

TEACHING ETIQUETTE WORDS IN KARAKALPAK LANGUAGE CLASSES

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Abstract

This article deals with the ways of teaching etiquette words. Interesting aspects of linguistics such as syntax, pragmatics, and speech culture are included. It is commonly recognized that language evolves and that as it does, linguistic standards progressively shift. The conservative nature of the formal language norms is also widely recognized, though. Since a literary language is the product of a meticulous and protracted selection of linguistic tools, we would not have one at all if everything new that emerges in speech were immediately and carelessly acknowledged as normative. The sample group is 10th – 11th grade learners at secondary school. The given article describes teaching etiquette words of Karakalpak language designing activities from a teacher's perspective.

Key words: *communication, humanity, etiquette, gesture, means of communication, sphere*

Introduction

A greeting expresses appreciation for someone's worth and dignity. It is challenging to fully characterize and categorize the range of greetings in different etiquette, including nodding the head, bowing, shaking hands, kissing, and the more basic "good morning/afternoon," "hello," etc. They are all influenced by a variety of objective and subjective aspects of the ethnic group's sociocultural and ethnographic background.

Karakalpak Etiquette words have special ways of usage and spheres as in other languages. They can be practiced, experienced, and developed in life-long duration of the human-being, in some cases they are changed due to some factors. Nevertheless etiquette words show us the level of mannerliness in human-being, they also represent the level of intelligence as each person should know where to use, what to use and how to use them. Thus, etiquette words are the main tool of measuring morality level.

Materials and methods

Author tries to describe peculiarities of the Karakalpak culture in greeting process; moreover all analyse materials based on Karakalpak Literature which take place as an imperical evidence of the research. It is said that all cultural dimentions represent nation's peculiarities and author focuses reader's attention on historical, religious, cultural background of greeting process and tools. These means of communications are "assalawma aleykum (formal greeting)", "salem berdik (informal)", "salem (informal)", "salam aleykum (informal)", "salawma aleykum (informal)". Analysis of the litereray texts show us that Karakalpak etiquette words are divided into two forms: verbal and non-verbal. The given types were proven from the written and oral analysis of the text, some of them were formal, semi-formal, and informal types of the text.

Greeting etiquette, welcoming, are the words that can be seen in greeting actions. Each nation has its own greetings and blessings. In Karakalpak nation greeting is similar to other nations such as in the form of shaking hands, greeting, hugging and by other verbal actions. The greetings are closely connected to the psychology of the people. Some activities are provided by the author to enhance learner's comprehension on the use of etiquette words in karakalpak language classes.

Literature Review

N.I.Formanovskaya holds that etiquette words are used in "addressing and attacting", "farewelling", "pardoning", "requesting", "advicing", "congratulating", "inviting" situations, moreover these words as the means of communication structure action etiquette words and they develop one of variants of the microsystems of the communicating etiquette group.

Pragma discourse of the literary text can be followed by etiquette action, and at the same time they fulfill each other [1, 10].

M.Saidkhanov justified in his research: "According to the history, greeting etiquette is parallel to the particular actions that is accepted by the society." In greeting the word "Assalauma aleikum" is used by putting the right hand on the left chest and slightly turning the head down. In such cases even the word is omitted by the communicators the greeting is meant by non-verbal actions. These non-verbal

expressions show nominative differences and shown through the combination of actions “putting the hand on the chest”, “nodding the head”. Non-verbal actions in the greeting can be through the process of speech [2, 37].

The greeting among people not only strengthens their relationship, but also not welcoming the greeting represents the lack of humanity in behavior. Likewise, these kind of relationships show the lack of greeting etiquette. In some cases in which there is not opportunity for greeting or need to greet with familiar people, raising one hand, raising the chin, nodding the head are acceptable. T. Kordabaev emphasized that “The only common part of the semiotics is the gesture, the signal through the various movements of the body, the message actions” [3, 149].

Results

According to linguistics, greeting is the most significant feature in both spoken and nonverbal situations and a symbol of shared humanity. According to established Muslim customs, it is acceptable for young people to meet elderly people, even if they are strangers to them. Nowadays some learners are not aware of some etiquette words and their usage, and impenetrating it into the learning process, they practice more and be competent.

