



RHETORIC IN THE ENGLISH AND UZBEK LANGUAGES

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Speech culture and the art of public speaking are the issues that were conducted constantly and still supposed to be studied in the world linguistics. Human beings always have intended to speak expressively and impressively for ages. Therefore, these above mentioned topics are considered to be among the topical issues that have to be revealed and the existing researches have to be developed periodically.

The comparative study of rhetoric aspect of speech culture in the English and Uzbek languages is very important in increasing and developing learners' knowledge, skills and experience in using the linguistic means referring to these languages. It is too difficult to understand and to justify the specialists, especially the leaders and the heads who can not express their ideas independently and have not got fluency, eloquence and accuracy in speaking in their mother tongue.¹ Thus idea clarifies the importance of being aware of secrets of speech culture and the art of public speaking nowadays.

A number of research results including the followings related to rhetoric aspect were obtained in the world: the peculiarities of linguistic and stylistic means in developing and improving written speech and increasing communication effectiveness in dialogic rhetoric have been proven (Boston College), the linguistic peculiarities of paradox and promise in increasing speech efficiency were proved (Massachusetts University), the most frequently impacting factors on the formation of modern rhetoric in political processes were identified (The Novgorod State Institute), the gender and linguocultural peculiarities of dialogic rhetoric were proven (The Uzbekistan State World Languages University).

A number of researches including the following priority directions in the world linguistics

on studying rhetoric aspect of speech culture are being carried out: determining linguistic peculiarities of rhetoric at different language levels; improving bilingual and explanatory dictionaries referred to the terms in rhetoric; generally improving the measures in developing speech and communication culture; developing new innovation methods in improving peoples' oral and written speech activities; identifying the peculiarities of rhetoric according to the types of speech.

In linguistics a lot of works on rhetoric were carried out in different languages and remarkable researches by scientists can be considered as a great contribution to linguistics. For instance, A. Judith conducting dialogic rhetoric in English mainly concentrated on revealing the dialectical features of it. C. Patricia Foley studied the significance of permission in rhetoric on the basis of English speech patterns. M.M. Hincks focused on conducting the written speech in rhetoric aspect. L.M. Long, W.A.I. Paton and other scholars devoted their works to reveal other issues related to the English rhetoric².

² Judith A. The Genre of Logic and Artifice: Dialectic, Rhetoric, and English Dialogues. – Dissertation for Achieving PhD. – Toronto, Toronto university, 1998. – 280 p.; Patricia C. Foley. Paradox and Promise in the Dialogue on Race: a Case Study Analysis of the Dialogues of the Springfield World Class City Commission. – Dissertation for Achieving PhD. – Massachusetts, Massachusetts University, 1999. – 200 p.; M.M. Hincks. Successful Dialogues: Systematic, Written, and Prominent Self-analysis in College Composition. – Dissertation for Achieving PhD. – Boston, Boston College, 2005. – 170 p.; Long L.M. Associative Rhetoric: Beyond Rhetorical Sensitivity and Individual Rhetoric. – Dissertation for Achieving PhD. – Georgia, University of Georgia, 1997. – 287 p.; Paton W.A.I. Current-Traditional Rhetoric Reexamined. – Dissertation for

¹ Каримов И.А. Баркамол авлод – Ўзбекистон тараққийининг пойдевори. Баркамол авлод орзуи. – Т.: Шарқ, 1997. – Б. 15.



In N.A. Kashey, G.M. Yarmarkina, Z.I. Kurtseva³ and other scholars approached to rhetoric aspect from Russian point of view. Scholars such as V.O. Nemchenko, N.U. Georgeva⁴ approached to this topic from teaching point of view.

The types of public speech and linguistic-stylistic means expressed in the orator's speech were studied in A.Kh. Arkhipova's work in Uzbek linguistics. D. Teshabaeva conducted the modern aspects of speech culture on the basis of mass media texts. Scholars such as H. Jalilov, H. Pasulov, S. Svirskiy, A.Y. Mikhnevich, I.A. Krivelev, N. Mahmudov worked out the issue connecting with teachers and lecturers' art of speaking. S. Inomkhujayev, A. Ahmedov, N. Bekmirzaev, H. Jalilov, Y. Mukhibov, E. Mukhibov's monographic works were devoted to reveal the basis of public speaking. The developing periods of the Eastern art of public speaking was described in S. Inomkhujayev's work. B. Omonov analyzed political speaking skills⁵.

Achieving PhD. – Michigan, Michigan University, 1990. – 267 p.

³ Кашей Н.А. Современная риторика в социально-политическом взаимодействии. Дис. ...док. филол. наук. – Великий Новгород, НГУ, 2005. – 290 с.; Ярмакина Г.М. Обыденная риторика: просьба, приказ, предложение, убеждение, уговоры и способы их выражения в русской разговорной речи: Дис. ...канд. филол. наук. – Саратов: СГУ имени Н.Г. Чернышевского, 2001. – 180 с.; Курцева З.И. Коммуникативно-нравственный аспект риторического образования: Автореф. дис. ...канд. пед. наук. – Москва: МПГУ, 2002. – С. 70.

⁴ Немченко В.О. Формування внутрішнього переконання судді в адміністративному процесі України: Автореф. дис. ...канд. юрид. наук. – Запоріжжя, ЗНУ, 2013. – 20 с.; Георгієва Н.Ю. Просодія переконування в англійському діалогічному мовленні: Автореф. дис. ...канд. філол. наук. – Одеса: ОНУ, 2005. – 21 с.

⁵ Арипова А.Х. Нотиклик нутқининг лисоний-услугий воситалари: Филол. фан. номз. ...дис. – Тошкент: ЎзР ФА, Алишер Навоий номидаги Тил ва адабиёт институти, 2002. – 170 б.; Тешабоева Д.М. Оммавий ахборот воситалари тилининг нутқ маданияти аспектида тадқиқи (ЎзР ОАВ мисолида): Филол. фан. док. ...дис. автореф. – Тошкент: ЎзДЖТУ, 2012. – Б. 20-28; Жалилов Х. Ижтимоий фан ўқитувчиларининг нотиклик санъати. – Монография. Т.: Ўзбекистон, 1987. – 32 б.; Расулов Х., Свирский С. Лекторнинг нотиклик санъати – Монография. Т.: Ўзбекистон, 1978. – 39 б.; Кривелев И.А. Лекторнинг нотиклик санъати. – Монография. Т.: Ўзбекистон, 1980. – 15 б.; Михневич А.Е. Лекторнинг нотиклик санъати. –

The gender and linguocultural peculiarities of rhetoric, linguistic and extra linguistic factors of it on the basis of dialogic speech have not been studied in not kindred languages by foreign and Uzbek scholars yet. Thus, it will strengthen the necessity of a new research work on the dialogic rhetoric.

