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**ЎЗБЕКИСТОН РЕСПУБЛИКАСИ
ОЛИЙ ВА ЎРТА МАХСУС
ТАЪЛИМ ВАЗИРЛИГИ**

**НАМАНГАН ДАВЛАТ УНИВЕРСИТЕТИ
ИЛМИЙ АХБОРОТНОМАСИ**

**НАУЧНЫЙ ВЕСТНИК НАМАНГАНСКОГО
ГОСУДАРСТВЕННОГО УНИВЕРСИТЕТА**



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Ушбу журнал 2019 йилдан бошлаб Ўзбекистон Республикаси Олий аттестация комиссияси Раёсати қарори билан физика-математика, кимё, биология, фалсафа, филология ва педагогика фанлари бўйича Олий аттестация комиссиясининг диссертациялар асосий илмий натижаларини чоп этиши тавсия этилган илмий нашрлар рўйхатига киритилган.

“НамДУ илмий ахборотномаси-Научный вестник НамГУ” журнали Ўзбекистон Матбуот ва ахборот агентлигининг 17.05.2016 йилдаги 08-0075 рақамли гувоҳномаси ҳамда Ўзбекистон Республикаси Президенти Администрацияси ҳузуридаги Ахборот ва оммавий коммуникациялар агентлиги (АОКА) томонидан 2020 йил 29 август куни 1106-сонли гувоҳнома га биноан чоп этилади. “НамДУ Илмий Ахборотномаси” электрон нашр сифатида ҳалқаро стандарт туркум рақами (ISSN-2181-1458)га эга НамДУ Илмий-техникавий Кенгашининг 11.05.2021 йилдаги кенгайтирилган йиғилишида муҳокама қилиниб, илмий тўплам сифатида чоп этишига руҳсат этилган (Баённома № 5). Мақолаларнинг илмий савияси ва келтирилган маълумотлар учун муаллифлар жавобгар ҳисобланади.

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қолган ҳолда, ижтимоий, ҳиссий, ақлий ва жисмоний камолотга эришди. Боденхеймер “табиатни англаш - ўзликни англаш усули деб ҳисоблайдиган, ва яна айни шу даврда ташқи гузалликка жавобан ўзлигига эришган” аёлни тасвирлайди [7:617]. Гузал манзаранинг мафтункорлигидан маълум манзара учун янада романтик муносабатни пайдо бўлаётганини намойиш этади. Фаннинг тоғаси томонидан ҳайдалиши унинг ижтимоий, ҳиссий ва жисмоний балоғатга етган аёлнинг Менсфилд Паркка қайтишини ифодалаган метаморфоза учун восита бўлганини исботлайди. Остиннинг бу ёш аёлниги рухий камолотини акс эттирувчи ҳолатини тасвирлашда манзарадан фойдаланиши метафоранинг гузал ифодасидир.

Ўз давридаги табиат ва ландшафт архитектурасининг кенг тарқалган назарияларидан фойдаланиши Остинни зукко ва фикри теранлигини акс эттиради ва унинг асарларини мазмун билан бойитади. Остин асарларининг қаҳрамонлари, сюжетлари ва воқеалар ривожининг мазмундорлиги ва чуқур маънога эгаллиги Остиннинг асарларини вақт ва замонлар синовига қандай бардош беришини кўрсатади. Унинг асарлари қайта-қайта ўқилади, ва ҳар қайта ўқиганда китобхон олдин англамаган жиҳатларини англайди.

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EXPRESSION OF EMOTIONS BY MODAL MEANS

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Abstract. *This article is devoted to the expression of emotions by modal means. We considered both the emotive and the expressive function of grammatical means, which are often inseparable at the functional level.*



Key words: emotions, modal means, emotive, expressive function, emotional component of communication.

ВЫРАЖЕНИЕ ЭМОЦИЙ МОДАЛЬНЫМИ СРЕДСТВАМИ

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Аннотация: Эта статья посвящена выражению эмоций модальными средствами. Мы рассматривали как эмоциональную, так и выразительную функции грамматических средств, которые часто неразделимы на функциональном уровне

Ключевые слова: эмоции, модальные средства, эмоциональная, выразительная функция, эмоциональная составляющая общения.

