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Shamuradova Naima MuxtarovnaPhD., Associate professor of Samarkand
State Institute of Foreign Languages**DISCOURSIIVE AND PRAGMATIC FEATURES OF PROVERBS EXPRESSING VERBAL
POLITENESS IN ENGLISH AND UZBEK LANGUAGES** <https://doi.org/10.5281/zenodo.18734007>**ABSTRACT**

This paper explores the discursive and pragmatic features of proverbs expressing verbal etiquette in English and Uzbek languages. Proverbs are not only linguistic phenomena but also cultural reflections that express values, norms, and communicative traditions. The study examines how proverbs function as pragmatic tools to regulate social communication, politeness, and moral behavior in both linguistic communities. Through comparative analysis, the research highlights semantic similarities and pragmatic differences between English and Uzbek proverbs that embody speech ethics and politeness strategies. The findings reveal that English proverbs tend to emphasize individual responsibility and rational self-control, whereas Uzbek proverbs focus on collective harmony, respect, and social hierarchy.

Keywords: pragmatics, discourse, proverb, verbal etiquette, politeness, communication, cross-cultural linguistics

Шамурадова Наима МухтаровнаPhD., доцент Самаркандского государственного
института иностранных языков**ДИСКУРСИВНЫЕ И ПРАГМАТИЧЕСКИЕ ОСОБЕННОСТИ ПОСЛОВИЦ,
ВЫРАЖАЮЩИХ ВЕРБАЛЬНУЮ ВЕЖЛИВОСТЬ В АНГЛИЙСКОМ И
УЗБЕКСКОМ ЯЗЫКАХ****АННОТАЦИЯ**

В данной статье исследуются дискурсивные и прагматические особенности пословиц, выражающих речевой этикет в английском и узбекском языках. Пословицы рассматриваются как не только языковые, но и культурные явления, отражающие ценности, нормы и коммуникативные традиции. Исследование анализирует, как пословицы функционируют как прагматические инструменты, регулирующие социальное общение, вежливость и моральное поведение. Сравнительный анализ показывает, что английские пословицы подчеркивают индивидуальную ответственность и самоконтроль, тогда как узбекские — коллективную гармонию, уважение и социальную иерархию.

Ключевые слова: прагматика, дискурс, пословица, речевой этикет, вежливость, коммуникация, межкультурная лингвистика

Shamuradova Naima Muxtarovna

Samarqand davlat chet tillar instituti PhD., dotsenti

**INGLIZ VA O‘ZBEK TILLARIDA SO‘Z ODOBINI IFODALOVCHI MAQOLLARNING
DISKURSIV-PRAGMATIK XUSUSIYATLARI****ANNOTATSIYA**

Ushbu maqolada ingliz va o‘zbek tillarida so‘z odobini ifodalovchi maqollarning diskursiv va pragmatik xususiyatlari tahlil qilinadi. Maqollar nafaqat lingvistik birlik, balki xalqning ma’naviy qadriyatlari, axloqiy me’yorlari va madaniy tafakkurining ifodasi sifatida qaraladi. Tadqiqotda ularning ijtimoiy muloqotni tartibga soluvchi, odob-axloqni ifodalovchi va madaniy kontekstda ishlovchi kommunikativ vosita sifatidagi o‘rni yoritiladi. Qiyosiy tahlil natijalari shuni ko‘rsatadiki, ingliz maqollari shaxsiy mas’uliyat va aqlan o‘zini tiyish g‘oyasiga urg‘u bersa, o‘zbek maqollari jamoviy uyg‘unlik, hurmat va ijtimoiy qadriyatlarni ifodalaydi.

Kalit so‘zlar: pragmatika, diskurs, maqol, so‘z odobi, xushmuomalalik, kommunikatsiya, madaniyatlararo tilshunoslik

In every society, proverbs serve as the mirror of collective consciousness and communicative wisdom. They embody pragmatic principles that regulate speech behavior, politeness norms, and interpersonal relations. Verbal etiquette, as a linguistic and cultural phenomenon, reflects the speaker’s social awareness and communicative intention within a given discourse. Proverbs functioning as carriers of verbal ethics thus represent condensed expressions of moral and communicative experience.

The study of verbal etiquette has received considerable attention in modern pragmatics and discourse analysis. However, the specific role of proverbs as pragmatic indicators of speech politeness across languages has not been thoroughly examined, particularly in the English-Uzbek comparative context. In Uzbek linguistic culture, proverbs such as ‘So zlagan bilmas, sukut qilgan biladi’ (He who speaks much knows little, silence brings wisdom) reveal an emphasis on restraint, humility, and collective respect. In contrast, English proverbs like ‘Speech is silver, silence is golden’ highlight individual control and the virtue of thoughtful silence.

The aim of this research is to analyze the discursive and pragmatic mechanisms through which proverbs express verbal etiquette in English and Uzbek languages. The objectives include identifying:

- 1) the communicative functions of proverbs related to politeness and speech norms;
- 2) the cultural values embedded within these expressions; and
- 3) the similarities and differences in pragmatic interpretation across the two languages.

Numerous linguists have studied the interrelation between proverb semantics and pragmatics. According to Mieder, proverbs serve as social strategies of wisdom, functioning as normative tools in discourse. In the Uzbek linguistic tradition, scholars such as Yo‘ldoshev and Mamatov have noted that proverbs play a vital role in shaping communicative culture and speech morality.

