



## LINGUISTIC AND CULTURAL DIFFERENCE BETWEEN ENGLISH AND UZBEK SPEECH

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### ABSTRACT

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

Cultural life is not only concerned with symbolic communication, it is also the domain in which we set collective tasks for ourselves and begin to grapple with them as changing communities. 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. As described in on-line Wikipedia Encyclopedia (<http://www.wikipedia.com>), presently the UNESCO defines culture as the "set of distinctive spiritual, material, intellectual and emotional features of society or a social group". 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.

In Uzbek linguistics serious linguocultural analysis and system working began at the beginning of the XXIth century. Primary articles related to linguoculturology is announced in the journal "Uzbek language and literature" by N.Mahmudov,<sup>3</sup> E.Begmatov<sup>4</sup> and A.Nurmonov<sup>5</sup>. In professor N.Mahmudov's article named "Tilning mukammal tadqiqi

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<sup>3</sup> Mahmudov N. O'xshatishlar – obrazli tafakkur mahsuli // O'zbek tili va adabiyoti. – Toshkent, 2011. – № 3. – B. 19-24.

<sup>4</sup> Begmatov E. Antroposentrik tadqiq obyektini // O'zbek tili va adabiyoti. – Toshkent, 2013. – № 3. – B. 35-39.

<sup>5</sup> Nurmonov A. Lingvistik nisbiylik va lingvistik determinizm nazariyalari haqida mulohazalar // O'zbek tili va adabiyoti. – Toshkent, 2013. – № 5. – B. 10-19.



yo'llarini izlab..." the essence of linguoculturology and its problems are discussed deeply.<sup>6</sup> In this article factors that served to form the theory of linguoculturology, main conceptions, differentiation in their practice and ideas about them are given. The scientist's article "O'xshatishlar- obrazli tafakkur mahsuli" defined the relation of uzbek constant assimilations to the language and speech; they are defined as "units denoting national thought",<sup>7</sup> and learning linguocultural features of such units is described as a very important task. E.Begmatov, in his article that was announced in 2013, paid attention to determine "features which can give material for the anthropocentric method in anthroponimic units".<sup>8</sup> Professor A. Nurmonov says that there is a similarity between languages and he writes: "As well as in every language exists nation's spirit and national culture, it's possible to see typical world, realization manner; there are also common aspects that can create character between languages, and they appear as the product of all humankind thought."<sup>9</sup>As it is known, national-cultural units are units that can show language's national identity. Uzbek linguist D. Rustamov tells that "a word's cultural features can cover it's semantic structure fully or can be seen in it's any sense, or in it's denotive, connotative or objective

senses".<sup>10</sup> D. Xudoyberganova considers famous plays, films and texts related to folklore works as tools that can deliver culture from ancestors to the generation. As she thinks, texts that contain assimilation, metaphors, proverbs and phraseological units, speech etiquette, prayers, and can be considered as linguistic-cultural phenomena that embodies national-cultural traditions.<sup>11</sup> So we can comprehend that, national-cultural units are units containing ethnic features which are peculiar to a certain population; morals, communication norms, typical national products, proverbs, phrases, allegorical expressions connected with it's national-cultural outlook, traditions and historical character.

Australian linguist Halliday suggests to divide greetings into two groups: Time-bound greetings and Time-free greetings. We divided Time-bounded greetings into following groups: A) Daily greetings B) Seasonal greetings. Good morning, Good afternoon, Good evening — greeting words' Uzbek translations are xayrli tong, xayrli kun, xayrli kech. But, in the result of interviews and observing alive, also written sources, we came to determination that in Uzbek it refers to negative face. In other words, use of time bounded greetings is formal attitude in Uzbek culture. No matter what part of the day it is, in Uzbek language Arabic loanword "Assalomu alaykum"(lit.

<sup>6</sup> Mahmudov N. Tilning mukammal tadqiqi yo'llarini izlab... // O'zbek tili va adabiyoti. – Toshkent, 2012. – № 5. – B. 3-16.

<sup>7</sup> Mahmudov N. O'xshatishlar – obrazli tafakkur mahsuli // O'zbek tili va adabiyoti. – Toshkent, 2011. – № 3. – B. 19-24.

<sup>8</sup> Begmatov E. Antroponimlar – antroposentrik tadqiq obyekti // O'zbek tili va adabiyoti. – Toshkent, 2013. – № 3. – B. 35-39

<sup>9</sup> Nurmonov A. Lingvistik nisbiylik va lingvistik determinizm nazariyalari haqida mulohazalar //

O'zbek tili va adabiyoti. – Toshkent, 2013. – № 5. – B. 10-19.

<sup>10</sup> Rustamov D. Leksemalar milliy-madaniy xoslangan sememasining lingvomadaniy aspekti: Filol. fan. bo'yicha falsafa d-ri (PhD) ...diss. – Farg'ona, 2018. – 129 b.

<sup>11</sup> Xudoyberganova D. Lingvokulturologiya terminlarining qisqacha izohli lug'ati. – Toshkent: Turon zamin ziyo, 2015. – 44 b.



Peace be upon you) and its response "Vaalaykum assalom" is used widely instead of saying Good morning/Hello and so on. And it is always used in both formal and informal situations expressing positive face. Uzbek version still remains as "Assalomu alaykum". As literal translation means "Have a good time" in Uzbek and it is used before parting, saying goodbye especially when some special events are being waited for. In Uzbek "vaqtingiz xayrli bo'lsin" is the most appropriate phrase which Uzbek owns positive face and meaning is the similar. Saying "Hammaga salom" (Hello to everyone) has a negative face. In not so formal situations, Uzbek culture do not limit the conversation with only greetings. Greetings, asking about each other's health, life, activity, news and complimenting, also inviting home and

other topics can be not so short or long-lasting conversation as a continue of greetings. As we have observed written and alive sources of our research objects, both native speakers pay attention to politeness using rules, speech etiquette norms very carefully and with responsibility no matter those phrases are sincere or fake in the framework of nation's mentality.

When meeting for the first time, Uzbek people say "Tanishganimdan xursandman", "Sizni ko'rganimdan xursandman" (I am happy to know/see you). Other equivalents in Uzbek "Sizni ko'rib xursand bo'ldim" (I am happy to see you) can be used for the situation as the first meeting or meeting again. They are normally used at the end of the conversation before saying goodbye greetings.

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