



## EXCLAMATIONS AS A PRAGMATIC BARRIER IN UZBEK-TURKISH COMMUNICATIVE CULTURE

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### ABSTRACT

The article is focused on the analysis of exclamatory words as means creating pragmatic barrier in Uzbek-Turkish communicative cultures. It was stated that such cases referring to the facts that exclamations have peculiarities as national-cultural language units, a translator should have individual strategy and does not know the target and original languages perfectly, may cause pragmatic barriers.

### KEYWORDS

Pragmatic barrier, interference, communication, speech act, context, author's act, translation act.

### INTRODUCTION

In the process of communication, the speaker expresses his attitude towards a particular phenomenon or behavior (illocutive act), has a speech effect (perlocutive act). Here, the attitude expression refers to the verbal or nonverbal form of affect. One of the means of expressing attitude, the implementation of influence in a verbal form, is exclamations. Exclamations fall into the order of linguistic units that do not have a noun meaning (denotative meaning). They “do not name things

and phenomena, signs and characteristics, actions and states in an objective reality directly". [Hakimov, 2013: 12-13] Therefore, it becomes clear from the context what meaning they represent. Exclamations are based on a speech situation and serve to express such meanings as human compassion, kindness; joy, pleasure, admiration; delight, enjoyment, satisfaction, pride, benevolence; inspiration, warning, affirmation; objection, protest, complaint, abuse; disgust,



hatred, fury, anger; pity, regret; sarcasm, slander, irony, scolding; rebuke, warning, suddenness; grief, humiliation, anxiety, panic, horror; wonder, astonishment, offense. [National Encyclopedia of Uzbekistan, 2005:103]

In fact, human emotions are common to all peoples and nations in the world. However, the form and means of representing them differ to some extent between languages. For example, Uzbek people use the exclamation “barakalla” to express the meanings of satisfaction, approval, praise, confirmation: “Barakalla, barakalla, ajab qilibsizlar! Xo‘p qilibsizlar!” [Explanatory dictionary of Uzbek language, volume 1:164]. “Blessed, you did a good job! You did wonderful!” The Turks use the exclamation “aferrin” in this case: “Aferin Ismail, söyle, daha bağırarak söyle!” [Türkçe Sözlük, 2011:33]

The feeling of complaint, resentment, suffocation, exhaustion of something is reflected in Uzbek by using the exclamation “uf”: “Xotin paranjisi bilan ayvonning oldiga o‘tirib olgach, uf, deb chayqaldi”. [Explanatory dictionary of Uzbek language, Volume 4:304]. “When the wife sat on the porch with her burka, she shook her head saying “uf”. In Turkish, however, these feelings are expressed using the exclamation “of”: “Of, bıktım artık! Of, kolum acıdı! Bu da ne karışık rüya imiş diye söyleniyordu.” [Türkçe Sözlük, 2011:189]

The pragmatic barriers associated with the expression of exclamations in Uzbek-Turkish dialogue form a special direction. Since the reflection of exclamations in speech activity and their perception require thesaurus capabilities from communicants, along with mental-emotional

memory and skills, we witness the emergence of pragmatic barriers in various manifestations of Uzbek-Turkish communication. We will try to substantiate our opinion within the framework of the author-translator dialogue by analyzing the pragmatic situations associated with the use of exclamations in the Uzbek translation of the novel “Üç kağıtçı” (Fraud), which belongs to Orkhan Kamal.

It is known that “In order to speak correctly and clearly, it is not enough to know only the semantic knowledge that is understandable to everyone, it is also necessary to have the skills of an individual strategy in order to speak and express an opinion correctly.” [Hakimov, 2013: 8] That is, “a person, along with knowing all semantic sciences in the language, must be able to choose and express them in the path of his goal.” [Hakimov, 2013: 8] In the source selected for the analysis (the novel “The fraud”), we witnessed that the individual strategy of the translator, the imperfect knowledge of the translation language, the distractions caused by neglect, paved the way for interference, which, in turn, caused a number of obstacles in the translator-reader dialogue, in the correct delivery of the author's communicative intention to the reader.

The sentence in a Turkish text “– Bir şey sorabilir miyim? - Hay hay, buyrun..” [Kemal, 2010:229] was translated into Uzbek as “– Bir narsa so‘rasam bo‘ladimi? – Hay, hay, marhamat...” [Kamal, 2021:338]. In the Turkish language, the exclamation “hay hay” is used to mean “of course”, “willingly”.



In Uzbek, the repeated exclamation “hay” does not mean that. That is, when the translation is said to be “Hay, hay, with pleasure”, the original proposition is left unrecognized, along with the occurrence of a sentence that is not characteristic of Uzbek. Forming the sentence as “Albatta, marhamat!” would be desirable.

