

**EXPRESSIVE ACTS EXPRESSING NEGATIVE EMOTIONS
IN THE WORKS OF A. QAHHOR**

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PhD review based on

Annotation *In linguistic pragmatics, a speech act is traditionally understood as a minimal unit of linguistic communication that has its own author, its own addressee, and is carried out in a specific communicative-pragmatic context. Proverbs as for them author no : anonymity their characteristic from the characteristics is one . Proverbs in speech ready , repeatable units as works and in “ frozen ” form manifestation . ¹³The concept of proverbs as a speech act has existed for a long time, and the first example of the application of this speech act to proverbs is found in world linguistics. The meaning conveyed by proverbs is not only direct, but also has internal hidden meanings. The exact pragmatic meaning of the proverb can be understood only from the context. A proverb, as a verbal expression of the speaker's communicative intention, expresses a number of relationships such as advice, recommendations, praise, good wishes, fear, ridicule, insult, sadness, warning, criticism. In this article, proverbs are studied from an expressive perspective, and Uzbek folk proverbs expressing negative emotions are analyzed.*

Keywords: *speech act , pragmatic analysis , negative emotions representative speech acts*

Annotatsiya *Lingvistik pragmatikada nutq akti an'anaviy ravishda o'z muallifiga, o'z manziliga ega bo'lgan va muayyan kommunikativ-pragmatik kontekstda amalga oshiriladigan lingvistik muloqotning minimal birligi sifatida tushuniladi. Maqollarga kelsak, ularning muallifi yo'q: anonimlik ularning xarakterli xususiyatlaridan biridir. Maqollar nutqda tayyor, takrorlanadigan birliklar sifatida ishlaydi va “muzlatilgan” shaklda namoyon bo'ladi¹⁴. Maqollarning nutqiy harakat sifatidagi tushunchasi ancha vaqtdan beri mavjud bo'lib, ushbu nutq harakatining maqollarga nisbatan qo'llanilishining dastlabki namunasi jahon tilshunosligida uchraydi. Maqollar anglatgan ma'no nafaqat to'g'ridan-to'g'ri bo'lib, balki ichki yashirin ma'nolarga ham ega bo'ladi. Maqolning aynan qanday pragmatik ma'noda qo'llanilgani konteksdangina*

¹³ Susov, I.P. Linguistics introduction : textbook . linguistics and philology faculty students for . specialties / I.P. Susov . – M.: AST: Vostok-Zapad , 2007.

¹⁴ Susov, I. P. Tilshunoslikka kirish: darslik. tilshunoslik va filologiya fakulteti talabalari uchun. mutaxassislar / I. P. Susov. – M.: AST: Vostok-Zapad, 2007.

anglashiniladi. Maqol soʻzlovchi kommunikativ niyatining ogʻzaki ifodasi sifatida maslahat, tavsiyalar, maqtov, yaxshi tilaklar, qoʻrquv, masxara qilish, haqorat qilish, qaygʻu, ogohlantirish, tanqid qilish kabi bir qancha munosabatlarni ifodalaydi. Ushbu maqolada maqollar ekspressiv jihatdan oʻrganilib, salbiy his-tugʻularni ifodalovchi oʻzbek xalq maqollari tahlilga tortildi.

Kalit soʻzlar: *nutq akti, pragmatik tahlil, salbiy his-tuygʻularni ifodalovchi nutqiy aktlar.*

Абстрактный. *В лингвистической прагматике под речевым актом традиционно понимают минимальную единицу языкового общения, имеющую своего автора, адресата и осуществляемую в определенном коммуникативно-прагматическом контексте. Что касается пословиц, то у них нет автора: анонимность — одна из их характерных черт. Пословицы функционируют как готовые, повторяющиеся единицы в речи и предстают в «замороженном» виде. Понятие пословицы как речевого акта существует уже давно, и первый пример применения этого речевого акта к пословицам можно найти в мировой лингвистике. Смысл, передаваемый пословицами, не только прямой, но и имеет скрытый смысл. Точное прагматическое значение пословицы можно понять только из контекста.*

Как словесное выражение коммуникативного намерения говорящего, пословица выражает ряд отношений, таких как совет, рекомендация, похвала, добрые пожелания, страх, насмешка, обида, печаль, предостережение, критика.

