



SEMANTIC FEATURES OF HAND MOVEMENT IN THE TEXT

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Annotation

The article provides information about paralinguistics and its role in society, which has attracted the attention of modern linguistics. Body movements, facial expressions, and gestures, which are part of paralinguistic tools, are important in providing national, regional, and social information about the addressee. The article also reveals such features of nonverbal means. In particular, the Uzbek people's dialogue provides detailed information on the use of paralinguistic means. Hand gestures play an important role in transmitting information and expressing one's attitude to it. This article also describes the role and meaning of hand gestures in the dialogue of the Uzbek people through fragments of works of art.

Keywords: paralinguistics, information, communication, verbal means, nonverbal means, addressee, speech process, facial expressions, gestures, body movements, hand movements.

Аннотация

В статье представлена информация о паралингвистике и ее роль в обществе, которая привлекла внимание современной лингвистики. Движения тела, мимика и жесты, которые являются частью паралингвистических инструментов, важны для предоставления национальной, региональной и социальной информации об адресате. В статье также раскрываются такие особенности невербальных средств. В частности, диалог узбекского народа дает подробную информацию об использовании паралингвистических средств. Жесты рук играют важную роль в передаче информации и выражении отношения к ней. В этой статье также описывается роль и значение жестов рук в диалоге узбекского народа через фрагменты произведений искусства.





Ключевые слова: паралингвистика, информация, общение, вербальные средства, невербальные средства, адресат, адресант, речевой процесс, мимика, жесты, движения тела, движения рук.

Introduction

The first task facing the linguistics of any nation, of course, is to fully reveal the possibilities of language and expand its scope as much as possible. As Abdullah Avloni said: "Language and literature are the mirror life of every nation in the world." Therefore, we can say that in today's Uzbek linguistics a lot of research is being done to increase the prestige of the language, to show its diversity. In particular, by the end of the twentieth century in world of linguistics, significant work has been done on the formal study of language, as well as the growing interest in the study of the functional side of language.

Today, Uzbek linguistics, with high scientific results in determining the characteristics of linguistic units, pays great attention to the full expression of speech products, speech process and related situations. In particular, the full study of the speech process, the state of speech, not only reveals the possibilities of the Uzbek language, but also facilitates its study by people of other nationalities. President Mirziyoyev stressed the need to increase the prestige and level of study of the Uzbek language: "It is necessary to create conditions, increase the number of educational centers teaching the Uzbek language in our country and abroad", he said.

Nowadays, the object of linguistics is speech, and in order to study it in various aspects, a number of new areas of anthropocentric linguistics have emerged. Pragmalinguistics, paralinguistics, psycholinguistics, ethnolinguistics are among them. The object of the research center in all new areas is the personality factor, and a thorough study of the person and his speech is becoming increasingly important. Linguoculturology and one of the leading branches of anthropocentric linguistics, paralinguistics, is an integral part of linguistics. This field is the study of speech-related phenomena, on the basis of which it serves to determine the integrity of speech, the speech situation and the state of the speakers.

The study of paralinguistics goes through specific historical stages. The term was first proposed by A. Hill, and later Treyger wrote a work on the field, defined its essence, substance (the subject, the task of the science, the essence of the studied phenomena, etc.)

The first scientific views on the classification and object of study of paralinguistics in world linguistics were expressed by G.V. Kolshansky. In the work of Russian linguist I.N. Gorelov called "Невербальные компоненты коммуникации" has practical





information about nonverbal means of communication, their functional aspects. In Russian linguistics, not only this information has been studied, but also the importance of human actions and gestures in communication, and the fact that it is an integral part of nonverbal semiotics was detected. These theories can be clearly known by the scientific views of G.E. Kreydlin, S.A. Garkavets I. Kuznetsov, J. Messinjer, L. Dmitriyeva, L. Klokova, V.Pavlova, M.L. Butovskaya and etc. In particular, S.A. Garkavets provides information on the socio-psychological problems of communication, kinematic and tactical aspects of information transmission in the study of the activities of the tactile-kinetic system of people. M.L. Butovskaya also laid the foundations of the historical roots of nonverbal information exchange in her book named “Язык тело: природа и культура”

In Uzbek linguistics, a number of works on paralinguistic means have been done. In particular, the research of such scientists as A. Nurmonov, M.Saidkhanov, S.Muminov, Sh.Iskandarova, A.Aripova is important. While A. Nurmanov analyzes the types of nonverbal means and their role in the communication process, M. Saidkhanov's dissertation “Noverbal means and their expression in the Uzbek language” examines Uzbek paralinguistic means.

