

**SEMANTIC AND CULTURAL CHARACTERISTICS OF ETIQUETTE  
PHRASEOLOGISMS IN THE UZBEK LANGUAGE***Nurillayeva Shahzoda Shukrulloevna**Independent researcher at the Karshi State University*

**Annotation:** This article explores the semantic structure and cultural-artistic connotation of Uzbek phraseological units related to ethics and morality. It analyzes how the moral views, educational principles, religious and national values of the people are expressed through figurative language. The research employs descriptive-linguistic, contextual, classificatory, and linguocultural analysis methods. The results show that these units serve as semantic keys to the people's worldview and spiritual consciousness. Furthermore, the article highlights the educational and ideological significance of phraseological expressions in shaping the moral character of the younger generation.

**Key words:** phraseological units, etiquette, linguoculturology, semantics, folk thought, national values, upbringing, cultural connotation.

**INTRODUCTION**

Language is an expression of human thought and a mirror of a nation's spiritual and moral world.

It reflects the values, moral norms, and life experiences of a society not only through lexical units but also through figurative expressions — phraseological units. In particular, the widely used ethics-related phraseologisms in the folk language embody national moral ideals, norms of communication, and principles of upbringing. “Phraseological units present language as a mirror of national thinking. Through them, moral, cultural, and mental values are conveyed in an integrated manner.”<sup>1</sup>

**In the spiritual heritage of the Uzbek people, the concepts of etiquette and morality have always held a central place.**

Expressions such as “Politeness opens doors,” “Control your tongue,” “Do not hurt others' feelings,” and “Respect the elders, honor the young” are vivid examples of the moral norms rooted in the national mindset. These expressions not only reflect the semantic richness of the Uzbek language but also mirror the cultural and national consciousness of the people..

This article, along with the semantic analysis of ethical phraseologisms in the Uzbek language, studies their cultural characteristics. The historical experience, moral views, social position and upbringing traditions of the people play an important role in the formation of phraseological units. “The expression of moral concepts through language is characteristic of each culture, which allows us to study phraseological units as semantic codes of culture.”<sup>2</sup>

The main goal of the study is to determine the internal content, semantic structure and cultural and artistic connotation of etiquette phraseologisms, as well as to show the place of such units

<sup>1</sup> Yusupova, Z. (2016). *Til va madaniyat: frazeologik birliklarning semantik aspekti*. Toshkent: Ma'naviyat.

<sup>2</sup> Jo'raev, N. (2009). *O'zbek tilida axloqiy frazeologizmlar*. Toshkent: Fan.

in the moral worldview of the people. The article uses descriptive-linguistic, contextual, classification, as well as linguoculturological analysis methods.

## METHODS

This article uses several linguistic and cultural-historical analysis methods to study the semantic and cultural characteristics of etiquette phraseologisms in the Uzbek language. The main focus of the study was on identifying the lexical-semantic structure of these units, their place in the national psyche, and their educational and spiritual significance.

### 1.Descriptive-linguistic method

With the help of this method, phraseological units related to ethics and morality were analyzed lexically, and their structural composition, key components, as well as morphological and syntactic features were identified.<sup>3</sup>.

### 2.Contextual analysis

By examining how phraseological units are used in literary texts, spoken language, and folk proverbs, their subtle meanings and functional loads were identified. The speech function of each expression was analyzed based on its context.<sup>4</sup>.

### 3.Classification method

The expressions were divided into several groups based on their semantic features:

- Units expressing modesty and humility
- Units related to respect and norms of communication
- Expressions of concerning verbal etiquette and self-restraint

Through this classification, the functional and moral distinctions between the expressions were clearly identified. “The criteria for classifying phraseological units are not universal, but culturally shaped”.

### 4. Linguocultural approach

“Linguoculturological analysis reveals the semantic connection between cultural concepts and language units”.

The meaning of phraseological expressions was examined not only from a linguistic perspective, but also within the context of the people's historical, cultural, religious, and moral worldview. This approach made it possible to evaluate phraseologisms as products of national consciousness..

## RESULTS

In the course of the research, a number of widely used ethics-related phraseologisms in the Uzbek language were studied, and their semantic structure, cultural connotation, and social functions were identified. The main findings are presented below:

### 1. Phraseologisms within the concept of ethics and morality were semantically divided into three main groups:

Group	Thematic direction	Examples
a) Self-restraint and modesty	Humility, honor, and preserving one's dignity	To preserve one's dignity, to keep oneself composed, and to control one's tongue

<sup>3</sup> Jo'raev, N. (2009). *O'zbek tilida axloqiy frazeologizmlar*. Toshkent: Fan.

<sup>4</sup> Tursunov, B. (2011). *Frazeologiya va uning tarbiyaviy imkoniyatlari*. Toshkent: TDPU.

b) Etiquette and respect	Showing respect to elders and treating the young with kindness	Respect the elder, honor the younger, listen, not to hurt someone's feelings
c) Violation of moral norms	Rudeness and inappropriate behaviour	To enter and shake the dust off, not to speak watching someone's mouth

"This classification clearly demonstrates the role of phraseological units in expressing moral values."