MODAL VOSITALAR ORQALI HIS-HAYAJONNING IFODALASH

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Annatatsiya: Ushbu maqola his-hayajonning modal vositalar bilan ifodalashga bag'ishlangan. Biz ko'pincha funktsional darajada bir-biridan ajralmaydigan grammatik vositalarning hissiy va ekspresiv funktsiyalarini ko'rib chiqdik.

Kalit so'zlar: his-hayajon, modal vositalar, ekspresiv funktsiya, muloqotning hissiy komponenti.

Introduction. Modality is directly related to the emotional component of communication. It expresses various emotional attitudes of the speaker to reality, and various types of subjective assessment.

As far as the system of modalities in English is much wider than Uzbek, it is often difficult for native speakers of Uzbek to differentiate the meanings of modal verbs that are very close in semantics. Revealing the emotional component of their meaning, to our opinion, helps to solve this problem.

Main Part. Let's demonstrate this with some examples.

As we know, obligation in English is usually expressed by the verbs *must - have (got) to*. In many cases, they are used interchangeably. Nevertheless, there are some differences between them: the verb *must* bears a personal principle, it expresses the feelings and desires of the speaker; *have (got) to*, in contrast to him, is impersonal, devoid of emotions and expresses an obligation



due to external factors, that is, an obligation that does not come from the speaker, but due to the situation, existing rules or regulations.

Compare: I must stop smoking — I have to stop smoking (because I want it).

— I've got to stop smoking — I must stop smoking (the doctor recommended); Must you wear those dirty jeans? — Do you have to wear those dirty jeans? (Do you like it so much? Do you want it? - disapproval)

— Do you have to wear a tie at work? — Should you wear a tie to work? (Is it prescribed? - request for information).

For this reason the verb *must* is freely used in subject-oriented utterances, while when training the speaker, it should be used with great attention in order not to threaten the independence of his personality, the so-called *privacy*, which is of particular value in English communicative culture.

As the researchers note, following the principle of politeness, the speaker here places more emphasis on the requests of the speaker, believing that he will benefit from performing the action, and for this reason, invitations can be direct, and, in terms of absolute politeness, even rude:

You must come and stay with us next time. I won't take 'no' for an answer! (You must definitely come and stay with us. Refusals are not accepted!) (Leech & Larina 2014: 14).

This is due to the fact that, it seems, emotionality here dominates this duty, which makes it possible to use the verb *must* in listener-oriented statements. The same personal-emotional beginning, but with a negative connotation, opposes the verb *mustn't* to the verb *needn't*:

You mustn't do it (I forbid you). — You needn't do it (That is unnecessary).

Compare: You mustn't make any noise (You shouldn't make noise);

You must keep it a secret. You mustn't tell anybody else (You must keep this a secret. You must not tell anyone about this, or Look, don't tell anyone.)

— You can come with me if you like but you needn't come if you don't want (You can come with me if you want. But if you don't want, don't) / We've got plenty of time.

We needn't hurry (We have a lot of time. We do not need to rush or We can take our time).

To express advice, in addition to the verb *must*, there are the modal verbs *should / ought to and had better*.

They are all synonymous, but the emotional component here helps to see the difference between them. In this case, it is contained in *had better*. *Had better* statements express more determined advice concerning a certain situation, while often containing a threat, warning of danger or the possibility of a problem arising if the addressee does not follow the advice of the speaker, and, as a rule, immediately: *You'd better turn the disc down before your Dad gets angry (You would have turned the music down before Daddy got angry); You'd better not say that again (You'd better not say that again); You'd better be on time (See, do not be late); You'd better help me or there'll be trouble (You'd better help me before problems arise).*

In verbs should / ought to there is no such emotive component. Statements with these verbs express advice as a more abstract idea: *You should eat more fruit (You need to eat more fruit); You ought to respect the elderly. (Elders must be respected)*

Such advice does not indicate an direct response to it from the addressee, moreover, even complete discounting of it will not involve any significances:



Compare. *It's a great film. You should go and see it - This is an amazing movie. You have to go see it (but nothing happens if you don't).*

- *The film starts at 8.30. You'd better go now or you'll be late (The film starts at 8.30. You should already be out, otherwise you'll be late) (that is, ignoring the advice will have a negative consequence). The same is in negative statements: You'd better not overtake here (Better not overtake here).*

Keep in mind that, unlike statements with *should*, statements with *had better* are quite conventional forward and, as a rule, are used with a low degree of politeness.

