



## LINGUOCULTURAL IMPORTANCE OF UZBEK SPEECH ETIQUETTE

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### ABSTRACT

*This thesis is about Uzbek speech etiquette and its peculiar linguocultural features.*

Cultural studies are devoted to understanding the processes through which societies and the diverse groups within them come to terms with history, community life, and the challenges of the future. The language serves as gaining and saving cultural-significant information. In some units, this information for modern speakers is implicit or hidden, but it works in the level of cognition. The word culture is derived from Latin 'colore', which means upbringing, progress, since XVIII c. under this notion, everything, which appeared thanks to human activity is expressed. V.A. Maslova revealed the connections between language and culture:<sup>1</sup> Language is the fact of the culture, because: 1) it is the part of the culture, which we follow after our ancestors; 2) the main instrument, by which we form the culture; 3) language –

most important from all phenomena of cultural system or if we want to understand the essence of the culture – science, religion, literature, then those should be accepted as codes.

The question of culture has been analyzed by a great number of philosophers, historians, linguists and other scientists concerning various forms and aspects of the notion. It is a complicated concept and may be approached from different sides, pointing out various aspects or forms.

Different definitions of culture reflect different theories of understanding, or criteria for valuing the concept. The notion of culture includes such categories as habits, customs and traditions, beliefs and feelings, religious elements, myths and legends, and lastly, geographical and environmental elements. Although this



could not be considered a standard definition of the concept of culture, most alternatives incorporate three elements: values (ideas), norms (behaviours), and artefacts (things, or material culture). Therefore culture could be defined as the system of shared beliefs, values, customs, behaviours, and artefacts that the members of society use to cope with their world and with one another, and that are transmitted from generation to generation. Beyond a doubt culture includes the concept of national identity, which could be described as a set of features and properties that unite the representatives of the nation within the nation and make the nation to a certain extent different from the others.

On the other hand, being a part of culture, language is influenced and shaped by that culture. Lotman's theory states that "no language can exist unless it is steeped in the context of culture; and no culture can exist which does not have at its center the structure of natural language"<sup>2</sup>. There is a close link between the vocabulary of a language and the lifestyle, values and institutions of its people. Every language possesses specific words for special kinds of realia: things, events or customs. Besides the language we can consider occupied geographical area, history, religion and by all means such culture formants as traditions, folklore, customs, and a certain set of values to be the most significant features and properties contributing to the formation of the culture of a certain nation.

Despite the differences in explanations and stresses, one may say that the role of the abovementioned factors in general is hardly questionable. Moreover,

the cultural heritage of every nation and of Lithuanian in particular is very rich, especially in folklore. The problem here is that Uzbek culture has a very strong agricultural background, for Uzbekistan during practically the whole period of its existence was an agricultural country. A big part of Uzbek traditions, rites, and folklore is related particularly to the mentioned sphere of agriculture. It presents a rather significant obstacle in interpretation and therefore rendering of words denoting such cultural categories (e.g. dala mehnatkashlari, oq oltin, dala malikasi etc.) make a challenge for an interpreter.

Transmitting the specific semantic meaning of such kind of realia denoting lexical units helps preserving the features of national identity. Now that the nation is open to the cultural influence of the west, it does not have much to counterbalance it with, since the majority of the population is living in urban areas, and the agricultural-based culture is rather strange to them and therefore practically impossible to identify with, especially having in mind the attractiveness of today's mass pop culture that is to a large extent international. Here arises the problem of relative 'vulnerability' of the national culture. Beyond any doubt, Uzbek culture has to change to some extent (as a matter of fact, it is currently undergoing rather significant changes), the question is in what direction and at what expense.

The present multicultural contacts with business and cultural partners require qualitatively new perception of a foreign language as well as a new attitude towards interpretation. The volume and significance



of interpretation as increased with the growing recognition of the importance of international and cross-cultural collaboration among countries, rapid changes in socio-political and economical situation all over the world, as well as the process of integration in the world community.

It is crucial to note that speech etiquette possesses a significant role in communication, in all spheres of life and situations ranging from formal communication to informal ones. According to the linguistic dictionary, speech etiquette represents the system of sustainable speech formulas imposed by the society in order to maintain communication in a chosen tone according to social roles and role positions relative to each other. Speech etiquette is applied in different situations: greetings, getting acquainted, farewells, gratitude, condolences, apologizing and others. Both English and Uzbek possess their own national-cultural peculiarities of speech etiquette. The etiquette formulas are connected with the life style and national traditions of the people.

Uzbek phrase "Sizni ko'rib xursand bo'ldim" (I am happy to see you) refer to positive face. The respond will be like this: Men ham! ("So am I"). Using past tense instead of present/future tense is regarded as politeness in Uzbek.

In Uzbek culture it sounds like below:

A: Bormisiz? Ko'rinmaysiz? — Do you exist? You are not seen.

B: Yuribmiz-da bir chetda. (panada) — We are just rambling at the corner / under shadow.

In these cases, in Uzbek culture positive face (needs to be loved, approved) is at high position. Also, using first person in

plural instead of first person in singular is considered to show respect towards the addresser. This occasion, namely politeness rule of exchanging singularity into plurality belongs to Uzbek culture. Not having met for a long time, Uzbek people say "Siz kelib, uyimiz (xonamiz) yorishib ketdi" – You have come, our house/room not shiny". In Uzbek language, using first person in plural instead of singular is one sign of politeness and informing about happiness because of seeing the other person is another sign of politeness. Metaphor, allegory, expressiveness, idiomatic phrases can play significant role in strengthening meaning and giving more emotionality to the speech. In Uzbek the questions meaning "How are you?":

Salomatmisiz? — Are you healthy?

Sog'liqlaringiz yaxshimi? — Is your condition good?

Bardammisiz? — Are you strong?

Baquvvatmisiz? — Are you strong?

Eson-omonmisiz? — Are you healthy and safe?

Charchamasdan yuribsizmi? — Are you living without tiredness?

Qalaysiz? — How are you? Nima gaplar? What words? — What news?

Nima yangiliklar? — What news? Zo'rmisiz? — Are you super?

Yaxshimisiz? — Are you Ok? Qalay endi? — How is it then?

Qalaysiz? — How are you? Ishlaringiz yaxshimi? — Are your activities good?

Ishlar qalay? — How are your activities? Tuzukmisiz? — Are you healthy?

When meeting after long time:

Bormisiz? — Do you exist? Ko'rinmaysiz? — You are not seen.

100\$/€ lik bo'lib ketdingizku! — You are like \$100/€100.



These questions are asked by order or directly at once. Self-respect needs to be liked are noticed, so positive face is dominant of the questions and answers.

Answers to "How are you?"

Yaxshi rahmat — Good, thanks.

Alhamdulillah shukr — Alhamdulillah, thanks God.

Xudoga shukr rahmat – Thanks God, thanks.

Uncha yangilik yo'q — Not much news.

Yuribmizda bir panada — We are just walking under the shadow.

Rahmat — Thanks.

Sekin — Slowly.

Yuribmiz sekin — We are walking slowly.

Tinchlik — Everything is quiet.

To summarize, politeness in various languages is still hot topic that should be investigated more on the purpose of gaining more facts connected with not only linguistics, but also culture, mentality, religion and other values of the nation and realize them cognitively. We have tried to determine characteristic features of speech etiquette of Uzbek people, in their speech of most common acts — Greetings, addressing, welcoming, wishes, descriptions.

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