

A preliminary Study on the Classification of Kinship Appellations in Uyghur*

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Abstract—The Uyghur relative appellation is a complex system, and a considerable part of the appellations is frequently used in daily communication. Relative appellations represent various kinship relationships. This paper describes and analyzes the various classifications of Uyghur relatives.

Keywords—relative appellations; immediate relationship; collateral relationship

I. INTRODUCTION

The relative appellations refer to the title between relatives who are connected by blood and marriage. Anthropologists and linguists have always had a strong interest in the study of relatives. The so-called "relatives" and "Encyclopedia of China" are interpreted as "social relations arising from marriage, blood and adoption, with legal rights and obligations between them"¹, "Modern Chinese Dictionary" says "people of pedigree or marriage relationship with oneself"², "Uyghur Dictionary" defines relatives as "adām yaki janliqlarnıñ qandaşlıq, uyuqdaşlıq wä ersiyä jähätiki yiraq yeqinliq munasiwiti"³, meaning the close or distant blood, family, genetic relationship of human or biological creatures. "Appellation" is the way to call someone else. A relative's appellation is a way of calling a member of one's relatives.

Kinship is a social relationship that arises from marriage, blood and adoption and has legal rights and obligations. Immediate relatives and collateral relatives are two major categories of blood relatives. Human kinship can be divided into two major categories: immediate family members and collateral family members.

II. IMMEDIATE RELATIONSHIP APPELLATION AND COLLATERAL RELATIONSHIP APPELLATION

A. Immediate Relationship Appellation

The immediate relationship appellation refers to the relative name derived from the blood relationship, and also the appellation term for the immediate family relationship. The so-called immediate relationship refers to relatives who have direct blood relationship with themselves, regardless of the paternal line, maternal line and the relatives of the next generation. Such as: the relationship between ata-ana and pärzänt, the relationship between bowa-moma and nawr ä etc.

There are total of 29 immediate relatives in Uyghur: uluy bowa, uluy moma, bowa, moma, dada, ata, ana, apa, bala, pärzänt, oyul, qiz, näwrä, awrä, čäwrä, qan, ög, uri, oylan, aba, uma, biwastä qandaş tuyqan, qanqerindaş, enä, qurtqa, kök ana, k änjika, ataqi, k änc bala.

The order of the immediate family members is as follows: uluy bowa, bowa, dada, bala, näwrä, awrä, čäwrä.

In order to gain a deeper understanding of the Uyghur immediate relationship relatives, the author has drawn an immediate relationship appellation map. (See Immediate Relationship Appellation "Fig. 1")

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¹ Modern Chinese Dictionary (Version No.5). The Commercial Press, 2005, P1025.

² Uyghur Dictionary (5), Xinjiang Minority Language and Character Committee ed. Beijing: The Ethnic Publishing House, 1996, p728.

³ Hu Shiyun, Chinese Relative Appellations Research, The Commercial Press, 2007, p1.