A passage from the original “Kürsüden indi, Kudret Yanardağ oracıktaydı, elini sıkarken kulağına:

- Vay ibne vay! diye fısıldadı.” [Kemal, 2010:205] was translated as ““Tuya” minbardan tushdi, Quadrat Yonartog‘ yaqinda turardi, uning qo‘lini siqarkan, qulog‘iga:

Voy, bachcha, voy! – deya pichirladi.” [Kamol, 2021:345]. The exclamation can be seen that the word is exactly copied into the text of the translation, and the sentence acquires a Turkish tone. In this context, the exclamation should look like as “Obbo bachcha-ey!”.

The original text contains

“– Bu, çok köhne bir bina monşer!

Aklından geçenler tuzla buz oldu:

– Efendim? dedi şaşkınlıkla, – Bu bina, diyorum...

Yeni parti için çok harap. Malûm ya? Zarfla mazruf meselesi...” [Kemal, 2010:143-144] Here, the exclamation word “efendim” is met. This exclamation word in Turkish serves to convey such meanings as 1. Yes?! 2. What? 3. Hey?! [Türkçe Sözlük, 2011: 757]

This passage was translated into Uzbek as the following:

“– Bu juda eski bino, monsher! – dedi Quadrat. Boshqonning xayollari tarqab ketdi. – Afandim? – dedi sarosimaga tushib. – Bu bino deyaqman...

Yangi partiyaga munosib emas, juda xarob. Ma‘lum-ku? Hashamat masalasi...” [Kamol, 2021:239]. The form of addressing “Afandim?” is not specific to the Uzbek language. In this regard, the use of the second meaning of the exclamation “efendim”, which is given above, clarifies the content and coordinates the translation to the original.

In Turkish, the exclamation “ya”, depending on the context, can be an exclamation (“hey” -Yürü ya mübarek!), affirmation (“yes”, “of course” – Babam bunu beni korumak için mi yapıyordu? - Ya!), surprise-astonishment (“Is it?!” , “Really?!” – Ya?) meaning. [Türkçe Sözlük, 2011: 2495]. The original text contains “Semâ gülmemek için kendini zor tuttu. Ama gene de yeni öğrenmişçesine şaştı:

-Yaa? Bokın did not know... wah wah wah... Kudret beyden ne için ayrıldığı, yahut da ayrılmak istediği anlaşılıyor şimdi!” [Kemal, 2010: 109] which was translated into Uzbek as “Sema kulib yubormaslik uchun o‘zini zo‘rg‘a tutdi. Ammo shunday bo‘lsa-da, o‘zini bu masalani endigina bilganday hayron bo‘ldi:

Iye! Buni qarang-a, bilmagan ekanman... Voh, voh, voh... Quadratbeydan nega ajralishgani yoki ajralishmoqchi ekanining boisi endi ma‘lum bo‘ldi!” [Kemal, 2021: 178], the exclamation “ya” is expressed through the exclamation “iye”. Although the Uzbek word for exclamation “iye” also means” surprise, astonishment. It also means “discontent”. [Explanatory Dictionary of Uzbek language, Volume 2:175] Concluding from it, it is advised to choose one of the exclamations “Is it?!”, “Really?!”.



In Uzbek, the word “ajabo” (I wonder) is an exclamation used in the sense of “surprise, curiosity”. [Explanatory Dictionary of the Uzbek language, Volume 2: 43] The Turkish word “acaba” is used in the meanings of “surprise, interest, hesitation”, as well as “doubt, suspicion”. [Türkçe Sözlük, 2011: 6] It belongs to the inactive layer according to the use of the word “ajabo” in Uzbek, which is mainly characteristic of the literary style. “Acaba”, on the other hand, refers to the active layer and is frequently used in Turkish colloquial speech. It is from this property that the two lexemes cannot always be used as an alternative unit. In two places of the dialogue below, we observe the phenomenon of interference associated with this exclamation:

- Kimi aradınız acaba? diye sordu.
- Şehvar hanımı aramıştım... Kadının sıvanmışcasına pudralı yüzünden sıkıntının gölgesi geçti:
- Nesi olursunuz Şehvar hanımın?
- Hiiç, ahbabı. Yaşlı kadın Semâ'yı yukardan aşağı, aşağıdan yukarı süzdükten, “Herhalde Şehvarın sevgililerinden” gibi düşündükten sonra:
- Onlar buradan çıktılar! dedi.
- Nereye acaba? [Kemal, 2010:106-107]

The above given dialogue is translated into Uzbek as the following:

- Kimni qidirayotgan edingiz ajabo?
- Shahvar xonimni qidirayotgan edim... Xotinning upaga belangan yuzida tashvish alomati ko'rindi:
- Shahvar xonimning kimi bo'lasiz?
- Shunchaki, bir oshnosi.

