



## SOME FEATURES OF APPLICATION FORMS IN UZBEK AND GERMAN LANGUAGE

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| <b>Received</b> 24 <sup>th</sup> August 2022<br><b>Accepted:</b> 24 <sup>h</sup> September 2022<br><b>Published:</b> 30 <sup>th</sup> October 2022 | In this article highlights of some features of application forms in Uzbek and German language |
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"The conversation begins with an appeal, and how it proceeds is more related to this first word"[1], – noted Siddiq Muminov, author of his book "The criterion of communication".

Every word coming out of the language indicates that our speech is ostentatious, that our culture is high, that we have not forgotten our identity. Hence, the forms of appeal are one of the main factors that determine the culture of circulation of each nation, with which the speaker not only tells the listener his attitude, but also demonstrates his level of culture and general level.

In order to clarify our opinion, A.Madaliev look at the words "appeal", "to apply" in the Explanatory Dictionary issued under the edition:

"Appeal" - a sentence that is said to be addressed to someone, made call, call and that's it.

"to apply" - 1) something work, please call and as speak to someone with a spoken or written word to say. Please contact.

2) look for information. Appeal to the Encyclopedia[2].

The word "appeal" is also called appeal. Anrede – Appeal. The noun acts as an appeal of pronouns and similar forms. A word or a combination of words that a speaker uses in the expression of another person or subject, focusing on his speech. "Herr Direktor, denken Sie nicht, ich habe kein vertrauen! (W. Bredel)[3]

In German there are forms of appeal "Anredenominativ" and "Anredepronomen", which in the Uzbek language represent appeal expressed Anredenominativ – in the form nominative appeal, Anredepronomen – the pronoun personality appeal.

In German "Anredenominativ" va "Anredepronomen" murojaat shakllari mavjud bo'lib, o'zbek tilida Anredenominativ – nominativ shaklidagi undalmani, Anredepronomen – kishilik olmoshi bilan ifodalangan undalmani ifodalaydi. Anredenominativ – the appeal head in the nominative form is the noun in the conic, expressed in an excised word, and does not have grammatical contact with the sentence fragments. Appeal can come at the beginning, middle and end of a sentence.

Uzoq vaqt qayerda edingiz,

Müller honim?

Buvi, yangi yilga menga nima

sovg'a qilasiz?

Wo waren Sie denn so lange,

Frau Müller?

Oma, was schenkst du mir

zu Weihnachten?

Anredepronomen - in the sense of appeal "sensirash", expressed by the singular pronoun "du", in the Uzbek language the singular pronoun "sen", in the sense of respect, in the German language the singular pronoun "Sie", in the Uzbek language the singular pronoun "siz" is used.

Sen, uyga tez borib kel!

Siz, bunisini oling!

Bist du zufrieden?

Sind Sie zufrieden?

The first reference to a person begins with the name given to him by his parents, of course. It's no secret that a good name is a beauty to a person.

The long-awaited, newborn child, whether he is a boy or a girl, to give him a monand, meaningful and beautiful name is both obligatory and borrowed for parents.

In Sh.Qadiri's book "Missing Qadiri", the fact that parents give their children and meaningful name, a sign of respect and respect for the individual himself, is clearly expressed in the following passages.

The father of the Uzbek novel A.Qadiri also showed an example in naming his children. In particular, the older daughters were called Nazifa, that is, "chaste", and the middle daughters were called Adiba, that is, "writer", their younger sons Masud, that is, "happy", and the younger daughters were called Anisa, "friend".

Anisa aunt told a story:

– One day a doctor woman asked me for my name. I said. Woman: "this name is very unique. I know three people under the name Anisa. One is the daughter of Abdullah Kadiri," he said.

Muzayyana Alawiya also named her sons Anis.

Our garden neighbor, sister Huri, also envied at us and called her daughter Anisa " [4].

In reference to people, the name along with scarves, nicknames also play an important role. In the past, it was common in Uzbeks among the common people to call a person by name and nickname[5], because until the early 1940s, Uzbeks did not have a mass tradition of surnames and patronymics. In later periods, Uzbeks were officially transferred to Russian-shaped surnames and patronymics. But appeals to people by name and nickname did not disappear at once, but such appeals remained a picture even in later times. Now the method of calling Uzbeks in such forms as Rahim cho'loq, Nazar qovoq, Karim polvon, Davlat qora is not in the majority, that is, adding to the name of a person a word that represents his nickname did not rise to the level of tradition.

Based on the above points, we depend on the aesthetic level, intelligence of a person, how to approach whom. After all, the ability to directly use the formal and informal manifestations of the appeal is manifested in a way that depends on the intelligence of each person. In this regard, in the relationship between people, appeals can be divided into formal and informal appeals.

