



A LINGUISTIC ANALYSIS OF PRAGMATIC MARKERS IN THE SPEECH OF HUSBAND AND WIFE

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Abstract: This article investigates the characteristics of the linguistic analysis of pragmatic markers in the speech of husbands and wives. Pragmatic markers are important discursive units that ensure the semantic and pragmatic integrity of communication in spousal discourse. Through them, communicative strategies such as expressing agreement, objection, emphasis, assumption, emotional attitude, and either escalating or mitigating conflict are realized. Analysis of the research corpus demonstrated that these markers have a highly functional role in family communication and serve as an important means of achieving communicative goals.

Keywords: family discourse, social status, husband and wife, explanatory marker, parallel marker, address terms, pragmatics, contrastive markers, social role.

Introduction.

Pragmatics and discourse theories are among the primary methodological sources for studying the pragmatic markers used in the speech of husbands and wives. In research in this field, D. Schiffrin describes pragmatic markers as devices that connect the various layers of communication, namely the semantic, pragmatic, and social aspects. According to the scholar, such units serve to maintain the contextual coherence of the conversation and to clearly express communicative intent.

According to B. Fraser, pragmatic markers are linguistic devices that indicate the connection between different parts of a discourse. Through them, the speaker expresses how their idea relates to the preceding or following utterance, thereby clarifying the pragmatic meaning of the communication.

B. Fraser divides pragmatic markers into four main types:

1. Basic markers – indicate the speaker's primary communicative goal. These markers express the speaker's main communicative purpose and serve to identify the type of speech act. They convey whether the message is intended as a command, request, offer, promise, recommendation, or warning.

Advice: "Do not be hasty, bek." (Abdulla Qodiriy, Days Gone By)

Request, gentle demand: "If you do not send me away, I will not go to Margilan." (Abdulla Qodiriy, Days Gone By)

Command: "What, does he have horns on his head? Let him work." (O'. Hoshimov, The Ways of the World, 12).

Threat, warning: "Damn your father!" my father said quietly, but in a threatening tone. "Wasting a grown woman like that. Mark my words, bread will make you blind!" (O'. Hoshimov, The Ways of the World, 24)

2. Commentary markers add the speaker's assessment or attitude to the main message. For example: frankly, fortunately, unfortunately, to be honest, indeed, true, oh/alas.

Such markers indicate the attitude toward the message, not its content. Commentary markers, in turn, are divided into the following types.

a) Evaluative markers:

- "Adam didn't scold my mom." "That's a shame," he said quietly. (O'. Hoshimov, *The Affairs of the World*, 80)

- For some reason, my father averted his eyes. "So this is the state of humanity," he said with a sigh. "Habiba-buvi has passed away." Oh... Oh, the poor woman! My mother turned deathly pale and let out such a groan that my frightened little brother, after standing stunned for a moment, burst into shrill tears. (O'. Hoshimov, *The Affairs of the World*, 81)

- "Your words are true, wife," said the *qutidor* thoughtfully, "but whether it is fate or something else, my heart feels uneasy about this young man. Whether this idea pleases you or not, in any case, let us not sit and ponder for long, but let us give an answer according to our own wishes: for example, let us express our consent to the matchmakers, but make it a condition that they do not take Kumush from Margilan." (A. Qodiriy, *Bygone Days*, 25)

b) Evidential markers:

- "I cannot oppose a matter you deem appropriate, nor can I change your mind," said Oftob-oyim after much thought, "because, no matter what, you have the name of a father, and more authority is in your hands. I certainly do not believe that you would give away your only daughter, the apple of your eye, to a worthless, good-for-nothing person." (A. Qodiriy, O'tkan Kunlar, 24)

- "Perhaps they are running late."

c) Softening markers:

"There are two kinds of love, Fitna. Don't speak without understanding! There is metaphorical love, and there is true love..." Since Qurvonbibi did not understand these words, she let her husband ramble on and quickly grew bored herself. For this reason, she says, "Oh, is that so? I didn't know. I'm just a simple woman, you see," and tries to get away as quickly as possible. (Cho'lpon, Kecha va Kunduz, 10)

d) Emphatic markers:

- "Believe me, I did not do this on purpose."

- "Indeed, this is a very important matter."

