



FORMS OF ADDRESS «YOU/YOU POLITE FORM» IN UZBEK AND GERMAN

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Annotation: In this article, the forms of address «you/you (polite form)» in Uzbek and German speech etiquette, various examples of situations of their use from works of art and their significance in the life of representatives of two nationalities, «siezen» (addressing you), «duzen» (addressing you in polite form) features of when and in what situations it is used, including two different situations in the speech of two peoples when referring to parents, siblings, relatives and friends in the family, what forms of address are used in official circles, to communicants of the two peoples The use of such forms of address as «du-you» and «Sie-You», expressing respect and closeness in everyday life, as well as their common, similar and different aspects, is revealed.

Key words: du, you, you polite form, ihr, appeal to you, appeal to you, communication, appeal.

Introduction

As humans live in a certain society, it is natural for them to communicate with others, and in this process, they inevitably address their listeners. A person's behavior, cultural etiquette, and adherence to the norms of speech ethics indicate their level of cultural sophistication. It is well known that each nation's linguistics encompasses unique and appropriate rules of speech etiquette. In modern global linguistics, particular attention is given to comparative studies between two languages, which hold significant cultural and scientific importance among nations.

To date, several researchers have conducted studies on the comparative analysis of speech etiquette rules between the Uzbek and German languages, which are spoken by people living far apart. These studies have thoroughly examined the forms of address such as «Sen/siz» in both languages. In this article, we will also comprehensively analyze some of the characteristics of the «sen/siz» forms of address in Uzbek and German.

Literature Review and Methods

In Uzbek, during communication, the listener is addressed with «siz» as a sign of respect, or with «sen» when speaking to close acquaintances or loved ones. The «Explanatory Dictionary of the Uzbek Language» defines these forms of address as follows:

- Sen – personal pronoun, second person, singular.
 1. Used to address someone younger or a close person.
 2. When addressing a group, it can imply rudeness or disregard.
- Siz – personal pronoun, second person, plural.
 1. Used to address a group.
 2. Indicates respect when addressing someone older or any individual in general.

Additionally, the form «sen» can also be used to address inanimate objects or certain phenomena: “Sen o‘zing aytgil, Vatan!” (M.Yusuf). Similarly, «siz» is sometimes used for inanimate objects in communication, addressing them as if they were plural entities: “Yuzingiz bir ko‘rmay sira o‘lgim kelmas, Tug‘ilmagan qo‘shiqclarim, sizdan uzr!” (M.Yusuf).

In German, there are distinct differences in the forms of address compared to Uzbek. For instance, forms like «Du» (sen), «ihr» (sizlar), and «Sie» (Siz) are commonly used in German. The «German Explanatory Dictionary» defines these lexical units as follows:

- Du:

1. Used as a familiar form of address for a person (a child, a relative, or a friend): «Hast du Lust, ins Kino zu gehen?» (Do you want to go to the cinema?); «Bist du krank, Luise?» (Are you sick, Luise?).

2. Used to address animals or things: «Du blöder Computer, musst du jetzt kaputt gehen!» (You stupid computer, do you have to break now!).

3. Used as an impersonal pronoun instead of «man»: «Mündliche Prüfungen sind ganz schwer – du bist aufgeregt und kannst kaum was sagen?!» (Oral exams are very difficult – you are nervous and can hardly say anything?!).

It is known that in German culture, it is common to address parents, children, and relatives, whether they are older or younger, with «du.» Thus, we often observe the frequent use of the «du» form. The third definition of «du» indicates its use in place of the impersonal pronoun «man,» where the speaker might address themselves in the second person before an exam.

- Ihr1 – 2nd person plural; used to address a group of people who are mostly addressed as «du» individually: «Kommt ihr mit zum Baden?» (Are you coming for a swim?); «Na, ihr beiden, Hübschen, wie geht es euch?» (Well, you two beauties, how are you?).

- Ihr2 – 2nd person singular, respectful form, obsolete; used as a polite and respectful address for an individual, such as a judge or king: «Habt ihr wohl geruht, Euer Gnaden?» (Did you rest well, Your Grace?).

