

PRAGMALINGUISTIC FEATURES OF EXCLAMATIONS IN THE UZBEK LANGUAGE

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Abstract

This article explores the field of morphopragmatics of pragmalinguistics, which is actively studied in modern linguistics. In particular, the pragmatic meanings of exclamations in the Uzbek language, which are formed with the help of pragmatic factors, were analyzed. The semantic facets of exclamations in live speech, expressing the direct emotional excitement of the speaker, are revealed with the help of scientific evidence.

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INTRODUCTION

It is well known that Uzbek linguistics is gradually developing on the basis of the theory-to-practice principle in the current globalized era, just like every other science. Using the cutting-edge discoveries of global linguistics, Uzbek linguists are working to improve the spiritual, social, and economic efficacy of the Uzbek language. Understanding thought is aided by the pragmatic study of language and non-linguistic ways that people communicate verbally. Consequently, we think that the pragmalinguistic technique should be used to analyze each of the morphological units in the Uzbek language.

RESEARCH MATERIALS AND METHODOLOGY

The focus of morphopragmatics is on morphological tools, such as the text's communicativeness, directionality of expression, and characteristics that convey the speaker's perspective on reality. Morphopragmatics is made possible by the relationship between the speaker's attitude and the linguistic tools of the morphological level." Therefore, "The primary pragmatic reason that leads to the employment of this grammatical form in its own sense is the communicator's attitude and disposition.

In this context, Professor M. Hakimov introduced the term "morphopragmatics" and gave a brief overview of the pragmatic properties and content of morphological units. The scientist provides instances of noun pragmatic meanings that are particular to nouns and highlights that "morphological tools that express the speaker's attitude to reality in existence form a morphopragmatic direction". It also reminds us that the comparative degree forms of adjectives open the way to pragmatics. In addition, he emphasizes that pronouns and proper nouns have a pragmatic function, filling the text with shades of meaning related to a certain speech situation. In the process of communication, the addressee chooses one of the language tools that is convenient for him, thus, he uses the expressiveness of the

grammatical form in order to convey his thoughts to the addressee in an easy and convenient way. At the same point, linguistic and pragmatic factors combine. In Uzbek linguistics, there have been studies on the pragmatics of independent words and auxiliary word groups, so far the pragmatics of exclamations have not been studied on a monographic basis.¹

RESEARCH RESULTS

Wikipedia has the following information about exclamations in Uzbek language. Exclamations are a group of words that are not grammatically related to parts of speech, expressing emotions, commands, exclamations, driving, calling, and specific words related to this group. Exclamations are divided into 2 types according to their main characteristics: emotional (emotional) exclamations and imperative exclamations².

Emotional exclamations are exclamations expressing people's feelings and mental state, and they are colorful in terms of meaning.

Positive emotional exclamations. in connection with text and tone: 1) mercy, kindness (iye, o, eh); 2) joy, pleasure, passion (woy, ho, ohho); 3) to admire, enjoy (hayhay, wow, o); 4) satisfaction, pride, goodwill (eha, eh, ehe, ohho, haya, o); 5) means encouragement, warning, confirmation (hayhay, ha).

Exclamations expressing negative emotions are: 1) objection, protest, complaint, pressure (ha, ho, voyey, wow, oh, uh, obbo); 2) disgust, hatred, anger, anger (e, eh, wow, he, ha); 3) pity, regret (he, eh, oh); 4) sarcasm, sarcasm, sarcasm, sarcasm (obbo, oha, ohho, hoo, hayhay, hoyhay); 5) rebuke, warning, surprise (e, hayhay, iya); 6) sadness, sadness (eha, oh, eh, voyey, eh); 7) shock, panic, horror (woey, oh, oh, voydod); 8) means surprise, amazement, resentment (i, ee, baybaybay, he).

The language also has exclamations related to pictures and customs, which express such meanings as asking about the general situation, greeting, saying goodbye, encouraging, thanking, and thanking. Ex.: *are you safe, don't be ashamed, be present; hello, goodbye, okay; balli, barakalla, ofarin, rahmat (in uzbek), etc.*

Imperative exclamations are used to draw people's attention, to warn or to encourage animals to do or not to do something: some U. directed at people (hoy, hey, ey, allo) to draw people's attention to the speaker, others (tss, kani, jim, tek) are used to express the meanings of emphasis and command; Exclamations aimed at animals and animals are used for the purpose of stopping, calling, driving, pacifying them, encouraging them to do something (behbeh, pishpish, tutu, kuchkuch, mahmah; dirr, khosh, taq, ish; chu, pisht, kisht, xix, kishkish, etc. etc.).

In the Uzbek language, there is a separate group of exclamations that cannot be included either in the emotional exclamations or in the command exclamations. It includes exclamations indicating (hu, huv, hovv), answer, emphasis (hahaha, ha, hoshkhosh, a, labbay).

