

THE COMMUNICATIVE NATURE OF ENGLISH AND UZBEK KINSHIP TERMINOLOGY

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Abstract

Kinship terminologies include the terms of address used in different languages or communities for different relatives and the terms of reference used to identify the relationship of these relatives to ego or to each other. As a social symbol kinship terms provide with the information on cultural life of the people who speak the same language. The article describes the role of kin terms in communication. To express unique national features and peculiarities of cultural identity, the article compares kinship terminology in English and Uzbek languages which belong to different language families.

Key words:

Kinship terminology, Uzbek language, English language, communication, nationality, comparison

Introduction

Kinship terminology is a group of words which differs by its deep history, system structure and knowable values which is especially important for intercultural communications. The way of addressing people plays a vital role in most cultures. The addressing terms are the ones used to show the relationships between people or to distinguish their identity, social status and career. The conducted researches on kinship terms show the evidence that there are numerous differences between communicative approaches of Uzbek and English cultures.

Comparison of English and Uzbek kinship terms in communication

In spoken English, Westerners do not use appellations to call others, such as, sister and brother. They prefer to communicate with strangers in a formal way. Formal titles such as Mrs. / Miss and Mr. / Ms. and Mrs. / Miss are used in speech. An Englishman prefers to call people's names rather than appellations. Even children sometimes call their mother's names. It is common for Englishman to call their relatives' names directly rather than appellations in daily communication.

On the other hand, Uzbek people utilize kin terms in communication with different ways. It should be noted that the inversion of kinship terms is one of the most widely used in speech of Uzbek people. The type of inversion is an important phenomenon for the specific aspects of addressing theory. In the process of negotiation, addressing inversion is a term often used by one of the kinship terms that does not represent the address but in the sense of the speaker. This phenomenon can lead to fake kinship. For example, a stranger in Uzbek is also respectfully addressed to a stranger with kinship terms like "otaxon", "opajon", "amaki", "xola" instead of formal titles or names since they feel close to individuals whom they don't know well. Sometimes forms of addressing identify the addressee and refer to the addressee's other relatives, such as otasi, akasi, onasi yoki qizi, o'g'li, jiyani, tog'asi, xolasi, opasi. According to Turkish nations' culture it is prohibited to call husband's or wife's name or close relatives' names directly. In Uzbek Shavkatning dadasi (Shavkat's father), Erkin akaning o'g'li (Brother Erkin's son), Eldorning opasi (Eldor's sister) are often used in a family or relative's speech. Such addresses do not often directly address the personal names of the addressee, as the speaker expresses his respect for them.

In Uzbek dialects usage of the terms of kinship in improper meanings can be the cause of “non-standard” synonymic series between two or more terms of kinship. For example, the term “aka” with the meaning “male parent” (“father”) is synonymous with the term “ota” (“father”); with the meaning “father of father and mother” (“grandfather”) is synonymous with the term “bobo” (“grandfather on the line of father and mother”); the term “opa” with the meaning “female parent” (“mother”) is synonymous with the term “she” (“mother. In these cases, the semantic structure of terms acquires new semantic features (semes), which are not characteristic of their own meanings. For example, in the semantic structures of the terms “aka” with the meaning of “father”, “opa” with the meaning of “mother”, the term “blood parent” appears. Apart from that, some kin words which express relatives have broad meanings in English compared to Uzbek. For instance, English people use “aunt” to indicate “sister of father or mother”; “uncle” “brother of mother or father”. Meanwhile, in English the word “cousin” is a general concept so it is impossible to understand what kinds of relatives are referred without the content. Alternatively, Uzbek people utilize “amma” for “sister of father”; “xola” for “sister of mother”; “amaki” for “brother of father”; “tog’a” for “brother of mother”. It is understandable to whom a person relate form the words “amakivachcha”, “xolavachcha”, or “tog’avachcha”.

Conclusion

In conclusion, it should be noted that kinship terms are integral parts of Uzbek and English languages. Investigation of kin terms expresses not only language structures but also cultural identities. It also helps to find out family relationships or social communities of the country as well as noticing distinctive features. Thus, we have convinced that kinship terminology in Uzbek pays attention to age difference, generation’s gender as well as mostly whether kinship is related to husband or wife’s party. The main reason of it takes its roots from the ancient traditions of Turkic nations. However, in English more general kin terms are accepted for communication to keep privacy which is the stable part of Western societies.

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