



A COMPARATIVE ANALYSIS OF SPEECH ACTS IN HINDI-URDU AND TURKISH

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Abstract: The study provides a comparative analysis of “greeting”, “well-being inquiry”, and “introduction” in Hindi-Urdu and Turkish languages in terms of speech acts. The study highlights the similarities and differences between two languages, reflecting their cultural and social differences. It examines commonly used expressions for daily greeting, inquiring about well-being and making introductions from structural, semantic, and contextual perspectives. Each utterance produced by a speaker constitutes a speech act. Expressions in languages such as greetings, well-being inquiries and introductions are types of speech acts which reflect the cultural and social features of a language. It has come to findings that greetings expressions especially in Hindi are more than those in Turkish.

Key Words: Hindi-Urdu, Turkish, Speech acts, Greetings, Well-being inquiry, Introduction.

1. Introduction

The Language is a means of communication, consisting of sounds which helps people to express their inner world. In order to share once emotions, thoughts, and desires, people need a medium or a context, and that need is fulfilled by language. Language is an essential tool which plays an important role in communication and human interaction. It is undoubtedly a carrier and an integral part of culture, which encompasses the material and spiritual values of a society. It is considered as a shared product of social interaction. Moreover language is also a powerful medium to perform certain specific action such actions which is performed by language are called speech acts. Language or linguistic actions that aim to influence reality are generally known as speech acts. Speech acts are not only the conveying of information but also a linguistic behavior that perform an action. The idea of speech acts has its roots in the philosophy of language which is developed by the most influential linguistic philosophers J.L. Austin and John Searle (Austin, 1975 & Searle, 1969). Their work has profoundly shaped the understandings of language and human communication. This study highlights the key contrasts between the speech acts of Hindi-Urdu (the lingua franca of India, also known as Hindustani, which belongs to the Indo-Aryan branch of the Indo-European language family) and Turkish (an agglutinative language belonging to the Altaic branch of the Ural-Altaic language family). “The interrelated Hindi-Urdu share almost the same basis and are very similar to each other. Therefore, both languages are defined as sister languages. However, they are different in terms of vocabulary and writing styles. Hindi-Urdu are one of the two standard written forms of the Hindustani language” (Mohammad, 2023:123).

2. Background of Study

Speech acts that are commonly used by the speaker of the same language when communicating to each other are referred in Turkish as "relationship expressions" (ilişki sözleri) or "formulaic expressions" (kalıp sözleri) corresponding to the English term speech act. Like idioms and proverbs, these expressions shed light on the culture of the society that speaks the language, reflecting its beliefs, nuances of human relations and its traditions and customs (Aksan, 2000:190). Such expressions are not only essential in communication among native language communication, but also significant during learning a new language. Speech acts began to be

studied by philosophers such as Austin, Grice, Searle, and Braun in the 1950s and continue to be a part of speech act theory till today. During communication, people consciously or unconsciously address others in a way that shows their identity and their belonging to a certain culture, group or society. These are referred in linguistics as “speech acts” (Moghaddam et al., 2013). According to Searle, “all linguistic communication occurs through speech acts. The basic unit of linguistic communication is not, as commonly believed, a symbol, word, or sentence or even an instance of a symbol, word, or sentence but rather the act of producing or writing down a symbol, word, or sentence in the performance of a speech act. For instance, to receive something as a communication means to take it as an uttered or written instance. More precisely, under certain conditions, the utterance or writing of a sentence is itself a speech act.” (Searle, 2000:83-84). For instance, when you say "hello!" to someone, it is an act of "greeting", and when you say "how are you?", it is an act of "asking how they are" (Akşehirli, 2011, 143:162). In similar way Afful (2006) highlights that it is a linguistic expression that a speaker identifies an addressee in a face-to-face encounter.

