

## THE SPEECH GENRE “TOAST” AS A SOCIOLINGUISTIC PHENOMENON

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**Abstract:** The speech genre of the toast, a formalized public address centered on expressing good wishes, serves as a fascinating sociolinguistic phenomenon. This article delves into the unique features of toasts, exploring how they intersect with language, social context, and cultural norms. The exploration encompasses the linguistic characteristics, social context and cultural norms of the speech genre of the toast. As linguistic characteristics of the speech genre of the toast we examined the specific vocabulary, sentence structures, and pragmatic functions employed within toasts. The article investigates the role of toasts in various social settings, such as weddings, celebrations, or formal gatherings. We had a research on how toasts function to establish rapport, solidify social bonds, or mark significant occasions. The toasting traditions can vary greatly across cultures. The article explores how cultural factors influence the etiquette, content, and overall significance of toasts within a specific society. By examining these elements, the work aims to shed light on the multifaceted nature of toasts as a sociolinguistic phenomenon. It reveals how toasts act as microcosms of social interaction, reflecting cultural values and shaping interpersonal dynamics.

**Key words:** Linguistic attribute "glass", the speech genre, social content, cultural content, a sociolinguistic phenomenon, socio-religious aspects, characteristics, social society, ritual traditions, "holy drink", the "yasa-yusun" ceremony, the worship rituals, national cultural characteristics, table speech.

## РЕЧЕВОЙ ЖАНР “ТОСТ” КАК СОЦИОЛИНГВИСТИЧЕСКИЙ ФЕНОМЕН

**Аннотация:** Речевой жанр “тост” — формализован как публичное обращение, направленный на выражение добрых пожеланий, — представляет собой увлекательный социолингвистический феномен. В этой статье рассматриваются уникальные особенности тостов, исследуется, как они пересекаются с языком, социальным контекстом и культурными нормами. Исследование охватывает лингвистические особенности, социальный контекст и культурные нормы речевого жанра “тост”. В качестве лингвистических характеристик речевого жанра “тост” мы рассмотрели специфическую лексику, структуру предложений и прагматические функции, реализуемые в тостах. В статье исследуется роль тостов в различных социальных ситуациях, таких как свадьбы, торжества или официальные собрания. Мы провели исследование о том, как тосты помогают установить взаимопонимание, укрепить социальные связи или отметить важные события. Традиции высказывания тоста могут сильно различаться в разных культурах. В статье исследуется, как культурные факторы влияют на этикет, содержание и общую значимость тостов в рамках конкретного общества. Исследуя эти элементы, работа призвана осветить на многогранную природу тостов как социолингвистический феномен. Он показывает, как тосты действуют как микрокосм социального взаимодействия, отражая культурные ценности и формируя межличностную динамику.

**Ключевые слова:** Языковой атрибут «рюмка», речевой жанр, социальное содержание, культурное содержание, социолингвистический феномен, социорелигиозные аспекты, характеристика, социальное общество, ритуальные традиции, «святой напиток», обряд «яса-юсун», обряды поклонения, национально-культурные особенности

## ҚАДАҲ СЎЗИ НУТҚИЙ ЖАНРИ ИЖТИМОЙ ЛИНГВИСТИК ҲОДИСА СИФАТИДА

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**Annotatsiya:** Yaxshi tilaklarni bildirishga qaratilgan ommaviy murojaat sifatida rasmiylashtirilgan "tost" nutq janri ajoyib sotsiolingvistik hodisadir. Ushbu maqola tostning o'ziga xos xususiyatlarini ko'rib chiqadi, ularning til, ijtimoiy kontekst va madaniy me'yorlar bilan qanday kesishishini o'rganadi. Tadqiqot "tost" nutq janrining lingvistik xususiyatlari, ijtimoiy konteksti va madaniy me'yorlarini o'z ichiga oladi.

"Qadah so'zi" nutqiy janrining lingvistik xususiyatlari sifatida biz tostlarda amalga oshiriladigan o'ziga xos so'z, jumla tuzilishi va pragmatik funktsiyalarni ko'rib chiqdik. Maqolada tostlarning to'ylar, bayramlar yoki rasmiy yig'ilishlar kabi turli xil ijtimoiy vaziyatlardagi o'rni o'rganiladi. Biz qadah so'zlari o'zaro munosabatlarni, ijtimoiy aloqalarni mustahkamlash yoki muhim voqealarni nishonlashda qanday yordam berishi haqida tadqiqot olib bordik.

