

THE COMPARISON ANALYSIS BETWEEN ARABIC AND KAZAKH LANGUAGES IN RELATIVES TERMINOLOGIES

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ABSTRACT

People's lives, their history, psychology, the way of life disposition and customs are reflected in the language. The national originality gets the brightest display in the words and idioms which are correlated with language reality.

Even the simplest words meaning the same subject, present different contexts of different languages and they have a distinction in semantics which form the national and cultural component. Thus, the comparison of denotative signified identical units of the two languages is of an absolute scientific interest.

In this article the structure, values, hierarchy, relationships, and coherence of the Arab family are considered.

KEYWORDS: The Meaning of a Word, Terms of Relativeness, Lexical and Semantic Group, National and Cultural Component, Social and Cultural Aspects

INTRODUCTION AND BASIC BACKGROUND

The issue of childbearing played an instrumental, influential, and also pivotal role in the development and formation of thought and belief among the ancient Nomad. Childbearing has had its own effect on the centrality of the relationship between people, had a very clear objective in tribal life, and contained the meaning of life known in the activities of each individual. And this reflects the ethnic orientation in the social consciousness of the individual in the tribal society. Bedouin tribes were increasingly interested in childbearing and considered it a key topic for each ancestor, successor, and for the doctrine of the tribe.

Childbearing was playing the same role as an act of God's creation in the Muslim faith, because it is the essence of the man who lives in a class society. This big difference shows us the difference between the Islamic civilization and the ancient Bedouin civilization. Terminologies of kinship ties and other related terminologies in Bedouin society are divided into three sections:

- Blood kinship relations, including (paternal relation).
- Kinship ties of intermarriage.
- Kinship ties of slavery.

Terms of consanguinity or direct affinity are derivatives of the words (the womb, son). The terms derived from (the womb) were the oldest, (link, womb, of a womb). The terminologies relating to (womb), reflect their perception of that temporal era, and they represent the maternal relatives. The terms derived from the word (son) came later, and pointed out to the paternal relatives. The word (rope) was used to the old concept of kinship and it means to tie up or to bear a child.

The terms derived from the word (born) also carried the meaning of metaphor for kinship or the meaning of procreation. That was the terminology and meanings that coordinate roles and different standards among members of the tribe, mainly, the duties, responsibilities, and the results and achievements of individuals. These terms did not only belong to the Arab peninsula, but they belonged to all the Semitic blood.

The family relationships are given a great interest in Arab countries for several reasons:

Arab society cares about the issue of family and places them in a high status in society contrary to the contemporary civilization that puts the issue of the family in a relatively lower position. It is important to provide a detailed picture of family life among the Arabs, and not just the overall picture, because the absence of that image generates difficulty in dealing with the Arabs in the field of work or life in the Arab countries.

It seems strange at the first sight for foreigners when they look at family relationships among the Arabs and rush to judge the social characteristics of the Arabs, and therefore we must explain and clarify this matter.

Arabs really care about family relations, so, the community flourishes and evolves as long as there are solid values and sublime traditions in the pattern of religion and faith, but that weakened the family morally and religiously, and affected everything because family relationships are one of the vital issues. Islam is the truth of existence, and we must keep this in mind when analyzing the authenticity of the Arab culture and family relationships that are built on the foundations of the religion.

When we talk about the characteristics of the Arab society, we must note that the configuration of family is a key aspect. Some researchers believe that there are two types of family formation:

- The horizontal axis (male and female cousins)
- The vertical axis (different generations)

Many of the relatives belong to the Arabs kinship circle, while in Russia only a few belong to that circle, thus the Arabs are similar in this aspect to the Kazak.

THE MAIN POINT AND THE PROPOSED SOLUTION

The main focus is on the paternal relatives, who entertain a larger influence.

Arabs shared many characteristics with Kazak, including religious and cultural values, resulting in the formation of the family circle broadly, unmatched in civilizations known to us. And it also had a pivotal role in the stability of the Arab family, and intimate relationships in the Arab family members do not represent only a small family but also include relatives more general.

The number of members of each family of relatives varies on the basis of the strength and coherence of the link between family members

The number of family members of the Arabs family may reach at least 100 people, and this is something common.