In daily life, people engage in speech acts when communicating or exchanging their ideas with anyone. In other words, whenever a person uses a language, performs an action in accordance with the conditions of that language. Similarly, whenever a person uses a language, they are performing an action appropriate to the language's conditions. Speech acts are familiar expressions that are frequently used in everyday language. Every individual is essentially surrounded by such expressions in daily life. In every culture people use formulaic expressions in different situations in their own language to perform actions. For example, when a native speaker of English (Eng) meet someone in the morning usually start with “Good Morning” and well-being inquiry “How are you?” while a native speaker of Turkish (Tur) meet someone they start with “Günaydın” and “Nasılsınız/sın”. When leaving someone “Goodbye” (Eng) /“Görüşürüz/Güle Güle” (Tur), when receiving a gift from someone “Thank you” (Eng) /“Teşekkür ederim” (Tur), when someone make mistake “I am sorry” (Eng)/ “Özür dilerim” (Tur), and when visiting a sick person “Get well soon” (Eng), “Geçmiş olsun” (Tur) is used. These types of formulaic expressions are among the most fundamental elements that reflect the cultural aspect of a society and its language. Formulaic expressions has great importance within the vocabulary of a language. A common language, thoughts, ideas, cultural norms, values and social beliefs come together to form an identity that makes a group of people as a society and represent the symbol of that society. Language is an important part of this symbol and identity, because individuals socialize both personally and socially through this medium.

Expressions such as greetings (selamlaşma), politeness and address (nezaket ve hitap sözleri), inquiries about well-being (hâl hatır sorma) thank you (teşekkür) and farewell (vedalaşma) are linguistic expressions shaped by the cultural characteristics of societies. From the perspective of sociolinguistic research, examining such expressions in a language is important because they too provide information about the social structure of linguistic community. These types of formulaic expressions are determined by specific factors such as social structure, cultural patterns and geographical environment. The role of humanity varies according to the needs of a given society. The selection of formulaic expressions is influenced by various historical and social factors. Individual differences between speakers are related to differences in personal character. Formulaic expressions are a vital tool which play a significant role in any society for defining and expressing ideas effectively. The use of these expressions depends on the social status of the individuals involved in any communication. Therefore, formulaic expressions in any language hold an important place in sociolinguistic research.

A review of existing literature, reveals that various scientific studies have been conducted on speech acts/formulaic expressions. However, no study has been found specifically on Hindi-Urdu and Turkish within this context. Although this is notable that the relationship between these two languages has a deep historical and cultural root, very little attention has been given to the study and connection of these two languages. With the recent increase, the learning of both languages has gained significant popularity, both on a personal and professional level, it seems significant to focus on the research gap by offering the comparative analysis of speech acts of these selected languages. Therefore, this study will focus solely on greetings, inquiries about well-being, and introductory terms. Formulaic expressions used for these purposes will be examined and various tables will be used to illustrate which expressions are used in which context, how, and when.

Table 01:

Greetings	
Hindi	Turkish
<i>Namaste</i> (Namas+te) Namas (Namah)+te (sen) “Namah” (Sanskritçe) eğilmek+“te” zamir (sen): sana eğiliyorum/ selamlıyorum. <i>Namaskar</i> (Namas+kar) “Namah” (Sanskrit) eğilmek +“kar” eki (yapan): Önünde saygı ile eğilmek. <i>Namaskaram</i> (Namas+Karam) “Namah” (Sanskrit) eğilmek + “karam” eki (yapan): Önünde saygı ile eğilmek. <i>Pranaam, Praṇāma</i> (<i>pra+ānama</i>) (Sanskrit) “Pra” (önünde) + “ānama” (eğilmek) Önünde saygı ile eğilmek. <i>Aadaab</i> (Arabic) saygı, nezaket. Saygı ve sevgi ile selamlamak. <i>Ram Ram</i> (Sanskrit) Hinduların Tanrısı olan Shri Ram adına selamlaşmak.	Merhaba, Selamünaleyküm (Hello, Hi)
<i>Suprabhat</i> Su (iyi)+prabhat (sabah) İyi+sabah=iyi sabahlar	Günaydın, Hayırlı sabahlar (Good Morning)
(<i>Shubh Aparāhn</i>) Shubh (iyi)+gün (aparāhn)=Tünaydın/İyi günler	Tünaydın, iyi günler (Good Afternoon)
<i>Shubh Sandhya</i> (Shubh) İyi+ (sandhya) akşam=İyi akşamlar	İyi akşamlar (Good Evening)
<i>Shubh Raathri</i> (Shubh) İyi+ (Raathri) gece=iyi geceler	İyi geceler (Good Night)
Urdu	Turkish
<i>Assalam-o-Alaikum/Salam</i> Selâmet+üzerinize olsun (Arapça “selime” kökünden barış ve esenliğe anlamına gelir.	Merhaba, Selamünaleyküm, Selam (Hello, Hi)
<i>Subah ba-khair!</i> (Subah) Sabah+ (ba-khair) hayırlı/iyi= iyi sabahlar	Günaydın, İyi/Hayırlı Sabahlar (Good Morning)
<i>Se Pehar ba-khair/Roz bakhair!</i> (Se Pehar) Gün+(bakhair) hayırlı/iyi=İyi günler	Tünaydın, /Hayırlı/İyi günler (Good Afternoon)
<i>Shaam bakhair!</i> Akşam+iyi= hayırlı/iyi akşamlar	Hayırlı/İyi akşamlar (Good Evening)
<i>Shab ba-khair!</i> (Shab) Gece + (ba-khair) iyi= hayırlı/iyi geceler.	Hayırlı/İyi geceler. (Good Night)