The thesis research was reflected in the scientific research plans of the Uzbekistan State World Languages University and was conducted within the framework of the scientific researches referred to the topic «The important issues of Linguoculture».

The aim of the research work is to conduct dialogic speech in the rhetoric aspect on the basis of English and Uzbek speech patterns and reveal national and common sides of these languages.

The tasks of the research work is to scientifically prove the fact that dialogic speech is considered to be a studying object of rhetoric;

determine linguistic and extra linguistic factors and prove common and differential sides of them;

prove the general and common sides of linguistic means referred to men and women's speech;

clarify the most frequently used topics and identify the usage frequency of linguistic means referred to them according to their usage in speech;

justify linguistic means expressing the national-cultural peculiarities in dialogic rhetoric;

identify linguistic units expressing positive and negative meaning in dialogic rhetoric of the English and Uzbek languages.

The object of the research is dialogic rhetoric in the English and Uzbek languages.

The subject of the research work is a comparative study of linguistic and extra linguistic means of dialogic rhetoric in the English and Uzbek languages, conducting gender and linguocultural peculiarities of it.

Монография. Т.: Ўзбекистон, 1979. – 44 б.; Махмудов Н. Ўқитувчи нутқ маданияти. – Т.: Алишер Навоий номидаги Ўзбекистон Миллий кутубхонаси, 2007. – Б. 20-157; Иномхўжаев С. Нотиклик санъати асослари. – Т.: Ўқитувчи, 1982. – Б. 5-124; Аҳмедов А. Нотиклик санъати. – Монография. Т.: Ўзбекистон, 1967. – 56 б.; Bekmirzaev N. Notqlik asoslari. – Т.: Yangi nashr, 2008. – 140 б.; Бекмирзаев Н. Нотик ва нутқ. – Т.: Наврўз, 2015. – Б. 17-39; Жалилов Х. Нотиклик санъати. – Монография. Т.: Ўзбекистон, 1976. – 77 б.; Мухибов Я., Мухибов Ё. Искусство публичного выступления. Риторика. – Т.: Ўқитувчи, 2011. – 173 б.; Иномхўжаев С. Ўтмиш шарқ нотиклиги. – Т.: Ўзбекистон, 1982. – 38 б.; Б. Омонов. Сиёсий етакчининг нотиклик маҳорати. – Монография. – Т.: Ўзбекистон, 2000. – 91 б.



Authenticity of the research results is defined by persuasiveness of conclusions, a concrete statement of a problem, an efficiency of approaches and methods applied in work, the fact that theoretical approaches applied within it received on actual linguistic materials and dictionaries, printed and electronic products issued on the recommendation of the responsible organizations. The relevance of the achieved results to the theoretical conception of this work, achieved novelties and defined new issues also define the authenticity of the research work.

The results of the research and scientific conclusions can be used in carrying out scientific researches in Comparative Linguistics, Translation Studies. The materials of the research can be in great use in defining the national-cultural peculiarities of the languages in Linguistics and Translation Studies. The scientific-theoretical conclusions of the thesis will also serve to further improvement of the teaching and educational process.

The practical value of the thesis is determined by the use of its conclusions in teaching the special courses and the aspects such as «The Basis of Speech Culture», «Stylistics», «Foreign Language (English)», «Uzbek Language».

There are four aspects of speech culture: normative, ethical, communicative⁶ and rhetoric⁷. Each of the aspects is considered to have their specific features. Following a number of rules such as normative, the correctness, accuracy, purity, relevancy, logicity of speech and being aware of consistent patterns and secrets of etiquette of speech, public speaking and rhetoric can serve as a basis in possessing beneficial results during communication.

In linguistic dictionaries the word *rhetoric* is interpreted in the following way: «Rhetoric is the aspect that studies efficient and eloquent speech theoretically»⁸.

Ancient times orators expounded this word in this way: «*It is the art that teaches us to be aware of the ways in making people believe in a definite issue*» (Aristotle), «*It is the aspect that trains us to speak correctly*» (Quintilian). Russian scholars gave the following identifications to it: «*It is the art of speaking effectively, persuasively*» (M.V.

Lomonosov), «*It is the workmanship that knows how to impress others that can find the way to the heart of mankind, and can lead them towards a speaker's intentions, ambitions*» (N. Koshanskiy, M.M. Speranski)⁹.

Foreign scholars interpreted the term rhetoric in various versions: «*It is a persuasion, speaking correctly and the art of decorating a speech*» (V. Florescu), «*It is the theory of persuasive speech*» (C. Perelman, B. Franz, Geissner), «*The art that was formed on the basis of observation different speeches*» (De Marsais), «*The art of thinking carefully and cautiously in order to touch the feelings*» (Beckon)¹⁰.

From our point of view: «Rhetoric is an art of speaking expressively, meaningfully, effectively and it aims to have an effect on listeners, to direct them towards a speaker's intentions, to interest them in a certain issue, to persuade them to implement good jobs». We approve the definitions that describe rhetoric as *an art of persuasion and reassurance*, we accept them as the most relevant interpretations that were given to this term.

The term rhetoric is interpreted in two ways. Mainly rhetoric is referred to a subject that aims to study the basis of public speaking. It is also defined as an aspect that theoretically reveals any kind of expressive and impressive speech.

Before being formed as a school subject rhetoric passed through many historical periods. In 510 BC with the formation of democratic institutions in the Athens the art of speaking became a very important part of life, as well as in the public service branches. A group of teachers who were called *sophists* began to teach people to speak better and more expressively¹¹. Their lessons were very expensive and sophists considered their knowledge as wisdom¹². In Rome teachers and masters of rhetoric were the Greeks. The great masters of theoretical and practical rhetoric were Cicero and Quintilian, both of them carried the teaching process on the basis of Greek methods¹³.

⁶ Тешабоева Д.М. Оммавий ахборот воситалари тилининг нутқ маданияти аспектида тадқиқи (ЎзР ОАВ мисолида): Филол. фан. док. ...дис. автореф. – Тошкент: ЎзДЖТУ, 2012. – Б. 24-36; Культура русской речи. Учебник для ВУЗов. – М.: Норма-Инфра, 2000. – С. 15.

