

Some Expressions of Politeness in Uzbek Language

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Abstract: *This article is devoted to the exploration of some expressions of politeness in Uzbek Language. The investigation of national markers in communicative process illustrates the cultural identity of Uzbek people and it is observable in the context.*

Keywords: linguoculturology, linguoculture, culture, politeness, cultural phenomenon

1. Introduction

As we know, linguoculturology arose at the intersection of linguistics and cultural studies and exploring the manifestations of the culture of the people, which are reflected and entrenched in the language. While investigation of the language, we are faced with a lot of socio-cultural issues and we tried to investigate expression of politeness, how they are implemented in Uzbek language and how they vary depending on the situation of communication.

2. Materials and methods

As it is important in research various methods of analyses, it has been used lexico-semantic, socio-culturologic, socio-linguistic methods of analysis in the article.

3. Results and Research and their Discussion

A new field of science which studies the issues emerged between linguistics and cultural studies, called linguoculturology. Almost all researchers on the formation of linguoculturology claim that the roots of this theory go back to V. von Humboldt V.A., who has made serious research in linguoculturology. The consultation divides the development of this area into three stages:

- a) The creation of preliminary studies that stimulate the formation of science (works by linguists such as V. von Humboldt, E. Benvnist, L. Weisberber, AA Potebnya, E. Sepir);
- b) Separation of linguoculturology as a separate branch;
- c) Development stage of linguoculturology;

At the beginning of the 21st century linguoculturology has become one of the leading directions in world linguistics. Linguoculturology is a discipline that studies language as a cultural phenomenon, and its language and culture are its subjects. In particular, V. N. Telia writes about this: "Lingvoculturology is a science that examines the human factor and, more precisely, the cultural factor in humans. This means that the center of lingvoculturology is a set of achievements inherent in the human anthropological paradigm, which is a cultural phenomenon." [3.222]

V.V. Vorobyev says that "linguoculturology is a complex science of synthesis, which examines the interrelations and interactions between cultures and languages. "It represents this process as an integral component of units of linguistic and non-linguistic (cultural) meaning using this systematic approach to modern authoritative cultural priorities (universal norms and values) ". Linguists try to explain and define concepts of culture at the same time.

The definition of culture is given as a system of symbols or meanings and, accordingly, a search is made for the relationship between meaning, experience and reality from a symbolist point of view (Omaggio 1993). The symbolic, semiotic, character of culture is indicated by linguists and cultural scientists of the national school (Ionin 1996, 47; Kostomarov, Burvikova 2000, 3). They emphasize the holistic, single character of culture, viewing it as "a single intertext, which in turn serves as the pretext of a newly appearing text" (I.P. Ilyin).

Currently linguoculturology is one of the most developed directions in the world, especially it is increasing in Uzbek linguistics, and there are several textbooks. One of them written by Sh. Safarov, this textbook covers the methods, object and subject matter of linguoculturology and provides examples of linguocultural analysis of a particular language unit.

Studies on linguoculturological approach have appeared in Uzbek linguistics in recent decades. Professor N. Makhmudov's article "In Search of the Language and the Way ..." explores the meaning of linguoculturology, the anthropocentric paradigm in general, and the problems in it. This article can be regarded as the first work in the linguistics of the Uzbek linguistics, with serious comments on linguoculturology. The article provides very sound reasoning about the factors that contributed to the formation of linguocultural theory, its basic concepts, and the differences in their interpretation [2. 3-16].

Linguocultures include words, phrases, set expressions, parables, complex syntactic expressions, texts, and other words that represent a part of culture. Lingvoculture has a content and expression plan, the expression plan is the units mentioned above, and the content plan is the semantics of those units. Therefore, lingvoculture differs from concept to having its own content and expression plan, the main task of

linguoculturology is to linguistic representation of folk culture. In his view, the notion of "linguoculture" is useful for comparative linguistics, "because language is a cultural fact, a component of the culture we inherit, and at the same time a weapon. Folk culture is interspersed with language, it is the main concepts of linguistic culture that are expressed and expressed in symbols, that is, in words"[4.15].

If cultural studies study the nature of human self-consciousness in the fields of nature, society, art, history, and other social and cultural realities, linguistics learns the worldview that reflects language as mental models of the linguistic landscape of the world. The main subject of linguoculturology is language and culture, which are in constant interactions.

