancient Turkic boys were expected to demonstrate profound reverence, affection, and support for their fathers and elder relatives. They were fierce fighters, prepared to protect their territory from any aggressors.

The word for "grandfather" is ata. "Bu" adırından bir jaşımta ataçımqa adırındım. "Anlig çor çnançu alp tarqan ataçıma adırıldımız asisim" ([I am] Enlig-chor and the powerful tarkhan) means that I was one year old when my grandpa passed away. My grandpa and I are apart, and it's sad. My apologies! p. 279, 11. The information in the epitaph suggests that the grandpa was a much-loved and esteemed member of the family. There is a god named Ay Dede (Ay Dede) in the mythology of ancient Turkey. The moon god Ay Dede is also the first great-grandfather of all humans. A wise and intelligent old man, Aksakallı (Aksakalli), is seen with gray hair.

The older brother says, "For the sake of a brave heart, for the sake of his hands, my dear elder brother" (Alp jürakina atım qöline açığım-a) [11, p. 64]; "My elder brother Bogra! I died, oh woe!" (I died, my elder brother Bogra!). on page 115. The Turkic mythology has the appearance of the god Aha Khan, also known as Aha Han or Ahağa Han [9, p. 33]. Animals and the natural world have this saint as their patron. After looking at the facts, it's clear that the elder brother is portrayed as the one who looks out for his younger siblings and parents.

There are examples of the phrases "elder uncle" and "younger uncle" in ancient Turkic writings: "I am Enlig Chor and the mighty Tarkhan," the oldest uncle said with a strong accent. We are apart, my grandpa or uncle [9, p. 277]. Uncle younger: İleşitli bilinmadım, içiçim aşıta adırdım, başı açığa içiçim-a qansız ardam (I didn't know I had left my uncle—terribly, my darling uncle; he was a courageous advocate for me; I lost my father when I was six years old.) [9,126].

The inscriptions suggest that in the case of a father's death, the responsibility of caring for a brother's or sister's children would fall on the uncles. The memorant's use of the adjectives "valiant" and "mighty" in these passages demonstrates his profound admiration for his uncle. He portrays himself as powerful, respected, courageous, and protective. My wife: qunçuj, eş, qatun. There is no need to worry about anything. Husbands and wives in the chambers, I apologize very much! I am sorry, my native sons; I am a warrior; my wives and a thousand of my warriors are all dead; my wife is dead; I want to perform funeral rites; he told me to stay with the Altun rabble; and I separated from them. The wife—whom the memorial mourns with profound grief and regret—presented herself as attractive and cherished. In ancient Turkic culture, women had the same status as men. The goddess Umai stood for femininity in ancient Turkic religion. Gender equality was a societal norm. The wives of the kagans were even invited to the receptions of high-ranking foreign diplomats, according to Chinese historical chronicles. The ancient Turks were a society where women had full political and administrative rights. "The support of her house is the one who, when a guest comes to the house from the steppe," writes Kitab-i Dedem Korkut, describing the ideal nomad wife as a nurturing and attentive housewife. "She will tend to the guest's needs, give it water, respect it, and then release it while her husband is hunting." [10]

In other words, being an excellent hostess seemed to be the perfect wife among the ancient Turks. The person's daughter-in-law. "I did not enjoy having young warriors as my sons-in-law and daughters-in-law" (11, p. 289); "I wed my daughters without ransom" (I married my daughters without ransom). The monument talks proudly about this, as shown in the final case. The ancient Turks had a tradition of honoring the father of the daughter-in-law with kalym. Yüvüşlüğ kelin keyeküni yapaş bulur (a bride with a dowry will find a meek husband) [13, p. 296] is an old Turkic adage that is tangentially connected to this concept of kinship. The custom of the daughter-in-law bringing a dowry to her husband's home was thereafter adopted. It is quite obvious from Turkic proverbs that the daughter-in-law will develop into an

excellent housekeeper first and foremost. Take the Bashkir adage "ǵyә oәatǵan yalangas galyr, kilen alǵan turan uryñ halyr" as an example. It states that a woman who gives away her daughter will end up begging, while a woman who takes a daughter-in-law will remain idle. A daughter-in-law is expected to be thrifty and diligent. I left a thousand of my relatives—your elder brothers and uncles—that are your wife's father's (or father-in-law's) people. It was fun spending time with you, even if my matchmaker is a warrior spouse [13, 38]. I willingly gave my life for my honorable father-in-law. How tragic. Ancestors from my wife's side of the family. Marriage was a powerful partnership for ancient state rulers; for example, the ancient Turks' rulers, having finalized their relationship, faithfully carried out their associated responsibilities. The monument supposedly gave his life for his comrade, the father-in-law, who was a nobleman, in the aforementioned scenario. In light of these facts about cognition, it is evident that the father-in-law was a respected family member for whom it was a privilege to reflect the old Turks' world via language.

According to our research into the kinship phrases discovered in ancient Turkic writing monuments, the father is shown as a powerful, courageous, intellectual, and wise man, while the mother is portrayed as the most beloved, revered, and close relative. First, sons are portrayed as fearless defenders of their homeland and land; second, they are portrayed as sons who love and respect their father; third, daughters are portrayed as either lovely, well-mannered girls or wicked, ill-mannered girls; and last but not least, they are portrayed as valuable family members who can be married off successfully in the future. It would indicate that the grandpa is a wise elder who is also well liked and respected by his grandchildren. The eldest uncle portrayed himself as a powerful and courageous warrior deserving of respect and reverence; the elder brother as a protector and advocate for younger siblings, parents, and siblings-in-law; the husband/man/warrior as a courageous, capable, faithful, and wise man; the wife as a caring, beloved, and economically-minded wife deserving of respect and reverence; the daughter-in-law as a diligent and economically-minded woman; and the father-in-law as an esteemed family member to whom it was a privilege to sacrifice himself. The results of this research allow us to state that the definitions of kinship mirror the people's long-standing social interactions, cultural knowledge, and historical experiences.

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