⁷ Пасечная И.Н. Культура речи (аспекты порождения высказывания). – Орск, ОГТИ, 2012. – С. 9-28.

⁸ Ахманова О.С. Словарь лингвистических терминов. – М.: Советская энциклопедия, 1969. – С. 389.

⁹ Габуния З., Башиева С. Риторика как часть традиционной культуры. – Нальчик, ЭЛЬФА, 1993. – С. 3-77.

¹⁰ Тарасов Е.Ф. и другие. Речевое воздействие в сфере массовой коммуникации. – М.: Наука, 1990. – С. 15-21.

¹¹ Нерсесянц В.С. Сократ. – М.: Инфра – М – Норма, 1996. – С. 60.

¹² Введенская Л.А., Павлова Л.Г. Риторика и культура речи. – Ростов – на Дону: Феникс, 1998. – С. 223.

¹³ Funk and Wagnalls New Encyclopedia. – USA: Funk and Wagnalls, 1976. V 22. – p. 252.



In many countries the rhetoric was said to exist in the 3 main spheres of life: in politics, in judicial system and in religion.

The traditional rhetoric had a great impact on the art of public speaking in Great Britain. That was a period in the Middle Ages when religious rhetoric was on the top of its popularity and political rhetoric had already lost its value. In England the most famous ancient religious rhetor (speaker) was John Henry Newman. Widely agitating religion he had a strong effect on the promotion of local religious standards¹⁴. Ancient popular religious orators such as Paul, John Chrysostom and Augustine used to speak to public. By the end of the XV century famous orators such as Savonarola, in the XVI century Martin Luther and John Calvin spoke to public¹⁵. In the XVIII century under the influence of the Latin and Greek literature the art of public speaking developed in England¹⁶. During the Renaissance rhetoric was in the height of popularity and became an important aspect in the spiritual and cultural life¹⁷. During this period political rhetoric was considered to be more important, people began to be interested in it constantly. In the XIX century (1832) the reformation of the laws led the art of public speaking to the further development. But in a short period of time it turned to be a simple political speech, it was considered to be quite a noncense¹⁸. By the 1920th the traditional rhetoric had lost its scientific significance and was taught only in the aspect of Stylistics¹⁹.

The Greek oratory was known as preaching (*voizlik*) in the East. Preaching was considered to be an art having a social importance that had a great connection with public speaking, scientific and political lectures, discussions, debates, agitation and propaganda. In ancient times in Eastern countries a king came out to public personally and spoke about the local policy, the international situation and other issues²⁰. They used to speak on Fridays during

praying times, on national holidays Hayit and Navruz and on other days. They would also speak at the meetings to announce about wars that had broken out between countries. In the IX century this responsibility was given to special people who were called preachers (*voizlar*) and used to speak effectively, persuasively in a pleasant voice.

Islamic teaching system called *sufizm* aimed to lead a person toward the spiritual and ethical perfection and it also had a great impact in the development of rhetoric in Uzbekistan. Kozi Ishoniy (XV-XVI centuries) the author of the book «A Secret of a Word» from Fergana made a great contribution to the development of rhetoric. He was a master of human psychology; he could easily persuade, reassure people and win in any disputes and discussions²¹.

The East had its own great muslim scholars, religious leaders, writers and many other mature preachers. Khoja Muayyad Mehnagi, Mavlono Riyoziy, Hussain Voiz Koshifiy, Mavlono Muin Voiz Hisraviy, Bahauddin Valad, Jaloliddin Rumiy, Mufti Ziyovuddinxon son of Ishan Bobohon, Abu Rayhon Beruniy, Muhammad Sodiq Qoshgariy, Abu Nasr Farobiy, Kaykovus, Zahiriddin Muhammad Bobur, Alisher Navoiy and others were great and famous statesmen with their lively, powerful speech at that time.

At the beginning of the 60th more attention was given to learn the norms of literary language. The traditional rhetoric had lost its scientific value and they began to teach it at higher educational institutions in the aspect «The Basis of Speech Culture». Historical rhetoric had its own methods of existence. A new life has brought to it new methods.

In the development period rhetoric was considered to be only related to three types of speech (political, judicial and religious), those were recognized to be the studying objects of rhetoric. However, later in some source materials informing about public speaking this point of view was rejected. For instance, G.Z. Apresyan and S. Inomxojaev fulfilled the antique information with their point of views by adding political-social, academic, judicial, social-common, religious, mass media speeches to above mentioned 3 speeches²². A.Y. Mikhnevich added disputes to above mentioned ones²³. This type of speech includes the speeches that are expressed at

¹⁴ The Columbia Encyclopedia. – USA: Columbia University Press, 1993. – P.2091-2092.

¹⁵ World Book Encyclopedia. – USA: World Book, 1994. V.14. – P. 819.

¹⁶ Britannica Concise Encyclopedia. – USA: Encyclopedia Britannica, 2003. – P. 1034.

¹⁷ Цицерон. Три трактата об ораторском искусстве. – М.: Наука, 1972. – С. 356; Габуния З., Башиева С. Риторика как часть традиционной культуры. – Нальчик, ЭЛЬФА, 1993. – С. 3

¹⁸ Britannica Concise Encyclopedia. – USA: Encyclopedia Britannica, 2003. – P. 2091-2092.

¹⁹ Гиро П. От риторики к стилистике// Новое в зарубежном лингвистике. – М.: Прогресс, 1980. – С. 35-40.

²⁰ Ўзбекистон Миллий энциклопедияси. 12 жилдли. – Т.: «Ўзбекистон миллий энциклопедияси» Давлат илмий нашриёти, 2001.

Ж. 2. – Б. 6; Апресян Г.З. Ораторское искусство. – М.: МУ, 1978. – С. 30; Жалилов Х. Нотиклик санъати. – Т.: Ўзбекистон, 1976. – Б. 13.

²¹ Апресян Г.З. Ораторское искусство. – М.: МУ, 1978. – С. 30-31.

²² Апресян Г.З. Ораторское искусство. – М.: МГУ, 1972. – С. 62-63; Иномхўжаев С. Нотиклик санъати асослари. – Т.: Ўқитувчи, 1982. – Б. 6.

