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**УЛУУ ЖАШТАГЫ АЙЫМДАРДЫН СҮЙЛӨШҮҮСҮНДӨГҮ  
ҮСТӨМДҮК КЫЛУУ ТҮШҮНҮГҮ**

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**ПОНЯТИЕ ДОМИНИРОВАНИЯ В РАЗГОВОРЕ  
ЖЕНЩИН СТАРШЕГО ПОКОЛЕНИЯ**

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**THE NOTION OF POWER IN THE OLDER GENERATION  
FEMALES` KYRGYZ CONVERSATION**

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Макалада улгайган жаштагы аялдардын сүйлөшүүсүндөгү сүйлөгөн сөздөрү жана кыймыл тили аркылуу болгон үстөмдүк кылуусу анализге алынган. Суроолор жана аларга ылайык көрүлгөн жооптор, үстөмдүк кылуу, сөз болуу, макул-каршы болуу сыяктуу сүйлөшмөнүн негизги түшүнүктөрү каралган. Сүйлөшмөнүн башынан аягына чейин үйлүн ээси бир эле ойду ошол эле же башка создор аркылуу кайталоодо, мейман аял жашыраак аялдын туура эмес ойлогонун белгилеп, ошону менен бирге бата берип, улгайган курактагы адамдардын жүрүш-турушун көрсөтөт. Кайталануучу сөздөр жана бир нече паузалар бул сүйлөшмө улуу муунга сый-урмат көрсөтүү максатында болгонун көрсөтөт.

**Негизги сөздөр:** маданий өзгөчөлүктөр, муун, салт-санаа, сыйлоо, сөз болуу, суроо-жооп группасы, күтүлгөн суроолор, күтүлгөн жооптор, үстөмдүк кылуу.

В статье дается анализ речевых высказываний и соответствующих жестов как индикаторов доминирования в разговоре женщин старшего поколения.

Рассматривались такие составляющие разговора, как последовательность «вопрос-ответ», типы вопросов и предпочтительные формы ответов вместе с доминированием, перебиванием, согласием-несогласием. Культурные аспекты коммуникации также показаны при помощи указания на неписанные законы, существующие между представителями кыргызского народа, особенно между женщинами старшего поколения, которые владеют всеми знаниями традиций и обычаев народа. Эти знания показаны не только с помощью вербального, но и также невербального языка жестов. Через весь разговор хозяйка повторяет одну и ту же идею одними и теми же или другими словами, гостя, будучи представителем более старшего поколения пытается отрицать правоту хозяйки, дает благословение, представляя типичное поведение людей ей возраста. Повторяемые фразы и несколько пауз во время разговора показывают, что данный разговор нацелен на демонстрацию уважения и учтивости к старшему поколению.

**Ключевые слова:** культурные особенности, поколение, традиции, обычаи, уважение, перекрытие, последовательность «вопрос-ответ», пред-

*почтительные вопросы и предпочтительные формы ответов, доминирование.*

*In the paper the talk of females of older generation of about was analyzed in order to see the correlation of the body language used to the utterances conveyed. The question-answer sequences, the types of the questions and the preferable answers in connection with such aspects as power, overlaps, agreement - disagreement signals have been considered. The cultural aspects also have been shown indicating at unwritten laws existing between representatives of the Kyrgyz culture, especially between women of older generation, having command of lots of things connected with traditions and customs of the people. It is also seen not only in verbal, but also in non-verbal behavior of the women. Throughout many turns the host is repeating the same idea with the same or different words and the guest is trying to assure that she is wrong by giving blessings and good wishes which is peculiar to older people. The repeated phrases and several pauses throughout the whole conversation show the conversation and the settings are organized mostly for respect and courtesy demonstration purposes.*

**Key words:** *cultural peculiarities, generation, traditions, customs, respect, overlapping, question-answer sequences, preferable questions, preferable answers, power.*

The language of talks in-interaction and that of newspaper have a common feature: both are for ordinary receiver, so they use mostly understandable language. The latter one gives us a context not containing figurative language, though using metaphorical expressions for availability [1].

The older woman (B.) who is the guest and the younger woman (A.) who is the master of the house are conversing. B. tells why she came to one village near Kara-Balta and to Tokmok and how all happened. It seems B. told something and A. just to keep the talk going told “yes”. She was looking at B. but then looked to the table processing the information told by B. On line 2. B. was looking forward thinking and delivering the speech, she nodded because A. knows who askhat is. When she tells that C. was sent to her, she shows it with waving towards herself. Here she nods again saying his brothers supposing A. might know that it is his brothers who may send him. When she says

“and so”, “I had to meet them”, she nods because A. knows that it usually happens exactly this way – relatives coming downtown must see the relatives. She looks down thinking [2] when she delivers the speech “and so decided to talk to Kolya”.

1. A. (looking at B. and to the table) oova  
2. B. (looking from forward down, nodding)  
anan askhattykynda dzhyryup [...]

