



## FACTORS OF FORMATION OF SPEECH TAG UNITS IN UZBEK LINGUISTICS

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### ABSTRACT

*This article examines speech etiquette and the role of national culture in its formation, the emergence of socially conditioned forms of speech behavior due to various images and traditions, the specifics of youth speech in oral speech, specific ways of establishing communication between speech common interlocutors, social factors influencing the formation of speech etiquette.*

Research shows that the problems associated with speech culture in the history of our science go back to the linguistics of antiquity. In Uzbek linguistics, the means of expressing speech etiquette, as in the history of linguistics of many other peoples, were initially studied along with cultural studies and moral norms. The speech etiquette studied in the literature of this period, including forms of communication, were analyzed not as a linguistic unit, but as an expression of upbringing, as concepts that reflect the human personality. Such works are considered to be more didactic in nature than scientific. They are intended to advise, guide, and according to the purpose of the work, the priority of teaching over learning is felt. Such works include Kaykovus's "Qobusnama", Forabi's "City of Virtuous People", Ahmad Yugnaki's "Khibatul haqoyiq", Sa'di Shirozi's "Guliston" and "Bo'ston", Alisher Navoi's "Mahbub ul qulub", Abdulla Avloni's "Turkish Gulistan or Morality". Along with the above, Abu Raykhan Beruni's "Geodesy" contains significant ideas about the criteria of speech and the science of eloquence. Abu Nasr Farobi's "On Virtue, Happiness, Happiness and Perfection" emphasizes the need for lexicology, grammar, and logic to be closely linked in composing a meaningful and complete speech. Alisher Navoi's works "Muhokamat ul-lughayn", "Mahbub ul-qulub", and "Nazm ul-jawahir" pay great attention to the importance of speech structure in the Uzbek language. For example: "Language is a tool of speech with such dignity and is also a speech that, if it appears unwritten, it is a disaster for the language". A number of works have been carried out in Uzbek linguistics on the issues of speech etiquette. This issue was initially studied in Uzbek linguistics within the framework of speech culture and communication norms. Separate monographic studies have been conducted in this area by B. Orinbaev, N. Mahmudov, S. Muminov, Sh. Iskandarova, R. Rasulov and other researchers.

Speech culture, like speech etiquette, serves the process of communication and interaction, their similarity is that both are aimed at conducting communication in a prescribed manner, without disagreements and resistance, in a purposeful manner. It is necessary to distinguish the concept of speech etiquette from speech culture. Speech culture has its own



requirement - norm. That is, in order to have a high speech culture, the speaker must have sufficient knowledge and skills, as well as the ability to convey his thoughts correctly, clearly and expressively using language units. It seems that speech culture is a much broader concept, and speech etiquette is part of it. Such well-known scientists as S.Ibrohimov, R.Kongurov, Kh.Doniyorov made a special contribution to the theoretical study of speech culture and speech etiquette in the Uzbek language and its formation as a separate direction. Later, such prominent scientists as E. Begmatov, A. Rustamov, N. Mahmudov conducted research in this field, focusing on lexical units and word segments, and B. Orinbayev on syntax. The works of E. Begmatov, Yo. Tojiyev, S. Muminov, S. Karimov, Sh. Iskandarova, A. Mamatov, Z. Akbarova were directly devoted to the analysis of speech etiquette units.

The linguist N. Mahmudov has made a special contribution to the development of the scientific theory of speech etiquette in Uzbek linguistics. In particular, in a number of works of the scientist, aspects of the speech norms of the Uzbek language that reflect the achievements of linguoculturological, anthropocentric and cognitive linguistics were studied in detail and in depth. N. Mahmudov also made a great contribution to the theoretical substantiation of speech styles, in particular, issues of business in the Uzbek language. Linguist S. Muminov is one of the scientists who first studied Uzbek communicative behavior from a sociolinguistic and psycholinguistic perspective. His research is directly devoted to the issues of speech culture, in which, mainly, the stages of communication, the conditions for the purposeful course of the process, the personal characteristics of the participants in the communication, and therefore, the compositional stages of the activity of Uzbek communicants, the national specifics of the relationship between communicants, the gender, age, social and territorial characteristics of communication behavior were studied in detail. In addition, S. Muminov's scientific work also specifically addresses the issue of gender specificity of speech, and provides valuable information about the specific aspects, differences, and non-linguistic means of communication of Uzbek women and men. It is especially noteworthy that for the first time in Uzbek linguistics, theoretical ideas about the type of speech and its impact on the psyche and physiology of the addressee were presented. In the dissertation of the linguist Sh. Iskandarova, who for the first time in Uzbek linguistics specifically studied the issues of Uzbek speech customs, the relationship between the situation of speech customs and the presupposition was revealed, the specific features of the synonymous series formed by speech customs units were shown, and its paralinguistic and sociolinguistic aspects were identified. In the study, the presence of the place and time of communication for speech customs, the participation of the speaker and listener, the purpose, basis, means of communication, specially designated forms of behavior, the subject of expression, the characteristics of the mutual relations of speakers, social signs, signs of the formality and informality of the situation were selected and studied, dividing them into stable and variable signs. The scientist was able to thoroughly illuminate such unique qualities of the Uzbek people as respect for elders, sincerity between familiar and unfamiliar interlocutors, and chastity characteristic of an Eastern woman through the speech of members of various social groups.