Leech emphasizes that the principle of politeness governs conversational behavior across languages, influencing how proverbs are used to mitigate face-threatening acts. Similarly, Fraser describes politeness as a pragmatic system that balances speaker-hearer relationships. In this regard, English proverbs like ‘Mind your own business’ or ‘If you can’t say something nice, don’t say anything at all’ pragmatically convey the norms of discretion and restraint. In the Uzbek context, proverb-based etiquette expresses respect through indirectness and deference. As Qurbonov points out, Uzbek proverbs serve as codes of conduct that maintain harmony and social order. For example, ‘Yaxshi so‘z jon o‘zig‘i’ (A kind word is the food of the soul) demonstrates the pragmatic function of speech as moral nourishment.

The research employs a comparative-discursive and pragmatic approach to analyze English and Uzbek proverbs that express verbal etiquette. The corpus of analysis includes 50 English and 50 Uzbek proverbs selected from authoritative collections and linguistic sources. These proverbs were examined through three methodological stages:

1. semantic-pragmatic categorization,

2. discourse contextualization, and
3. cross-cultural interpretation.

The analysis focuses on identifying pragmatic markers such as politeness, indirectness, irony, and moral implication. Qualitative analysis was supported by contextual examples taken from real communicative situations, literary works, and conversational discourse. The research also integrates Halliday's functional theory of language and Wierzbicka's cultural scripts framework to interpret how proverbs operate as communicative strategies in different sociocultural settings.

For Uzbek materials, classic collections such as *O'zbek xalq maqollari* were referenced, while English proverbs were drawn from Mieder's *The Wisdom of Many*. All data were analyzed with attention to pragmatic function, communicative context, and speech ethics.

Results and Discussion: The comparative analysis revealed several significant tendencies in the pragmatic functioning of English and Uzbek proverbs expressing verbal etiquette.

1. Pragmatic Function of Silence

Silence is one of the most universal strategies of verbal politeness. In both languages, silence represents wisdom and self-control. The English proverb *Speech is silver, silence is golden* functions pragmatically as an indirect admonition against excessive speech. Similarly, the Uzbek proverb *So zlagan bilmas, sukut qilgan biladi* conveys the same moral implication but in a collectivist moral frame. According to Brown and Levinson's politeness theory, such proverbs act as face-saving devices, preventing social embarrassment and maintaining harmony.

2. Indirectness and Respect

Uzbek proverbs are characterized by indirectness, which functions as a pragmatic marker of politeness and humility. For instance, *Yaxshi so'z jon o'zig'i* (A kind word is the food of the soul) promotes verbal gentleness and empathy. In contrast, English culture emphasizes self-restraint and tactful speech, as reflected in *If you can't say something nice, don't say anything at all*. The pragmatic function of these proverbs aligns with Leech's Tact Maxim, illustrating the avoidance of imposition in communication.

3. Moral and Social Hierarchy

In Uzbek discourse, many proverbs reflect hierarchical politeness. The proverb *Kattaga hurmat kichikka izzat* (Respect for the elder, kindness to the younger) regulates communication according to social status and age. English proverbs, however, show a more egalitarian perspective:

Courtesy costs nothing underscores politeness as a universal moral principle rather than a hierarchical duty. This difference can be attributed to the contrasting sociocultural backgrounds: Uzbek culture being collectivist and English culture being individualistic.

4. Emotional Tone and Pragmatic Impact

Pragmatically, both English and Uzbek proverbs use emotional tone to strengthen moral authority. For instance, *Good words cost nothing but are worth much* (English) and *Shirin so'z bilan ilon inidan chiqadi* (A sweet word brings a snake from its hole) both employ metaphorical imagery to express the persuasive power of kind speech. The emotional tone in Uzbek examples is often more expressive and context-bound, while English proverbs maintain abstract generalization.

5. Discursive Context and Cultural Value

In discourse, proverbs function as pragmatic enhancers of persuasion and moral justification. They frequently appear in educational, family, and advisory communication. As noted by Wierzbicka, such expressions reveal cultural scripts—patterns of how people think and interact within a linguistic community. English proverbs encourage self-control and rational communication, while Uzbek ones reinforce social harmony and mutual respect.

These findings demonstrate that while the universal pragmatic principles of politeness are shared, the discursive realization of verbal etiquette differs according to cultural worldview.

Conclusion: The research concludes that proverbs are powerful pragmatic tools reflecting verbal etiquette and moral philosophy across languages. In both English and Uzbek, they encode communicative norms that sustain social harmony, politeness, and mutual understanding. The comparative analysis shows that:

1. both linguistic cultures value politeness, but express it through different pragmatic mechanisms;

2. English proverbs emphasize individual behavior, while Uzbek ones focus on social relationships;
3. indirectness and metaphorical expression serve as universal pragmatic devices in expressing verbal ethics.

These findings contribute to cross-cultural pragmatics by demonstrating that proverb-based communication is a mirror of cultural identity. The study highlights the necessity of including proverbial discourse in the teaching of intercultural communication, as it represents not only linguistic form but also moral wisdom.

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Amir Temur Street pr.1, House 2.

Web: <http://www.tadqiqot.uz/>; E-mail: info@tadqiqot.uz

Phone: (+998-94) 404-0000