3. (looking at A., left hand moving from left to herself) anan bul balany dzhyonyottyu

4. (looking from C., to the table, nodding)  
baikeleri (looking at A.) anan oshentip (nodding)

5. kyoryup keteyin emi dep [...] (looking down) anan oshentip oturup (looking at the table)

6. anan kolyaga syulyoshyup koiyoyun emi alarga (looking at A.) uchurashyp dele keleyin

B. came to Beh terek village to see her eder sister who was seriously ill. So A. asks if she was o`k. She asks the same question twice and also “is everything peaceful?” to show her anxiety and respect to her sister. The last question is usually asked when a person who is very ill is close to die. The questions as a wish that the person`s health will improve. When B. gives confirmative answer, A. overlaps with the same question already for the third time. And again it is respect and it is usually asked so, not just “yes”, “mm”, “ah, well”. Such reaction would be understood as indifference to the people and to their ill relatives. On line 12. B. glances aside to see what distracts her attention. When she tells that her sister`s daughter`s friend is the chief doctor, she looks at A. to show that it is very important and at the same time domination and power by a kind of “boasting” that her sister took prescription from the chief doctor. Looking down to the right on line 13. refers to emotions when she says the her sister is a poor thing to go to hospital. A. answers with nodding and also “mmm”. These two ways of confirmation are used here to strengthen the effect of showing respect, anxiety and interest.

9. A. (looking at B.) dzhakshy by kudacha? Dzhakhy vy? Tynch ele vi?

10. B. (looking at the table, nodding) oova, dzhakshy bolup kaldy.

11. A. (looking at the table) [dzhakshy

12. B. (looking at the table) anan (0.1) osho kyzynyn dosu (0.1) oshto neme le 13.da (glancing aside) infekcionnyi balnitsada (looking at A.) glavvrachken

14. (looking down) anan (looking at A., right hand aside) oshol dzherden

15. naznacheneye alyvalyp murun belavodskyige

B. shows her thumb to the right remembering about something not very pleasant “kara baltadan” [4] because her sister was in the hospital and she didn’t even know about this. A declarative question begins with “from the doctor” and B. overlaps her hearing the word ‘vrach’ (doctor) with the same word. She correctly predicts the end of the question giving correct answer. Telling “in the country side” B. looks at A. being sure A. is fully aware of this once having lived in a village. She looks to the left on line 22., which means her emotional right brain is working [4] when she is angry that mobile phones to do work there. On line 24. B. uses double confirmation: verbal “yes”, non-verbal (nodding) to show she is listening attentively. The latter is intensified by giving full answer repeating “in the country side”. On lines 25-26 B. continues the idea about phones. A. shows “sympathy” that it is bad phones don’t work trying to echo the problem described by B. She looks at C., who is a student thinking he could have explanation for the phone problem and asks him why it is so though it is not a mountainous place. Instead of C. B. gives the answer. First she looks at A. willing to answer but then she looks down thinking because she recalls the word “station”. She told the word looking at A. searching for understanding.

17. (looking from the table to A., right thumb to the right) anan emi kara-18.baltadan da [...].

19. A. (looking at B.) vrachtan alyvatat [da e?].

20. B. (looking at the table, nodding) [vrach] naznacheneye dzhasady oova utur 21.tur al dagy.

22. (looking at A.) aiyl dzherinen (looking to the left) dzhe bir dzhindidei sotka 23.da tartpaitken

24. A. (looking at B, nodding) oova, oshondoi

da ayil dzherinde.

25. B. (looking at the table) anan kiyin nukuratyp byuttyu anan kiyin (0.2) dhe 26.bir ech kim menen syuilyoshalbai

27. A. (looking from B. at the table, nodding) tartpagany dzhamanken (looking 28. at C.) dzhe too dele mes eken emnege tartpait? (looking at the table) osho 29. bilbeim.

30. B. (looking at A. and down) emesi dzhokta (looking at A. and at the table) 31. stantsyyasy dzhok.

On line 48. B. just says early or late which is understood by A. – she nods because she foresees the whole saying “there is no deadline for success” which imply that if it is a good event it is not late to celebrate it even after some time. By this event the meeting of two sides is meant. On line 51. A. confirms that they say so. B. is pleased that she is understood, so she tells that they both understand each other. She has fingers as a cup meaning something significant (mutual understanding) [2]. However, A. doesn’t give any confirmation to B.’s supposition, instead she continues to justify her preparations: “that won’t do if you come here and we do not invite you to dinner to ours”. She stretches her hand forward to suggest an idea [3] of getting ready to “toi” (a big celebration). She has a hand aside with an open palm questioning and implying she didn’t have much choice except inviting B. today separately. Again B. overlaps A. wrinkling indicating at surprise or questioning (why is there so much need to prepare all these?) [4]. She has her right hand close to a chopping movement [1]. When a person shows power and appeals to others to listen to her. So she is in the state of giving instructions “be in peace and grace with all your children [and grandchildren]. Here A. overlaps her “decided to invite you, so you have dinner at ours”. B. doesn’t pay attention to this overlap, instead she continues overlapping on line 60., she has palms down at the end of her turn showing power [2] by concluding her ideas.