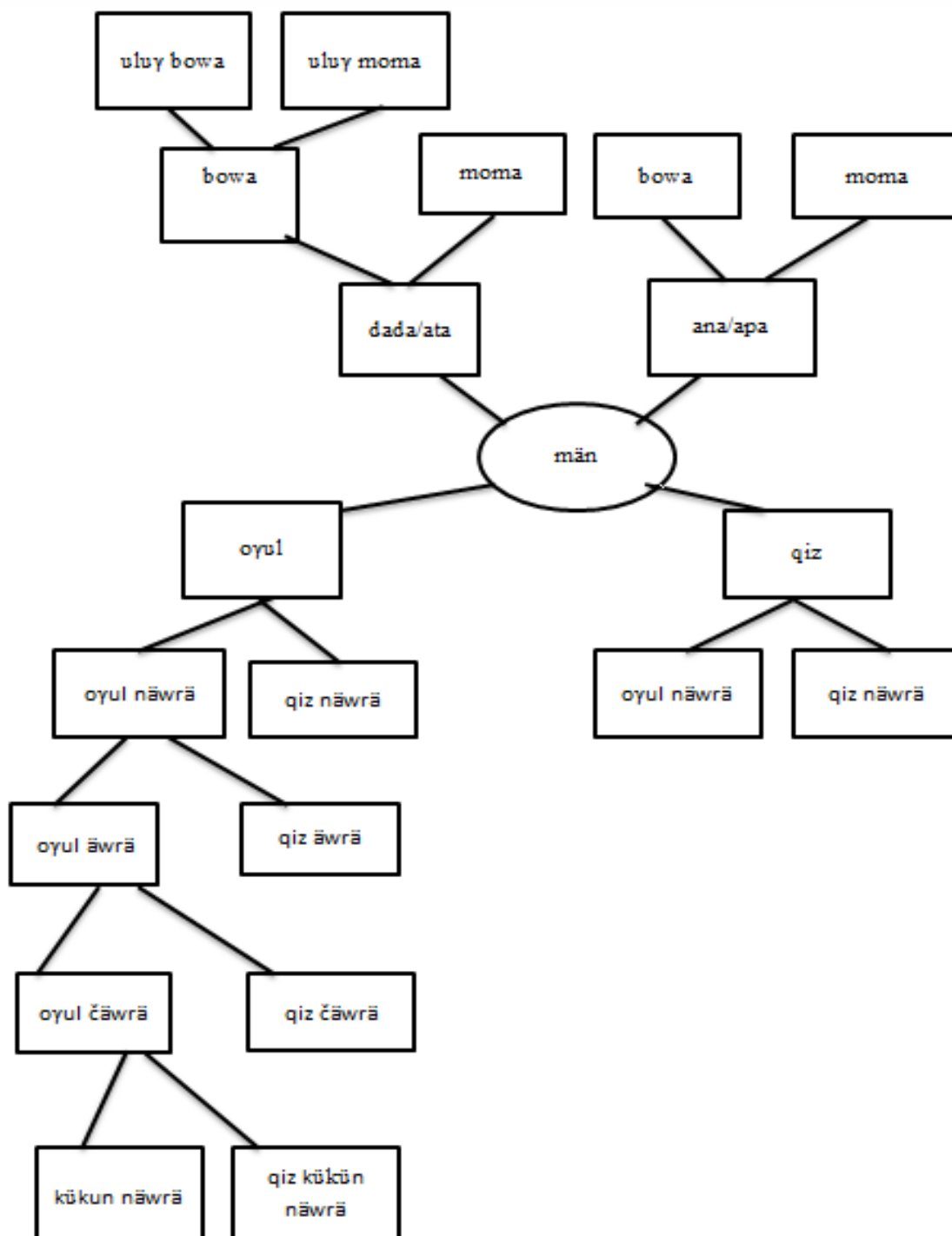


Fig. 1. Immediate relationship appellation map.

It can be seen from the above-mentioned immediate relationship appellation map that direct blood relatives are people who raise you, and people who raise your parents,

Pushing up, it also includes such as your parents, parents of parents, parents of parents' parents, or people you have raised, people you raise. Pushing down, it includes such as your children, children of your children, children of your children's children.

TABLE I. IMMEDIATE RELATIONSHIP RELATIVE APPELLATIONS

Relative appellations	Named person
uluy bowa	the man who raised your grandfather and grandmother
uluy moma	the woman who raised your grandfather and grandmother
bowa	the man who raised your parents
mona	the woman who raised your parents
dada	the man who raised you
ata	the man who raised you
ana	the woman who raised you
apa	the woman who raised you
bala	the man and woman who raised you
p äz änt	the man and woman who raised you
oyul	the man you raised
qiz	the woman you raised
n ävr ä	the man and woman raised by your children
ävr ä	the man and woman raised by your grandchildren
čäwrä	the man and woman raised by your grandchildren's children
qan	the man who raised you
ög	the woman who raised you
uri	the man you raised
oylan	the men you raised, plural form of uri
aba	the woman who raised you
uma	the woman who raised your mother
biwastä qandaš tuyqan	direct relatives (blood relation)
qan qerindaš	direct relatives (blood relation)
en ä	the woman who raised you (Rehoboam dialect)
qurtqa	the woman who raised your mother (Rehoboam dialect)
k čk ana	the woman who raised your mother
k änjika,	The youngest man in your family who is raised by the same parents with you
ataqi	pet name of the man who raised you
känč bala	The youngest child, the child who was born when parents were old in a family

As can be seen from the above “Table I”, most of the relatives of the Uyghur language that represent the direct relationship are the basic relatives and the simple words.

B. Collateral Relationship Appellation

The so-called collateral relationship is a relationship that arises from an indirect kinship relationship. Relatives who are born in the same blood as the source are kinship relatives. The collateral relatives include brothers and sisters and their children, their parents' brothers and sisters and their descendants. Ača/hädä/ayla, aka/ağa, uka/ini, siñil and other appellations are the appellations of my brothers and sisters. The appellations of jiy äñ and jiy äñ qiz are the appellations of the children who call your brothers and sisters. jiy äñ is a man, and jiy äñ qiz is a woman.