When we address topics related to running the family, we have to mention the name of the American scholar Morgan in the nineteenth century, and the name of his book "The old society". In this book, an analysis of the different types of kinship system of the Arab family was considered. It shows a special table in which he stated more than a hundred

shows on the meaning of the term family relationship, particularly the family in the countryside, which is an integrated unit that includes many small families. Although Arab family relationships are fixed and stable, they are exposed to serious and dangerous changes in the context of economic developments. The increase in the population and the media in these countries affect the social and economic order of the family.

There are several researches that discussed the issues and problems of the Arab family in recent years, and the most important of these is the research that dealt with family and society reform in the Arab world in 1985, by the researcher Hossam Eddin Ibrahim [4], this paper pointed out that:

- The Arab family has a large complex system because it contains several generations of family members, which united by kinship. All of them are connected to each other to a large extent.
- The Arab family has its system and laws specific, and has a hierarchy in the Arab family: a vertical system in which the power is accorded to the man, the more power the greater the age, the father is the one who takes the decisions, often after consultation with the relatives, and to the father in the Arab family goes all respect and obedience from his wife and children.
- Members of the Arab family represent an economic unit integrated and coherent. Everyone is ready at any moment to offer a helping hand to another. The relationship is not only an economic relationship, but a relationship of affiliation. Since there are interdependent and mutual interest and cultural convergence, all this leads to the creation of a sense of protection and security, and love between family members.
- The Arab family is characterized by maintaining the traditions and old habits inherited. This leads to adhering to the values and behaviors and religious goals. The Arab family is distinct from the European family in many things, not only in the number of individuals, but also by the traditions and religious morality and the way of living and respect for parents and interdependence among individuals.
- From the earliest times to the present day we note that the husband in the Muslim community is of higher status than the wife, and is responsible for the merits of power in the family, and the young man in the Arab family derives his value from the parent figure.
- This community does not accept the independence of children, and requires full obedience to the father. However, it is imperative to keep in mind that the Arab family is affected by the differences that arise between the Arab states and environmental differences, and differences in the different layers. The changes that have occurred in recent years had a significant impact on the Arab family, especially the urban family, and in most of the middle class, and this has led to the emergence of the nucleus family, which is based on a small unit, a father, mother and children only.

In the countryside we see a big family consisting of spouses and children, married or unmarried. In the Arabic language there is a word *used* and the word *ʿailah* "family", but in the Russian language, both translate a single word, that is, the family.

The word *usrah* means a family nucleus, a basic family, but the word *ʿailah*, means a large family that contains several generations.

Idris Azzam, an Arab scholar, in his search, 1985 referred to the urban Jordanian family, and noted the lack of links and strong ties between family members, and that the relationship on the father's side is not well established. Besides, contemporary family is characterized by being unilateral and independent, and is limited to essential members and the relations between relatives formally. Changes in social relations have their impact on the relations between children and parents and also on the relations between brothers and sisters, and marriage became no longer limited to the tribe members only, but it included members from outside it.

Arabs still believe that the system of the Arab family and the nature of the relationship between members of the same family have a significant impact on the continuity of Arab life and regularity. Arab children in the family cannot afford isolation from the parents, and if that happens, they become without a breadwinner or shelter. The relationship between parents and children is the basis, which determines the evolution of culture and makes up the history of that nation. In the opinion of the Arabs, terminating the ties between family members distorts the functioning of family history, inherited traditions, cultural growth, and the continuation of the traditions. At the same time, the deep attachment to the family verges on morbidity (this is particularly true for mother-son relationships) and results in a shunning of society. The interests of both the individual and society are denied for the sake of the family. Family loyalty is one reason why many parents still want to have large numbers of children.

Children in peasant communities and among the urban poor start to work and earn money at a very early age. An extra child is seen usually not as another mouth to feed or another person to educate but as an extension of family power and prestige and an additional source of labor. The centrality of the family as a basic socioeconomic unit is being increasingly challenged by the state and other social institutions.

CONCLUSIONS

The state is gaining control of the economy and education and has already become the biggest employer in most Arab countries. Young men and women are seeking education and careers away from their parents in urban centers within and outside Arab countries.

Expanding economics, industrialization, and urbanization have contributed to the emergence of bourgeois classes and cultures. These structural changes have already begun to undermine traditional relationships, roles, and value orientations within the Arab family. Old patterns of marriage and divorce are being slowly replaced by new ones. Different sets of relationships are developing between family and society. However, young men and women show less alienation from the family than from any other social institution, be it religious, political, or social.

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