


ETHNO-CULTURAL BASES OF ANTHROPNOMS OF TURKIC PEOPLE			Linguistics
			Keywords: Uzbek anthroponymy, interdisciplinarity, ethnocultural factor, sociocultural factor, polynomial anthroponyms.
Andaniyazova Dilrabo Ruzikulovna	Institute of Uzbek language, literature and folklore. City Tashkent, Uzbekistan		
Abstract			
<p>Anthroponyms encode information about the historical and social position of a particular ethnic group. In addition, the anthroponyms of the Uzbek people are tools containing incomparable information from a linguocultural point of view. This article emphasizes the importance of studying the anthroponyms of Turkic peoples in the principles of interdisciplinary communication, the role of ethnocultural factors in anthroponyms, and the appearance of names in literary texts.</p>			

1. INTRODUCTION

Over the centuries, Uzbek people have refined their national communication culture and manners of speech, which they have consistently adhered to. Since the earliest times, our attention has focused on the study of speech etiquette. Our ancestors' ancient literary sources extensively address the topics of communication etiquette, language, and speech culture. In particular, the works “Kutadgu bilig,” “Hibatul-hakayik,” and “Kabus-name,” which are considered unique works of Eastern culture, emphasize the importance of adhering to the standards of speech etiquette, using words appropriately and purposefully, avoiding excessive talk, and avoiding lying. The works of the great poet and thinker, Alisher Navoi, espoused exemplary views on refraining from discussing matters and expressing the truth. The great poet and thinker, Alisher Navoi, also raised issues of speech etiquette in his works. His poems and the work “Khamsa” contain ideas about speaking correctly, not telling lies, and using words appropriately in speech, which can serve as an example even today. Generally, people in East China have long viewed language and speech as distinct phenomena; they have assessed speech, eloquence, and communication culture collectively, with a particular focus on individuals’ attitudes toward language, manners, and communication culture. Researchers focus on the acquisition of a person's cultural and speech activity, integrating it with disciplines such as ethics and cultural studies. Researchers have assessed communication culture as the primary element of human speech activity [1]. The Uzbek people’s views on speech etiquette and communication culture have a long history.

Since the first quarter of the last century, world linguistics has focused on the scientific study of communication etiquette, language, and speech culture. The works conducted in this direction analyzed the issues of communication culture and speech etiquette in various language societies, differentiated the concepts of language and speech culture, and revealed their essence.[2] The issues of communication etiquette, speech culture, and speech culture have also attracted the attention of Uzbek scientists. In Uzbek linguistics, the issues of language culture, cultural discourse, and oratory art began to be studied as scientific problems in the 1960s and 1970s.

Initially, the issues of language culture and cultural speech were analyzed within the framework of speech art, speech etiquette, and speech ethics. As the first work in this direction, the art of oratory of A. Ahmedov, S. Inomkhojaev, H. Jalilov, Sh. Rakhmatullaev's oratory, M. Sodikova's speech ethics, and O. Usmonova's pronunciation culture are devoted to analysis. [3]

Subsequently, B. Umurkulov, E. Begmatov, B. Orinbaev, A. Saliev, A. Orifova, R. Kongurov, S. Karimov, T. Kurbanov, Y. Tojiev, M. Tursunpolatov, T. Kudratov, E. Kilichev, B. Kilichev, R. Jumaniyazov, R. Rasulov, N. Husanov, K. Muydinov, N. Mahmudov, etc., addressed these issues and made significant advancements in current speech culture problems. [4]

2. MATERIALS AND METHODS

In the existing works, most of the issues of communicative speech were examined in a general way. However, since speech communication is based on a style and its types differ in style, we should study each type separately. After all, just as artistic, scientific, official, and colloquial speech has its own requirements and criteria, official speech, which is the object of our research, also has its own rules and requirements for the communication process.