Greetings

Greetings, which plays an important role in communication, is a universal speech act found in all cultures around the world. They initiate communication between people by mutually expressing wishes of well-being, health, peace, tranquility and harmony as well as express hierarchical relationships within society. Through this act, people start communication and address others by asking how they are doing. In this context, people eliminate feelings of anger hatred and hostility. It is the beginning of communication, and this is how people interact with each other. Whenever people encounter someone in any situation, they start communication through greeting. As in every culture, greetings play a significant role in Indian culture too. In Hindi-Urdu, greeting carries both the meanings of "hello" and "goodbye". This expression is used to signify both greeting and farewell in India as well as in other Asian countries such as Sri Lanka, Bangladesh, and Pakistan etc. As in Hindi-Urdu, this expression carries different meanings in some other languages too. For example, in Bashkir Turkish, greeting expressions mean both "hello" and "how are you?" as a way of asking about someone's well-being (Ersoy, 2011). India is a home to various religions, languages, and cultures. Greeting expressions vary greatly depending on the community to which a person belongs. As shown in Table 01, the variety of speech acts especially greetings in Hindi is broader than in Turkish. For example, while Turkish has two expressions for greeting, Hindi has six expressions which are the widely used and most common greetings in India. Apart from these common greetings, there are numerous regional and religious greetings used throughout India. As it is seen in the Table 01, greetings of Hindi-Urdu is given first then explained the meaning of each greeting in Turkish.

As it is well known that India is a country with a deep-rooted and oldest civilization where different religions, languages and cultures coexist. Geographically, India ranks seventh in the world, and in terms of population, it is second largest country after China. In addition, this country, which is the world's largest democracy and home to the most religions, is the birthplace of four major world religions: Hinduism, Buddhism, Jainism, and Sikhism (Aydın, (2021). It also hosts other religions such as Islam, Christianity, Zoroastrianism, and Judaism etc. India which is often referred as a continent, where various religions, languages and cultures of the world coexist. A large number of religion, language, culture and heritage make this country even richer. This diversity leads to the emergence of different forms of address. Religion has always been an integral part of Indian life. People live their life in this country according to the teaching and principle of the religion they belong to. Along with religion, India also displays great diversity in terms of languages. Hindi and English serve as the official languages of India. According to the Constitution, Hindi, written in the Devanagari script, is the official language of the Union. English is used for official purposes such as parliamentary proceedings, judiciary, and communication between the central and state governments. In India, there are 22 officially recognized languages, including Urdu, accepted in their respective states. During British rule, toward the end of the 19th century, a survey related to linguistic diversity of India was conducted for the first time by Sir George Abraham Grierson. According to the results of the survey, India was found to have 179 languages and 544 dialects (Grierson, 1927). It is fact that India is home to a rich diversity of dialects and languages. The richness of linguistic diversity in India is the outcome of its historical and cultural background over time.

