

Comparative Analysis Of National-Cultural Types Of Official Table Speech Genres In English And Uzbek Linguistic Culture

 Norgul Ruzimova

Urganch State University, Faculty of Foreign Philology, Inter-faculty teacher of foreign languages, Uzbekistan

Received: 13 October 2025; **Accepted:** 05 November 2025; **Published:** 10 December 2025

Abstract: In this article, the speech genre of the glass word in English linguistic culture and the presidential iftar speech in Uzbek linguistic culture as official dinner speech genres have become the object of linguistic research. In this article, the similarities and differences of these speech genres are interpreted as linguocultural features. Also, the use of active speech acts and religious identifiers in the textual structure of these speech genres is noted as national cultural identifiers.

Keywords: Table speech, cup speech, speech acts, iftar speech, religious identities, formal political speech, etc.

Introduction: In recent years, the study of speech genres has become increasingly popular in world linguistics. The popularity of the study of speech genres is directly related to the study of speech structures that are formed on the basis of speech integrity. Each speech structure that is formed in the language system belongs to a specific communicative environment. The communicative environment, in turn, develops speech structures adapted to this environment based on lexical, grammatical and stylistic choices.

In world linguistics, table speech has also begun to be studied as a speech structure with its own communicative linguistic features. In this case, table speech was recognized as a type of speech with a national character, and the main attention was paid to the need for a speaker belonging to a certain culture to speak in the process of table speech, choosing texts with lexical, grammatical and syntactic patterns, taking into account the formality or informality of the speech situation and the genres used in table speech belonging to a certain culture in this situation.

In recent years, Uzbek linguistics has become increasingly relevant to the study of genres related to table speech. In modern linguistics, some studies on table speech have appeared. It should be noted that various speech genres are used in speech situations related to table speech. In particular, the use of table

speech genres also depends on the national-cultural views and social level of the speaker and listener. For example, in English linguistic culture, table speech in the spirit of official solemnity is often rich in speeches of a high spirit, and in this situation, such speech genres as official congratulations, wishes, and toasts dominate, while in Uzbek linguistic culture, the prayer speech genre is more common. Such features indicate the need to study the speech genres often used in table speech, taking into account the national-cultural and socio-linguistic characteristics of the speech genres used in table speech.

The concept of table speech, as a broad concept, includes all speech that takes place in everyday eating processes, from the celebration of certain events and events. Speech genres and speech acts found in table speech are universal and specific. For example, if the speech genres of invitation to a meeting, expressing gratitude, and praise are universally used for all language representatives, the words of a glass, greeting, prayer, expressing gratitude, making a wish, poetry, singing, conversations on various topics at the table, jokes, etc. are genres of table speech with individual and collective characteristics.

In the context of globalization among peoples today, the study of table speech etiquette in English and Uzbek allows representatives of these languages to

communicate with respect for the speech etiquette of representatives of other languages, being aware of their speech cultures. This is one of the most important linguistic factors in the formation and maintenance of mutual respect between speakers of other languages in intercultural dialogue. It is worth noting that at present, there have been no scientific studies on the study of speech acts and national-cultural characteristics of speech genres in table speech in the English and Uzbek languages.

In English linguistic culture, a formal dinner speech is characterized by its solemn organization as an official banquet. In official dinner speeches at the state level, the toast speech genre occupies an important place as the main speech genre. For example, King Charles' toast speech. In English linguistic culture, the text of King Charles' toast speech consists of an introductory, main and concluding parts. The introductory part of the text uses the speech act of address. This speech act indicates the beginning of an official conversation. The introductory part contains a text part expressing satisfaction with the welcome, and these parts are phatic in nature. In the main part of the text, describe (This unique and important occasion reflects the enduring bond between our two great nations), highlight (Anchored by the deep friendship between our people...), state facts (Our people have fought and died together , Mr. President, as we approach the 250th anniversary , The rebel commander and pioneering first President, George Washington...), highlighting achievements and scientific cooperation (We have innovated, traded and created together , Our two nations have an exceptional legacy of shared discovery.), reflection (I cannot help but wonder what our forebears from 1776 would make of this friendship today.), reminder (Mr. President, you have spoken of your pride in your British roots , The successors of the British Redcoats and of George Washington's Continental Army...), joke (I understand that British soil makes for rather splendid golf courses! , In fact, had the media succeeded in the 1970s...), praise (For my part, I have always admired the ingenuity of the American people...), information (The United Kingdom was your partner in the first trade deal of your Administration...), statement (Our countries have the closest defense , security and intelligence relationship , Our countries are working together in support of crucial diplomatic efforts...), The successors of the British Redcoats and of George Washington's Continental Army...), promise (So, in renewing our bond tonight, we do so with unshakeable trust...) and the final part of the text The word toast (Therefore, as we celebrate this unparalleled partnership, allow me to propose a toast...to President Trump and the First Lady, and to

the health, prosperity and happiness of the people of the United States of America) is expressed by using the speech act. The following are active in the King Charles Speech lexicon:

- 1) official titles: Mr. President, Mrs. Like Trump;
- 2) official diplomatic words: with great pleasure, welcome, State Visit;
- 3) price to the nature possessive lexicon: unique, important, enduring, etc.;
- 4) emotional vocabulary fought, died, values;
- 5) economic terms: innovated, traded and created such as;
- 6) contrasting pairs of words: such as celebrated / mourned;
- 7) historical terms: the 250th anniversary, forebears, 1776;
- 8) genealogical vocabulary: My five times Great Grandfather, King George III...
- 9) geographical terms: ocean, divide;
- 10) military terms: such as defence, security;
- 11) Political terms: tyranny, threat, etc. Also, the syntactic construction of this text actively uses Present Simple, Present Continuous, and modal constructions.

In Uzbek linguistic culture, official political dinner speeches, in particular, the speech of the toast, can be made during the president's visit to other countries based on the rules of international diplomatic etiquette. However, this type is almost not observed at official and domestic events throughout the republic, since wine is prohibited in Uzbek religious customs. This means that the sociolinguistic function of this speech genre is conditional. However, in recent years, in Uzbek linguistic culture, the presidential dinner speech has been developing sociolinguistically as an official national dinner speech. For example, For example, The Presidential Dinner Speech

This text is composed in hypertext volume of monological character, this text consists of introduction, main and final parts. Greetings and speech acts of address are observed in the introductory part. The main part consists of a greeting (I congratulate you, dear ones... on the blessed month of Ramadan) , a wish (I wish you all peace, tranquility, and prosperity), an expression of gratitude (We thank Allah Almighty for the opportunity to hold the iftar ceremony), an expression of gratitude ("I take this opportunity to express my gratitude to our guests"), an informational statement (In recent years, we have been doing a lot of work), a statement (The idea of "for the dignity of man" is becoming our program), a report (The rights and interests of each of our compatriots are

being ensured), an announcement (We celebrate the 1155th anniversary of the birth of Imam Maturidi), an invitation (Our youth must be protected from threats), an expression of confidence (I believe that they will teach the youth to work honestly), a proverb (The work of the good is goodness) is to do) are used. In the final part, the speech act of prayer (May God ... be pleased, May our country be peaceful! May our people be safe!) is used, shaping this text as a national cultural genre. Thus, in the President's speech, the iftar speech genre appears as a speech genre with religious significance. This proves the dominance of Islamic religious traditions in the Uzbek linguistic culture.

Since the iftar speech in the President's speech has a religious character, the lexical layer of this text contains religious identifiers, that is, religious terms, religious persons, religious organizations, religious ceremonies, divine terms. occurs. They consist of:

- 1) Quranic phrase: Bismillahir rahmanir rahim. (Kind and Merciful Allah name with)
- 2) Islamic greeting phrase: Assalamu Hello! (To you peace be it)
- 3) Religious words: Muslim ummati , r amazon Oh my God Your Majesty , thanks we say , religious confessions , national and religious values , conscience freedom , sacred our religion , harmony , solidarity , kindness , Islam civilization center , Imam Bukhari , Imam Moturidi mosque , synagogue , Maturidianism teaching , interdenominational council , religious leaders , clerics , luminaries , mosque and shrines , pilgrims , mufti , Islam the world , the Muslim community lexicon of religious radicalism: youth heart and consciousness poisoning , sermons , iftar , prayer , Laylatul like Qadr , llayim .

The pragmatic function of these religious thoughts is in society solidarity strengthening , d iniy traditions through social the merger strengthening , a moral-spiritual formation of education , religion of Islam qualities - kindness , generosity , patience - state to advance the idea of m illiy Islam legacy promotion to make Uzbekistan Islam civilization center as embody, d iniy institutions with state cooperation formalization , as well as to religious institutions gratitude said , political legislation support is available.

