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**SOME FACTORS INFLUENCING THE FORMATION OF KINSHIP TERMS IN CHINESE**

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*Abstract: Chinese lexemes of kinship have been of interest to researchers not only because of their plurality but also because of the complexity of their relationship. Kinship names not only express kinship, but also their duties and responsibilities to each other. In this article, the naming and formation of relatives is about some events that have taken place in Chinese culture.*

*Keywords: Chinese, kinship, language, relationship, culture, Huasia, phenomen, Huy language, conceptsphere.*

In China kinship ties are also treated with special care and respect. This is why the terms kinship are more important than in other languages. The terms kinship in Chinese are more diverse than in any other language. That is, there is a term for each person in the relationship. For example, the names of people in the father's lineage are very different from the names of people in the mother's lineage. Even the terms big uncle and little uncle are different. However, their wives are also referred to by separate terms.

"Language and culture are so closely intertwined that not all the words in a language affect a culture." The naming of relatives is also a phenomenon of social language culture. It has the power to influence the cultural identity of different nations, and the naming of relatives in Chinese gives rise to Chinese culture. Its main message, of course, falls on the culture of Huasia. In this article, we will look at the naming of relatives in terms of culture and its impact on other dialects, and the Chinese national culture after this naming. The naming and formation of relatives creates the following phenomena in Chinese culture: Respect for the elderly in Chinese society; to respect men and despise women; the idea that the man is outside and the woman is inside; Chinese taboos; ancient life system; patriathal system; ancient settlements; ideas such as the influence of other nations were formed. [3]

I. The idea of "respect for the elderly."

Respect for the elderly is one of the most beautiful traditions of Chinese folk culture, and it is associated with naming them. First of all, this respect is reflected in the names of officials. [1] In Chinese society, there is a difference between officials and ordinary people. Naturally, the ranks of the officials were great. History has it that "even if officials light fires, ordinary people cannot light candles." It is clear that officials should be respected by the common people, and people who are not officials should be given the names of officials in order to show respect. At the same time, in order to honor the older generation of the family, in some areas officials are called by family names. For example, gōng zǔ gōngzǔ, tài cháo tàicháo and so on.

1. gōng zǔ gōngzǔ. It is a word used in the Minchin period to refer to high-ranking officials.

2. lǎo cháo lǎocháo, tài cháo tàicháo. The two words are derived from the name of the official "cháo" and refer to cháofèng cháofèng. Chaofeng was an ancient official who was considered an emperor's paymaster. The word is also called "cháofèng láng" cháofèngláng. Chaobeng was a Sun-era official, but his career was much lower. After the Sun, the official's reputation grew. As a result, the word became synonymous with culture, and later the Hujjis began to call merchants and high-ranking people by that name. From then on, "cháofèng" was used to refer to a specific person. In Huy language, women also use cháofèng for their fathers-in-law. It is no exaggeration to say that this is a real honor for them.

II. The idea of "respecting men and humiliating women."

This idea began to emerge after the transition to a patriarchal system. The transition from a matriarchal system to a patriarchal one has further enhanced the role of men in society. Women "retreat" to their homes. From this point on, women touch men and move into their homes. Then, gradually, the above idea is formed.

Lizzie quotes "nán nzhībié, nánzūnnǚbūi" in her work. As the idea spread to the community, it also had an impact on naming relatives. This is especially true of dialects. The father's side has been a major factor in naming relatives, but government officials have also paid close attention to the father's lineage. At this point, the female side was falling. In some areas women were named after men. For example, if an uncle is going to be a grandfather, his wife is called a mother. This means that in the case of women, the names of men are also included. It is not difficult to understand that there is a situation of neglect of women.

III. The idea of "man outside, woman inside"

At the same time, some dialects have the idea that "men are inside, women are outside." The idea is that men work outside and women do the housework and take care of the children. Based on this idea, make the following appeal “外人”, “外头人”, “外头”, “外人儿”, “外手的”, “外写的”, “外老儿”, “外前人”, “外前的”, “外家人”, “外厢的”. The word wài wài in this name refers to a man. In addition, “内” nèi, called “内妮” “nèi nī”, “内荆” “nèi jīng”, “内家” “nèi jiā”, refers to a woman who does housework and looks after children.

IV. The idea of taboo

Some dialects have changed due to taboos. For example, calling “叔” “shū” as “父” “fù”, calling “婶” “shěn” as “母” “mǔ”, calling “兄” “xiōng” or “哥” “gē” as “父” “fù” and so on. All of this was used to say age is relatively small.

In his book, *The Theory of the Study of Chinese Cultural Language*, You Rujie argues that the use of names that are not commonly used as a result of taboos can be traced back to deliberately replacing them with other names. The taboos are mostly found in ancient dialects. "Today, taboos have disappeared, but they can still be seen in tradition, and even in some areas they are still there." He also stressed that the taboos depend on the naming of the parents. Some have used other words to name their parents in order to make them relatively younger, rather than older. It is no exaggeration to say that the taboos were ingrained in the khanate.

V. The formation of the influence of foreign nations

In the history of China, as a result of various riots, there have been various ethnic upheavals. As a result, other languages also influenced Chinese. The names of relatives of other nationalities were also formed. The Book of Remembrance gives examples of these names.

“中国戎夷，五方之民，皆有其性也，不可推移。东方日夷……南方日蛮……西方日戎……北方日狄。中国，夷，蛮，戎，狄，皆有安居，和味宜服，利用备器。五方之民，言语不通，嗜欲不同，达其志，通其欲，……”。 Although they came from different places, their languages were different, but the common language of mutual understanding was preserved. Although the Khanate was the largest nation, it also used the name of a minority relative. They also used words from the khan, and this is still the case in some dialects.

For example, if we take the word 哥哥 gēge, in Xianbey language it is called "agan". The word means not only brother but also father. that is, the word came into Chinese first as阿干 , then as阿哥 āgē, and finally as哥 gē. [8] And the word began to appear in Chinese literature. In Guohualuo's work: 有唐太宗与高宗书，称哥哥刺。父对子自称哥哥，盖唐代家法如是”To this day, the practice of naming relatives as such has survived among the Chiang and Xianbey peoples. In everyday life, people use the method of naming relatives of the Han nation. For example, “兄” xiōng, “姊”zǐ, “父”fù and so on. [7]

The study of kinship terms has been shown to play an important role in determining the history of languages and the attitudes of different ethnic groups and their genetic commonalities in term formation.

From the above, we can see that language and culture are inextricably linked and always complement each other. From this we can see that various factors also influence the formation of terms and can lead to its change. There are also various factors influencing the formation of the conceptsphere of kinship terms in Chinese. The terms kinship are also a phenomenon of social language culture. The conceptsphere of kinship terms in Chinese gives rise to Chinese culture. Because the influence of culture on the formation of the conceptsphere of kinship terms in Chinese is great. That is, respect for the elderly in Chinese society through cultural influences; to respect men and despise women; the idea that the man is outside and the woman is inside; Chinese taboos; ancient life system; partiathal system; ancient settlements; ideas such as the influence of other nations were formed. Under the influence of these external factors, we can find out the reasons why the term kinship is so called. At the same time, we can get acquainted with Chinese culture.

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