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EXPRESSION OF THE MODUS BY PARALINGUISTIC MEANS

Abstract: This article is dedicated to illuminating the ways of expressing modus with the help of paralinguistic means in communication. Moreover, the role and functions of the nonverbal modus in the speech process are also examined in the article.

Key words: language functions, representative, appellative, expressive, modality, subjective attitude, nonverbal modus, paralinguistic means.

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Introduction

From ancient times, language has become an integral part of society. The phenomenon of language, which is considered as a means of communication between people, is being studied today by connecting such concepts as consciousness and thought, folk culture, personality and society, human psychology. In this case, the connection of the language with other spheres imposes on it many more tasks, in addition to communication.

In linguistics, the term *language function* is used in relation to the phenomenon that determines the functions and importance of language. In many scientific literatures, language function is understood as the result of the interaction of people by means of verbal means, as well as the exchange of information that occurs as a result of communication. It is also recognized separately that language acts as a fictional sign in the human mind. [3, 24 c.] German linguist and psychologist Karl Buhler who studied the process of speech on a semantic level, argued that the language performs representative, appellative and expressive [3, 24 c.] functions during speech activity. According to the theories of structural linguistics, the elements that make up a word, a part of the language system, are called signs. In order for the linguistic element to have the "character status" [3, 24 c.], it is necessary that it can enter into a semantic-syntactic connection

in the process of exchanging information with such components of speech as a speaker, listener and subject, phenomenon. And in the connection in which it is formed, the language interprets a message through the sign (imagination) with a nominative character about a subject or phenomenon and performs a representative task in this way; with the help of the built-in relationship between the speaker and the sign, the speaker expresses his inner feelings, as a result of which, with the help of linguistic means, an expressive function is performed; when the character is expressed in the form of an address to the listener, the appellative function is performed in the language. Since the classification of language functions of Karl Bühler is based on the realized connection between the components of speech and sign, some linguists describe the term language function as "relationship", which is formed by language. It turns out that through the introduction of the language into the "relationship" [5] with the components of speech, the meaning in speech in the form of a message, an emotion and an appeal finds its expression. Also, when the above-mentioned functions are performed, not only the message about the subject in the language, the emotions of the speaker and the speaker's address to the listener find their expression, but they also reflect objective and subjective relation to objective world, people, things and phenomena. Through speech,

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objective and subjective relations expressed in relation to the external world and people are summarized in the science of linguistics in the name of modality.

Materials and Methods

Modality as a phenomenon with a relational basis is divided into objective and subjective ones. The objective modality is applied to information based on facts and phrases having a neutral coloring of the content. This type of relation is mainly inherent in the representative function of speech. The term representativity in linguistics means "to be a full-fledged representative of someone or something, as well as to be expressed in the case of choosing one of the common, wide-coverage characteristics"[4]. The essence of the term representativity is directly related to the denotative structure of the word. Any word in the language consists of a certain denotative structure. Therefore, the concept, which expresses the term representativity, must logically acquire the same status as a denotative structure. By pronouncing a word, its lexical meaning is represented in consciousness, i.e.- understood, imagined. By this feature, the fact that it has a denotative meaning itself expresses the essence of the representative function. And the appellative [9] and expressive [4] functions of the linguistic means acquire a subjective modal meaning due to the fact that the speaker is associated with the speech activity of the subject and his

emotions. From the above it is known that during the implementation of appellative or expressive functions through speech there is a pragmatic connection between the content of the syntactic unit and the speaker. This manifests not only person's subjective positive or negative attitudes, views, emotions, but also it reflects the culture of the people to whom the speaker belongs.

Subjective modality reflects the speaker's personal attitude towards the meaning of the sentence or the objective universe. In modern linguistics, this type of modality is denoted by the term *modus*. Till present, many scientific studies have been carried out within the framework of the concept of *modus*. In most scientific studies performed in World linguistics, the expression of the phenomenon of *modus* through linguistic means has been studied to a different extent. In particular, we can see that issues related to the history and general theory of the concept of *modus*¹, the phenomenon of *modus* can be expressed in semantic², grammatical levels³ within the framework of the text and studied from the point of view of artistic theories⁴. Despite the fact that significant work has been done in the area of research involving the *modus* phenomenon, the issue of the fact that *modus* meanings can be expressed not only through linguistic means, but also through the use of paratit and extralinguistic means remains aside from the point of view of researchers. Also, the issue of the division of the *modus* phenomenon into types, like any

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phenomena that exist in the language system, has not yet been sufficiently recognized in scientific research. Hence, it remains one of the pressing problems of the sphere to pay attention to the fact that the modular meaning in speech is expressed both within the framework of speech and in the study of the composition of the text by linguistic means, as well as by paralinguistic means. Thus, according to the criteria of the means by which the subject expresses the relationship, the phenomenon of modus is divided into external or internal, linguistic or non-linguistic types.