²³ Михневич А.Е. Лекторнинг нотиклик санъати. – Т.: Ўзбекистон, 1979. – Б. 13.



meetings, dialogues, disputes, debates, symposiums, question-and-answer evenings, press conferences and in other situations.

In the World Encyclopedia on Philosophy we can find information confirming the fact that rhetoric exists in ordinary oral speech, in exchanging the ideas (the oral dialogues between two or more people), in transferring some information in a certain sequence (rumors), in speeches representing oral folk (telling tales, anecdotes, myths)²⁴.

Among above mentioned speeches we focus on studying oral dialogues between two or more people in our research work.

Many scholars approved the idea that dialogic speech is considered to be the studying object of rhetoric.²⁵ Ancient or traditional rhetoric used to study only formal public speaking, but the modern one considers all forms of speech, as well as the dialogic speech as its conducting object.

L.A. Vvedenskaya, L.G. Pavlova divide dialogue based speeches into two: formal and informal²⁶. Formal speeches include the speeches on a certain issue, on documentations, on agreement and office meeting speeches. Informal speeches are considered to be the most used speech. It is used among family members, in the streets, in the transports, in a friendly conversations between friends and closely familiar people. We focus on the second informal type of dialogues mentioned above.

Linguistic means belonging to different language levels and serving to increase speech efficiency are also determined in this article.

Pronouncing the last vowel of a word longer in Uzbek and stressing each word in the sentence and expressing it politely in English increases the efficiency of speech in both languages. By pronouncing the words *please* and *илтимос* longer and louder the persuasion is strengthened. Some consonant sounds are often omitted in Uzbek as the result of pronouncing the last vowel in a word longer (*берақо-о-о, келақо-о-о*), but in English this linguistic phenomenon is not used. Accurately and clearly expressed words, phrases expressed with love and care may have a positive impact on listeners in both languages. Stressing each word in English and each syllable separately in Uzbek increases speech efficiency. Using excessing sounds in these languages (*uh..., ums..., ahs..., er... / ҳм..., э...*), coughing and pausing decrease the quality of eloquancy. By stressing addressing words in the sentence one can easily attract a listener's attention to himself/herself in both languages. Stressing not only a syllable and a word but the whole sentence or a text surely would increase the speech efficiency in both languages as well.

Suffix *-қуз*, second person singular expressing the meaning of respect, negative meaning forming suffix *-май*, interjections such as *-ми, -чи* are constantly used in Uzbek dialogic rhetoric. But in English this linguistic phenomenon is expressed by the usage of negative and interrogative forms of modal verbs in sentences (*could you, couldn't, will you, won't you*). Adding diminutive and affectionate suffixes to a person's name also has an impact on the expressiveness of speech (*Ann+ie / Жавлон+жон*) in both languages. Expressiveness is increased by adding to a listener's name the suffixes such as *-жон, -хон, -бек* that express the meaning of respect in Uzbek. But in English adding to a person's name words such as *Mr., Mrs., Miss* expressing the same meaning would increase speech efficiency. This linguistic phenomenon is interpreted with the fact that the Uzbek language is considered to be in a group of agglutinative languages and English is included into the analytical languages group. Thus in major cases suffixes are mainly added to a word in Uzbek, meanwhile in English this linguistic phenomenon is seldom used.

Adding diminutive and affectionate affixes, possessive pronoun of the first person singular to the words expressing relatives such as *ака, опа, ука* (brother, sister) in Uzbek as well as using them before names (*Ботир+жон укам, Опоқи+жон*) surely increases effectiveness of speech. The words of relatives in this language are even used to unfamiliar people, but in English they are only used to relatives (*auntie, daddy*).

²⁴ Грицанов А.А. Всемирная энциклопедия. Философия. – М.: Современный литератор, 2001. – С. 865.

²⁵ Франк Д. Семь грехов прагматики: тезисы о теории речевых актов, анализе речевого общения, лингвистике и риторике// Новое в зарубежной лингвистике. – Москва: Прогресс, 1986. – № 17. – С. 370; Рождественский Ю.В. Лекции по общему языкознанию. – М.: Высшая школа, 1990. – С. 70-74; Кривелев И.А. Лекторнинг нотиклик санъати. – Т.: Ўзбекистон, 1980. – Б. 5; Платон. Диалоги. – М.: Эксмо, 2007. – Т. 1. – С. 5-1220; Рождественский Ю.В. Теория риторики. – М.: Добросовесть, 1999. – С. 3-442; Азизян И.А. Диалог искусств Серебряного века. – М.: Прогресс-Традиция, 2001. – С. 5-387; Грицанов А.А. Всемирная энциклопедия. Философия. – М.: Современный литератор, 2001. – С. 865; Мартынова И.А. Основы риторики. – Санкт Петербург: Сова, 2002. – С. 188; Ипполитова Н.А., Князева О.Ю., Савова М.Р. Русский язык и культура речи. – М.: Проспект, 2009. – С. 370-387; www.ahmerov.com/book; <http://stylistics.academic.ru>.

²⁶ Введенская Л.А., Павлова Л.Г. Риторика и культура речи. – Ростов – на Дону: Феникс, 2005. – С. 6-52.



In dialogic rhetoric personal pronouns have a significant role. Using the plural forms of the pronoun *you / siz* is positively approved in rhetoric aspect of both languages.

In researched languages any kind of word can be used as a basic word (word that can be a reason in impressing a person). Using the auxiliary verb *do* or the word *just* before the main verb in English, adding the adverbs and adjectives such as *жуда, қаттиқ, роса* to the verbs in Uzbek increases efficiency of speech. In Uzbek repeated words (*қани-қани, олинг-олинг, келинг-келинг*) have significance in speech expressiveness, but in English this linguistic phenomenon does not exist. Equivalents for this kind of words in English can be a word, a word combination or a phrase (such as *welcome, help yourself*). Using unnecessary words (such as *well, so, just / анақа, тавба, астағфуриллоҳ*) repeatedly in dialogic rhetoric in both languages decreases effectiveness of the communication.

In dialogic rhetoric except a word a word combination, a sentence and a text can also be used as a basic linguistic unit in persuading, involving, reassuring a person in a certain issue in both languages. In researched languages efficiency can be increased by different means in declarative, interrogative, imperative, exclamatory sentences, rhetoric questions and conditional subordinate clause. Stressing the addressing and introductory words in these languages one can strengthen the effectiveness of speech. Interrogative sentences are considered to be more effective during communication process rather than declarative sentences. Unlike the English the Uzbeks often use advising words in the texts while making an impact on a listener.