- Keksa xotin Semani boshdan-oyoq kuzatganidan keyin “Harholda, Shahvarning oshuftalaridan bo'lsa kerak” deb o'yladi, so'ngra:
- Ular bu yerdan ketdilar! – dedi.
- Qayerga ketishdi ekan, ajabo?” [Kamol, 2021:175]

The sentences “Kimni qidirayotgan edingiz ajabo?”, “Qayerga ketishdi ekan, ajabo?” were precisely awkward because of the word “ajabo” (I wonder). When the word “ajabo” is actually omitted from both sentences, the problem is solved: “Kimni qidirayotgan edingiz?”, “Qayerga ketishdi ekan?”. Because the content of “I wonder” is understood from the general content of the initial sentence, and in the second sentence this task is performed by the incomplete verb “ekan” (is).

In Turkish, the exclamation “a” serves to express a number of feelings, such as “surprise”, “to memorize”, “to be happy”, “to be sorry”, “to be hurt”, “to be angry”. [Türkçe Sözlük, 2011:1] Here, tone plays an important role. By stretching or dividing the word and pronouncing it in a certain tone, the speaker's attitude is understood. The original text contains:

- “Birden âdeta kulaklarını diken Semâ:  
- A a... dedi, bakın kim indi taksiden!” [Kemal, 2010: 100] By repeating the exclamation “a”, the meaning of “surprise” is expressed. But the translation of:  
Birdan quloqlarini ding qilgan Sema:  
Aaa... - dedi. – Qarang, taksidan kim tushdi?” [Kamol, 2021:165], it is not clear exactly how Sema is reacting. The exclamation “Aaa” usually refers



to the screaming voice of a frightened, person who is falling.

The same case can be seen in the translation of the following passage:

“Ayağa kalktı. Kudret Beyden o kadar memnundu ki, ziyaretçisi kadın, ya da erkek, bir bahaneyle çıkıp gitmeyi, Kudret Bey’i misafiriyle başbaşa bırakmayı huy edinmişti. Yalnız kaldıkları zaman İdris, elindeki gazeteyi Müfettişler Müfettişi’nin önündeki masaya serdi:

- Tanı bakalım şunu... Gazetenin beşinci sayfasındaki bir dansöz resmini parmağıyla gösterdi. Kudret Yanardağ, resme baktı, heyecanlandı:

- A a... Semâ!” [Kemal, 2010:73-74]

“Oyoqqa qalqdi. Quدراتbeydan shu qadar mamnun ediki, ziyoratga kelgan kishi ayol bo’ladimi, erkak bo’ladimi, bir bahona topib, chiqib ketishga, Quدراتbeyni mehmoni bilan xoli qoldirishga odatlangandi.

Xoli qolgan zahoti Idris qo’lidagi gazetani “Taftishchilar taftishchisi”ning oldidagi stolga yozdi:

- Qara shunga, tanirmikansan, ko’raylik”

Gazetaning beshinchi sahifasidagi bir raqqosaning suratini barmog’i bilan ko’rsatdi. Quدرات Yonartog’ suratga qaradi, hayajonlanib ketdi:

Aaa... Sema!” [Kamol, 2021:129]

In both of the above cases, expressing the meaning of “surprise” through the exclamation “iye” (Oh) (“Oh, "he said, “Look, who got off the taxi!”, “Oh, Sema!”) would be correct.

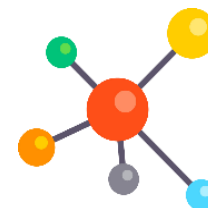
It is known that in speech, along with the thought of a person, his spiritual world also finds its expression. [Hakimov, 2013: 5]. In the text

belonging to the author's speech “Ayaklarındaki sarı iskarpinlerin yürürken cızır cızır etmesi, “Ben mahkûm değilim, ben okkalı adamım, ben validen, savcıdan, ağır ceza reisinden bile büyüküm!” diye sesleniyordu.

Amaaaan, ne olursa olsun. Ben bir mahkûmum. Ne yapacak bana?” [Kemal, 2010:46] the exclamation “aman” was used to mean “to give up, to quit”. However, from the act of translation, this content is not understood. Also, the speech of a man is characteristic of women's speech and mental state:

“Oyoqlaridagi sariq tuflisi yurgan vaqtida g’arch-g’urch qilib, “Men mahbus emasman, men obro’li odamman, men voliydan, prokuror, jinoyat ishlari sudyasidan ham kattaroq odamman!” deyotganday bo’lardi. Yana xayollar chuvalashdi: Voy, Xudoyim-ey, nima bo’lsa bo’lar. Men bir mahbusman, nima ham qila olardi?” [Kamol, 2021:83]. If the text was formulated as “E, nima bo’lsa bo’lar. Men bir mahkum bo’lsam, menga nima ham qilardi?” (“Oh, let it be as it should. What can happen to me as I am a prisoner?”), the author's intention would have been properly expressed, mental-emotional proportionality and correspondence would be achieved, and efficiency in translator-reader communication would have been ensured.