Among other modal means of expressing emotions include the verbs *shall / will*, are usually used to express the future tense, and the verb *would*. With the help of these verbs, you can have various emotional effects on the addressee:

Just wait - you'll regret it (Wait! You'll regret it) (threat).

At the same time, attention is drawn to the cases of non-traditional use of the verb *shall*, which is usually used with the first person pronouns (*I / we*), but in this case it occurs with other persons: *You shall pay for this (You will pay for this) (threat); They shall not pass (confidence); When he comes in nobody shall say a word (When he comes - not a word!) (Order).*

Our observations show that verbs *will/would*, which express typical, repetitive actions (both positive and negative), emphasized, can contain a connotation of criticism, dissatisfaction with someone's behavior:

Will you tidy up your room (You will you finally clean your room?),

She will fall in love with the wrong people (She always falls in love with the wrong person).

They also refer to habits that irritate others:

He would talk about people behind their back (I was glad when he left. Otherwise I would start gossiping).

The verb *can*, in addition to the possibility of performing an action, can also express doubt, surprise, distrust; *could* is capable of conveying the same values, but in a less categorical form. In these meanings, *can / could* are used, as a rule, in negative, less often in interrogative sentences: *He can't have been working six hours running. He has done so little (He couldn't work six hours or It cannot be that he worked six hours. He did so little); Could this information be of use to him? (Will this data be useful to him?).*

The verb *could* is often used to express surprise and anger:

I could slap your face! (I'll hit you now!), I am so angry with him.

I could kill him! (I'm so angry with him. I would have killed him!).

The emotionality of these statements are also indicated by the exclamation mark, which is used much less often in English than in Uzbek.

In the negative form, when expressing a request or permission, these verbs give the statement a touch of astonishment and strengthen the speaker's request:

Can't (Couldn't) I stay till midnight, please?

The modal verbs *should, ought to, might, could*, in combination with a perfect infinitive, express criticism, reproach, censure, condemnation, regret, annoyance about actions committed or not committed in the past:

You should have asked me before you took my bike (You should have asked me before taking my bike) (annoyance);

You ought to have behaved yourself yesterday (You should have behaved yourself yesterday) (condemnation);



It should be noted that the connotation of reproach can also be conveyed in statements related to the present time, but in them it is less pronounced:

You might pay more attention to your lessons (You should pay more attention to your studies);

She might come to see me. She knows that I'm ill (You could pay more attention to your studies); You might pay more attention to your lessons (You might pay more attention to your lessons);

A similar meaning is contained in negative statements with the above verbs:

You shouldn't (oughtn't to) have paid the plumber in advance (There was no need to pay plumbing in advance); You shouldn't (oughtn't to) have stopped on the motorway (You didn't have to stop on the highway) (reproach, condemnation).

In combination with the question word *why*, the modal verb *should* can express the speaker's unwillingness, the speaker's unwillingness to perform an action with a touch of surprise and even indignation: *Why should I go there?*

Noteworthy are modal expressions with the meaning of the desired action, state, quality, such as *It's time / I wish / if only*, which, in combination with the verb in the past tense, also express various emotional relationships. So, the expression *It's time* conveys the speaker's annoyance about the arrangements, events that have not yet taken place:

Karima can't even boil an egg. It's time he learnt to cook (Karima can't even boil eggs. It's time for her to learn how to cook).

It is often used to criticize or reproach:

It's time the children were in bed. It's long after their bedtime (It is high time for the children to sleep).

