

## TYPICAL PARALINGUISTIC TERMS FOR UZBEK PEOPLE

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**Annotation:** *the article clarifies the types and features of paralinguistic tools in the language and typical paralinguistic means which are used by uzbek people. Teaching foreign languages, it turned out that learning the language itself is not enough for a complete understanding of the native speakers of the language being studied due to the presence of paralinguistic phenomena that are caused by national or cultural specifics such as the manner in which one expresses emotions, gestures, and makes human contacts.*

**Key words:** *paralinguistics, facial expressions, tone, kinetic, mimic, shake, greeting.*

Paralinguistics are the aspects of spoken communication that do not involve words. These may add emphasis or shades of meaning to what people say. Some definitions limit this to verbal communication that is not words. For example:

Body language, gestures, facial expressions, tone and pitch of voice are all examples of paralinguistic features. "Paralinguistics" is derived from the Latin words para (adjacent), languya (language), meaning "adjacent to the language", "used in conjunction with the language"[2]. This term was first proposed by A. Hill. Treyger later wrote a work on the subject, defining its substance (the subject, the task, the nature of the events being studied, etc.). In the classroom paralinguistic features of language are extremely important as they can change message completely. Tone and pitch of voice is commonly dealt with at all language levels, but a fuller consideration of paralinguistics is often left to very advanced courses.

There are various understandings of the area under study:

- in a narrow sense, it includes sound phenomena accompanying a sound utterance;
- more broadly, all sorts of (not necessarily sound) accompaniments of oral human communication;

- finally, with the broadest approach (when the language is not associated with the definition of substance) generally covers all sorts of phenomena that accompany linguistic activity - sound, graphic, kinetic, etc.

The results of the comparison of paralinguistic means show that for each nation there is a semiological reality of gestures and facial expressions, which differs in social and national-cultural characteristics, customs, rituals, traditions and religious habits. Therefore, it is impossible to transfer the symbolism of gestures adopted in the culture of one people into the culture of another, since in this case there can be no full-fledged communication or it becomes difficult [1].

Paralinguistic means in the uzbek language can be learned according to these divisions:

- a)kinetic
- b)mimic
- c)phonetic .

1.The structure of the Uzbek language means denial, affirmation, demonstration, farewell, intimidation, greeting, as well as the use of various kinetic means to convey emotions in the process of opinion expression.

For example, the horizontal movement of the head means “no”. “Boshini chayqamoq” (Shake your head) is expressed by the verbal means. Kinetic devices are also common in Uzbek. The vertical movement of the head means “yes”. This condition is characterized by verbal means such as “bosh irg`idi”, “bosh silkitdi”, “boshini qimirlatdi “ (nod your head). For example: Zuhra kelin indamay bosh irg`adi (Zukhra nodded saying nothing) [4].

2.Kinetic hand gestures are also used to express affirmation as a paralinguistic feature. In addition to auxiliary means of denial and affirmation, there are also paralinguistic means of representation (an object, thing, or event). Kinetic hand gestures are actively used to express the meaning of a show. In the text, this action is expressed by verbal means, such as “barmog`ini bigiz qildi”. For example: Rais buva avvaliga bizni tanimadi shekilli, qo`lini paxsa qildi ( At first, the chairman didn't seem to recognize us, so he shook his hand)[5].

As kinetic means of greeting include paralinguistic devices such as “qo`lini ko`ksiga qo`yish”, “bosh silkish”(“put your hand on your chest”, "shake your head").For example: Ahmad salom berdi. Tolib aka sadaqa bergandek bilinar – bilinmas bosh silkib alik oldi (Ahmad greeted. Talib aka responded lightly shook his head in surprise).

The movement of the body and the mimicry reflect the different psycho-physiological attitudes of the speaker to reality, to the interlocutor. For example: U g`olibona bir g`urur bilan enlik kamarini ushlab, bir yelkasini k`otardi va tishlarining orasidan bir tomonga chirt etib tupurdi (A.Qahhor) (He proudly held the wide belt, lifted one shoulder and spat between his teeth ). Here, the character's proud mental state is conveyed through his actions.

The number of sub-institutional gestures that can act as units of speech varies from nation to nation. In some societies (tribes and ethnic groups) the number of signs is higher (in the American Indian Benedictine Order, languages, etc.), on the contrary, there are societies that have a very small number of conditioned signs. In this regard, Uzbeks also have a small number of gestures that can play a subjective role. However, it cannot represent any information. The scope of his duties is also extremely limited. It has to do with the style of daily oral intervention [4].

When the elements of body movement and facial expressions are used together for a long time and in accordance with the content, it increases its impact. They are many and varied in practice. For example: Afzalov keng yelkalarini beo`xshov qimirlatib qo`ydi (Afzalov shrugged his broad shoulders strangely) [5].

In conclusion, paralinguistic methods are an integral part of foreign language teaching. Paraphonetic means are included in the process of teaching pronunciation, and parakinesic means must be studied in intercultural and non-verbal communication. Such as Uzbek paralinguistic means are interesting and it is being learnt by linguists even nowadays.

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