

Speech-Specific Features Of Forms Of Address

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Abstract: In this research, attention is focused on gender-related differences in forms of address, on the classification of address forms associated with men's and women's speech, and on the use of blessings and curses as address forms together with their distinctive properties. The study further investigates the cognitive knowledge that constitutes the basis of these address forms.

Keywords: Forms of address, gender differentiation, semantics, exclamations, curses, exclamations, pronouns, introductions.

Introduction: The difference between men and women is apparent not only in the roles they perform and the positions they occupy in society, but also in the way these two sexes are distinguished from one another from a linguistic point of view. In particular, there are noticeable differences in the functional-semantic properties of the linguistic and non-linguistic units used with reference to them, as well as in the linguistic and non-linguistic units that occur in their own speech. Many speech units are gender-marked in that they are characteristically associated with either male or female speakers. In women's speech, for example, logical stress is used very actively, while pauses tend to be much shorter than in the speech of men. The lexemes that occur in the speech of women and men are also subject to a specific type of differentiation.

Innovations in the language are generally adopted more quickly by men than by women, and new lexemes relating to professions and to the spheres of science and technology are more frequent and more active in men's speech. At the same time, women make productive use of neologisms in everyday, informal interaction, but tend to avoid them in formal communication. As women are by nature associated with refinement and aesthetic sensitivity, in conversation they more often employ expressive and stylistically coloured lexemes, words that convey personal attitudes, and items with positive connotations. The topic of conversation is often presented in a somewhat exaggerated form. Emotional states such as surprise, joy, fear, disgust, and sadness, as psycho-physiological processes, can be clearly

observed in their speech behaviour.

The communicative behaviour of women and men has its own specific features. A number of linguistic studies have been devoted to the different characteristics of male and female speech, and in some languages women's speech has even become the object of separate, dedicated research. Such differentiation is of considerable importance and occupies a significant place in communicative culture. In recent years, although to a limited extent, this issue has also been addressed in Uzbek linguistics. In particular, it can be observed in the scholarly works of S. Mo'minov and Sh. Iskandarova. The gender-specific nature of communication is of great significance and is regarded as one of the current research problems of contemporary linguistics.

When analysing forms of address from a gender perspective, it is necessary to distinguish between, on the one hand, the forms of address used in the speech of men and women, and, on the other hand, the forms of address employed towards male and female referents. [Kuchimova, 2022: 684]

METHODS

This article employs cognitive analytical methods such as componential analysis and categorization to elucidate the cognitive foundations of forms of address in the Uzbek language. The application of these methods is essential for revealing how address forms are conceptually structured and organized in Uzbek. Drawing on authentic speech data from native speakers, the study explores key mechanisms,

including metaphorical modeling, gender differentiation, and categorization.

RESULTS

Forms of address are divided into two types according to whether the referent is specific or non-specific:

a) abstract forms of address;

b) concrete forms of address.

Abstract forms of address primarily include pronominal address. When interacting with unfamiliar interlocutors, speakers widely employ pronouns; this helps to organize the communicative process in a meaningful way without creating various discomforts for either listener or speaker. In addition, pronouns prevent unnecessary repetition of words in the sentence and contribute to expressing thought in a concise and compact manner.

When discussing abstract forms of address in Uzbek, it is appropriate to consider the origin, usage, and lexico-semantic characteristics of the pronouns *sen* ("you" – singular, familiar) and *siz* ("you" – polite/plural). From a lexico-semantic perspective, these pronouns belong to a specific word category and, in terms of their grammatical properties, appear as words marked by different affixes. With the exception of some phonetic variants, they are used in contemporary Uzbek much as they were in Old Uzbek.

The functional-semantic use of *sen* and *siz* as pronominal forms of address in Uzbek speech can be classified as follows.