Qadah so'zi aytish an'analari turli madaniyatlarda juda farq qilishi mumkin. Maqolada madaniy omillar etiketga, mazmun va umumiy ahamiyatga qanday ta'sir qilishi o'rganilmoqda. Ushbu elementlarni o'rganib chiqish orqali, ushbu asar ijtimoiy-lingvistik hodisa sifatida tostlarning ko'p qirrali tabiatini yoritib beradi. U qadah so'zlari ijtimoiy o'zaro munosabatlarning mikrokosmi sifatida qanday faoliyat ko'rsatishini, madaniy qadriyatlarni aks ettirishni va shaxslararo dinamikani shakllantirishni ko'rsatadi.

**Kalit so'zlar:** "Qadah" lingvistik atributi, nutq janri, ijtimoiy mazmun, madaniy mazmun, sotsiolingvistik hodisa, ijtimoiy-diniy jihatlar, xususiyatlar, ijtimoiy jamiyat, marosim an'analari, "muqaddas ichimlik", "yasa-yusun" marosimi, ibodat marosimlari, milliy madaniy xususiyatlar, dasturxon nutqi

### Introduction

After the independence of the Republic of Uzbekistan, attention was paid to highlighting the unique national features of our language. This characteristic of the language is especially evident when it is studied on the basis of comparative linguistics. Nowadays, the theory of speech genres is being formed. The central issue of this theory is to determine the differential signs of speech genres in the language system. The language system is rich in speech genres. Speech genres have their own stable, unchanging characteristics. There is a great need to identify these signs and to define the general and specific aspects of these signs in languages of different systems in the process of globalization among peoples today. This creates the basis for the study of the speech genre «toast» as a sociolinguistic phenomenon.



## Literature Analysis And Methodology

The Uzbek word "qadah" translated as "toast" in Russian and "toast" in English. In encyclopedic and explanatory dictionaries, the word toast is interpreted as a short speech given before drinking alcohol to celebrate an important event<sup>1</sup>. Scientific sources note that toasting appeared in the English lexicon in the XVII century<sup>2</sup>, and in the Russian lexicon in the XIX century<sup>3</sup>, but there are a number of debates about its etymological origin. In some church Slavic and Russian dictionaries, it is noted that the word "toast" entered the Russian language from English, in particular, in 1847, toasting appeared as a table speech, a word for making a wish at the table<sup>4</sup>.

The most important linguistic attribute "glass" in the speech genre of the word "glass" has sociolinguistic meanings, and its characteristics of appearing as a "musallas" drink or "holy drink" allow to reveal the socio-cultural and socio-religious aspects of the speech genre "toast".<sup>4</sup>

When talking about the social and cultural content of the speech genre, toast means that it appears in the life of any people as a social and cultural entertainment event, a symbol of a rich table, and a rich drink. In this case, the word of the glass is recognized as a speech genre of table speech, and in the culture of any nation, mastering the art of behaving at the table and saying the words of the glass is considered one of the main issues. In particular, the existence of the issue of social and cultural value in the speech genre "toast" indicates that the speech genre "toast" is a sociolinguistic phenomenon. For example, glasses raised for the family or abundant harvest, the increase of cattle, sheep, animals and birds, valuing the elderly, bringing up worthy children, women living in harmony at home, hard work, hospitality, rejoicing the spirits of the departed are symbols of social values reflected in the speech genre of the glass. The mention of someone or something in the speech genre "toast" increases the value of those things when they become the object of the word glass. "Toast" in the discourse genre reflects national cultural characteristics in the matter of value. For example, in the Kabardin language, it is impossible to celebrate the beauty of women and love<sup>5</sup>. Russian toasts often focus on the past and the present, while in Kabardin, the focus is mostly on the future<sup>6</sup>. The study of the social and cultural characteristics of the speech genre "toast" is so extensive that its characteristics of collectiveness and collectivity are a source of special research. For example, there are societies where collective meals cannot be imagined without a toast. In the same societies, the "toast" is considered as a social and cultural basis that creates different types of speech genres. In particular, the English people, recognized as the social society from which the speech genre "toast" originated, considered cheerful and entertaining people. It is a social fact that the English people like to drink beer next to tea. Drinking beer or wine for the English

<sup>1</sup> Wikipedia, free encyclopedia

<sup>2</sup> M.Ch. Kremshokalova. Maliye janri ustnoy rechi kak culturno markirovanniye texti. Philology; Category features of toast as small speech genre.

