Comparative Observation of Forms of Address

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Comparative Observation of Forms of Address

Abstract
This article is devoted to the study description of the influencing the specificity of the national picture of the world. The article analyzes forms of respect in Uzbek and Russian. The author gives examples of expressing respect in different languages from fiction books. Materials allow us to identify similarities and differences of form of respect in different cultures and effect of etiquette, as well as usage of the forms of respect in Uzbek and Russian languages. Moreover, the specifics of the transmission of speech in a distinct language is defined by the mentality of the people who speak in this language. It can be considerably clearly defined through comparison with the language of other people.

Keywords: respect form, address, category, case, translation, person and number, lexical, etiquette, communication, literature, context.

Introduction.

Every country has its own not signed traditions. Depending on the closeness of the people you can use diverse words in different situations to direct. Addressing around the world differs completely from culture to culture and sometimes they are shaped by religion or traditions. Knowing how to address someone in different nations helps us to build a good communication system among countries and understand their cultural values which are necessary for today’s world.

The forms of address have changed many times throughout the development of history, as they were formed by the national traditions of their time. Addressing is one of the most powerful and significant components of speech etiquette. It is used at any stage of communication, throughout its entire duration. At the same time, the norm of use of the address and its form are not definitively established, as a result, they cause discussions.

In Uzbek linguistics, the issue of addressing is not enough discussed. Nevertheless, the terms of relationship, such as father, mother, son, daughter, granddaughter, which denote kinship, are checked by linking them with the history of lexicology and as an example it is shown ([12. P. 40]. Thus, the correct address to a person in his native language shows respect for the representative of this country and contributes to the establishment of strong relationships and, often, a friendly atmosphere.
In the Uzbek language, there is a clear border in addressing people belonging to different circles of communication. Regardless of the situation, the entire politeness and tact are preserved in communication.

Main part.

Each nation uses its own system of rules of speech behavior. For example, in the Uzbek language there are pronouns-“sen” (you) and “siz” (you, You), which are words of the second person singular and plural. The choice of a particular form of pronoun depends on the social status of the interlocutors, the nature of their relationship, formal or informal situations [10. P. 98].

It is not customary to apply for “sen”(you) when meeting strangers, with older people and positions, as well as during official events, etc. In the Uzbek language, these pronouns are very characteristic of motivational expressions. The address to “sen” (you) has a touch of familiarity, colloquialism, and it is characteristic, first of all, for everyday colloquial speech [10. P. 99].

“Sen” (you) is used in such situations:

a) older to younger (by age):

- Barakalla! Seni bu yerga tarbiya bermoq hamda foydali biror kasb-korga o’rgatmoq niyatida olib kelishdi, - dedi baland kresloda o’tirgan yuzi qip-qizil mag ‘izday jentelmen [9. P. 16]. (‘Well! You have come here to be educated, and taught a useful trade,’ said the redfaced gentleman in the high chair) [3. P. 18])

b) husband to wife:

- Jonginam, -dedi mister Sauberi takalluf-la, - bu hali men senga aytgan mehnat uyidagi o’sha bola [9. P. 26]. (My dear, said Mr. Sowerberry, deferentially, ‘this is the boy from the workhouse that I told you of.’ Oliver bowed again) [3. P. 37]).

c) to friends/acquaintances;

- Rajabbeknkida bo’lg’an majlisni sen bilasani?... – deb so’radi [14. P. 158]. (Do you know about the meeting which was hold in Rajabek’s home?)

d) to the relatives.

- Ey... singlim, hali sen bilmaysan, - dedi, - u yigitni bir ko’rgin-da, hu, deb ketabergin... sen tugil, shu yoshim bilam menim ham unga tekkim keldi, - dedi haxolab yubordi [14. P. 16]. (- O... my sister, you still do not know, - she said, - see that young man, say, wow. . . not just you, even in my this age I want to get married to him - said and laughed).

e) to strangers

- Buning ahamiyati yo’q, chunki boshqa sen yotadigan joyning o’zi yo’q. yura qol! Men bu yerda tun bo’yi qololmayman-ku, axir! [9. P. 27]. (You don't mind sleeping among the
coffins, I suppose? But it doesn't much matter whether you do or don't, for you can't sleep anywhere else. Come; don't keep me here all night! [3. P. 38])

f) meaning of unrespectfulness:

- Hali shunaqa degin! Umrim bino bo’lib ko’rgan ayyoru dog’uli yetimlar ichida sen, Oliver. Eng surbetu bezbeti ekansan [9. P. 22]. (Well! of all the artful and designing orphans that ever I see, Oliver, you are one of the most bare-facedest[3. P. 30].)

