

Impact Factor:

ISRA (India) = 4.971
ISI (Dubai, UAE) = 0.829
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIHHI (Russia) = 0.126
ESJI (KZ) = 8.716
SJIF (Morocco) = 5.667

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

SOI: [1.1/TAS](https://doi.org/10.15863/TAS) DOI: [10.15863/TAS](https://doi.org/10.15863/TAS)

International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2020 Issue: 01 Volume: 81

Published: 05.01.2020 <http://T-Science.org>

QR – Issue



QR – Article



Gulhida Ahmadillo kizi Ikromova
Fergana State University
teacher

Nodira Alisherovna Abduvaliyeva
Fergana State University
teacher

SOME FORMS OF REFERENCE (ADDRESSING) IN UZBEK DRAMAS

Abstract: The article investigates the forms of reference to people in the context everyday communication based on the examples from Uzbek dramas. There is specially focused on lingua-cultural features of the forms of reference. The raised issues are explained with the example and extracts from the fiction in Uzbek Literature and the examples are interpreted through free translation trying to keep the local colour.

Key words: artistic speech, cultural linguistic, the language of drama, forms of reference, lexeme, aspect, intonation, lexical-semantic field, theonymy.

Language: English

Citation: Ikromova, G. A., & Abduvaliyeva, N. A. (2020). Some forms of reference (addressing) in Uzbek dramas. *ISJ Theoretical & Applied Science*, 01 (81), 23-26.

Soi: <http://s-o-i.org/1.1/TAS-01-81-5> **Doi:**  <https://dx.doi.org/10.15863/TAS.2020.01.81.5>

Scopus ASCC: 1203.

Introduction

UDC 808.5

It is well known that the main function of language is communication. Naturally, the process of conversation does not go without communication. For this reason, linguistics has always been exploring the psychological aspects of communication and the means of expression.[1,3].

In recent years, the overall role of the forms of reference has increased, focusing on learning in the communication process, which has identified some areas of research [2]. Appeal is an integral part of human speech. However, the second aspect of the speech process - the manifestation of conservative, extrathological factors - has not been specifically explored in relation to the appeal, nor is the question of how fullness and diversity of the various possibilities of expression emerge are not investigated.[1,3]

Literary review.

Aristotle, Cicero, Abu Nasr Farabi, Abu Raihon Beruni, Mahmoud Zamakhshari, and Alisher Navoi also spoke about the language of

speech. Specifically, Abu Ali Ibn Sina links the stability of society to the dialogue, and shows that people also need to address each other.[3.58]

Russian scientists V.V. Vinogradov, L.Y. Maksimov, N.S. Valvina, V.V. Kolesov, V.M. Alpatov, B.M. Golovin, V.D. Bondaletov in their works highlighted the role of address in the process of speech.

The role of gestures in addressing and specifically the process addressing in children's language has been investigated in A.G. Gadjev's thesis. [1, 4]

There are a number of studies in Uzbek linguistics that have studied the form of reference. A.R. Sayfullaev's research work describes the appeal as an undesirable form, the general description of the appeal, the lexical-semantic features, the morphological-syntactic expression and structure. The separated and organized versions of the collection, their role, intonation and stylistic position are revealed.

The role and methodological features of the article in the speech process have also been investigated in the work of a number of linguists, such as B. Urinboev, A. Abdullaev, L. Abdullaeva. [5]

Impact Factor:

ISRA (India)	= 4.971	SIS (USA)	= 0.912	ICV (Poland)	= 6.630
ISI (Dubai, UAE)	= 0.829	PIHHI (Russia)	= 0.126	PIF (India)	= 1.940
GIF (Australia)	= 0.564	ESJI (KZ)	= 8.716	IBI (India)	= 4.260
JIF	= 1.500	SJIF (Morocco)	= 5.667	OAJI (USA)	= 0.350

The social nature of the message in relation to dialogic speech is addressed in the work of D.Donorov and B. Yuldashev "Literary Language and Artistic Style". In the scientific researches of S. Muminov and Sh. B.Rahmatullaeva's dissertation was studied in the Uzbek language by comparing it with the Russian application form.[1,5]

Problem statement.

Apparently there are a number of studies in Uzbek linguistics that have examined the form of reference. However, there is not enough research related to the linguacultural nature of the form of reference, including its use in dramatic works. This article focuses on this aspect of the problem.

