



EFFECT OF PERLOCUTION AND SPEECH EFFECT IN SPEECH ACTS OF GRATITUDE IN UZBEK LANGUAGE

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ABOUT ARTICLE

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Abstract: In this article, conclusions are given about the speech effect on the addressee through speech acts of gratitude and its result. When the mental state of the addressee is affected through the analysis of speech acts of gratitude, emotional relations such as warmth, cheerfulness, joy, protest, and surprise appear in him; It is based on body movements and facial expressions as a response reaction.

INTRODUCTION

In pragmalinguistics, it is important to study the issue of having a speech influence on the listener and getting him to perform some action, change his emotional state, change his attitude to reality, and achieve the results of such speech influence. In this situation, the speaker intends to achieve two communicative goals: informing, questioning, thanking, offering, wishing, objecting, and other communicative goals, as well as encouraging the listener to perform certain actions related to these goals or his to affect his feelings and achieve a change in his mental state. So, in such a situation, more than one communicative task is performed through the speech act. In pragmalinguistics, this phenomenon, which reflects the speech effect on the listener and the achievement of its result, is called perlocution.

Sh. Safarov revealed the nature of the perlocutionary act as follows: "The influencing stage of speech activity is called the perlocutionary act. We see the result of the utterance of the sentence "I poured hot tea" when the listener receives this speech act for the purpose we want (for example, the listener agrees to drink the tea when he hears it is hot). Thus, perlocution is the act of influencing the mind, feelings and behavior of the listener"[1].

It is known that a perlocutionary act is a speech act that affects the addressee's feelings, actions, and relationships, and motivates him to perform a certain action. According to M. Hakimov, "The concept of perlocutionary act is included among the issues of pragmatics as a communicative act affecting the listener's feelings"[2].

In the process of communication, the result of the speech effect is important for the speaker. But as noted by Sh. Safarov, it is difficult to predict the result of the speech effect, the future behavior and response of the listener who heard (or read) the speech of the speaker may be different. Sometimes a speaker achieves his or her goal through speech influence, but sometimes the desired effect may not be achieved.

The speech effect shown to the addressee in the speech acts of gratitude and its result are shown in the following:

1. A change in the addressee's mental state has occurred, and this state is reflected in his response speech.
2. The change in the mental state of the addressee is reflected in his behavior.

When the mental state and feelings of the addressee are influenced by speech acts of gratitude, emotional relations such as warmth, cheerfulness, joy, objection, and surprise arise in him. At such a time, the result of the impact on the mental state and emotions of the addressee is manifested in the following forms:

1. Surprise, amazement is expressed. Sometimes the addressee does not understand the reason for the gratitude expressed to him. Under the influence of the speech act of gratitude, a feeling of surprise and wonder arises in him. For example:

- I couldn't get here, said Sherzod, still in a daze. - Honestly, I can hear you calling now. I haven't gone to work yet. - He thought for a moment and added.
- Thank you.

Zuhra shrugged in surprise.

- Why? - a magical spark flashed in his eyes again... (O'. Hoshimov. "There is light, there is shadow")
Sherzod's gratitude to Zuhra in this text caused him a feeling of surprise. On the basis of this emotional attitude, the interrogative speech act occurred in the addressee.

2. Appreciation is expressed. In this case, the addressee is moved by the gratitude expressed to him and responds to the addressee with a speech act of gratitude. In other words, thanks are returned with thanks. For example:

Abduvohid eshikni yopishi bilan Sherzod Shoiraga qaradi. U endi qizarmas, qisqa etagi ostida ko'rinib turgan oppoq sonlarini chalishtirib o'tirardi.

- Tuzalib qopsiz, - dedi u jilmayib. - Buning uchun sizlarga rahmat.
- Sizgayam rahmat! - dedi Shoir to'satdan.

Sherzod yarq etib unga qaradi. - Nega?

- O'zim... - Shoir yelkasini qisib, yana jilmaydi.

Sherzod hech nima tushunmadi, stol ustidagi qog'ozlarni titkilay boshladi. ...