Relative words are mainly expressed in Uzbek (as *опоқижон, амакижон, укажон*) while words of respect in English (as *sir, Mrs., dear*) increase speech efficiency by stressing addressing words. This linguistic phenomenon depicts the differential sides of dialogic rhetoric in these languages.

The significance of stylistic devices such as metaphor, metonymy, epiphora, repetition, hyperboly, alliteration, inversion, paraphrase, gradation, antithesis, litote, epithet, ellipsis, oxymoron, simile in dialogic rhetoric are revealed and scientifically approved with the help of speech patterns in both languages.

For instance, **simile** is a stylistic device that expresses similarity and exaggerates the same quality of an object comparing to the second one. This linguistic phenomenon is based on the likeness between two objects or happenings²⁷. It is expressed

by adding the conjunctions *like, as* in English and suffixes *-дек, -дай* are added to the part of speech such as noun and pronoun in Uzbek. As well as the words *эўё, каби сингару, монанд* are used in simile. For example:

Alan blew the pipe. Robin then repeated Alan's music and corrected some parts of it. Then Alan began again. Robin used the same tune.

«Enough!» he said. «You can play the pipes. Now we will try something else». He got up to fight... «Robin Oig», he said. «You are a great piper! You are much better than me. I think I am better with the sword than you. But if we fought, I could not kill a good piper like you.»

The quarrel had now ended. All night they played and ate and drank²⁸.

Филҳол эрини ийдириш йўлини тутиб, унга илиқ муомалада амр берди:

– Барака топаур, ҳалиям бўлса кўғирчоқ одам опчиқиб ўрнатинг. Сиздан нима кетди? **Карнайчидан бир пуф дегандай гап-ку, ахир!** Бир сафар хўп деяқолинг?!..

Расул ака гапни кўпам чўзиб ўтирмай, унинг амрини вожиб қилишни афзал билди:

– Хўп, кўғирчоқ одамни шу бугуноқ кўндириб қўяман²⁹.

In the former example the sentence *I could not kill a good piper like you* was used to persuade the listener to calm down. In the latter pattern the sentence *Карнайчидан бир пуф дегандай гап-ку, ахир* was used in persuading the listener.

All sounding means that are not excepted as linguistic units, and have a significant importance in transferring information to the members of communication are called *paraphonetic means*. For instance, pronouncing a sound in a very soft tone in dialogic rhetoric one can obtain a suspected results of communication. Here is the speech:

«Wormtail will get us drinks», said Snape. «I am not your servant!» he squeaked, avoiding Snape's eye. «Really? I was under the impression that the Dark Lord placed you here to assist me.» «To assist, yes – but not to make you drinks...» «I had no idea, Wormtail, that you were craving more dangerous assignments», said Snape silkily. «This can be easily arranged: I shall speak to the Dark Lord.» *Wormtail hesitated for a moment... within seconds*

Шомақсудов А., Расулов И., Кўнғуров Р. Рустамов Х. Ўзбек тили стилистикаси. – Т.: Ўқитувчи, 1983. – Б. 239.

²⁸ Stevenson R.L. Kidnapped. – England: Longman, 1993. – P. 84.

²⁹ Аббос Саид. Беш кунлик дунё. – Т.: Шарқ, 1996. – Б. 26.

²⁷ Ўзбек тилининг изоҳли луғати. 5 жилдли. – Т.: «Ўзбекистон миллий энциклопедияси» Давлат илмий нашриёти, 2008. Ж. 5. – Б. 185;



he was back, bearing a dusty bottle and three glasses upon a tray³⁰.

– Тўйда сени Ёқуб кўрган экан, – деди йиғи аралаш онам. – Тегмасанг бўлмайди.

– Нега ахир? Ким экан мени мажбурлаб хотин қилиб оладиган?.. Мен тегмайман унга!

... Ёқуб кириб келди.

– Сиз... сиз..., – дея олдим титраб-қақшаб...

– Ўзингизни босинг, Латофатхон, – деди Ёқуб... – Қўрқманг, – дея **секин товушда юпата бошлади у мени...** – Сизни бир кўришдаёқ ёқтириб қолдим... Мана шу ҳовли-жойни сенинг номинга расмийлаштираман. Шу жой сеники! Тагинда машина, устаган жойингга олиб боради...

...охури шоҳона ҳаёт ҳақидаги ваъдалар таъсирида бўшашдим, Ёқубники бўлдим...³¹

Pronouncing sounds softly in a mandative tone, expressing phrases in a begging and pleasing tone are also approved in the rhetoric aspect of both languages. Unlike in English, adding vowel sounds such as -а, -е, -я, -ю to the end of the last word surely increases the persuasiveness of speech in the Uzbek language.

The importance of human gestures in speech efficiency was analysed in this paragraph. Both nations may caress a shoulder of a listener with love and care while persuading him to some kind of actions. The English crossing their forefinger and middle fingers try to reassure and persuade their listeners.

The Uzbeks putting their hands on their chest try to convince a listener. Persuasion by caressing or patting on a listeners' shoulder frequently is used by adult men and women. The Uzbeks move a forefinger from the upper part of a face down. This gesture means «shame on you» and in this way they try to stop a listener from doing some action. Hand gestures during praying for the sake of a listener are expressed differently by two nations (the English gather all fingers together and touch their forehead and shoulders. The Uzbeks opening their hands put them together in order to pray).

The English in many cases apply to strangers with a smile on their face while persuading them to give some information. Uzbek speaker's smiling while talking to a stranger and persuading him/her to some activity (especially women's smile) may lead a

listener to have improper thoughts about the partner during the conversation.

The pleading and pleasing expression in speaker's eyes is considered to be one of the motivating, persuading factors in dialogic rhetoric in both languages. This expression can lead the partner to change his views toward the aim of a speaker. The English speaker's straightly looking at a listener's eyes is well appreciated in dialogic rhetoric, meanwhile in the Uzbek rhetoric aspect it is not appreciated positively.

Different approaches of local and foreign scholars to the term *gender* are theoretically analyzed in this paragraph. From our point of view the linguistic term *gender* is a reflection of men and women's world of view, culture and etiquette in their speech and language. In this paragraph the linguistic means that have a significant role in decreasing effectiveness of women's speech are analyzed in 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! / Илтимо, 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 (*Iaddie – 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*

³⁰ Rowling J.K. Harry Potter. – New York: Scholastic inc., 2005. – P. 24.