Official appeals are applied to leaders in labor collectives, leading specialists in production enterprises, teachers and professors who provide education in educational institutions, in addition to other higher career owners.

For example:

Honimlar va janoblar!

Sehr geehrte Damen und Herren!

O'rtoq boshliq!

Herr Direktor!

O'rtoq Professor!

Herr Professor!

Akmal Saidovich!

Herr Becker!

Nigora Po'latovna!

Frau Müller!

Informal appeals are used in everyday life in interaction. Informal appeals can be divided into:

1. Appeals to close people
2. Intimate appeals
3. Unnamed appeals[6]

Appeals to close people are observed mainly in the relationship of relatives, friends, colleagues. Reliability, friendliness and sincerity are a priority in these appeals: "Amaki/Onkel", "Xola/Tante", "Kelinoyi/mit Vorname", "Hamkasaba/Frau Kollegin oder Frau Kollegin+Zuname".

Intimate appeals are observed in the relationship of lovers, couples, sometimes close virgins. These appeals use words with a pleasant, pampering meaning. For Example „Azizim", „Mehribonim", „Jonim", „Begim". It is advisable to use this form of appeal correctly and during its time. The use of these words in the majority is not particularly characteristic of the culture of the Uzbek nation. We will even meet such appeals as „jonim", „asalim" in the speech of Uzbeks later, including in the dialogue between virgins. Such appeals indicate that the attention to who the person being addressed is not properly directed. However, these words are used between people who connect their lives with each other. It is also necessary to remember that appeals used in intimate relationships arise on the basis of their penetration into the world of feelings.

Nameless appeals are manifested in the attitude of strangers, and in this appeal it is not considered important whether the listener is familiar or unfamiliar. It is mainly used to obtain any information from Nameless appeals, sometimes to express an opinion, in which words such as „Kechirasiz/Entschuldigen Sie", „Ma'zur tutasiz, uzr/Verzeihung" are used. The appeal is made in the form of a question.

For example:

– Kechirasiz, vokzalga qanday borsam bo'ladi?

– Entschuldigen Sie bitte. Wie komme ich zum Bahnhof?

– Kechirasiz, bu avtobus shahar hokimiyatiga boradimi?

– Entschuldigung, ist dies der richtige Bus zum Rathaus?

– Ma'zur tutasiz, menga yordam berolmaysizmi?

– Verzeihung, können Sie mir helfen?

These passages do not reflect the age, gender specific to the listener, such as his social function, nor does the listener have any naming/nomination[7].

Also in the appeal to strangers who do not have kinship in the German language, the following is used.

Ayol kishiga nisbatan – Hallo! Junges Fräulein (bis ca. 20) (veraltet)

Hallo Sie! Junge Frau! (bis etwa 40) Gnädige Frau (veraltet)

Erkak kishiga nisbatan – Hallo! Hallo Sie! Junger Mann! (bis etwa 40)[8]

Frau: Hallo, Sie haben Ihre Handschuhe verloren.

Mann: Oh – vielen Dank.

The young social characterization of the forms of appeal forms the basis of the Uzbek culture of communication. Unlike German nationality, the national mentality of Uzbeks has such categories of respect that they clearly show the age of communicants. This condition can also be observed in the attitude of those who do not have kinship. The fact that the speaker refers to non-relatives through kinship terms is one of the manners of communication, characteristic

not only of the Uzbek language, but of all Turkic languages[9]. When the forms of appeal in Uzbek and German were studied by analogy, it was observed that representatives of the German nationality refer to strangers by kinship terms.

A.Madvaliyev in his book "Explanatory Dictionary of the Uzbek language" highlighted the use of nepotism terms in speech in relation to people who do not have nepotism. The little ones refer to adults in respect – bobo/buva, buvi, amaki, tog'a, xola, kelinoyi/kennoyi, aka, opa while the adult appeals to the little ones – singil, qiz, o'g'il, uka. Uzbeks will never refer to a stranger as "sen".

In German, Günter Kempcke in his book "Wörterbuch Deutsch als Fremdsprache" indicates that kinship terms such as Tante, Onkel are used by young children in relation to people without kinship.

Tante – meist von Kindern für eine unbekannte erwachsene weibliche Person (als Anrede) benutzt: die, eine Tante hat mir Schokolade, Bonbons geschenkt[10].

Onkel – von Kindern für eine unbekannte erwachsene männliche Person (als Anrede) benutzt: der, ein Onkel kannst du mir den Weg nach Hause zeigen?[11]

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