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**TILAKLAR VA OLQISHLARNI NUTQIY AKTLAR SIFATIDA LINGVISTIK NUQTAI NAZARDAN TAHLILI** <https://doi.org/10.5281/zenodo.17086683>**ANNOTATSIYA**

Tilaklar va olqish nutqiy aklari — bu so'zlovchining tinglovchiga qaratilgan ichki tuyg'ulari va munosabatlarini nutqda ta'sirli ifodalashga xizmat qildigan muhim lingvistik vositalardir. Ushbu maqolada tilaklar va olqishlarni murakkab nutqiy aklar sifatida o'rganilib, ularning kommunikativ funktsiyalarini nazariy yondashuvlar hamda so'nggi lingvistik tadqiqotlar asosida tahlil qilinadi. Turli madaniy va lingvistik kontekstlarda, xususan o'zbek diskursiga alohida e'tibor qaratgan holda, ushbu nutqiy aklar misolida ijobiy til birliklarining murakkab mexanizmlarini ochib beradi.

**Kalit so'zlar:** nutqiy aklar, pragmatika, tilaklar, olqishlar, o'zbek lingvistikasi, madaniy muloqot.

**Муродова Муътабар Ибодуллаевна**

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**АНАЛИЗ ПОЖЕЛАНИЙ И ПОХВАЛ КАК РЕЧЕВЫХ АКТОВ С ЛИНГВИСТИЧЕСКОЙ ТОЧКИ ЗРЕНИЯ****АННОТАЦИЯ**

Высказывания с пожеланиями и похвалой представляют собой важную лингвистическую форму, посредством которой говорящий выражает свои внутренние чувства и отношение к слушающему. Данная статья исследует пожелания и похвалы как сложные речевые акты, анализируя их коммуникативные функции в рамках теоретических моделей и современных лингвистических исследований. Путём сопоставительного анализа в различных культурно-языковых контекстах, с особым акцентом на узбекский дискурс, работа выявляет тонкие механизмы позитивных языковых выражений.

**Ключевые слова:** речевые акты; прагматика; пожелания; похвалы; узбекская лингвистика; культурная коммуникация.

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**AN ANALYSIS OF GOOD WISHES AND PRAISE AS SPEECH ACTS WITHIN A LINGUISTIC PERSPECTIVE****ANNOTATION**

Expressions of good wishes and praise are a significant linguistic form that addressee expresses his inner feelings and attitudes to the hearer. The current paper examines these utterances as speech acts,

exploring their communicative roles through established linguistic theories and recent studies in the field. While some languages have few god wishes and praise utterances, other languages, such as Uzbek, have abundant good wishes and praise expressions that are commonly used in everyday life of native speakers. Here we try to reveal the special patterns of good wishes and praises used only by Uzbek native speakers to shape positive feelings in the hearer.

**Keywords:** Speech acts, pragmatics, good wishes, praises, Uzbek linguistics, cultural communication

**Introduction.** Being the means of communication, the language is not a mere tool for information exchange. According to Speech Act Theory, put forward by British philosopher J.L. Austin, we go beyond transferring information with words and do things while speaking. Among not deeply investigated like other Turkic languages, speech acts of good wishes and praise in Uzbek carry emotional and social weight. This study focuses on how such utterances function across cultures, with a special emphasis on Uzbek linguistic perspectives to understand their deeper communicative effect.

Firstly presented by J. Austin, the Speech Act Theory proposes to investigate the language as a multifunctional tool that helps us to achieve a range of communicative goals beyond simple information exchange as Shannon and other linguists insist.

J.L. Austin in his “How to do things with words” [1; 107], identifies three types of speech acts:

1. Locutionary act – refers to literal meaning produced by articulating sounds and words.
2. Illocutionary act – pertains to the speaker’s intended communicative effect behind the utterance.
3. Perlocutionary act – denotes the actual impact or result of the utterance has on the hearer.

Different cultures have their own unique approaches to the way we perform actions through language, which makes it difficult to misunderstandings and difficulties in communication. The languages chosen to compare through the lense of speech acts in the current study are English and Uzbek have difference primarily stem from the level of directness, politeness markers, and the overall emphasis on social conventions within each language.

English and Uzbek languages have significant linguistic difference which can be seen in word order, morphological specifics. And above mentioned variations reflect at the cultural values of the respective societies. English culture tend to appreciation and personal autonomy. It makes use of clear, logical statements, emotional appeals, and profoundly direct requests in communication. In English-speaking cultures, using existing social norms and standardized proverbs to persuade is uncommon, people refer directly and unambiguously with polite expressions in their speech.

Unlike English, the Uzbek culture is built on collectivist values and harmony, and therefore employs the use of subtle, indirect, and metaphorical approaches to maintain face showing deference.

