

THE WORDS WITH THE SEMANTICS OF "EAR" PRAGMATIC PROPERTIES IN THE UZBEK LANGUAGE

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Annotation: The article discusses the properties of pragmatics as a branch of semiotics and its expression in the utterances of the Uzbek language. It is based on the material of the Uzbek language to determine the content of the semantics of "ear" and to study the features of its use in the text from a semantic-pragmatic point of view.

Key words: syntagmatics, paradigmatics, lexical-semantic field, receptor, polysemantic, intensity, seme.

Pragmatics is one of the important branches of semiotics, the field of linguistics that studies the application of linguistic formations that arise in the process of speech. In other words, pragmatics is a field of studying the connotations between the thought expressed and the context that characterizes the activities of a speaker and a person.

One of the founders of semiotics is Ch. Morris distinguished three networks of semiotics: 1) to what the word itself means (semantics), 2) the attitude of the word to other words (syntax) and 3) the attitude of the word to the participants of speech (pragmatics).

If the semantics mean what the speaker is talking about, syntax means how he speaks, and pragmatics expresses why he (the speaker) speaks so.

Speech activity consists of the following three components: the speaker, the addressing addressee (the interlocutor), expressing information in speech (presupposition (information from speech), the purpose of the given information, the situation of the speech, the personal relationship of the participants in the speech). These components are expressed through a series of categories that are reflected in speech, that is, if one of them is aimed at the speaker, the second is for the listener (to the given information), the third one is the participant of the dedication (culture of speech, stylistic devices).

Typology of speech – the activity of speech, aimed at a specific goal, is determined on the basis of goals of the speaker. Speech can be of an informative and nonformative character. The speech with nonformative character does not give the listener a clear purposeful information, but rather a greeting, which will be with the participant of the discussion, consists of information about the state of affairs or the weather, and they serve to establish contact with the participant

of the discussion. (For example, - “Eshityapsizmi? (Are you listening?), - Yomon emas. (Not bad), - Pastmi? (So so?) – Durust. (Well.) and etc).

The speech with informative character will be aimed at delivering any information to the listener or receiving such a message from him. They may express simple information, (Tingla. (Listen.)) commands, promise or requirement (Quloq tuting. (Listen, please)) or questions. (Bu yerdan quloq tutib bo`lmaydimi? (Can`t listen from here?))

All types of sentence are formed in the form of the main information carrier leading semantics and the form of the verb. And pragmatics deals with a deeper analysis of the essence of various elements of speech – auxiliary means used in speech – menimcha (in my opinion), ehtimol (perhaps), xayriyatki (alas), albatta (of course), nihoyat (after all), ham (also) such means.

In addition to its semantic meaning, the saying (idea) has its own pragmatic meaning, that is, it also performs a pragmatic function. For example, the meaning “Meni tushunishga harakat qiling” (“Try to understand me”) is also understood according to the situation behind the phrase “Menga quloq soling” (“Listen to me”), which is said to the person standing next to the person standing in the queue. This is its pragmatic meaning.

There are also cases when the semantic meaning of the sentence does not fully correspond to its functional – pragmatic meaning. For example, the sentence of “Quloq miyani yeb yubordingiz”. (“You are bending my ears”.) demands “Gapirmang!” (“Don`t talk!”).

Sentences of this type are formed on a linguistic, logical basis, in connection with the dictation of the speech situation. For example: Uning qulog`i bormi? (Does he have an ear?) – U gap uqmas. (He is earless.) In this sentence, linguistic presupposition takes place, that is, a synonymic line of two phrases is formed.

- Qachon eshitding? (When did you hear?) – 2019-yilda e`lon qilindi. (Announced in 2019 year.) In this sentence, the phenomenon of logical presupposition takes place, that is, it is determined on the basis of the year.

- Qulog`ingiz bitkanmi? (Is your ear bitchy?) In this sentence the meaning of the sentence Men sizga gapiryapman. (I am talking to you.) is being understood, that is, the phenomenon of situative presupposition is being observed.

A note that something is missing or being lack can express a desire for the need to fill in the missing thing. For example: in the sentence Qulolashib turing. (Keep listening), the meaning is expressed as Sog`lig`idan xabar olib turing. (Call on his/her health.)