It is evident that the President's iftar speech also contains religious identifiers. Divine expressions, religious figures, religious centers, religious ceremonies, religious moral virtues, and vocabulary specific to religious confessions dominate. This speech is aimed at strengthening the spiritual, political, and cultural influence of Islam in the life of the state and society in the Uzbek state , and

ensuring emotional and ideological closeness with the religious community. This proves that in the Uzbek linguistic culture, official iftar speech is formed as official table speech and that the sociolinguistic function of iftar speech is practically implemented.

The main similarities and differences between the English and Uzbek texts are as follows:

- 1) Both texts have a ceremonial and ritual character. The Qadah speech is characterized by being performed at official state banquets, and the Iftar speech is characterized by being performed at Ramadan iftar ceremonies.
- 2) Both texts are realized as table talk;
- 3) Both texts share common elements such as greetings, expressions of gratitude, recognition, honor, glorification of the idea of unity, friendship, and solidarity, and appreciation of individuals and events related to the past (Washington, George III, the history of independence, Imam Bukhari, Maturidi, Naqshband);
- 4) King Charles's speech diplomatic-political speech; iftar speech of the President of Uzbekistan is a religious text of official significance. This is the basis for recognition of table speech genre specific to two linguistic cultures as national types. Both genres ceremonial speech however, their social and linguocultural function is different.
- 5) These national types, formed in the English and Uzbek linguistic cultures, have common functions such as creating a ceremonial atmosphere, showing respect to guests, and recognizing them.
- 6) Both texts, although differing in their religious nature, contain a semantically positive wish.
- 7) Official word of mouth in English linguistic culture d with the participation of heads of state diplomatic and protocol The main genre of the Uzbek language and culture is the iftar speech. Its main tasks are to strengthen interstate friendship, promote political cooperation, continue diplomatic traditions, and officially strengthen relations through toasts. The iftar speech in the Uzbek linguistic culture is a religious and educational and socio-spiritual The main purpose of this speech is to educate the Uzbek people strengthening of unity, glorification of religious values, strengthening of interethnic harmony, promotion of pro-people policy, glorification of religious holiday, Ramadan holiday.
- 8) The English text of the word "qadah" is characterized by diplomatic significance, examples, recalling common values, analyzing trade, economic and security issues, while the Uzbek iftar speech is a separate national dinner speech with features such as

starting the speech with a religious word, religious greetings, prayers, mentioning the holiday of Ramadan, emphasizing religious values, spirituality, Islamic civilization, religious centers, praying, and making wishes. The English text of the word "qadah" uses secular terms and almost does not contain religious terms. In the Uzbek iftar speech, religious identifiers occupy the main place. This proves that the religion of Islam has risen to the level of state policy. While the main characters in the English text are heads of state and historical figures, the Uzbek text mentions the Muslim community, scholars, and ancestors. Diplomatic and historical terms, as well as humor, are active in the English text, while religious terms are active in the Uzbek text. While toasting is the main culminating process in the English linguistic culture, praying is the central process in the Uzbek linguistic culture.

CONCLUSION

In conclusion, while the genres of table speech in both linguistic and cultural contexts have in common the fact that they occur in situations related to the table, they create a linguistic and cultural specificity through the use of national-cultural perspectives and national speech units.