There are a total of 42 appellations in the Uyghur language that represent the collateral relationship: aka, ača, hädä, ayla, uka, ini, siñil, taya, hamma, igičä, kijk bowa, kičik moma, čon dada, čon ata, čon ana, čon apa, kičik dada, kičik ata, kičik ana, kičik apa, bir näwrä aka, bir näwrä ača, bir näwrä ini, bir näwrä siñil, jiyän qiz, jiyän oyul, iči, äčä, ačiq, aba, uya, čiqan näwrä qerindaš, qoş kezäk, üç kezäk, ikki kizäk, ikki tuyqan qerindaš, ikki tuyqan aka, ikki tuyqan ini, ikki tuyqan ača ikki, tuyqan siñil, tayay.

In the following, the author elaborates on the appellations of the collateral relationship in Uyghur. (See the side relationship relative appellations “Table II”).

TABLE II. COLLATERAL RELATIONSHIP RELATIVE APPELLATIONS

Relative appellations	Named person
aka	the man who born with your parents and is older than you
ača	the woman who born with your parents and is older than you
h äd ä	the woman who born with your parents and is older than you
ayla	the woman who born with your parents and is older than you
uka	the man and woman who born with your parents and is older than you
ini	the man who born with your parents and is younger than you
siñil	the woman who born with your parents and is younger than you
taya	Parents' brothers, husbands of the parents' sisters
hamma	Parents' sisters, wives of the parents' brothers
igičä,	the woman who born with by your parents and is older than you
kijk bowa	Grandfather, grandmother's brothers, and their sisters' husband
kičik moma	Grandfather, grandmother's sisters, and their brothers' wives
čon dada	the man who raises a parent, (a parent's brother, the parent's sister's husband)

Relative appellations	Named person
čoŋ ata	a man who raises a parent, (a parent's brother, the parent's sister's husband)
čoŋ ana	the woman who raises a parent, (a parent's sister, the parent's brother's wife)
čoŋ apa	the woman who raises a parent, (a parent's sister, the parent's brother's wife)
kičik dada,	Parents' brothers, sisters' husbands
kičik ata	Parents' brothers, sisters' husbands
kičik ana	Parents' sisters, brothers' wives
kičik apa,	Parents' sisters, brothers' wives
bir n ävr äaka	the man who is raised by a brother and sister of a parent who is older than you
bir näwrä ača	the woman who is raised by a brother and sister of a parent who is older than you
bir n ävr äini	the man who is raised by a brother and sister of a parent who is younger than you
bir näwrä sinil	the woman who is raised by a brother and sister of a parent who is younger than you
jijän qiz	the women who are raised by brothers and sisters
jijän oyul	the men who are raised by brothers and sisters
iči	the man who is raised by your parents and is older than you
äčä	the woman who born with your parents and is older than you
ačiq	the man who born with your parents and is the oldest
aba	the woman who raised you
uya	all children who born with your parents
čiqan	the man who born with your parents' brothers and sisters
näwrä qerindaš	Parent's brothers' and sisters' children
qoş kezäk	Two children and twins born or raised at the same time by the same parents
üč kezäk	Three children and triplets born or raised at the same time by the same parents
ikki kizäk	Two children and twins born or raised at the same time by the same parents
ikki tuyqan qerindaš	Parents' brothers' and sisters' children
ikki tuyqan ača	the woman who is raised by a brother and sister of a parent who is older than you
ikki tuyqan aka	the man who is raised by a brother and sister of a parent who is older than you
ikki tuyqan ini	the man who is raised by a brother and sister of a parent who is younger than you
ikki tuyqan sinil	the man who is raised by a brother and sister of a parent who is younger than you
tayay	Parents' brothers, husbands of the parents' sisters

In order to more accurately describe the collateral relationship appellations, the author interprets the Uighur collateral relationship appellations into several appellation maps. There are three kinds of appellation maps: the first is the brothers and sisters and their descendant appellation map, the second is the parents' siblings and their descendant appellation map (the Uighur relatives are part of the paternal

and maternal, so both are the same), and the third is the appellation map of the grandfather's brothers and sisters and their descendants. (See the brothers and sisters and their descendants' appellation map, the brothers and sisters of their parents and their descendants' appellation map, and the grandfather's brothers and sisters and their descendants' appellation map in "Fig. 2", "Fig. 3", and "Fig. 4".)