<sup>3</sup> M.Ch. Kremshokalova. . Maliye janri ustnoy rechi kak culturno markirovanniye texti. Philology; Category features of toast as small speech genre.

<sup>4</sup> Marian Vuytovich. Angliyskie lexicheskie zaimstvovaniya v russkikh slovaryah XIX veka// Studia Rossica Posnaniensia 27, 187-193.

<sup>5</sup> M. Ch. Kremshokalova. Maliye janri ustnoy rechi kak culturno markirovanniye texti. Philology; Category features of toast as small speech genre,... p 94

<sup>6</sup> M. Ch. Kremshokalova. Maliye janri ustnoy rechi kak culturno markirovanniye texti. Philology; Category features of toast as small speech genre,... p 95



means to organize a good company in the circle of friends. Some British people prefer to sit down and drink beer together rather than go out to a night club or restaurant. Good conversation and good beer are provided by the winemakers<sup>7</sup>. By nature, the English people are considered to be among the people who appreciate entertainment events, so the English social national mentality has a special taste, a special feeling related to wine. Based on scientific sources, it can be said that the English people have a tradition of putting a piece of toasted bread into the wine during wine drinking, and according to this tradition, it was believed that the toasted bread gives the wine a special taste. It is noted that the tradition of toasted bread gives a special taste to wine, later, with the help of a metaphorical simile, it originated on the basis of mentioning the names of women in small social household events, drinking wine by memorizing, and assimilating the special taste of drinking with toasted bread to women<sup>8</sup>. In another source, it is said that a piece of toasted bread was accepted on the basis of direct simile, that is, directing honor to the mentioned person<sup>9</sup>. The etymological origin of the word "toast", which is closely related to the English culture, on the one hand indicates that the English people are a people of entertainment and spending time, and on the other hand, it is also related to religious beliefs. In this, the process of communication with God is envisaged, mainly in the essence of the speech genre "toast".

## Results

Among the religious assumptions, a glass of wine is a linguistic attribute used in speech context, that is, the fact that the a glass of wine was used as a "holy drink" by ancient peoples serves as a sociolinguistic basis. For example, if we turn to the scientific facts related to the use of the linguistic attribute of wine in the epics of the Nart people. In the epics of the Nart people, once a year, religious representatives invited a person they "deemed worthy" to Elbrus and brought him a glass of wine. For this reason, wine is considered the most important attribute in Adyghe ritual traditions<sup>10</sup>. According to these ideas, the glass implies a connection with God and, with a high probability, wine is offered to God. According to religious traditions, the appearance of the glass as a symbol of dedication to God is the basis for recognizing the speech genre "toast" as a religious genre that means entering into a dialogue with God. In particular, the presence of the speech act of making a wish in today's speech genre "toast" is based on the fact that the wish is connected with God, and that the wish is directed to God. According to the Russian linguist M. Kremshakalova, God is the main recipient of speech in the relationship between the speaker and the listener in ensuring the vitality of ancient sacred texts. Therefore, the appeal to God in sacred texts ensures the vitality of these texts<sup>11</sup>.

In scientific sources, there are some scientific assumptions about whether "qadah so'zi" or "toast" is considered a Turkish word. In particular, the word "dostakan" was found in ancient Turkic writings, and this word meant a "wooden bowl" for drinking belonging to the Turkic

<sup>7</sup> The United Kingdom. 2000, UK, 2000, p 4-5; United Kingdom a modern tradition. UK, Belmont Press, May 2002, p 30

<sup>8</sup> Frances E. Dolan. Toast and the Familiar in children's literature. Food and literature. Cambridge University Press. P 295.

<sup>9</sup> Frances E. Dolan. Toast and the Familiar in children's literature. Food and literature. Cambridge University Press. P 295.