3. Parallel markers convey additional pragmatic meaning beyond the main message. They have an independent communicative function and express the relationship between the participants in the conversation. These markers consist of the following components:

a) Address markers:

- Father! Mother has arrived! (O'. Hoshimov, Ikki Eshik Orasi, 126)

- After all, among Uzbeks, every man calls his wife—his lawful spouse—by the name of his daughter or son. It is not proper to call one's wife by her given name. If his wife's name is Maryam and his daughter's name is Khadicha, the devout Muslim man—perhaps out of a sense of modesty?—will call his wife "Khadicha." Often, mother and child answer "labbay!" in unison; so then the father, the true head of the household, says: "I mean the elder one, the elder one!" Even then, he does not say "Maryam." (Cho'lpon, Night and Day, 9)

- "Mother... father..." then, "my lord," she moaned... She pressed her face to her husband's, closing her eyes as if in shyness... (A. Qodiriy, Bygone Days, 218)

- When it comes to this, I cannot speak for you, but as for me, I have no tolerance for such a separation... It seems you have taken this matter too lightly, my soul. (A. Qodiriy, Bygone Days, 25)

- "It is not empty talk, my soul," said Zaynab heatedly. (A. Qodiriy, Bygone Days, 177)

- "Abandon your stubbornness, husband; he is of noble birth, at least promise you will say a word to your son," she said. (A. Qodiriy, Bygone Days, 74)

b) Markers of disapproval or emotional reaction:

- Wretched Fitna! Will you stop, or will you not? After all, it is said, "Hubbil vatan min al-iman"—"Love for the motherland is an article of faith"! If you do not know this, it is for naught. One without a motherland is but a gypsy in this world. Did you take me for a man without a country? (Cho'lpon, Night and Day, 11)

- To this day, you have handed all authority over to your son; you have not raised him as a child, but as a selfish man... This is not how one raises a son; you do whatever you wish, whether he wants it or not, and just stand by and watch. With your constant refrain of "your son knows best," you missed out on so many good opportunities and finally fell into the clutches of that Margilan trouble... Now the authority is mine: I will arrange his engagement to a good family before he returns, and after he arrives, we will send off the wedding party as well! (A. Qodiriy, "Bygone Days," 74)

4. Discourse markers indicate the logical and communicative connection between parts of speech. For example: *however*, *but*, *therefore*, *in addition*, *in short*. Discourse markers show the logical and communicative link between separate parts of speech. They signify how a new idea relates to the previous one.

a) Topic-shifting markers:

- "By the way, we have guests coming tomorrow."

- "At this point, let's touch upon another matter."

b) Contrastive markers:

- "Quiet down, you're raising the whole neighborhood. - Don't you get involved, father."

"Let him be, let him do as he pleases." (From the film "The Talk of the Town")

c) Additive/Elaborative markers:

- "In addition, the expenses have also increased."

- "Another important aspect is that..."

d) Concluding markers:

- Fine. I will also give my promise, but you hold off on the engagement for now. - I won't get him engaged, but we will let your son hear that we have... Is that a deal? - Agreed. (A. Qodiriy, "Bygone Days," 74)

Pragmatic markers are functional units of discourse that play an important role in the organization of speech and the effectiveness of the communicative process. While they do not alter the main content of a sentence, they establish connections between ideas, convey the speaker's attitude, and serve to manage communication. One of the primary functions of pragmatic markers is to express logical relationships between parts of a discourse. Such markers ensure the coherence of the text by indicating relationships of cause, effect, contrast, or addition. At the same time, they can also express the speaker's subjective attitude, evaluation, or position regarding the information being conveyed.

Literature review on the topic:

Pragmatic markers also serve to soften an idea. They reduce the categorical nature of speech, allowing for a more cautious expression of thought. Furthermore, they are important for engaging the listener in the conversation, maintaining their attention, and strengthening communicative cooperation.

These units also manifest as tools for managing discourse. They serve to transition to a new topic, continue a line of thought, conclude a conversation, or fill pauses that arise during the speech process. Thus, pragmatic markers are essential discursive tools that provide for the logical, pragmatic, and interactive dimensions of speech.

