

THE USE OF KINSHIP TERMS IN THE FUNCTION OF ETIQUETTE WORDS (IN THE SAMPLE OF KARAKALPAK LANGUAGE)

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Abstract: The article deals with the kinship terms in karakalpak language. Several types of kinship terms are listed and given with examples as a result of our qualitative research. It is useful for speakers of karakalpak language to take into account kinship terms for every-day use. One type of kinship term is expressed in different ways according to the dialects in a republic. Kinship terms are given as etiquette words in karakalpak language.

Key words: *etiquette, etiquette words, kinship terms, relationship, relative, dialect, communication*

ИСПОЛЬЗОВАНИЕ ТЕРМИНОВ РОДСТВЕННОСТИ В ФУНКЦИИ ЭТИКЕТНЫХ СЛОВ (В ОБРАЗЦЕ КАРАКАЛПАКСКОГО ЯЗЫКА)

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Аннотация: В статье рассматриваются термины родства в каракалпакском языке. В результате нашего качественного исследования перечислены и приведены примеры нескольких типов терминов родства. Для носителей каракалпакского языка полезно учитывать термины родства для повседневного использования. Один тип родственного термина выражается по-разному в зависимости от диалектов в республике. Термины родства даны как этикетные слова в каракалпакском языке.

Ключевые слова: *этикет, этикетные слова, термины родства, отношение, родственник, диалект, общение*

ETIKET SO‘ZLARI VAZIFASIDA QARINDOSHLIK TERMINLARINING QO‘LLANILISHI (QORAQALPOQ TILI MISOLIDA)

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Annotatsiya: Maqolada qoraqalpoq tilidagi qarindoshlik atamaları haqida so‘z boradi. Sifatli tadqiqotimiz natijasida qarindoshlik terminlarining bir necha turlari sanab o‘tilib, misollar bilan berildi. Qoraqalpoq tilida so‘zlashuvchilar kundalik foydalanish uchun qarindoshlik terminlarini

hisobga olishlari foydali. Qarindoshlik terminining bir turi respublikadagi shevalar bo'yicha turlicha ifodalanadi. Qarindoshlik terminlari qoraqalpoq tilida etiket so'zlari sifatida berilgan.

Tayanch so'zlar: etiket, etiket so'zlari, qarindoshlik atamalari, munosabat, qarindosh, sheva, muloqot

Introduction.

The field of stylistics is quite developed in world linguistics. The national literary language has certain stereotypical dimensions in human communication, emerging as a result of people's interactions, relationships, and actions. The comprehensive study of people's greetings, farewells, expressions of good wishes, congratulatory words, apologies, expressions of gratitude, condolences, and other interactions in everyday life in psycholinguistic, sociolinguistic, and linguocultural fields is of profound practical importance. The article deals with the kinship terms in karakalpak language.

Literature review and method

In the Karakalpak language, kinship terms have been formed over centuries as a result of people's interaction with each other. Generally, the usage of kinship terms in Turkic languages varies somewhat phonetically or grammatically. L.A. Pokrovskaya analyzes its use in several Turkic languages from a linguistic perspective, stating, "Relationship terms belong to the category of ancient words." [6; 11]. In our research we used qualitative method, exactly narrative research analyzing the stories and other types of literature.

In the Karakalpak language, kinship terms were specifically studied in the work of Z. Davlatmuratova [3;22]. D.S. Nasirov, O. Dospanov, T. Begjanov, and others analyzed the use of kinship terms with local characteristics in specific regions. In his doctoral dissertation, D.S. Nasirov states that in the dialect of the Muyten tribe of the Karakalpak living in Moynak, the word *áje* also means « *qiz apa* » or « *ajapa* » (elder sister) [5], while O. Dospanov states: "In the southern dialect of the Karakalpak language, the word "*aka/áká*" has two meanings. Firstly, it is said as a sign of respect for a brother, and secondly, as a sign of respect for someone close in heart who is older than him" [4;150].

T. Begjanov, who specifically studied the Moynak dialect, the northern dialect of the Karakalpak language, presents the sequence of generations of kinship terms in the following order: *aqliq-shawliq-nemere-shóbere-áwere* (grandchild, great-grandchild, great-great-grandchild, great-great-great-grandchild) [1; 70]. However, in the Karakalpak literary language, although descendants are consistently referred to by similar terms, they are only general terms related to that concept. This creates awkwardness in speech. However, in our language, the semantic expression of these kinship terms is significantly enhanced through the adoption of forms such as order, number, and personal pronouns.

Results and Discussion

From the very first days of independence, great attention was paid to the authority and future of our mother tongue, and language began to be viewed as one of the national values and spiritual values. Therefore, the current field of Karakalpak linguistics, including lexicology, is tasked with creating new research focused on modern advanced principles. The study of lexico-semantic models of etiquette words is among such tasks..

In terms of etiquette, kinship terms such as ***ag'a*** (elder brother, father), ***ini*** (younger brother), ***qarindas*** (little sister), ***ata*** (father), ***ana*** (mother), ***apa***, ***áje*** (grandmother), ***aqliq*** (grandchild), ***shawliq*** (great-grandchild); ***dayı*** (uncle), ***bo'le*** (cousin), ***jıyen*** (nephew), ***ku'yew***

(husband), *hayal (qatin, qostar)* (wife (wife, spouse)), *baldız, qayın ata* (father-in-law), *quda, qudağay, quda bala, qarsı quda, qudasha* (.. in-law..) are used.

