**Category of apology as an aspect of speech etiquette in Kazakh and Japanese languages**

**Даирова Айжан, студентка 1 курса магистратуры**

*КазНУ имени АЛЬ-ФАРАБИ, г. Алматы, РК*

ТҮЙІНДЕМЕ

Бұл мақала жапон мен қазақ тілдері арасындағы сөйлесу әдебіндегі мәселелерге арналған, сонымен қатар екі тілдегі кешірім сұрауына. Бұл жұмыстың маңыздылығы – қазақ және жапон тілдеріндегі сөйлесу әдебі мен жапон мәдениеті мен тілінің маңыздылық-ерекшелігін қарастыру.

Мақаланың негізгі мақсаты: 1) қазақ және жапон тілдеріндегі сыпайылық пен кешірім сұраулары әлеуметтік тұрғыдан негізделген 2) қандай да бір сөзді таңдау, кешірім сұрауға мынадай факторлар әсер етеді, орны, уақыты, сұхбатасушысының әлеуметтік деңейі.

 Тірек сөздер: кешіру, кешірім сұрай категориясы, сөйлесу әдебі, тіл, мәдениаралық коммуникация.

АННОТАЦИЯ

Данная статья посвящена проблематике речевого этикета казахского и японского языков, а также категории извинения двух языков. Особенность данной работы-рассмотрение особенностей речевого этикета в казахской и японской культурах и языке.

Основные положения статьи: 1) категория вежливости и извинения в казахском и японском языках имеет социальные обоснования 2) на выбор той или иной фразы, выражающей извинение влиют такие факторы как место, время, социальная принадлежность собеседника.

Ключевые слова: извинение, категория извинения, речевой этикет, язык, межкультурная коммуникация.

ABSTRACT

This article is devoted to the problems of speech etiquette in Kazakh and Japanese languages, as well as the apology category of two languages was also studied. The peculiarity of this work is peculiarities of speech etiquette in the Kazakh and Japanese culture and language.

Key Points: 1) the category of civility and apology in the Kazakh and Japanese have social studies 2) the choice of a phrase expressing apology depends on such factors as location, time, social status of interlocutor.

Key Words: apology, apology category, speech etiquette, language, intercultural communication.

Over the past few years a lot of works devoted to the peculiarities of speech etiquette were written. Moreover, such forms of communication as “request”, "expression of gratitude" and "apology" were studied in detail by different authors.

For example, only in Japanese language were found about 200 phrases, which expressing apology [1, 9].

In this article we would like to focus on the main features of apology’s category in Kazakh and Japanese languages. As is well known, the origin of the Japanese language is too controversial, and there is still no definite answer about ethnogeny of the Japanese language. According to the theory, the Japanese language has a family relationship with languages ​​that are part of the Altaic language family. This group also includes Mongolian, Manchu-Tungusic, Turkish, and Kazakh languages. To support this theory linguists pay attention to the fact, that Japanese language is an agglutinative like the Turkish and Kazakh languages. That is why, think we can find some similarity in speech etiquette in both languages.

The main forms of speech etiquette in Kazakh and Japanese languages are particularly complex and reflect to the social structure of society. Some scientists suppose that Japanese language is more apologetic than other languages. In Japan, people are still not valued as individuals, only in terms of their social position. Belonging to the company handling is more important than a profession or even the name or surname. The Japanese often call each other by their posts or kinship system and rarely by name. Japanese express the social position by speech etiquette. There are some points of it:

1. Senior age is superior to bush. Japanese codifies such differences even within the family. Brothers and sisters are not called by name, they call it by age. For example, お姉さん(onesan) -elder sister, 妹(imouto)-younger sister. It will be interesting fact that in Kazakh language forms of treatment is also associated with a polite term relationship.

 We can see it from the following chart:

|  |  |
| --- | --- |
| elder sister- әпке, әпкей (a'pke) | younger sister- қарындас (qari'ndas) |
| elder brother- ағай, ағеке (aghay) | younger brother- іні (іnі) |

2. The teacher always superior person, regardless of age or other circumstances. If one student, who became Minister Premiere suddenly meet his former teacher, he will bow down to him as well as the low as it was in high school years.

3. Man - the parent entity in relation to the woman's father - in comparison with the mother. A woman may be more influential in the family, but socially it is below.

4. At the hospital, the patient shows respect for the doctor, the parents of pupils - a teacher, a flight attendant on the plane - to the passengers, the university teacher - the professor, the restaurant employees - the director, the store sellers - to customers, etc.

