

2-SHO‘BA. QIYOSIY ADABIYOTSHUNOSLIK VA CHOG‘ISHTIRMA TILSHUNOSLIKNING NAZARIY ASOSLARI

DIALOGIC RHETORIC OF ENGLISH AND UZBEK

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The comparative study of rhetorical aspects of speech culture in the English and Uzbek languages is critical for improving and developing learners' knowledge, abilities, and experience with linguistic methods pertaining to both languages. It is quite difficult to comprehend and justify professionals, particularly leaders and heads who are unable to communicate their thoughts freely and lack fluency, eloquence, and correctness in speaking in their home tongue. This concept emphasizes the significance of knowing the secrets of speech culture and the art of public speaking in today's world.

There are two interpretations of the term rhetoric. Rhetoric is primarily a topic that studies the foundations of public speaking. It is also characterized as a feature that, in theory, discloses any type of expressive and outstanding speech.

This paragraph conceptually analyzes various approaches to the term gender by local and international researchers. Gender, in our opinion, is a reflection of men's and women's world views, culture, and etiquette in their speech and language. The linguistic strategies that have a big part in diminishing the efficiency of women's speaking are examined in this paragraph in both English and Uzbek.

In both languages women achieve a speech efficiency by pleasing, asking politely (*Please, Geordie, just for me, Geordie / Ҳамида бону ёшли кўзларини Ҳумоюнга тикди. Йиғлаб илтижо қилди: "Бу қандай кўргулик?"*). They use repetition, exclamatory sentences in their speech (*will you enter... will you be there... Geordie... please, Geordie / ...мусулмонлар! Бу қандай кўргулик? Мен боламни хавф-хатарга қандай ташлаб кетгаймен, мусулмонлар!; Will you be there, Geordie? / Наҳотки Ҳиндистонни бутунлай тарк этсак? Please, Geordie! / Илтимос, асалим!*). Expressiveness is gradually increased in their speech (*You must win. You must beat that Weber. I shall wish it with all my heart! I want you to win, Geordie / ...менинг дилимда қанча орзулар бор эди... Зора ўғлимиз ҳам шу мамлакатга чин фарзандлик хизматини қилса. Наҳотки бу орзулар бари пуч чиқса!*).

Women of the both nations try to express their speech politely and softly, this way expressiveness in their speech is increased. In persuading they use terms of endearment, praising words (*laddie* – йигитча, *darling* – азизам, *you are very beautiful tonight* – сиз бугун жуда ҳам гўзалсиз каби). While using terms of endearment English women in major cases use noun phrases, Uzbek women use verbal phrases additional to noun phrases (such as *my love, sweet, honey* / жоним, айланай, ўргилай).

They often use paralinguistic means such as crying, pleasing (“*Have a mercy on me*”, *she said cring* / Ҳамида бону ёшли кўзларини Ҳумоюнга тикди. Йиғлаб илтижо қилди...).

They also achieve a speech efficiency by giving advice (*You must be very gentle, David. Now you must try to bring each other happiness. Marriage is full of difficulties, David* / Болам, укаларингга доим ибрат бўлгин, сен каттасан, уларни доимо тўғри йўлга бошлагин, жон болам. Мен энди кексайиб қолдим...). This linguistic phenomenon is mostly used in Uzbek women’s speech. They make very long sentences while giving advice and express their speech in whole texts. They remind the patterns taken from narrated stories and the religious book Hadis (such as *Ҳадисда шундай дейилган...*, *Қуръонда бундай деб ёзилган...*). Meanwhile the English women make shorter sentences, they just speak to the point.

In dialogic rhetoric praying for the sake of a listener is mostly used by Uzbek women (such as *Худо хайрларингизни берсин, умринг узоқ бўлғур, барака топ*). This linguistic phenomenon is mostly used in older women’s speech. English women rarely use these kind of phrases (such as *God bless you*).

