

Common and Special Features of Address Form among Uzbek and German People

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ABSTRACT: This article discusses the general and specific features of Uzbek and German address form, as well as a scientific and cultural comparative study of the address forms among representatives of the two nationalities.

KEYWORD: communication, information, terms of reference, social relations, principle.

Communication is the need of a person as a social, conscious being and as a carrier of consciousness. Communication serves to exchange information, to perceive and understand another person. In the process of communication, addressing performs the most important task.

"Another important form of speech etiquette is the address. Since the address is studied by different directions, its function is shown in different ways. According to their methodological tasks, forms of address express the tone of communication, the functional sphere of communication-intervention" [1,11]

Address also serves as the most basic unit of speech etiquette. Forms of address are important in the speech etiquette of every nation, at the same time, not being able to use the forms of address correctly in speech can lead to awkward situations. The addressing process takes place in two stages. First, the form of reference is abstract, first of all, it is formed in the human mind and it is not open to observation. We will use the second step to get information about this. At the second stage, the process of addressing is reflected in the speech, that is, in the state directed to the listener. According to Zuhro Akbarova's thought the emergence of a language is connected with a great social need: "The people who formed the society could live only by saying something to each other, expressing their opinion, and receiving information. In this process, they definitely addressed to each other" [2,3].

Through application forms, it is possible to highlight a number of aspects, such as the listener's place in society, what tasks he performs, his profession, position, etc., his mood in this situation, character traits. Social relations between the speaker and the listener are based on their social position, tasks and positions. Forms of address not only mean calling, urging and exhortation, but can also serve for various other meanings depending on the situation.

"Kechirasiz, soat necha bo'lganini ayta olasizmi?" (Excuse me, could you tell me what time it is?), "Entschuldigung, wo muss ich aussteigen?" (I'm sorry, where should I fall?) – in both languages, the reference forms do not perform the function of apology or excuse. At the same time, these forms of address do not mean any social meaning, i.e. age, gender, profession.

In the Uzbek language, hyponym words are used in relation to strangers, which have the meaning of kinship. In such cases, attention is paid to the age and gender of the listener. For example, old and disabled people are addressed as grandfather, father, mother, and middle-aged people as sister or brother. If listener is younger than speaker, the forms of address such as brother, sister, daughter, son are used. However, the forms of address such as amma, pochcha are almost not found in our speech. Although relative names are used in speech, it is not said that there is a relationship between them.

The linguist S. Mo'minov divided the forms of address used in relation to strangers into 3 groups. They are as follows:

a) addressing by the names of relatives:

Ra'noning tomirini ushlab turib, menga o'dag'aylaydi:

Kechirasiz-ku, amaki, odammasiz! ("Ikki eshik orasi")

b) addressing by position, profession, task names:

...Yo'li oson ekan-ku! Musichaga ozor bermaydigan mana shu tabib ustingdan shikoyat qiladi deb qo'rqib yuribsanmi? Kim aytadi seni Zakunchi deb. ("Ikki eshik orasi")

c) addressing to the names of animals:

Sherbola birinchi bizga qarab yuboring. Sizda ishimiz bor.

In German, we do not use words of kinship to unfamiliar addressees, but "Entschuldigung! / I'm sorry!" is referred to regardless of age and gender.

In Uzbek families, children are referred to as "qizim", "qizalog'im", "o'g'lim", "toychoq'im", "bolam", "bolajonim", "qo'zichog'im", "erkatoyim" as well as by other family members, are observed to say the name in an abbreviated form.

For example, we observe cases where a girl named Gulchiroy is shortened to Guli or Chiroy, a girl named Madina is shortened to Madi, a boy named Sirojiddin is shortened to Siroj, and a boy named Bakhtiyar is shortened to Bakhti.

In informal circles, the names Muhammad and Abdu may not be spoken: Rahim instead of Abdurrahim, Ghaffar instead of Abdug'affar, Qadir instead of Muhammad Qadir, Salih instead of Muhammad Salih.

In the German people, there are also cases where the name of a close friend or family member is shortened, Stefan is shortened to Stefi, and Jennifer is called Jeni.

In Uzbek people, when saying the name of the listener, linguistic units such as "bintu", "binni", "ibn", "qizi", "o'g'li" has been added to the name of his father.

"Sizkim, Kumushbibi Mirzakarim **qizi**, o'zingizni toshkandlik, musulmon Otabek Yusufbek hoji **o'g'liga** bag'ishlamog' vakolatini amakingiz Muhammadrahim Yo'ldosh **o'g'liga** topshirdingizmi?" (O'tkan kunlar)

The text excerpt taken from this work reflects the official situation during the marriage.