In German, «ihr» is not only a form of address but also used as a possessive pronoun. It functions as a third-person pronoun «sie» (for feminine gender – she) and the 2nd person plural pronoun «ihr» (you all) in possessive form. For example, «ihr Name» (her name) – «ihre Namen» (your names), «ihr Heft» (her notebook) – «ihre Hefte» (your notebooks), «ihr Buch» (her book) – «ihre Bücher» (your books), «ihre Blume» (her flower) – «ihre Blumen» (your flowers).

For beginners in German, using these pronouns can be challenging, and in such cases, context is crucial to differentiate meaning.

- Sie – used as a polite address: «Guten Tag, Frau Bauer, kommen Sie herein» (Good day, Mrs. Bauer, come in); «Möchten Sie etwas trinken?» (Would you like something to drink?); «Meine Damen und Herren, darf ich Sie ins Nebenzimmer bitten?» (Ladies and gentlemen, may I invite you to the next room?).

As we can see, in German, the word «Sie» introduces a sense of respect in the communication process, playing a significant role in making the speech more impactful and appealing.

Results and Discussion

In the speech culture of the Uzbek people, the use of «sen» and «siz» forms of address holds significant importance. Unlike the Germans, Uzbeks address their parents, siblings, or

relatives with «siz,» generally considering the age of the person being addressed. Typically, parents call their children «sen,» but there are exceptions where parents may address their children with «siz» affectionately:

- “O’g’lim, hali sen eshitdingmi, yo’qmi haytovur biz sening ustingdan bir ish qilib qo’ydik...” (A.Qodiriy, O’tkan kunlar)

- “Ana, Kumush, sen eshitdingmi, opangning so’zini. To’ybeka senga er topqan, sen esa boshim og’riydir, deb yotasan.” (A.Qodiriy, O’tkan kunlar)

Children, of course, address their parents with «siz,» a practice rooted in Uzbek mentality and linked to religious beliefs. In Islam, respecting parents and seeking their approval is highly emphasized, hence any form of rudeness towards parents is strongly condemned:

- “Esingizdami, oyi, siz bir marta, atigi bir marta, o’shandayam hazilashib: ‘Meniyam kitob qilib yozsang-chi, o’g’lim’, degandingiz. Men: ‘Sizning nimangizni kitob qilaman, oyi?’ degan edim.” (Dunyoning ishlari)

Parents calling their children «sen» does not create any rudeness in speech. In Uzbek families, relationships between siblings are also significant, and children are taught from a young age to always respect and address their elder siblings with «siz.» However, in some cases, siblings may address each other with «sen,» and while this may be less common, it is not entirely incorrect.

The following table briefly explains the contrast between «sizlash» and «senlash» in Uzbek speech etiquette:

Relationship	Form of Address	Explanation
Parents to children	Sen	Commonly used, though «siz» may be used affectionately.
Children to parents	Siz	Indicates respect, deeply rooted in cultural and religious norms.
Siblings (older to younger)	Sen	Generally used, but «siz» can be used to show affection.
Siblings (younger to older)	Siz	Taught to show respect from a young age, though «sen» may be used in some informal contexts.
Addressing elders	Siz	Always used to show respect, irrespective of the relationship.
Addressing peers	Sen/Siz	Depends on the level of familiarity; «sen» is used among close friends, while «siz» is used in more formal or respectful interactions.
Addressing strangers	Siz	Default form to indicate politeness and respect, especially in initial interactions.
Addressing inanimate objects	Sen/Siz	«Sen» may be used informally or emotionally, while «siz» can be used poetically or to personify the object.

This table illustrates the nuanced use of «sen» and «siz» in Uzbek culture, reflecting the social hierarchies, respect, and familiarity embedded in the language.

Results and Discussion

As depicted in the table, the use of «siz» is more prevalent in Uzbek culture. It is considered inappropriate to address a stranger, whether older or younger, with «sen,» as it does not align with the norms of etiquette. The relationship between spouses in Uzbek speech etiquette also plays a crucial role. Uzbek women typically address their husbands with «siz,» a practice also rooted in religious beliefs. In Islam, men are always exalted and placed above women. Men, however, may choose to address their wives with either «sen» or «siz.» Historically, Uzbek men have shown respect and affection by addressing their wives with «siz,» a practice that still persists in some households. However, it is common for men to address their wives with «sen» nowadays, and this is generally accepted without any negative connotation.