At the same time the form "siz" (you) is used when referring to:

a) younger to older (by age):

- Ixtiyor sizda, ser, - dedi Oliver. U bir oz dovdirabroq javob berdi, sababki, uni mister Grimuigning tikilib turishi xijolatga solib qo'ygandi [9. P. 75.). (Yes, sir,’ replied Oliver. He answered with some hesitation, because he was confused by Mr. Grimwig's looking so hard at him [3. P. 17])

b) to children in an affectionate sense:

- Siz mani jonim, erkatoyimsiz, bolam. (You are my heart, my dearest, son.)

c) Plurality meaning (by adding plural form):

- Unda sizlar ga bittayam afandi aytib bermayman, - deb yana bo 'sh kelmadi [20. P. 10]. (- Then I will not tell you any joke, - said with proud.)

For Uzbek people, as for most eastern countries, in situations of appeal and attracting attention, the sign of gender plays a huge role. Definitely, a lot of politeness is addressed to men. This is due to the centuries-old foundations and traditions that have developed throughout the history of the Uzbek language. And, although, in our time, not all of these traditions are properly observed, among them there are some that remain unchanged [16. P. 3].

It is accepted that children call their fathers as “ota(father), dada(dad), dadajon(dadajon)” mothers as “onajon(mother), ona(mom), oyi(mom)”. Close friends and relatives may address as “jigarim” (my liver) — my heart to each other, but usually this expression uses among men. “Tog’a, amaki” (uncle), xola, amma (aunt), aka (brother), opa (sister)” — are widely used in the treatment of relatives, which is not in the Russian language: Russian people dos not call their brothers “, sisters “sister”, they just call them by name, and add words uncle and aunt before the names of relatives, for example,“дядя Саша “(uncle Sasha), “тетя Ольга”(aunt Olga), but not without a name. But the Russian will call his grandmother and grandfather as an Uzbek people: “буви, buvijon” – “бабушка”(grandmother), “бобо, babojon” – “дедушка”(grandfather).
When addressing a representative of the younger generation to a stranger, an older person should use the following forms of speech etiquette: in addition to the universal forms “aka” (means brother but older or higher in status) and “opa”(sister), if there is an age difference. In the Uzbek language, “uka”(little brother) — junior in age only or the affectionate sense. In a situation of uncertainty — an evasive “oka” with an intermediate “o” between “a” and “y”. Who wants to hear what you need. Means “brother”, but without emphasizing age or status. All these addresses do not necessarily express respect. Usually variants of “aka” as “oka” and “okya(in the pronunciation)” are more likely to use in Tashkent and it’s not for formal speech. More often it's just common courtesy.

It is accepted to address friends by name, but words as “aka” and “opa” will be added to elder men and women’s name. Adding “aka” and “opa” to the names differ by region. Habitually, in Bukhara and Samarkand people add before the names. Though in other regions native people attached “aka” and “opa” after names. Both usage express the same meaning. For example:

- **Aka Baxtiyor, sizni kutyapmiz. Kelyabsizmi?**
- (Baxtiyor, we are waiting for you. Are you coming?)
- **Baxtiyor aka, sizni kutyapmiz. Kelyabsizmi?**
- (Baxtiyor, we are waiting for you. Are you coming?)

In Russian, “брат” (brother) can refer to any age and status. “братишка”(little brother) is less likely to have a respectful-status connotation, more often it is a pejorative, diminutive, affectionate meaning. For example, equal! brother-to-brother “братишка” (the suffix “к”) Сашка.

And “братан”(bro) either to a very close person, or to any other for a sharp break in the distance. However this word is used in informal speech.

