

Comparative Study and Description of Uzbek and German Informal Speech Etiquette

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ANNOTATION: In this article, the informal speech etiquettes of the Uzbek and German peoples, the similarities and differences between two nations are compared with the help of literal examples.

KEYWORD: verbal and non-verbal means, communication, informal speech etiquette, culture, manners, norms of speech.

From the beginning of mankind to the present time, people have been communicating with each other through verbal and non-verbal means. In fact, people communicate with each other and exchange information through speech.

"Language as a communication tool of society is inextricably linked with the history of society. Because every change that happened in the society leaves its own mark in the language of this society." [2,162]

By knowing a foreign language, individuals can learn not only the culture, customs, but also the history of that country, and this language creates many opportunities for language learners. In the process of learning the German language, learners get acquainted with the national values of the German people, as well as the rules of cultural behavior and speech etiquette, and what to pay more attention to when communicating with representatives of the German people.

"Nowadays, the fact that independent Uzbekistan is cooperating with many countries of the world, including Germany and this creates the need to deeply study the national characteristics of the Uzbek people and representatives of other nationalities, and to study it on a comparative level. Therefore, it is very important to study the speech etiquette forms of the Uzbek and German peoples who live far from each other, as it can open the way for close cooperation. Accordingly, researching the forms of etiquette that determine the speech communication of the Uzbek and German peoples belonging to different systems on a comparative basis has great theoretical and practical importance today. [1, 4]

In fact, year after year, the countries of Uzbekistan and Germany are establishing educational and economic cooperation with each other. And this gives us many opportunities to get to know the German people closely, to compare the German language with the Uzbek language.

In the process of comparative study of Uzbek and German speech etiquette, we make sure that there are similar and different aspects in the speech of representatives of these two languages. Here, we will provide information about Uzbek and German informal speech etiquette.

As an example of informal speech etiquette, we can cite close relations between relatives, brothers, friends, and close colleagues in representatives of two languages.

Spousal relations occupy a special place in the forms of speech etiquette of the German people. The reason for this is that, unlike the Uzbek people, married couples do not address each other as "you", but as "you" (polite form).

*Frau: „-Fantastisch! Aber **du** freust dich ja gar nicht. Ist etwas nicht in Ordnung?“*

„Doch, doch“, sagt Heinrich Müller langsam und sieht aus dem Fenster, „alles ist in bester Ordnung, mein Schatz, wirklich“. [3,11]

(Woman: "-Great! But you're not happy at all. Is everything okay?"

"No, it's not," said Heinrich Müller quietly, looking out the window, "it's all right, my dear.")

As we can see in the following example, the fact that a woman addresses her husband as "you" did not cause any speech confusion, but expressed the closeness between husband and wife. In addition, it is common for the German people to use lexical units such as "mein Schatz" (My treasure / wealth), "mein Schätzchen" (a petulant form of the word "My treasure"), "Liebling" (My darling) in family relationships.

*Mann: „**Schatz**, haben wir denn nichts Besseres für unsere Gäste?“*

*„Aber das ist unser Hauswein, **Liebling**. Den trinken wir doch immer“, antworte ich erstaunt. [4, 84]*

(Husband: "My dear, don't we have something better for guests?"

"But this is our home-made wine, my dear. I answered with surprise that we drink it all the time".)

We observe some different situations in the speech etiquette of the Uzbek people. From time immemorial, in Muslim countries, a man has been honored as the head of the family. Therefore, women in Uzbek families do not address men as "you".

1. Kap-katta xotin uvol qilib o'tirsang. Bilib qo'y, non ko'r qiladi seni! – U shahd bilan o'rnidan turdi-da, bir xatlab supadan tushdi. [5,23]
2. Qanaqa mehmon edi?
 - Sen tanimassan, toshkandlik bir yigit, tag'i shu yerdagi uch-to'rtta og'aynilar. Tuzikmi, aytganlarimni uqdingmi?
 - Uqdim-uqdim. [6,30]

As we can see in the following excerpts, in the Uzbek nation, it is observed that men pass their judgment on women, and that a man makes the last decision in the family, and this does not surprise anyone. In the first part, a man's anger towards his woman is described, although it is a bit rough, a bit rude, but this situation played an important role in revealing the image of a simple villager.

In the second passage, the man speaks to his woman in the sense of commanding her, and the woman responds to this with the obedience characteristic of an Uzbek woman, and this is normal for the speech etiquette of the Uzbek people.

In the German people, the rules of speech etiquette between parents and children are slightly different from the Uzbek people, because in the speech of representatives of the German nationality, it is common to address parents as "you". Naturally, parents also call their children "you". In addition, it is customary to refer to grandparents as "you". This, of course, is a sign of a close relationship.