In this situation, ideas that seem to be semantically surreal can be called pragmatic meaningful sentences, expressed through auxiliary means. For

example, if in the sentence *Iye, eshitmadingmi?* (Oh, did not you hear?) meant pragmatically the appearance of a person whom you did not expect, then your admiration is expressed semantically. Such sentences are widely used in different genres of speech. They are perceived by means of various stylistic means of expression.

In the language, indicators of such sentences are formed. If the application of the interrogative suffix “-mi” performs question function of this indicator, then “*Iye*” means admiration of the speaker. Such sentences are used with contextual meaning, can also serve as a specific metaphor. Such phrases are called words of a conventionally character. A polite request is expressed in the meaning of “*Qizni hammasidan xabardor qilib qo`ying, iltimos.*” (“Let the girl be aware of all, please.”) in the interrogative sentence of – *Kechirasiz, qizning qulog`ini pishiqtirib qo`ydingizmi?* In this sentence, the gentle gesture is performed by a verb, which means modality in the form of “*qulog`ini pishiqtirib qo`ymoq*”.

From the point of view of the semantic field-the central meaning of the lexeme of "ear" is understood as a means of hearing the outside world in humans and animals. The following basic meanings of the word "ear" belong to the word family are listed in "Explanatory dictionary of the Uzbek language" which was published by Z.M.Marufov in "Russian language" publishing house in 1981 (volume II) and by A. Madvaliyev in "Uzbekistan publishing house" in 2020 (volume V):

1.1 The auditory and balance organ of man and vertebrates and its external part. The human`s ear. (*Odamning qulog`i*) 2. The part of some things that serves to hold, hang up or fix. The ear of the bucket. (*Chelakning qulog`i*) 3. A long piece of hat that can be lowered to keep the ears and chin covered and warm. Fur hat's ear. (*Telpakning qulog`i*) 4. The part that serves to twist or adjust some mechanisms and musical figures; The musicians twisted the ears of their instruments and corrected them. (*Mashshoqlar o`z asboblarning quloqlarini burab, sozini to`g`rilashdi.*) [A. Kakhar, *Mirage.*] 5. A device that serves to drive a car, tractor and similar machines; steering wheel. *Kozim*, a young driver who is carefully turning ear of the car, is overjoyed to realize that he is in a military position. (*Hushyorlik bilan mashina qulog`ini burab ketayotgan yosh shafyor Kozim, o`zining harbiy holatda ekanini sezib nihoyatda g`ayratlangan.*) [M. Mukhammedov, *Training.*] 6. The part of the plant that produces leaves or sprouts; the first sprout, leaf. Three hundred acres of land are planted with cotton for the third time. But we didn't come empty-handed either: we cared for the cotton until it shown the ear. (*Ammo biz ham bo'sh kelmadik: g`o`za quloq*

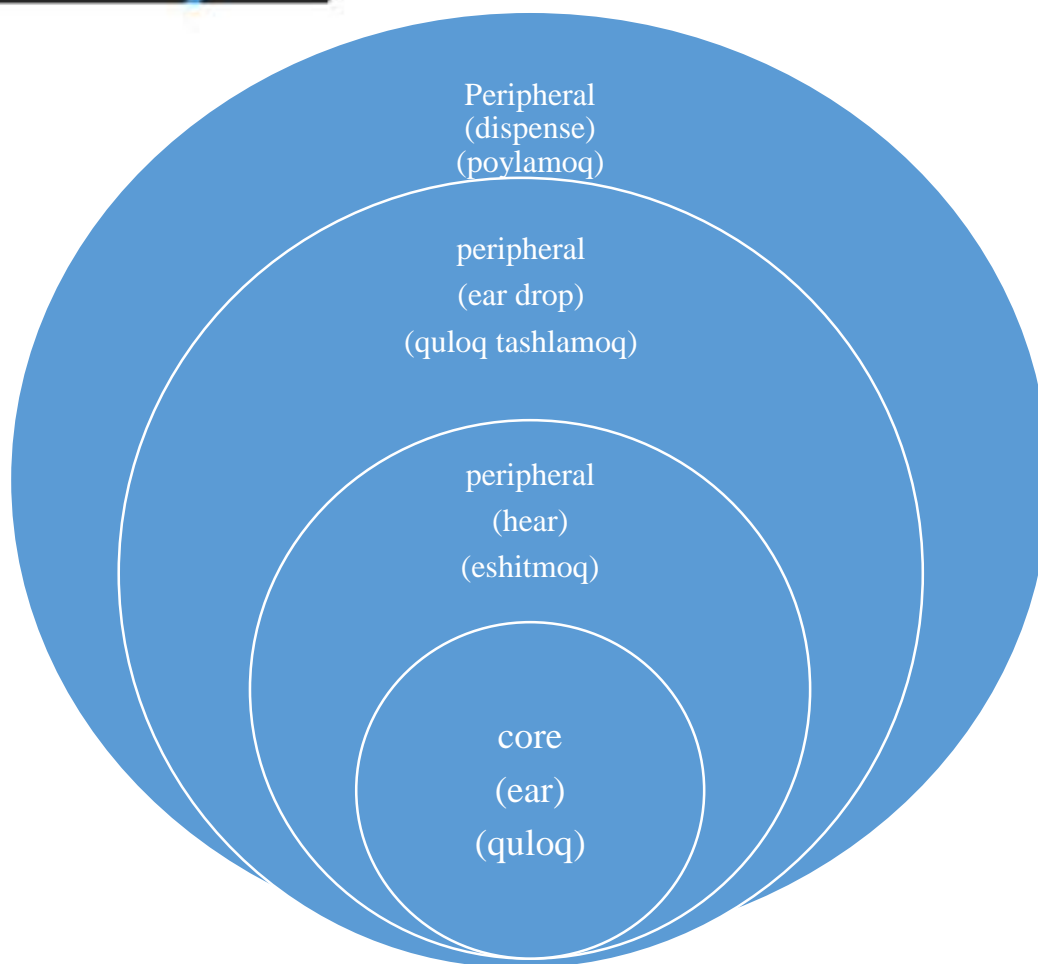
ko'rsatdi deguncha parvarishlab, yaganalayverdik.) [Y. Shashmarov, Winning (4.616-617)]