In the Uzbek language there is also an appeal “birodar” (comrade) to an unfamiliar man, but in this way, as a rule, only a man can address. In addition to these appeals, not related terms may sound “taqsir, oqsoqol, domla”, etc.

- **Bizni kechirasiz, bek aka. -deb Rahmat uzr aytdi, - vaqtsiz kelib sizni tinchisladik [14. P. 2].** (- Excuse us, brother. -thank you for saying Sorry, - came without time and calmed you down).
- **Nega yig`laysiz, Kumush opa? [14. P. 30].** (-Why are you crying, Kumush?)
- **Bu ot savdosi emas, umr savdosi, birodar, - dedi Ziya aka, - yangamiz bilan kenganshingiz, Otabek va otasi to`g`rilarda bilganlaringizni so`zlangiz, shundan keyin xo`b o`ylashib javob beringiz [14. P. 22].** (- It's not a horse trade, it's a lifetime trade, brother, - said Ziya, - talk to your wife, speak what you know about Otabek and his father, then think and answer).
Elderly strangers can be addressed with the words “otaxon” (father), which is also typical when addressing a man to a man, a woman can address him as “buvajon” (grandfather); to address an elderly woman, use the form “buvijon” (grandmother) [16. P. 2].

- Yo‘q, biz urushda yengilmaymiz, sizga o‘xshagan otaxonlar, mana bu yigitchagan askar bolalarimiz omon ekan, yanchib tashlaymiz, - deb qo‘ydi. [20. P. 40]. (- No, we are not overcome in the war, father like you, here is this young soldier we will grind, as long as our children survive, he said).

Consequently, as we see above the system of appeals in the Uzbek language is much wider than in Russian. For example, in the Russian language, the words “гражданин” (citizen), “гражданка” (a woman citizen), “молодой человек” (a young man), “девушка” (a girl) are used when addressing, as well as direct names by gender, quite odious, although, widespread: “женщина” (woman), “мужчина” (man). In the Uzbek language, the treatment of people is more differentiated. A striking feature of the Uzbek addressing is that the terms of kinship can be used when referring to strangers, outsiders, even complete strangers. A clear gender and age differentiation apply to both speakers and those addressed. For example, a woman of 25-35 years old, if the speaker is younger than you, is addressed with the word “opa” (older sister), a woman of 35 years and older, up to 50-55 “xola” (aunt), a young girl – “yaxshi qiz” (literally, the translation is a good girl). The same thing is noted in the appeal to an outsider man. If he is older than the speaker, he is addressed with the word “aka” (older brother), if he is older than 40-45 years – “tog’a” (maternal uncle) [8. P. 16].

In the Uzbek language, the form of respect is expressed through plural suffixes and some possessive suffixes.

The expression of the form of respect in the Uzbek language is carried out in several ways: by adding the suffix –lar to nouns, by adding possessive suffixes, and personal signs to verbs [11. P. 55].

dadamlar, buvimlar, akamlar, ammamlar.
(father, grandmother, brother, aunt).

Kinship comes after the possessive suffix to the words belonging to the noun category, which means closeness – respect when the larynx is added.

Such nouns can have other modal meanings in addition to the plural meaning if they are added before the possessive pronoun [1. P. 44].

akamlar-akalarim, amakinglar-amakilaring, otamlar-otalarim.
(brother-brothers, uncle-uncles, father-fathers).
There is also an understanding of the meaning of respect when the possessive suffix -lar affix is added to some thing –item nouns, which are attached in the tool of a loafer agreement with nouns, which is used in the sense of respect.

Besides, singular forms of personality –i, –ing affixes represent only one meaning, However plural forms of personality affixes as –(i)miz, and –(i)ngiz depict plural meaning to nouns [15. P. 148]. Because through the core they are added, the meaning of respect directed at many individuals and one individual is also understood:

*Ustozimiz – bizning ustozimiz; ustozimiz – mening ustozim*
*(Our teacher-our teacher; our teacher-my teacher).*

*Ustozingiz – sizning ustozingiz; ustozingiz – sening ustozing*
*(Your teacher-your teacher; your teacher-your teacher).*

As a result, these possessive pronouns express the multiplicity of the same persons in the first sense, and in the second sense the connotation of respect. Hence, the nouns of the I and II person –(i)miz, and –(i)ngiz are polysemy, -(i)nglar, -laring the variants of the nouns are one and the next two alternatives are also mutually different in meaning: usage of -(i)nglar represents respect, in the same situation performance of -laring means informal speech or unrespect communication [18. P. 44].