Sen is used:

- when the speaker addresses someone younger than him/her (e.g. *Sen, Shokir, mendan nimanidir yashiryapsan.* (A.Said. Qariya));
- when the speaker addresses a peer (e.g. *Hoy sen, men bilan qol*);
- when the speaker addresses someone to whom he/she feels emotionally close (e.g. *Sen, o'sha-o'shasan, dilkashu mo'min*);
- when the speaker addresses a person of lower social status (e.g. *Sen, bizning tengimiz emassan*);
- when the speaker expresses a negative attitude towards the addressee (insult, humiliation, contempt), for instance.
- when addressing God, acknowledging His absolute and incomparable power (e.g. *Ey Xudo, sen, bizlarga sog'lik-omonlik ato et!*);
- in stylized or personified discourse, where animated objects, entities, or phenomena address one another symbolically (e.g. *Sen, quyosh shahrison, faxrimsan azal, Omon bo'l hamisha o'zbek yerim*);

• in written discourse, literary or poetic style, as a form of the subject's inner speech directed toward the self; in such cases, when used as a form of address, it is received by members of the community as semantically neutral in terms of respect;

Siz is used:

- to express respect (e.g. *Siz, ne qilursiz?*);
- to address someone older than the speaker (e.g.);
- to address persons of higher social status (e.g. *Siz, hazratimning xizmatiga muntazirdursizlar*);
- to convey irony or sarcasm, for example, with respect to either younger or older addressees: (*Siz ham odam bo'lib qoldingizmi, buni qarang-a!*);
- in colloquial style, to express anger or resentment (e.g. *Siz, uyga bemahal keladigan bo'libsiz, deb eshitdim, shu rostmi, o'g'lim?*). [Mamadjanova, 2023: 59].

Among these pronouns, *sen* is used more frequently by men, as women by nature tend to display greater softness, sincerity, and respect in comparison with men. In particular, within the Uzbek mentality, once a girl marries and acquires the status of a bride, it is a cultural norm that she addresses both elders and younger members of the new family with *siz*. Since there is no such obligation for young men, we are led to the conclusion that *siz* occurs more frequently in women's speech. In addition to pronouns, abstract forms of address also include diminutive and endearing expressions (*asolim* "my honey", *shirinim* "my sweet", etc.), parenthetical expressions (*kechirasiz* "excuse me", *ma'zur tutasiz* "forgive me", etc.), and interjections (*ey, hoy, o, hey*, etc.).

In concrete forms of address, proper names, pen names, nicknames, lexical units denoting salient features of a person's outward appearance, nature, or character, as well as other nominative units that designate a human being, perform the function of forms of address.

We have conditionally divided the semantics of address forms characteristic of women's speech into two types:

1. Blessing forms of address;
2. Curse forms of address.

As is well known, blessings and curses are considered folkloric genres and belong to the treasury of oral folk literature. They constitute a heritage accumulated by the people since ancient times and transmitted from generation to generation, embodying the culture and worldview of the nation, its positive and negative emotions, belief systems, and, more broadly, its entire body of cognitive knowledge.

Blessings are uttered with the intention of wishing

goodness, noble intentions, peace of mind, prosperity, and health for others [Juraev, 2006: 118]. They uplift people's spirits and call them to goodness. Mothers frequently use such forms with regard to their children and grandchildren in order to bless them, caress them verbally, and express good wishes through warm words. Blessings also encode mothers' prayers, hopes, and aspirations for their children. Their use as forms of address is closely tied to our people's attitude toward the "magic of the word", which itself represents a particular manifestation of cognitive knowledge. For example, the widespread use of expressions such as Omon bo'lgur ("May you be safe and sound"), Baraka topgur ("May you be blessed"), Makkaga imom bo'lgur ("May you lead the prayers in Mecca"), Umring uzoq bo'lgur ("May your life be long") as forms of address is characteristic.

DISCUSSION

The content and purpose of curses consist in wishing death, misfortune, calamity, and unhappiness upon a person. A significant portion of curses is distinguished by the fact that they are specifically directed toward wishing death upon the addressee. Curses exist in the folklore of all peoples [Juraev, 2006: 119].

CONCLUSION

Consequently, in the oral traditions of different nations, curses tend to be similar and consonant in terms of their content, form, and poetic nature. This is because their origins go back to the same root – notions and beliefs associated with the magic of the word. Curses are typically brief, concise, and semantically compact. They are used as forms of address towards individuals – young men and women – who have committed a sinful act or a grave, unforgivable wrongdoing.

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