Paralinguistics as a new direction in linguistics appeared in the first half of the twentieth century. The field of paralinguistics is engaged in the research of non-verbal means, which complement verbal speech, provide interpretation, transmit a certain level of information, serve to express an opinion. Despite the fact that the functions and object of this sphere are clear, it still does not have a universal basis. Till present, different views on this issue have been put forward by scientists of linguistics. Some Russian linguists [7] claim that phonological means enter the sphere of paralinguistics. In the scientific literature, two different types of paralinguistic means are distinguished. The first group of them is made up of phonational means. They are described as paralinguistic means, which are put on top of the segments of speech [1, 8]. And the second group of paralinguistic means is gestures and mimics. Thus, paralinguistic means are non-verbal components that compensate for linguistic means in the process of communication, give additional meaning to the lexical meanings of words, they cannot completely compensate for the place of verbal means. They include phonological instruments, gestures, body movements, mimics associated with the pronunciation of units, such as speech speed, tempo, rhythm, tone, intonation.

In the process of communication, if one of the main tasks of the language is to learn what the word is going about, it is learned how this speech is spoken in the paralinguistic aspect. It basically studies articulation, melody, height, speed, mimics, gestures and movements of speech. In addition to speech-related information, paralinguistic means carry in themselves certain information about the person who uses them. For example, only one speed of speech can tell which continent or nation a person is a representative of. "Language owners who belong to the Indo-European language families are considered the fastest speaking nations in the world. Nations that belong to the Indo-European language family have the ability to pronounce from 200 to 500 syllables within a minute" [10]. The goal of high-speed speaking is to express one's own opinion in a short time to the extent that the content is completed, understandable and at the same time in accordance with the rules of speech etiquette. The speed of speech is positively assessed

by society. But this is not an absolute case. That is, in some nations, it is not acceptable to speak quickly. In particular, speaking very quickly according to the etiquette of communication in the Uzbek people is a sign of haste, dullness. Also, speaking without hurry means respect, expressed in relation to his interlocutor. Hence, the paralinguistic means are the means by which speech is monitored, along with the phonological features of speech, also reflect some information about the speaker and sometimes the speaker's attitude to the interlocutor.

Also, paralinguistic means can express the mood of the speaker, the attitude that is formed due to this state, the modus, not less than linguistic means. There are cases when a person cannot manage, cannot cope with communication, directly expose a person's feelings, his mental state. This is automatically formed as a subjective attitude of the human mind with respect to the situation. In oral speech, such a relationship is manifested by the behavior of a person, his sign, "in written speech is expressed with the help of certain linguistic units. So, in each language there are a number of verbs that denote gestures, they are referred to as sign verbs by semantics" [8, 10].

Бу гандан кейин Анварнинг кўзларига инсоф нури қайтиб, юзига қизиллик югурди. (Тоҳир Малик. Шайтанат. 22 б.) (After this sentence, the light of mercy returned to Anwar's eyes, and **redness ran to his face**. (Takhir Malik. The Devilhood. p22.)

Лаблари титради. Биноий кийинган, хушсурат бу йигит кириб келганида табиббошининг **тош юраги юмишган эди.** Бу қора йигит кўзларини сал сузиб қараса, унча мунча аёл зоти дош беролмай қоларди. Олти йилдан бери беваликнинг тахир ошидан безган табиббоши учун биргина шундай қараш етарли эди. Аммо "Асадбекнинг истаги билан келдим", деган гандан **баданига муз югурди.** ... Рангининг бўзаргани, лабларининг титраши газабдан эмас, **кўрқувдан эди.** (Тоҳир Малик. Шайтанат 17 бет.) (The color of the healer was **pale**. **His lips shook**. **The stone heart of the healer was softened** when this well-dressed, good-looking young man came in. If this black guy flirted a little, a woman could not stand. For the healer, who has been tired of widowhood for six years, such a look was enough. But from the saying "I came with Asadbek's desire," **ice ran on his body.** ... The paleness of his face, the trembling of his lips were not from anger, but from fear. (Takhir Malik. The Devilhood. p17)