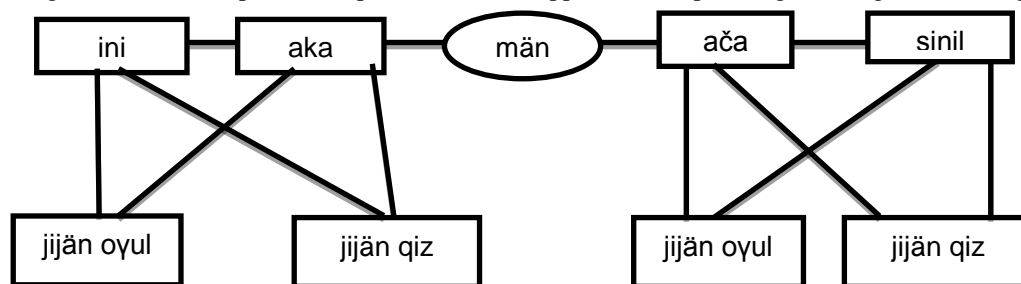


Fig. 2. Siblings and their descendants appellation map.

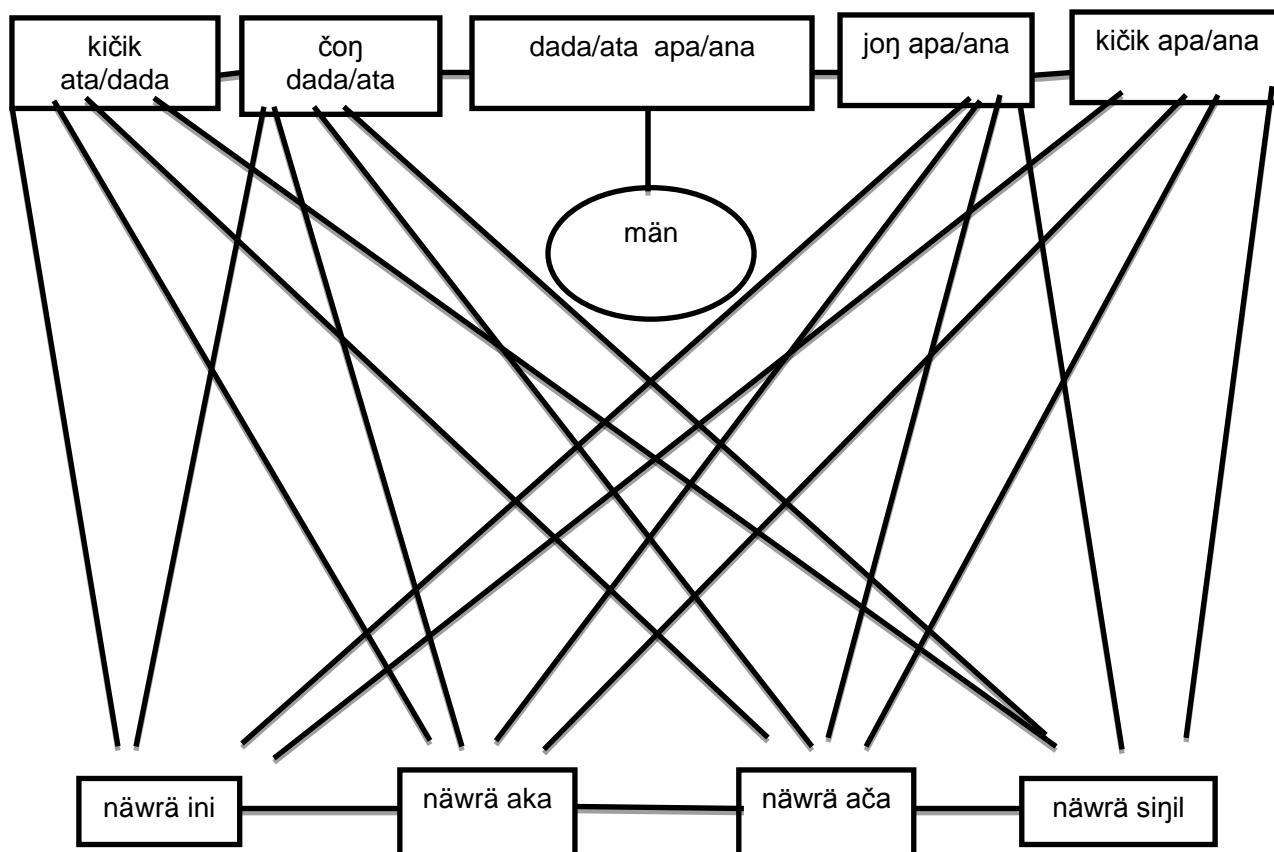


Fig. 3. The appellation map of the brothers and sisters of grandparents.