<sup>10</sup> M. Ch. Kremshakalova. Maliye genre oral rechi kak culturally marked texts. Philology,... p 93

<sup>11</sup> M. Ch. Kremshakalova Maliye janri ustnoy rechi kak kulturno markirovanniye texti. Philology; Category features of toast as small speech genre,... p 93



peoples, and later this bowl was made of glass. The fact that this word is still used in practice in Kazakhstan at present justifies the scientific assumptions<sup>12</sup>.

Uzbek people also have a number of idioms that show sociolinguistic elements related to the speech genre "toast". The socio-linguistic meanings of "glass" as "wine" and "holy drink" are observed in these cultures, just like in English people. Among the traditions related to the glass, the "yasa-yusun" ceremony, which has been held since ancient times, mainly among cattle-breeders, is noteworthy. According to M.F.Gavrilov, this ceremony was known as a ceremony of drinking "qimiz" (regenerated horse milk) until the XVII th century, and later it was replaced by drinking a special drink made from "tariq" and "curmak" (cereals) - they called it like "bo'za". In Uzbeks, the "yasa-yusun" ceremony is also known by other names. For example, in Tashkent and Fergana Valley, Bozakhorlik is known as "squatting" in Bukhara, Turkestan, and Sayram regions. Bozakhorlik sittings consist of 30-40 people and are organized in a sherda (hotel) by the participants in a general movement-harpona (harifona) or in turn. As a matter of fact, there were the chairman of the sherda, his right and left fathers (deputies), the doorman (the owner of the house who sits in the sherda), the biy and his deputies. During the ceremony, the Yasovul, who executes the orders, and the kosagul, who pours and distributes the boza, were always on duty. The participants of the party must obey the kosagul, drink the boza handed to them in one breath, do not spill it, first sit on a bench, and after the chairman's permission, sit freely, in any way they want, maintain good manners without getting drunk, do not leave the seat without the permission of the chairman and the doorman, and perform all tasks without objection. must be followed. Ceremonial songs describe the boza and sing hymns to those preparing it, humor, joy and fun, sometimes social injustice and other motives are expressed.

For example,

Bo'zaning asli otasi kurmakdir,  
Mayxonada o'ynamoqdir, kulmoqdir,  
Mayxonada o'yngamasang, kulmasang,  
Kim qo'yibdi mayxonaga kelmoqni...  
Bo'zani ichgan sari kayf ortadur,  
Barchani birdek yaratsang, netadur.  
Bir nechaga beribsan taxtu davlat,  
Bir nechaning umri zoe o'tadur...  
Bir nechaga beribsan boz ustiga boz davlat,  
Bizga ham qo'nib o'tsang netadur.

The person who got hold of such samples of the song performed it to the accompaniment of a dulcimer. Special types of ceremonial songs are known as "Konalar", "Khaqkonalar" in Turkestan, Karag, and Sayram regions, and in some places "Bozagers song". According to the researchers, the songs performed in the ceremony were basically the same in terms of content and text, despite the time and space. Later, special taverns were opened in the cities, trade in boza increased, and the ceremony of drinking boza was not preserved among the Uzbeks. The poems and songs sung in it are only remembered by some old people.<sup>13</sup>

<sup>12</sup> S. Kruglova, I. Zubkova, I. Kuzminova, and I. Zhivotkova. Cultural aspects of toast as a small speech genre in the paradigm of modern linguistic science//E3S Web of conferences 273, 11019 (2021) // <https://doi.org/10.1051/e3sconf/202127311019>

<sup>13</sup> I. Jabborov. Uzbeks (Traditional economy, lifestyle and ethnoculture). T.: "Sharq", 2008. 157 p.-( 240 b).





According to the ethnographer I. Jabbarov, the holding of special competitions during the celebration of Nowruz holiday among the Uzbek people has been preserved as elements of primitive rituals characteristic of the ancient fraternal system. The men and women participating in this holiday were quite free, specially prepared wine - musallas was drunk at the evening parties, and the entertainment was at its peak<sup>14</sup>. "Musallas" drink (wine) has been known in many places for a long time. Archeological and written sources state that the ancient ancestors of the Uzbeks prepared and consumed aphrodisiac drinks made from grapes. At the same time, semi-nomadic Uzbeks used to enjoy a drink called "boza" made from millet. There is information in Chinese records about the drinking of musallas in Fergana in the II century BC<sup>15</sup>.