English women try to make an impact on men by being angry and irritable. They can use *Black English* and foul language (*Hell with it. The hell with them*). Meanwhile Uzbek women mostly use cursing in their speech (*Қирон келсин илоё, ўша немисларга! Тур ўрнингдан-е. Э, башаранг қурсин*).

Moreover the Uzbek women make their speech more efficient by using phrases such as “*одамлар, қўшнилар нима дейди?*” (What do other people, neighbours say about it?). This linguistic phenomenon is not used by English women, in these cases they can use the phrase *shame on you*.

The men of both nations possess speech efficiency by bequesting and promising (*that is my last will... / бу менинг сенга қилган васиятим, ёдингда бўлсин...; I promise... / ваъда бераман...*). They avoid of being sly, try to speak honestly, give real facts in their speech, they remind about financial support to a listener. This way they have an impact on their listeners (*I will pay for it..., I will support you financially..., I will loan the money, you needn’t worry about taking it, I will help you* / Мен турибман буёғига..., мен тўлайман..., шу ишни қилсанг минг сўм бераман).

In the relations between men and women the English men become too romantic; they can produce effect on women by singing a song or reading a poem (“*Oh my love is like a red red rose, That is newly sprung in June: O my love is like the melody, That is sweetly played in tune!*”). English men use a very wide range of their lexics while making women believe in their love (such as *you are my love, darling, I love you*). Though there are so many endearing words in Uzbek, Uzbek men are a little bit timid in making their lover believe in the love. They don’t speak openly about their love.

When speaking to ladies, English males frequently utilize pleasant language. In this case, Uzbek males tend to appear a little haughty, and they avoid using language units with pleasant meanings.

In persuading English men, they frequently remind their listeners to behave like an English gentleman (It is not the way of a gentletman; you should never offer your dirty money to a Highland gentleman), whereas Uzbek men persuade and reassure a listener by reminding them of Uzbek characteristics such as confidence, courage, and speaking only once (*Эркак киши битта гапиради, йигитлик сўзим..., сен эркаксан, эркакка ўхшаб гапир*).

Uzbek men carefully regard the thoughts and interests of their neighbors and remind them of their importance in their speech (*Одамлар, эшитганлар нима дейди?*). English guys do not employ this linguistic phenomena.

Religious terms and phrases, offering well wishes, praying for the benefit of a listener, and advising are used in both languages (*God bless you..., be healthy.../ умрингдан барака топ..., Аллоҳим ўз паноҳида асрасин..., доимо иноқ бўлинглар, бир-бирингизни қўллаб-қувватланглар...*) However, this linguistic anomaly is mostly heard in Uzbek men's speech.

Different lifestyle, religion, culture, and other aspects associated with these two nations indicate the existence of national gender differences in dialogic rhetoric.

Based on the research findings, we have reached the following conclusions:

The art of speaking originated in the West with the speeches of sophists (teachers), while it began in the East with the speeches of preachers (those who read a king's verdict to the audience). Rhetoric has historical phases and is seen to alter continually.

There are different and common sides in the speech of men and women in English and Uzbek. The influence of western and eastern culture on the formation of these languages is also apparent in dialogic rhetoric.

The most frequently used topics in dialogic rhetoric are praying for the sake of a listener, bequeathing, advising, swearing, promising, pleasing, reminding about financial support and names of dishes, endorsing, reminding the laws, rules, and people's opinion, making people feel sorry, telling lies, caressing, respecting, praising, and speaking on religious topics. The frequency of use of the linguistic methods referring to these themes in the research languages varies.

Living conditions, geographic location, history, religious beliefs, culture, customs and traditions, national values, national character, national food, educational and upbringing basic principles, internal rules and laws of the area they live in, and other factors are regarded as the primary reasons for the existence of national peculiarities of dialogic rhetoric in both languages. It also relies on how these two countries perceive the term of culture. This phenomena confirms the existence of a link between language and culture.

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