In India, where there is a great diversity of religions and languages, greetings are performed according to one's religion and community. For instance, when a Muslims meet someone, as a follower of the Islamic tradition, they use the Arabic expression *Assalam-o-alaikum*, "which comes from the Arabic root "selime" means peace and well-being" (Mavududi, 1991). When a non-Muslim (Hindu and others) meets someone from their own religion, they use expression such as *Namaste*, *Namaskar*, *Namaskaram*, *Aadaab*, *Pranaam*, and *Ram Ram* (greetings of salutation). On the other hand, Sikhs use *Sat Sri Akal* (Punjabi), meaning "God is the ultimate truth," and more devout individuals may use expressions *Vaheguru ji ka khalsa* (Khalsa belongs to God) and *Vaheguru ji ki fateh* "Victory is for God" (Singha, 2005). Jains in the Jainism religion greet each other with *Jai Jinendra!* (Sanskrit). In spite of religious diversity in India, when people meet people of different faiths, they prefer to greet each other with the greetings of the person they are meeting. For instance, when a non-Muslim meets a Muslim, they might prefer *Assalam-o-alaikum* instead of expressions like *Namaste*, *Namaskaar*, *Namaskaram*, *Aadaab*, or *Pranaam*, while a Muslim might use the greeting of their interlocutor's religion. Even two different religious groups adopt a common linguistic expression *Aadab* when greeting each other. This is also a form of respect for different religions and their followers. Despite the diversity of religions and languages in India, people show respect and love to people of different faiths and languages. This respect and love are an integral part of Indian culture. India is home to a diverse range of religions, languages, ethnicities, and cultures. This respect and affection are an inseparable part of Indian culture.

In Hindi, there are set expressions such as *Namaste*, *Namaskar*, *Namaskaram*, *Pranaam*, *Aadaab*, and *Ram Ram* that correspond to the words *Merhaba* (hello)/*Selâmün Aleyküm* or *Selam(lar)* in Turkish. However, in Urdu *Assalam-o-Alaikum* is used. These expressions in Hindi and Urdu are used in both meeting and parting. As shown in the table-01, while Turkish has expressions like *Merhaba*, *Selâmün Aleyküm*, or *Selam(lar)*, Hindi has six different expressions used for greeting: *Namaste*, *Namaskar*, *Namaskaram*, *Pranaam*, *Aadaab*, and *Ram Ram*. Examining the origin and meaning of each expression will be helpful for understanding this article. *Namaste* (Namas-te) is actually composed of two words. The first, "Namas" is derived from the Sanskrit word "namah" meaning "bow," and "te" meaning "to you" is the second-person singular pronoun. The literal meaning of *Namaste* is "I bow to you"/I bow before you. Greeting *Namaskar* is also derived from the word Sanskrit which means "I do the act of bowing" (Koul, 2024., Mehrotra, 1985., Seikh & Jan, 2019). Additionally, the suffix "*ji*" can optionally be added to show respect and politeness. *Namaste*, *Namaskar*, *Namaskaram*, *Pranaam*, *Aadaab*, and *Ram Ram* are all synonymous set expressions, but there are differences among them. *Namaste*, which have defined earlier, is the most commonly used and is considered a general greeting. However, *Namaskar* is a more formal alternative to *Namaste*. *Namaskar* and *Namaskaram* convey a greater level of respect and are typically used when greeting elders or more respected persons. While *Namaste* and *Namaskar* are generally used throughout India. "Namaste (or 'Namaskar' or 'Namaskaram') is a common cultural verbal salutation practiced, primarily in Indian subcontinent, since ages" (Sharma et al., 63:2021).

Greeting in the form of *Namaste*, *Namaskar*, and *Namaskaram* is performed by bringing the palms together at chest level and slightly bowing the head (James, 2005). This gesture, which involves greeting with the hands, is called *Añjali Mudrā* in Sanskrit. It is used in greetings, prayers, rituals and in the presence of deities. This gesture, which signifies respect and salutation is used not only in India but also in Sri Lanka, Nepal, Bhutan, Myanmar (Burma), Thailand, Laos, Cambodia, Indonesia and other parts of Asia and North Asia. In Hinduism, it is believed that the god *Brahman* resides in a person's chest and head, so the gesture implies, "I bow to the divinity within you, I love and respect you." During this greeting, the names of deities may also be invoked, such as *Jay Shiv Shankar* (In the name of Lord Shiva) or *Radhe Shyam* "In the name of Lord Krishna" (Albayrak, 2009: 343). *Namaste* can also be said without the hand gesture or the gesture can be performed silently without saying anything. Even non-Muslims make this same gesture when entering their own temples.

