

Investigation of the Parameters of Marital Kinship

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Abstract. *This work compares and describes terminology related to marriage kinship in English and Uzbek. The terms used to describe marital kinship in society are essentially based on marriage, created by the marriage system. Socially, married couples, their parents, and their siblings on both sides are identified by the terms of marital kinship.*

Key words: *Marital Kinship Terms, Uzbek terms, English terms.*

Introduction

Humans are social creatures by nature, and this is a universal reality. Kinship is often seen as the most important of these relationships. Kinship is a way of building connections. It is quite a social link that is sparked by marriage and blood or genetic ties. In every community on the planet, familial bonds are of utmost significance. The social acceptance of a relationship is really more significant than the biological ties. A relationship is not considered to be kinship if it is not socially acknowledged or approved. As an anthropological concept, the term "kinship" was first used in the middle of the nineteenth century. Kinship is not a heavenly construct; rather, it is a human and social construct.

A frequent definition of kinship is based on genealogy. Rivers (quoted in Read) defined "kinship...as a relationship which is determined and can be described by means of genealogies," making clear the concept of kinship based on genealogy.

Kinship can be defined as a principle by which individuals or groups of individuals are organized into social groups, roles, categories, and genealogy by means of kinship terms. In general, kinship patterns may be thought of as encompassing people related by both descent and marriage. In certain cultures, kinship relationships may be thought of as extending out to people with whom an individual has political or economic relationships or other forms of social connections.

More broadly, kinship may be defined as a similarity or affinity between things based on any or all of the attributes that are being discussed. This might be because the two things have a common ontological origin, a shared history or culture, or some other alleged similarity.

Affinal or Marital Kinship Terms

Marriage is often the foundation of this kind of relationship. Matrimony creates this relationship. A legal contract that creates rights and duties between couples, their offspring, and their in-laws is known as marriage. It can also be a socially or ritually accepted relationship. A husband and wife's connection, which in its expanded form includes both parents and siblings as well as their wives and kids, is the most fundamental affinal bond. Affinity kinship is therefore exemplified by the bond between the father-in-law and son-in-law. Similar to this, affinal kinship also includes one's brothers-in-law and their offspring.

Affinity bonds are relationships that are created by the marriage system. Although there are various methods for building a relationship, there are two main approaches in this regard. Like consanguineal ties, affinal relations are further divided into two categories. Below is a description of these core and peripheral affinal relations. Parents, siblings, and children make up the core affinal relation, whereas parents' siblings and sisters make up the periphery affinal relation. In this case, we mainly concentrate on core affinal kinship terms rather than peripheral ones.

For convenience and better understanding, the most standard and common ethnological abbreviations are used for the present paper.

Table 1: Common and Standard Kinship Ethnological Abbreviations

<i>Mother</i>	(M)	<i>Father</i>	(F)
<i>Sister</i>	(Z)	<i>Brother</i>	(B)
<i>Daughter</i>	(D)	<i>Son</i>	(S)
<i>Wife</i>	(W)	<i>Husband</i>	(H)
<i>Elder</i>	(E)	<i>Younger</i>	(Y)

e.g. WyZ = Wife's younger Sister

Fundamental Affinal Kinship Terms: From the wife's perspective

There are two subsections within this section. First, the word "kinship" is used to describe the ties between the husband and his wife's family, which includes her parents, siblings, and herself. The bond relationship between the husband's and wife's parents is the second use of kinship terminology.

Fundamental Affinal Kinship Terms: The Husband and Wife's Family Relationship

In order to determine the bond between the husband and his wife's family (which includes her parents, siblings, and herself) through the wife's side, we examine the primary core kinship terminology in both Uzbek and English in this part. Table 2 below, which lists every potential marriage kinship expression in both languages, represents the data.

Table 2: Core Marital Kinship Terms: Marital Relationship between Husband and Wife Family through Wife's side

№	Kinship Relations	Kinship terms in Uzbek	Kinship terms in English
1	WF's home	Ota uyi	Father-in-law's home
2	WF	Qaynota	Father-in-law
3	WM	Qaynona	Mother-in-law
4	WyB	Qayni uka	Brother-in-law (younger)
5	WeB	Qayni aka	Brother-in-law (elder)

6	WyBW	Kelin	Brother-in-law's wife (younger)
7	WeBW	Kelin	Brother-in-law's wife (elder)
8	WBS	O'g'il jiyan	Brother-in-law's son
9	WBD	Qiz jiyan	Brother-in-law's daughter
10	WyZ	Qayni singil	Sister-in-law (younger)
11	WeZ	Qayni opa	Sister-in-law (elder)
12	WyZH	Boja	Sister-in-law's husband (younger)
13	WeZH	Boja	Sister-in-law's husband (elder)
14	WZS	O'g'il jiyan	Sister-in-law's son
15	WZD	Qiz jiyan	Sister-in-law's daughter

Result

An attempt is being made to investigate the parameters of marital kinship that flow from the husband's family (which includes himself and his parents) to the wife's family (which includes her parents, siblings, and herself) and vice versa. The two categories of kinship terminology that are often found in the languages of the globe are consanguineal and affinal. There are two types of kinship—Core and Peripheral—that are further separated from consanguineal and affinal concepts. This research aims to explore the usage of basic affinal kinship words in both English and Uzbek to identify and address the link of the wife's family.

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