Materials and methods.

It is well known that in Uzbekistan the family is viewed as the main link of society. The husband and wife are the basis of the family, and they are the means by which the descendants of both parties are attached. Although the husband is the head of the family, the word "husband" is not used as a word to address in real conversation, in Uzbek casual communication between spouses, except for the official context. In this regard, the Uzbek customs and traditions are influenced, women apply to their husbands by the name of their eldest child after they have children or nouns expressing immediate relationship by adding the addition of possessive case. This is also kind of respectful attitude towards husbands and shyness which characterizes Uzbek women.

Eg: Aunt Zebi (coughing): Tursun!... Hey, Tursun! (Behind the stage Father Sulaymon's voice is heard: "Hold on!") What are you doing? Come here! (Father Sulaymon comes in holding a cup and a teapot in his hands.)

Sulaymon: So impatient you are. I have made some tea.

(Umarbekov U. Extract from the play. "Doomsday debt")

Another characteristic of the Uzbek people is the respect for the elderly. Uzbeks have respected and appreciated older people, and they have a wealth of life experience and are an embodiment of endless wisdom and grandeur. The proverbs in our nation such as "Even the magician doesn't know what the elderly know", "In the house where old man lives there are angels", "Respect for the elderly, honor for the little", "When the young come to work, the old man to a meal" can be vivid proof of above mentioned ideas regarding respect to the old.

It is well known that the word "uncle" is used more actively in the Uzbek language of speech, while for older men the word "father" is commonly used. It is well known that the father is a great figure, the father is the reason for the child to come to this world, greatly respected person. The role of the father in the

upbringing of children is really incredible, priceless. From this point of view, in the essence of address to the old men as "father" we can see the genuineness of humanity, sincerity, respect for the elderly, inherited in Uzbeks.

Eg: Father Sulaymon: My son... My son has gone missing in the war. He participated in Finnish war. But I am talking about whom he was as dear as my own son. I myself saw him off to the war. Maybe you have heard of? Numon ... Numonjon Nazarov! Physician. He is from Tashkent.

Anvara: No, father, I haven't heard.

Father Sulaymon: Yes, of course. How can hear of him. If he had become a hero or so you would have heard of him, newspapers would have published about him, his pictures would have been shown on television!

(Umarbekov U. Extract from the play. "Doomsday debt")

When in our nation family is formed, a family agreement is signed between two prospective families, which is the foundation of a new family. Relationships are considered as matchmakers to one another, but the word does not separate people by gender, by the side of bride and groom, meaning only the parents of both parties. Only after the implementation of the agreement will the two parties begin to apply the specific word in the communication etiquette as a respectful addressing word.

After the marriage is fulfilled, all the relatives of the bride and groom, even friends and relatives who attend the ceremony, can be represented by the word "kuda" in Uzbek which can be equivalent of the word matchmakers in English, regardless of their age and gender for both sides the same word is used as an addressing word. Although the word has many meanings, it is limited in scope: it appears in most parents' speech.

Eg: Brother Bilol: We agree, agree! (pushing his wife) Why don't you speak as a mother! I wish only, I don't insist. I have an only daughter.

Father Sulaymon: Well done, you should say so, my relation, Nothing bad happens to your daughter. So, did you yourselves use to be so rich when you married? (Looking at Zarifa) Have you fed the baby? (Zarifa nods) Well done, never leave the baby hungry. This is a strong baby boy! So, look, Ameen! For evening please prepare pilav, dear matchmaker. Tashkent pilav with quince. The bride and groom will go. I will as well. The rest of things we will talk there. Agree? Well done, now let's stand up. Pele needs rest.

In the case of other relatives, the word quda is used as an expression of certain kin names. For example: adding the word as a prefix to the same relation expressing words such as uncle, aunt, mother, father. Of these, the words "grandparents" and "aunts" are quite broad, and the bride's fathers and mothers, their brothers and sisters, may be used to refer to the older persons on the side of the speaker.

Impact Factor:

ISRA (India) = 4.971
ISI (Dubai, UAE) = 0.829
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIHHI (Russia) = 0.126
ESJI (KZ) = 8.716
SJIF (Morocco) = 5.667

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

Eg: Kuchkar: Hey, think as you wish! Alomat is my legal wife! What can you say? Do you have anything to say?

