

## *References*

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### **Speech etiquette as a reflection of the culture of an ethnic group**

The article deals with the issues of interlingual communication, the formulas of speech etiquette and their national characteristics.

**Keywords:** speech etiquette, means of communication, national character, situation, ethnic culture, greetings, farewells

Communication is a multidimensional process of interaction between two or more interlocutors, involving the exchange of information, emotions and feelings, the establishment of tolerant relationships.

Interlingual communication has verbal and non-verbal means of communication.

Speech etiquette as a reflection of the culture of the ethnic group are elements of the code of the Karakalpaks and Russians, as well as a means of interpreting facial expressions, gestures, postures of a person in a particular communication situation.

The language reflects the national character and forms it through the use of certain language units that characterize the speech behaviour of a representative of a particular people, as well as non-verbal signs in the process of communication.

Each ethnolinguistic culture has its own specific features, typical only for her features of verbal and non-verbal behaviour in a certain communicative situation.

Emphasizing the role of speech etiquette in human relationships, N. I. Formanovskaya points out that speech etiquette not only “reflects a special level of information that we exchange in communication”, but also “opens the doors to our human interactions” [3, p. 51].

Any act of communication has a beginning, main part and final part. In this regard, speech formulas are divided into three main groups [2]:

1) speech formulas for starting communication (formulas of greeting, presentation, appeal);

2) speech formulas used in the process of communication;

3) speech formulas for ending communication (formulas of farewell, parting).

With the help of speech formulas, we establish contact with the interlocutor, they set the etiquette tone for the entire conversation, defining a set of differential features of the participants in the communicative act, etc. Greetings express a desire to start a conversation, serve as a time stamp of when and how the contact took place.

In the Karakalpak language, contact begins with the greeting *жаксымысыз*, which is the most common and dominant greeting formula. Despite the fact that this greeting is combined with *сиз* (you) forms, the scope of its use is wide: it can be applied both to unfamiliar people and in a formal setting of communication; towards a well-known person. After this greeting, acquaintances at a meeting ask each other the usual questions regarding life, affairs, work, study, relatives and friends.

The Russian and Karakalpak languages have a rich selection of greeting formulas used in certain situations.

*Hello! Сәлем!*

*Good morning! – Қайырлы таң! Аман жатып турдыңыз ба*

*Good afternoon! Қайырлы күн!*

*Good evening! Қайырлы кеш!*

*Salut! Сәлем бердик!*

*Welcome! Хош келдиниз!*

Particular attention should be paid to the fact that in the Karakalpak language it is customary to end the conversation, to say goodbye, with the greeting formula “hello, hello”, typical for the Russian language.

*Сау болың, аман бол* (literally: be healthy).

Greeting formulas in the Karakalpak language do not contain a wish for health, as in Russian, but a question: *Аман – саумысан?!* (literally: are you healthy?) (literally: how are you doing?), which demonstrates the ethno-linguistic differences between these languages. It is important to pay attention to the significance of these differences: Russians at a meeting express a wish for health, and Karakalpaks first ask about person's condition, and wish him or her good health when they say goodbye. Thus, we conclude that for the Karakalpak culture, the speech act of farewell is more significant than for the Russian one.

In the Karakalpak language, it is customary to emphasize respect for the elders, so the younger ones should greet them first. However, when dealing with an aksakal, that is, a very elderly man, it is necessary to wait for his attention, and not run to him with a greeting.

In Russian, it is common to address an older or respected person by name and patronymic. In the Karakalpak language, the patronymic is not mentioned in addressing a person, but there is also a respectful way of addressing people as: ящыуллы, ага, апа, ата, жеңге, қарындас.

Both in Russian and in the Karakalpak languages, in an official business style, addressing one person with a honorific form of *You (Вы)* is a mandatory norm. For the Russian and Karakalpak mentality, addressing an important or respected person with “you” (Ты) is unacceptable.

For example: Аксакал кайга баратырсыз? – Aksakal where are you going?

When studying any non-native language, it is necessary to take into account not only its grammatical structure, but also the features of the national worldview, which are embedded in the subconscious and are reflected in stable combinations of words including the formulas of speech etiquette.

For example, *Жаксымысыз* can also be sent to an unfamiliar addressee. So, entering the institution, a person should greet the employee from whom he is going to receive information.:

– *Ассалам алейкум ага! Жаксымысыз.*

– *Рахмет, шукир.*

When meeting good friends, relatives, a more familiar greeting formula is used.

Ассалам алейкум апа, амансыз ба (Hello mom)

Ажага калайсыз (how are you brother!),

Харман ага (Be healthy aga)

A comparative analysis of Karakalpak and Russian speech etiquette, lexical units made it possible to identify similarities and differences in national behavioural stereotypes, national and cultural specifics of the mentality of representatives of these linguistic cultures.

Russians are more emotional, characterized by an open and sincere manifestation of the feelings of its representatives in relation to the people around them, their desire to report on the emotions that overwhelm them, to share them with other interlocutors.

A greater number of coincidences between the Russian and Karakalpak languages give grounds to assert that the speakers of these languages are in close relationship.

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