

SOCIO-LINGUISTIC PECULIARITIES OF RANKS AND TITLE NAMES

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Abstract: *The verbal occurrence of rank and title names in the Uzbek language from a socio-linguistic point of view, that is, in relation to the personality of the speaker and the listener is analyzed in this article. The research of career and title names used in the lexicon of a historical work in terms of the attitude, speech conditions and speech situation of the applicant and the recipient disposes to reflect the cultural reality and cultural identity of that period.*

Keywords: *rank and title names, units of addressed, culture of communication, social status, attitude, politeness, humility, amir, mirzo, amirzoda, padishah, shahanshah, hazrat, maulana, dorug'a (governor of a town).*

Introduction. Linguistic phenomena combine with a number of factors - ethnic, national, social, historical, ethical, aesthetic, philosophical, cultural, mental, to form a complex dynamic system in the process of speech. The Sociolinguistics, which studies language in dialectical unity with society was originated on account of the verbal use of linguistic units has always been directly and inextricably linked with non-linguistic-socio-psychological and pragmatic factors, sociolinguistics (1, 481-482). Sociolinguistics has appeared as a leading new and advanced paradigm of science in Western linguistics since the 1970s, Sociolinguistics has been formed and developed in recent years not as a branch of linguistics, but as an independent scientific subject. In Uzbek linguistics, along with theoretical research, great attention is paid to the study of the communicative quality and potential of our language. One of the theoretical and practical problems is the study of sociolinguistics. However, many of the problems in this area have not yet found their proper and in-depth study. The study of the verbal occurrence of linguistic phenomena in the Uzbek language from a socio-linguistic point of view, ie in relation to the speaker and the listener, is characterized by its priority to the solution of problems in this area. Their focus is on speech problems that are solved on substantial grounds, such as "language and society", "language and culture", "language and personality", "national language and national views", which reflect the problem of "language-speech" in different degrees and forms. The research of the lexicon of a historical work in terms of the attitude, speech conditions and speech situation of the person who addresses and receives it is a topical issue. Language represents cultural reality and expresses cultural identity. The forms of reference in the lexicon of a historical work are drastically different from the forms and expressions in our modern communication culture because they are the product of a particular historical period, social life, and environment. In the 15th and 16th centuries, society was also divided into upper classes, the administrative system, and religion. Of course, people in this class were approached with state-defined careers and titles.

The form of appeal is one of the criteria for determining the extent to which people understand their identity (2.81). "Communication units are a sharp and effective tool in our daily lives, speech activity, widely used in the speech process, serving the interaction, expressing the attitude of the speaker to the listener, carrying different connotative meanings, semantic" tones "" (3,122). Such diversity in the appeal leads to the division of the appeal units into several types. Russian linguist VI Karasik subdivides them into 2: standard and

non-standard (explicit and implicit). The main types of appeal units are definite appeal units, which include career and title, kinship terms, 2nd person pronouns, pronouns, and emotionally-expressive appeal units (4, 196). The most significant of these units are reference units, such as career and title titles, which indicate social status. In addressing each other, the speaker and the listener play an important role, mainly in their profession, position and role in society.

If the forms of applying found in the lexicon of a historical work are analyzed according to the position of people in society, various aspects that are not typical of our current speech habit will be noticed. This is manifested in relation to historical periods and circumstances. Each communicator is different with its own culture of behaviour. The application forms are also made depending on the addressee's worldview, culture and level. The main object of our research is "Boburnoma" and the main characters of P. Kadyrov's historical novels such as "Starry Nights" and "Humoyun and Akbar" are rulers. *Umarshaykh Mirzo was the great the king* (5, 36), *Temurbek gave to the Fergana region to Umarshaykh Mirzo* (5, 37)

Then Mrs. Kutlug Nigor added:

- Mr. Babur's mistakes are excused. Because in this room the pattern of tulips looks like a fire! (6, 44)

In the general silence, the gentle, clear voice of Khonzodabegim was heard :

- Amirzodam, you can memorize Navoi's epics. Remember how amazing buildings Farhod built. I, your sadness sister, have always dreamed of you will be creative like Farhod! There is no greater and more rewarding work in the world! (5, 48)

Eson Davlat begim cleared his throat and said:

-"Amirzodam, justice is on your side." (6, 98)

Bobur shook his head awkwardly. "I don't want to be an example to the prince." Humayun stared in surprise at his father's sad face.

-"Why, hazratim!" My patronage told me all your fights. Neither Rustamu Suhrob nor Goroglyu Alpomish have fought as many battles as you!

-"The battle is not a score, Amirzodam, the result of the battle is a score," said Babur, remembering his defeats (6, 230).

