ON ADDRESSING IN COMMUNICATION*

Gulizar Hosten

The General and Russian Linguistics Department
Philological Faculty
People's Friendship University of Russia
Miklukho-Maklay Str., 6, Moscow, Russia, 117198

The article treats the topic of addressing proceeding from kinship terms in the communicative events. Another aspect of it, is comparative study of addressing in English and Turkish that helps to reveal similarities and differences in semantics and pragmatics of kinship terms in languages compared.

Key words: communication, addresser, addressee, message, kinship terms, communicative event.

According to P. Pagin [5], communication is something that takes place in individual, communicative events. In a communicative event there is a sender, a signal and a receiver. The event is a process that starts with some inner state of the sender and ends with some inner state of the receiver. In between a signal is transmitted between sender and receiver. The relevant inner state of the sender takes part in causing the signal, and the signal in turn takes part in causing the relevant inner state of the receiver.

This is not sufficient for a definition of communication, but it indicates its essential ingredients. Sometimes there are several receivers, there are also several communicative events, even though they all have the same sender, and at least partly the same signal. The communicative event starts and ends with inner states. To require that the communicators have inner states is a way of ensuring that they are at least minimally complex organisms or devices. By '*inner*' I don't mean that the states must be mental, or private, or unobservable. Rather than to be called '*inner*' a state is only *indirectly* involved in normal causal interaction with the environment. Without such a restriction, it would be admissible to count any causal interaction between two entities as communication, and this would trivialize the idea. An inner state of the relevant kind may be, for instance, a dispositional state, i. e. a physical or mental state such that an organism or device in that state has a particular disposition. The disposition in turn may be a disposition to send a particular signal under certain circumstances, and the signal may cause the creation of a similar dispositional state in the receiver. The idea is general, and the subordinated idea of inner state end points provides the immediate background for the distinction between success and failure. The general *idea* of success is this: a communicative event is successful just if the terminal state *corresponds to* the initial state.

The other view is 'the classical view' that, first, thought contents are inter-subjectively shareable, and, secondly, what matters for success and failure of a linguistic communicative event is whether speaker thought content and hearer thought content stand is some particular relation. This label is appropriate, for Pagin thinks this view can

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be correctly attributed both to Locke and Frege. According to Locke (see [6]: Book III of *Essay Concerning Human Understanding*) represents the classical view of communication: *words, in their immediate signification, are the sensible signs of his ideas who uses them*. The use men have of these marks being either to record their own thoughts, for the assistance of their own memory or, as it were, to bring out their ideas, and lay them before the view of others: words, in their primary or immediate signification, stand for nothing but the ideas in the mind of him that uses them, how imperfectly so ever or carelessly those ideas are collected from the things which they are supposed to represent. When a man speaks to another one, it is that he may be understood: and the end of speech is, that those sounds, as the marks, may make known his ideas to the hearer (see [6]: Book III, Chapter 2, Section 2). They suppose their words to be marks of the ideas in the minds also of other men, with whom they communicate: for else they should talk in vain, and could not be understood, if the sounds they applied to one idea were such as by the hearer were applied to another, which is to speak two languages. But in this men stand not usually to examine, whether the idea they, and those they discourse with have in their minds be the same: but think it enough that they use the word, as they imagine, in the common acceptation of that language; in which they suppose that the idea they make it a sign of is precisely the same to which the understanding men of that country apply that name (see [6]: Book III, Chapter 2, Section 4).
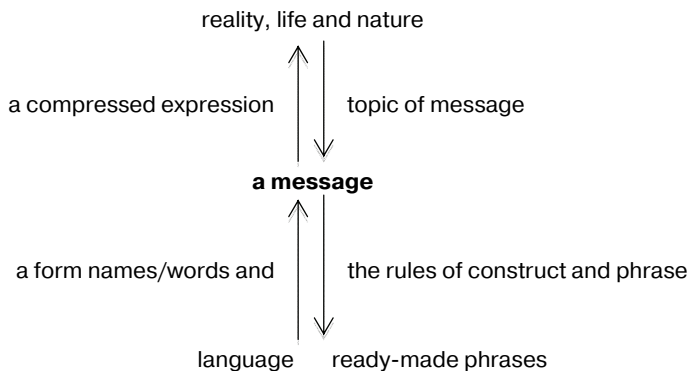
Finally a word is a symbol which can have a lot of meaning. The set of meanings is a semiotic and semantic functions and language occurs as a functional system. The illustrations of the communication are like below.