Pranam or *Praṇāma* is formed by two words: the first, "Pra" meaning (in front of) and the second, "ānama" meaning (to bow). Both words are of Sanskrit origin. *Pranam* means (I bow to you or I offer my respects to you). This expression is typically used when greeting someone highly respected, such as a grandfather, grandmother, elder, teacher or saint. *Pranam* is expressed both verbally and through a physical gesture. It can also be performed purely as a gesture by touching the feet, a practice known as "Charanasparsha" in Sanskrit, which literally means touching the feet. Bowing down to touch someone's feet is a sign of respect. In fact, these expressions represent the traditional greeting style of non-Muslims primarily Hindus of India. This style of greeting is also found throughout the Indian subcontinent, Southeast Asia, and within the global Indian diaspora.

Aadab is an Arabic word meaning respect, honour, courtesy and politeness. (Seikh & Jan, 2019). This greeting is performed by touching the right hand to the forehead. Muslims in India generally greet other Muslims with the greeting *Assalam-o-Alaikum*. However, India is home to various religious and ethnic groups. The ruler Nizam (1724–1948) who embraced a secular approach, introduced the term *Aadab* as a form of greeting to ensure equality and prevent discrimination based on religion, caste or status for those coming to the palace. Instead of using *Assalam-o-Alaikum* or *Namaskar*, *Aadab* was chosen as the standard greeting. The Nizam saw no difference between Hindus and Muslims; he said that the "Hindus and Muslims are like my two eyes, and I cannot separate them." (Basit, 2012:61). This greeting is also performed as a symbol of praise during poetry gatherings. In poetry festivals (known as "Mushaira" or "Kavi Sammelan" in India and South Asian countries), when the audience appreciates a line of poetry by saying "waah waah" (meaning "very beautiful, please repeat"), the poet responds with the gesture and the word *aadab* as a sign of gratitude. However, the religious and cultural diversity of India shows that the India is a multi-religious and multilingual society where beliefs and religions coexist closely.

Ram Ram (Sanskrit) is associated with "Shri Ram", one of the major deities in Hinduism and this is a very common greeting in the Hindu religion. Other expressions such as *Hari Om*, *Jai Shri Krishna*, *Jai Ram Ji Ki*, *Har Har Mahadev*, and *Radhe Radhe* are also used, but *Ram Ram* and *Jai Ram Ji Ki* are more widespread. This type of greeting is especially common in villages and rural areas. According to belief, greeting with *Ram Ram* prevents sins and protects against the harmful effects of sins as well as from evil spirits and black magic.

Table 02:

Well-Being Inquiry

Hindi	Turkish
<i>Kaise hain?</i> (nasılsınız?) kaise (nasıl)+hain+(sınız) (soru eki+şahıs eki) Kaise ho? kaise (nasıl)+ho (soru eki+şahıs eki)	<i>Nasılsınız?</i> ^{formal} , (How are you?) <i>Nasılsın?</i> ^{informal}
<i>Aap kaise hain shriman?</i> aap (siz)+ kaise (nasıl) hain? (soru eki+şahıs eki) + shriman (efendim).	<i>Siz nasılsınız beyefendi?</i> ^{formal} / <i>Sen nasılsın?</i> ^{informal} How are you gentleman?
<i>Main accha/thik hun shriman. Main thik hun.</i> Main (ben) +accha/ thik (iyi) + hun (şahıs eki) + shriman (efendim). Main bhagwan ki kripa/aashirvad se thik hun shriman. Main (ben) tanrının (bhagwan ki) kripa/aashirvad se (lütü/keremi sayesinde) +thik (iyi) + hun (şahıs eki) + shriman (efendim).	<i>Ben iyiyim beyefendi. Teşekkür ederim.</i> I am fine gentleman. Thank you. Allah'a şükürler, iyiyim/hamdolsun. Teşekkür ederim. By the grace of Allah/God. I am fine. Thank you.
<i>Kya hal/khabar hai?</i> kya (ne)+hal/khabar (hâl/haber)+hai? (şahıs eki)	<i>Ne haber?</i> What's up?

