

Sociocultural Specifics Of Etiquette Forms Of Greetings And Addresses In The Uzbek And Russian Languages

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Abstract

This article examines the universal and unique (culturally determined and linguistically specific) features of greetings and forms of address in the Uzbek and Russian languages from a sociocultural context perspective. It is the first to uncover new aspects of the interaction between these cultures at the level of language and communication, and the first to systematize and comparatively analyze the sociocultural features of greetings and forms of address in languages with different structures within the framework of linguacultural studies.

Keywords: mentalities and social norms, politeness category, hierarchy, ritualized polite phrases.

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The category of politeness in Russian and Uzbek cultures is based on universal principles of respect, but differs significantly in terms of social priorities. In both languages, politeness ensures harmonious communication, but in Uzbek communicative behavior, it is more strongly regulated by strict hierarchy, age, and traditional etiquette.

The specifics of the Uzbek etiquette system are closely linked to age, social status, and religious values, unlike the Russian language, which emphasizes formality and respectful address through the use of first names and patronymics; these differences are demonstrated in the structure and frequency of use of formal and informal expressions, since Uzbek speech etiquette, in comparison with Russian, imposes its own specific and strict requirements on representatives of Uzbek culture

(younger members of society are deprived of the right to address elders by name, and spouses prefer to avoid using each other's names); idiosyncratic properties of non-verbal gestures are revealed: in the Uzbek language - placing the right hand on the chest or heart, while Russian culture is less ritualized in terms of phatic communication - greetings are accompanied by various tactile actions that vary depending on gender and age aspects.

In most cases, such patterns lack equivalents in other languages or are expressed through entirely different semantic characteristics, highlighting the unique linguistic consciousness of each society. For example, greetings in Uzbek culture combine both traditional and modern elements. When meeting, Uzbeks traditionally begin their greeting with the expression "Assalomu alaikum!" (symbolizing a wish for peace, prosperity, and respect addressed to the interlocutor). "Wa'alaikum assalom!" (translated as "And peace be with you") is a standard response to a greeting, part of Islamic culture, and is widely used both among believers and in everyday life, regardless of religious beliefs. The Russian greeting is most often expressed with the word "Zdravstvuite!", derived from the word *zdravie*, whose denotative meaning is "health," is interpreted as a polite formula expressing concern for the health of the interlocutor. This form of greeting is universal, used in both formal and informal contexts, demonstrating respect and politeness. In some cases, a more respectful form, "Greetings," is possible. In informal conversations, shorter forms, such as "Hello!" or "Howdy!", are often used, serving as friendly and informal greetings. It should be noted that the phrase "Howdy!", considered a masculine greeting, is considered familiar. Furthermore, this expression carries a rude connotation and is often used colloquially. "Phrases like 'Good health!' and 'My respects!' are also used as greetings, and are often heard from older people who hold conservative views." Greetings such as 'Good afternoon!', 'Good morning!', and 'Good evening!' are less common, and are appropriate for specific times of day and can be more specific during initial contact, depending on the context, time, and formality of the interaction. In Uzbek culture, after the traditional greeting, conversations with family and acquaintances begin with questions about professional matters, family relationships, and family news, health status, and questions about children and their well-being. They express not only politeness but also genuine concern,

demonstrating a deep interest in each other's lives and well-being, which is an important aspect of strengthening social and family ties. For example, "Yakhshimisiz? Hamma yahshimi?" / "How are you? Are you doing well?" is a question about interest in a person's physical well-being and mental state. "Kalaisiz? Ishlariz yahshimi?" / "How are you? Are you doing well?" is a question about business that demonstrates a genuine interest in the life of the interlocutor. "Саломантингиз яхшихми (Кандай, цалай)?" / "How are you? Are you doing well?" - a question about health, emphasizing respect and concern for the well-being of the interlocutor. "Оилангиз тузукми?" / "How are your family doing? Are you doing well?" - a polite question used as a greeting to inquire about the well-being of the interlocutor's family. "Болалар катта буляптими? Яхшиямилар?" / "Are your children growing up? Are they doing well?" - a question directly related to the daughter-in-law, often asked to express interest in the other person's family relationships, etc. The highlighted questions reflect a specific feature of the Uzbek communicative style and system of politeness, represented through the practice of applying the phenomenon of mulozamat. The category "mulozamat," borrowed from Arabic, is used to denote acts of "compliment, honor, respect, and refined courtesy." This sociocultural phenomenon is closely linked to the high degree of ritualization of actual communication, which is most clearly evident in situations involving invitations to visit, receptions, greetings, and farewells. We believe this is directly related to speech tact and polite behavior.