It is known that a person can communicate with himself. In doing so, he gives himself certain instructions and directs his behavior. A person's internal speech serves as an example of their communication with themselves. Interpersonal communication forms the basis of a person's speech communication with others. Additionally, some scientists consider speech communication to occur between generations. According to A.N. Leontiev, speech communication between older and younger generations is a type of intergenerational communication. [5]

In particular, people with official status are strictly required to obey certain standards of etiquette established in society. Our society has established certain etiquette-related obligations for officials. In particular, the "Rules for regulating conflicts of interest of official employees of the central apparatus of the Ministry of Higher and Secondary Special Education, organizations and departments in the course of their service" stipulate that regardless of the amount of gifts, they should be transferred to the organization's property. At least three employees of the organization should participate in the giving of such gifts, and the event that prompted the gift should be clearly expressed along with the congratulatory speech. Other state bodies and organizations, employees of lower structures, individuals, and legal entities are prohibited from receiving gifts and other material wealth in connection with any holiday (birthday, childbirth, public holidays, etc.). [6]

People understand that certain societal etiquette standards apply to formal speech communication. In Uzbek linguistics, various scientific sources have analyzed and commented on speech etiquette units, the usage characteristics of typical examples that have become stereotyped in the Uzbek language, and the issue of their place in official communication. Some linguists who have conducted research in this direction prefer to use the term speech etiquette instead of the term speech etiquette.

Specifically, Sh. Iskandarova defines speech habits as a stable form of communication that society accepts, which is essential for establishing interlocutors' communication and maintaining the desired tone. We understand speech habits as unique national subsystems of patterns, [7] asserted that the environment, conditions, and traditions of a particular nation shape the formation of speech habits. To have a speech culture, a person is required to have the skill—the art of conveying his thoughts correctly, expressively, and effectively. It does not matter if the participants in the interaction have certain skills. In different countries, speech etiquette differs. For example, “holding hands in Russian and other European countries causes misunderstanding and disrespect in Japan, whereas in some Arab countries, men’s kissing seems unusual for representatives of other nationalities. In New Zealand, people bumping their noses when they greet each other, some Eastern people bow, and Tibetans sticking out their tongues to greet each other are examples of the diversity of etiquette rules.” [8] Therefore, it is appropriate to pay serious attention to the selection of such etiquette formulas in official speech communication.

The order and rules of formal speech communication differ in different language societies according to the type and essence of communication. For example, each country has its own official military salute. M. Gurbanov states, “The General Military Regulations of the Armed Forces of the Republic of Uzbekistan mandate that a military serviceman can salute by raising his right hand to his head without a headgear, even when standing with a weapon, except in certain situations. However, this is not possible without paralinguistic means, where verbal communication is the sole method of salutation. However, in the U.S. military, there is a specific salute that involves placing the hand on the head without a hat.”[9] Different language societies have different procedures and rules for formal speech communication. In general, each language community has its own set of rules for officials and their speech communication. The standards of etiquette established in society naturally shape them, distinguishing them from each other in oral and written speech communication. The Uzbek people's culture particularly emphasizes the following procedures and established rules of oral formal speech communication:

1. Knowledge of language is one of the main requirements for formal communication etiquette. President Sh. Mirziyoyev, while thinking about our country’s foreign policy, emphasized the following: “However, tell me yourself, if a person called an ambassador does not know the rich history, culture, national talents of the Uzbek people, or the pains and concerns of his compatriots, he will not know them from his heart”. If this is the case, how can we introduce Uzbekistan to the world? For example, if Alisher Navoi, Babur, Abdulla Oripov, and Erkin Vahidov cannot recite two lines of poetry, and worst of all, if he does not know our mother tongue perfectly, how can he be a real ambassador? ... Say it for yourself: If the Uzbekistan ambassador abroad does not know the Uzbek language, is this not a betrayal of our nation? [10] In fact, any official working in our country, whether he is an ambassador or the head of an organization or institution, has a culture of official communication only if he has a high level of command of the state language.

2. Communication culture is concerned with the appropriate use of expressions in formal speech communication. In this process, it is appropriate for speakers to use communication units with a formal style. The fact that speech communication takes place in an official spirit requires the selection of special language units in mutual conversation. In the speech of officials, the units of the nonliterary layer, in particular, the units specific to the style of speech, i.e., the use of dialectism, slang, and slang and the use of outdated words and neologisms, have a negative impact on communication. Additionally, it is not appropriate to use colorful words, phraseology, or simile devices in speech. It is permissible to avoid repetitions and excessive details during formal speech communication.

3. In the process of formal speech communication, it is appropriate to use sentences in the formal speech pattern formed in the language society. This situation is considered a sign of respect and attention to official people. In Uzbek communication culture, official meetings and councils use the following standardized speech units:

- *Hello, dear meeting (council) participants!//– Hello, dear meeting (council) participants!*
- *All (two-thirds) members of the council (meeting) are participating in today's meeting.*

4. Official communication prohibits the use of concrete evidence and the dissemination of false information. Incorrect, unfounded information destroys official relations; ill-thought-out controversial opinions seriously damage speech communication.