Das Kind beklagt sich: „Ich habe hier keine neuen Freunde gefunden, keinen zum Spielen.“ Der Vater antwortet:

„Na, ich wette, in deiner Klasse gibt es ganz nette Jungen, die gerne mit dir spielen würden.“

Kind: “ Aber warum fragt mich dann niemand?“

Vater: „Vielleicht musst du fragen und darfst nicht immer so schüchtern sein. Trau dich doch einfach mal!“

Das Kind zieht sich schmolend zurück und meint: „Ach, du verstehst mich überhaupt nicht.“ (Das Online-Portal für Eltern)

(The boy began to complain, "I haven't made any new friends here, there's no one to play with." The father replied, "I bet there are cute kids in your class who would love to play with you." they would have laughed." Boy: "Why doesn't anyone ask me?" Father: "Maybe you should ask yourself, and you shouldn't be shy all the time. Just be a little braver!" Boy he drew back reproachfully and thought, "Eh, you don't understand me at all."

In Uzbek people, it is completely different, that is, children always refer to their parents as "you"(polite form), and this is also a norm in Uzbek speech etiquette. And parents, of course, call their children "you".

1. Ona,nima bo‘ldi sizga? Biz qaytaylikmi bo‘lmasa?

Yo‘q, nega unday deysan,o‘g‘lim? Men bu qizimning husnini ko‘rib biroz o‘zimni yo‘qotibman. [7,160]

2. Nega uxlamadingiz?

Onam yana mayus jilmaydi:

- Bilasan-ku, jon bolam, kamuyqu bo‘lib qolganman. [5, 8]

In the speech of the Uzbek people, we observe that more mothers use "my dear", "my dear child", "my daughter", "my care" and similar lexical units in their speech for the purpose of caressing, and this shows the affection of mother's love towards their children.

In the German people, brothers, sisters and relatives call each other "you", but in the Uzbek people, age is of great importance. Addressing an older brother, sister or relative as "you" means disrespect to the listener.

Mein Brüderchen kam zu mir und fragte: „- Hey...nimmst du mich nach Deutschland mit?“

„-Mmm...Keine Ahnung! Falls ich nach Deutschland fliegen werde...(Schulen: Partner der Zukunft)

(My brother came to me and asked: "Brother, will you take me with you to Germany?" "Hmm... I don't know..., if it's clear that I'll fly to Germany...")

The concept of "friendship" has the same meaning in every people, every nation. As long as a person lives, he always needs a friend who is close to him, who he trusts, who can confide in his secrets. The famous Roman writer's speech about friendship is also used as a motto for the German people.

„Aus bloßen Vorteilsdenken erwächst keine Freundschaft. Nicht äußerer Zwang um irgendwelcher Vorteile willen, sondern freier Wille ist die Grundlage der Freundschaft.“ (Marcus Tullius Cicero)

(Friendship does not arise only from thinking about profit. It is the basis of friendship that it is voluntary, not forced, thinking about some profit.)

In the speech of the representatives of the Uzbek and German peoples, there is a feeling of closeness to a friend, as if treating them like a brother or sister, and of course, in both languages, the form "you" is used in almost all speech situations.

„**Entschuldige**“, sagte Leonardo, „es ist schon spät, aber unser deutscher Freund fährt morgen wieder und wollte **dir** vorher noch etwas geben.“ [3,50]

("I'm sorry," said Leonardo, "it's already late, but our German friend is leaving tomorrow, and he wanted to give you something earlier.")

„Do‘st asqatar bosh bukilsa kulfatlardan,

Kulfatlarni topar odam ulfatlardan.

Sen do‘st qidir, ulfatga ko‘p ishonmagin,

Saqlan o‘zi shayton, odamsifatlardan.

Jonga aro kirguvchi do‘st qadriga yet,

Bir do‘st a‘lo ming xazina-ziynatlardan” (Muhammad Yusuf)

We can take the speech of colleagues who have worked together for many years and become close friends as an example of informal speech etiquette.

„Er wollte weiterarbeiten, sein nächstes Bau-Projekt durchziehen. Aber dann die Freunde, die Kollegen: „Hey, Junge, **du brauchst** mal‘ne Auszeit. Du musst mal raus hier“ [4,31]

(He wanted to continue working, to finish his next construction project. But then his friends and colleagues said, "Hey, man, you need a break. You need to be away from here for a while.)

In the text above, we can see that colleagues are treating each other as if they were friends. With this, we can know the unity and closeness between them for a long time.

Generally speaking, there is no need to follow any order or rule in informal speech etiquette. Therefore, in the family, at work with close colleagues or in the circle of friends, a person can speak as he wants, without any official speeches, without following certain norms.

In such a situation, the speaker and the listener do not have a formal relationship with each other, and this indicates a close relationship.

In conclusion, we can say that informal speech etiquette plays an important role in the life of both the Uzbek people and the German people. Through the comparative study of informal speech etiquettes within the framework of two languages, the rules of speech culture are studied, and this is also important for the representatives of the two languages.

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