## LINGUOCULTUROLOGICAL FEATURES OF SPEECH COMMUNICATION VERBS IN UZBEK AND ENGLISH

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**Abstract**

This article examines the linguoculturological characteristics of speech communication verbs in the Uzbek and English languages. Speech verbs play a crucial role in reflecting national mentality, cultural norms, communicative behavior, and value systems of a speech community. Through a comparative analysis, the study highlights how linguistic choices in speech verbs encode culturally specific attitudes toward politeness, social hierarchy, emotional expression, and interpersonal relations. The findings demonstrate that despite functional similarities, Uzbek and English speech communication verbs differ significantly in their semantic nuances, pragmatic usage, and cultural connotations.

**Keywords**

linguoculturology, speech verbs, communication, Uzbek language, English language, cultural semantics

In modern linguistics, the interaction between language and culture has become a central area of research. Linguoculturology, as an interdisciplinary field, studies how cultural values and worldviews are reflected and preserved in language. One of the most culturally marked layers of vocabulary is speech communication verbs, as they directly relate to human interaction, social norms, and communicative intentions.

Speech verbs such as say, tell, ask, and speak in English, and aytmoq, so'ramoq, gapirmoq, and buyurmoq in Uzbek not only denote acts of speaking but also reflect culturally conditioned patterns of communication. This article aims to identify and compare the linguoculturological features of speech communication verbs in Uzbek and English.

Speech communication verbs refer to lexical units that denote acts of verbal interaction, including speaking, asking, ordering, advising, and persuading. From a linguoculturological perspective, these verbs are analyzed not only for their semantic meaning but also for their cultural load, pragmatic function, and social implications.

The study draws on:

Linguoculturological theory

Semantic and pragmatic analysis

Comparative linguistics

These approaches allow us to uncover how speech verbs function as cultural markers in different linguistic communities.[1]

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Uzbek speech communication verbs are deeply influenced by traditional values such as respect for elders, collectivism, and social hierarchy. Many verbs encode levels of politeness and social distance.

For example: gapirmoq (to speak) – neutral, general communication

so'zlamoq (to deliver a speech) – formal or public speaking

buyurmoq (to order) – often used by elders or superiors

iltimos qilmoq (to request politely) – reflects cultural emphasis on respect

In Uzbek, indirectness and politeness strategies are frequently realized through speech verbs combined with modal expressions. The choice of a verb often depends on the interlocutors' age, status, and relationship, demonstrating the strong connection between language and social structure. [2]

English speech verbs tend to emphasize individual intention, clarity, and directness. While politeness exists, it is often expressed through syntactic structures and modal verbs rather than the speech verb itself.

Examples include: say – neutral transmission of information

tell – authoritative or informative communication

ask – neutral request or question

order – explicit command, often perceived as impolite without mitigation

English linguoculture favors explicit verbalization of intent, and emotional or evaluative meanings are often expressed through adverbs (politely, angrily, calmly) rather than culturally embedded verb forms. [3]

A systematic cross-linguistic comparison conducted with the aim of revealing the processes of historical development of related languages, determining the relationship of languages, proto-forms, and proto-languages was called the "comparative-historical method," and the branch of linguistics that uses this method is called "Comparative-historical linguistics."

Comparative-historical linguistics is characterized by diachronicity and is based on the works of Franz Bopp ("On the conjugation system of the Sanskrit language in comparison with such as Greek, Latin, Persian, and Germanic languages," 1816), Rasmus Rask ("Research in the field of the Old Norse language or the origin of the Icelandic language," 1818), Jacob Grimm ("German grammar," 1819), and A.Kh. Vostokov ("Discourse on the Slavic language," 1820), which were written in the first quarter of the 19th century.

The reason for the emergence of the comparative-historical method, as is known, was the discovery by the Englishman Williams Jones identified similarities between Sanskrit (the literary language of ancient India) and European languages.

As a result of many years of research using the comparative-historical method, a genetic classification of languages was obtained.[4]

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Over the past three decades, typology has been used in comparative-historical linguistics to verify the correctness of introducing certain system transformations when constructing the genealogical tree of languages. Thus, R. Jakobson noted that "Our ability to predict in reconstruction receives support from typological research" (R. Jakobson 1963, 102).

The successes, significance, and limitations of the comparative-historical method are demonstrated in the works of B.A. Serebrennikov (1950), V.I. Borkovsky (1953), R.A. Budagov (1953), and other linguists.

Systematic cross-linguistic comparison, conducted with the aim of determining language types, gave rise to the so-called classical typology.

The question of type The concept of language was first posed by the Romantics, i.e., representatives of Romanticism, which emerged as a movement in the late 18th and early 19th centuries. Romantics believed that the "spirit of the people" could manifest itself in myths, art, literature, and language (A.A. Reformatsky 1967, 151). Among linguists, W. Humboldt began to consider linguistic variations as manifestations of the "spirit of the people."[5]

**Conclusion:** Speech communication verbs in Uzbek and English represent more than grammatical tools; they function as carriers of cultural meaning and national mentality. The linguoculturological analysis demonstrates that Uzbek speech verbs are closely tied to social relations, respect, and collectivist values, while English speech verbs reflect individualism, directness, and pragmatic efficiency.[6]

Understanding these distinctions is essential for intercultural communication, translation studies, and foreign language teaching. Further research may explore speech verbs in discourse or investigate their role in modern digital communication.

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