

PRAGMATIC FEATURES OF PREDICATE IN UZBEK AND ENGLISH LITERATURE

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Annotation: *The study of predicates from a pragmatic perspective explores how the choice and structure of predicates reflect communicative intentions and social interactions within different linguistic and cultural contexts. This article compares and contrasts the pragmatic features of predicates in Uzbek and English literature, focusing on how predicates function in conveying meaning, emotions, and social roles. Through a detailed analysis of examples from both Uzbek and English literary texts, the article highlights differences and similarities in how predicates are used to influence the reader's interpretation, establish narrative voices, and express attitudes. By examining the role of predicates in the interaction between the speaker, listener, and context, the paper contributes to a deeper understanding of how linguistic choices impact literary discourse across languages.*

Key words: *Predicate, Pragmatics, Uzbek Literature, English Literature, Speech Acts, Syntax, Literary Analysis.*

In both Uzbek and English literature, the predicate plays a pivotal role in shaping the meaning of sentences and conveying the communicative intent of the speaker. A predicate, in linguistic terms, is the part of a sentence that expresses what is said about the subject, often consisting of a verb and its complements. However, when studied through the lens of pragmatics, predicates take on an additional layer of significance, as they are shaped not only by syntactic structures but also by the social and communicative context in which they occur. Pragmatics,





which is concerned with how context influences meaning and how speakers use language to perform actions, provides a unique approach to understanding predicates in both Uzbek and English literature.

This article aims to explore the pragmatic features of predicates in Uzbek and English literature, focusing on how these linguistic structures function in different cultural contexts. Through literary analysis, the paper examines how predicates can convey various speech acts, such as assertions, commands, questions, and requests, while also reflecting the speaker's attitude, social status, and emotions.

In linguistic pragmatics, predicates are considered central to speech acts, as they often determine the illocutionary force (the intended function of an utterance in communication). According to Austin's (1962) speech act theory, every utterance performs an action, and predicates, as central components of sentences, can be analyzed to uncover the speaker's intentions. For example, the choice of predicate can indicate whether a speaker is making a statement, asking a question, issuing a command, or expressing a desire. Furthermore, the pragmatics of predicate use varies across cultures and languages, reflecting differing social norms and conventions.

In both Uzbek and English literature, predicates can assert facts or beliefs. For instance, in Uzbek, the predicate in the sentence "O'qituvchi darsni boshladi" ("The teacher started the lesson") directly asserts an event. In English, a similar sentence like "The teacher began the class" serves the same purpose, but the choice of verb may carry different connotations in terms of formality or style depending on the context.

Predicates in questions are essential in framing inquiries, with different syntactic structures used in English and Uzbek. In English, auxiliary verbs like "do" or "is" are often used to form questions (e.g., "Did the teacher start the lesson?"), while in Uzbek, question words (e.g., "bormi" for "is there" or "midir"



for "is it?") often signal a question directly at the end of the verb phrase (e.g., "O'qituvchi darsni boshladimi?"—"Did the teacher start the lesson?").

Predicates in imperatives express commands or requests. In English, "Start the lesson!" is a direct command. In Uzbek, a similar imperative would be "Darsni boshlang!" While the forms of the predicates differ between the two languages, both convey the speaker's intent to prompt action.

In Uzbek literature, predicates are often employed not only for their syntactic function but also to reflect the cultural and social norms prevalent in the narrative. Uzbek literature places a significant emphasis on politeness, hierarchy, and respect in its linguistic structures, which are often embedded in the predicates used.

For instance, in formal contexts, predicates are often used in the form of honorifics to show respect to the subject. In works like *Alisher Navoi's* poetry, predicates convey elevated language forms to signify respect for the subject matter or characters. For example, in the sentence "Ushbu ilmni o'rganishni boshladilar" ("They began to learn this knowledge"), the plural form "boshladilar" reflects a level of formality and respect, which is a key pragmatic feature in Uzbek culture.

Furthermore, Uzbek literary texts often use predicates to reflect the emotional state of characters or the narrator. In traditional Uzbek literature, predicates such as "kuchaytirdi" ("strengthened") or "yengilaydi" ("soothes") serve to reveal the inner turmoil or peace within characters, making the emotional or psychological context integral to understanding the narrative's depth.

English literature, particularly in the genres of drama and narrative fiction, frequently employs predicates to indicate the psychological states and social relationships between characters. The choice of verb tense, modality, and formality significantly impacts how the predicate functions pragmatically in literary works.



For example, in Shakespeare's *Macbeth*, the use of predicates in imperative forms ("Be loyal!" or "Tell me the truth!") conveys urgency and the psychological tension between characters. The choice of "be" in such imperative forms emphasizes the speaker's desire for immediate action or transformation, which is crucial in dramatic texts.

In contrast, the use of predicates in indirect speech acts, such as "I wonder if..." or "I suggest that..." is prevalent in English literature to convey politeness or indirectness. These predicates, often featuring modal verbs like "may" or "might," soften the force of the command or request, reflecting cultural norms of politeness.

Despite the differences in syntactic structure between Uzbek and English, the pragmatic functions of predicates show remarkable similarities. Both languages use predicates to reflect the speaker's social status, emotional state, and communicative intentions. In both Uzbek and English literature, predicates are key in expressing not only the literal meaning of an action or state but also the underlying social or psychological context.

While both languages use predicates to express respect and politeness, the forms and strategies differ. Uzbek often employs honorifics within the verb forms themselves, whereas English tends to use modal verbs or auxiliary structures to express politeness (e.g., "Could you...?", "Would you please...?").

Both languages use predicates to convey the emotional undertones of a situation. However, Uzbek literature, with its rich tradition of oral poetry and formal address, tends to focus more on collective experiences, while English literature emphasizes individual emotions in direct speech acts or dialogues (e.g., "I am sad" vs. "Yurak azoblanadi"—"The heart aches").

The pragmatic features of predicates in Uzbek and English literature demonstrate how language structures are influenced by cultural norms, social roles, and communicative intentions. While the syntactic forms of predicates in both languages differ, their pragmatic functions remain strikingly similar in their



capacity to convey assertions, questions, commands, and emotional states. Understanding these features provides valuable insights into the relationship between language and context in literature and enhances our appreciation of how authors use predicates to craft meaning in both Uzbek and English literary traditions.

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