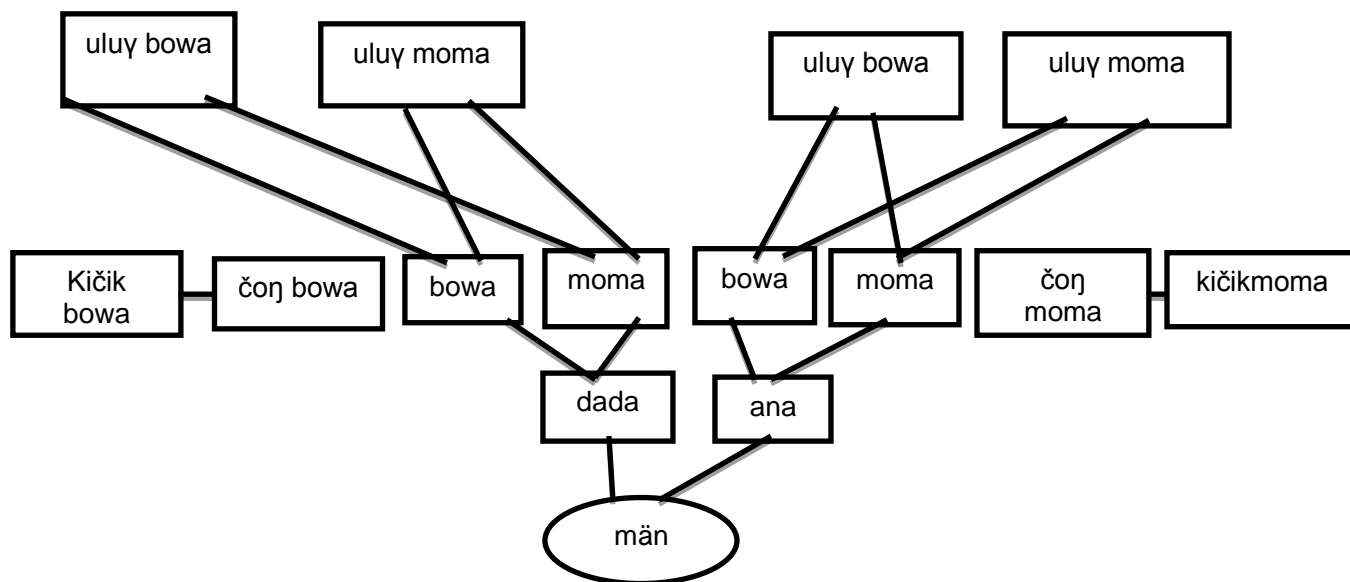


Fig. 4. The appellation map of grandfather's brothers and sisters.

From the above-mentioned collateral relationship tables and several appellation maps, it can be seen that other people who are related to you other than the direct line are collateral relatives, such as your brothers and sisters whether he or she is your brother, paternal cousin or maternal cousin, your father's younger and brothers, your father's sisters, your

mother's brothers, your mother's sisters, your nieces or nephews, and other relatives are all sideline.

III. MARRIAGE RELATIONSHIP APPELLATIONS AND ADOPTION RELATIONSHIP APPELLATIONS

A. Marriage Relationship Appellations

The so-called marriage relationship relative appellations are the appellations of the relatives arising from the marriage relationship. Of course, there is no blood relationship in this relationship, which can only be caused by marriage. There are legal powers and obligations between the two parties to the marriage. In other words, this relationship is a social relationship with legal powers and obligations.

Marriage relationship relatives are divided into direct marriage and collateral marriage.⁴

Taking blood relatives as the standard:

The spouse of a direct blood relative is a direct in-law: Kelin (daughter-in-law), n äwr äkilin (granddaughter-in-law).

The spouse of the blood relative is a collateral in-law: Yängä (elder brother's wife), siñil, kelin siñil (younger brother's wife), yezn ä (elder sister's husband), ini, uka (younger sister's husband).

Taking the spouse as the standard:

The immediate blood relatives of the spouse are direct in-laws: Qeyin ata, (paternal father-in-law, maternal father-in-law), qeyinapa (paternal mother-in-law, maternal mother-in-law), qeyinana (paternal mother-in-law, maternal mother-in-law).

The spouse's parasitic blood relatives are collateral in-laws: Qeyin aka (husband's elder brother, wife's elder brother) qeyin ini (husband's younger brother, wife's younger brother).

