



<https://doi.org/10.5281/zenodo.10210829>

Hakimov Muhammadkhan Khojakhonovich

Professor of Fergana State University,

Doctor of Philology

Dj. Searle's classification of illocutionary acts is complete and perfect compared to J. Austin's classification, as all linguistic criteria are taken into account. Such excellence in the classification of illocutionary acts is determined by the priority of the linguistic structure in speech communication. Completeness in the classification of illocutionary acts is reflected in the functional characteristics of linguistic tools. Representational, appellative and emotivity related to the functions of linguistic means are also visible in the expression of illocutionary acts. That is why D. Searle's classification of illocutionary acts is distinguished by covering the above three functions of language. In this sense, in the paradigmatic line of illocutionary acts, expressive acts are also part of the foundation of the language's possibilities of manifestation.

Expressive acts are also grouped according to their characteristics, based on the criteria by which illocutionary acts are classified. According to this, the expressive acts performed by the participants of speech communication fulfill the functions of expressing psychological states based on the goal illocutionary criterion, expressing the attitude to objects, things and events in existence. However, expressive acts are devoid of the features of other acts, such as word-existence (representative), existence-word (directive, commissive), word-existence, existence-word (declarative). The reason for this is that expressiveness in speech communication is mainly expressed through feelings between speakers. Therefore, expressive acts are speech acts related to the psychological state and inner feelings of communication participants. It seems that expressive acts express the emotional state of the speech subject with both verbal and non-verbal means. For example,

Shu mahalgacha hyech vaj bilan ko'zga ko'rinmagan oddiy bir ketmonchi so'z oldi. U mosh-guruch cho'qqi soqolining uchini tortqilab, yerga qaraganicha xiyla turib qolganidan keyin kulimsirab so'z boshladi:

- Ko'zbo'yamachilik... shu majlisda qaysi bir masala o'rtaga tashlanib, bamaslahat hal qilindi? Raisimiz g'o'za parvarishining borishi, bundan keyin qilinadigan ishlar to'g'risida gapirdilar. Qaror, vazifa, topshiriq... lekin shu qaror, shu vazifa, shu topshiriqlarni bajaradigan odamlardan "Bu to'g'rida sen nima

deysan, sening qanday o'y-mulohazalaring bor", - deb bir og'iz so'ralmadi-da! Otiga majlis, otiga maslahat...

Bu gap Qalandarovga yashinday tegdi. Birov ro'y-rost, birov yer ostidan unga qaradi. Qalandarovning oppoq oqargan yuzi, qisiq ko'zlari atrofidagi tabassumni ifodalashi kerak bo'lgan ajin uning "echkning orqasi qichisa, cho'ponning nonini yeydi" - deb turganini ko'rsatar edi. (A.Qahhor "Sinchalak")

In this example taken from the story "Sinchalak", Kalandarov's feelings under the influence of the hoe's speech are expressed using non-verbal means, his white pale face and the wrinkles around his narrowed eyes, which should express a smile, serve to express his emotional-expressive state and bring out the act of bitterness. Mimics and expressive acts on Kalandarov's face express expressive meanings such as displeasure and bitterness.

Dj. R. Searle says that "the illocutionary purpose of this group of speech acts is to express the psychological state within the propositional content."

A characteristic feature of expressive acts is that the level of representation of the reality in the propositional content of the speech must be consistent with the psychological state of the speech participants in that situation. Only then will the illocutionary goal of the speaker, expressed through expressive speech acts, be successfully realized. In expressive speech acts, illocutionary content is expressed by such meanings as "gratitude", "congratulations", "forgiveness", "feeling", "regret", "greeting". In expressive acts, the speaker expresses his feelings in the structure of the proposition. For example:

- Men nima der edim... Siz nimani ma'qul ko'rsangiz shu-da, - dedi. Hasanaling tushunmaslik orqasida bu javobi O'zbek oyimga nihoyatda yotishib keldi:

- Barakalla, Hasan, ana shuning ilojini o'zing qilasan. (A.Qodiriy "O'tkan kunlar")

In the description of such speech acts, the illocutionary goal of the speaker and the interaction of the speech participants can be implicit and explicit depending on the speech situation:

- Ammo bir bechoraga jabr ham xiyonat...

Hoji o'g'lining maqsadiga darrov tushuna olmadi va so'radi:

- Kimga, xotininggami?

- Yo'q, sizning olaturgan keliningizga. O'g'lingizning vujudi bilan orzungizni qondirish oson bo'lsa ham, keliningiz qarshisida meni jonsiz haykal o'rnida tasavvur qilingiz! (A.Qodiriy "O'tkan kunlar").

In this speech fragment, Otabek expresses his thoughts implicitly and is understood through the speech act of "reluctance", which expresses feelings.

In the explicit form of speech acts expressing an emotional state, the interaction of the speech participants takes a sharp turn, often in the open expression of the speech acts understood from the content of the text, the interaction of the speech participants rises to a high point. Sometimes the speech acts understood from the text content also have ritual symbols. This situation is directly related to the characteristics of the national mentality:

Zunnunxo'ja... shuning uchun Sidiqjondan baland kelishga tirishib, jahl bilan:

- Yana nima kerak?- dedi.

- Yana nimam bor:

- Kirmaysiz kolxozga!

- Kiraman!

- Kirmaysan!

- Ahmoq!

- Ahmoq bo'lmaganimda shu ahvolga tusharmidim!

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

- G'alcha bo'lmasam to'pimdan ayrilarmidim. Ayрилganni bo'ri yer, deydilar (afsuslanish nutqiy akti)

- Men bo'ri bo'ldimmi?! It!

- Qulluq!.. Biz it bo'lsak bo'yimizdagi tilla zanjiringiz o'zingizga: yangichasiga aytganda, men qizingizni xohlamayman, eskichasiga kerak bo'lsa - uch taloq qo'ydim. (A.Qahhor)

Expressive speech acts, which are considered one of the types of illocutionary acts, are distinguished based on the criterion of the goal and the psychological state of the speakers. In these types of speech acts, the criterion of direction of illocutionary acts cannot be the basis for classification. As the speakers interact, their feelings and emotional states in the propositional structure serve to increase the effectiveness of the speech as expressive acts.

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