³¹ Ибодинов А. «Латофат» дўконидаги қатл. – Т.: Шарқ, 2001. – Б. 106.



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...*, *Қуронда 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 бўлеур, 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, ёдинда 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!*»³²). 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.

English men widely use pleasing sentences while talking to women. Uzbek men prefer to be a bit proud in this situation and they don't use linguistic units that have a pleasing meaning.

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

Uzbek men always take into consideration the opinions and the interests of people, neighbours around them and remind the importance of them in their speech (*Одамлар, эшитганлар нима дейди?*). This linguistic phenomenon is not used by English men.

In both languages religious words and phrases, wishing good wishes, praying for the sake of a listener, advising are used (*God bless you..., be healthy.../ умрингдан барака топ..., Аллоҳим ўз паноҳида асрасин..., доимо иноқ бўлинглар, бир-бирингизни қўллаб-қувватланглар...*). But this linguistic phenomenon is mainly used in Uzbek men's speech.

Different lifestyle, religion, culture and other factors that are related to these both nations reflect the existence of national gender peculiarities in dialogic rhetoric.

While persuading listeners speakers use *linguistic units referred to religion* in researched languages. In the West they consider the Bible to be one of the most powerful weapons in upbringing good natured human beings, in persuading them to trust in God, in making them believe in Jesus Christ³³, meanwhile in the Eastern religion, especially Islam religion is accepted as one of the factors used to influence people's feelings psychologically. Both nations use the words *God / Худо* in sentences while reassuring their listeners. In Uzbek the word *Худо* has synonyms such as *Оллоҳ, яратган эгам, Тангри*. The English word *God* has the synonym word *Lord*. Usage of the words *Jesus Christ, Bible* in English and the words *дўзах, Қуръон, Ҳадис, жаннат, суннат* in Uzbek depicts the national peculiarities of dialogic rhetoric.

In dialogic rhetoric by *praying to the God for a listener's sake* speech efficiency is possessed. In these languages they use the words *God / Худо (God save you, God bless you / Худо сени ўз паноҳида асрасин, Худо сени яллақасин)*. However,

³² Walker D. Geordie. – UK: Nelson, 1992. – P. 63.

³³ <http://www.creationtips.com/influence.html> библия



according to the religious beliefs of the English, the name of the Holy Father is used in praying (*our Father bless you*). But in Uzbek they use the phrases referring to the personal matters and the life of a listener (*бола-чақангнинг роҳатини кўр, орзу-ниятларингга ет, яхши жойлардан ато қилсин*). Thus the phenomenon indicates the national sides of dialogic rhetoric in researched languages. During praying for a listener's sake the Uzbeks use very long sentences, meanwhile the English make short sentences.

Speakers remind a listener about the rules and laws of the country in dialogic rhetoric. They persuade a listener or stop him from doing some actions by using the phrases *you have no right, I will call the police / ҳаққингиз йўқ, полиция чақираман* in both languages. But in Uzbek to remind about the police is rarely used, because this nation is considered to be too shameful, compromise. Disputes usually end on the basis of agreement and compromising.

In the dialogic rhetoric of the both languages *bequeathing* is used. These nations always consider that the will of a dying person must be fulfilled. While bequeathing the English don't make their speech long and they only speak to the point. But the Uzbek make very complicated and long sentences during bequeathing. They pray for the sake of listeners, wish good things, and give advice to them while bequeathing.

Advising is also accepted as a factor that is used to have an impact on people in both languages. In English they always remind a listener not to forget about behaving themselves as English ladies and gentlemen (such as *Gentlemen do not insult their friends*). In Uzbek they constantly remind the listeners to follow the rules of etiquette and also remind the ideas about implementing the duties referred to children, parents, family (such as *Буғун шаҳарга тушиб, онанг қабрини зиёрат қилиб чиқ, болам. Сира-сира кечиктиришига ҳаққинг йўқ, бурч бу. Фарзандсан, ота-онангни тирикликларидан рози қил, вафот этганларидан кейин ҳам бепарво қолма*). In English they use shorter sentences and phrases, meanwhile the Uzbeks use too long sentences. In Uzbek, advising is constantly used rather than in English in reassuring and persuading a listener.

In the researched languages *swearing* on the name of God is used to increase speech eloquence (*Lord knows, I swear by almighty God / тегсам, Худо урсин, Худо ҳаққи*). The English trusting Christianity swear using the following phrases: *I swear by Jupiter, by Jove! I swear by almighty God! I swear by all that is holy, by the welkin! Honest to*

God! Honest to goodness.³⁴ The Uzbeks whose belief is Islam use the following phrases referred to this religion: *каломупло урсин, Қуръон урсин, Худо урсин*. They also express the exaggeration while swearing (*ёлғон айтсам ёрилиб ўлай*)³⁵, meanwhile the English may swear on mother's grave (*I swear to that on my mother's grave...*)³⁶. Thus phenomenon shows national peculiarities of dialogic rhetoric in both languages.

In researched languages linguistic phenomenon *promising* has significant role in speech eloquence. Speech patterns such as *I will take the moon for you – ойни олиб бераман, I will never be Romeo – отимни бошқа қўяман* are equivalent phrases in promising in these languages. The usage of the English phrase *words of a gentleman* and the Uzbek phrase *йигитлик сўзим* in speech while promising depicts the national peculiarities of dialogic rhetoric.

In dialogic rhetoric by *asking politely or pleasing* a listener, one can easily persuade him. Pronouncing the word *please* in English and the word *илтимос* in Uzbek longer increases speech efficiency. Using the words expressing respect (such as *madam, sir*) before listener's names, the modal verbs in interrogative form make speech more efficient in English. Adding suffix *-жон* to the words expressing relatives and to a listener's name and pronouncing them in pleading and pleasing tone strengthens the speech efficiency (such as *жон амаки, жон Алишер*).

In dialogic rhetoric reminding a certain amount of national currency in speech (in English the words *dollar, pound* and *sterling*, in Uzbek the words *dollar* and *sum*), as well as using a comparative forms of adjectives such as *many* and *much / кўп* increases effectiveness of speech in conducting languages. In this situation speakers *offer a listener financial support*.