I ———————⟶ a message ———————⟶ YOU

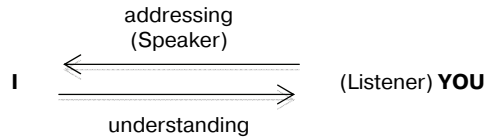**Scheme 1.** Simple Scheme of a Communucative Act:
I — speaker; sender; **a message** — spoken or written language form; signal;
You — listener; recevier

The general simple scheme of communication with one speaker, one message and one listener exist and the message is directly from speaker to listener.

reality, life and nature

a compressed expression ⇅ topic of message

a message

a form names/words and ⇅ the rules of construct and phrase

language   ready-made phrases

Scheme 2. Verbal and Non-verbal Message. **A message**
is spoken or written language form or non-verbal form

The relation of the basic communicative function depends on the relation of the message with the reality and language. The reflection of the topic of a message is the reality and the images of the reality is the message. Language is formulating or wording as a message. Language is a metalanguage.

addressing
(Speaker)

I ⟵ (Listener) **YOU**
⟶

understanding

Scheme 3. Participants of Communication. During the communication
I as a speaker is addressing *you* and you as a listener is understanding I.
The participants contact each other. So they are contactive

The communication starts in the family and a family is the nucleus of a community [4]. Addressing of speaker to listener is the most important factor of the effective communication. Kinship is relationship between entities that share a genealogical origin, through either either biological, cultural, or historical descent. And descent groups, lineages, etc. are treated in their own subsections. Kinship is one of the most basic principles for organizing individuals into social groups, roles, categories, and genealogy. Family relations can be represented concretely (mother, brother, grandfather) or abstractly after degrees of relationship. A relationship may have relative purchase (e.g., father is one regarding a child), or reflect an absolute (e.g., status difference between a mother and a childless woman) [3]. The concept of 'system of kinship' tended to dominate anthropological studies of kinship in the early XX century. Kinship system tended to dominate anthropological texts and ethographies were seen as constituted by patterns of behavior and attitudes in relation to the differences in terminology for referring to relationships as well as for addressing others. So the kinship terms are the best examples of the general addressing forms of the community.

One of the most common ways which is oppositions is used for explaining the general or most common kinship terms for addressing forms. The age, the sex, the relationships and the social statutes are used for cathegorizing of the addressing form of the nucleus family members.

1. The age

The generation is the first cathegory of the opposition. From senior to junior the addressing of the general English and Turkish kinship terms are shown below.

1.1. Great grand parents — great grand children

Natiolanilities	English	Turkish
Addressing Forms	Great grand parents & great grand children	Great grand parents & great grand children
Males	great grandfather, great grandpapa, great grandpa & great grandson	*ata, cet*,* buyuk buyuk baba, buyuk dede & erkek torun
Females	great grandmother, great grandma, great granny & great granddaughter	*buyuk nine**, buyuk buyuk anne, buyuk babaanne, buyuk anneanne, & kiz torun
General	great grandkid, names	torun, names

There is no gender differentiation for addressing form of the general name of great grand patents/great grand children or great grand kids. *The italic forms are used to show the traditional usage of addressing forms.

1.2. Grand parents — grand children

Natiolanilities	English	Turkish
Addressing Forms	grand parents & grand children	grand parents & grand children
Males	Grandfather, grandpapa, grandpa & grandson	*ata, aga*,* buyuk baba, dede & erkek torun
Females	grandmother, grandma, granny & granddaughter	*nine*,* buyuk anne, babaanne, anneanne, & kiz torun
General	grandkid, grand children, names	torun, names

There is no gender differentiation for addressing form of the general name of grand patents / grand children or grand kids. *The italic forms are used to show the traditional usage of addressing forms.

1.3. Parents — children

Natiolanilities	English	Turkish
Addressing Forms	parents & children	parents & children
Males	father, papa, dad, daddy & son	*aga, peder *,* baba, babacigim, babisko & ogul, oglum
Females	mother, mama, mom, momy & daughter	*valide *,* anne, annecigim & kizim
General	kid, child, names, love, sweety, sweetheart	yavrum, canim, birtanem, cocugum, names

The step or foster mother and father and foster, step or adopted childen are not mentioned in this text. Also there is no gender differentiation for addressing form of the general name of grand patents/grand children or grand kids. *The italic forms are used to show the traditional usage of addressing forms. The bold forms are the addressing forms of after marriage.