It seems that the speech genre of the word "qadah" as a socio-cultural phenomenon contains a socio-linguistic message that the peoples of the past were herders and engaged in agriculture. When talking about the popularization of the speech genre of the word «qadah» in Uzbek linguistic culture, it is necessary to recognize that the creation of socialist nations in 1917 created the socialist image of the Uzbek people<sup>16</sup>. During the transition of the social system of the Uzbek society to the socialist system, ethnic groups, socialist peoples became a socialist nation, became popular in socially organized periods, and various forms of it were formed in various official social events. Since the speech genre of "qadah" is considered to be accepted based on the thinking of the social society, the dominance of Islamic traditions in the Uzbek society caused the disappearance of this speech genre. At this point, it should be noted that according to Islamic traditions, drinking may is condemned. The reason is that when a person drinks may, he loses himself and can harm others both physically and emotionally. Harming others is forbidden in the Muslim religion. For this reason, the speech genre of the word «qadah» is considered one of the speech genres that are disappearing in the life of the Uzbek people, as an event that does not correspond to Muslim traditions.

During the long historical processes, the Uzbek national mentality passed through 5 major ideological stages, and they left an indelible mark on the character of the nation: 1) Zoroastrian religion (calling to goodness, doing good, believing that high human qualities are the peak of spiritual perfection, the sun (fire), the earth (such as fertile soil), water, air), 2) Buddhism (instructs people to be patient, not to cut off contact with others, religious tolerance, calmness, doing good deeds, not having fun to avoid suffering, not drinking intoxicating drinks, lying, stealing, etc.)<sup>17</sup>. In these ideological stages, the speech genre of the word "qadah" sometimes rose and sometimes disappeared. It is clear from this that the word "qadah" appears as a purely sociolinguistic phenomenon in the language system of the speech genre.

In the Uzbek linguistic culture, there are elements of socio-cultural and socio-religious assumptions in the origin of the speech genre of the word "qadah". According to Uzbek archaeological research, there were holy temples in ancient times. The entrance gate to the synagogue is located on the south side of the complex, on the side of its economic service part. According to the divine belief, pilgrims who came to purify their souls handed over their offerings and drank some kind of liquid drink from an earthen bowl, supposedly purifying their internal organs. Between the main altar under the Chahartak in the sacred platform area

<sup>14</sup> I. Jabbarov. Uzbeks (Traditional economy, lifestyle and ethnoculture). T.: "Sharq", 2008. 157 p.-( 240 b).

<sup>15</sup> I. Jabbarov. Uzbeks (Traditional economy, lifestyle and ethnoculture). T.: "Sharq", 2008. 111 p.-( 240 b).

<sup>16</sup> A. Askarov. The history of the origin of the Uzbek people. Tashkent, "Uzbekistan", 2015. 532 pages

<sup>17</sup> A. Askarov. The history of the origin of the Uzbek people. Tashkent, "Uzbekistan", 2015. 532 pages

and the open courtyard, a deep square room was opened, which was filled with a thick layer of clean ash. When his ashes were examined, many pottery altar lamps and fragments of pottery glasss were found. This room was the sacred ashery, which was a special place where the ashes of the fire burned in the temple altars were stored. The pieces of bakal found in the sacred ashram show that drinking some kind of holy drink (Haoma) during the worship rituals was an integral part of the worship rituals. A ceramic pot in the form of a holy Huma found in the service part of the synagogue confirms our hypothesis<sup>18</sup>. During the excavation of the service part of the synagogue, traces of a workshop where holy drink was prepared were found in two places<sup>19</sup>. Although there is no physical evidence of what kind of drink was prepared in these zeks, there is also indirect evidence that indicates that the sacred drink of the fire worshipers was prepared in them<sup>20</sup>. According to A. Askarov, holy drinks are prepared in the temples that raise the mood of a person. When the pottery was examined, traces of the ephedra plant were found in the layers of the pottery, as well as traces of a large amount of poppy and cannabis seeds<sup>21</sup>. They prepared a special drink, khaoma, that lifts a person's mood. During this period, viticulture is sufficiently developed.