5. It is essential for officials to follow the manners of conversation and the procedure of conducting negotiations in oral official speech communication. It is desirable that they listen carefully to each other's opinions, not argue, and state their views concisely.

6. Officials should pay serious attention to the values preserved in our national culture during official speaking, such as maintaining self-restraint, maintaining decency, not becoming emotional in any situation, speaking calmly, not speaking loudly, and not laughing loudly.

7. In the process of formal speech communication, speakers must be able to control their body movements, facial expressions, and gestures. Excessive and inappropriate body movements and gestures can have a negative effect on formal speech communication and create a feeling of disrespect toward the interlocutor. When nonverbal means are used in speech communication, it is necessary to consider the addressee's social status, age, gender, and national and cultural values formed in the language society.

8. In oral formal speech communication, it is necessary to strictly adhere to the predetermined plan and the time allotted for the conversation and negotiation. This situation makes it possible for the participants of the speech dialog not to waste their time and for the officials to provide accurate information on the issues selected for negotiation.

9. In the process of official speech communication, not only the speech of official persons but also their appearance is important. In Uzbek culture, participants in formal speech dialog are permitted to wear a suit and trousers, as well as a necktie, if they are male. It is desirable for female officials to be in official clothes. Of course, for an official speech, it is not advisable to come in sports clothes or wedding and mourning clothes, even if they are comfortable and light. This situation means disrespect, indifference, and contempt for the interlocutor.

4. RESULT

Departmental, legislative, and diplomatic official speech communication types, as well as internet communication, adhere to specific speech etiquette. Specifically, written forms of official-departmental communication, such as official letters, adhere to specific communication etiquette guidelines. In official letters, when expressing respect to the addressee, the typical examples of “Dear Mr. Ambassador,” “Dear Mr. President,” “Dear Mr. Prime Minister,” etc., became official. Therefore, mastering the rules of formal speech communication is an important condition of formal speech etiquette. After all, a person who knows the rules of formal communication well will never get into an awkward or funny situation.

References

- Islomov, O'. O'zbek nutq madaniyatining tarixiy ildizlari va shakllanishi: Filol. fan. d-ri (DSc) ... diss. avtoref. Toshkent, 2022. B.35 (-75b.)
- Vinokur, G.O. Kultura yozika. Izd-vo «Federatsiya».-M., 1929. S.123.; Vinogradov, V.V. Problemi kulturi rechi i nekotoriye zadachi russkogo yazikoznaniya. M.: Nauka, 1970;
- Qudratov T. Nutq madaniyati asoslari. Toshkent: O'qituvchi, 1993;
- Qilichev E., Qilichev B.E. Nutq madaniyati va uslubiyati asoslari.-Buxoro, 2002.
- Jumaniyozov R. Nutqiy mahorat. Toshkent: Adolat, 2005.-90 b.; Rasulov R., Husanov N., Mo'yudinov Q. Nutq madaniyati va notiqlik san'ati.-Toshkent, 2006;
- Леонтьев А.Н. *Очерк развития психики*.-М.: Изд.-во Московского государс. Универ, 1981. 4-изд.-584с.<https://tma.uz/wp-content/uploads/2020/11/Kasbij-talimni-rivozhlantirish-va-muvofi-lashtirish-hududij-bosh-armalari-hodimlarining-hizmat-zharayonida.pdf>
- Iskandarova Sh. O'zbek nutq odatining muloqot shakllari: Filol. fan. nomz. ... diss. avtoref.-Samarqand, 1993.-B.6.
- Turdiyeva H.. Nutqiy etiket birliklarining lingvopragmatik tadqiqi (Fors va o'zbek tillaridagi materiallar asosida): Filol. fan. nomz. ... diss. Toshkent, 2020.-B.13.
- Qurbanov M. Salomlashishning milliy madaniyat, urf-odatlar va qadriyatlar bilan bog'liq jihatlarining paralingvistik vositalar orqali aks ettirilishi//So'z san'ati.-№2.-Toshkent, 2019.-B.41. (-B.36-43)
- Narxodjayeva X. Rasmiy nutqiy muloqotning lingvomadaniy aspekti. Monografiya.-Qarshi, 2023.-110 p. (ISBN 978-9943-7745-2-0)