<i>Sab accha hai!</i> sab +accha (iyi)+ hai (şahıs eki)	<i>Her şey iyidir.</i> Everything is fine.
<i>Aap acche/thik hain? Tum acche/thik ho</i> aap (siz)+acche/thik (iyi)+hain? (soru eki+şahıs eki)	<i>Siz iyi misiniz? Sen iyi misin?</i> Are you fine? ^{formal.}
<i>Main accha /thik hun. Dhanyavad!</i> Main (ben) +accha (iyi) + hun (şahıs eki). Dhanyavad (teşekkür ederim)	<i>Ben iyiyim, teşekkür ediyorum.</i> I am fine. Thank you.
<i>Aur sunaiye?</i> aur (evet)+sunaiye (anlatın)	<i>Anlatın. Ne var ne yok?</i> Tell me. How is everything?
<i>Kaisa chal raha hai sab?</i> Kaisa (nasıl)+chal raha (git-fiil, şimdiki.zaman)	<i>Herşey nasıl gidiyor?</i> How everything is going?
<i>Aapki yatra kaisi rahi?</i> Aapki (sizin) yatra (yolculuk) kaisi (nasıl)+geç-fiil.geçmiş-zaman)	<i>Sizin yolculuğunuz nasıl geçti?</i> How was your journey?
<i>Acchi rahi</i> Acchi (iyi)+rahi (geç- fiil, geçmiş.zaman)	<i>İyi geçti. Teşekkür ederim.</i> It was fine. Thank you.
Urdu	Turkish
<i>Kaise hain?</i> Kaise (nasıl) hain+(sınız) (soru eki+şahıs eki) <i>Kaise ho?</i> kaise (nasıl)+(ho) (soru eki+şahıs eki)	Nasılsınız? ^{formal} (How are you?) Nasılsın? ^{informal} (How are you?)
<i>Aap kaise hain hazrat?</i> Aap (siz)+kaise (nasıl)+ (soru eki+şahıs eki) + efendim. Tum kaise ho? Tum (sen)+ kaise (nasıl)+ho (soru eki+şahıs eki)	Siz nasılsınız beyefendi? (How are you gentleman?) Sen nasılsın? (How are you?)
<i>Main accha/thik hun hazrat. Shukriya</i> Main (ben) + accha/thik (iyi) + hun (şahıs eki)+hazrat (efendim) +shukriya (teşekkür). <i>Allah ka shukr hai. Main accha/thik hun. Shukriya</i> Allah ka (Allah'a) shukr (şükür) hai (olsun). Shukriya (teşekkür)	Ben iyiyim efendim. Teşekkür ederim. I am fine gentleman. Thank you Allah'a şükürler, iyiyim/hamdolsun. Teşekkür ederim. By the grace of God. I am fine. Thank you.
<i>Kya khabar hai?</i> Kya (ne)+khabar (haber)+ hai (soru eki+şahıs eki)	Ne haber? What's up?
<i>Sab accha hai!</i> sab (herşey)+iyi+ şahıs eki	Her şey iyidir. Everything is fine.
<i>Aap acche/thik hain?</i> Aap (siz)+acche/thik (iyi)+ hain (soru eki+şahıs eki) <i>Tum thik ho?</i> Tum (sen) +acche (açe)/thik (iyi)+ho (soru eki+şahıs eki)	Siz iyi misiniz? Are you fine? ^{formal.} Sen iyi misin? ^{informal.} Are you fine?
<i>Main accha/thik hun/Maze mein hun. Shukriya.</i> Main (ben) +accha /thik (iyi) +hun (şahıs eki), Shukriya (teşekkür ederim).	Ben iyiyim, teşekkür ediyorum. I am fine. Thank you.
<i>Aur sunayein?</i> Aur (evet)+sunayein (anlatın?)	Anlatın. Ne var ne yok? Tell me. What's going on?
<i>Aur kaisa chal raha hai sab?</i> Aur (nasıl)+chal raha (git-şimdiki. zaman)+hai (şahıs eki)	Herşey nasıl gidiyor? How everything is going?
<i>Aapka safar kaisa raha?</i> Aapka (sizin) yolculuk +nasıl+geç fiil-geçmiş-zaman)	Sizin seferiniz/yolculuğunuz nasıl geçti? How was your journey?
<i>Safar accha raha</i> Safar (yolculuk) accha (iyi)+raha (geç-fiil, geçmiş-zaman) shukriya+ (teşekkür ederim)	Sefer/yolculuk iyi geçti. Teşekkür ederim. It was fine. Thank you.