- *Ha, biz chekinsak kartoshka o'zlaringga qoladi-da-a! – deydi dushman tomondagilar* [20. P. 35].
- *(- Yes, although the potatoes will remain to yourself if we retreat! - says the enemy is on the side).*

III person –i does not differ in number. Therefore, it is possible to use uning daftari, ularning daftari. But I, II persons represent as possessive pronouns, adapts in the sense of respect. III person –lari affix also in two meanings, as above. Such a meaning is characteristic of only Uzbek language [15. P. 149].

The etiquette forms of appeals Russian is divided into two categories which are very similar to the Uzbek language:

1) *Addressing close people;*

2) *Addressing strangers.*

The first recommendations regarding the etiquette of treatment in Russian appeared in 1717 in the textbook “Youth honest mirror, or Indications for everyday behavior”, compiled by decree of Peter I. In particular, there were such lines: “At parents of speeches it is not necessary to interrupt, and
it is lower to contradict... but to wait until they will pronounce”. It was also recommended to “keep
the father and mother in great honor”, namely, to respond to their call not otherwise than: “What
do you want, my lord father” or “What do you order me, my lord”. The answers “What, what you
need, what you want” were considered impolite [16. P. 2].

Also in the XVIII century, when the efforts of Peter I in Russia established the European style of
behavior, the appeal to you, borrowed from Europe, appeared in the Russian language. Initially,
the plural address to one person had a different meaning: you alone are worth many. Thus, special
politeness to each other was emphasized [16. P. 3].

A Russian person, addressing his wife, can say: "жена" or "мать", and also call her by name.
Russian woman-to her husband: "отец, папа" and also by name. An Uzbek never refers to his wife
by her first name or by the word "wife". Such directions are taboo. And euphemisms will “она,
onasi” (husband to wife), “xo’jayin”(wife to husband) or appeal on behalf of their the older child.
Even speaking about their spouse to others, Uzbek people say, “Bolajonim(my child),
bolalarimiz(our children), otasi(my children’s father), dadasi(my children’s father), dadajonim(my
father), onasi(my children’s mother), opasi(my children’s sister)” to talk about their spouse to
others.

Russian forms of etiquette require not to speak to the wife or husband — “мой супруг(мy
spouse)”, “моя супруга(my spouse)”, but in relation to others this can be : “Ваша супруга(your
spouse)”, “Ваш супруг(your spouse)” [6. P. 4].

Both Uzbek and Russian do not have a common such as"miss, mr., sir, lady, frau, said, saib,
khanum, senor, senorita, madame, monsieur”. The Russian "master, young lady, sir, madam" and
the Uzbek "xonim, taqsir — mistress, master” have not yet been established in their minds as
generally accepted. Apparently, this is connected in both languages with the concretization of
concepts: everyone who is addressed differs [6. P. 4].

The Uzbeks address only on “siz”(you with respect) to their beloved ones, the Russians to close
people, on the contrary, it is customary to address on “ты”(without respect), regardless of age.
There are two directly opposite mental solutions to the question: which is better, more respectful,
kinder: “вы-siz”(you with respect) or “ты-sen”(you without respect). Therefore, the Uzbek “you
– siz” is an unkind address, even showing disrespect for a person, aggression, encroachment. And
in Russian society, you can't say “you – вы” for a loved one, a close one or just a friend. To say
so means for a Russian to show the distance between him and the other, not closeness, not kinship,
but respect [6. P. 3].

**Conclusion.**

Etiquette forms are assimilated by a person since childhood, in the process of socialization of his
speech. But indifferent languages, the process of assimilation of etiquette proceeds based on
different constructions, that is so that their equivalents in another comparable language simply do not exist or exist, but have completely different lexical meanings.

Further work is needed on investigating the relation between the forms and contents of communication and information and the contexts in which these are produced and disseminated, and on identifying the factors which could promote to the deep understanding between differences and similarities of two languages.

References:


