



Research Article

ADDRESSES TO WOMEN IN KOREAN AND UZBEK FAMILIES

Submission Date: April 01, 2024, **Accepted Date:** April 06, 2024,

Published Date: April 11, 2024

Crossref doi: <https://doi.org/10.37547/philological-crjps-05-04-04>

Journal Website:
<https://masterjournals.com/index.php/crjps>

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ABSTRACT

Korean and Uzbek languages belong to the same language family. Therefore, many similarities in sentence structure and references in both languages can be studied and interpreted. In this article, references used in the Korean and Uzbek discourses against women in the family are considered and analyzed. In particular, the similarities and differences of appeals, translation, are explained with the help of examples.

KEYWORDS

Mother, daughter-in-law, wife, housewife, grandmother, sister.

INTRODUCTION

Kinship is a connection between individuals through the organization of a social group and role, either through descent from a common ancestor or through marriage. Kinship terms have been used since ancient times to refer to one person to another or a third person in speech. Therefore, the speaker is at the center of the relationship expressed through the units of reference related to kinship, where the speaker

addresses the term of kinship or adds the listener's name to it[1, 131].

Relationships in the Korean family are extremely complex, and the "older/smaller than me" condition is strictly followed. Adults are always spoken to. Forms of appeal, which seem easy at first glance, create some difficulties. In particular, step relations in the Korean language require one's attention.



A grandmother is addressed as 할머니 [halmoni], mother is 어머니 [omoni]. Nowadays, in urban and suburban dialects, the use of neutral forms of address such as 할머니 [halmi], mother-엄마 [omma] concerning children's grandmother is becoming widespread:

엄마, 학교에 다녀 왔습니다. [Eomma, hakkyeoe danyeo wasseupnimda]

"Hey, I'm home from school."

Words of reference used for mother in Korean can be divided into three groups: to one's mother, to the mother of others, and units of reference to a deceased mother. His mother is addressed as 어머니 [omoni] (moon). An alternative variant of these addresses, the homonym form, can be used to refer to the mother of a spouse, as well as the mother of a close friend. In ancient Korean, the deceased mother was called 어머니 [sonbi]. It is worth noting that there is no special form of addressing the deceased in the Uzbek communication culture. However, when the dead are remembered, the word thank you is used before their names.

“아버지, 이 산소에 계신 엄마가 그리도 저를
귀여워하셨습니다까?” [Abeoji, i sanso-e gyesin
eommaga geulido jeoleul
gwiyeowohasyeossseubnikka?]

“Dad, my mother who is lying here (in the grave)
did love me? ”

“그래, 너의 모친이 너를 낳고 세상을 다 얻은 듯
좋아했느니라” (박세정. 슬프도록 아름다운 황후

심청, 133) [Geulae, neoui mochin-i neoleul nahgo
sesang-eul da eod-eun deus joh-ahaessneunila]
“Ha, rahmatlik onang seni dunyoga keltirib, xuddi
dunyoni zabt etgandek seni yaxshi ko'rardi”.

The word 어머니 [omonym] is used when speaking in front of others in honor of their mother. This is equivalent to saying "mothers" in Uzbek. Young children address their mothers as 엄마 [omma] (oyijon). The word 친 [chin] "close/blood" is added to indicate that the mother gave birth. 친 엄마 [omma] blood mother. The honorific form of these addresses is 모친 [mochin].

Although the family is the smallest unit of society, the husband and wife are the foundation of the family. Below we will analyze several forms of appeals of a man to a woman.

여보 Dear.

Korean is the richest language in the world in terms of the variety of greeting words used in a couple's relationship. Couples (40%) often address each other as 여보 [yobo] (dear) or 자기 [chagi] (dear):

여보, 내 말 좀 들어봐요. [Yeobo, nae mal jom deureobwa]

“Azizam, gapimga quloq sol”[2]

Korean is the richest language in the world in terms of the variety of greeting words used in a couple's relationship. Couples (40%) often address each other as 여보 [yeobo] dear/dear or 자기



[jagi][3] . After marriage, spouses will address each other as 여보 [yeobo] dear.

The extreme strength of Eastern education is evident in the units of reference. In Korea, it is considered shameful for a married couple to call each other by their first names. That is why married couples address each other as 여보 [yeobo], that is, azizim/azizam when translated into Uzbek. If we look at the history of the origin of this address, in ancient times this address is derived from two words, yeogie boseyo [yeogie boseyo], the translation of which is "send it here". Today, it can be seen that this address is shortened to 여보 [yeobo], that is, my dear, and is used only between married couples[4, 156]. Consider the following examples:

1) 남편: 여보, 나 오늘 술 마시고 들어오면서 당신 생각뿐이었어요. [Nampyeon: Yeobo, na oneul sul masigo deureoomyeonseo dangsin saenggagppunieosseoyo.]

아내: 무슨 생각을 해요? (박인옥, 최미애. 인생 2막까지 멋지게 사는 기술 재미, 145) [Ana: Museun saeng-gag-eul haeyo?]

Er: Azizam, men bugun ichib kelib faqat seni o'ylayman.

Xotin: Nimani o'ylaysiz?

In addition to the above, if Korean men call their women 여보 [yeobo], 부인 [bui], 자기야 [jagiya], 마누라 [manura], 영감 [yeongam], 집사람 [jipsaram], 애기 엄마 [aegi eomma], women marry they use addresses like 여보

[yeobo], 오빠 [oppa], 서방님 [seobangnim], 애기 아빠 [aegi abba] for their friends.

부인 [puin] my lady. In a Korean family, the husband calls his wife karatabu-in [puin]. Also, when Korean men talk about their women, they often say 부인 [puin], which means my wife. In the process of translation, it is appropriate to turn the husband's address to his wife not as my wife, but as my wife. For example:

부인 내 양말 어디 있어? [Puin, nae yangmal eodi isso?]

Xotinjon, mening paypog'im qayerda?

부인 [puin] is a unit of reference that expresses a much higher respect for a woman. In the same sense, the address jib salam [jip saram] is also used, but it has a low level of respect [5, 53]. This form of appeal can be translated into Uzbek as "house man". In this context, it is appropriate not to say houseman, but to say housewife, wife, or woman. However, it should be noted that in the Uzbek language, the housewife is not considered a lower unit of reference.

그는 집사람에게도 말 못 할 사정이 생겼다. [Keuneun jipsaramaegedo mal mot hal sajongi sengyotta]

U ayoliga ham so'zlay olmaydigan vaziyat yuzaga kelgandi.

While today's globalization processes are rapidly entering every field, reference units were not left out of this influence. It is known that 70% of the lexical layer of the Korean language is derived from Chinese hieroglyphs. In today's era of



globalization, it is natural that the lexical layer of the Korean language is enriched at the expense of English acquisitions. Consequently, the analyzed reference units were not left out of this influence. Nowadays, in the speech of Korean men, it is possible to see the widespread use of 와이프 [waipue], wife, that is, my wife.

남편의 “마누라” [Nampyeonie “manura”] “manura” for husband. As mentioned above, men also address women as 여보 yeobo dear when they are young. As the woman gets older, they prefer to use the affectionate 마누라 [manura], that is, mother, old woman(s), grandmother. For example:

“마누라, 그렇게 하리다. 내가 다녀오겠소” [Manura, geuleohge harida. Naega danyeoogessso] (박세정. 슬프도록 아름다운 황후 심청, 22)

Onasi, unda shunday qilaman. Borib kelay endi. When a child is born in the family, the couple's relationship takes a different shape. Their respect for each other increases. This respect is done by adding the name of the eldest child. For example, in Korean, husband to wife (child's name+엄마) 수미의 엄마 [Sumie eomma] Sumi's mother = mother, sister, and woman to husband (child's name+아빠) 수미의 아빠 [Sumie appa] Sumi's father = dad, oryegi appa [egi appa] refers to my child's father = dad [5, 247].

In some Uzbek families, a man addresses his wife by the name of his eldest daughter, and a woman

addresses her husband by the name of his eldest son. There are also people who refer to their wives as mother, aunt, and uncle, and to their husbands as father, dad, and aunt:

1. Hoy onasi, suyunchini cho‘z[6, 77].
2. “Oyisi, bir yalpiz somsa qilsang-chi!” (A.Said. Qariya, 198)

In the ancient Turkic peoples, treating people's names with respect was accepted as a sign of respect for the person himself. The main way to show such respect is not to call someone by name. Accordingly, in most of the Turkic peoples, there were images that young people could not say their elders' names, and married couples could not say each other's names[7, 25]. Young people addressed adults with terms of kinship, and couples addressed each other with the names of their children or words such as mother and father. In Korean communication culture, brides talk about their mother-in-law as 시어머니 [shieomeoni] to their father's house or other people. these units of reference are spoken by adding 우리/저희 [uri/jeoui], that is, our personal pronoun. If the interlocutor of the daughter-in-law is younger than the mother-in-law, it is necessary to add the affix -님 [-nim] after the address 시어머니 [shieomeoni] [6, 74].

If the bride has a child, she mentions the name of her child about her mother-in-law, and then says that she is the grandmother of...

In general, the units of reference with the suffix -님 [nim] and are considered to be one of the



national values that express respect and reverence in Korean and Uzbek culture.

In Korean, the expressions used for grandmother differ from those in Uzbek. Therefore, the grandmother is named differently depending on whether she is on the father's or mother's side. Paternal grandmother is addressed as 할머니 [halmeoni], and maternal grandmother is addressed as – 외할머니 [oehalmeoni]. For example:

1) “할머니, 제가 좀 거들어 드리겠습니다. 할머니는 조금 쉬세요.” (박세정. 슬프도록 아름다운 황후 심청, 155) [Halmeoni, jega jom geodeureo deurigesseubnida. Halmeonineun jeogeum swiseyo.]

“Buvi(jon), men yordamlashib yuboraman. Siz biroz dam oling.”

2) 외할머니,저도 언젠가 나이가 들면 어머니와 똑같은 모습으로 기도하고 있을까요? (최의선. 임춘애, 250) [Wihalmeoni, jeodo eonjenga naiga deulmyeon eomeoniwa ttoggateun moseubeuro gidohago isseulkkayo?]

Buvi(jon), men ham katta bo'lganimda onam kabi ibodat qilamanmi?

So, although there are concepts such as mother's mother // father's mother in the Uzbek language, only grandmother is used to express them. In Korean, each of these concepts is expressed through separate words. These words reveal lacunae in the Uzbek language.

In conclusion, it should be said that in the Korean family, it is possible to observe forms of address to women embody national values with a long history, just like the Uzbek language. In Korean and Uzbek discourse, there are many similarities in the relationship and address between spouses in the family. Especially when the child is born, the appeals to the mother are the same. In addition, there is a commonality in the manner of addressing the mother-in-law. In a Korean family, brides address their mother-in-law as 시어머니 [shieomeoni], and this can be an alternative to the Uzbek custom of oyjon.

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