Ключевые слова: *речевой акт, прагматический анализ, речевые акты*

ENTRANCE

Mysteriousness power point from the point of view proverbs targeted effect to transfer the most effective from the roads one is considered . Emotional impact indicating actions expressive speech acts harvest does . This in the article negative emotions representative expressive acts Uzbek people proverbs based on analysis was made. This at work theoretical and practical research from the methods used . Research the topic in lighting comparative , descriptive methods in practice it has been . People artistic of art sample was proverbs expressiveness category based on pragmatic in terms of studied .

MAIN part .

Expressives targeted speech of activity one type are , they are addressee to his behavior relatively speaker's certain psychological status represents . This speech act linguists by different kind named . Including J. Austin such speech acts " Expositories" for , K. Bach and R. Harnishlar " acknowledgment ", D.Wunderlich - " satisfactory ", A.Vezhbetskaya , NM Vakhtel , M.Yu.Fedosyuk - " emotives" , TTVasilyeva , NNFormanovskaya - " labels ", VGGak - " emotional evaluation" speech The act is called . VIKarasik their perlocutionary also take into account the results received with out emotional-causative speech to call acts offer will reach . G.G.Pocheptsov and expressives

performatives in the composition to be studied necessary, it separately group as to separate need whether there is emphasizes. L.A. Piotrovskaya emotional expressions the issue deep studying and understanding "emotional" and "emotive" phenomena distinction necessary emphasizes. The scientist in my opinion, speech of the act illocutionary purpose speech subject spiritual status expression if "emotional" expression; speech subject for something or to someone emotional attitude expression if "emotional" speech the term "act" application to the goal according to J. Searle expressives to the composition incoming speech acts for two Separates: First to the group positive: gratitude, congratulations, confirmation, confession (of the speaker) to the listener positive attitude reflection reached); second to the group negative: apology, regret, blame to do (the listener's) to his behavior negative relationship expressive (content) speech acts enters.

We are expressive speech acts regarding classifications learn them generalized without four small to the group We separated. This in the article negative emotions representative speech acts analysis was done.

Negative emotions representative speech acts:

1. Ta'na –dashnom akti:

– Qazisan, qartasan, axir, aslingga tortasan!- dedi kampir omborni qulflayotib. endi jir bitdi. Bitta ko'ylak ikkita bo'ldi! Uvada, isliqi to'n, chilvir-belbog'ning xumorisi tutgandir!..

(A. Qahhor, Qoshchinor) lights. 1987:1)

These proverbs right meaning that the judge, especially the cards every how much sweet food happened with, anyway somehow smell come Majozan: "From the evil one" born, bad from the period came out man thousand good become gone with, anyway original to the breed pulls (i.e., its in behavior, in behavior, in speech that's it from evil somehow one complication preserved "remains"), "meaning there¹⁵ is

Work with meet We are poor. young man Siddiqjon big land owner to be Zunnunkhoda's only to his daughter He marries. His mother-in-law every trip Siddiqjon's past in life poor and helpless marriage someone's style servant what happened always on the face would put. Earth reform After that, Zunnunkhoda's one how much lands Siddiqjon's in the name of it has been and collective farming on time Siddiqjon this lands to the collective farm want to enter when the old woman sly out this proverb uses. Location knot in the kitchen related from the tone piece something not been bezot, gadobachcha later local, to oneself dark although, anyway that's it to poverty, to poverty pulls.

