

## PRAGMATIC ASPECTS OF VERB TYPES IN UZBEK

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**Abstract:** This extended academic article provides a comprehensive analysis of the pragmatic aspects of verb types in the Uzbek language. Building on semantic classifications-action, stative, process, and relational verbs-the study explores how these categories function in discourse to encode speaker intention, structure interaction, convey evidentiality, and signal social relations. Special attention is given to aspectual interactions, modality, politeness strategies, and culturally embedded communication patterns. The paper integrates insights from functional linguistics, cognitive semantics, and discourse pragmatics, offering a holistic perspective suitable for academic and pedagogical contexts.

**Keywords:** Uzbek verbs, pragmatics, action verbs, stative verbs, process verbs, relational verbs, evidentiality, discourse structure, modality, aspect.

Verbs occupy a central structural and semantic position in the Uzbek language. While traditional linguistic descriptions focus on morphological and syntactic features such as tense (*zamon*), aspect (*aspekt*), mood (*mayl*), and person (*shaxs*), modern pragmatic research demonstrates that verbs are equally important in shaping communicative meaning. In natural discourse, verb choice reflects speaker intention, social norms, cultural expectations, politeness strategies, and inferential mechanisms.

The Uzbek language, like many Turkic languages, employs a rich verbal system with distinct forms for evidentiality, politeness, and aspectual nuance. These features enable speakers to express varying levels of certainty, involvement, respect, emotional stance, and interpersonal alignment. Therefore, a pragmatic analysis of Uzbek verb types is essential for understanding verbal communication in real-life settings.

This article examines how different verb types contribute to meaning beyond their lexical semantics and how they participate in constructing discourse coherence, social interaction, and epistemic positioning.

Action verbs in Uzbek denote dynamic, observable activities involving an agent or experiencer. Examples include *yugurmoq* (to run), *ishlamoq* (to work), *yo'zmoq* (to write), *so'ramoq* (to ask). Pragmatically, they:

- highlight agency or intention,
- facilitate narrative sequencing,
- mark responsibility,
- express performative acts.

Action verbs also accept a wide range of aspectual markers: *-yapti*, *-moqda*, *-gan*, *-di*, *-ar*. These markers influence the pragmatic interpretation of event boundaries and temporal structure.

#### Stative Verbs (*Holat fe'llari*)

Stative verbs express stable conditions or enduring states such as *bilmoq* (to know), *sezmoq* (to feel), *bor* (there is), *yaxshi ko'rmoq* (to like), *o'ylamoq* (to think, sometimes stative).

They often resist progressive aspect (*-yapti*) unless used metaphorically or to express temporary involvement, resulting in pragmatically marked meanings.

#### Process Verbs (*Jarayon fe'llari*)

Process verbs denote gradual, often irreversible transformations: *qarimoq* (to age), *ko'paymoq* (to increase), *ozmoq* (to lose weight). Pragmatic interpretation of processes often involves emotional or evaluative stances toward change.

**Relational Verbs (Munosabat fe'llari)**

These verbs communicate relationships such as possession, membership, classification: ega bo'lmoq, tegishli bo'lmoq, kiradi. Pragmatically, they help establish social hierarchies and conceptual frames.

In Uzbek culture, direct expression of agency may be softened for politeness. Compare:

Men xatni yubordim (full responsibility, direct)

Xat yuborilibdi (agent hidden, softening)

Xat yuborilgan ekan (non-witness evidential, even softer)

The agentive choice signals interpersonal stance.

Certain action verbs inherently perform illocutionary acts: buyurmoq (order), iltimos qilmoq (request), va'da bermoq (promise). Because Uzbek culture values indirectness, these verbs may be softened with modal forms (-sa bo'lardi, mumkinmi). The progressive aspect (-yapti) often foregrounds urgency or emotional involvement: kelayapman may signal immediacy or reassurance.

Stative verbs often encode soft evaluations: o'xshaydi (seems), shekilli (apparently), bilaman (I know). These express speaker stance and help mitigate face-threatening acts.

Uzbek evidential markers (ekan, emish) interact with stative verbs to convey information source:

- bilaman – direct knowledge,
- bilar ekan – reported discovery,
- bor emish – hearsay.

The pragmatic effect varies from authoritative to tentative or distancing.

Verbs such as tegishli, kiradi, to'g'ri keladi help shape sociocultural norms and institutional positioning. Stative verbs often function as background description, setting the stage for dynamic events.

Process verbs can imply evaluation:

- qarib boryapti may express concern,
- ko'payib ketdi may express disapproval.

Relational verbs maintain social order: tegishli bo'ladi, qonun talab qiladi, vazifaga kiradi. Their pragmatic function is to institutionalize norms and justify behaviors.

Action verbs foreground events, while stative verbs background context. Their interplay produces cohesive and hierarchical discourse.

Use of progressive aspect with stative verbs (tushunyapman, eslayapman) signals temporary involvement, emotional expression, or informality.

Verb choice invokes implicatures:

bilmayman may mean politeness rather than ignorance,  
ko'rinadi suggests cautious disagreement.

Understanding verb pragmatics aids:

correct use of evidential and modal forms,  
polite and indirect communication strategies,  
culturally appropriate speech acts,  
narrative competence in Uzbek.

For non-native speakers, mastering these nuances is essential for pragmatic fluency.

Verb types in Uzbek, enriched by aspectual and evidential systems, play a crucial role in pragmatic meaning construction. Action verbs highlight agency and performativity; stative verbs express epistemic stance and social relation; process and relational verbs structure evaluation, identity, and institutional meaning. Their pragmatic interplay forms the backbone of Uzbek communicative practice and reflects broader cultural values of respect, indirectness, and contextual sensitivity.

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