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ETHNO-CULTURAL APPROACH TO VARIOUS FORMS OF ADDRESS IN MODERN ENGLISH AND AZERBAIJANI LANGUAGES

The presented article is written on an important topic. Nowadays, there are more and more special works on comparative linguistics. This article is no exception, which, as we can see, is complicated by two languages, more precisely, by comparing and contrasting various forms of address in modern literary English and Azerbaijani languages. The paper lists the names of the most famous foreign and Azerbaijani linguists who have contributed to this issue. All the theoretical positions that the author defends are closely tied to our day. Some common points of contact were found, as well as the difference. By themselves, such comparisons and juxtapositions seem important for recognizing the specific features and signs of culture's connection with language. From the position chosen by the author, the various shades of treatment are clearly shown – from politeness to more moderate assessments. The article is written in a strictly scientific and at the same time quite accessible language. So it will be interesting for both a narrow circle of specialists and ordinary readers.

Keywords: speech, approaches, appeals, cognitive linguistics, English language, Azerbaijani language.

Müasir ingilis və Azərbaycan dillərində müxtəlif müraciət formalarına etnomədəni yanaşma

Təqdim olunan məqalə aktual mövzuya toxunulmuşdur. Hazırda müqayisəli dilçiliklə bağlı daha çox sayda əsərlər vardır. Gördüyümüz kimi, iki dil, daha doğrusu, müasir ədəbi ingilis və Azərbaycan dillərində müxtəlif müraciət formalarının müqayisəsi və bir araya gətirilməsi ilə mürəkkəbləşən bu məqalə də istisna deyil. Əsərdə bu məsələdə əməyi olan məşhur xarici və Azərbaycan dilçilərinin adları sadalanır. Müəllifin müdafiə etdiyi bütün nəzəri müddəalar günümüzə sıx bağlıdır. Həm bəzi ümumi təmas nöqtələri, həm də fərqlər sadalanır. Özlüyündə bu cür müqayisə və təzadlar mədəniyyətlə dil arasındakı əlaqənin spesifik xüsusiyyətlərini və əlamətlərini tanımaq üçün vacib görünür. Müəllifin seçdiyi mövqedən müxtəlif müraciət çalarları aydın şəkildə göstərilir - nəzakətdən tutmuş daha mülayim qiymətləndirmələrə qədər. Məqalə ciddi elmi və eyni zamanda kifayət qədər əlçatan bir dildə yazılmışdır. Bu sahə üzrə araşdırma aparənlər üçün maraqlı ola bilər.

Açar sözlər: nitq, yanaşmalar, müraciət, koqnitiv dilçilik, ingilis dili, Azərbaycan dili.

Этно-культурологический подход к различным формам обращения в современном английском и азербайджанском и языках

Представленная статья написана на важную тему. В наши дни всё больше появляется специальных работ по сравнительному языкознанию. Не становится исключением и эта статья, которая, как видим, осложнена двумя языками, точнее, сравнением и сопоставлением различных форм обращения в современной литературном английском и азербайджанском языках. В работе перечислены фамилии наиболее известных зарубежных и азербайджанских учёных-лингвистов, которые внесли свою лепту в данный вопрос. Все теоретически положения, которые защищает автор, тесно привязаны к нашему дню. Найдены как некоторые общие точки соприкосновения, так и разница. Сами по себе подобные сравнения и сопоставления выглядят важными для распознавания специфических черт и признаков связи культуры с языком. С избранной автором позиции ясно показаны различные оттенки обращения – от вежливости до более умеренных оценок. Статья написана строго научным и вместе с тем вполне доступным языком. Так что она будет интересна как узкому кругу специалистов, так и рядовым читателям.

Ключевые слова: речь, подходы, обращения, когнитивная лингвистика, английский язык, азербайджанский язык.

In modern cognitive linguistics, there are different approaches to forms of address. They were not born from scratch and have their own history. Moreover, it is characteristic that over time these forms have changed, firstly, in connection with the evolution of a particular social system, and secondly, with modifications of ethnographic, cultural and social relationships.