Kristina Denisovna Zaydes functionally divides pragmatic markers into four groups. Specifically, hesitation markers allow the speaker to formulate their thoughts and fill pauses in speech. Examples of this type of marker include the Russian units **nu**, **e-e**, **eto samoye**, and the Uzbek units **xo'sh**, **eee**, **haligi**. Connective markers serve to attract the interlocutor's attention and actively continue the conversation. For instance, the Russian units **znayesh**, **ponimayesh**, **vidish** correspond to the Uzbek forms **bilasanmi**, **tushunyapsanmi**, **ko'ryapsanmi**. Metacommunicative markers, on the other hand, express the organization of speech and the speaker's attitude towards their own opinion. Such markers include the Russian units **kak govoritsya**, **tak skazat'**, **skazhem tak**. Their Uzbek equivalents can be given as phrases like **aytish mumkinki** (it can be said that), **ta'bir joiz bo'lsa** (if the expression is appropriate), and **shunday desak bo'ladi** (we can put it this way). Evaluative markers express the speaker's subjective assessment of an event or phenomenon. For example, the Russian markers **konechno**, **navernoye**, **k schast'yu** correspond to the Uzbek units **albatta** (of course), **ehtimol** (probably), and **baxtimizga** (fortunately). Syntactically, pragmatic markers are divided into types such as verb-based markers (**znayesh**, **ponimayesh** - **bilasanmi**, **tushunyapsanmi**), pronoun-based markers (**eto samoye**, **takoy** - **haligi**, **ana u**), adverb-based markers (**tak**, **tam** - **shunday**, **u yerda**), particle-based markers (**vot**, **kak by**, **tipa** - **mana**, **go'yo**, **xuddi**), and predicative markers (**ya ne znayu**, **kak govoritsya**, **skazhem tak** - **bilmadim**, **aytishlaricha**, **shunday desak bo'ladi**).

According to the research of T.I. Popova, metacommunicative pragmatic markers are used more actively in women's speech than in men's. Such units serve to ensure the continuity of communication, maintain a communicative connection with the interlocutor, and create a cooperative communication environment. Specifically, markers such as **знаешь** (you know), **понимаешь** (you understand), **правда?** (right?), **да?** (right?), **конечно** (of course), and **ну да** (well, yes) function to attract the interlocutor's attention, ascertain their attitude, and support the communication process. T.I. Popova attributes this phenomenon to the cooperativeness, interlocutor-orientation, and pursuit of communicative solidarity characteristic of women's speech. In men's speech, however, metacommunicative markers appear more as a means of expressing emotional attitudes, objections, or disagreement. T.I. Popova explains this situation by the cooperativeness, interlocutor orientation, and the desire for communicative solidarity inherent in women's speech.

Based on the results of our analysis of pragmatic markers, we have classified the markers used in spousal communication into the following groups according to their functional-pragmatic characteristics: 1. Markers of agreement and approval; 2. Markers of objection and opposition; 3. Emphatic markers; 4. Markers of assumption and suspicion; 5. Markers of

request and exhortation; 6. Topic-shifting markers; 7. Emotive-evaluative markers; 8. Conflict-initiating markers; 9. Conflict-mitigating markers.

Research Methodology:

The research employed observation, survey, and statistical methods.

Analysis and Results:

Below, we will examine the linguistic features of pragmatic markers in these groups in the Uzbek language:

1. Markers Expressing Agreement and Approval. This group includes units such as *mayli*, *xo'p*, *yaxshi*, and *bo'pti* in the Uzbek language. Agreement and approval markers are pragmatic units that express the speaker's positive attitude toward the listener's opinion, proposal, or request. Syntactically, they appear at the beginning of a reply or as a standalone response. Pragmatically, they implement a strategy of agreement, accepting a suggestion/command in a softened manner. Discursively, they ensure the continuity of the dialogue and promote compromise and social harmony. These features can be observed in the following examples:

"He won't let it go now," my mother moaned. "He won't stop until he has you jailed." She looked imploringly at my father, who was still trembling with rage. "Dear husband, my dearest, don't be so obstinate, come now, let them be satisfied. Fine, we'll sell the rug." (O'. Hoshimov, "The Affairs of the World," p. 112)

My mother sat with a guilty look on her face, while my brothers looked at each other in bewilderment. I got scared, sensing a big fight was about to break out. "Have you lost your tongue?!" my father flared up even more. "Zebi-opa played it," my mother said softly. "When we went for sumalak... she said, 'let me play one for you'..." Strangely, my father suddenly calmed down. "Alright," he said, his voice lowering. "If Zebi played it, that's fine." (O'. Hoshimov, "The Affairs of the World," p. 187)