To strengthen criticism, they also use *It's high time / about time*:

Jonibek is a great talker. But it's about time he did something instead of just talking (Jack knows how to talk. But it would be time for him to do something, and not just talk);

You are very selfish. It's high time you realized that you are not the most important person in the world (You are selfish. It's time for you to finally understand that you are not the most important person in the world);

To express the desired action, state, quality, the modal expression *I wish* is also used, followed by a verb in the past tense:

I wish she was here now (Would she be here now!); I wish she saw them (She would have seen them!); I wish she were more prudent (She should have been more sensible).

With regard to past actions, these statements convey the speaker's regret that they took place or, on the contrary, did not take place, complicated by a shade of annoyance, disappointment, remorse:

I wish I had been here yesterday. I could have helped him (What a pity that I was not here yesterday! I could help him);

I wish I hadn't followed his advice (And why did I follow his advice ?! or I shouldn't have followed his advice);

I wish I hadn't told her about that (I shouldn't have told her about it).

If the infinitive is used after *It's time* or *I wish*, the statements are more emotionally neutral.

Compare: It's time to clean the windows (Time to wash the windows) (motivation to take action)

— It's time we cleaned the windows (It is high time to wash the windows) (dissatisfaction with the fact that the action has not yet been completed);

I wish to go to the restaurant with them (I want to go to a restaurant with them) (expression of desire)



– *I wish I went to the restaurant with them (I wish I went to the restaurant with them) (regret).*

If regret concerns an unfulfilled action in the past, it is expressed in the form Past Perfect: *I wish I had gone to the restaurant with them (Wish I went to the restaurant with them).* Statements with *I wish* can also express the speaker's desires, directed towards the future, sometimes with a tinge of sadness, regret due to their impossibility:

I wish they could come to see me tomorrow (They would come to me tomorrow!);

I wish I would go to Japan for my holiday (To go on vacation to Japan!).

Sometimes such phrases convey the speaker's irritation caused by the existing situation:

I wish the music would stop! (When will the music finally stop);

The phone has been ringing for five minutes. I wish somebody would answer it (The phone has been ringing for five minutes. Well, would someone pick up! Or Someone, finally, pick up?).

Saying with *I wish ... wouldn't* express the speaker's dissatisfaction with someone's actions that are regular:

I wish you wouldn't keep interrupting me; I wish people wouldn't drop litter in the street (Hewings 1999: 80–81).

Sentences like this can be translated as follows:

When will you finally stop interrupting me? or Why are you constantly interrupting me? / Why throw garbage on the street? or When will people stop littering on the street?

Desire or regret can be expressed using the if only construction in combination with the past tense (Past Simple):

If only she were here now (What a pity that she is not here! / I wish she were here!).

To express regret for actions not taken in the past, *Past Perfect* is used after *if only*. This increases the degree of regret:

If only I had been here yesterday. The accident would never have happened (Alexander 1988: 225) (If only I had been there yesterday! The accident would not have happened).

Remark, reproach, anger, indignation or disapproval can express the verb *dare* in exclamation constructions with *how*.

How dare you! (How dare you!), How dare she suggest such a thing! (How dare she suggest this!),

Don't you dare speak to me like that again! (Don't you dare talk to me like that anymore!),

How dared he tell everybody I was looking for a new job! (How dare he tell everyone that I am looking for a new job!).

In some situations, there may be a threat:

I am going to smash this vase. – Just you dare! (I will break this vase. - Just dare!).

CONCLUSION. Analysis of our material showed that such signals can be: non-traditional use of verb-tense forms, auxiliary verbs, some adverbs, violation of the word order in a sentence, etc. These cases are also closely related to modality, however, in order to systematize the grammatical means of expressing emotions in this the article we consider them separately.

A certain communicative intention of the speaker is encoded in emotive-expressive statements, they create a certain pragmatic effect, have an emotional impact on the addressee. The task of the recipient is to interpret these statements in accordance with the intention of the speaker, which requires not only linguistic, but also emotional and pragmatic competence.

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