

LINGUOCULTURAL FEATURES OF COMMISSIVE SPEECH ACTS IN ENGLISH AND UZBEK DETECTIVE FILMS

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Abstract: *This study explores the linguocultural features of commissive speech acts in English and Uzbek detective film discourse. Commissive speech acts, such as promises, threats, guarantees, and commitments, reflect not only speakers' intentions but also the cultural values and social norms of a particular linguistic community. The aim of the study is to identify the linguocultural characteristics of commissive speech acts and to compare their realization in English and Uzbek detective films. The research is based on examples selected from the British detective series "Sherlock Holmes" and the Uzbek detective series "Shaytanat". A comparative linguocultural approach, supported by pragmatic and discourse analysis methods, was employed to examine how cultural traditions, social relationships, and communicative norms influence the use of commissive speech acts. The findings reveal that English detective discourse tends to employ more direct and individual-oriented commissive expressions, whereas Uzbek detective discourse frequently relies on indirect, metaphorical, and culturally embedded forms. Promises in Uzbek discourse often emphasize loyalty, respect, and social obligation, while English promises highlight personal responsibility and individual commitment. Similar differences were observed in the realization of threat speech acts. The study concludes that linguocultural factors significantly influence the form and function of commissive speech acts and play an important role in shaping communication within detective film discourse.*

Keywords: *commissive speech acts, linguo-cultural analysis, pragmatics, detective discourse, promise, threat, Sherlock Holmes, Shaytanat.*

INTRODUCTION

Language and culture are closely interconnected phenomena that influence human communication. Every speech act reflects not only the speaker's communicative intention but also the cultural values, beliefs, and social norms of a particular society. Therefore, the study of speech acts from a linguocultural perspective has become one of the important directions in modern pragmatics and discourse analysis. Speech Act Theory, first proposed by J. Austin and later developed by J. Searle, views language as a form of action. Among the major categories of speech acts, commissive speech acts occupy a special place because they commit speakers to future actions. Promises, threats, guarantees, and commitments are common examples of commissive speech acts that play a significant role in interpersonal communication.

The realization of commissive speech acts is often influenced by cultural traditions and communicative norms. Different linguistic communities may express promises and threats in different ways depending on their social values and cultural expectations. Consequently, a linguocultural analysis of commissive speech acts can provide valuable insights into the relationship between language, culture, and communication. Detective film discourse offers a particularly rich source of commissive speech acts because characters frequently make promises, issue threats, and undertake obligations that influence the development of the plot. The present study aims to identify the linguocultural features of commissive speech acts in English and Uzbek detective films and to compare their communicative functions.

The analysis is based on examples selected from the British detective series “*Sherlock Holmes*” and the Uzbek detective series “*Shaytanat*”.

MATERIALS AND METHODS

This study adopts a qualitative comparative approach to investigate the linguocultural features of commissive speech acts in English and Uzbek detective film discourse. The research focuses on promises and threats as the most frequently occurring types of commissive speech acts. The data were collected from two detective television series: “*Sherlock Holmes*”, representing English-language detective discourse, and “*Shaytanat*”, representing Uzbek detective discourse. These sources were selected because they contain numerous communicative situations involving obligations, commitments, promises, and threats. The collected examples were analyzed using the theoretical framework of Speech Act Theory developed by J. Austin and J. Searle. In addition, linguocultural, pragmatic, and discourse analysis methods were employed to identify cultural meanings and communicative functions embedded in commissive speech acts.

A comparative method was applied to determine similarities and differences between English and Uzbek speech behavior. Special attention was paid to cultural values reflected in linguistic choices, including expressions of loyalty, respect, authority, personal responsibility, and social obligation.

RESULTS AND DISCUSSION

Linguocultural Features of Promise Speech Acts

Promise speech acts are important communicative tools that reflect cultural values and social relationships. In both English and Uzbek detective film discourse, promises function as means of expressing commitment and establishing trust. However, their linguocultural

realization differs significantly.

An example from the Uzbek detective series “Shaytanat” is the following utterance:

“Siz xotirjam bo‘ling, men sizga tog‘man. Umrbod xizmatigizda bo‘lay.”

English translation:

“Rest assured, I will always support you. I will remain at your service for life.”

This promise reflects several traditional Uzbek cultural values, including loyalty, respect, gratitude, and lifelong commitment. The expression “*men sizga tog‘man*” carries a metaphorical meaning associated with protection, reliability, and moral support. Such culturally embedded expressions demonstrate the importance of social bonds and collective responsibility in Uzbek communicative culture.

A similar example from Sherlock Holmes is:

“I promise you, I will solve this case.”

Unlike the Uzbek example, the English promise emphasizes personal responsibility and individual determination. The speaker directly commits himself to completing a task without referring to broader social obligations or hierarchical relationships. This reflects the individual-oriented nature of English-speaking cultures, where personal accountability is highly valued.

The comparison indicates that promises in Uzbek detective discourse often highlight interpersonal loyalty and social solidarity, whereas English detective discourse tends to focus on individual commitment and professional responsibility. Threat speech acts reveal cultural attitudes toward power, authority, and interpersonal relations. The analysis demonstrates notable differences between

English and Uzbek detective discourse in the expression of threats.

An example from Shaytanat is:

“Bilasan-ku, bunaqa gaplar kechirilmaydi. Chiq.”

English translation:

“You know such words are not forgiven. Get out.”

This utterance represents an indirect threat. The speaker does not openly describe the consequences but implies punishment through contextual meaning. Such indirectness is characteristic of many communicative situations in Uzbek culture, where speakers often prefer implicit expressions to direct confrontation.

Another example is:

“Ular ni kulini ko’kka sovr ib alamim dan chiq masam, otim ni boshqa qo’yaman.”

English translation:

“If I do not destroy them and take my revenge, I do not deserve my name.”

This statement reflects cultural concepts of honor, revenge, determination, and personal dignity. The speaker's commitment to revenge functions simultaneously as a promise and a threat, creating a strong emotional effect.

In “Sherlock Holmes”, threats are often expressed more explicitly:

“If you do not tell me the truth, things will become very difficult for you.”

Here the negative consequences are clearly stated. This directness reflects a communicative style that prioritizes clarity and explicitness. As a result, English threats are generally easier to interpret, while Uzbek threats frequently depend on cultural background knowledge and

contextual understanding. The comparative analysis reveals both similarities and differences in the use of commissive speech acts in English and Uzbek detective film discourse. The similarities are primarily related to their communicative functions. In both linguistic cultures, promises and threats serve to influence future actions, establish interpersonal relationships, and contribute to the development of the narrative. Characters in both “Sherlock Holmes” and “Shaytanat” use commissive speech acts to express intentions, create expectations, and affect the behavior of other participants in communication. However, significant differences can be observed in their linguocultural realization. English commissive speech acts tend to be more direct, explicit, and individual-centered. Speakers often express their intentions through clear linguistic forms such as “*I promise*,” “*I will*,” or other performative expressions. These forms emphasize personal responsibility and individual commitment.

In contrast, Uzbek commissive speech acts frequently contain indirect meanings, metaphorical expressions, and culturally specific references. Promises often emphasize *loyalty, honor, gratitude, and social obligation*, while threats may rely on implicit meanings that require contextual interpretation. Such features reflect the collective and relationship-oriented nature of Uzbek communicative culture. The analysis also demonstrates that cultural values significantly influence the linguistic realization of commissive speech acts. Therefore, understanding these linguocultural characteristics is essential for the accurate interpretation of detective film discourse and for successful intercultural communication.

CONCLUSION

This study investigated the linguocultural features of commissive

speech acts in English and Uzbek detective film discourse based on examples from “Sherlock Holmes” and “Shaytanat”. The analysis demonstrated that commissive speech acts not only perform communicative functions but also reflect the cultural values and social norms of their respective linguistic communities. The findings revealed that promises and threats in Uzbek detective discourse are often characterized by indirectness, metaphorical expressions, and references to loyalty, honor, and social responsibility. In contrast, English detective discourse tends to employ more direct and explicit forms that emphasize individual commitment and personal responsibility. The comparative analysis showed that despite sharing similar communicative purposes, commissive speech acts are realized differently across cultures due to distinct sociocultural traditions and communicative conventions. These differences highlight the close relationship between language, culture, and pragmatic meaning.

In conclusion, the study confirms that linguocultural factors play a significant role in shaping the form and function of commissive speech acts. The results may contribute to further research in pragmatics, linguoculturology, discourse analysis, and cross-cultural communication.

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