II.2 Haqoratlash akti:

Kampir uyda javrar, qizini qarg'ar edi:

–E, o'l, ityaloq! Daydi itning tumshug'ini yog' qilmay o'l! Itga bersang oshingni, itlar g'ajir boshingni! Koshki o'z boshini g'ajisa!

¹⁵ *Meanings Tashkent*: Uzbekistan national Encyclopedia, 2001.

(A. Qahhor , Qoshchinor) lights . 1987:4)

Home animal was dogs people with closely connected , together lived because of phraseological in expressions to oneself typical role plays . A dog is usually loyal . and loyalty although it means dogs to live style , characteristic reflection reached to curse , to curse representative negative meaningful There are also proverbs . This proverb in use communicative target - old woman To Siddiqjan only heir Take your daughter out of the house , it's hot. food If you give it , Siddiqjan to oneself made goodness not knowing , appreciate that is not enough , that on top of to talk back to his mother-in-law for to the dog equalized insulted .

II.3. Nafsoniyatga tegish:

Zunnunxo'ja Siddiqjondan baland kelishga tirishib, jahl bilan:

Yana nima kerak? – dedi.

Yana nimam bor?

Kirmaysiz kolxozga!

Kiraman!

Kirmaysan!

Kiraman!

Ahmoq!

Ahmoq bo'lmaganimda, shu ahvolga tusharmidim!

G'alchani izzat qilsang chorig'i bilan to'rga chiqadi.

(A. Qahhor , Qoshchinor) lights . 1987:14)

Carpet word own from the language other to the language incomprehensible ; speechless quickly understand , read unobtainable ignorant person said meaning indicates .

In this family continuous scolding heard , humiliated , spiritually crushed Siddiqjon Ormonjon with from the conversation after what to the collective farm even if entrance to the decision comes and now he is the first times to his father-in-law against This is the first time Siddiqjon has been in case seen Zunnunkhoda initially call him " idiot" it outputs , but this word not satisfied with this proverb brings . Illocutionary act – Zunnunkhodja interpretation with In other words , he called Siddiqjan " home " gave , gave place , on time salt gave , his forehead " stroking " , that is honor Siddiqjan did it . and his/her in my opinion , a Galchalik , that is consciousness lowliness , meanness as from himself gone press and hold without knowing left .

II . 4. Pain to do act :

– Is that so ? – said and to smile movement did . – Hey, a lot Good ! Noses " The one who ran" "not , the one who ordered it " they said . We flew , we ran , we had a house , we had a livelihood. we did , us fate did not that's it , he ordered fate let him do it . Many good . Our word this ... What? What do you mean ? if you do care we will do . Mushtumzor Whatever you say , we'll take care of it . You are also welcome .

(A. Qahhor , Qoshchinor) lights . 1987:21)

Our people long ago luck and bad luck , misfortune and misfortune about to concepts believed without this such as proverbs This proverb says " God created ordered man sitting to the point of being lucky has will be ; not ordered if , a thousand Let it run , everyone. how much movement don't do it one by one maturity " can't " - said in the sense is applied . Work with closely meet We are , you are a coward. farms finish for walk started Safarov boss Rozimat , Kambarali from the brothers consists of group the poor at the meeting As agreed , Mirkhomidkhozha's farm to finish , oneself Capstans from the village bad luck to do for the purpose his/her to his house They will go . From these words message after finding To Mirkhomidkhozha man in place blind the poor assembly as from it everyone's surprise coming this house , that's it property pull take , at least him/her own from the village persecution want to do happened his/her pain does . As a result spiritual and physical pain as a result this proverb says .

CONCLUSION

Conclusion as to say maybe , daily communication during negative emotions representative speech of acts usage often occurs and expressives to the group incoming speech acts circle wide Expressive targeted in the acts speaker own spiritual status or feelings to express goal He does this . speech acts through to the situation own emotional relationship , that is internal state , feelings , emotions expression as much as possible has will be . Uzbek people proverbs negative emotional situations in expression effective is considered .

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