Humanity has crossed the middle of the second decade of the 21st century, and linguists are increasingly interested in the practical side of the issue put forward in the title of this article. I would like to emphasize that research in ethnic and cultural fields is being intensively conducted in Azerbaijan these days. It is significant that the integration of modern cognitive linguistics with some related scientific disciplines encourages scientists to study more closely various aspects of the problem they are looking for. This is easy to explain: from time immemorial, the close connection between society and language has been known. There are classical works on this by A. Potebni, F. Fortunatov, academician V. Vinogradov and many other prominent linguists. It turns out that different forms of address and approaches to them, respectively, also fit seamlessly into the annals of sociolinguistic and cultural trends, including certain ethnographic nuances. If we compare and contrast the forms of address in the languages of the Germanic and Turkic groups, then this

interest is also “fueled” by the search for individual differences. Some of the general features and specifics of these differences will be discussed in our article.

So, first of all, let us establish what is a terminological treatment from a linguistic point of view? In any modern language, this is a communicative frequency unit that is associated with the etiquette of speech. English and Azerbaijani languages are no exception. Conversion always precedes the immediate beginning of communication. Therefore, it is a communicative act, the main purpose of which is to draw the opponent’s attention to this conversation. But in the languages we are interested in, the approaches contain a different ethno-cultural component. As for the relevance and necessity of using conversion formulas. Note: Here and in the future, for simplicity and convenience, forms of address - FA. in these languages, their main goal is to establish the necessary contact and mutual understanding, respectively, between interlocutors/opponents.

The FA in English and Azerbaijani languages is directly and directly related to the context, which has a clearly expressed communicative tone. It, in turn, connects the “role relationship” between the communicators to the conversation. M. Olikova believes that in modern literary English, such requirements as “symmetry or asymmetry” are imposed on the address. Moreover, the scientist further points out, “as a rule, an additional social and psychological distance is established between the “partners”, which affects the general attitude in communication” [1, pp.57-58].

If we continue and generally reveal M. Olikova’s thought more deeply, it will easily turn out that the FA in “role relationships” can be very different. For example, to someone you know or don’t know, to partners who are the same age and social status. Or, on the contrary, unequal ones. Further, the FA may refer to representatives of the older or younger generations. Then, a bilingual education can function both in an official and an unofficial situation. This requires taking into account the mentality of the nation (who and how they are addressed according to the formulas of politeness) and, accordingly, the general cultural needs of people. Finally, most modern linguists suggest taking into account the relationship between partners: from friendly and even to a certain extent fraternal, to strained, cold or openly hostile, etc.

In connection with the above, we would like to point out that the use of different addresses in English and Azerbaijani in an official setting allows us to establish some common points of contact. We are referring to the fact of a strictly official appeal to persons higher in the hierarchical ladder of power. So, special respect is due to the privileged modern secular British society. The same linguistic phenomenon is observed in Azerbaijani society. But there is also a difference, which primarily affects historical realities. The essence of the matter lies in the fact that in the Azerbaijani language, the FA has historically been postulated in a strictly official tone in relation to persons of the highest eastern dignity. For example, business speech often uses the phrase “hökmdarım”, which translates into English as “my

ruler”. Hence the characteristic derivatives: “qibleyi-aləm” (“ruler of the world, or “world ruler”). Such official addresses as “şahım” or “padşahım”, which means “my king”, or “my lord”, are adopted in the same style of speech):

In one of A. Jafarzade’s plays we read: «*Hökmdarım*, əgər doğrudan da dediyiniz həqiqətsə, sənə lazımamsa, ya özünüzü qoruyun – döyüşlərə getməyin, ya da əski qəbilə adətincə, məni də özünüzlə aparın».

Another interesting observation may, in our opinion, attract the attention of modern linguists. In the East, starting with the work of Nizami and Fuzuli, special reverence was given to poets. For this reason, they, as well as the rulers, were addressed as “məliküşşüəra”, which translates into English as the eldest, or the main court poet. – *Şahım*, təsəddüqün olum, nə olaydı namazı da, başqa duaları da doğma dilimizə çevirtdirib icra etmək haqqında fərman verəydiz.

From the examples given, it follows that these appeals undoubtedly have an ethno-cultural orientation. After all, officialdom in both English and Azerbaijani societies of different times was associated with a high title from a historical and social point of view. Consequently, it was about certain rules of decency, culture and etiquette, which were strictly adhered to. But appeals in our society were established in connection with a specific historical perspective, which was not accepted to such a significant extent in secular English society. This, as observed, was clearly reflected in the two languages.

