



Features of Verbal Expressions in English and Uzbek Communication

Eshmirzayeva Nozima Bahodir qizi

National University of Uzbekistan

Introduction. It must be mentioned that communication is regarded as an essential part of our life with a view to operating our life and opening way in relationships. In almost all cases information sent by people is orally or in writing which refers to verbal communication. In fact, there are loads of rules or factors to achieve an effective verbal communication, but here we will take a look across cultures such as English and Uzbek confirming the way people communicate is not the same. The Uzbek tend to give a great load of information. However, they avoid an open expression of discontent. If you pay attention to Uzbek communication, you will often realize no direct answers in most cases.

What Uzbek think is often expressed in a polite way. For instance, "no" answer to a partner is supplemented by "Yes, but...", continuing with a reason. "Gapingizda jon bor, lekin...", "Siz haqsiz, to'g'ri aytasiz, ammo...". People in conversation are considered as interlocutors who can use several words with emotional expressiveness. In face- to-face conversation people have a great chance to the use of high expressiveness.

Literal review. We can achieve expressiveness through lexical items which communicate emotions or implicitly. The example for explicit expression is I hate you. The example for implicit expression includes metaphors, "You're a pain in the neck" or lexemes with a strong axiological or emotional load. Other devices include exclamations (How lovely!), interjections or intensifiers (She is wearing such a lovely dress), which show the speaker's involvement; humour, irony and sarcasm which may be bonding or biting; complements which set the friendly frame for further interaction (Hi! You look great!).

In Uzbek "Ko'rinishing ajoyib!", "Buncha chiroyli!", "Ajoyib!", "Zo'r-ku!", "Gap yo'q!".

Research and Methodology. Besides, both the English and Uzbek languages make use of fillers with a helping speakers think before they answer. "So", "You see", "OK", "Well" are considered fillers in English communication. "Xo'sh", "Anaqa". "Xo'p" are commonly used words by the Uzbek before starting speaking and communicating. In conversation these fillers follow the communicative strategy.

It is true that speech etiquette exposes peculiar features of nations. For instance, the way they behave, address, greet, apologize, show thankfulness or farewells are based on speech etiquette of culture. English and Uzbek lifestyle, their national traditions make speech etiquette different from each other. 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 [1].

In communication we may make active use or at least, hear such terms of endearment in both cultures. We may hear them between family members and close friends. For example, lexemes standing for "darling": love, dear; lexemes involving sweetness: honey, hon, sugar, sweetheart, sweetie, baby-cakes and few animal names lamb, duck, pet, lovey-dovey, honey-bunny [2].

As we know, it is typical of Uzbek culture to respect both the elderly and youngsters. In interaction it is important to be polite. Take, for instance, Uzbek people's greeting begin saying "Assalomu alaykum" which means "I wish you to be healthy" in English. In fact, for the entire day people may say that does not matter which part of the day it is. People do not need to be familiar with each other while saying this phrase in greeting. Further, the response is "Vaalaykum assalom" meaning "I also wish you to be healthy". As a matter of fact, Uzbek culture takes this way of greeting from Arabic language.

The English greeting "Hello" can be compared to "Salom" in Uzbek. However, except "Hi" and "Hello" the other English greeting phrases may also be used only based on the time of the day that are "Good morning!", "Good afternoon!", "Good evening!".

Good morning or good afternoon might also be used in English greeting. They are somewhat more formal. In informal settings, you can say "How are you?". Sometimes the responding speaker will answer simply, "Fine, thank you and you?" omitting all the words of the "understood" question except the one word you, which uttered with a strong stress, carries the new meaning" [3]. Likewise, the Uzbek do have their equivalents which are "Xayrli tong!", "Xayrli kun!", "Xayrli kech!", but their use is not so common or active in daily conversation.

Despite the fact that the word greeting sounds simply, its role in communication is undeniable. According to S.Muminov, there are two major psychological functions of greeting in communication process:

1. Мулоқотнинг тўғри ва реал амалга ошиши учун замин яратади.

Forms a main basis for making communication correct and real.

2. Адресатда адресантга нисбатан ижобий фикр уйғотади [4].

In the addressee it evokes a positive attitude towards the addresser. (Nazarova's translation)

The greetings are usually informal in social cases in both the UK and Uzbekistan. They both make use of first names in social introductions. The British do not usually ask too many questions upon meeting someone as this can be seen as prying. That being said, it is still best to ask a person whereabouts in the UK they are from upon meeting them. This prevents from mistaking them as English if they are Scottish and so on [5]. From perspective of English people, the questions asked by the Uzbek in daily communication may seem to be bothering and prying. Whereas in Uzbek culture it is a normal case to ask about the health of people, their family members, relatives, job, things they are busy now, and sometimes neighbours as well.

Sidiqjon Muminov [6], in his scientific work, gave several answers which the Uzbek may answer for the question "How are you?". Teenagers: "yaxshi", "zo'r", the youth: "joyida", "a'lo", "mixdey", the middle-aged: "durust", "yomon emas", "sekin", "sekin-sekin", the elders: "xudoga shukr", "tuproqdan tashqarida yuribmiz".