These data Usmanov S. Undovlar, T., 1953; Grammar of the Uzbek language, 2 volumes, 1-v. T., 1975; The current Uzbek literary language, part 1, prepared on the basis of sources such as T., 1980, requires a practical re-examination of exclamations.

DISCUSSION

¹ Раҳимов У. Ўзбек тилида юқламалар пресуппозицияси: Филол. фан. номз. ...дисс. автореф. – Самарқанд, 1994. – Б. 11-14.; Бурханов З. Ўзбек тилида кўмакчилар ва уларга вазифадор келишиклар прагматикаси (пресуппозицион аспект): Филол. фан. номз. ...дисс. автореф. – Т., 2008.; Пардаев А. Ўзбек тили ёрдамчи сўз туркумларининг лисоний тизимдаги ўрни ва лингвопрагматикаси: Филол. фан. док-ри (DSc) ...дисс. – Т., 2017.; Турдибоев Т. Ўзбек тилида ёрдамчи сўзлар конверсияси: Филол. фан. номз. ...дисс. – Т., 1996.; Лутфуллаева Д., Бобоханов Л. Ўзбек тилининг айрим морфопрагматик воситалари таҳлили / Ўзбек тили ва адабиёти. – Т., 2010. – №3. – Б. 63-66.; Тошпўлатов А. Морфологик воситаларнинг прагматик аспекти (фёъл туркуми мисолида): Филол. фан. бўй. фал. док-ри (PhD) ...дисс. автореф. – Т., 2020.

² <https://uz.wikipedia.org/wiki/Undovlar>

Some exclamations are used to express a specific emotion. For instance, the exclamation *eh* expresses the feeling of not agreeing or disagreeing. An exclamation point is used to get the listener's attention.

Many exclamations are identified with different tones and serve to express different emotions. Such a phenomenon, which is interpreted as different meanings of the exclamation, is determined in the speech conditions, in the context (surrounding). For example, the exclamation *eh* is pronounced with one tone when used to express "joy", and with another tone when used to express "sadness". It is difficult to express in writing how the same exclamation can express such different emotions. Because of this, in a sentence that is accompanied by an exclamation, means are used to determine what kind of excitement the exclamation is expressing: *Eh, what a beautiful view!* Such versatility of exclamations makes it difficult to classify them according to their meaning.

In the literature, exclamation units are called the second meaning of exclamations. These are very different from excitement units: they give an instruction not to perform an action. 1) Exclamations calling for action are characterized for use in relation to animals and birds: *chu*, *tss* (for horse), *xix* (for donkey) v.h 2) Exclamations calling for not to perform action are also characteristic for use in relation to animals and birds: *dirr*, *tak* (for horse), *ish* (for donkey) v.h.

The meaning of exclamations is clarified with the help of non-linguistic factors such as the direct context, the person of the speaker and the listener, and the speech situation. In particular, professors N. Mahmudov and Yo. Odilov explain the enantiosemic aspect of the word "**Thank you**" as follows:

1. **Positive subjective assessment, thanks, gratitude:** *Xudaychi Azizbekdan ilgariroqda qo'riqchilarni ogohlantirib borar, miltiq, shashvar tutkan yosh va keksa muhofizlar uni salomlashib qarshi olar edilar va Azizbekning "Rahmat, fuqorolarim!" so'zini eshitib, yaxshig'ina taltayishib qolar edilar* (A.Qodiriy "O'tkan kunlar"). – *Aytmoqchi, otang qalay, yaxshi yuribdimi? – Rahmat, yaxshi, - dedi Ozod* (Isajon Sulton, "Ozod"). *Rahmat. Biz ham yaxshi kunlaringda qaytaramiz. Bizdan qaytmasa, bola-chaqamizdan qaytadi* (Sh.Boshbekov. "Temir xotin").
2. **Negative subjective evaluation, dissatisfaction, cursing:** – *Shunisigayam rahmat deysizmi, birodar, shu kunda, jon-jigarlar bir-birining ko'ziga cho'p suqib yuribdi-ku! – Rahmat, – dedi Zahmatksh domla. U "rahmat" dedi-yu, "la'nat" ma'nosida aytdi* (Erkin A'zam. "Shoirning to'y"). *O'g'lidan aylardi umid, Keltirar rahmat debon, Barcha "rahmat" elning otgan Ta'nai toshindadir* (E.Vohidov, "Boshindadir"). *Rahmat, sizlarga, ming rahmat! – dedi yigloqi ovoq bilan. – O'sha axloqi buzuq, xotinboz bir kishining she'rlarini chiqarib, yana uni maqtab turgan sizlarga rahmat!* (N.Aminov. "Mushtipar").³

B. Mengliyev stated that "substantial-pragmatic linguistics is the practical use of a person's linguistic capabilities, the personal qualities of the speaker and the listener, the purpose of speech, its types, speech strategy and tactics, speech etiquette, communication culture, the worldview of the speaker or listener, showed that it appears in common with a number of non-linguistic factors such as the level of knowledge and interests."⁴

The speech situation can completely change the meaning of linguistic units. For example, the expression *assalamu alaykum* used in greeting has different meanings and functions in different speech situations. When spoken by a teacher entering the audience, it has the function of signaling the beginning of the lesson, when accompanied by a student or students, it is accepted as information about their readiness for the beginning of the lesson. In the religious discourse, according to the pragmatic situation, this word is used together with the verbal expression *rahmatullah* in the sense of "**I wish you peace and health**". The discursive situation demands to accept it in this sense. For this, the support of

³ Сўз маъно тараққиётида зиддият. Ўзбек энантиосемик сўзларининг изоҳли луғати / Н.Маҳмудов, Ё.Одилов. – Тошкент: Akademiashr, 2014. – Б. 222.

