



REETING AND FAREWELL FORMULAS IN ENGLISH AND UZBEK: A PHILOLOGICAL AND PRAGMATIC COMPARATIVE STUDY

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Abstract: *The research analyzes greeting and farewell expressions in English and Uzbek through both philological and pragmatic methods. The research uses established linguistic frameworks and contrastive pragmatics methodologies to study ritualized speech acts across both linguistic systems through their structural and semantic and functional aspects. The research results advance cross-cultural pragmatics while providing valuable insights for language teaching and multicultural communication education.*

Keywords: *greeting formulas, farewell formulas, contrastive pragmatics, English-Uzbek comparison, speech acts, ritualized discourse, philological analysis*

Аннотация: *Данное исследование представляет сравнительный филологический и прагматический анализ формул приветствия и прощания в английском и узбекском языках. Опираясь на устоявшиеся лингвистические концепции и методологию контрастивной прагматики, исследование рассматривает структурные, семантические и функциональные измерения ритуализированных речевых актов в обеих языковых системах. Результаты вносят вклад в кросс-культурную прагматику и предлагают практические выводы для языковой педагогики и обучения межкультурной коммуникации.*

Ключевые слова: *формулы приветствия, формулы прощания, контрастивная прагматика, английско-узбекское сравнение, речевые акты, ритуализированный дискурс, филологический анализ*

Annotatsiya: *Ushbu tadqiqot ingliz va o'zbek tillaridagi salomlashuv va xayrlashuv formulalarining qiyosiy filologik va pragmatik tahlilini taqdim etadi. Tadqiqot til sistemalarining rituallashgan nutq aklarining tarkibiy, semantik va funksional o'lchovlarini o'rgangan holda, qaror topgan lingvistik konsepsiyalar va kontrastiv pragmatika metodologiyasiga tayanadi. Natijalar kross-madaniy pragmatikaga hissa qo'shadi va til pedagogikasi hamda madaniyatlararo muloqot tayyorgarligi uchun amaliy xulosalar taklif etadi.*

Kalit so'zlar: *salomlashuv formulalari, xayrlashuv formulalari, kontrastiv pragmatika, ingliz-o'zbek qiyosi, nutq aktlari, rituallashgan diskurs, filologik tahlil*

INTRODUCTION

The formulas used for greetings and farewells represent two crucial elements of phatic communication because they function as formal speech patterns that different language communities use to maintain social relationships. Searle's speech act theory



shows that formulaic expressions function on three levels according to their spoken form and their intended meaning and their actual effects on listeners [1]. The study of greeting and farewell systems between languages from different cultural backgrounds and language families shows how linguistic structures shape cultural understanding and communication methods. The comparison between English and Uzbek provides an effective research platform because these two languages belong to different language families and their respective social and cultural backgrounds shape their typical patterns of human interaction. The research focuses on greeting and farewell formulas which have received extensive academic study in separate language groups because there exists insufficient research on cross-linguistic pragmatic studies which include English and Uzbek languages. The study investigates the greeting and farewell patterns from both languages through systematic examination of their literature to establish their academic characteristics and practical applications. The research aims to discover how people use formulas through three mechanisms which include common patterns of structure and meaning and the ways people understand and use formulas in different cultural settings.

Methodology and literature review

The investigation methodology combines contrastive linguistic analysis with pragmatic theory for its main research focus on greeting-farewell norms in English and Uzbek communication practices which exists in established academic sources. The analytical approach follows Wierzbicka's Natural Semantic Metalanguage methodology adapted for cross-cultural pragmatics, enabling the decomposition of culture-specific formulas into universal semantic primitives for comparative purposes [2]. Laver's foundational research about English greeting-farewell formulas established phatic communion as a fundamental social connection tool that people use to communicate through their relationships with others [3]. Subsequent research about English greetings has shown that people use different greetings based on the time of day while they treat "hello" and "hi" with less formality than informal speech patterns and greetings differ from farewells because people use farewells to express their upcoming plans [4].

