



## **ON THE STUDY OF THE MEANS OF SPEECH EXPRESSIVENESS OF THE UZBEK LANGUAGE**

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<b>Received:</b> June 28 <sup>th</sup> 2022 <b>Accepted:</b> July 28 <sup>th</sup> 2022 <b>Published:</b> September 4 <sup>th</sup> 2022	The article deals with the problem of teaching and developing the skills of teaching Russian-speaking students to use the means of speech expressiveness in speech, for the correct, accurate and emotional expression of thought. The article also reveals the meaning of such concepts as culture of speech, expressiveness of speech, accuracy, logic. Information is given about the figures, which are analyzed by specific examples.

**Keywords:** speech culture, expressiveness, trope, figure, rhetorical question, inversion, epiphora, means of speech expressiveness, skill, training, educational process

The culture of speech is a branch of philological science that studies the speech life of society in a given era (from an objective historical standpoint) and establishes, on a scientific basis, the rules for using language as the primary means of communication between people, as well as a tool for the formation and expression of thoughts (from a normative and regulatory standpoint). [Tomashevsky B., 1989: 141] As a result, the culture of speech is an important aspect of the overall national culture. As a result, enhancing the speech culture of Russian-speaking pupils is a pressing issue. The development of future philologists' skills in mastering the Uzbek language's techniques of speech expressiveness is today a pressing issue. The spoken language is a reflection of the culture. Because the culture of language interacts so closely with the culture of speech, it is linked to linguistic proficiency and societal attitudes toward language. Culture is the aspect that unifies pleasant speech experiences and identifies the best ways for speech to perform optimally.

It is customary to single out the following main function of the language, which are reflected in speech: communicative (communication function); thought-forming (function of embodiment and expression of thought); expressive (the function of expressing the internal state of the speaker); aesthetic (the function of creating beauty by means of language).

The ability of language to serve as a means of communication between individuals is known as the communicative function. The communicative aspect of language competency refers to the examination of a text from the perspective of its linguistic structure's relation to communication tasks in the theory of the culture of speech. The doctrine of rhetoric had already understood what is now known as the communicative

part of the culture of speech in antiquity [Graudina L., 2004: 55].

The communicative function of language, from the perspective of speech culture, presupposes the installation of participants in verbal communication on the fruitfulness, mutual utility of communication, and a general attention on the sufficiency of speech understanding. The achievement of functional communication efficiency, on the other hand, is impossible without understanding of and adherence to literary language rules. This, in turn, necessitates the presence of the most basic and fundamental notions about the Uzbek language's lexical, grammatical, and stylistic standards.

They're essential when it comes to developing proper Uzbek speech, which must be differentiated by clarity and precision in conveying thoughts, as well as consistency and informational content. It must also be rich, expressive, relevant, pure, accessible, correct, consistent, and accurate, among other qualities.

The language contains the building blocks for messages, as well as the rules that govern their arrangement, and ensures that similar images appear in the brains of communication participants. Special means of establishing and keeping contact between participants in communication are also included in the language.

It is difficult to achieve functional communication effectiveness without knowledge of and adherence to literary language principles.

The following characteristics distinguish linguistic communication culture:

- 1) It is concerned with statements (texts) and how they are seen and interpreted;
- 2) it links the linguistic structure to the content-thematic side and style-forming variables,



such as the circumstance, the communicators' personalities, and so on.

One of the most challenging aspects of speech to convey is its expressiveness. Everyone assesses the text's expressiveness from the standpoint of their rhetorical ideal. The language includes a diverse range of speech expression options. "Expressiveness" is a quality of a given set of linguistic units that ensures their ability to convey the speaker's subjective attitude toward the content or addressee of speech, as well as a set of speech or text attributes structured on the basis of expressiveness. It is possible to "wake up" the intellectual, emotional, and artistic areas of our consciousness via this quality of speech.

[Moskvin. V., 2007: 869] Subjective attitude toward defined objects and phenomena of reality." In different fields of communication, paths and figures have varied functional activities. Fiction and journalism are the most common uses for them. These methods are not utilized in official business or scientific and technical texts, which is less typical of scientific speaking.