Besides, the topics spoken in conversation also depends on the communicators whether they are familiar with each other or not. S.Muminov further mentioned that if two unfamiliar Uzbek meet at special events such as birthday and wedding parties, they speak about the crucial issues of the period such as weather, sport and politics until they get to know each other well.

Uzbek communication style has its specific features. For example, Uzbek people can be indirect at times while communicating and there are many underlying meanings one has to pick up on. Similarly, the English are more indirect than overly direct. In most cases, state of being blunt is considered impolite. Therefore, it is worth considering the tone of voice as well as facial expression so as to indicate what is really being conveyed.

The English word for expressing thankfulness for someone is "Thanks" and "Thank you". However, the first is slightly less formal than the latter. The Uzbek word "Rahmat" can be utilized as "Thanks" in many circumstances. If the English are thankful, they can say "Thanks", "Cheers", "Thanks a lot", without doubt relying on context. One of the utmost features of Uzbek culture is that old people say and wish the helper some good pleasant words.

In the Uzbek language, for example, one may hear such wishes if they help someone old, such as "Umringiz uzoq bo'lsin" means "May you live long life", "Baraka toping" means "May you have barakah", "Baxtli bo'ling" means "Be happy". Nonetheless, these kinds of wishes are usually said in special occasions of English culture.

Analysis and Results. Except abovementioned kind phrases, there may sometimes be used such expressions that offend people. In order not to create unpleasant atmosphere, it is better to make a right choice of expressions or words. For example, in English for the expression "go to the toilet" [7], there are various synonymous expressions such as "go to the loo", "to visit Lady Periam", etc. If we look closer at them, we can see that the latter is more euphemistic in nature and sounds a bit peculiar. Students in Balliol College of Oxford University, for instance, instead of "go to toilet" frequently use a euphemistic expression "visit Lady Periam" just because the college toilets were built on lands donated by Lady Periam. It is obvious, then, that such a choice being made during the conversation might not be understood by everyone who lives in the UK, simply because it has a very narrow, specific in the south of England, for example, another expression "spend a penny" is used which also means "go to the toilet". From these examples, we may draw a conclusion that some of our verbal expressions involve a regional cultural factor according to which it is impossible to be perceived in the same way by all Englishmen. These kinds of expressions used in speech are in fact formed based on location, culture of the area, regional emergence, its customs and traditions and others.

In addition, the death of a person is seen as a shocking state for those who are close to the dead. So, informing the family members or close ones is not an easy situation. For instance, in Uzbekistan it depends on its regions. Such expressions as "Bandalikni bajo keltiribdi", "Vafot etibdi", "Quzo qilibdi", "Joni uzilibdi", "O'tib qolibdi", "Omonatini topshiribdi" are replaced instead of saying "O'lib qolibdi" as way of avoiding direct information. Similarly, this situation in English can be expressed with "pass away" ("O'tib qolmoq" and so on as we have seen in Uzbek) and "die" ("O'lmoq" in Uzbek) in which the latter is viewed a bit impolite in both English and Uzbek.

Apart from that, the Uzbek culture is known as being hospitable, so there are also several verbal expressions for welcoming people in Uzbekistan. The expression is "Xush kelibsiz" and the response to it is "Xush ko'rdik" in Uzbek. Similarly, it is "You are welcome" and "It is nice to see you here" in the English language. The hospitality of the Uzbek is also seen in welcoming for their traditional meal Pilaf. In this regard, it can be perceived as a kind of platform for business communication, where people can briefly discuss matters [8].

In terms of the way of asking apology or grabbing one's attention, it should be mentioned that they do differ across cultures. For instance, in attracting one's attention or asking how to reach a destination "Excuse me" is used that is "kechirasiz" in Uzbek. If someone makes a mistake or asks to forgive the Uzbek say "Uzr" and it is "Sorry" in English.

The other verbal expression used in an Uzbek family while sitting around a table for a meal is "Yoqimli ishtaha" by members of the family who say to each other as soon as they begin having a meal, while "Bon appetit" and "Enjoy your meal" can be used in English in such case. "Bon appetit" is a French phrase that was adopted in English. The use of this phrase and telling somebody to enjoy their meal is very popular. This phrase can also be said by a guest.

After a meal the Uzbek, especially the elderly, do not stand up without making a dua. The Uzbek often teach their children how to say or do "ameen" from the very beginning of their childhood following their religion, Islam. After a meal both in English and Uzbek they may compliment the person who prepared the meal, its taste or the variety served. Uzbek people may say "Qo'lingiz dard ko'rmasin", "Mazali bo'libdi", whereas in English such verbal expressions can be used "Thank you for having me", "I loved the dinner", "We thoroughly enjoyed ourselves", "That was a delicious meal" and so on, defined as well. Third of all, English and Uzbek verbal expressions and their similar and dissimilar peculiarities are analyzed comparatively.