Significant difference in culture and means of communication demands a big effort from the individuals of respective nations to understand each other.

Several researchers in Uzbek linguistics have dedicated their work to studying speech act theory and its various types from different perspectives. Notable linguists in this field include Sh. Safarov, M. Hakimov, M. Kurbanova, and M. Gazieva.

Sh. Safarov explores the issues of speech acts and he critically examines the theory, greatly appreciates the significance of speech acts within pragmalinguistic studies. He reviews the perspectives of various linguists on the topic and expands the theory with new insights. According to Sh. Safarov [7:77], a speech act is a speaker’s linguistic address to a hearer in a particular context with a specific intent.

M. Hakimov, one of the Uzbek pragmalinguists, also emphasizes the development, types, and classification of speech acts in his works[5:6]. He explains that the concept of a speech act represents the exchange of mutual meaning that takes place during communication between individuals. The collection of speech acts shapes the content of speech, and the speaker’s attitude is conveyed specifically through these acts.

Good wishes and praises are considered as expressive speech acts since they serve to express feelings and attitudes. These speech acts are often used to create positive atmosphere in relationships, enhance the hearer's positive self-image.

- Utterances conveying good wishes, such as “I wish you a wonderful day (Kuningiz hayrli o'tsin)”, are categorized as commissive speech acts, wherein the speaker articulates hopes or intentions for well-being or happiness on behalf of the hearer.
- Statements of praise, for example, “You did an excellent job! (Yashang, qoyil qildingiz!)” are considered as one of expressive speech acts, as they communicate the speaker's commendation or approval of the hearer's attributes or achievements.

In this framework:

- Good wishes serve as **illocutionary acts** that express hope or desire for the hearer's prosperity.
- Praises constitute **illocutionary acts** that articulate admiration or approval.

Although Paul Grice's theory primarily addresses conversational implicature rather than speech acts intrinsically, it is very helpful for understanding how hearers interpret good wishes and praises. According to the “**Cooperative Principle**” [4;41], speakers generally aim to be clear, relevant, and informative, and hearers interpret utterances based on their expectations.

- **Good wishes** are interpreted as sincere wishes of kindness, reflecting the speaker's positive intentions towards the hearer or third person.
- **Praises** are understood not only as compliments but also as implicit reinforcements of social or personal approval.

Brown and Levinson argue that speech acts are influenced by politeness strategies aimed at preserving **face**—a person's social self-image. According to their theory [3;312]:

- **Good wishes** function as a **positive politeness strategy**, enhancing the hearer's self-image by expressing care and kindness.
- **Praises** similarly contribute to **positive face**, enhancing the recipient's personal dignity and societal recognition.

Previous research by the author, published in the *Mental Enlightenment* scientific-methodological journal, explored blessings as culturally embedded speech acts in Uzbek discourse. The analysis focused on their linguistic structure, cultural significance, and social functions, conceptualizing blessings as expressive acts that convey goodwill, gratitude, or divine invocation. The examination highlighted the pivotal role blessings play in Uzbek communication. We should mention that the term “blessings” and “good wishes” are often used as synonyms

The study highlights their structural consistency (e.g., interjections, noun phrases invoking divine names) and multifunctional purposes (e.g., encouragement, problem-solving wishes). It also explores how blessings reflect Uzbek cultural values, social dynamics, and idiomatic language use, stressing the need for cultural context to interpret their meaning. Examples like *Xudo yorlaqasin* (God bless you) and *Baxtli bo'lgin* (Be happy) illustrate their practical application.

Uzbek speakers typically employ more direct forms in speech acts, reflects cultural values of social hierarchy and collective responsibility contrasts with English strategies that prioritize linguistic mitigation.

Both good wishes and praise serve vital roles in communication, fulfilling important linguistic and social functions. From the perspective of speech act theory, good wishes primarily function as commissive acts, while praises are classified as expressive acts. Various linguistic frameworks, including those of Austin, Searle, Grice, and Brown & Levinson, provide insight into how these speech acts operate, how they are interpreted, and how they contribute to effective social interaction.

**Conclusion.** In Uzbek culture these speech acts are deeply tied to social norms, religious beliefs, and interpersonal relationships. They reflect shared cultural values and often use idiomatic expressions that require contextual understanding and good wishes and praises serve as unique linguistic strategies. They demonstrate the intricate relationship between language and cultural norms, highlight the role of hospitality of the nation in linguistic communication.

These utterances emerge as complex communicative acts that transcend simple informational exchange. They reflect deep cultural and social mechanisms. Furthermore they demonstrate the intricate relationship between language, culture, and communication. Good wishes and praises provide insights into human social interaction beyond linguistic boundaries.

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