We live in the era of large and, most importantly, rapid changes in language and speech. Changes in vocabulary are mostly noticeable: numerous borrowings, the penetration of jargonisms into our speech, etc. This is what linguists primarily describe, this is what native speakers themselves notice. Oddly enough, less noticeable are the changes in speech etiquette. There are practically no new words in this area. Apparently, the older generation considers changes in speech etiquette as a simple and random violation of it, and the younger - as the norm. Actually, the process of change remains unnoticed. However, changes in speech etiquette occur.

It is well known that language develops, and in the process of language development, language norms gradually change. However, it is no less well known that the norms of the literary language are conservative in nature. If everything new that appears in speech were recognized as normative, urgently and recklessly, we would not have a literary language at all, since a literary language is the result of a careful and lengthy selection of linguistic means. The language ideal, as A.M.

Peshkovsky aptly puts it, is the only one of all ideals that lies behind, that is, mastering the literary language, we strive to speak as the best writers, our teachers, parents, in a word, representatives of the older generations

Discussions

As in other Turkic languages in the modern Karakalapak language it is possible to greet through various phrases and text. The most commonly used phrases are: “Assalawma aleykum/Good morning, How do you do?”, “Salem berdik, Salem/Hello”, which are frequently used. Except for these, there are the words in the style of the press, radio, television which are different from the usual greetings in everyday life of common people.

In addition to these mentioned words, shaking hands, hugging of women with each other, relatives are kept as a tradition of Karakalpak nation. Particularly, these non-verbal actions are used as the symbol of respect. One of the cases that is included in the greeting etiquette in recent time is the occurrence of the non-verbal actions: kissing, hugging among women, men and young people. According to the thoughts of people in our society the latest appeared new forms of greeting are not appropriate in social places.

In current time “Assalauma aleikum” is commonly used by both men and women. But according to the tradition of our nation men greet women as “Salem berdik” and at the same time women greet men “Salem berdik”, because the greeting between men and women should be different from the usual greeting. This tradition is changed to the modern type as both men and women use the same greeting words and non-verbal actions as shaking hands, hugging and kissing. Mainly, as in other Turkic language the forms of greeting are different according to the age, sex, social status (teacher-learner, professor-student, and employer-employee), the part of the day, formal and informal cases and up to these peculiarities the greeting words are used in an appropriate way. Probably, most of our youth do not take into account these facts that many people seem to be using the same type of greeting to all people.

One of the more unique forms of interaction between communicants is greeting from distance. It is similar to the "chesting" of military men and can be applied to all

kinds of situations (as far as possible or as far away as possible, from the side of the biannuals).

Based on the literary works, we can see several variants of greeting etiquette in Karakalpak language.

Exercise 1. Fill in the gaps using the words below:

bay ata, dostim, Assalawma-a'leykum, qa'dirli qonag'im, shiraqlarim, h'urmetli

1 – Aradan az waqti o'tpesten-aq u'stine qasqir terisinen kelte ishik, basina g'awdiyg'an tu'lki malaqay kiygen aq saqalli bir g'arri kirip keldi.

- 1.....– H'amme og'an sa'lem bripan orninan turdi...
- G'arri, qalaysan'? U'y ishin', mal-janin' amanba?
- Qoydi soyip berin', – dedi g'arri. Qonaqlar h'ayran bolip bir-birine qarasti.
- Qulagi esitpeydi, tas geren' bolip qalg'an, – dedi kelinshek.
- (– After a short period an old man wearing a hat and shapan came in.
- Assalauma aleikum! – Everybody in the room stood up and greeted...
- How are you old man?
- Prepare the meal, – said the old man. The guests surprisingly looked at the old man.

- He can not hear, he is deaf, – said the daughter-in-law)

2. «- Assalawma-a'leykum, 2..... !

- Waleykum assalam! (K.Mombetov, «Posqan el...»).

(«-Assalauma aleikum, rich man!

- Waleikum assalam! (K.Mambetov, «Poskan el...»))

3. «-Assalawma-aleykum, 3..... Nurjan ag'a! – dedi onin' ko'zi ku'limlewi menen ... – Jatip qaldin'iz ba? – dedi Zavmag jaqinlap kelip.

- Kesheden berli onsha ma'nisim joq – dedi g'arri. (T.Kaipbergenov «Ko'zdin qarashig'i»).

(«-Assalauma aleikum, dear Nurjan aga! – said with a smile...

