

GIVING SPEECH LABELS IN TRANSLATIONS AND THEIR INTERPRETATION

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Annotation: *In this article, there are opinions about the practical application of the rules of language use in the culture of speech, the need to know the normative possibilities and limits of composing phrases, sentences or sentences in compliance with the requirements of pronunciation and accent. In the speech culture, the main attention is focused on the accuracy, purity, logic, expressiveness, and effectiveness of the speech. Although these qualities are also important for speech etiquette, its units are characterized by repeatability, uniformity and stability. Speech culture is a collection of linguistic knowledge and skills, while speech etiquette consists of forms of expression in the speech of representatives of a certain nation under the influence of the environment, certain conditions, and various traditions.*

Key words: *speech etiquette, interlocutors, national language, moral culture, oratory, speech culture.*

INTRODUCTION

Language as a tool of communication, perception and thinking, also describes how we see the world, reflects the connection between the past, present and future... From the moment of birth, language has certain effects on each person. Mother tongues are unique because of what they bring, i.e., the gift of seeing things in their own way, which does not disappear even when a person acquires many other languages. Learning a foreign language is a way to get to know the world with a different view and different approaches.

Speech etiquette refers to the special sub-systems of national character of stable communication templates accepted by the society and the need to use them has risen to the level of demand in order to establish mutual communication by the interlocutors and to lead and maintain it in the target direction. Linguist N.I. Formanovskaya defines speech etiquette as follows. "The concept of speech etiquette is a system adopted by society for the rules regulating speech behavior,



establishing communication between interlocutors, maintaining communication for the intended purpose and terminating it.

Speech brings out sentences in a whole pattern in connection with certain patterns of life. They relate to life situations and topics of conversation. It is known that all types of such sentences differ from each other in a certain way, otherwise, their types do not differ.

But the culture of speech, like speech etiquette, serves the process of communication, their similarity is that both of them are aimed at carrying out communication according to the established norm, without disagreements and objections, in accordance with the goal. It is necessary to distinguish the concept of speech etiquette from speech culture. There is a specific requirement - standard in speech culture. That is, in order to have a high speech culture, the speaker must have sufficient knowledge and skills, as well as the ability to convey his thoughts correctly, clearly and expressively using language units.

In addition, having speech culture means the ability to communicate one's thoughts in a Turkish, expressive and effective way, and one should have communication skills for the appropriate use of speech etiquette units. In order to fully understand the tasks, importance, and places of their use of speech etiquette units, it is necessary to use the theoretical conclusions of sociolinguistics, paralinguistics, and linguopragmatics related to speech etiquette. It is known that each nation has its own culture, customs, and, in addition, certain etiquette standards for communicating with the public.

Main part: Etiquette is one of the most visible attitudes in moral culture. It mostly governs the external culture of a person, the fulfillment of the rules of behavior in relations with others. If, in the process of dealing, a person approaches his actions creatively, that is, he has the possibility of several different dealings in one situation, then etiquette requires behavior that is regulated for a specific situation. Etiquette is a broad concept, which, in a certain sense, includes universally accepted rules of behavior?

When Abdulla Avloni, one of the Uzbek intellectuals, stated that "To lose the national language is to lose the soul of the nation", his views on the commonality of the language and the soul of the nation are directly in harmony with the ideas of V. Humboldt.

When we use the term intercultural speech competence, we understand speech etiquette between cultures, that is, the cultures of



two or more peoples. In this place, it can be said that the different speech habits of the members of the society with different cultures are combined. It is impossible to predict exactly what will happen when representatives of different social environments meet, on the contrary, an intermediate speech etiquette will appear in their speech activity that differs from both forms of culture. In this, you can find very interesting facts for pragmatics.

Language is one of the biggest means of showing the internal culture of a person and, for example, the culture of a certain nation. For this reason, forms of speech etiquette can be an object of study rich in interesting issues of linguistics. Especially when the analysis is conducted in a comparative way, the nature of the work becomes more relevant.

As people speak in any language, etiquettes are formed in their nature, and specific speech etiquette patterns become a tradition. However, since their formation took place on the basis of highly socialized phenomena, the problems related to their speech culture in the observations made within the framework of one language go back to ancient linguistics in the history of our science.