Figures of speech are departures from a neutral form of exposition in order to elicit emotional and aesthetic responses. In both Uzbek and Russian linguistics, figures primarily represent syntactic means of expression (rhetorical question, rhetorical exclamation, rhetorical address, etc.). Figures of speech are "special, stylistically fixed turns of speech, used to enhance the expressiveness (expressiveness) of an utterance (for example, anaphora, ellipse, antithesis, oxymoron, parallelism, gradation, inversion, non-union, silence, etc.). [Khovanskaya Z., 1985: 109]. They are based on a deliberate displacement of meanings, on the permutation of speech elements, and assume that the process of transferring meaning is in progress: the word has not yet lost its previous meaning, and it gives the phrase a special semantic content [Nikitina S., Vasilyeva N., 1996: 132]. A rhetorical question, for example (from the Greek. A rhetorical figure (the art of eloquence) is a statement in the form of a question that does not require an answer. A rhetorical question can convey happiness, embarrassment, surprise, or anger.

Muhabbat yoritgan uyda ham shuncha –  
Bemavrid, bemahal o'charmi chiroq?  
Yaqin yo'llar birdan tusharmi yiroq?  
Nogahon ochilmay so'larmi g'uncha?

(S.Zununova)

Aslida dunyoda tanho nima bor,  
Paxta o'smaydimi o'zga elda yo?

Yoki quyoshimi sevgimga sabab?

Axir quyoshli-ku butun Osiyo.

Men nechun sevaman, O'zbekistonni? (A.Oripov)

The stylistic means of speech expressiveness in the Uzbek language give uplifting imagery to speech and so considerably extend the vocabulary of Uzbek language speakers. A rhetorical question is one that does not require an answer and is used to improve emotionality and expressiveness in communication. A rhetorical question is a type of speech turn that increases the expressiveness of the speaker [Mizinina I., Tyurina T., 2006: 45]. A rhetorical question (as well as exclamations) is distinguished by its conventionality, or the employment of interrogative intonation in situations where it is not required. The sentence takes on a particularly highlighted shade in this circumstance, which adds to its expressiveness. In both languages, a question mark is put after a rhetorical question, sometimes an exclamation mark, and sometimes a combination of both is used. For example:

Yoshlik! Seni kuylamagankim,  
Ertaklaring so'ylamagan kim,  
Qariganda o'ylamagan kim,  
O'ylab yana kuylamagan kim? ("Yoshlik")

Kuzimizning go'zalligin,  
Og'aynilar, ko'rganmisiz?  
Tog'dan husayni, yerdan qirqma,  
Shoxdan behi uzganmisiz?...  
Gala – gala, shoda – shoda  
Duv – duv yong'oq qoqqanmisiz?  
(Q.Muhammadiy)

Nega cho'chib tushding?  
Murg'ak tasavvur,  
Go'dak hayolingga  
Nimalar keldi?  
Sen yetim emassan  
Mening jigarim! (G'.G'ulom.)

Inversion is a powerful way of expressing yourself. This is a semantic and stylistic variation in the normal order of words in a phrase. Folklore intonations can be conveyed by inversion. [I. Mizinina and T. Tyurina, 2006: 47].

Kecha ko'rdim dahshatli bir tush,  
Kelolmayman o'zimga hamon.  
Bir yozuvchi roman yozarmish,  
Men emishman unga qahramon.  
Yozar emish meni hayolan  
Yo'q xislatlar qo'shib borimga.



Hisoblashmas hech mantiq bilan,  
Sira boqmas ixtiyorimga.  
Boqdim, shukur, qo'l-oyog'im sog',  
Shukur, tirik odamman o'zim.  
Bir romanni o'qib banogoh  
Ilinibdi salgina ko'zim. (E.Vohidov)

They are also employed in different kinds of language in modern Uzbek, including colloquial.

As a result of the preceding, it is hard to envision any language, including Uzbek, without methods of speech expressiveness, and thus the process of studying it not only as a native language, but also as a non-native and state language.

The purpose of Russian-speaking students studying the Uzbek language is to teach conversational Uzbek not just in an official environment, but also in an informal setting. Such circumstances invariably need the employment of neutral terminology and expressive means of language in conversation.

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