Note: "hain" (auxiliary verb) is used in Hindi-Urdu for plural or respected persons, whereas "ho" is used for singular or less formal persons.

Well-Being Inquiry

In interpersonal communication, it is common to ask about someone's well-being in a question-and-answer format after greeting each other. People want to know how the other person is doing and this is how they start their conversation. In Hindi-Urdu, expressions for inquiring about well-being are formed with question, such as *kaise hain?* ("nasılsınız?"/ "How are you?" plural/formal) and *kaise ho?* ("nasılsın?"/"How are you?" – singular/informal). In these sentences, *hain/ho?* function as an auxiliary verb in question form.

Expressions for asking about well-being in sentence form include formulaic expressions like: *Aap kaise hain shriman?* (Hindi), *Aap kaise hain hazrat?* (Urdu), “Siz nasılsınız beyefendi?” (Turkish). *Tum kaise ho?* (Hindi/Urdu), “nasılsın” (Turkish). *Kya haal hai?* (Hindi/Urdu), “Ne haber?” (Turkish). *Thik hain? /thik ho?* “İyi misiniz/ iyi misin?” (Turkish) questions are made up for asking about someone’s well-being. The auxiliary verb “*hain*” here is plural. It is used in speech for a respected and elder one. However, the auxiliary verb “*ho*” is singular and is used for someone younger.

Formulaic expressions for asking about people's well-being and the corresponding responses in Hindi: *Main accha/thik hun shriman, dhanyavaad.* In Urdu: *Main achha/thik hun hazrat, shukriya.* “Ben iyiym efendim teşekkür ederim” (Turkish), is used to continue the conversation politely after asking about someone's well-being. *Aur sunaiye? kaisa chal/raha hai?* “Başka ne var ne yok?”/“nasıl gidiyor?” (Turkish), to keep the conversation going, people usually ask follow-up questions. After asking about someone’s well-being, if people learn that someone has come from somewhere, they usually ask: *Aur kab aayein? Aapka safar kaisa raha?* Which means “Ne zaman geldiniz?/ yolculuğunuz nasıl geçti?” is asked and the responses to these might be: *Aaj aaya, Pichle hafte aaya. Safar accha raha...* “Bugün geldim, Geçen hafta geldim vb...Yolculuk iyi geçti”.

Table 03:

Introduction

Hindi	Turkish
<i>Aapka naam kya hai?</i> Aapka (sizin) naam (isim) kya (ne) hai? (soru eki+şahıs eki)	Sizin isminiz ne? ^{formal} (What is your name?)
<i>Kya main aapka naam jaan sakta/sakti hun?</i> Main (ben) +aapka (sizin) +naam (isim) +jaan sakta (öğren-fiil, yeterlilik) +hun? (soru eki+şahıs eki)	Sizin isminizi öğrenebilir miyim? (May I know your name?) ^{formal}
<i>Aapse mil kar khushi hui.</i> Aapse (sizinle)+milkar (tanışmak)+khushi (mutlu)+hui (şahıs eki)	Sizinle tanıştığımıza memnun oldum. ^{formal} (Nice to meet you?)
<i>Aapse milkar accha laga!</i> Aapse (sizinle)+milkar (görüşmek)+accha laga (iyi)	Sizinle görüşmek güzel. ^{formal} (It's a pleasure to meet you)
Urdu	Turkish
<i>Aap ka naam kya hai? /Aapki tareef?</i> Aapka (sizin) +naam (isim) + kya (ne) + hai? (soru eki+şahıs eki)	Sizin adınız ne? ^{formal} (What's your name?)
<i>Kya main aapka naam jaan sakta/sakti hun?</i> Kya main (ben)+aapka (sizin)+naam (isim)+jaan sakta (zaman eki)+hun (soru eki+şahıs eki)	Sizin adınızı öğrenebilir miyim? ^{formal} (May I know your name?)
<i>Aapse milkar khushi hui</i> Aapse (sizinle)+milkar (tanışmak)+khushi (mutlu) hui (şahıs eki)	Sizinle tanıştığımıza memnun oldum. ^{formal} (Nice to meet you?)
<i>Aapse milkar accha laga!</i> <i>Sizinle+görüşmek+iyi</i> Aapse (sizinle)+milkar (görüşmek)+accha laga (iyi)	Sizinle görüşmek güzel. ^{formal} (It's a pleasure to meet you)