In the dissertation of researcher Q. Rasulov entitled "Functional characteristics of Uzbek communication behavior", the norms of communication related to the profession, their linguistic and non-linguistic forms and means, the social role and position of communicants in



the communication process were studied. Also, the study separately analyzed the linguistic and non-linguistic means explaining the professional specificity of the communicant's speech, the influence of professional ethics and professional character on the communicative behavior of the communicant, and the features of its expression in speech. In the research of scientist Z. Akbarova, who studied the forms of address in the Uzbek language, the fact that the address is a universal phenomenon as an integral part of human speech activity, the position of the address, stages, specific forms of the expression of the address, and the structure of the address field were covered in detail. At the same time, the study studied the social characteristics of forms of address, common and different aspects of appeal and address, methods and means of expression, extralinguistic and psycholinguistic factors of address expression. H. Hojiyeva, studying the field of respect in the Uzbek language and its linguistic and speech characteristics, proposes to consider respect not as a categorical meaning, but as a field. The researcher divides the expression of respect into linguistic and non-linguistic means, shows the importance of the social factor in the use of means of respect, and clarifies the presence of speech semantics in the means of the field of respect. In the study of M. Saidkhonov, for the first time in Uzbek linguistics, a separate monographic analysis of non-verbal means used in Uzbek communication was carried out. The researcher studied nonverbal means from the point of view of intralinguistic and extralinguistic factors, showed the places of application and somatic characteristics of nonverbal means, their nominative and methodological aspects in verbal expressions. Along with the above, the research of B. Khusanov and V. Gulyamov analyzed the importance of communication culture in interpersonal communication, its criteria, its necessity in personal development, the fact that moral norms are the basis of communication culture, conflicts arising in communication, national characteristics of speech culture, and eloquence and its conditions. Most of the above-analyzed works were studied within the framework of one language and were limited to studying the laws of one language. Nevertheless, in recent years, it can be seen that research in the comparative aspect has also emerged in Uzbek linguistics. In particular, B. Rakhmatillayeva's study analyzed the use of etiquette forms in Uzbek and Russian as nouns in address, and the influence of linguistic and extralinguistic factors on their formation. The study revealed that the choice of etiquette forms by the addressee and the addressee is related to their social status, age, education, level of familiarity, emotional tone of their speech, and the circumstances of the conversation.

Also, the common and different aspects of the use of address forms in the Uzbek and Russian languages in formal and informal situations are shown. In H. Turdiyeva's dissertation, Persian and Uzbek speech etiquette units are studied from a linguopragmatic perspective. In it, the principles of speech etiquette units, strategies of use, substrategies, face expression, FTA (Face threatening acts) and FSA (Face saving acts) theories are applied to Persian and Uzbek languages and substantiated with material examples; speech acts reflecting greeting, farewell, service units and address forms in Persian and Uzbek languages are studied from a linguopragmatic perspective, universality, character terology, uniqueness, and allomorphs and isomorphs in speech etiquette units of the two languages are proven; The places of use of both types of speech etiquette units, stylistic, gender, communicative types, somatic characteristics in the process of oral and written speech were analyzed and tabulated empirically. Uzbek and German speech etiquette were studied comparatively. In the dissertation of Q. Kakhharov, the



formal/informal forms of speech etiquette in both languages were justified by religious-ethnic, socio-historical norms, the level of use of forms of address in the Uzbek and German communication process was highlighted on the basis of customs, culture, national-normative criteria, and non-verbal means related to age and gender in the communication process were identified. Also, the researcher analyzed the speech etiquette of the Uzbek and German peoples based on the significantly different Eastern and Western cultures, studied the normative situations of the forms "sen" and "siz" in the communication process and the differences between them according to gender relations, and drew reliable conclusions.

It is appropriate to summarize the above analyses by quoting the following interpretation by the Uzbek linguist N. Mahmudov: "...in this direction, the task of which is to describe and study the relationship between language and culture, language and ethnicity, language and mentality, comparative research in Uzbek linguistics is just beginning".

**Summary:** Nowadays, a number of countries on earth are multicultural, and for the peaceful coexistence of the inhabitants of these countries, it is increasingly important to thoroughly study and research the normative relations between people, the specific features of speech communication. In order to prevent intercultural conflicts, it is necessary for immigrants to fundamentally study the customs and values of the peoples of that country, while preserving their own values and traditions. If communication forms were initially studied as part of the issues of didactics and cultural studies, then the participation of linguistic units in these processes and their significance became the object of research within the framework of linguistics. Each nation has its own speech habits, formed on the basis of certain customs and beliefs, and these signs are clearly manifested in the languages of these peoples. It is necessary to emphasize that intercultural communication can occur not only through language, but also through the appearance of certain peoples, their facial expressions, gestures and signs. Uzbek speech habits were formed mainly under the influence of Eastern culture.

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