You look fine," he said with a smile. - Thank you for that.

- Thanks to you! - said Shayra suddenly.

Sherzod glared at him. - Why?

- Myself... - The poetess shrugs her shoulders and smiles again.

Sherzod didn't understand anything, he started looking at the papers on the table. ... (O'. Hoshimov. "There is light, there is shadow")

Sometimes the addressee as a response to the gratitude expressed to him Yordamim tekkanidan xursandman!, Yordamimni qabul qilganingizdan manmunman! uses speech acts in the style.

3. Acknowledgments are acknowledged. In such speech acts, the addressee confirms the gratitude expressed to himself or others. In its response reaction, units are used to denote confirmation. For example:

– “Siz”-“biz” – uncha to‘g‘ri kelmaydi, Onaxon, biz endi hammamiz bir odam bo‘lib qoldik. Hammamiz bir-birimizdan minnatdormiz...

– Ha, ha! Xuddi shuni aytmog‘chi edim, minnatdor! Shu so‘z yaxshi! Ha, juda-juda minnatdormiz!

“You”-“we” are not quite right, Mother, we are all one person now. We are all grateful to each other...

- Yeah yeah! Just wanted to say, thanks! This word is good! Yes, we are very, very grateful! (A. Mukhtar. “Sisters”)

4. Happiness is expressed. Under the influence of the speech act of gratitude, the addressee can feel a happy mood. This emotional state is expressed in his speech through congratulatory units such as balli, barakalla. For example:

– Yo‘q, birpas qamalib yotdi, keyin bechoraga rahmim kelib, mirshabga bir so‘m pora berib, yigitni qutqazib yubordim, da‘vom yo‘q, dedim. Yigit bechora xursand bo‘lganidan bo‘ynimdan quchoqlab o‘pib:

– Rahmat, aka, bu yaxshiligingizni o‘lgunimcha unutmayman, qiyomatli aka-uka tutindik, uyim To‘qli jallob mahallasida, otim Abdurayim, – deb minnatdor bo‘lib ketdi.

– Balli, yigitlik shunday bo‘pti-da, aka, – dedim.

No, he was locked up for a while, then I took pity on the poor man, bribed the mirshab with one soum and saved the young man, I said, “I have no claim.” The young man hugged my neck and kissed me because he was happy:

“Thank you, brother, I will not forget your kindness until I die, we are brothers of the doomsday, my house is in the neighborhood of Toqli Jallab, my horse is Abdurayim,” he said gratefully.

“Well, that’s what it’s like to be a boy, brother,” I said. (G‘. Gulam. “Shum boy”

The speech act Balli, yigitlik shunday bo‘pti-da, aka used in this text means that the speaker is happy about the gratitude expressed to him.

5. Humility is displayed. Humbly the gratitude expressed in this case АрзимаЙди! speech act is expressed. In general, it is not worth the gratitude expressed by the Uzbeks! it is customary to use a speech act. In such a situation, thanks to the author of this speech act “Qilgan yaxshiligim (like my help and respect) minnatdorchilik bildirishingizga arzimaydi” content shows modesty.

6. A promise is made. It is also observed that the recipient of gratitude is moved by the gratitude shown to him and promises to do the same good again. For example:

– Kelib, xabar olganing uchun minnatdorman, bolam.

– Xudo xohlasa, yana kelamiz, buvijon! (So‘zl.)

7. The grade is expressed. Sometimes the addressee returns a response to the gratitude expressed or by giving an assessment to its author. For example:

– Rahmat, bu yaxshilingiz uchun sizdan umrbod qarzdorman.

– Siz bunga arziysiz.

Thank you, I am forever indebted to you for this kindness.

- You are worth it (So‘zl.)

So, when the mental state of the addressee is affected by the speech act of gratitude, various emotional states arise in him. Such a speech effect is manifested by the addresser in the form of expressing a response reaction to the addressee.

The change in the mental state of the addressee under the influence of the speech act of gratitude is also manifested through his body movements and facial expressions. For example:

Kranchi papirosni o't oldirib bir-ikki marta to'yib-to'yib tortdi-da, Anvarga qaradi.