In every society, there are certain formulaic expressions such as greetings and asking about well-being are commonly used during the first encounters or interaction with the unfamiliar individuals. These expressions serve as pragmatic tools to initiate communication and establish social connection. When people meet someone new, they tend to use specific formulaic expressions. People start communication with these expressions so that they know each other. Just like in Turkish, certain question words are used in introductory expression in Hindi-Urdu as well. While for asking question “ne” is used in Turkish during introductions, “kya” is used in Hindi-Urdu. Expressions for introductions in Hind-Urdu are as follows:

Aap ka naam kya hai?/“İsminiz ne? (Turkish) Kya main aapka naam jaan sakta/sakti hun? /“İsminizi öğrenebilir miyim?” (Turkish) Aapse mil kar khushi hui, /“Tanıştığımıza memnun oldum” (Turkish). Aapse milkar accha laga/“Sizinle görüşmek güzel” (Turkish). Just like in English and other languages, grammatical gender also exists in Hindi and Urdu. In the sentence given above *Kya main aapka naam jaan sakta/sakti hoon?* —*sakta* and *sakti* express ability and used similarly to the Turkish verb like–(y)abil/–(y)ebil. In the sentence, *sakta* is used only for the masculine gender, and *sakti* is used for the feminine gender in Hindi-Urdu whereas there is no masculine and feminine gender in Turkish. Personal pronoun “o” is used for both “he” and “she” in Turkish.

Conclusion

This study is grounded in the historical and cultural ties between Hindi-Urdu and Turkish, which have evolved over centuries of interaction. It has highlighted significant contrasts in the speech acts of Hindi-Urdu & Turkish. As it is well known that India has a long significant history of Turkish Muslim presence that ruled in India for centuries. The first Muslim Turkish state established in India was the Ghaznavid Empire. Since then, Turkish presence began started to spread in India. This movement, which began with Mahmud of Ghazni's conquests, continued for approximately eight hundred years under various Muslim-Turkish rulers. India was under Turkish rule for a long time which resulted the permanence of Turkish language and cultural influence in the Indian region. As a result of this deep-rooted interaction, the cultural exchange that began during the Turkish-Muslim rule has persisted in various forms, including linguistic influence. There are cultural, lexical and linguistic similarities between Hindi-Urdu and Turkish (see. Mohammad, 2023; Mohammad, 2020). During the examination of formulaic expressions in Hindi-Urdu and Turkish, notable commonalities were identified. Many loanwords of Arabic, Persian, and Turkish origin entered Hindi-Urdu during this period some directly from Turkish, and others indirectly through it. These lexical borrowings are clearly observable in the comparative tables of formulaic expressions used for everyday communication. While some of these shared words may not be of Turkish origin, their transmission through Turkish during the era of cultural integration highlights the intermediary role of the language. The speech acts used in greetings, inquiries about well-being, and introductions reflect distinct sociocultural frameworks in each language. In this context, a detailed comparative analysis particularly focusing on Eastern Anatolian Turkish dialects offers valuable insights into the nuanced interplay of historical, linguistic, and cultural dynamics that shape communicative behavior in both linguistic communities.

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