2. The sex

The sex is the second cathegory of the opposition. For males and females the addressing of the general English and Turkish kinship terms are shown below.

2.1. Great grandfather — great grandmother

English		Turkish	
Males	Females	Males	Females
Great grand father	Great grand mother	Great grand father	Great grand mother
Great grandfather, great grandpapa, great grandpa	great grandmother, great grandma, great granny	Ata, cet, buyuk buyuk baba, buyuk dede	buyuk buyuk anne, buyuk babaanne, buyuk anneanne, buyuk nine

2.2. Grandfather —grandmother

English		Turkish	
Males	Females	Males	Females
Grand father	Grand mother	Grand father	Grand mother
Grandfather, grandpapa, grandpa	Grandmother, grandma, granny	Buyuk baba, buyuk dede	Buyuk anne, babaanne, anneanne, nine

2.3. Father — mother

English		Turkish	
Males	Females	Males	Females
Father	Mother	Father	Mother
Mr. Surname*, sir*, father, papa, dad, daddy	Mrs. Surname*, madam*, mother, mama, mom, momy	*Peder*, baba, babacigim, babis	*valide*, ana*, anne, annecigim, annis
Father-in-law	Mother-in-law	Kayinpeder, kayinbaba	Kayinvalide, kaynana

The foster-mother and father and step-mother and father are not mentioned in this text. The * is used for traditional forms of addressing and the bold types are used for addressing forms of after marriage.

2.4. Son — daughter

English		Turkish	
Males	Females	Males	Females
Son	Daughter	Son	Daughter
Names, son, my boy, kid, sweety, sweetheart, love, darling	Names, my girl, kid, sweety, sweetheart	Names, oglum, yavrum, canim, birtanem	Names, kizim, yavrum, canim, birtanem
son-in-law	daughter-in-law	damat	gelin

The adopted children and step children are not mentioned in this text. The addressing forms of after marriage is shown in bold form.

3. The family

According to age, sex and kinship terms the most common addressing forms for brothers ans sisters are like below:

English		Turkish	
Males	Females	Males	Females
Brothers	Sisters	Brothers	Sisters
Names, bra, short names	Names, baby sister, sis, sisy, short names	*Birader* *, erkek kardes, agabey, names, short names	Kizkardes, abla, names, short names
brother-in-law	sister-in-law	kayinbirader	gorumce, baldiz

Because of the second marriage of the mother or father the half-sisters, and the half-brothers are not mentioned in this text. The adapted children are also not mentioned. The addressing forms of after marriage is shown in bold form. The * shows the traditional form. *Baby-sister* is used only for adressing to the other people, njn-family members.

4. The social standard

The social standard is another topic to understand the addressing forms of the people who are related to each other in front of the constitution and laws.

English		Turkish	
Males	Females	Males	Females
Husband	Wife	Husband	Wife
Man, names, darling, sweetheart, love, sweety, honey	Woman, names, darling, sweetheart, love, sweety, honey	Names, kocacigim, sevgilim, canim, askim, birtanem	Names, karicigim, sevgilim, canim, askim, birtanem

The second marriages are not mentioned.

It's obvious that tthe system of addressings is relevant to communicative acts and the communication in its core. The regulators to coordinate the usage of addressing formulas and forms proceeds from both linguistic and extralinguistic phnomena and factors, such as relations bamong the communicatiors — formal or informal, their age, sex and social status or relevant social features. In languages compared — English and Tuirkish the basic system is correlative, still, among the family members one can obseve more inmformal terms of addressing in the Turkish language.

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ОБРАЩЕНИЕ И КОММУНИКАЦИЯ

Гюлизар Хоштен

Кафедра общего и русского языкознания
Филологический факультет
Российский университет дружбы народов
ул. Миклухо-Маклая, 6, Москва, Россия, 117198

В статье рассматривается использование терминов родства в процессе общения, в коммуникативном событии. Другим аспектом анализа является сопоставление форм обращений в английском и турецком языках, что позволяет выявить сходства и различия в семантике и прагматике терминов родства в сравниваемых языках.

Ключевые слова: коммуникация, отправитель, получатель, сообщение, термины родства, коммуникативное событие.