

Functions of Speech Etiquette in Traditional Culture of Uzbek and English Languages

Solieva Munavvar Ahmadovna

Bukhara State University, a teacher of the English linguistics department

Azimova Maftuna Shavkatovna

3rd year student of Foreign languages faculty

Abstract: The article discusses functions of speech etiquette in traditional culture of Uzbek and English languages. It also studies communicative, cognitive functions of speech etiquette and its units.

Key words: Speech etiquette, communicative-function, etiquette, interlocutor, emotional and expressive elements

Speech etiquette is a structured functional system; accordingly, it has a certain set of functions. Signs of speech etiquette primarily perform a communicative and pragmatic function. Formanovskaya writes about this in detail, considering the functions of speech etiquette and its units within the framework of the functions of language in general, she identifies two interrelated functions as the first and fundamental ones: the function of communication (communicative) and the function of expressing thought (cognitive) [1, 72]. If the manifestation of the first function is indisputable, then the second manifests itself to a lesser extent.

Further, on the basis of the communicative function, the following are distinguished: contact (contact-establishing, phatic). The function manifests itself in situations when the interlocutor is trying to attract attention, encourages to enter into communication with him [6, 15]. The contact function should be understood as "the intended use of linguistic means for establishing and maintaining social and mass and individual contact, to a certain extent determining the behavior of the addressee." The contact function is implemented in all thematic groups of speech etiquette units, in a situation of establishing, maintaining, and opening contacts.

Despite the fact that most of the etiquette speech formulas are tied to the situation, and the number of these formulas depends on the situations replacing each other, "we need information about the boundaries of the team and the distribution of roles in it all the time and the most accurate, and continuously receive it with the help of non-speech signs of etiquette are prohibited [2, 42]."

Etiquette in such cases acts as a factor of "social identification", a marker of the hierarchical and other structure of the communicative environment.

The absence of formulas for speech etiquette in this case indicates either a person's lack of integration into a given social environment, or the termination of relations (He does not greet me).

- conative (function of politeness). This function is primarily associated with the traditional courteous form of communication between team members.

Depending on the social parameters of the interlocutors and the communication environment, speakers resort to using strictly defined units of speech etiquette. As noted by N.I. Formanovskaya, the choice of the "wrong" formula can destroy the desired tone of communication and even contact [1, 73].

For example, *in Uzbek Xayr, Sog` bo`ling!*, etc. in an official communication situation when a younger person addresses an older person, etc. In folk culture, an important role is played by both the choice of the necessary, determined formula of etiquette, and the very fact of the wish. Silence in a situation where the manifestation of verbal etiquette is necessary (often appropriate), perceived as a violation of cultural rules and norms of behavior. The lack of greeting when meeting or saying goodbye when parting can be interpreted as an indicator of a negative attitude towards the interlocutor, which will lead to misunderstanding, resentment. In folklore texts, the negative character often manifests itself as such precisely through the absence of a greeting;

- the regulatory (regulatory) function coordinates the nature of the relationship between the addressee and the addressee, taking into account both status differences (boss / subordinate, senior / junior) and the degree of intimacy (familiar / unfamiliar) [3, 1249]. Note that the regulatory function is closely related to the function of politeness, which can be traced in the examples of greetings in folk speech culture, which historically was perceived not just as a marker of politeness and respect, but as a wish, which carries "ritual-magical functions" and goes back to the spell ;
- imperative, voluntary (function of influence) and appellative (draft). In a speech situation, the formulas of speech etiquette are designed to influence the interlocutor in order to cause a certain reaction (verbal, gestural, effective).

The two functions are closely interrelated, since addressing the interlocutor, attracting his attention is already to have some kind of impact.

- emotional-expressive (emotive). Some units of speech etiquette have additional emotional and expressive elements, for example: *I'm so glad to see you!-Sizni ko`rganimdan juda mamnunman!*. The function is not typical for all thematic groups of speech etiquette, therefore this function is considered optional [2, 41].

Being a complex system of stereotypical stable formulas, speech etiquette has a number of special functions, as well as the sphere of implementation of speech act units, which makes it a special nationally-colored linguistic phenomenon, a multifaceted study of which has yet to be carried out. And the absence of a complete,

all-encompassing theoretical basis for the study of directly folk speech etiquette makes research of this kind even more in demand.

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