- Khadicha, still drowsy, lifted her head from where she lay. - "Wha...?" - "Don't go out into the yard, and don't let the children out either, it will take them!" - said Shoikrom, his eyes blazing. Khadicha, seemingly not understanding anything, said "alright" and dropped her head back onto the pillow. (O'. Hoshimov, "The Affairs of the World," p. 326)

- "Alright, go to sleep then, I'm heading down to the Old City." - "Very well, you go on. The master knocked on the door today, but I told him 'I'm unwell' and didn't let him in." (Cho'lpon, "Night and Day," p. 143)

2. Markers of Objection and Contradiction. This group, which includes units such as *lekin* (but), *biroq* (however), *ammo* (but), *aksincha* (on the contrary), *bo'lmaydi* (it won't do/it's not possible), and *to'g'ri kelmaydi* (it's not right/it doesn't fit), belongs to a category of pragmatic tools that serve to express the different points of view of communication participants. In spousal communication, such markers are used to express differences of opinion, defend one's position, and engage in discussion on a specific issue. Syntactically, they connect two sentences or predicative units (e.g., "I will go, but I don't have time"). Pragmatically, they express an objection, dissatisfaction, or a limitation; they give rise to a difference of opinion and debate. Their discursive features are manifested in introducing an opposing position within a dialogue, creating a collision of opinions, and changing the dynamics of the communication. For example:

- "It's true, as you say, that I married for love in the beginning, but it is not so now," he said. (A. Qodiriy, "Days Gone By," p. 176)

- "But I do not believe that statement of yours." (A. Qodiriy, "Days Gone By," p. 176)

"Absolutely not!" said my father, gesturing dismissively. "If the matchmakers come again, send them away with a definite no." (O'. Hoshimov, "The Ways of the World," p. 62)

3. Emphatic Markers. The components of this group are expressed through units such as *axir*, *-ku*, and *axir-da*, and they serve to reinforce the speaker's point and draw the interlocutor's attention to information considered important. These markers enhance the expressiveness and impact of speech. In spousal communication, they are often used to persuade, remind, or emphasize the significance of one's own opinion. They can appear in the middle or at the end of a sentence to highlight a specific component ("*Sen-ku* bilarding" - "But *you* knew"). Pragmatically, they perform functions of persuasion, admonition, or reminder.

"No!" Ra'no kelinoyim's voice rose. "I said no, didn't I!" (O'. Hoshimov, "Between Two Doors," p. 152)

"Take me there!" Ra'no kelinoyim pleaded desperately. "Ra'no, are you mad? Get up! Look, you're soaking wet." (O'. Hoshimov, "Between Two Doors," p. 152)

"Even if not everyone supports me, I have you, old man! Don't you worry about me; look after yourself. Don't let your back get cold!" (O'. Hoshimov, "Between Two Doors," p. 152)

"It's not enough to say it's unacceptable; one must provide some evidence." "You'll find the evidence, of course." (A. Qodiriy, "Bygone Days," p. 82)

"Tell me, won't you?" (A. Qodiriy, "Bygone Days," p. 177)

4. Markers of Assumption and Conjecture. This group includes units such as *balki* (perhaps), *ehtimol* (probably), *shekilli* (it seems), *chamasi* (approximately), and the suffix *-chi*. These markers are pragmatic units that express the uncertainty or probability of an event or situation, indicating that the speaker is not entirely certain of the information or that the opinion is conjectural in nature. In family communication, such markers make it possible to avoid making harsh judgments and to express thoughts in a softer form. The linguistic features of these markers are observed in the following examples:

- "Wait a moment," said Oftob-oyim, "what are you muttering to yourself about?" (A. Qodiriy, "O'tkan kunlar," p. 82)

- "Let your son return first, otherwise..." (A. Qodiriy, "O'tkan kunlar," p. 74)

- "Why should I be afraid? After being alone for two years, I have now become quite used to it... Perhaps you are afraid of loneliness." (A. Qodiriy, "O'tkan kunlar," p. 192)

5. Markers of Request and Exhortation. This group includes units such as *iltimos* (please), *qani* (come on/let's), *marhamat* (please/you're welcome), *keling* (come/let's), and the verbal form *fe'l+-ing* (you do...). These types of markers express pragmatic meanings related to prompting the interlocutor to perform a specific action. They serve to soften the imperative tone of a command and ensure principles of politeness in communication. In spousal communication, these markers form communicative relationships based on respect and mutual consideration.