Thus, we come to the initial conclusion that FA, which are actually involved in all kinds of social relations, are inseparable from ethnocultural criteria, assessments and historical community as a whole. The presence of an ethnocultural component in the composition of the FA, coupled with the subsequent context, establishes a certain distance between the members of the sentence. Hence, at our discretion, the differences in English and Azerbaijani addresses. We will try to follow them in the aspect of this approach.

Let us start our review by addressing a stranger. It has been noted that in English such an address is most often found in everyday, more precisely, colloquial speech. In simpler words, in modern England one can often encounter such a FA on the street, in a store, in transport, in a library, in a cinema, etc. Many modern linguists call such treatment a “zero function”. In another way, it is a FA without direct reference to the subject of the action (or the addressee). In this case, it requires a specific ethno-cultural approach. So, most often, bypassing the nominative basis, they use the expression of apology:

Excuse me, is there a hospital near here?

Excuse me, what time is it, please?

Excuse me, is that seat free?

Excuse me, you have dropped your glove.

As you can see, there are no nominative FA in the four examples given. Meanwhile, they are very common in the Azerbaijani language. For example: *gız*, *arvad*, *kişi*, *nənə*, *dayı*. They have a fairly wide usage and, as a rule, an appeal with a hint of apology (sorry) is accompanied by a diminutive-affectionate intonation. Moreover, Azerbaijani lexemes denoting kinship are very often used in the family field. Moreover, from time immemorial, in the national communicative and ethnographic culture, Azerbaijanis have addressed outsiders in a rather specific way. Graphically, in our opinion, this can be represented in the form of such a two-membered chain: an elderly man to a young man: Daughter, what do you want? *Qızım, sən nə istəyirsən?*; Son, won't you give me a seat? (Or: won't you move over?) *Oğlum, sən mənə yer verə bilərsən?* Thus, the formula of politeness in English and Azerbaijani languages is decidedly different from each other. In the first case, the name, the expression "son" or "daughter", except when used by writers for purely artistic purposes, is not mentioned; in the second, it is present in the form of an affectionate address. In the cited versions, the zero FA is actually the basis in English. Only the current situation should be taken into account. So, when communicating in an informal setting, phrases like *boy*, *girl*, *young fellow* are quite possible. In a more formal setting, such appeals are categorically unacceptable in the UK. So, *buddy* is sometimes used instead of *fellow*. In relation to a stranger – most often – the elementary "stranger". For example:

Young man, would you help me with my bags, please.

Or in a more colloquial and harsh way: Hey, young fella, could you **ever** give me a hand with this.

The word "Mate" fits seamlessly into the ethno-cultural picture of modern English, which is used exclusively when referring to representatives of the same sex, and more specifically – men. But this linguistic action has its own logical explanation, which is directly related to the culture of the English people. That is, "Mate" in this case replaces the name, and it turns out to be a subtle approach to avoid a situation of intimacy, intimacy. In addition, this trend, especially in recent years, has become a persistent trend. For example:

Good to see you, mate. / How're you, mate?

Sorry, mate, I'm afraid I must be off now.

We have three completely neutral greeting questions in front of us. In our opinion, the most interesting thing is that there may be a remark about intimacy in the background between the interlocutors. However, the above phrases indicate the opposite. In a way, the partners have been given full *carte blanche*. There is no familiarity when changing the name in the present case. But, as we observe, the general situation is also quite ordinary. Now let us compare: instead of using "Mate" in the following sentences, insert *luv*. For example:

How can I help you, **luv**? / That would **be** 3 pounds, *luv*.

Linguists Sarah Smith and T.V. Larina, in one of their joint articles, in particular, found out that such treatment is used in a specific ethno-cultural environment, more precisely, among “traders in markets who clearly communicate with customers”. However, the same researchers immediately add that sometimes in the UK “this is how workers can address a woman passing by”. But if this is an address to a man, then, on the contrary, only “mate” is used [3, p.84]. Thus, there is a different ethno-cultural or social environment here. If the meeting takes place a long time after people break up, then such an address as “stranger” is used:

Hello, stranger. The ethnocultural and social environment can also be very different. For example, when meeting two acquaintances. However, it is very interesting that in some cases, with the orientation we are looking for, an ethnocultural approach to treatment is still important. So, with these two words, the teacher can address his former student (or the teacher – to the student, respectively – without much difference). But if the lexeme “well” is added, which in the Azerbaijani modification often means not only direct – “yaxşı”, həm də “oldu”, “təki”, “əla”, “belə olsun”, the “well”, “hello”, “stranger” will sound ironic. In such cases, there is an amazing symbiosis of styles; colloquial speech is interspersed with literary, like a modern literary pastiche. The last expression we have given may refer, for example, to a student who has missed a lot of classes. Then the distance between meetings practically does not matter; we are talking about the current situation, that is, about specifically missed lessons.

