

APPEALS IN UZBEK, RUSSIAN AND ENGLISH

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ОБРАЩЕНИЕ НА УЗБЕКСКОМ, РУССКОМ И АНГЛИЙСКОМ ЯЗЫКАХ

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ABSTRACT

This article is devoted to the consideration of the concept of "conversion" in the system of language and in the process of communication. The features of the functioning of the appeal as a unit of speech etiquette in Russian, Uzbek, and English are revealed, the similarities and differences in the use, lexical expression and functioning of appeals in three languages are considered.

Аннотация

Данная статья посвящена рассмотрению понятия «конверсия» в системе языка и в процессе общения. Выявлены особенности функционирования обращения как единицы речевого этикета в русском, узбекском и английском языках, рассмотрены сходства и различия в употреблении, лексическом выражении и функционировании обращений в трех языках.

Keywords: appeal, etiquette, speech etiquette, functions of appeals, communication, culture of speech.

Ключевые слова: обращение, этикет, речевой этикет, функции обращения, общение, культура речи.

For the first time, the term appeal is mentioned in the works of the Russian scientist M.V. Lomonosov under the title "A Brief Guide to Eloquence". "Conversion is when a word is addressed to another person, real or fictitious, from the one whom the real word itself requires" [1]. M. V. Lomonosov considered the appeal as the direction of speech and attributed it to the figures that decorate speech. Before that, the direction of speech was discussed in relation to the vocative case.

The term conversion in modern linguistics has several meanings. V. E. Goldin gave the following definition: "The appeal is one of the main means of a universal nature developed by the language to serve human communication, to establish a connection between the statement and the subject of communication, to integrate different sides and components of the communication situation into a single communicative act" [2]. The point of view of X. M. Jurabekova is interesting, which indicates a sharp difference in the syntactic function of inversion. "Conversion arises on the basis of words, but they themselves are not words. This is no longer the word name (as the name of a third person), but a communicative unit addressed to the addressee, i.e. a kind of speech action (speech act) consisting of a call and a name at the same time" [3].

The skillful use of addresses is an important element of any national culture. In the language, in speech behavior, in stable formulas of communication, rich folk experience, the uniqueness of customs, lifestyle, living conditions of each people were deposited, since each language has its own worldview. One of the earliest sociolinguistic studies of the speech behavior of speakers of any language concerns how people

address each other. Forms of address are important for effective and successful communication and have long been considered a very important indicator of the state of a relationship. You can use various forms of address to express your respect or love for other people, as well as insult or humiliate them. In order to properly treat people, several factors must be taken into account, such as social status, gender, age, family relationships, professional hierarchy, race, or degree of intimacy.

The appeal is directly related to the norms of speech etiquette, since an inalienable property of speech is its appeal, its address character. Playing an important role in interpersonal communication, addresses contribute to the interaction between the speaker and the addressee and help to create a special communicative space.

Russian, Uzbek and English languages have common rules for address forms. An Englishman or an American can be addressed by his given name, his title, his first name plus his first name, or no first name. Similar addresses can also be found in Russian and Uzbek. These forms of address can be found in everyday communication, both verbally and in writing. In addition to attracting the attention of other people, address forms also perform other important social functions, such as showing respect, showing closeness, respecting or humiliating other people. When comparing addresses in three languages, we came to the following conclusion. Among the Uzbek people, the formulas of address have their own specific features and distinctive features associated with the way of life and way of life. In family and everyday communication, referring to the elders, the younger ones use the vocative form of kinship terms, for example: bobo (grandfather), opa (sister), ena (grandmother, granny), ota (father), oga (older brother, uncle).

Before the revolution, there were other forms of address: mirza (master), honim (lady), beka (lady), taxir (master). These forms have long fallen out of use, although mirza and honim are now returning to official speech when addressing high-ranking officials. The most common form of official address is now urtok (comrade), fukaro (citizen), and hamkasblar (colleagues) is also used in the professional sphere. Khurmatli (respected) are also used in official speech or in business correspondence. Parents, relatives or elders in family and everyday communication refer to children, as well as to younger people, using the words: zhonim (darling), poloponym (chick), toychogim (foal), kuzichogim (lamb), etc. As you can see of the above words-addresses, a feature of Uzbek appeals is the wide distribution of words associated with the names of young animals and birds [5].

Note that the peculiarity of the Uzbek names is that the names became the names of animals and birds, which, in the view of the Uzbeks, were associated with such qualities as courage, courage, ability, intelligence, etc., for example: Arslon (lion, i.e. brave, like a lion), Tulki (a fox and a rich man, that is, smart, cunning, like a fox). Burgut (i.e. brave, brave, courageous, strong). In Russian, as in English, lexical units and syntactic constructions are used in the appellative function. However, unlike English, diminutive lexical forms are common in Russian speech etiquette, and also, in the conditions of colloquial communication, appeals are used by kinship, age and gender. For example: братик, Машенька, Дружочек, Мамуля.

Unlike English and Russian speech etiquette, in Uzbek speech etiquette, firstly, there are no syntactic constructions and, secondly, lexical units of the kinship category predominate in the appellative function. The main function of the appeal (appellative) as an element of speech etiquette is to attract the attention of the interlocutor. It is the brightest etiquette sign that makes it easy to recognize the main features of the interlocutor: gender, professional affiliation, age, etc. To attract attention in Uzbek, Russian and English, there are several ways of addressing, differing in varying degrees of politeness.

In all three studied languages, to attract attention in the speech act of address, 1) commonly used neutral etiquette formulas such as: Sorry! Pardon! Aibga buyurmaisiz!; 2) strengthening of politeness is achieved by adding Miss, Madam in English and the thematic kinship group in Uzbek Kadrdonim! Singlim! (sister)

Ogham! (brother), etc. (it should be noted that the Uzbek forms are used when using the informal style). In Russian, additional elements of politeness, as a rule, are not added to the formula "Forgive me". However, it is possible to use the formula "brother" in two completely different communicative acts, where it is marked socially: either in a marginal environment, or among young people.

In conclusion, it should be noted that the formulas of address in Uzbek, Russian, and in English can be found similar addresses. Forms of address can be found in everyday communication, both verbally and in writing. In addition to attracting the attention of other people, address forms also perform other important social functions, such as showing respect, showing closeness, respecting or humiliating other people.

In this paper, only a small part of the speech etiquette of the three peoples is considered. It is important to note that each nation is rich in its own culture, and each generation must remember and observe, as well as pass on to the next generation all the rules of speech etiquette, as well as the whole folk etiquette. Knowing the rules of speech etiquette of one's own and other peoples, observing them allows a person to feel confident and at ease, not to feel embarrassed due to mistakes and wrong actions, and to avoid ridicule from others.

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