48. B. (looking forward and at A.) erteli gech [iygiliktin].

49. A. [nodding].

50. B. (looking at the table) erte gechi dzhok deit.

51. A. (looking at B.) oova oshentip koiushat ko.

52. B. (looking at A., left hand fingers half bended, nodding) men sizdi abdan.

53. tuura tyushyunyom siz meni abdan tuura tyushyunyosyuz da.

54. A. (looking forward down) anan bizge kelse anan kantivanan koi dep.

55. ertenki (right hand forward) dzho erten toigo daindyk kylat elek ta dagy.

56. eme kylyp chy tigiler menen anan koi anda (looking at B., right palm up).

57. byugyun [tamagichip] **ketsin** anda.

58. B. (looking at A., raising her right hand, wrinkling) [oi kudagyi (fingers of 59. right hand together straight up) bala bakran menen aman bolup.

60. A. (stretching her hand to something at the table) [byugyun tamagichip.

61. ketsin devanan].

62. B. (looking at A., raising her right hand, nodding) [baardygy osho.

63. yozyunyun zamany] menen (right hand forward back movements, looking 64. at A.) ushulardyn yuzyuryun kyoryup (looking at A., both hands aside.

65. down, palms down) baarybyz tegiz kyoryup ushintip turganybyz ele on da.

#### **Conclusion.**

The talk between two Kyrgyz woman of older generation show the cultural peculiarities of the Kyrgyz people. They both know very well how a guest must be accepted, what must be spoken, what must be asked and answered. There are unwritten laws of traditions and customs which are understood verbally or implied. The most part of the conversation the host attempts to explain it was her duty to invite the guest in spite of her short and urgent arrival. The guest tries to reassure her that there was no need to prepare so much and worry about accepting her. Though we see from the sayings she delivered that she in fact awaited such an acceptation, and the host is supposed to justify

herself for making the guest to come to her house during her short arrival. It is peculiar to Kyrgyz culture to invite to dinner relatives of a married couple if they arrive from a far away. And the custom refers to all the people they want to honor. Throughout many turns the host is repeating the same idea with the same or different words and the guest is trying to assure that she is wrong by giving blessings and good wishes which is peculiar to older people. The repeated phrases and several pauses throughout the whole conversation show the conversation and the settings are organized mostly for respect and courtesy demonstration purposes. There are overlaps of B. where she tries to stop A.'s explanation of not being prepared very much. A. overlaps B. but with courtesy showing reasons for re-asking if her sister was all right. The pitch of B.'s voice is very high, she speaks loudly, overlapping another person. It seems she used to be a leader in everything, and also in conversation. Though A. does have a perfect command of the Kyrgyz language, she at times has to agree by nodding only. Still, she also tries to "wrest" the control in the conversation by taking the turns, but B. by her loud voice, perfect command of the language and the customs, by her position of a guest and by her age difference, and by her body language (palms down, looking at her listener, thumbs indicating at others) shows more power. Her voice is too loud that it makes A. give in and just listen. At the end of the talk A. touches her ear showing that she thinks B. is not absolutely sincere and that she is tired of listening to her all the time. The knowledge of the language and the customs are more or less equal which is seen in A.'s quick understanding of what B. implied by the sayings. But it is peculiarity of Kyrgyz people to listen to older people, if even what they are telling is not something new.

In the conversation looking forward is for thinking and looking up is for recalling prepared words. Raising hand or palms opened is for questioning and being puzzled. Stretching an arm is for suggesting and idea or substitution for something. In the talk it is about telling that the married couple

also do suggest dinner to the guest, not only at this house.

There are 6 declarative, 2 special and 2 polar questions in the conversation. Most of the questions are asked by the host who shows interest in B.'s life (her sister, grandchildren, the telephone connection in the village. She also shows respect by demonstrating anxiety when she asked a declarative question "She is all right?" three times, and the third one is in an overlapping manner. A.'s declarative question "is the prescription from a doctor?" implies a kind of instruction to follow advice of specialists only. The guest "wrests" the control over the situation by overlapping with "Doctor gave the prescription." Another declarative question "Does it look like a home-made" was answered according to the plan of the host. A special question on line 23. "Why there is no connection?" was addressed to the student but the guest again controls the situation by knowledge

of the reason. Special question on line 29. is given an adequate answer though with "he, he" showing power of the guest who is an expert of the things being discussed. The power of B. on lines 90-92 is seen in the questions of A. who showed misunderstanding, but B. gave an answer which showed this misunderstanding, on the one hand, and gave a correcting answer, on the other hand.

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