

## PECULIAR FEATURES OF ENGLISH AND UZBEK SPEECH ETIQUETTE

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### ABSTRACT

The article analyzes the use of Uzbek phrases in English. These expressions are mainly used in the cultural and social spheres

**Keywords:** culture, expressions, ethics, education, etiquette

### INTRODUCTION

It is crucial to note that speech etiquette possesses a significant role in communication, in all spheres of life and situations ranging from formal communication to informal ones. According to the linguistic dictionary, speech etiquette represents the system of sustainable speech formulas imposed by the society in order to maintain communication in a chosen tone according to social roles and role positions relative to each other. Speech etiquette is applied in different situations: greetings, getting acquainted, farewells, gratitude, condolences, apologizing and others. Both English and Uzbek possess their own national-cultural peculiarities of speech etiquette. The etiquette formulas are connected with the life style and national traditions of the people.

### METHODOLOGY

From their cultural, religious and language background, Turkish and Uzbek cultures share some homogeneous features, while English or British culture is different in this respect, and may seem to be more modernized or westernized. In Uzbek culture, for instance, a kiss on cheek among females who have a close relationship, is a sign of politeness and respect. Among heterogeneous members of society, however, it is a taboo in social places. Because it is highly connected with keeping religious rules among members of society. In English culture, they may use a handshake or hug in greetings or in introducing to each other. Whereas in Uzbek culture, females and males do not normally use a handshake among each other's, unless a female gives a hand first to a male. Therefore, it can be seen that there is a cultural gap in these cultures at the level of behavior. Likewise, there is also a pragmatic gap in using language in these cultures, which will be analyzed below.

## RESULTS

In Uzbek culture, politeness plays an important role in interacting and this became as a custom from an ancient time that respecting both youngsters and old generation is the key to build a strong social bond with each other. As in the Uzbek and in the English linguocultures there is special addressing to relatives in the family. Children usually address to their parents as dad-daddy, dada-dadajon, mummy-mom, oyi-oyijon. Such addressing as Sonny-o`g`lim, sis-singiljon, br –ukajon, buddy-og`ayni is also used during conversations. Darling, azizim, azizam, sweetheart - sevgilim, baby (bolajonim) are commonly used in relation to beloved spouses.

As the researches show the following formulas of speech etiquette are used in addressing, expressing gratitude, asking to do something in official letters:

Dear Mr. Gore. Thank you for your quotation for strawboards dated 19 February... ..I shall bear your firm in mind when I require other products in the future. Yours sincerely.

Hurmatli xonimlar va janoblar! Kompaniyamiz sizga ishonch uchun minnatdorchilik bildiradi va davomiy hamkorlik qilishga umid qilamiz! Samimiyat bilan sizning kompaniyangiz “Samsung”.

Official titles can be used. For example, Doctor White when referring to a doctor, Professor Smith when referring to a professor. Military rank placed before the name of the military - Captain Grant.

In some cases of addressing, naming someone is not only used just to attract the listener’s attention to the speaker, but also used in order to show appreciation. Such ways of addressing expressed with the help of words, word combinations of appreciation, specific means of expressing appreciation or by the forms of substantivized adjective that expresses the meaning of appreciation: “Assalom aleykum hurmatli Rano Yusupova”, or “Good morning, Your Majesty.” The functions of addressing that can express respect and gratitude. Such ways of addressing are usually used when we address the people with higher rank, respected people, foreigners and in such cases it is expressed with help of specific words or morphemes like: hurmatli, xonimlar, janoblar, azizim, His/Her Majesty, His/Her Excellency, Dear, Mister, Mistress, Miss etc.

In Uzbek, there is some set of expressions, which are specific to this culture. Even these features exist in other languages; they do not have exact equivalents in English. In Uzbek, for instance, as in many other languages, the pronoun **siz/ you** is mainly used in order to show respect towards the hearer. From their early ages, children are nurtured to use this pronoun for elder people and elder siblings in

families with the exception of using **sen/ you** (singular) for little siblings. However, among friends **sen/you** (singular) is more accepted if they know each other for a long time.

Whereas in English, there is no such pronoun to show respect to people, because in both singular and plural, there is one pronoun that is “you” and they use it in all situations. Nevertheless, in English, there are some words and grammatical constructions that make their speech seem more polite. For instance, if they want to ask something they began their speech with “*Could you please ...?*”, “*Would you like*”, “*I would be very glad if you could help me or show your favor*” that makes the language to be received in a more polite way.