-Take me! - a choked cry burst from my sister-in-law Ra'no's throat. - Take me! I'll wash the soldiers' dirty clothes. I'll cook! I'll bandage their wounds! Take me. Dear Shomurod-aka! Take me! (O'. Hoshimov, "Between Two Doors," p.151)

6. Topic-shifting markers. This group includes units such as **aytgancha** (by the way), **darvoqe** (incidentally), **shu o'rinda** (at this point), **menga qara (ng) ** (look here/listen), and **to'xtab tur** (hold on). Topic-shifting markers are discursive tools that ensure the structural integrity of a dialogue. They are used to transition from one topic of conversation to another. In spousal communication, such markers serve to maintain communicative coherence while discussing various issues related to daily life.

- I know, Ra'no, I know! That's why I'm doing this. The sooner the war ends, the better. Better for you, and better for me. "Listen, Ra'no," my uncle Shomurod said, lowering his voice. - Tell me the truth, you aren't by any chance craving something sour, are you? (O'. Hoshimov, "Between Two Doors," p.151)

7. Emotive-evaluative markers. This group includes units such as **voy**, **eh**, **obbo**, **tavba**, **E**, and **voy o'lsin**.

Emotive-evaluative markers are units that express the speaker's emotional attitude towards an event or phenomenon. They reflect emotional states such as surprise, regret, joy, disapproval, or astonishment. In spousal communication, such markers serve to reveal the emotional aspect of the personal relationship.

"No, wait!" said the woman. "I can't stay there with this passport..." "Oh, for heaven's sake!" said Miryoqub. "So there's still this issue." (Cho'lpon, "Night and Day," p. 144)

"Listen to me, Ra'no," said my uncle Shomurod, lowering his voice. "Tell me the truth, by any chance, aren't you craving something bitter?" "Oh, get out of here!" (O'. Hoshimov, "Between Two Doors," p. 151)

"Let him die," said my mother, getting up from her seat. "The roof is leaking." (O'. Hoshimov, "The Affairs of the World," p. 55)

Conclusions and suggestions:

8. Conflict-initiating markers. This group includes units such as **nahotki** (really/is it possible), **yana** (again), **doim** (always), and **hech qachon** (never). Conflict-initiating markers are pragmatic tools that amplify negative evaluation, accusation, or reprimand within communication. They can serve to create or intensify disagreements between spouses. Such markers often manifest as an integral part of conflict-based speech strategies.

"As you said, Zaynab is not to blame, nor is the dome. If it were up to me, all the sin lies with my father the bek and my mother the khan," she said. "If only they had married their daughter off to one man instead of searching for a place of high status, then of course, none of this trouble would have happened... Is it really possible that for two years they have made so many poor souls run back and forth in vain? After all, is the distance between the village of Tashkent and Margilan a short one?" (A. Qodiriy, "Days Gone By," p. 189).

9. Conflict mitigation markers. This group includes units such as *mayli* (alright/okay), *yaxshi* (good/fine), *balki* (maybe), *xohlasangiz* (if you wish), *xotirjam bo'l* (calm down), *qo'y endi* (let it go/come on now), and *nachora* (what can you do/it can't be helped). Conflict mitigation markers are pragmatic units that serve to reduce tension in communication and achieve compromise between interlocutors. Through them, the speaker expresses their opinion cautiously or indicates partial acceptance of the interlocutor's position. In spousal communication, such markers appear as an important communicative tool for maintaining family harmony.

"Calm down, I'll find the passport. You'll have it in your hands early tomorrow morning."
"I thank you." (Cholpon, "Night and Day," p. 144.)

"Come on now, don't cry, my dear. What am I to do, appear wretched to people like a pilgrim's daughter? All the men are at war, do you understand, at war..." (O'. Hoshimov, "Between Two Doors," p. 151)

"What can be done, his time was up," said my father, his voice hoarse from the tears choking his throat. "Who would have known it would turn out like this!" (O'. Hoshimov, "The Affairs of the World," p. 81)

In general, pragmatic markers are important discursive units that ensure the semantic and pragmatic integrity of communication in spousal discourse. They are used to implement communicative strategies such as expressing agreement, objection, emphasis, and assumption, conveying emotional attitudes, and either intensifying or mitigating conflict. Analysis of the research corpus has shown that these markers have a highly functional role in family communication and serve as a crucial tool for achieving communicative goals.

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