In all of the samples given, the process of communication took place between close relatives, and in all of them the appeal was directed to a person (padishah) with the same social status. When Babur's mother and sister, grandmother and son apply him, there is a strong sense of humility and ductility in the process of addressing ordinary people. That is, they all use the words *amirzodam*, *mirzom*, *hazratim* when addressing. *Amirzoda*, the words of *mirzo*, expressed the dignity of the supreme ruler of the state, the son of the amir. *Mirza*, *Amirzoda* is an abbreviated form of the word, the word *hazrat* is a lexeme "used before the names of saints such as Allah, the Prophet." The word is used to mean "*Janobi oliylari*" to honour high-ranking officials such as kings, khans, and beys. However, the same lexeme can be added to nicknames and names to honour great people who have gained fame in science, art, and to express respect in general. For instance: *Hazrat Navoi*, *Hazrat Jami* (7, 481). The following sample describes that *Khandamir*, a student of Navoi, and *Sahib Doro*, one of his closest relatives, were waiting for him. *Seeing the sick old Sahib Doro Babur:*

-"Amirzodam," he said. "Since the death of Hazrat Mir, Unzia has been like a soulless body." When you came, a new soul, a new spirit appeared in this body! (6, p. 168) In the Boburnoma, too, Babur mentions Alisher Navoi with lexemes denoting *bek*, *mir* career and title, such as *Alisherbek* (5, 56) and *Mir Alisher* (5, 34).

It is obvious that the factor influencing the implementation of this analysis of the appeal is the social status of the dialogue participant. It is this factor that leads to the choice of such forms of communication, regardless of the age of the communication participants. For

example, *Mazidbek carefully pulled out a pearl bow from the target and measured how deep it sank with his finger:*

- "There is a lot of power in your wrist, Amirzodam!" Your hands like lion's chelas. It is no coincidence that Our Majesty called you Babur. Babur means lion in Arabic! (Pp. 6, 53)

-In this example, Bobur's patronage uses the word "amirzodam" in his speech in the process of appealing Bobur, who is much younger than him. Although Babur is much younger than his patronage, that is, his educator, he is superior to him in terms of his status in society, that is, he is the future king of the country. Through the text above, we observe the degree of specificity of the reference. Babur says in his book "Boburnoma": *"Until this time, Temurbek's descendants were called the great-grandfather of the kingdom like mirzos, and this time I ordered them to call me padishah."* (5, 17) In our point of view, by this time the title of *amir, mirza*, was no longer used in the sense of a ruler, but often applied to officials in the administrative system, so Babur declared himself padishah after the conquest of India. In the next example, the lexeme of *Amir* is applied to an official in the administrative system:

Babur looked at Zunnunbek surprisingly and said:

"May your prophecy be true, Mr. Amir." (6, 265)

Since the forms of address in the lexicon of a historical work are mainly appeals to the king and his family, their addresses to each other, the words specific to the upper class are used as address units. However, the following examples show that in the work "Boburnoma" in addition to the official units such as Kutlug Nigorkhanim, Mrs., used language units that express closeness, such as *onam* (my mother): *The greatest of the all sons was Zahiriddin Muhammad Babur; my mother was Kutlug Nigorkhanim. (5,38.)* If Babur addressed to his sister as Khanzodabegim, we can see in the following example that when he saw her after separation and hardship, he mentioned her in his work as *begim, opam*(my sister): *Me and my kukaldash Muhammadiy came together, begim did not recognized me. (5.38.) My great-grandmother and my own sister ... were sent to Khojand to my place (5, 64).* In the historical novel, too, the forms of communication between the protagonists differ depending on the state of communication, ie the royal family addressing each other by name or in kinship terms: *Kutlug Nigorkhanim, looked at Bobur who now fifteen years old, she wanted to push. She which had changed in pain, like a mother, and said to him with ardour,*

- "Boburjon, believe me, this five-day world is not worth your grief!"

Bobur was pleased that his mother had named her son after him before he became padishah, and that she spoke kindly. For a moment he felt like the carefree, calm son of a loving mother, and he felt as if the great burden on his shoulders had fallen to the ground (6, 49).

In his work "Boburnoma" Babur uses lexemes signifying kinship, as well as titles such as *khan bobom, khan dodam* (5, 86). Babur was acquainted with the words of *mirzom, shohim, hazratim*, which were constantly used in the process of addressing him and he had an aversion for these words. The writer describes a similar situation in a wonderful way: *- Humayun, I have never heard the word "father" from you. Humayun, who is not accustomed to the word "father": Padari Buzrukvor! -said (6, 460).* This means that Humayun's speech is so specific that the word "father" is a mere word for him, so he uses the "Padari buzrukvor" lexical unit.

The change in the forms of appeal depending on the communication situation of the protagonists of the work was addressed differently not only to the royal family, but also to the courtiers. For example: *Kutlug Nigorkhanim still said to him: - Mr. Amirul Umaro. - Will you help Babur to get the consent of other beys?*

"I know very well, Your Majesty." But Botukhon, the son of Jojikhhan, tried to subdue the Chigatay nation to the Golden Horde and inflicted many oppressions on your ancestors! How many squirrels did Botukhon bring to innocence!

- *But Shaibanikhan is not from the Botukhan dynasty, but from the Shayban ulus, remember that, Mr. Minister! Shayban was the fifth son of Jojikhhan, who opposed Botukhan (6, 49-50).*

Applying to the position of the people in the play applies not only to the king and his family members, but also to other high-ranking people in the play.