There are a total of 55 marriage relative appellations in Uyghur. (See Marriage Relational Appellations "Table III")

TABLE III. MARRIAGE RELATIONSHIP APPELLATION TABLE

Relative appellations	Named person
qeyin ata	the man who raises your spouse
qeyin ana	the woman who raises your spouse
qeyin apa	the woman who raises your spouse
qeyin aka	wife's elder brother
qeyin aça	wife's elder sister
sqeyin siñil	wife's younger sister
qeyin ini	wife's younger brother
qeyin uka	wife's brother's wife
yängä	elder brother's wife
yez n ä	elder sister's husband
kelin	son's wife
kelin siñil	younger brother's wife
kelin aça	elder brother's wife
baldiz	wife's younger sister
yuruç	wife's younger brother
küyoyul	daughter's husband
içküyoyul	live-in son-in-law
är	Husband
ayal	Wife
xotun	Wife

Relative appellations	Named person
r äpiq ä	Wife
yoldaş	husband
xanim	Wife
baja	sister's husband
ipiyängä	wife and husband's younger sister
bir kelin,	brother's wife
är t ä r äp	husband's side (when married)
ayal t ä r äp	wife's side (when married)
toqal	the second wife
k üy ü	husband
n äwr äkelin	grandson's wife
näwrä küyoyul,	granddaughter's husband
quda	parents of one's daughter-in-law or son-in-law
qoş quda	parents who marrying each other's children
qayça quda	parents who marrying each other's daughter
k älin	son's wife
qudiyuy	mother of one's daughter-in-law or son-in-law
b äg	husband
qunçuy	second wife
tunur	wife's relatives
xanaça	elder brother's wife
quda-baja	relation by marriage
kiçik xotun	youngest wife
mur äbbi	husband
k üy ä quda	wife's parents' home for the husband's side
oyul t ä r äp quda	husband's parents
qiz t ä r äp quda,	wife's parents
kündäş	wives of a man
çon xotun	first wife
üj ü r ä	Spouse
qeyin-buyan	relation by marriage
köçi	husband
başdaqi köçi	ex-husband
kilin-kit äk	daughter-in-law and daughter

In order to more accurately describe the marriage relationship appellations, the author divides the Uyghur marriage relationship appellations into several appellation maps to explain. There are two appellation maps: the first is the husband and his relatives' appellation map (for the wife), and the second is the wife and his relatives' appellations map (for the husband). (See "Fig. 5" and "Fig. 6")

⁴ Hu Shiyun, Chinese Relative Appellations Research, The Commercial Press, 2007, 9, p3.

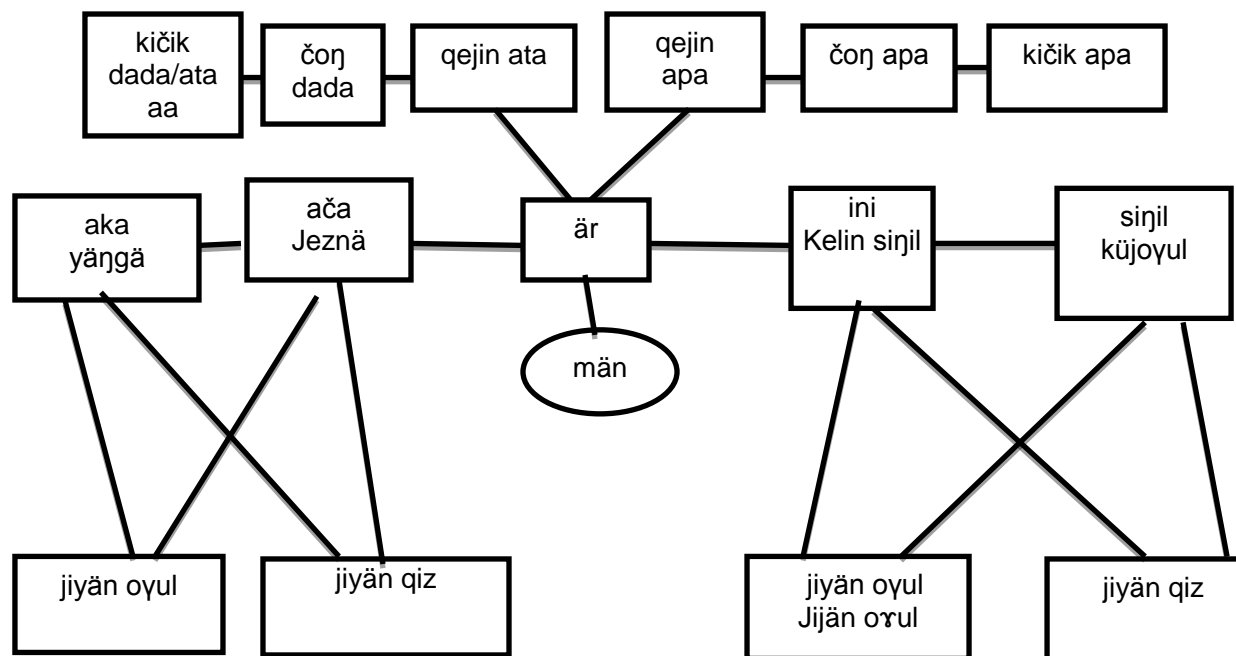


Fig. 5. Husband and his basic relative appellations map.