## DISCUSSION

The usage of honorifics in English, such as Mr. Mrs. Ms. before the surname of the person is still in a trend in some situations, but nowadays people prefer to call each other with their first name regardless their age and social status. In Uzbek culture, however, there is not these kinds of honorifics, instead, in a very formal situation; there used the first name of the person plus the middle name, which remained from Russian culture, for instance, (*Anvar Rajabovich*) for males plus the inflectional morpheme (**-ich**) and for females it is (**-(o)vna**) like in (*Dilnoza Zokirovna*). We have also a pure Uzbek version of this, like to add the father’s name of the person according to their gender, like in “*Dilnoza Zokir qizi*” means (Dilnoza Zokir’s daughter) or “*Anvar Rajab o`g`li*” means (Anvar Rajab’s son). In Uzbek culture, the following expressions are used for addressing. “*Ustoz*” used for addressing to teachers, *uncle (amaki)* used for brother of father side, *uncle (tog`a)* used to address mother’s brother; and grandmother (*buvi*), grandfather (*buva/bobo*), *aunt (xola)* if it is the sibling of mother side, and *aunt (amma)* if it is the sibling of father side. In other cases, although people do not know each other very well, they call elder females opa [opa] or elder males aka [aka] for showing respect to their age. At least, we should use “opa” or “aka” via adding it to the name of the person, like in (Dilnoza opa) or (Anvar aka) if we want to seem polite for Uzbek people. One of the other utmost features in Uzbek culture is that from ancient time, wives never addressed to their husband with their names, instead they used the word “*begim*” [begim] means “*my dear husband*”. Nowadays, although, this tradition is losing its cultural value, there are still people who use this phrase and now it is trendier to call wives as (*oyisi*) means “*his child’s mother*” and (*dadasi*) means as “*her child’s father*”.

There is some set of expressions used for welcoming people like “*Xush kelibsiz*” [xuf kelibsiz] in Uzbek – you are welcome. The answer is *Xush ko’rdik* [xuf kourdik] means, “*It is nice to see you here*”. “*Salom*” is used as Hello among young people in Uzbek for greeting with each other, regardless their age and time of the day.

There are also some ways of asking apology or grabbing one’s attention, and they are different across cultures. For instance, “*Excuse me*” in Uzbek is “*kechirasiz*” [ketʃirasiz], used in grabbing one’s attention or used asking about how to get somewhere. In Uzbek culture, for instance, “*Uzr*” [uzur] “*sorry*” is used for asking to forgive or in the case of making mistake. English people use the word “*sorry*” very frequently and it has so many reasons and meanings, which makes the famous word of English people, or other non-natives who live in Great Britain to sound as English.

In order to say somebody “*Enjoy your meal*”, Uzbek people use “*Yoqimli ishtaha*” [yokimli ʃtaha] during the meal, finishing it by saying “*ameen*”, the good words wished by the elder or male member of the family. The word “*Rahmat*” is used as “*Thanks*” in many situations, where a person wants to thank for someone. English people are also rich in saying “*Thanks*”, “*Thanks a lot*”, “*Cheers*” if they want to express their thankfulness to the receiver and the situations are different according to the contexts. The most noticeable phenomena, in this respect, is that in Uzbek language if one helps to old people, they wish many good words with saying “*ameen*” to the person they received help in order to express their thankfulness. For instance, in Uzbek “*Umringiz uzoq bo’lsin*” means “*May you live long life*”, whereas English people say such wishes in special events of the people, like in birthdays.

Moreover, there are also some words and expressions that are only belong to specific culture. For instance, Uzbeks use the word “*Labbay*” when somebody calls them or in the situation of when they do not hear and want to be repeated by the addresser. Originally, this word is derived from the Arabic phrase Labbay which translates to “*here I am*”. There is no such equivalent of this word in English .

## CONCLUSION

In conclusion, it can be said that learning the pragmatics and politeness system of the languages is paramount important for learners of the target language. As we are human beings, we need more interactions that are more natural and meaningful, which differentiate us from robots. If we learn the target language and use it directly,

as we do in our own, we may seem too direct and impolite to the receivers and it may lead misunderstanding and may perhaps result in the failure of speech acts. The contrastive approach to politeness is therefore crucial for both learners and teachers, especially who teach languages to students from different cultural backgrounds. Having an appropriate pragmatic competence assist teachers to lead productive lessons and create a warm and bonding atmosphere among learners as well as benefit to increase awareness in intercultural communications. Likewise, for learners the contrastive approach is crucial in interacting with their peers from other cultures and in raising pragmatic competence, which is an asset in different contexts of life. It is essential to note that speech etiquette of different nations depends on their cultural background, life style and world perception. Therefore, speech etiquette in English and Uzbek has its national-cultural peculiarities which are specific and vary in many cases.

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