- Rahmat, akasi, zap ish qilding-da, juda xumor bo'lib turgap edim.

Anvar unga ma'noli iljayib qo'ydi.

The crank lit a cigarette and took a couple of puffs and looked at Anwar.

- Thank you, brother, you did a great job, I was very upset.

Anwar gave him a meaningful smile (S. Ahmad. Selected works)

The text depicts Anwar smiling at the gratitude expressed to him. This nonverbal behavior proves that the addressee is being verbally influenced.

It is known that non-verbal means serve to clarify the content of communication. At the same time, it plays an important role in emotional impact on the addressee. For example, bowing with a hand on the chest along with a verbal expression of gratitude means not only a feeling of gratitude, but also respect and courtesy towards the recipient. In such a speech situation, the addressee has a mood of agreement and happiness in relation to the expression of gratitude.

Also, in the process of communication, a positive response to gratitude is observed by closing the palm, raising the thumb up, or through a half-smile. Symbols (stickers) representing such non-verbal actions are also widely used in correspondence on social networks.

The perlocutionary nature of speech acts of gratitude is also manifested through the tactics of silence. In this case, the recipient of gratitude can express a response reaction by remaining silent. For example: O'z onamday bo'lib qolgan fabrika. Buni Yefimga tushuntirib bo'larmidi!..

- Men tushunayapman, o'rtoqjon...

- Men tushunayapman, o'rtoqjon! - dedi yana Onaxon joyidan do'stini quchib. Uning oriq, rangsiz qo'li titrab Sofya'ning kurak suyagini silardi.

- Rahmat...

- Sizga rahmat, Sofya Borisovna!..

Yurakdan aytilgan bu so'zlardan keyin ko'zlarga yosh kelishi kerak edi. Quchoqlashgan xotinlar shu yoshni tiyish uchunmi, birpas indamay qoldilar.

A factory that has become like my mother. Would it be possible to explain this to Efim!..

- I understand, comrade...

- I understand, comrade! - said Onakhan again, hugging her friend. His thin, pale hand trembled and caressed Sofya's shoulder blade.

- Thank you...

- Thank you, Sofya Borisovna!

Tears should have come to the eyes after these words spoken from the heart. The wives who hugged each other remained silent for a while, perhaps to stop the tears. (A. Mukhtar. "Sisters")

It is understood from the text that the addressee was moved by the expressed gratitude and responded with a speech act of gratitude. At the same time, participants affected by the speech act of gratitude used silence tactics in order to prevent tears.

In speech acts of gratitude, it is important to determine the language tools that are considered important in having a speech effect on the addressee. In the Uzbek language, illocutionary verbs and performative structures can be indicated as such language tools.

Illocative verbs serve to form speech acts of gratitude and determine their content. Illocative verbs expressing gratitude *minnatdor bo'lmoq*, *minnatdorchilik bildirmoq*, *tashakkur bildirmoq* verbs can be included. For example, *Men sizga minnatdorchilik bildiraman!*, *Yordamingizdan behad minnatdorman!*, *Barchangizga yordamingiz uchun samimiy tashakkur bildiraman!* speech acts create warmth in the heart of the addressee, raise his mood. The addressee not only accepts these acts of gratitude, but also feels a sense of spiritual satisfaction under the influence of these acts. This case shows the power of speech acts of gratitude and its result.

Performative structures, as mentioned above, are ready-to-speech syntactic units and are brought into the communication process ready. Such units also create an upbeat mood in the addressee. For example, *E'tiboringiz uchun tashakkur!*, *Otangga balli!* speech acts create warmth and cheerfulness in the addressee's heart.

The perlocutionary nature of speech acts of gratitude is often manifested in the return of a response reaction by the addressee to the addressee. At this time in his speech *Arzimaydi*, *Salomat bo'!* speech acts like.

So, the perlocutionary act differs from locative and illocutionary acts in essence. In the locative act, the main focus is on having a speech effect on the listener and achieving its result.

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