In German, husband and wife call each other by their names, such as "Schatz" (My treasure), "Liebling" (My love).

"Schatz, haben wir denn nichts Besseres für unsere Gäste? (Xazinam, bizda mehmonlar uchun boshqa yaxshiroq narsa yo'qmi?) (Leonhard Thoma)

Q. Kakharov in his dissertation entitled "Comparative study of Uzbek and German speech etiquettes" writes about Uzbek women addressing their husbands and relying on respect when talking about them: "When Uzbek women talk about their spouses, respecting them, they use tools such as „u kishi“, „u kishim“, „bu kishi“, „bu kishim“, „ular“ which is also related to national-territorial labels. These linguistic tools are important to a certain extent in the emergence of a number of internal states such as joy, caress, pity, fear, desire, confusion, sadness, pain". [3,85]

In the family, women address to their husbands as „dadası“, „dadajonisi“, „otasi“, and „jon dasasi“, while men use „onasi“, „onajonisi“, „oyisi“, „oyijonisi“.

Xotin dedi: -Ha, mayli,

Bo'ldi endi, **dadası**.

-Kelin topib, shart qo'ysang,

O'ldiraman, **onasi**.

At this point, in the Uzbek nation, as much as it is considered a shame for women to call their husbands by their first name, it is considered more inappropriate for men to call their wives by their first names. In Cho'lpon's work „Kecha va kunduz“, the writer emphasized on some rules of a man's address to a woman of that time.

„O'zbekda axir har bir erkak o'z xotinini –o'z halol juftini qizi yo o'g'lining nomi bilan atab chaqiradi. O'z xotining ismini aytib chaqirish yaramaydi. Xotining ismi Maryam bo'lsa, mo'min-musulmon: sharmu-hayosidan bo'lsamikan? – xotinini „Xadicha“ deb chaqiradi. Aksar ona-bola baravar „labbay!“ deydi, shunday-da, oilaning haqiqiy egasi bo'lgan ota: „Kattangni aytaman, kattangni!“ deydi. Hatto shunda ham „Maryamni“, demaydi.

Uzbek and German languages also have common signs of addressing forms. Representatives of both nationalities use the words in official places „Janob//Herr“, „Xonim//Frau“, „O'rtoq//Kamerad“, „Kichik xonim//Fräulein“. Mr. Robert//Herr Robert, Like Frau Schulz//Ms. Schulz, Comrade Nosirov//Comrade Peter Gärtner.

Z. Akbarova divided the addressing forms into several groups according to the title and scope of the position. In this case, the object of reference is the position or title of the person:

Xullas, **o'rtoq rais**, aylangiz imdod,

Men sizga haq gapni aytaman tikka.

Ko'pirib yotibdi menda iste'dod

Meni qabul qiling yozuvchilikka. (A.Oripov)

According to the scope of the title, the words of address caused people to be addressed in different ways depending on their position in society: such words like *amir*, *mavlon*, *vazir*, *taqdir* are among them. In later periods, military titles and job titles were introduced from Russia and other countries like „serjant, mayor, leytenant, kapitan“. These type of names are still used as forms of address.

Nowadays, the Uzbek people call each other by the names of famous movie characters. For example, nega bugun *Messi* futbolda ko'rinmadi? *Xurram sulton* nima desalar shu-da, o'g'lim, biz nimayam qilardik. Ana, *Qimmat* qizingiz ham keldi.

In addition, we are currently observing cases of the use of barbarism words in the process of addressing young people. For example, "bratan", "bratishka", "chuvak", etc. Such "street words", which are not

characteristic of the Uzbek literary language, harm the purity of our speech and are not compatible with our cultural values.

In German, young people address each other by name or, as we mentioned above, by abbreviated names. It is customary to say "Entschuldigung/I'm sorry" to strangers.

Studying the speech etiquette of German youth has been the object of research of many German scientists.

For example, Susanne Augenstein - "Funktionen von Jugendsprache" (Tasks of youth language), "Studien zu verschiedenen Gesprächstypen des Dialogs Jugendlicher mit Erwachsenen" (Study of different types of conversations between young people and teenagers), R. Sedlaczek "Das Lexikon der Jugendsprache" (Lexicon of the language of young people), W. Bredow "Medien und Gesellschaft" (Media and Society) conducted researches on the topics above.

In conclusion, we can say that the forms of address are important in the life of representatives of two languages. For this reason, it is necessary to follow language-specific and culture-specific principles that regulate the correct use of terms of reference.

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