

Cross-Cultural Studies: Comparative Analysis Of Relationship Of Blood Relatives And In-Laws (On The Examples Of English And Uzbek Proverbs)

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Abstract

The article is devoted to the comparative study of interrelation and relation of blood relatives and relatives formed by marriage, so called in-laws reflected in the paremiological fund of the English and Uzbek languages. Having a status of family traditions these relations have been entrenched in the language and in the culture of a nation. Therefore, it demanded to address linguoculturology. Comparative analysis, descriptive and linguoculturological methods used in this research enabled to reveal similarities, differences and unique features of this type of relations. By the results of the analysis of the investigation it was identified that proverbs related to the relationship among blood and in-laws relatives in the English culture make up only 4-5% whereas the Uzbek proverbs accounts for 30-40%. The research results serve for the development of cross-cultural communications of the two nations and cultures as well on the one hand, and on the other hand it contributes to the promotion of learning this or that foreign language.

Keywords: Culture, blood relatives, in-laws, family traditions, proverbs, national-cultural, cross-cultural communication.

Introduction

Family traditions do not consist only of celebrations, holidays and ceremonies, customs but they also include a traditional relationship passing from one generation into another. A person's relatives no matter whether close or distant they have a certain place in his/her life. Kinship according to its degree of closeness can be divided into blood relatives and in-laws. In this research we aimed to make a comparative analysis of relations among

these types of relatives in the English and Uzbek languages. "Family, family bonds and kinship relations form a nation's culture and show its peculiarities and assist to realize widely the national, linguistic image of the world" [Salimova, 2014: 162]. Since the issue of family relations touch not only sociological science but also, cultural and linguistics ones, it is natural to approach to this problem from the perspectives of linguoculturology. Linguistic units possessing cultural-national features attracts researcher's attention due to their study of linguistic image of the world of a native speaker. Phraseological and paremiological units which embodies national-cultural worldview obtain the role of cultural stereotypes [Telia, 1996:226]. The research demands to clarify who exactly relate to the group of blood relatives. A Russian linguist, historian gives following classification of blood relatives: 1) me and my siblings; 2) my father, my mother and their generation; 3) my grandparents and their generation; 4) my children; 5) my all grandchildren [Olderogge, 1951:28]

Methods

The research investigation was started by revealing the synonymic group of the world "relations" in the English language. The thesaurus identified the following words "kin", "relations", "kith and kin", "kindred", "ones's flesh and blood". The same process was done with the Uzbek language and "жигар", "туғушган", "уруф-аймоқ" synonymic group for the word "қариндошлар"(relatives) was found. Relations with blood relatives reflected in the dictionaries of proverbs were selected by using above mentioned synonyms and using the words that name representatives of blood relatives group and members of in-laws in English and Uzbek such as тоға (uncle), хола (aunt), жиян (nephew/niece), mother-in-law, sister-in-law, қайнини, қайнаға (brother-in-law) and others. The principal purpose of the research - comparative, detailed analysis was carried out. More than 30 proverbs were compared by linguoculturological, cognitive analysis methods, the statistics from quantity point of view and the availability of proverbs devoted to a definite member of blood relatives in both of the languages worked out.

Results and Discussions

The research provided exact data, availability of proverbs relevant to blood relatives and in-laws in percentage terms with two languages. As it was revealed, the amount of proverbs about both types of relatives reflected in the English linguoculturology considerably differs from the Uzbek one. If the English proverbs devoted to the concept "kin" in general comprise only 5-6%, Uzbek proverbs on the same theme make up more than 25 %. This can be explained by the mentality, worldview and certainly cultural and national background of these two nationalities. Proverbs about specific members of blood relatives (uncle, aunt, nephew and niece) was not revealed in the English making up 0%. The Uzbek proverbs about тоға, жиян, хола was revealed though with a very low amount of 1-2 units. Therefore it was impossible to carry out a comparative analysis of proverbs about the representatives of the blood relatives group. Concerning the proverbs about in-laws, the English proverbs describing the image of mother-in-law made up 4% and 1% about sister-in-law. Relations of other representatives of in-laws were not reflected on the English proverbs. The Uzbek proverbs that reflected in-law relations turned out to be significantly more in comparison with the English. Almost all members of in-laws found

their expression on the proverbs. Hence, we managed to compare the proverbs only about mother-in-law (қайнона) and sister-in-law (қайнсингил/қайниэгачи).