– How are you? – said coming nearer to him.

- I have not been feeling good since yesterday– said the old man. (T.Kaipbergenov «Ko'zdin' qarashigi»).

In all three examples, the so-called “Assalauma aleikum” form which is commonly used between common people. But the peculiarity of their relation between them is visible in the second example with the help of the word “bay ata/ rich man” and “dear Nurjan aga” in the third example. Obviously, there is a significant difference in the expressiveness of the addressing words and the content of labelling. Indeed, in this context, the importance of the context, in the third textual context, is also strong. Calling their name strengthens the expressiveness and meaning of the greeting, and the third example is more expressive than the second because of the word “dear”. Moreover the description of the author “said with a smile” depicts the state expressively. Expressiveness also provides a compelling, insightful, commentary to the actions of the characters in the literary character.

In addition to the common forms of the greeting etiquette, their determinant-epithetical conjugation is used in certain situations, in the context of communication, psychology and purposes of the language.

1. – Astraxannan kiyatirman. Atlarimiz sharshap boldirdi. Rasin aytsam, ra’smiy jumisim joq. Sizin’ menen birge sa’lemlesip, pikirlesip keteyin dep edim, – dedi.

- Xosh kelipsiz, 4.....!, – dedi Ismayil. Bunnan keyin birden ekew'i apaq-shapaq bolip sa’lemlesti.

2. – Uyde xabarlasqanday kim bar?

Jekennen islengen jabiqliq birden jalt etip ashildi... Sari sinli kisinin’ shoq saqali da bar eken. Saqalin taramlap uslap turip so’yledi:

- Biz bar, 5.....!

- Atin’ kim?

- Qobag'ash...

3. Dosim Tag'aymuratin’ qupiya bir bilezik sog'ip atirg'an wag'inda keldi...

- Harma, usta!

- Bar bol, kel, 6.....!

- Ne islep atirsan’?

- A’y, anaw'-minaw'... (K.Mambetov).

So here, "xosh kelipsiz aziz qonag'im/welcome, dear guest!", question form in the second and third are the extracts of the analysed text, as well as the words on the third example can be added to the words of the "greetings". The following types of marking labels are also available in our language: Also, in our language, some of the most common forms of etiquette words are used in the form of traditional dimension labels that give the national coloring.

Answer key: 1.Assalawma-a'leykum, 2.bay ata, 3.h'urmetli, 4.qa'dirli qonag'im, 5.shiraqlarim, 6.dostim

Exercise 2. Learn this dialogue by heart and tell with partner

1. – "I am coming from Astrakhan. Horses are tired. Honesly, I don't have any official job. I want to greet, talk with you", he said.

"Welcome, dear guest," said Ismayil. After that, they became very close with each other.

2. – Is there anybody at home?

It was opened covered curtain from jeken (cattail)

"We're here, dears!"

- Who are you?

- Qobag'ash

3. My friend Tagaymurat came when we made of bracelet...

- "How are you doing, master!"

- "Come, come, my friend!"

- "What are you doing?"

- "Oh, just nonsense" (K.Mambetov).

1. – Bul gu'lla'n Qipshaqtin' qa'dirdani Shalkiyiz, biy – dedi Xalqnazar jayg'asip otirip atirip.- Yelmurat sheshen usi w'aqitta g'ana yesin jiynadi.

- Shirlap ushqan shimshiq bar, qirdan ushqan qirg'iy bar, biyiklep ushqan bu'rkit bar. Ba'ri de qus. Biraq ba'ri de bu'rkittin' bir pa'rine kelmeydi. Burqirap aqqan bulaq bar, dao'rig'ip aqqan da'r'ya bar, ten'selip aqqan ten'iz bar. Ba'ri de suw'. Biraq ten'iz benen ba'sekilese almaydi.

Barmisan' ten'selip aqqan ten'izim! Biyikke ushqan bu'rkitim! Assalawma aleykum! – dep qos qolin alip juwirdi.

Shalkiyiz Yelmurat sheshennin' sa'lemin a'lik alip soradi.

- Qay balasan', qarag'im!
- Qaraqalpaqpan.
- Qaraqalpag'in' kim?
- Nog'ayli g'oy.
- Onda tu'sinikli. O'zimiz yekense? ...