The awareness of words and expressions which are derived from cultural norms as well as appreciation towards them always makes us seem polite in different situations. As we have viewed,

the English and Uzbek languages have two different cultural roots. It is formed by the culture, language and concepts of two countries. The more cultures worldwide, the higher possibility it may have like misunderstandings in communication. The use of verbal expressions is influenced by culture. Due to culture, Uzbek verbal expressions are also quite different from western countries including English language as well. It is because, as it has been mentioned, language differences occur due to cultural differences. Every national identity, way of life, stereotypes can be observed with the relation of culture, as culture is the way of national recognition. Language is the most important tool which covers every aspect of human life. The style of speech refers to successfully ended communication process. In order to have an effective communication, applicants deal with language postulates. The etiquette is related to society and has a major role in it. The etiquette of both the English and Uzbek languages include a usage of polite expressions that are applied in lots of situations.

Conclusion. To sum up, it should be noted that differences between verbal expressions are integral parts of Uzbek and English communication. Investigation of verbal expressions express not only language structures but also cultural identities. It also helps to find out family relationships or social communities of the country as well noticing distinctive features. We have also convinced that addressing forms in Uzbek communication, the Uzbek pay attention to age difference, generation's gender as well as mostly whether kinship is related to husband or wife's party. The main reason of it takes its roots from the ancient traditions of Turkic nations. However, in English more general kin terms are accepted for communication to keep privacy which is the stable part of Western societies.

Humans send messages not only with the help of words, but they can also convey meaning through the use of facial expressions, eye contact, body language, hand gestures and tone of voice all of which we know as nonverbal communication. It involves all those nonverbal stimuli in a communication setting that are generated by both the source and his or her use of the environment, and that have potential message value for the source and receiver" [9]. To put it simply, nonverbal communication is the use of wordless messages in generating meaning. Dickson and Hargie [10] suggest that we use nonverbal communication to:

- ✓ replace verbal communication in situations where it may be impossible or inappropriate to talk;
- ✓ complement verbal communication, thereby enhancing the overall
- ✓ modify the spoken word;
- ✓ contradict, either intentionally or unintentionally, what is said;
- ✓ regulate conversation by helping to mark speech turns;
- ✓ express emotions and interpersonal attitudes;
- ✓ negotiate relationships in respect of, for instance, dominance, control and
- ✓ convey personal and social identity through such features as dress and adornments;
- ✓ contextualize interaction by creating a particular social setting" [11].

A gesture or eye movements are considered nonverbal behaviour or they may be simply called as tells since due to them we are highly likely to be informed about the true state of a person's mind. Gestures are contextually linked, to the situation, and along with the interplay of body and facial movements and utterances, they together convey the speaker's intent. Studies in the 1970s showed that greater amounts of gesturing make a speaker's argument more persuasive". However, how simple it may seem, it is in fact necessary to know how and in what context to use gestures since they have different meaning in different cultures even if it is a simple gesture, such as glancing at a person, touching somebody and the like. For instance, the avoidance of looking at the person you talk is considered impolite in Europe which is seen politely in other cultures, such as Uzbek.

LIST OF USED LITERATURE

1. Safadi M., Valentine C. Contrastive Analysis of American and Arab Nonverbal and Paralinguistic Communication.-USA: Eric, 1990.-P.5.

2. Woodall W., Burgoon J. The Effects of Nonverbal Synchrony on Message Comprehension and Persuasiveness. *Journal of Nonverbal Behavior*, 1981.-P.210.
3. Mehrabian A. *Silent messages: Implicit communication of emotions and attitudes*. - California: Wadsworth Publishing Company, 19
4. Kurbanova F. Peculiar features of English and Uzbek speech etiquette // *Academic research in educational sciences*. Vol.2, Issue 4. 2021. - P. 185.
5. Biel L. *Communicative distance in interaction: verbal and nonverbal expression in English* // University of Warsaw. January, 2008. - P.6.
6. "Dobson J. Newton A. *Dialogs for everyday use. Short Situational Dialogs for Students of English as a Foreign Language*. - Washington: English Language Programs, 2003.-P.3.
7. "Муминов С. Ўзбек мулоқот хулқининг ижтимоий-лисоний хусусиятлари // *Филология фанлари доктори имий даражасини олиш учун такдим этилган диссертация*. Тошкент, 2000.- Б.67. <https://culturalatlas.sbs.com.au/british-culture/british-culture-greetings#british-culture-greetings>
8. Муминов С. Ўзбек мулоқот хулқининг ижтимоий-лисоний хусусиятлари // *Филология фанлари доктори имий даражасини олиш учун такдим этилган диссертация*. Тошкент, 2000. - Б.36.
9. Aliyeva N. *Social and cognitive implications of using Euphemisms in English* // *International Journal of English Linguistics*. November, 2015. - P.153.
10. Ostonova S. *National traditions and rituals in modern Uzbekistan (basing on the analysis of Uzbek traditional meal «Palov»)*, «Молодой учёны. No 47 (337), 2020.-P.200.
11. "Samovar L... Porter R., McDaniel E., Roy C. *Communication between cultures*.- USA: Cengage Learning, 2013. Dickson D., Hargie O. *Skilled interpersonal communication: research, theory and practice*.-London: Routledge, P.271. Eunson B. *Nonverbal communication* // Monash University, Australia. May, 2020.-P.2