Satisfied with Babur's reception and gifts, the khan's ambassador praised Khandamir:

"Oh, Maulana, no one has ever seen the heaps of gold we have seen in India." Babur is sitting on a throne made of cast gold. There was a large rug under the throne. The governors of the provinces poured the gold they gave every year on this carpet. Suddenly a large pile of gold rose.

Khandamir laughed inwardly, realizing that Babur had deliberately raised such a haystack in front of the ambassador because he knew that the Shaybanids were gold-diggers.

"Didn't the ambassador get caught in this mess?"

"The king has given us precious sarupas." The gold on the carpet was presented to Hazrat Kochkinchihan. They did not even count the gold coins. And they took two hundred and fifty shekels of silver, and put them on him;

In the above dialogue, the form of *Maulana's* address is used, and the word is interpreted in the dictionary as follows: "janob" (sir), "hukmor" (rule)r; "homi" (patron) (in reference: our ruler) In the Muslim East: an honorary word used in honour of scholars and nobles, teachers, high-ranking officials, and added to their names (6, 517).

There is also a form of address addressed to high-ranking people in the historical play, in which the khan's envoys honoured the historian Khandamir and addressed him as Maulana.

While forms of communication play an important role in the culture of human behavior, it also reflects the degrees of communicators. For instance: *Mullah Fazliddin, who was standing with his hands clasped, came closer to the doruga:*

"I have another suspicion, Mr. Doruga," he said (6, 16).

In the sample above, the form of the address is expressed in the Mongolian lexical unit of *doruga*, which means "the guardian of the city, the administrator of the city, the mayor" (8, 38).

Mullah Fazliddin, who now knew this, was a little confused. But trying to be brave, he came across Yakubbek, who was coming on horseback:

Mr. Eshik og'a, let me enter the presence of Babur Mirza! (5, 54)

In the example given, the "eshik og'a," i.e., the doorkeeper, the doorkeeper, was one of the officials in the palace of the rulers (8, 173) and served as the unit of appeal. The speech process is a complex process that differs depending on the situation. As the units of internal and external affect of the communicant change, so do the units of reference. Particularly, the following example determines that a change in position also causes a change in the unit of appeal:

When Hazrat Nizamiddin ascended the throne, Humayun came to the piles of gold and silver and stood up and bowed to the new king and said: My hazrat, may you permit us to give you this annual state income that gathered by our loyal people (6, 99). In the example given, a change in the social status of the communicator required a change in the unit of appeal to him as well. It is obvious from the work that Nizam was an ordinary rower, and in the above speech situation his position was connected with the kingdom and demanded a change in the forms of appeal applied to him.

Diversities in social status and roles certainly leave a 'mark' on the sociopragmatic features of communication units (9, 122). Just as each region has its own dialect, each communicator has its own speech. This is expressed by the term sociolect in sociolinguistics (10, 61-65). While the social relations on the basis of the appeal are reflected, of course, in it the categorical features of the communicants are reflected in the communication. The speech

of the rulers differs from the speech of the common people, and the speech of the intelligentsia is different from the speech of the people. Accordingly, it is possible to analyze the forms of address in their speech depending on which class the addressee and the addressee represent. When analyzing speech units in terms of class, they can be differentiated as the relationship between communicators of equal level and the relationship of unequal communicants. This symmetric and asymmetric relations are noted in Sh. Iskandarova's study, (11, 19). In this case, in symmetric behaviour, both communicators have the same place, and in asymmetric behaviour, one of the communicants becomes the manager. In the historical discourse, there is a great difference in the process of the king's treatment of the king and the king's officials, the common people, at the same time, there are differences between the treatment of the common people by the king and the rulers. For instance:

Eventually, in the days when Sumbula entered, Tahmasp decided to receive him at Chilsutun's palace. That minister, Walidbek Humayun, led the way into the king's palace. "Hazrat Shahanshah, I have come to sincerely congratulate you on the new victories in Shirvan," said Humayun (6, 186). In this text, both the addresser and the receiver belong to the same category, which is an example of symmetric behavior. In the petition of the addressee, the king used the form of the address "Hazrat Shahanshah" in relation to the receiver. The rulers of Iran were represented by the royal lexical unit, and in their applying the lexeme of the king was used.

The strength of humility is also reflected in the speech of the representatives of the ruling class in the process of addressing each other. It has become a strict custom of the common people to address the rulers with both ductility and in terms of their position.

Nearly all of the application forms analyzed above were applied to people in the upper class. In general, in Bobur's work "Boburnoma", in the historical novels of Pirimkul Kadyrov, the names of ranks and titles used in the speeches of the palace and courtiers are given as units of reference. These forms of appeal played an important role in the novel, that is, they served to fully reflect the cultural heritage of the Uzbek people, clearly showing the historical period and the image of the heroes of the work in the eyes of readers. The use of different units of expression shows the high culture of the Uzbek people in the XV-XVI centuries and the perfect mastery of the rules of etiquette in communication.

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