1. Sháriypa... júregi suw etse de, hawlıqqanın basıp:

– Ağa! – dedi. Juwap ornına esik ashıldı. Onıń aldında eńgezerdey bir adam payda boldı... bul adamnıń aǵası Erjan Serjanov ekenligin .. tanımay;

– Aǵam qayda? – dedi onıń menen sálemlesiwdi de umıtıp ... ǵarrı ákesiniń kresloda otırǵanın kórgennen keyin ǵana ózin basıp, keshikkenine keshirim soraw belgisi menen uyalıńqırıp turdı.

– Hesh ǵáp, *qızım!* Sende jumıs kóp... (T.Qayıpbergenov).

We understand that the words "**ag'a**" and "*qızım*" in these examples are addresses through the attributive suffix (-m) in the last word. However, in some cases, the addition of suffixes **-ay**, **-ey**, **-shek** to root kinship terms in our language (**apay, jezdey, aǵay, jeńgey, inishek**) diverges from the meaning of kinship, and in the function of etiquette, the meaning of attracting other people to oneself, respect, is also used. In this case, the meaning of kinship becomes passive or neutral, and the meaning of respect and formal reverence becomes active. For example, in T. Qayıpbergenov's novel «Kózdıń qarashıǵı», a young boy, Jaqsiliq, asks a disabled soldier returning from the war, - **Aǵay, nan ber!** Here, even though he doesn't know who the soldier is, he speaks this way, expressing respect and a pleading attitude.

1. – Aqsaqal qayaqta, *jeńge?*

2. – Assalawma-áleykum, *ata!*

3. -*Ağa!* Xannıń ne jazıǵı bar edi? – dedi bir waqıtları Súyinbiyke haplıǵıp sarayǵa kirip kelgen ákesin kórip.

4. *Jeńgesi* ele óz pikirinen qaytar emes. – Qol uslatar qádemdi ber, kúew bala. – Qansha, kúew bala...

– *Qaynaǵa!!!* – dep baqırdı.

5. – Orisbek *jiyenim*, ózim bar jerde Ordadan ǵam jeme.

6. – Qanday kúnlerge qaldıq, *qızım!* (K.Mámбетov «Posqan el»).

The word "*Jeńge*" (sister-in-law) used in the first of these examples, is not used in the sense of direct kinship, but rather in a polite, respectful, and cultured manner towards an outsider. It's clear that in the second sentence is not the "**ata**" from the father's side, but rather *qayın ata* (**father-in-law**), the wife's father. Furthermore, it's clear that Ismail addresses not his *Qaynaǵa* (brother-in-law), but at his fellow villager or clan member.

Therefore, when addressing words, like words with other meanings, is used in word etiquette, it is impossible to objectively evaluate and correctly define their meaning without fully and correctly understanding their specific meaning, the speech situation, or the context. Like the polysemy, synonymy, and stylistic diversity of other words in our language, context plays a significant role in determining the semantic nuances of target etiquette words.

We considered the etiquette of kinship terms through a long-established classification in our language separately:

1. kinship terms by blood; 2. kinship terms by marriage

Z. Davlatmuratova, in her research, considers terms of kinship by blood (related to the father's side, related to the mother's side, terms of kinship common to the parents) in this classification, and terms of kinship by marriage (related to men, related to women) and examines the lexical, grammatical, etymological, and semantic aspects of these terms, and in some places mentions their etiquette functions [3; 22].

Without kinship terms in the Karakalpak language, we cannot express our mutual respect and reverence. Therefore, words related to kinship also appear as part of personal names in common Turkic languages. Scholar E. Begmatov connects this with the phenomenon of euphemization. To pronounce a child's name is prohibited, which is manifested in the following situations:

1. If a child is given the name of a deceased person (or ancestors), no one in the family (sometimes elderly men) should mention this name in front of others.
2. A woman who becomes a bride in a family does not address her spouse's older and younger relatives (in-laws, sisters-in-law, children of other relatives) by name.
3. Younger children among relatives in the family do not address their elders by name.
4. In such cases, the child was given a second name - the child was addressed by a second name without mentioning the child's real name [2; 45.46].

Also, if we pay attention to anthroponyms in Uzbek linguistics, we see cases of addressing a person whose name is forbidden to mention through terms denoting kinship: *Boboyor, Bobonazar, Dadaboy, Otajon, Boyqiz, Qizlarbuvi, Momogul, Enajon* etc..

In the Karakalpak language, O. Sayimbetov, in his special research on personal nouns, indicates that kinship and friendship relations are found in our language: *Qonaq+bay, Baba+xan, Genje+gúl, Genje+bay, Ağa+bek, Jien, Jien+bay, Ata+bek, Baba+niyaz, Ene+jan, Ata+bay, Ata+niyaz, Ata+jan, Ata+nazar* and other nouns [7; 16, 64].

Conclusion

In our language, kinship terms are adopted in a specific order, and their semantic expression is clarified through communication. Etiquette words in modern Karakalpak literary language demonstrate the immortality, vitality, continuity, uniqueness, and artistic beauty of the language through the people's journey, life experience, verbal art, richness of language, mastery, and national spiritual values. Etiquette is the unity of conscious actions of members of society and certain social groups, a set of its norms, and the etiquette of speech contributes to the cultural level of the individual, the community, and our society.

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