1.2.1 The place where water flows from the stream, canal and big brooks to a small waterways and small brooks; Be at the head of the ear, even if your father is a waterman! (Otang mirob bo'lsa ham, quloqning boshida bo'li!) [Proverb]. 2.2

The amount of water that passes through such place. {To brother Akbar's eye} People are seen who could not get a single drop of water out of this ancient river for their crops, stayed in dissatisfaction, walked to seek happiness in different lands. ({Akbar akaning ko'ziga} Shu qadimiy daryodan ekiniga bir quloq suv chiqarib ololmay armonda o'tgan, baxt izlab elma-el kezgan g'urumsaroyliklar ko'rindi.) [Y.Shashmarov, Searching for happiness.]

1.3 {from Russian кулак - fist} large landowner, the rich of the village who benefits from the side labor of the poor and peasants; rich or average farmer (In 1929, the dictatorial Soviet regime pursued a policy of abolishing such people as a class under the name of "quloqlanganlar") The case was investigated, Bozorota, was an ear who escaped from somewhere. (Ish tekshirildi, Bozor ota.. allaqaerdan qochib kelgan quloq bo'lib chiqdi.) [A. Rakhmat, Old man who makes a kite (5.372-373)]

This situation can be described by the following figure.



The pragmatic character of the lexemes, which has the same of “ear”, is also manifested in the understanding of the nature of a person, his feelings and general psychological state. In this situation a person can express many elements of feelings and feelings, such as warmth, respect, anger, evil, happiness, hope, confidence, anxiety, fear, sadness, frustration, curiosity, sincerity, nobility, which he experiences.

Lexemes of “ear” can also be used as a different stylistic aid in speech. For example, this lexeme can be applied in speech by making metaphorical and metonymic models. For example, the metaphorical model of “quloq – sig`im (idish)” (“ear – capacity (container)”) reveals imagination of the human as a space (object) with dimensions of depth and width. For example: Uning qulog`iga quyib qo`ydi. (Poured into his/her ear).

In addition to metaphorical models, a metonymic model of the type “quloq – inson (odam)” (“ear – human (person)”) is used. For example: Sizni yuzlab quloqlar (odamlar) eshitib turipti. (Hundreds of ears (people) hear you).

Based on the above-mentioned considerations, it can be noted that the ear is a physical object that has its own color, volume, shape, as well as its place, it serves as an object for linguistic research, as one of the important somatisms

that characterize what nationality and feelings of people. Lexemes with the same of “ear” are one of the lexemes belong to different categories of words, they represent not only the euphemism organ of the human body, but also the connotative meanings that accompany it, as well as their pragmatic properties. When it is used in speech, its pragmatic character (connotative meaning) always manifests itself.

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