According to tradition, a person of lower age or position always greets an elder first, emphasizing the importance of respect for elders. This practice only enhances their reputation. It is believed that those who disrespect their elders disrespect God.

This is partly due to the cultural tradition of maintaining a certain distance in communication and respecting personal space. Greetings in Russian culture often imply a personal or professional connection between people. Responses in Uzbek and Russian are largely identical:

- > "Rahmat!" / "Thank you!";
- > "Khudoga (allohga) shukur!" / "Thank God!";
- > "Tuzuk" / "Fine";
- > "Yakhshi" / "Okay";
- > "Poydet" / "Buladi";

> "Sekin-sekin (sekin-asta)" / "Little by little."

It's important to highlight the contrasting features of greetings and farewells, which are evident in the fact that the Russian expression "Hello!" and the Uzbek "Salomat buling!" reflect cultural determinants in linguistic practice and demonstrate differential patterns of speech interaction. The former, meaning "wishes of health and longevity," functions in Uzbek as a farewell phrase, "Be healthy!"; however, the use of the form "СоF булинг! Удагиларизга салом айтинг!" / "Health to you and your home!" instead of "Саломат булинг!" indicates a reduced stylistic marker.

Farewell formulas are expressed by parallel structures: "Kurishguncha" / "Goodbye, see you soon," "Khayr" / "Bye, farewell," and "Khammalarga salom!" / "Say hello to everyone!" The speech act of "Farewell" also enshrines certain politeness formulas. Firstly, usually all guests leave at the same time; in Uzbek culture, it is not customary to say goodbye to each guest individually. Secondly, the eldest guest should utter the phrase "Khush, turdik!" / "That's it, it's time!" At the same time, the host is instructed to retain the guests with the words: "The evening is not yet late! Tomorrow is Sunday!" or "Kelish mehmondan, ketish mezbondan" / "Coming from the guest, leaving from the host."

However, these speech patterns are nothing more than a display of politeness and respect for the guest. In the context of farewell, mulozamat is also expressed through the speech pattern "Bizga khizmat yukmi?" / "Do you have any business with us?" Moreover, the "hand to chest" gesture is characteristic of Uzbek communication. Both verbal and nonverbal communication in this situation demonstrate the expressiveness of the Uzbek communication style, embodying the values of "mutual assistance" and "mutual support," as the subtext of this phrase, accompanied by the gesture, means "I am at your service." In the speech of female representatives, one can hear exaggeratedly elevated, almost poetic phrases demonstrating both politeness and a desire to help: "Girgittoningiz bulai" / "Let me fall a victim for you," "Ulay sizga" / "I will die for you," "Voy ulib koya kolay" / "Ah, I will die for you," "Zhonimni surang, beray" / "Ask, I will give my soul," "Sizning har kanaka khizimatingizga tayerman" / "I am ready to serve everyone," "Sizdan khech kandai khizmatimni ayamayman" / "I will spare nothing for you." Consequently, in both cultures, on the one hand, there are identical forms of farewell, which

can vary in, Depending on the level of formality of the relationship between people, farewells are more obligatory in Uzbek culture; they are ritualized and accompanied by wishes, as they are part of the system of Muslim values firmly entrenched in the Uzbek linguistic consciousness, unlike in Russian, where farewells can be less formal and brief.

Sapir wrote: "A world described in two languages is not one world described in different ways, but two different worlds."

Based on the above, the main difference between the Uzbek worldview and the Russian one is the need for strict adherence to rules of conduct in society, the lack of variability and freedom in following the canons prescribed to a person, as well as the stronger degree of hierarchy in Uzbek society.

Given this objective, we can conclude that Uzbek culture is characterized by formal and respectful greetings, deeply rooted in religious and cultural traditions, and their use demonstrates politeness and respect. In Russian, greetings lack such religious connotations; they are more focused on wishes for health and well-being and adherence to a predetermined communication structure.

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