Reminding *food names* to a listener also increases speech efficiency in both languages. For instance, food and drinks such as *fish, beer, pudding* in English, *pilov, hot black tea* in Uzbek are some of them (*You better eat the fish anyway – from head to tail. I have heard this math test is really hard, and our brains need all the help they can get.*)³⁷ *Бўлмаса, бизникига кетдик. Битта яхши қўлбола ош*

³⁴ ru/dictionary/english_russian/swear.html

³⁵ Сафаров Н. Наврўз. – Т.: Ғафур Ғулوم номидаги Адабиёт ва санъат нашриёти, 1977. – Б. 116.

³⁶ Macleod H. Mind Over Mussels. – Charlotte town: The Acorn Press, 2011. – P. 136.

³⁷ Collis H. 101 American Superstitions. – USA, Passport Books, 1998. – P. 46.



қилдираман, чой-пой ичамиз, қани-қани кетдик³⁸).

They use *endorsing and approving phrases* in dialogic rhetoric. In both languages they use encouraging phrases that lead a partner to be brave and to be strong (*what are you afraid of; don't be afraid of / қўрқма, нимадан қўрқасан? Мен борман-ку ёнингда*). In Uzbek while endorsing they constantly use national proverbs too (*Билмаганин орланмай сўраган олим, орланиб сўрамаган ўзига золим*).

In dialogic rhetoric the phrases like *What will people around say about it?* are mainly expressed in the Uzbek language. As it is known the concept *shame* is considered to be the most serious factor in Uzbek culture. In this language the following phrases are very often used: *What will the neighbors say? What will the people say? What a shame?* In the West people used to living on the basis of individualistic theory, meanwhile in the East a team, a group and a collective work is preferred. They used to taking people's ideas and point of views into consideration. These kind of factors made an impact on the formation of the above mentioned linguistic phenomenon in dialogic rhetoric.

With the help of speech one can *make a listener feel sorry* for him in the English and Uzbek rhetoric aspect. In this case speakers pretend to be poor and tell about the situation they occurred to be. Paralinguistic means such as crying can be noticed in their behavior. Unlike in English, in Uzbek while making a listener feel sorry speakers may wish him the best wishes in long phrases and pray for the sake of him.

For the sake of nobility a light cheating is often approved in dialogic rhetoric. Linguistic phenomenon euphemism is also well appreciated in dialogic rhetoric. This linguistic phenomenon is closely connected with the concept *respect* in both languages, meanwhile it is also closely related to the concept *shame* in the Uzbek language.

Terms of endearment also serve to increase efficiency of speech in dialogic rhetoric. The equivalent phrases in both languages with the same meaning are used while caressing (such as *honey – асалим, dear – азирум*). But the words and phrases such as *my young lady, my gallant gentleman* in English, *акажон, опоқижон, амакижон* in Uzbek that are used while caressing depict the national peculiarities of dialogic rhetoric. As well as the suffixes are constantly added to the words of caressing in Uzbek, but in English this linguistic phenomenon is expressed by combining possessive pronoun of the first person singular to a term of endearment or a word (such as *my sweet, my*

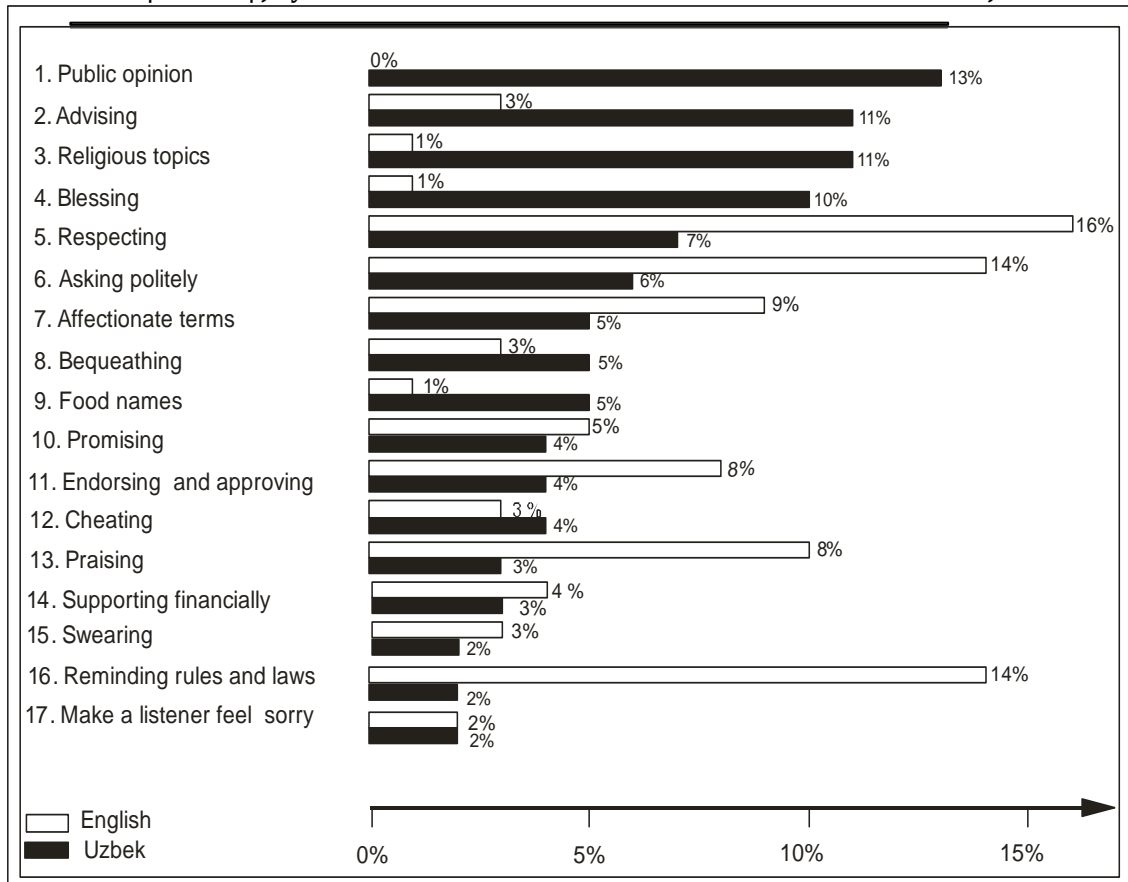
sweetheart, my love / жон+им, дўмбоқ+қина+м, тойчоғ+им). Unlike in English, in Uzbek they use linguistic means formed on the verbal phrases while endearing (*гиргиттонинг бўлай, ўргилиб кетай*).