5. In the context of relations on the firm position especially strictly regulated.

6. Guest is seen as the masters of the superior face. This rule is observed, and the hotel staff.

7. In schools, clubs or organizations where grades are fixed, a person of lower rank below bows colleagues having a higher rank.

In turn, from the earliest times Kazakh people are considered hospitable and friendly people, who respect traditions and customs. Politeness is one of the main aspects of the everyday life. For example, when two people meet at the street greeting started by the younger to the older with the words “assalamaley-kum” (“peace to your home”). So, from this simple examples we can support that specify of speech etiquette in Kazakh and Japanese languages can have the same similarities.

The form of politeness and apology is part of speech etiquette. The social significance of such appeals is well known. So that is why, we pay special attention to the form of politeness. How often or what phases and when we use to say “sorry” demonstrate our behavior culture. For example, Kazakh people use such words as “rakhmet” (thank you), “markhabat” (please), “ghafu etіngіz” (sorry) to make communication polite and friendly [3].

Each language is closely related to culture. For example, Japanese culture characterized by a tendency keep back, relying on the connotations, to find meaning beyond the utterance of speech. All this must be considered when studying the types of speech acts.The Japanese are always the first to apologize for everything, even if they are not guilty of anything. While they rush to apologize that they are not ahead. An employee in the company, the service sector, wherever there are bilateral relations (the seller - the buyer, the staff - customer and other relationships, which we will touch upon below), and no matter what happens, even if he stepped on the foot, he must apologize in the first place. He probably will say “gomennasay” saying “sorry”. According to the Japanese way of thinking is usually interpreted as follows: I am a person and inattentive because I got an oversight (standing not wrong, not moved, something did not notice, etc.). Thus, there is always a new reason to apologize, without waiting for others will. The Kazakh etiquette is something similar when a polite person in a certain situation, will say: “If there was something wrong, forgive me, please!”

 It is well known behavior of the Japanese when one of the car drivers trying to give way to another. One driver, who turned out to be skipped forward, nodding his head in gratitude, saying “sumimasen” (meaning that it has been provided courtesy of another driver). In case of violation of traffic rules and the Japanese are always in a hurry to apologize. When talking to the Japanese, he is always thinking about the interlocutor. The Japanese say compliments, but not much. Basically, they thank and apologize.

The idea in a speech to humiliate himself and elevate his interlocutor does not leave the speaking Japanese. Therefore, according to the rules of speech etiquette, all Japanese must always thank and apologize. There are a lot of forms and phrases, which express apology in Japanese language. Among them, the most common are すみません(sumimasen), ごめんなさい(gommennasay), しつれいします(sitsurey simas), 申し訳ありません(mosivake arimasen) and others. They all have a value of “sorry”, “excuse me.” The response to the apology may be どういたしまして(douitasimasite) "nothing, nothing to apology." As a rule, the expression of apologies are used regardless of the position of the interlocutor. Wherever you come, the first thing you have to say: ごめんください(gomenkudasay) “Excuse me, please.” You must answer いらしゃいませ(irassyaimase) “welcome.” If you want someone to ask something, you should also apologize, saying:

すみませんがちょっとお願いがあります。

Sumimasen ga chotto onegay ga arimas.

Sorry, I would like to address you with a request.

If you need to go in front of someone, then it is necessary to use the expression お先に失礼します(osaki ni sitsurey simas) “let go forward.” The same expression is used in a situation when you are at a party and you want to leave before the others.

In conclusion, it will be necessary to say, that speech etiquette is very important part of our social and cultural life. In this work, we tried to compare Kazakh and Japan speech etiquette, especially the category of apology in two languages was studied in details.

List of used literature.

1. Naomi S. "Sorry we apologize so much": Linguistic Factors Affecting Japanese and US American Styles of Apology-Intercultural Communication Studies VIII-1998. - P.9

2. Ratmayr R. Pragmatism of apology: A comparative study on the material of the Russian language and Russian culture -M., Languages ​​Slav culture-2003.-272 p.

3. Bizakov S. Kazakh speech etiquette.-Almaty, 2014

4. Persikov T.N. Intercultural Communication and Corporate Culture- M.: Logos, 2011.-224 p.

5. Brown P., Levinson S.C. Some universals in language usage-Cambridge University press 2004. - 301 p.

6. Ivanov N. The Japanese language in situations of intercultural communication.-Litres, 2015 -208 p.

7. Fraser B., Turner K. "Language in life and a Life in Language". -BRILL, 2009-629 p.