In the religious ceremonies of the fire worshipers of Marghiyana, together with the holy drink made from ephedra oil - khaoma (to this day, Indian Zoroastrians come to Iran and take ephedra oil to prepare their special holy drink of the khaoma type), they used poppy and wild cannabis to prepare a drink or smoke and use them according to the norms of religious beliefs<sup>22</sup>.

The places of religious belief built before Zarathushtra were distinguished by their monumental skill and the richness and luxury of their religious ceremonies<sup>23</sup>. Fire worship and deification of haoma drink were strong in Margyiyan before Zoroastrian reform<sup>24</sup>. The deification of Haoma drink, which was consumed as a holy drink during religious ceremonies and holidays related to Zoroastrianism, was considered sacred. The holy drink was prepared in the workshops near the temple, in white rooms, under the personal supervision of the priests<sup>25</sup>. Based on this information, it can be said that the word "qadah" appeared in the period of fire worship.

## Discussion

Currently, the word "qadah" used in most types of speech genres has meanings such as the person or thing mentioned, distinguishing events from others, recognition, and sometimes positive emotions such as praising, congratulating, wishing well, praying, remembering, commemorating in the language system. , and the fact that it is sometimes mixed with various speech acts denoting a negative emotion, such as moaning, is the basis for researching the speech genre «toast» as a sociolinguistic phenomenon. Because the people's social and cultural needs, worldviews, and thoughts have changed in a unique way over the years, and its elements remain in speech genres. The socio-linguistic semantic expansion of the speech genre of the word "glass" is directly connected with the people's culture of thought. The semantic field of the speech genre of the word «qadah», which originally appeared in the context of making a

<sup>18</sup> A. Askarov. The history of the origin of the Uzbek people. Tashkent, "Uzbekistan", 2015. 157 pages

<sup>19</sup> A. Askarov. The history of the origin of the Uzbek people. Tashkent, "Uzbekistan", 2015. 162 pages

<sup>20</sup> A. Askarov. The history of the origin of the Uzbek people. Tashkent, "Uzbekistan", 2015. 162 pages

<sup>21</sup> A. Askarov. The history of the origin of the Uzbek people. Tashkent, "Uzbekistan", 2015. 162 pages

<sup>22</sup> A. Askarov. The history of the origin of the Uzbek people. Tashkent, "Uzbekistan", 2015. 163 pages

<sup>23</sup> A. Askarov. The history of the origin of the Uzbek people. Tashkent, "Uzbekistan", 2015. 164 pages

<sup>24</sup> A. Askarov. The history of the origin of the Uzbek people. Tashkent, "Uzbekistan", 2015. 166 pages

<sup>25</sup> A. Askarov. The history of the origin of the Uzbek people. Tashkent, "Uzbekistan", 2015. 171 pages

wish, with the expansion and change of the world of social thought of the people, caused its mixing with a number of speech acts expressing positive emotions such as congratulations, prayers, praise, praise, applause, and negative emotions such as lamentation.

### Conclusion

When talking about the linguistic expression of the speech genre “toast”, it should be said that this speech genre can also inform about the way of life, thinking, worldview, national mentality and traditions of the ancestors in ancient times. According to the ethnographer, the national language is the main factor in the creation and consolidation of social units consisting of tribes and groups, people-relatives and communities, social groups and classes. Language is the main factor in communication and understanding, establishment of economic and cultural relations<sup>26</sup>. On the one hand, through language, it will be possible to determine all social and daily activities of the people, wishes, etc. For example, the reflection of the word «qadah» in the language means that in ancient times, for one reason or another, this people was engaged in animal husbandry and agriculture, that is, with grain crops. Based on the natural geographical and climatic conditions, the results of animal husbandry and farming activities had a great impact on the formation of the spiritual culture and national mentality of the peoples engaged in animal husbandry and agriculture. Language is an important condition for the formation of ethnic unity, language is not only an ethnic factor, but also an ethnic symbol<sup>27</sup>.

Based on archeological data, it can be assumed that the word «qadah» was formed when the genre of speech changed from nomadism to settled life, when they started farming. This is a clear proof of the transfer of the speech genre «toast» through special attributes such as wine in the English peoples, “qimiz” in the Uzbek peoples, and later “boza”. In this case, the fact that in English people associate the joy of drinking wine with God, and in Uzbeks, on the contrary, it is understood as the realization of simple joy in social life, it means the national cultural characteristics of the speech genre “toast”.

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