The modus of joy is represented by a verb that points to *юзига қизиллик югурди* (*redness ran to his face*). And the feeling of fear is manifested with the help of such expressions as *ранги бўзарди* (*pale*), *лаблари титради* (*lips shook*). In the text, they are observed as a modus in relation to the mentioned sentence or event. Joy, fear moduses are manifested in each person in different ways. *Eyes piercing, lips*

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trembling, falling sound timbre when speaking, body shaking, head twisting are in the list.

Одамлар ажратмаганда бу хотин мулла Норқўзини гажиб ташилар эди. Мулла Норқўзи, оғзини ушлаганча четланди. Хотини эшик ёнида деворга суюнганича турар, ранги мурданикидай, ўзи қалтирар эди. (А.Қаҳҳор. Майииз емаган хотин. 36 б.) (If the people did not separate, this wife would gnaw the mullah Norkozi. Mullah Norkozi was expelled while holding his mouth. His wife was standing next to the door leaning against the wall, pale, and trembling. (A. Kakhor. The woman who did not eat raisins. p36.)

When describing the emotive modus, in artistic texts, the linguistic and paralinguistic types of modus are used. In the example presented above, one can see a change in the attitude of the physician to Elchin. The positive attitude that appeared when he first saw Elchin was given by the fact that the phrase *тош юраги юмшаган эди* (stone heart was softened) was used in the past tense, the phrase *баданига муз югурди* (ice floated on his body) to express the fear that arose when he knew that he was the man of Asadbek. The repetition of the phrases of he was *ранги бўзарди* (pale), *лаблари титради* (his lips shook) at the beginning and in the middle of the paragraph, as well as the completion of the paragraph with the word of fear serves to more brightly describe the modus of fear. This means that the use of both linguistic and paralinguistic means in texts of the artistic genre contributes to a more pronounced expression of the inner senses of the personages and modus as a reaction to these senses. In the text, modular meanings are united under a single purpose, they serve to uncover the idea of the text, to realize the author's intent in the text. It also plays an equally important role in the linguistic modus, as well as in the paralinguistic modus.

In the effective completion of communication, it is very important for participants to express their relationship with the help of such paralinguistic tools as mimics, gestures and kinetics.

Қумринисо Собирахонга кўз қисиб:

- Ўйин-кулгумизнинг боши Баҳрихоннинг тўйи бўлади, - деди. (А.Қаҳҳор. Хотинлар. 92 б.) (Kumriniso winked at Sobirakhon: "The head of our entertainment, Bakhrikhon, will get married soon", she said. (A. Kakhor. The women. p92))

Хотинининг чеҳраси очилиб кетди-да, бурилиб кетар экан, қизларга хос шўхлик билан айланиб, деди:

- Бир нарсангизни бузиб қўйдим, айтсам уришмайсизми? ... (А.Қаҳҳор. Майииз емаган хотин. 35 б.)

(His wife's mood boosted up, he said, turning around with the girls' typical flair:

- I broke something, if I say, will not you scold at me? ... (A. Kakhor. The woman who did not eat raisins. p35))

Hence, the fact that a person has a positive or negative attitude is a decisive factor in the continuation or completion of speech activity. We can also see how much a personal relationship plays a big role in the process of speech activity when it comes to the inclusion of symbolic signs, smileys, photos, etc., which are available in mobile and electronic communication exchange tools such as SMS, chat, messengers. How important is the smile, facial expression, body movements during the exchange of direct communication, in the process of virtual communication, these symbolic signs also occupy such an important place.

Summary

Thus, paralinguistic means "make speech more compact, perform the function of speech compensation". Most importantly, they represent a person's attitude towards the object world, the context in which he is the subject of speech, which in linguistics is called non-verbal modus. Non-verbal modus serves to open the character of the heroes, at the same time, to ensure the colorfulness of the artistic text with its appellative, expressive and representative functions.

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