2. Qoshshaq ha'r ku'ni o'z pikirin So'yinbiykege bayan yetpekshi bolar. Biraq hesh bir ju'rek yete almastan keyinge qaytar yedi. Bu'gin qalay bolmasin og'an o'z pikirin bayan yetpekshi boldi.

Ayaqlari talip baratirg'an adamday altin taxt aldina kelip toqtadi.

- Ma'rteben'iz bunnan da ba'lent bolg'ay, ma'liykam!.
- Raxmet! «Wa'zir bunday da'bdebeli sa'zlerdi aytpaytug'in edi. Qanday jumisi bar eken?» – dep oylanip qaldi Su'yinbiyke... (K.Ma'mbetov).

- Ha, Joldas Da'wletov, men Serjanovpan! Sizdi sirqatlanip qaldi dep yesittim, hal-jag'daylarin'izdi biliw ushin zvonit etip atirman. Tezirek sawaliwin'iz ushin qanday ja'rdem kerek bolsa, aytin'iz...

- Menin' denim saw, hesh na'rse kerek emes...! (T.Qayipbergenov).
- Sha'riypa! – dep qaytaladi ol bul ushirasiwg'a tan'lang'an ha'm quwanishin ishinde bu'klep tura almay Sha'riypa basin ko'terdi. Ol tanig'an edi. Sonda-da o'zin tutip bir qaradi da:

Sultan birden tilge kirdi.

- Voevoda Mixail Petrovich! ... (K.Ma'mbetov)
- *Oh, comrade Dauletov, I am Serzhanov! I have heard you are ill, phoned you to know how you are feeling. Would you want anything?*
- *I am feling well. I do not need...! (T.Kaipbergenov).*
- *Sharipa! – he repeated. She recognized him and looked at him:*
Sultan spontaneously spoke.
- *Mikhail Petrovich! ... (K.Mambetov)*

Contextually, the words also mean the greeting among the characters. From our viewpoint, such kind of greeting words mean the communicants' arrogance who feels himself in upper level than others. For instance, Erjan Serzhanov represented his arrogance through his words and attitude in the work "Ko'zdin' qarashig'i".

In modern Karakalpak language the following kind of questionable greeting words can be used...

- Palwan Mamutovich, amanliq pa?
- So'ylesiwimiz kerek, joldas direktor! Qistawli ga'p bar... (T.Qayipbergenov...).
- O, Saltan, jag'daylar qalay?
- Jaman emes.
- Men senin alip barg'an sawashin'di a'dewir diqqat penen gu'zettim. A'neyi emessen', qilishlasiw o'nerin' mag'an unadi.
- O, Ismayil! Barmisan', dostim?! –ekewi birden qushaqlasip apaq- shapaq bolip ketti... (K.Mambetov).
- *Palvon Mamutovich Is everything Ok?*
- *We need to talk, dear director! There is urgent... (T.Kaipbergenov...).*
- *Oh, Saltan, How are you?*
- *Not so bad.*
- *I have observed you attentively. I liked your method.*
- *Oh, Ismail! I have not seen you for ages, myfriend?! – Both of them hugged each other and began... (K.Mambetov).*

A teacher can assign the above provided dialogues for learners to learn off by heart and perform in pairs. Learners benefit from this exercise and practice the use of etiquette words in karakalpak language comprehending where and how to use them appropriately.

The grammatical forms, meaning and function are not the same. In practical language case is rarely appeared and it is connected to the style of the language.

As the last activity a teacher may ask learners to reflect on what was practiced and covered in the exercises on that day. In this way learners consolidate the topic. Reflection is a vital human activity in which individuals review, consider, consider,

and assess their experiences. Working with experience is what makes learning so crucial. [4]

Conclusion

The language ideal, as A.M. Peshkovsky is the only one of all ideals that lies behind, that is, mastering the literary language, we strive to speak as the best writers, our teachers, parents, in a word, representatives of the older generation spoke. In particular, greeting one person to another, greeting the young to the old, minority to majority of people, woman to man in formal, literary, and publicistic style, in radio, television and press are different from one another. We consider this greeting to be the key element of ethical etiquette and need to be investigated from scientific and linguistic view. Teaching etiquette words is based on a teacher's creativity to design activities for learners. Any book about karakalpak language is rich in etiquette once investigated. Learners are more likely to master etiquette words through drilling and practice conducted in the lessons.

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