Olimjon: Ey, You are speaking so seriously, ah, grandfather matchmaker.

Kuchkar: I am serious! Tomorrow I am going to the Registry office! If there is need I will give a wedding party next week. Do you know any artist-singers?

Olimjon: How about your own wife? She is also your legal wife, isn't she?

(Sh. Boshbekov. "Ironwoman")

As we watch the dramas, we see that the heroes of the drama often use the word *quda* in Uzbek language in the course of communication. The word is used to describe the bride and groom's aunts, uncles, brothers and sisters, and is therefore often used in the plural. Children of these people are also often referred to with the plural addition "s", and this is natural. In essence, the word is actively used in referring to the second person in relation to *kudas*. The word does not separate people by gender.

Eg:

Tesha: Welcome, "qudagay" (Uzbek word of addressing). Will you invite us to the wedding? I will recite a poem. Now I am writing better poems. I have acquaintances in Tashkent as well...

Turgun: It is not good, Zumradkhon, being in between, later there will be misunderstanding, later your work may impact on our life as well.

(Sh. Boshbekov. "disobedient horses")

The most beautiful characteristic of Uzbek women is being very respectful, extra polite and having the feeling of shyness. When a girl in Uzbek culture becomes a new bride, she treats her spouse's family with dignity and respect. Especially her husband's parents, brothers and sisters. As we watched the characters of the drama, we saw the use of the word "mulla aka" in the characters. It is well known that the word is used actively in the bride's speech, with respect to her brother-in-law.

But sometimes we see that the word is not always used in the above sense, but in some cases it is used to refer to strangers. This case demonstrates that in the tradition of Uzbek-language communication, more and more women use the word "mullah aka" in their speech.

Eg:

Suvon: Vaaleykumassalomvorahmatullo (specific Uzbek greeting words). Good, good. Now be seated here. (says to Kuchkar.) Bring a bowl of water.

Kuchkar: (standing) Alright, Taksir (specific addressing word used for aged men).

Alomat: (Bringing a bowl of water cover over with a towel) Here it is, mulla aka (specific addressing word for men)

Suvon: well done, (Whispers something to the bowl)

(Sh. Boshbekov. "Iron woman")

Our examples from the dramas also show that in the male characters' speech there are also references to strangers in the form of 'yangamullo'. This form of appeal is most commonly used in the dialects of Bukhara and its surroundings, emphasizing that the hero of the drama is representative of the area and is used to give a local color of the hero's speech.

Eg: Jiydali: (voice). that was good the house was sold, well done ... Yangamullo (specific addressing word for women) ... Our teacher is still in Jiydali. Alright, How well is your sister Kilorakhan? What about Luyzakhon?? I have bought for her many presents, and when they come, they will see. Give them my best regards, I look forward to seeing you all...

Lady: (Flipping from her seat to the phone) Thank you, thank you, brother! Ask your family too! Our tickets will be available next week. God willing, we'll see you soon. Goodbye, goodbye!

(E.A'zam "Where is the paradise?")

It is known that in Uzbek language, the camel's child is called a *buta* or *butalok*. At the same time, it can be used for two different meanings:

1) addressing to a child as a cherishing word:

Eg.: Pirmat: I wanted to go. I am not going without seeing her. Regardless of when she comes. I'll wait for. There cases People walked to Hadj (Holy place to go for Muslims). Kulmat, It is already evening preying time, prepare some water to get washed, Butalogim (specific cherishing addressing word)

Kulmat: Alright, dad, this way please.

(Sh. Boshbekov. Who is knocking at the door?)

2) Addressing to an unfamiliar children or younger people than you:

Turgun: Aunty, You are taking our time.

Aunty Khalima: Hold on, my dear. My grandson who is in the 5 class said:

"Somebody did some tricks to Brother Tesha's tractor, it worked wrongly and cut the cotton bushes. Now inspector are really skillful, they expose everything."

This grandson of mine is different from others.. Quite clever. I'll stand up and see that you won't be upset with your aunt anymore. I say that they are looking for it anyway. What can I tell people if your uncle is arrested? I am doing ambassadors job, butam (Specific addressing word) Turgun: Well, you're so talkative, aunty! Does anyone say I'm going to arrest your old man! All right, go home!

