

A Probe into the Generalization of Uyghur Relatives' Appellations*

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Abstract—The study of relatives' appellations is one of the important contents of cultural anthropologists. Relatives' appellation is a relatively stable and important part of the vocabulary of a language, which to a certain extent can reflect the cultural background of a nation. The generalization of relatives' appellations is a special form of Uyghur kinship terms and traditional folk culture. The generalization of relatives' appellations helps to close the distance between the two sides of communication and achieve good communicative effects.

Keywords—relatives' appellations; generalization forms; generalization reasons

I. INTRODUCTION

The so-called "relatives", "Encyclopedia of China" interprets the word as "the social relations arising from marriage, blood and adoption, with legal rights and obligations between them". Meanwhile, "Modern Chinese Dictionary" interprets the word as "people of pedigree or marriage relationship with themselves"¹, while "Uyghur Dictionary" defines relatives as "adām yaki janliqlarning qandaşliq, uyuqdaşliq wä ersiyät jähättiki yiraq yeqinliq munasiwiti"², meaning the close or distant blood, family, genetic relationship of human or biological creatures. "Appellation" is the way to call someone else. Relatives' appellation is a way of calling a member of his or her relatives.

The so-called generalization of relatives' appellations is a way of using relatives to call each other or claiming to have no kinship. It is called the generalization of relatives' appellations. The widespread use of the generalization of relatives' appellations is the extension and expansion of the family concept. In daily communication life, the generalization of relatives' appellations is also a very frequent use phenomenon. A proper title is also the beginning of a good interpersonal relationship. The

generalization of relatives' appellations is very common in the daily lives of Uyghurs. A woman who is older than someone is called *ača*. A girl who is younger than someone's age is called *siglim*, *ukam*. A man who is older than someone is called *aka*, *taya*, "name + aka", "name + ta g a", or "name + dada". The use of the original appellation language between members of family members to the society, the phenomenon of adding new meaning to the meaning of the word is a feature of the Uyghur relatives' appellation. The relatives' appellations in this phenomenon became the titles of the relatives. That is to call the social role as the relatives' appellations of the relatives face to face. The use of such relatives' appellations in social names is the most effective means of achieving the relationship between people.

From the point of view of Uyghur relatives' appellations, they are mainly used as relatives' appellations and social titles. The face names are used as often as nicknames. The generalization of the relatives' appellations is mainly for the social usage of relatives' appellations. That is, the way in which relatives is called to refer to non-relative members. This linguistic phenomenon is a very common phenomenon in Uyghur nationality. This phenomenon is considered to be the social usage of relatives in the study of Uyghur relatives' appellations. This phenomenon is also called the pseudo-relative appellations in Chinese. According to the investigation, there are 12 kinds of conventional generalized relatives in modern Uyghur language.

Some of the relatives' appellations used in Uyghur are used frequently for social communication. For example, *aka*, *ača* or "name + aka, *ača*" is generally applicable to familiar people.

II. GENERALIZATION FORMS OF UYGHUR RELATIVES' APPELLATIONS

There are mainly 12 relatives in the modern Uyghur spoken language. The main forms are as follows: (See "Table I" for the generalization of Uyghur relatives' appellations).

*Project: Central University Projects; Phased Achievements of "Social and Cultural Studies of Uyghur Family Address Terms"(Project Number: 31920150136).

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.

TABLE I. THE GENERALIZATION OF UYGHUR RELATIVES' APPELLATIONS

Generalized relatives' appellations	Saluting object	Variants
Aka	A honorific title of a married or unmarried man who is older than someone	name + aka
ača/hädä	A honorific title of a married or unmarried woman who is older than someone	name + ača/hädä
Bowa	A honorific title of a man who is at the similar age of someone's grandfather	name + bowa
Moma	A honorific title of a man who is at the similar age of someone's grandmother	name + moma
name + dada	A honorific title of a man who has a close relationship with someone's father	
name + apa/ana	A honorific title of a woman who has a close relationship with someone's mother	
uka/saqam	A title of a married, unmarried man or woman who is younger than someone	name + ukam
Siñlim	A title of a married or unmarried woman who is younger than someone	

The Uyghur relatives' appellations are sorted according to the social use function of the title:

- Aka is a universally honorific title in Uyghur for a married or unmarried man who is older than someone.
- Ača/hädä is a universally honorific title in Uyghur for a married or unmarried woman who is older than someone.
- Uka/saqam is a universal name in Uyghur for a married or unmarried man or woman who is younger than someone.
- Siñlim is a popular name in Uyghur for a married or unmarried woman who is younger than someone.
- Dada/ata is the honorific title of a man who has a good relationship with someone's father in Uyghur. It is also an honorific title of a man who has a close relationship with someone's father.
- Ana/apa is the honorific name of a woman who has a good relationship with someone's mother in Uyghur. It is also an honorific title of a woman who has a close relationship with someone's mother.
- Bowa/čoң dada/čoң ata is an honorific title of a man who is at the similar age of someone's grandfather in Uyghur.
- Moma/čoң ana/čoң apa is a honorific title of a man who is at the similar age of someone's grandfather in Uyghur.

From the above table and sorting, it can be seen that some titles such as aka, ača, uka, sinil are used frequently in society.

III. REASONS FOR THE GENERALIZATION OF UYGHUR RELATIVES' APPELLATIONS

The relationship between language and culture is the relationship between embodying and embodied, and reflecting and reflected.³ Uyghur relatives' appellations reflect the Uyghur culture. As a Chinese nation, Uyghurs also respects the elders very much. This politeness principle is reflected in the generalization of Uyghur relatives' appellations. This not only expresses respect for each other, but also closes the relationship between the two parties. The generalization of the names of the youth to the elders in the Uyghur language is more commonly used. The use of relatives' appellation to refer to people who are alienated from the relationship draws the distance closer between the two sides of the communication. Choosing the right relatives' appellations in the right place can be a good start for successful communication and a good beginning. When using the relatives' appellations to call the non-relative members, it will be needed to choose the relatives' appellation according to the two principles of intimacy and respect. Therefore, the Uyghur culture, customs, economic foundation, national psychology, and the principle of mutual respect in interpersonal relationships can determine the generalization of Uyghur relatives' appellations. For example, the politeness principle of the Uyghurs who respect the elders is reflected in the Uyghur relatives' appellations aka, ača, čoңdada, čoң ana and so on. Uyghurs use these relatives' appellations in society to call non-relative members of society (including those older than themselves, their own, etc.). They use ukam, siñlim, saqam, etc. to call people who are younger than themselves. This habit of the Uyghurs is the main reason for the generalization of these appellations. The cultural factors embodied in Uyghur relatives' appellations are the main reason for the generalization of the relatives' appellations.

IV. SUMMARY

Relatives' appellations are used in society to call more familiar people and to strengthen existing relationships, furtherly drawing the psychological distance closer between the two sides. When the relative's appellations are used to call the strangers, the original alienation relationship can be made closer, making the other party feel respect and closeness, and drawing the psychological distance closer between the two sides, which can create a more intimate context. This context is a prerequisite for a smooth conversation. However, when the relatives' appellations are used to call the non-relative members, it is important to know whether the target is male or female before calling, whether it is older or smaller than yourself, and then choosing the correct relative's appellation. When using a relatives' appellation to call a non-relative member, the relative's gender and age are used to determine which relatives' appellation is used. Women who are older than someone can be called ača, hädä, čoң apa, čoң ana. Women who are younger than someone can be called ukam, siñlim.

³ Wang Yan, An Initial Analysis of the Fictive Use of Hard Kinship Terms [J]. Journal of Honghe University, 2008, Aug. Vol.6, No.4. p8.

Men who are older than someone can be called aka, taya, çon Ata, çon dada. Because Uyghur relatives' appellations are used in society, the appellations of relatives are more general. The relatives' appellations are used to refer to members of relatives or to the society to play a very important role in strengthening mutual relations and communicating feelings. Therefore, the appellation is an indispensable part of the process of interpersonal communication.

V. CONCLUSION

All in all, the generalization of relatives' appellations is a relatively complicated linguistic phenomenon. Why can it be said as more complicated language phenomena? It is because some relatives' appellations are not only used between relatives, but also apply to actual non-relative communication. That is to say, some appellations are borrowed in social communication. The use of relatives' appellations in social communication can make the other person feel close, and can be able to unconsciously narrow the distance between the two sides. The speaker must use the appropriate relatives' appellations to call the non-relative members in order to avoid embarrassment. The degree of generalization of Uyghur relatives' appellations is determined by the Uyghur culture, customs, economic foundation, politeness principle in interpersonal relationships and the psychology of the nation. These factors are the main reasons for the generalization of the Uyghur relatives' appellations.

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