Linguistic units expressing *respect* are also well appreciated in dialogic rhetoric. In English this kind of linguistic units are used before the personal names, in Uzbek this linguistic phenomenon is expressed by adding suffixes to the end of personal names (*Mrs. Brown / Бобур+жон*). In Uzbek suffixes are also added to the words with the meaning of relativeness (*дада+жон, ойим+лар*) and in this case these words express the meaning of respect. The usage of modal verbs and the word *please* in English expresses the meaning of respect (*You will, won't you? / Will you eat your food? If you please...*). The personal pronoun as *you / сиз* in both languages serve to increase speech efficiency.

Linguistic units expressing *praise* are also used in dialogic rhetoric of both languages. For instance, phrases such as *you have nice eyes – кўзларингиз чиройли экан, you have beautiful hair – сочларингиз жуда чиройли экан, you look very smart in this suit – костюм сизга жуда ярашибди* are used in praising. Frankly appreciating the achievements, positive sides of a listener, praising him, using polite words and phrases surely would guarantee a good communication result. Praising words serve for the same objectives in these researched languages.

On the basis of research materials analysis we present the following picture that depicts the usage frequency of linguistic means in dialogic rhetoric (see picture 4.1):

³⁸ Исmoil Мухаммад. Баҳорнинг энг сўнгги лоласи. – Т.: O'zbekiston, 2006. – Б. 103.



Picture 4.1. The usage frequency of linguistic means referring to the English and Uzbek dialogic rhetoric

The above given picture shows that according to the usage frequency in speech the linguistic means that express respect (16%), pleasing (14%) and human rights (14%) possess the highest level in English. The linguistic means referred to the praying for the sake of a listener (1%), public opinions (0%) and religious topics (1%) possess the lowest levels.

The linguistic means that are referred to public opinion (13%), religious topics (11%), advising (11%), praying for the sake of a listener (10%) are accepted the most used means according to the usage frequency in Uzbek speech. The linguistic means that express swearing (2%) and human rights (2%) are considered to possess the lowest level.

The linguistic units that have a positive meaning are meant to be the units that are expressed on the basis of speech etiquette norms, these linguistic units (referring to endearing, praise, respect, pleasing) have been analyzed in the above given chapters. The linguistic units that express negative meaning are meant to be those units that express opposite meaning to the term politeness and kindness. According to the aim of speech the linguistic units that have a negative meaning are used in dialogic rhetoric. This type of rhetoric is called

*black rhetorics*³⁹. In this type of rhetoric speakers use all possible ways, strategies, opportunities to achieve the goal of speech. Language norms are often violated in these cases. For instance, speakers may swear, frighten, threaten, curse, say insulting words to a listener (such as *Where are you? Come out of there! You little thieving rascal! / Goddamn your eyes, I will show you. Come on, let's go to the bridge. / For pity's sake, will you shut that mouth of yours and stop your prattling. / Борсанг, оқ сутимни кўкка созураман. Ўлсам гўримда тик тураман! / Ғирт сурбет экансан-ку! Нима бошқа ҳеч нарса калланга келмадими? Йўқол кўзимдан, аблаҳ*). This way a speaker tries to persuade a communicant to implement some actions. Mainly English and Uzbek men may swear their listeners while speaking. English women also constantly swear during their speech, meanwhile Uzbek women curse while persuading a person.

³⁹ Бредемайер К. Черная риторика: Власть и магия слова. – М.: Альпина Бизнес Букс, 2005. — 224 с.; www.dr-bredemeier.de/black-rhetoric/; www.jstor.org/stable/2783854



On the basis of the research analysis we come to the following conclusions:

In the West the art of speaking was initially formed from the speeches of sophists (teachers), but in the East it began from the speeches of preachers (people reading a king's verdict to public). Rhetoric has historical development stages, it is considered to change constantly.

Though rhetoric is interpreted as public speech, any kind of speech, including dialogic speech can be a studying object of rhetoric.

As rhetoric studies the ways of achieving speech efficiency, it depicts the means that serve to increase the efficiency of the English and Uzbek dialogic speech. In Uzbek in majority cases suffixes are added to the words in achieving speech efficiency but in English this linguistic phenomenon is expressed by adding certain words to another word. In English the words expressing respect, in Uzbek the words with relative meaning are mainly used.

Expression of stylistic devices has a significant role in dialogic rhetoric. Stylistic devices such as metonymy, anaphora, epiphora, inversion, paraphrase, hyperboly, ellipsis, gradation, antithesis and other stylistic devices, phraseological units are used in speech according to the aim of speech in both languages.

In the dialogic rhetoric parophonetic and parakinetic means play significant role in increasing speech efficiency. There are national and common features in their usage in researched languages.

In dialogic rhetoric there are different and common sides in English and Uzbek men and women's speech. The impact of western and eastern culture on forming these languages is reflected on dialogic rhetoric too.

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 peoples opinion, making people feel sorry, telling lies, caressing, respecting, praising, speaking on religious topics are considered to be the most frequently used topics in dialogic rhetoric. The usage frequency of the linguistic means referred to these topics in the researched languages differ from each other.

In the dialogic rhetoric of both languages linguistic means that express negative meaning are used in foul language, while insulting, cursing, frightening, threatening. English speaking women in majority cases use foul language, in Uzbek women's speech cursing is constantly expressed.

Variety of the following factors such as 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

considered to be the main reasons for existence of national peculiarities of dialogic rhetoric in both languages. As well as it depends on how these two nations interpret the concept *culture*. This phenomenon approves once again the existence of connection between language and culture.

In different language systems dialogic rhetoric has its gender, linguocultural peculiarities, both linguistic and nonlinguistic means are expressed in it. From this point of view gender, linguocultural peculiarities, linguistic and nonlinguistic means can be comparatively conducted in kindered and not kindered languages in translation studies, ethnolinguistics and comparative linguistics.

Rhetoric is a historic category. Periodical changings reflect on it. Rhetoric changes and forms periodically. The developing process of it has significant sides in the various cultural systems. From this point of view etymological peculiarities of rhetoric can be comparatively researched in different languages.

Rhetoric is a social phenomenon, it has its significant peculiarities in different social groups and conditions. This demands implementation of comparative research of it in different language systems from sociolinguistic point of view.

All kind of speeches can be a studying object of rhetoric. From this point of view political, military, religious and other types of private rhetoric can be researched in kindered and not kindered languages.