(Sh. Boshbekov, "Disobedient horses")

From the examples, we can say that the addressing word "Butam" as a lexeme has a special role in the worldview and lifestyle of the Uzbek people, and it is also reflected in this language.

The initial appeal of a man is to the sponsored totems, the creator, as he begins his conscious life. [1,66]

It is well known that Uzbeks are also one of the numerous nations in the world who believe in Islam.

Impact Factor:

ISRA (India)	= 4.971	SIS (USA)	= 0.912	ICV (Poland)	= 6.630
ISI (Dubai, UAE)	= 0.829	PIHHI (Russia)	= 0.126	PIF (India)	= 1.940
GIF (Australia)	= 0.564	ESJI (KZ)	= 8.716	IBI (India)	= 4.260
JIF	= 1.500	SJIF (Morocco)	= 5.667	OAJI (USA)	= 0.350

With the advent of this religion in Central Asia, the process of “Islamization” began in the thinking of our people. This process is reflected in the world of people. According to Islamic belief, the first human being partner is Allah, the Creator, the Almighty. According to this belief, our people pray to the Creator in times of trouble, people should be thankful to the Creator, even when they are treated with happiness or happen to be in a sorrow or disaster.

Accordingly, the values of obedience and absolute love of God, the unconditional obedience to the Creator, renunciation of the prohibitions of Islam are deeply embedded in the worldview of our people.

While we watch the dramas, we observe many unique forms of addressing words in the etiquette of communication and speech in the drama of the drama heroes and heroines.

The above passage highlights the specific characters of the drama with examples of Kudrat’s addressing words in his speech. It is well-known that the word for lexicon is lexeme, which is not typical of the literary language, but occurs only in dialects, and is mainly characteristic of the Surkhon (an area in

Uzbekistan) dialect. The hero does not call her neighbor's wife by her name, but calls with addressing word. The word is actually a compilation of the words of the grandmother, who received a rich and diminishing addition, and is used in the dialect of the Surkhan area to appeal to both neighbor women and unknown women.

The lexeme “Momo” is the equivalent of a literary grandmother. However, this word is used in some dialects not to grandmother but to great-grandmother. In the example above, the grandmother lexeme was used to honor an elderly neighbor from the addressing language of the drama heroes and heroines.

Conclusion.

In conclusion, there is a wide variety of addressing words to people in socio-cultural context which were used in dramatics. In particular, the study of linguocultural features of these forms is one of the actual issues facing our linguistics. A thorough linguistic and cultural analysis of the reference forms will provide new scientific conclusions in this regard.

References:

1. Akbarova, Z. (2015). *Reference forms in Uzbek*. Tashkent.
2. Iskandarova, Sh. (1994). *Communication forms of the Uzbek speech habit*: Candidate of Philological Sciences, Dissertation abstract - Samarkand.
3. (1996). *Some issues of the philosophy course*. Fergana.
4. Sayfullaev, R. (1998). *In modern Uzbek literary language*. - Tashkent.
5. Urinboev, B. (1979). *Conversational Speech*. - Tashkent.
6. Abdullaev, A. (1987). *Syntactic Expression in Uzbek*. Tashkent.
7. Farhodzhonova, N.F. (2016). *Problemy primeneniya innovacionnyh tehnologij v obrazovatel'nom processe na mezhdunarodnom urovne*. In *Innovacionnye tendencii, social'no-ekonomicheskie i pravovye problemy vzaimodejstvija v mezhdunarodnom prostranstve* (pp. 58-61).
8. Farhodzhonova, N.F. (2016). *Vlijanie ideologicheskikh processov na nacional'nuju ideju v uslovijah globalizacii*. *Mir nauki i obrazovanija*, 2 (6).
9. Abbasov, B. A., & Mavlyanov, F. A. (2019). *Issues of improvement of the form of physical education in health promotion*. *Theoretical & Applied Science*, (10), 659-661.
10. Xudoyberdiyeva, D.A. (2019). *Management of the services sector and its classification*. *Theoretical & Applied Science*, (10), 656-658.
11. Farhodjonovna, F. N. (2017). *Spiritual education of young in the context of globalization*. *Mir nauki i obrazovanija*, 1 (9).