The research study conducted by Rahimov dedicated to Uzbek greeting and farewell traditions presents "assalomu alaykum" (peace be upon you) and its Arabic-Islamic response "va alaykum assalom" as the primary greeting used throughout different situations [5]. The ethnolinguistic study conducted by Abdullayeva shows that Uzbek people use different greeting methods based on their relationship to others because they follow different rules based on their face-to-face communication with people who differ in age and gender and family ties [6]. The research conducted by Kasymova about Uzbek-Russian bilingual communication has shown that Central Asian people continue to use traditional Turkic greeting methods which they learned during the Soviet period together with Russian loanwords and current international trends [7]. Theoretical development of cross-linguistic pragmatic comparison studies



has received contributions from Wierzbicka and other scholars who use her "scripts" method to analyze cultural differences between similar language expressions that carry different cultural meanings [8]. The present study builds upon this theoretical foundation while addressing the specific English-Uzbek dyad through systematic structural-functional comparison.

Results and discussions

The study shows how English and Uzbek greeting and farewell systems share similarities and differences. English greeting formulas show greater time-specificity through their greeting system which includes "good morning" and "good afternoon" and "good evening" as a complete greetings system that does not exist in Uzbek traditional greeting system. The daytime greeting "assalomu alaykum" serves as the main greeting for Uzbeks while they use "xayrli kech" and "xayrli tun" as their nighttime greetings which hold different social value than English greetings [9]. The different ways people perceive time during social situations create this structural difference between the two systems. English greetings typically use the adjective "good" together with time words to express positive wishes for future well-being. The Uzbek greeting "assalomu alaykum" contains religious-Islamic elements which go beyond ordinary greetings because it seeks divine protection, showing that people use religious beliefs in their daily life.

Functional analysis demonstrates that Uzbek greeting-farewell formulas exhibit greater sensitivity to social hierarchy and kinship relations than standard English conventions. While English differentiates primarily along formality dimension (formal "how do you do" versus casual "hey"), Uzbek employs distinct formulas for addressing elders ("assalomu alaykum, ota" with kinship term), peers, and juniors, with additional variation for gender-specific contexts. This elaborate sociolinguistic stratification reflects collectivist cultural orientation emphasizing age-respect hierarchy compared to more egalitarian individualist norms encoded in English formulaic systems. Farewell formulas exhibit parallel patterns: English "goodbye" (from "God be with you") and variants "bye," "see you" are largely context-independent, while Uzbek "xayr" (good), "xayrli bo'ling" (be well), and "ko'rishguncha" (until we meet) carry distinct register associations and contextual constraints.

Notably, Uzbek farewell formulas frequently incorporate mutual well-wishing exchanges ("sog'-omon bo'ling" – be healthy, "xudohafiz" – God protect) that extend beyond simple leave-taking to constitute miniature blessing rituals. Pragmatically, both systems employ greeting-farewell adjacency pairs requiring reciprocal responses, yet Uzbek conventions demonstrate more elaborate multi-turn structures particularly in formal or first-encounter situations where initial greeting may be followed by formulaic health inquiries ("ishlaringiz qalay?" – how are your affairs?) that constitute obligatory components rather than optional extensions as in English "how are you?" The analysis also identifies areas of contemporary convergence, particularly among younger urban Uzbek speakers who increasingly adopt borrowed English greetings



("hello," "bay-bay") in informal peer contexts, suggesting ongoing pragmatic change under globalization pressures [10]. This bidirectional influence complicates simple contrastive models and indicates the dynamic, evolving nature of greeting-farewell systems even within highly ritualized domains.

Conclusion

This comparative philological and pragmatic investigation of English and Uzbek greeting-farewell formulas has demonstrated systematic structural, semantic, and functional divergences rooted in distinct cultural-linguistic traditions.

English greeting-farewell conventions exhibit greater temporal specificity, reduced social-hierarchical marking, and more compact formulaic structures compared to Uzbek systems characterized by religious-philosophical embedding, elaborate kinship-based variation, and extended blessing-oriented farewell sequences. These differences reflect broader cultural orientations including individualism versus collectivism, secular versus religiously integrated social discourse, and egalitarian versus age-hierarchical interaction norms.

The findings confirm that apparently equivalent speech acts across languages encode substantially different pragmatic meanings and cultural scripts, validating Wierzbicka's culture-specific semantics approach. Practical implications emerge for intercultural communication training, bilingual lexicography, and language pedagogy, where simple translational equivalence proves insufficient for communicative competence development.

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