⁴ "Ma'rifat" gazetasi. 2023-yil 15-noyabr. №46 (9475), 8-bet.

factors such as the speaker's goal, level of knowledge, specific speech situation is felt. Many examples of such cases can be given. In our annotated dictionaries, this word is not explained except for the meanings of "*peace*", "*health*", "*greeting greeting, greeting form*". However, these are only some of its many meanings. All of these pragmatic meanings are manifestations of the substantive meaning of "habitual expression indicating the initiation of communication"⁵.

One of the main issues of pragmalinguistics is the theory of the speech act. A verbal expressive unit of communicative communication, meaning a speech act, is considered a speech act. A speech act includes various speech actions such as a *message, question, command, comment, apology, thank you, and congratulations*. Non-verbal means that participate in the formation of a speech act along with verbal units are considered auxiliary means of communication.

Since the speech act is subordinated to a specific communicative goal of the speaker, its various forms are different. In the sources, such types as messages, wishes, acts of obligation, forms of social etiquette, acts expressing emotionality, approving, prohibiting, stopping speech are recorded⁶.

The subjects of pragmalinguistics are the social environment, the communication situation, and the language skills of the speakers, which play an important role in the subjugation of the speech act to the communicative goal and its realization.

CONCLUSION

Pragmatic obstacle is information about the speaker's inner spiritual world as one of the manifestations of speech ethics. That is why the speech embodies the spiritual image of the speaker.⁷

In the following context, while expressing his surprise and surprise with various exclamations, at the end of his thoughts, "but malades!" (*Lekin malades*) putting up a pragmatic barrier with a slang exclamation:

“Bosh hisobchi Jamila G‘ofurovna chiroyli ayol. Bu ayolning Yoshi qirqlardan oshib, qirq beshlarga tutashib qolganini hech kim tasavvur ham qolmaydi! Nihoyatda go‘zal! Shodmonbekovning ta‘biri bilan aytsak, dunyodagi eng, eng, eng, eng ... eng go‘zal ayol! Tengsiz. Go‘zallar tanlovida qatnasha, birinchi, ikkinchi, uchinchi ... minginchi – qncha o‘rin bo‘lsa, hammasi, albatta, Jamila G‘ofurovnaga tegishli bo‘ladi! Uning yonida boshqalar sanoqqa kirolmaydi. Voh, uning husn-u jamoli! Ko‘rgan odam bir qalqib tushadi!

➤ *Husningni sotganda-chi, mashi ayol ming karra milliarder bo‘lardi-de! – degan “yangi o‘zbek”larning husni jamolini qadrlashda afsonaga aylangan yirik vakili Karim boyvachcha, Jamilaning ortidan armonda qolgancha.*

Har qanday molning necha so‘m-u necha tiyin, necha dollar-u necha sent turishini bir qarashdan aniq biladigan shunday odam ham, bir “uf!” tortib, dunyoda bozorning haddi sig‘maydigan narsborligiga juda qattiq achingan:

➤ *Nodon-de! Vaqtida sotib qolmaydimi! Ertaga kech bo‘ladi! Xazon gulning huzurini musurxona ko‘radi-de... **Lekin malades!***

Ha, “lekin malades!” degan. Tan olgan! Boshqacha o‘yinlar qilishga jur‘at etolmagan.” (Usmon Azim. “Bir dasta qizil gul”)

⁵ Mengliyev B. Tilshunoslikning amaliy masalalari. – T.: Globe Edit, 2020. – B. 29-31.

⁶ Вендлер З. Иллокутивное самоубийство Новое в зарубежной лингвистике: Лингвистическая прагматика. – М., 1985. Вып. XVI. – С. 233-250; Серль Дж. Классификация иллокутивных актов Новое в зарубежной лингвистике: Теория речевых актов. – М., 1986. Вып. XVII. – С. 170-194; Гонгало Е.Ф. Теория речевых актов Дж.Остина и Дж.Серля Материалы V Международной научной конференции «Культура, наука, образование в современном мире». – Гродно, 2011. – С. 45-49.

⁷ Ҳақимов М. Ўзбек тили прагмалингвистикаси асослари. –Т.: Akademnashr, – Б. 93.

By studying the pragmlinguistic features of exclamations and sentences in Uzbek, discovering their new pragmatic meanings remains one of the urgent issues facing our linguistics.

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