It should be noted that both official and unofficial literary texts are accepted in literary Azerbaijani texts. But the subtext usually differs from each other depending on the purpose of their use. This is where the ethno-cultural element of speech comes into play in the Azerbaijani language, because the “culture of listening” to the text (context) itself, if I may say so, establishes the relevance of certain addresses depending on the social group. It is easy to assume that any person entering into a conversation individually chooses a certain etiquette for himself. Speaking directly about the appeal, the nature of the relationship between the partners, their social status, the degree of acquaintance over time, as well as the level of equality or inequality are attributed to this linguistic phenomenon.

The Azerbaijani linguist I. Seyidov expressed himself colorfully and even romantically in this regard. He is writing: “Speech as such absorbs that unique flavor that corresponds to certain conditions of the environment in which it was created directly” [5, p. 234]. This should be understood as follows. Just as national customs, traditions, clothing, or the mores of society are a harbinger of social and cultural status, so speech and even a single word is a component of the lifestyle of a particular class. They reflect the culture and even the ideology of a certain social stratum of people.

A very interesting and informative article by the Azerbaijani linguist B.I. Eminli talks about various FA, which are quite common not only in everyday life (colloquial speech), but also in literary works. Thus, a synthesis of officialdom and poetics is obtained. B.I. Eminli especially highlights the historical context of such appeals, which are often present in the Azerbaijani language. In this, the named researcher rightly sees both “belonging to the highest Eastern caste” and corresponding to the high position of people (usually rulers) in “their own social and ethno-cultural environment” [4, p.55]. For example: – *Əmiraxur*, o ayğırı tutun. Bir işarə bəs idi. Hər tərəfdən ayğırı dövrəyə *aldılar*. Or: *Ey Ağqoyunlu övladları*. Cahan şah basılında hamınız sevinirdiniz. Sevinirdiniz ki, qədim qan düşməninədən intiqam aldınız [4, p.56].

B.I.Eminli clearly explains that in this case, the FA is practically inseparable from both the social relationships of people, as well as from ethnography and culture. Indeed, take, for example, FA – “*atmiraxur*”. Who is “*Amirakhur*”? This question is answered by the author of the Azerbaijani story, F. Kerim-zadeh. This is an official who acts as the head of the stables for the Sultan’s palace. Unlike some of the above-mentioned FA in modern English, here the boundaries are not so mobile. They are stricter, more closely tied to the historical background. That is, this FA directly indicates a high position at the sultan’s court. It is extremely necessary to take into account the current context of the situation in Azerbaijan in the middle of the 19th century.

Only at a glance it may seem that the head of the sultan’s stables is a low government position and a duty. In fact, it is a highly revered profession of a citizen in Azerbaijan. This was reflected initially in the ethnic group of the people, their culture, and then firmly entrenched in the Azerbaijani language, more precisely, in the form of address.

In order to further clarify this point, we will draw an analogy. The outstanding English writer, the creator of the historical novel genre, Walter Scott, in his novel “*Quentin Dorward*”, through the mouth of one of the heroes of the king’s guards, exclaims: “Forester, keep a sharp lookout for the possessions of the Burgundian Count” [2, p.20]. A forester is a forest ranger. The substantive adjective is used as an address in English (translated into Russian). But it doesn’t change the essence of the matter. From the further context of the novel, it can be seen how people insist that the literary hero, the young Scotsman Dorward, become at least a groom at the king’s court, as this is honorable and financially beneficial.

The essence of this appeal is that the two lexemes we have cited – “*equerry*” and “*forester*” - have become archaisms. Instead of the first, the word “*forester*” is more often used in rural areas, and instead of the second, simply “*groom*”. But since we are talking about a historical work, it is necessary to take into account the social and ethno-cultural nature of the appeal as a whole. Thus, the FA in English and

Azerbaijani languages is primarily influenced by the contextual environment. This background is like a base on which an add-on is based in the form of a particular appeal.

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