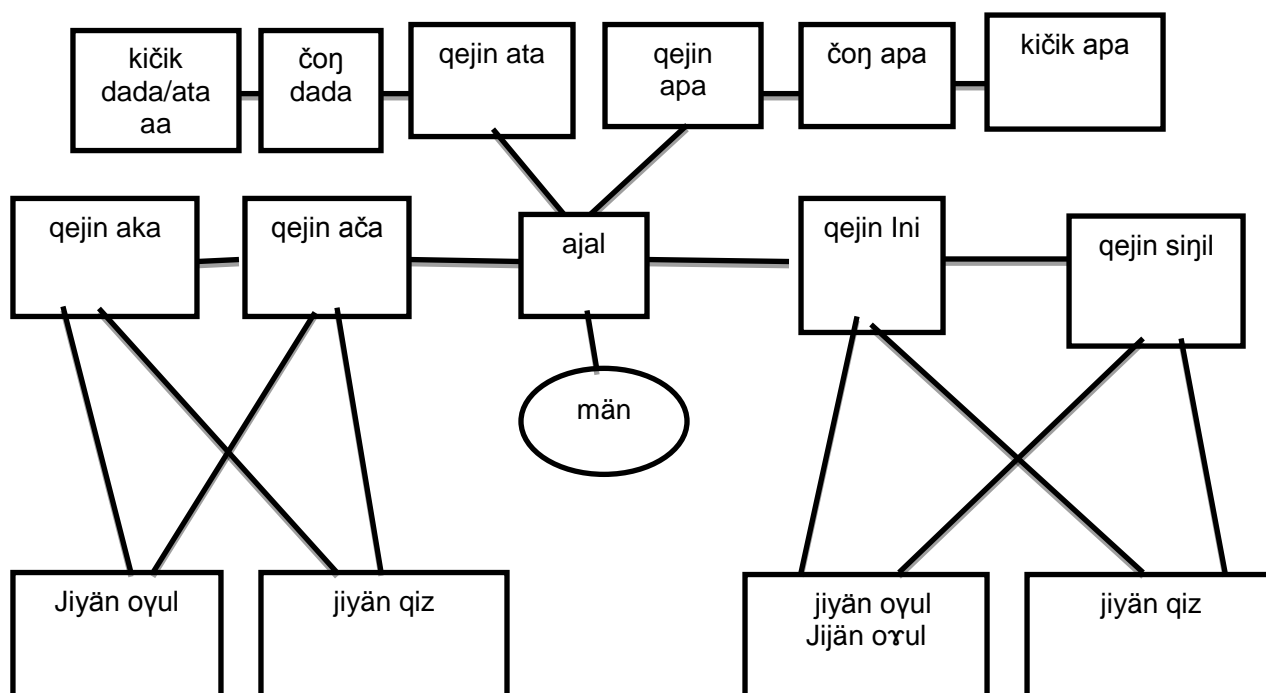


Fig. 6. Wife and her basic relatives appellations.

It can also be seen from the above table and the appellation map that all relatives of the husband's wife and wife's relatives of marriage are marriage relationship relatives. On the contrary, for the wife, all relatives of her husband and husband are relatives of marriage. The marriage appellations are also the same and the appellations of the above relationship is the marriage appellations.

B. Adoption Relationship Appellations

Adoption relationship refers to the relationship caused by the law, for example, the relationship between adoptive parents and adoptive children. However, the scope of this kind of relatives is relatively wide. It includes not only the kinship appellations that indicate the adoption relationship, but also some kinship appellations that are related to the identification. The reason why author attributes these appellations related to the identification relationship to the

appellation relationship titles is because the relationship expressed by these appellations is not a blood relationship, but a similar relationship with the legal recognition. However, this relationship is not recognized by law and is the relationship recognized by both parties.

There are a total of 29 adoption relationship appellations in Uighur: *ög äy* dad, *ög äy* ata, *ög äy* ana, *ög äy* apa, *ög äy* bala, *baqqan* ata, *baqqan* apa, *baqqan* dada, *baqqan* ana, *asrandi*

oyul, *asrandi* qiz, *hamiy*, *igidmis* ana, *yufya*, *tutunçu*, *tutunçi* *oyul*, *qanşiq*, *qanşiq* ata, *qanşiq* *oyul*, *tuyut* ana, *imik* ana, *dada* *böläk* bir *tuyqan*, *ana* *böläk* bir *tuyqan*, *dada* bir *tuyqan*, *ana* bir *tuqyan*, *ataq* ata, *ataq* ana, *ataq* aka, *ataq* *aça*.