The table illustrates the percentage of the English and the Uzbek proverbs related to the concept "Kin"

English proverbs		Uzbek proverbs	
Blood relatives 5%	In-laws 5%	Қон қариндошлар (Blood relatives) 20 %	Қунда-андалик қариндошлар (In-laws) (More than 20 %)
Blood is thicker than water	Mother-in-law and daughter-in-law are a tempest and hail storm	Ёмон қариндошга ялингунча, қора қозонинга ялин; ёрдами йўқ қариндошдан, етти ёт бегона яхши; бемехр қариндошдан, меҳр билган ёт яхши.	Қуданг қул бўлсада, уни сийла, қуданг келса унга қилмагил ҳийла;
Blood will not change into water	The goodman's mother is always in the goodwife's way	қариндошдан қарз олма, қариндошга қиз берма;	Шерикчилик – бир йилчилик, қудачилик – минг йилчилик
A man should keep from the blind and give to his kin	The mother-in-law remembers not that she was a daughter-in-law	қон қариндош-жон қариндош; озиқли от ҳоримас, қариндошли қаримас;	Қайнона (mother-in-law) 10% Қайнота (father-in-law) 1%
A man cannot bear all his kin on his back	She is well married who has neither mother-in-law nor sister-in-law by her	жон қариндош мол қариндош эмас.	Келин(daughter-in-law) 15%

Even the son of Heaven has his poor relations	There is one good mother-in-law and she is dead	ёлғизликда ёр яхши, мунглашганда қариндош;	Янға(sister-in-law) 5%
Uncle -0%	Mother-in-law 1%	терак томирига таянар, одам-туғушганларига	Овсин (sister-in-law) 2%
Aunt -0%	Father-in-law 0%	қариндошинга қарз берма, берсанг сўрама	Божа (brother-in-law) 2%
Nephew - %	Parents of daughter in-law and son-in-law 0%	Тоға(Uncle) 2%	Қайнаға(brother-in-law) 3% Қайнини (brother-in-law) 2%
Niece -%	Son-in-law 0%	Хола(Aunt) 1%	Қайнэгачи (sister-in-law) 5%
	Daughter-in-law 1%	Амма(aunt) 0%	Қайнсингил (sister-in-law) 6%
	Sister-in-law 1% Brother-in-law 0%	Жиян(nephew niece) 1%	Куёв (son-in-law) 5%

As can be seen from the table proverbs about the relations of relatives differ in two languages. Firstly, a remarkable difference lies in the amount of proverbs where the English proverbs are much less than Uzbek ones. This can be explained by the fact that relatives play more important role in the life of an Uzbek person since there is a minimum one proverbs devoted to the every member of relatives. Concerning the English culture, certainly there is relation among relatives, however it was not reflected in the proverb which says that for the English nation, relations of a nuclear family is popular rather than with relatives outside the nuclear family. Secondly, English proverbs about in-laws carry only negative connotations, but there are Uzbek proverbs about mother-in-law, daughter-in-law having not only negative meaning, but also positive content. What concerns similarities both English and Uzbek proverbs have a content that a person should support relationship with relatives, respect them and value them. Besides, the images of mother-in-law and daughter-in-law in both languages have the same content where mother-in-law is compared an enemy for a daughter-in-law.

Conclusion

The comparative research demonstrated that there are more differences rather than similarities in the amount and the availability of proverbs related to the family relations. Proverbs about blood relatives are make up only 5 % and also 5 % about in-laws. Apart

from this there was not revealed any proverbs about blood relatives such as uncle, aunt and others while there was found such proverbs in the Uzbek paremiological fund even with a very small amount. Since, there were not revealed sufficient number of proverbs about in-laws relations in the English language, we were able to carry out analysis only with those that were available both in the English and the Uzbek. Based on the content of the proverbs and statistics we worked out I reached the conclusion that, family traditions such as relationship with relatives reflected in the linguistic image of the world of the two languages were formed in accordance with the mentality, life experience, worldview.

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