As noted above, a number of studies have been conducted on the national characteristics, communicative aspects, and verbal alternatives of paralinguistic tools. Nevertheless, the field of paralinguistics remains one of the focus of modern Uzbek linguistics.

Paralinguistics is a field of study that uses tools such as gestures, tone of voice, facial expressions, and body language to participate in the expression of thoughts, messages, and goals. Expressing one's inner feelings and secret thoughts through such nonverbal means not only increases the sensitivity, but also leads to speech savings. In the process of communication, hand, head, eye, and lip movements reveal a meaning more clearly, express a purpose, and increase the naturalness of communication. This article details the paralinguistic semantics of hand movements through literary passages.

There are a number of nonverbal actions among the Uzbek people, such as, "to shake hands", "to put one's hand on one's chest", "to shake one's hand", "to shake one's hand", "to shake one's hand", "to pray", which can be more clearly understood in the context:

“Shaking hands”

- **Greetings:** “He first hugged Bashirjon. Then they **shook hands** with Ilhomjon” [12, 53].





“Hand in Hand”

• **Serving:**

"Madaminhoja got up from her seat and **shook hands:**" Welcome "[13, 47].

• **Obedience:**

- Assalomu aleykum, Bashirjon aka!

Bashirjon was **shaking hands** in front of the club - Hm, how are you? Bashirjon said to him with a sigh [12, 39].

“Putting hand on his chest”

• **Greetings, courtesy:**

Gulomjon put his right **hand on his chest** and bowed:

"With all my heart!" [13, 68]

“Raising hand”

• **To stop:**

The poetess turned back, and Bashirjon said, "Stop," **raising his right hand** slightly.

"Tell Khojakulova to come in with her men!" [12, 41]

• **Praying:**

"Amen," said Uncle Davron, **raising his hand**. "It's time - don't worry!" Young man, let's not die, let's not suffer... Allahu akbar! [12, 54]

"Moving hands"

• **Refund:**

"Come back!" Said Bashirjon, jumping out of the car and **moving his hands** nervously. - Come back, put on your other shoes, the village roads are dusty, mud...

[12, 47]

• **To Stop:**

"It simply came to our notice then. When the roof of the club seemed to move from the interrogation, which eventually turned into "Beshkarsak", the guest **waved his only left hand** and gestured "That's enough" [13, 94].

• **List or ignore:**

- Hey, he has a lot to say! Said Ilhomjon, shaking his hand. - I'm not saying it's good, it's cold among the leaders... [12, 51]

“Show thumb”

Among the paralinguistics associated with hand movements, thumb movements are especially common. This tool shows signs of nationalism and internationalism. The





most common meaning of the "pointing thumb" tool is that the situation is good or all right:

- My grandmother was also ill for 2 years, so I decided to go to Paricha. We went. My grandmother, thank God, became like a horse! - The driver pointed **his thumb** upright [12, 48].

Bashirjon became intoxicated and began to feel some joy in his heart. With this pleasure to Ilhomjon:

"Drive faster, you're late!" - he said ...

"Yeah ... the wedding has just begun!" - He said. "It's red, and that's how tall it is!" He said, pointing **his thumb** [12, 47].

Conclusion

It is clear from the texts that nonverbal means related to hand movements are one of the most important paralinguistic parts of the communication process. This tool reflects a number of specific semantics in Uzbek communication, which differ according to the situation of speech, the gender of the addressee and the supplier, the topic of communication. This article analyzes only a few fragments of Uzbek works of art and reveals the meanings of hand gestures. In live communication, however, these actions have a more diverse meaning. Therefore, the study of such features of paralinguistics is one of the important tasks of our modern Uzbek linguistics. An in-depth scientific and theoretical study of paralinguistics leads to serious innovations in the fields of culture and sociology, in addition to linguistics.

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