REFERENCES

1. It 's a dream . Table ritual and concept "feast" in Chinese and Russian lingvokulturax : Author's ref . Dissertation . . . sugar. Philol . science Volgograd, 2005
2. Ma Yanli . Feast // Anthology concepts. T. 4. Volgograd , 2006
3. Neudachina L. V. Pragmatics language "feast" (not material English language): Author's ref . dissertation . . . sugar. Philol . science St. Petersburg, 2007 .
4. Komorova.DPragmalingvisticheskie features wishes in German and Russian languages: Author's ref . Dissertation . . . sugar. Philol . science Tomsk, 2005 .
5. Pleshakova V. V. Russian well-wishes (experience) typology and history): Author's ref . Dissertation . . . sugar. Philol . science M., 1997 .
6. Rannikh N. A. Rechevoy act wishes and ways ego expressions in Russian language: Author's ref . Dissertation . . . sugar. Philol . science M., 1994 .
7. Sharonina M. G. Semioticheskie aspekty tostov: istoricheskie korni i sovremennoe // Rossiya i Vostok: problemy vzaimodeystviya. 3rd mejdunar . Nauch. conf . May 29 - June 4. Quick. doc . / Chelyab. Mr. un-t, RAN, In-t vostokovedeniya i dr. Chelyabinsk, 1995 . Ch. 3. Folklore and ethnography Narodov Rossii. Vzaimodeystvie muzykalnyx kultur .
8. Chirich I.V-Leksika zastolya v russkoj zyzykovoy kartine mira:Abstract : Dissertation na soiskanie uchenoy stepi candida filosoficheskikh nauk, Moscow - 19.11.2004, str 1-18.
9. Chirich I. V. Lexika zastolya v russkoj zyzykovoy kartine mira : autoref . teeth no soisk fly Step. sugar Philol . Nauk, 2004. - 17 p.
10. Kallur.V.S. Phenomenon concept << Zastole>> v yazyke i kulture (na materiale russkogo i koreyskogo zazykov), Priamurskiy universitet im.Sholom-Aleykhema, Russia. Griboyedov, International Journal of Humanities and Natural Sciences vol 9-1(60) 2021: DOI:i1024412/2500-1000—2021-9-1-100-103.
11. Kallaur , V. S. Representation concept "zastole" in Korean concept sphere / V. S. Kallaur // Kartina mira v sistemno-strukturnom i anthropocentriceskem aspektakh: poiski obshchikh zakonomernostey: sbornik materialov Mejdunarodnoy nauchno-prakticheskoy konferentsii, Birobidzhan, 14 декабря 2015 г./ pod obshch. ed. N. G. Bogachenko, O. V. Pavlova; Priamur . Mr. un - t im. Sholom- Aleykhema.- Birobidzhan: ITsPGUim. Sholom-Aleykhema , 2016.- S. 16-18.
12. Kallaur , V. S. Fragment of Korean language painting mira na materiale concept "Zastole"/ V. S. Kallaur // Postulat.- No. 2.- 2018 ;
13. Kallaur , V. S. The concept of "zastole" as an element of Russian and Korean culture (na materiale napravленного assotsiativnogo eksperimenta) / V. S. Kallaur // Obshcheteoreticheskie i typologicheskie problemy yazykoznaniya: sbornik nauchnyx statey. Vypusk 3 / otv. ed. U. M. Trofimova; Altaysk . Mr. Acad. image Im. V. M. Shukshina.- Biysk: FGBOUVPO «AGAO», 2014.- S.110-113 .
14. Kallaur V. S. the concept "zastole" in Russian and Korean yazykovykh kartinax mira . Autoref. Dissertatsii na soiskanie uchenoy stepi candidate of philological sciences in Ulan-Ude - 2022 .
15. Dmitreeva O.A. Traditsii russkogo zatolya-nakry polyanu: linguokulturologichesky commentary //Pechat i slovo Sankt-Peterburga (Peterburgskie chteniya-2018). 2018 S 259-263 .
16. Kabakova G.I. Russkie traditsii gostepriimstva i zastolya. M.: Forum, Neolith , 2015, 480 p .
17. Shirshov I.A. Pitat i kormit// Russkaya rech. 2000. No. 6. P. 46-53 .

18. Morozov I.A. Structure and semantics of traditional zastolya: customs, beliefs, magic, connections with ego nachalom and zaversheniem //Traditional culture. 2002. No. 2. S. 18-31 ; SShA : Zastolnaya lingvistika / USA : Linguistics horse table // <http://audiorazgovornik.ru/ob-anglyskom-yazike/996--usa-linguistics-at-table-> ;
19. Chirchin I.V, Shtukareva E.B. Lexika gostepriimstva v russkoi zazhkovoy kartine mira. Model Studies of Social Issues 2019, Volume 11, Number 5, <https://soc.journal.ru/1012731/2077-1770-2019-5-255-267>, UDK:811-161-1; Osnovnye cherty traditsionnogo prazdnichnogo russkogo zastolya, <https://www.kommersant.ru/doc/4616184>
20. <https://www.royal.uk/news-and-activity/2025-09-17/the-kings-speech-at-the-us-state-banquet>
21. President Shavkat Mirziyoyev In Namangan iftar meal did // <https://www.youtube.com/watch?v=vhh3Shr6k5s> ; People's word. <https://www.xs.uz/uzkr/post/prezident-shavkat-mirziyoyev-namanganda-iftarlik-kildi> ; <https://www.youtube.com/watch?v=vhh3Shr6k5s>