"Culture" comes from the Latin word "Colere", which means "processing, training, development, respect, worship." Since the eighteenth century, the term "culture" has been used to refer to everything that is a product of human activity. All of these meanings are preserved in the use of the word "culture", but in fact it is "the effect of the human on the nature, the change of nature for the benefit of the human, that is, "cultivation" (the culture of the soul). Later, the term "culture" was also used to describe educated, well-educated, well-educated people. Currently, the term "culture" is used in over 500 variations in various fields of science and practice [1-208].

By summarizing the authors' descriptions of culture, culture can be described as a collection of all material and spiritual values created and created by mankind throughout the course of historical development. Based on this, there are two types of culture: 1) material culture; 2) spiritual culture;

Material culture refers to the "second nature" created by human activity, that is, the means of production, the tools, the labor skills, as well as all the wealth of life produced during the production process. The spiritual culture is enormous and covers all forms of social consciousness - philosophical, scientific, legal, ethical, aesthetic, religious, educational, high school and higher education. It covers all types of science, culture, media, art, and folklore. Material and spiritual culture are inextricably linked and complement each other. For example, any kind of material wealth cannot be created and perfected without human intelligence, intellect, mental work. Hence, the foundation of material culture lies in the spiritual culture. Any material or spiritual masterpiece is based on the synthesis of the mental and physical labor of man. Spiritual culture is a means of artistic reflection and development of events. Material culture is closely related to the material and living conditions of the world and people, and spiritual culture is closely linked to traditions, customs, traditions, rituals and national values.

The more ancient the culture, the more it is connected to human thinking. Therefore, a person always strives to instill in the mind the events that occur in the right eye. It is well known that people live in a particular socio-economic system,

and they have a certain national culture and art. Characteristics of national culture, language culture and speech culture, which play an important role in its implementation, are reflected in the linguistic cognitive activity of people. For example, the emotional polite attitude of men towards women is expressed in English with a word: "honey", in Uzbek "asolim" but in Russian it's usually given as "sladkaya moya" not by direct translation as "мёд, i.e. honey". We have to take into account that in all cultures it is expressed by the same emotions but choosing a word or equivalents are different.

It may even be thought of as a means of culture in the essentials and events that occur in a person's life. For example, it would seem impossible to integrate the sun or flower into civilization. But it is well known that in all cultures, these concepts exist. However, some European peoples, who live in cool weather, positively regard the sun as a symbol of warmth, respect and affection. In the Arabian culture, however, the sun is considered negative, making it difficult to heat during the summer. Therefore, the sun can be understood not only as a natural phenomenon, but also as a product of culture.

Uzbeks and Russians associate flower with youth, brightness, and beauty, fragrance and use sweet words towards their beloveds. ("Gulim" from Uzbek means - you are my sweetheart, «цветочек ты мой, красавица моя» - you are my flower). In cultures of the peoples of the Central Asia, the flower is mentioned with special respect. For example in Uzbek culture it expresses warmth, spring, beauty, and it should be mentioned that the delicate and beautiful young girls resemble to flowers.

It is worth noting that the attitude towards the sun is also relevant to the Uzbek people, because latter the sun is not only a celestial body that shines brightly, "quyoshdek og'limning bag'rini isitdi - it warmed my son's heart like the sun ", but also expresses the meaning that a woman gives "warmness" (the sun shine). "Bir kun biz tomonda ham quyosh chiqadi - one day the sun will rise on our side", the hope that good days will come, "Quyoshdek bag'ri keng bo'lsin - Let it be as wide as the sun" in the meaning that the sun gives warmth to good and bad people and express tolerance. It is worth noting that even in Uzbek people, the term "quyoshim qizim" means "illuminator of my life".

Similar examples can be found in other cultures. One of the main objectives of linguoculturology is to learn how to cite the aforementioned peculiarities in the culture of different peoples.

4. Conclusion

To conclude, in the nineteenth century, the emergence of new fields in the linguistics led to the emergence of linguoculturology. It was developed in different parts of the world and at the present time it is rising in rapid pace in Uzbek linguistics and taking a special place in general linguistics. Linguocultural analysis shows that there are general and

specific features of linguoculturemas in comparative with other cultures.

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