The author explains in detail the relatives of the Uyghur adoption relationship. (See adoption relationship relative appellations "Table IV")

TABLE IV. ADOPTION RELATIONSHIP RELATIVE APPELLATIONS TABLE

Relative appellations	Named person
<i>ög äy</i> dad	the man who adopts you, mother's current husband / step-father
<i>ög äy</i> ata	the man who adopts you, mother's current husband / step-father
<i>ög äy</i> ana	the woman who adopts you, father's current wife / step-mother
<i>ög äy</i> apa	the woman who adopts you, father's current wife / step-mother
<i>Aça</i>	the woman who adopts you, father's current wife / step-mother
<i>ög äy</i> bala,	step-mother / step father's children, adopted children by yourself
<i>baqqan</i> ata	the man who adopts you
<i>baqqan</i> apa	the woman who adopts you
<i>baqqan</i> dada	the man who adopts you
<i>baqqan</i> ana	the woman who adopts you
<i>asrandi</i> <i>oyul</i>	the man adopted by you
<i>asrandi</i> qiz	the woman adopted by you
<i>Hamiy</i>	the man and woman who adopt you
<i>igidmis</i> ana	wet nurse
<i>Yufya</i>	the man adopted by you
<i>Tutunçu</i>	the man and woman adopted by you
<i>tutunçi</i> <i>oyul</i>	the man adopted by you
<i>Qanşiq</i>	Adopted
<i>qanşiq</i> ata	the man who adopts you, mother's current husband
<i>qanşiq</i> <i>oyul</i>	the man adopted by you, the son of wife and her ex-husband, the son of husband and his ex-wife
<i>dada</i> <i>böläk</i> bir <i>tuyqan</i>	relatives of the same mother
<i>ana</i> <i>böläk</i> bir <i>tuyqan</i>	relatives of the same father
<i>dada</i> bir <i>tuyqan</i>	paternal half-blooded
<i>ana</i> bir <i>tuqyan</i>	maternal half-blooded
<i>ataq</i> ata	Self-identified father / adopted father
<i>ataq</i> ana	Self-identified mother
<i>ataq</i> aka	Self-identified elder brother
<i>ataq</i> <i>aça</i>	Self-identified elder sister
<i>imik</i> ana	wet nurse

From the above table, it can be seen that the adoption relationship includes the person who adopted you, the person you adopted, the person who identified you and the person you identified. Most of the adoption relationship appellations are compound words. These compound words are produced by the development of basic vocabulary. That is to say, most adoption relationship appellations are composed of modifiers indicating the adoption relationship before the general relatives' appellation.

There are some kinship appellations related to *ög äy* between the marriage relationship in the Uighur language and the appellation relationship. These relatives' appellations belong to both categories. When it is a marriage relationship appellation, it means the adoption of the man, the mother's current husband and the adopted man, the relationship between the wife and the son of the former husband, the husband and the son of the former wife, and the result of the remarriage of the husband and wife is the occurrence of "step" relationship. For example, the child of your wife (the child born to the former husband) is called *ög äy* bala' (the

man adopted by yourself), the son of your wife and her ex-husband, the son of the husband and his ex-wife, this child calls his mother's post husband as *ögäy* ata/dada', who adopted him or her, or as his or her mother's current husband.

It refers to the relationship between the adoptive father and the adopted child when it belongs to the relatives of the adoption relationship. The relationship between the couple is *ög äy* under the condition that there is no child for various reasons or if they want to adopt the child. So this relationship is also an adoption relationship. The premise of the relevant *ög äy* appellation is the remarriage, and the premise of the appellation relationship is adopting and adopted.

IV. CONCLUSION

Kinship is a social relationship that arises from marriage, blood and adoption and has legal rights and obligations. Immediate relatives and collateral relatives are two major categories of blood relatives. Human kinship can be divided into two major categories: immediate family members and collateral family members. Relative appellations represent

various kinship relationships. This relationship includes direct relationships, collateral relationships, marital relationships, and adoption relationships.

Relatives are the basic vocabulary of language. As a basic vocabulary of language, it has relatively stable features. There are not many Uighur relatives' appellations, and different kinships do not have the appellations of relatives corresponding to the referents. So how many Uighur relative appellations are there? In the Dictionary of Language, there are more than 30 items of ancient and modern appellations appearing in writing. Among them, 10 are relative appellations which express direct blood relationship, 9 are collateral blood relation appellations, and 9 are marriage relationship appellations. There are four items that express the relationship between adoption and being adopted. There are more than 120 relative appellations in the Uighur Dictionary. Among them, more than 30 relatives' appellations are simple word relative appellations, and more than 80 are compound term appellations.

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