## 2. According to the results of semantic analysis:

- In most expressions, **connotative meaning** plays a central role. That is, they not only convey information but also express **moral judgment**.

For example, the expression "Tiliga ixtiyor bermaslik" (not controlling one's tongue) implies a negative evaluation of a person who speaks thoughtlessly.

**Through phraseological units, moral standards and social norms are internalized in the consciousness.**

They serve as direct tools for promoting ethical principles. "Culture-specific phraseologisms typically express implicit or indirect moral norms and are rich in connotative meaning"<sup>5</sup>.

## 3. Based on linguocultural approach:

- The analyzed phraseological units are closely connected within the Islamic moral values of the Uzbek people, Eastern norms of etiquette, and the socio-cultural relationships within the family and community

- Over the centuries, they have held a firm place in oral folk tradition and have developed as tools of moral education.

Such expressions are powerful semantic units that linguistically convey the Uzbek people's core life motto: "Above all, be a good human being!".

## DISCUSSION

The research findings show that Uzbek phraseological units related to ethics and morality are deeply rooted in the moral consciousness of the people and reflect their spiritual and aesthetic outlook. These units are not only elements that enrich the lexical wealth of the language but also serve as **semantic keys** to the moral education of the nation.

1. The educational significance of idioms of etiquette Through idioms, moral norms are instilled into the mind in a figurative way, without direct explanation. For example, through phrases such as "Do not let your tongue be free" or "Restrain yourself", the concepts of violating etiquette or self-control are expressed with a clear assessment. These phrases serve as an important tool in the moral formation of the younger generation and instilling in them social criteria consciously.

### 2. Expression of National Mentality and the Culture of Social Interaction

These expressions reveal the subtle norms that govern social relationships within the community. Phraseologisms such as "Respect the elder, honor the young", "Do not hurt other's

<sup>5</sup> Lakoff, G., & Johnson, M. (2003). *Metaphors We Live By* (2nd ed.). Chicago: University of Chicago Press.

feelings”, and “Preserve one’s dignity” form a cultural model of Uzbek society based on social balance, compassion, and mutual respect<sup>6</sup>. This provides grounds for interpreting the concept of ethics and morality not merely as a set of moral principles, but as a criterion for ensuring social stability<sup>7</sup>.

### 3. Language as a mirror of moral consciousness and national heritage

Phraseological units are closely connected with the historical memory, religious worldview, and cultural values of the people. Concepts from Islamic ethics such as modesty (hayo), courtesy, and speaking with wisdom are reflected in our language through figurative expressions. This affirms once again the necessity of studying phraseologisms as **linguoculturological phenomena**.

4. Its place in the modern context In today’s era of globalization, where certain moral norms are losing their value, the preservation of such phraseologisms in social consciousness and their promotion through school education and mass media is extremely important. Therefore, it is essential to study phraseological units related to ethics and morality not only as linguistic elements, but also as **moral and ideological resources**.

## CONCLUSION

This research aimed to reveal the semantic and cultural features of phraseological units related to ethics and morality in the Uzbek language. The analyses showed that these expressions are not only tools that enhance the figurative richness of the language, but also essential linguistic units that embody the moral views, national mentality, and educational traditions of the people. These following conclusions were drawn:

1. Ethical phraseological expressions in the Uzbek language have traditionally formed within the folk language and serve to express and promote values such as modesty, decency, respect, and cultural norms of communication. They are a constant part of oral speech culture and are rooted in the people’s historical and aesthetic experience.
2. Phraseological units were classified semantically and, based on their function, carry cultural and moral connotations. In everyday speech, they are actively used as educational tools and have a direct impact on the consciousness of the younger generation.
3. During the research, the linguoculturological features of these expressions were also revealed — that is, they reflect the historical memory, religious beliefs, and national identity of the people. These phraseologisms serve as an encoded form of the people’s collective worldview<sup>8</sup>.
4. Through an in-depth study of such units, it is possible to showcase the moral and aesthetic richness of the Uzbek language and develop effective methodological approaches for instilling these values in the younger generation. This makes them a significant research subject

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<sup>6</sup>Qodirova, S. (2018). “O’zbek xalq maqollarida axloqiy qadriyatlar ifodasi.” *Filologiya masalalari*, №2, 67–71

<sup>7</sup>Sharifian, F. (2017). *Cultural Linguistics: Cultural Conceptualisations and Language*. Amsterdam: John Benjamins.

<sup>8</sup> Sharifian, F. (2017). *Cultural Linguistics: Cultural Conceptualisations and Language*. Amsterdam: John Benjamins.



not only in linguistics, but also in fields such as pedagogy, cultural studies, psycholinguistics, and the formation of national pride<sup>9</sup>.

Therefore, the study of phraseological units related to ethics and morality holds significant scientific and practical importance not only from a linguistic perspective, but also in terms of cultural-ideological education, national identity, and communicative ethics.

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<sup>9</sup> Wierzbicka, A. (2006). *English: Meaning and Culture*. Oxford: Oxford University Press.