A newly married bride in an Uzbek household is expected to address not only her husband's family members but also all relatives with respect and «siz.» In contrast, German couples address each other with «du» (sen), a norm in Germany and most European countries:

«Wohin gehst du jetzt, mein Schatz?» (Where are you going now, my dear?)

As observed, addressing each other with «du» rather than «sie» signifies a close relationship between spouses, with no rudeness implied. Generally, «duzen» (addressing with «du») is more common in German speech etiquette compared to «siezen» (addressing with «sie»). For example, in Uzbek culture, one would always address elder siblings, relatives, and, most importantly, parents with «siz.» Failing to adhere to this rule would be frowned upon and considered disrespectful. In German culture, the opposite is often seen, where parents, grandparents, relatives, and acquaintances are commonly addressed with «du»:

«Was suchst du, Mama?» (What are you looking for, Mom?)

The following table illustrates the differences in the use of «siezen» and «duzen» in German speech etiquette:

Relationship	Form of Address	Explanation
Parents to children	Du	Commonly used, though «Sie» can be used in formal contexts.
Children to parents	Du	Indicates familiarity, used irrespective of the parent's age.
Siblings (older to younger)	Du	Generally used, though «Sie» can be used to show formality or respect.
Siblings (younger to older)	Du	Commonly used among siblings, though «Sie» can be used for formality.
Addressing elders	Sie	Used to show respect, particularly in formal or professional contexts.
Addressing peers	Du/Sie	Depends on the level of familiarity; «Du» is used among friends, while «Sie» is used in more formal interactions.
Addressing strangers	Sie	Default form to indicate politeness and respect, especially in initial interactions.
Addressing inanimate objects	Du/Sie	«Du» may be used informally or emotionally, while «Sie» can be used to personify the object in formal

		contexts.
Relationship between spouses	Du	Indicates intimacy and closeness, widely accepted and expected.

The table highlights the differences in addressing forms between Uzbek and German cultures, reflecting the respective social norms and linguistic practices. This comparative analysis provides valuable insights for language learners, fostering a deeper understanding of intercultural communication.

In professional and academic settings, Germans, like Uzbeks, address their superiors, mentors, and teachers with «Sie.» However, Germans also have a practice known as «Temporäres Duzen» (Temporary Use of «Du»). In this practice, if an employee goes on a trip, attends a party, or participates in sports with their superior, they may temporarily address their superior with «du» until the event ends:

- «Gefällt dir diese Orte?» (Do you like these places?)

The next day, the employee returns to addressing the superior with «Sie.» This temporary use of «du» helps to maintain a sense of equality, reduce hierarchy, and create a more comfortable atmosphere. In Uzbek culture, this practice does not exist. An employee maintains the same form of address used from the first day in both professional and social settings.

In many rural areas of Germany, the use of «du» is more common compared to urban areas because many people in villages know each other well. Similarly, in Uzbek villages, where everyone is familiar with each other, people often use «sen.» This similarity highlights a cultural overlap between Uzbek and German practices in rural contexts.

While addressing someone with «sen» can express mutual respect, trust, and closeness, in some situations, it can also signify disrespect or condescension:

- «Weil ich fünf Minuten über der Parkzeit bin! Das ist doch wirklich kleinlich. Du bist echt ein...!» (Because I was five minutes over the parking time! That's really petty. You are truly a...!)

This example shows how «du» can be used negatively to express frustration or anger, similar to how «sen» can sometimes carry a condescending tone in Uzbek culture.

Conclusion

Speech and communication play a crucial role in human life. Therefore, it is essential for a person to know the rules of speech etiquette of their own nation, and to understand how to speak in different contexts. It is also important to be sufficiently aware of the language and culture of the countries whose languages are being studied. Nowadays, it is crucial for young people to know foreign languages and cultures in order to become well-rounded individuals.

In Uzbek and German speech etiquette, there are many differences and similarities in the use of «you» forms. Knowing these aspects is important for those learning German and for anyone wishing to go to Germany to study or work.

By comparatively studying the speech etiquette rules of Uzbek and German peoples, every language learner can enrich their knowledge, improve their speech culture, and develop effective communication skills in the language environment they are studying. Additionally, this knowledge can enhance respect for the cultural heritage and speech culture of both the Uzbek and German peoples.

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