Means of speech etiquette in Uzbek linguistics, as in the history of linguistics of many other peoples, were first studied among cultural studies and norms of etiquette. Speech etiquette studied in the literature of this period, including forms of communication, are analyzed not as a language unit, but as an expression of education, concepts that manifest human personality. Such works are considered more didactic in nature than scientific. In them, it is felt that teaching is more important than learning, even according to the purpose of the work. Among such works are Kaikovus's "Nightmare", Farobi's "City of Virtuous People", Ahmad Yugnaki's "Khibatul Haqiqik", Saadi Sherazy's "Gulistan" and "Boston", Alisher Navoi's "Mahbubul Qulub", Abdulla Avloni's "Turkish Gulistan or Morality". , "Pandnoms" etc. can be included.

Literature analysis: The foundation stone was laid by famous scientists S. Ibrohimov, R. Kungurov, Kh. Doniyorov in the theoretical study of the issues of speech culture and customs in the Uzbek language, as well as the formation of a separate field in linguistics. , they managed to form certain fields in this direction. For example, great scientists such as E. Begmatov, A. Rustamov, N. Mahmudov



worked mainly in the field of lexical units, parts of speech, B. Orinboyev in the field of syntax, E. Begmatov, Yo. Tojiyev, S. In the studies of scientists such as Mominov, S. Karimov, Sh. Iskandarova, and Z. Akbarova, the issue of analysis of the communication process in terms of speech habits was clarified.

A. Mamatov created a dictionary with an explanation of terms and concepts related to speech culture and language standards.

In Uzbek linguistics, a number of studies have been carried out on the scientific basis of speech habits. Among many scientists, professor N. Mahmudov has made special contributions to the development of this field. In particular, in the scientific views of the scientist, the specific aspects of the relationship between language and society are theoretically based. Including his "Language policy and political language", "International language and mother tongue", "Language of science and language science", "Normal and nationalism in language acquisition", "Synonyms and national perspective" and others in many scientific researches, specific aspects of speech norms of the Uzbek language were deeply studied on the basis of new views that absorbed the achievements of linguocultural, anthropocentric and cognitive linguistics.

The scientist who emphasized the phenomenon of stagnation of similes in the language emphasizes that it is connected with the people's way of life and living habits: "the uniqueness of the people's way of seeing and understanding the world, that is, national-cultural and national -connotative information finds its embodiment directly in the standard of simile. The scientist who theorized that the aspects related to the nationality of the professor's scene, which was determined to be dependent on the factors of scientific research, are more clearly manifested through analogies, "while other elements can be expressed implicitly, the standard of analogy must be explicitly expressed, i.e. states that the phrase in the content of the simile cannot be formed if the benchmark of the simile does not have a direct linguistic expression.

In addition, N. Makhmudov made a great contribution to the theoretical foundation of speech styles, including issues of doing business in the Uzbek language. While explaining the importance of the language tool between the state and the society, the scientist expresses valuable thoughts about the moral norms of the people of the



society in the speech activity: This is, without a doubt, another magnificent testimony of the richness of the language and the limitless possibilities of expression, and how dependent people and speech are on each other. It seems that the discipline of the society is reflected in its speech relations, while each language has its own aspects, but also has subtle similarities that exist in all languages.

Conclusion: Nowadays, many countries on the European continent have multiculturalism, and in order for the inhabitants of these countries to live peacefully, it is important to carefully study the normative communication between people and the specific features of speech communication. In order to prevent intercultural conflicts, it is necessary for immigrants to thoroughly study the customs and values of the people of that country, and to respect them, while preserving their values and traditions. Forms of communication were initially studied as part of didactics and cultural studies issues, then the participation of linguistic units in these processes and their importance became the object of research within the field of linguistics. Each nation has its own speech habits formed on the basis of certain traditions and beliefs, and these signs are clearly manifested in the languages of these nations.

It is necessary to emphasize that intercultural communication can be reflected not only in language, but also through the appearance of certain peoples, their facial expressions, gestures and gestures. In English linguistics, speech habits were formed under the influence of European culture, and Uzbek speech habits were formed under the influence of Eastern culture, and studying them on a comparative basis is important for representatives of both nations. Communication forms of Uzbek and English speech etiquettes are highlighted by identifying the mutual and different aspects of certain speech situations.

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