In a few places in the translation, it is realized that the translator is distracted by neglect and perceives certain words as exclamations. As a result, the content expressed in the original undergoes a change. For example, “Meydancilar koşup çinko bir sahan getirdiler. O, zerrece



çekinme, misafirlik numaraları yapmaya lüzum görmeden sahanını tepeleme doldurdu. Sonra:

- Huy, dedi. Elimde değil. Yemeğimi illâki ayrı sahana almalyım.” [Kemal, 2010:47] the word “huy” (character) is expressed in the translation with the exclamation “uhhh”: “Shotirlar yugurib, rux qoplamali mis tovoq keltirishdi. U zarracha tortinib, mehmonlarga xos nazokat ham qilib o‘tirmay, tovoqni go‘sh tga liq to‘ldirdi. Keyin:

Uhhh, - dedi. – O‘z qo‘limda emas, ovqatimni alohida tovoqda yeyishga o‘rganganman.” [Kamol, 2021: 85] If the author's act stated in translation as “Fe‘lim shunday, – dedi, – qo‘limda emas, ovqatimni alohida idishda yeyishga odatlanganman.” a pragmatic barrier would not arise. In the second example, we witness the same situation again:

- Korkuyorum senden arkadaş!  
- Niye?  
- Yarın bakmışsın milletvekilliğini de az bulup?  
- E?  
- Bakan, derken Başbakanlığa göz dikmişsin!  
Kıskıs güldü :

- Neden olmasın?  
- Gözlerini tavana kaldırdı:  
- Allah, Allah bu oğlum! [Kemal, 2010:120-121] “Allah, Allah” used in the passage above is not an exclamation. Also, this expression does not mean “exclamation or appeal”. When “Allah Allah!” is applied without commas, the exclamation acts as a word, which means “Oh my God!”. The translation was done as the following:

- Sendan qo‘rqqa boshladim, og‘ayni! – dedi Idris.

- Nega?  
- Ertaga qarajak, deputatlikni ham oz ko‘rib...?

- Xo‘sh?  
- Vazir, balki Bosh vazirlikka ko‘z tikiyasanmi?

- Qudrat Yonartog‘ pismiqlarcha kuldi:  
- Nega bo‘lmasligi kerak?

Idris shipga tikildi:

- Alloh, Alloh, o‘zing saqla! [Kamol, 2021:199-200]

Whether the translation expresses the meaning of “Oh my Goodness” or an appeal to God (my God!) is it-not clear. And in the original, the proposition “Alloh buyuk! U nimani iroda qilsa, amalga oshadi!” (God is great! What he wills, will come true!) is expressed.

In Turkish, the word “sağ ol” means “be healthy” as well as “Thank you, my gratitude”. In the Turkish dialogue, the task of expressing gratitude is active. The following passage also uses the word “sağ ol” in this sense:

“Kel Mistik öğreneceklerini öğrenmişti. Lâf olsun diye:

- Yemeklerin pahalı olması mühim değil, dedi. Mühim olan, komutanlarınız ne geliverir de... Yoksa misafirim olun derdim... İki iki yandan:

- Sağ ol, dediler. Zaten vaktimiz yok...” [Kemal, 2010:18]

The text is translated into Uzbek as follows:

“Kal Mistiq keragini bilib olgandi. Shunchaki dedi:

- Ovqatlarning qimmatligi muhim emas. Muhimi – qo‘mondonlaringiz kelib qolishida... Bo‘lmasa, mehmonim bo‘ling degan bo‘lardim... Ikkovi ham birdaniga:



- Sog‘ bo‘l, - deyishdi. – Zotan, vaqtimiz yo‘q...” [Kamol, 2021:30-31]

Although the expression “sog‘ bo‘l” used in the translation also represents the content of “gratitude” in the context, the alternative in Uzbek (Thank you! Thanks!) being that the exact use of the expression leads to a violation of the language norm.

Thus, it is important not to forget that exclamations have peculiar national-cultural features based on the communication, the fact that feelings are expressed by different verbal and nonverbal means; to gain a language perfectly and use it correctly in communication; not to let spoil the linguistic norms under the influence of another language and convey the information to and addressee with mistakes or defects.

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