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Pragmalinguistic Features and Communicative Strategies of Speech Acts in Uzbek Dialogic Discourse: An Evidence-Based Integrative Framework

ABDUNAZAROVA MAFTUNA FAXRIDDINOVNA
National University of Uzbekistan, Uzbekistan

ABSTRACT

Speech-act interpretation in dialogic discourse cannot be reduced to assigning an illocutionary label to an isolated sentence, since the same linguistic form performs different communicative actions depending on sequential position, participant relations, and discourse frame. This article develops and tests an evidence-based, four-dimensional integrative model – Linguistic Structure (LS), Illocutionary-Pragmatic Force (IP), Discursive Interaction (DI), and Socio-Cognitive Context (SC), formalised as SA = f(LS, IP, DI, SC) – for analysing speech acts in Uzbek dialogic discourse. The dataset comprises dialogic episodes from ErkinA'zam's short stories Piyoda and Anoyiningjaydariolmasi, supplemented by a targeted corpus concordance check for the second-person pronoun sen, used diagnostically rather than as frequency evidence. A four-step qualitative procedure shows that interrogatives, address forms, elliptical expressions, and grammatically well-formed responses acquire or shift pragmatic force through resistance, repair, affiliation, and socio-cognitively recoverable context. Identity-based, directive, institutional, and moral-evaluative exchanges reveal recurrent discursive strategies of solidarity, resistance, and misalignment. The results confirm that illocutionary force is a dynamic, context-sensitive construct rather than a fixed sentence-level property, and that second-person deixis functions not only referentially but also interactionally, marking proximity, reproach, and positioning.

Keywords: Speech act, dialogic discourse, pragmalinguistics, illocutionary force, discursive strategy, socio-cognitive context, Uzbek literary discourse

1. INTRODUCTION

Language is the most important communicative mechanism through which the socio-cultural experience of a community is shaped and transmitted. As a result of the development of modern linguistics, linguistic phenomena have come to be studied not only as structural units but also as a process of activity – that is, within the framework of discourse. Pragmalinguistics, in particular, provides the theoretical basis for studying how meaning is generated in the speech process and how it is connected to contextual and social factors.

Speech-act theory established one of the most consequential shifts in this direction: utterances are not merely vehicles for propositions but forms of social action. Austin's [6] distinction among the locutionary, illocutionary, and perlocutionary dimensions of an utterance made it possible to describe what speakers *do* in speaking, while Searle's [27; 28] subsequent work systematised illocutionary categories – representatives, directives, commissives, expressives, and declaratives – together with the felicity conditions that determine their success. Bach & Harnish [7] subsequently reworked this classification within an inferential, mutual-belief-based model of communicative illocutionary acts, offering an alternative to Searle's convention-based felicity conditions that anticipates the context-sensitive orientation adopted here. Grice [15] then provided an inferential account of meanings that are not fully encoded in linguistic form, proposing the cooperative principle and its maxims of quantity, quality, relation, and manner to explain implicature. Sperber & Wilson [31] later reframed this inferential process within relevance theory, replacing Grice's maxims with a single, cognitively grounded principle of relevance – an account of implicature treated here as complementary to Grice's rather than competing with it. An earlier version of this systematising impulse is visible in Lakoff [20], who argued that pragmatic

inference could not be separated from the logical structure of natural language; Levinson [22] subsequently systematised presupposition, deixis, and implicature within a unified pragmatic framework, treating the speech act not as an independent unit but as a phenomenon integrated into the communicative situation. Searle and Vanderveken [29] later proposed a formal logic of illocutionary force, offering a notational precedent for the model developed below.

At the discourse level, van Dijk [34; 35] reconceptualised speech as a socio-cognitive phenomenon, introducing the notions of macrostructure, superstructure, and context model, and showing that speech acts are connected to systems of social knowledge, participant roles, and power relations. Fairclough's [11] account of discourse as social practice, together with the methodological synthesis offered by Wodak & Meyer [37], reinforced the view that communicative meaning is inseparable from its institutional and ideological setting. Mey [24] and Verschueren [36] further generalised pragmatics as a perspective on language use rather than a bounded component of grammar. Within this broader picture, the politeness and facework tradition – Brown & Levinson [8], Leech [21], Culpeper [9], Haugh [17], and Kádár & Haugh [18] – demonstrated that the same illocutionary act can carry markedly different interpersonal weight depending on how face and social distance are managed, a dimension that proves directly relevant to the institutional and moral-evaluative exchanges analysed later in this article.

These developments remain foundational, but they also expose a methodological difficulty: analytical categories become less determinate once the object of analysis is a sequence of turns rather than a decontextualised utterance. This problem is particularly visible in dialogic discourse. An interrogative may be a genuine request for information, an indirect directive, a challenge, or a reproach; a declarative may assert, accuse, warn, or evaluate; a fragment may carry little propositional content while nevertheless indexing affiliation, shared history, or resistance. Interpretation therefore depends on more than clause type – it depends on the relation between linguistic form and communicative action, on what the interlocutor does with the

preceding turn, and on the social and epistemic assumptions made relevant by the exchange.

Recent work published in the *Russian Journal of Linguistics* illustrates precisely this movement toward context-sensitive, corpus-informed pragmatics. The 2025 special issue *Pragmalinguistics: Corpora and Discourse Studies*, introduced by Floricic & Sokolova [12], explicitly brings pragmatics, discourse analysis, and corpus linguistics into a common methodological space; the issue's own corpus-based contribution demonstrates how pragmatic functions can be recovered through the interaction of linguistic material and discourse context. Goutsos [14] shows that corpus comparison can reveal pragmatic functions that are obscured by purely lexical categorisation; Zykova [38] demonstrates the analytical importance of discourse type when pragmatic phenomena are studied in artistic (cinematic and literary) material; López Serena & García-Jiménez [23] argue that pragmatic values emerge from larger discourse patterns rather than from isolated forms; Furkó [13] demonstrates how micro-pragmatic resources participate in positioning and implicit persuasion; and Shorokhova & Peña-Jiménez [30] show how invitations as speech acts are shaped by sociocultural context and politeness strategy across languages. Taken together, these studies establish an important contemporary premise: pragmatic interpretation requires sustained attention to patterned context and to the evidential basis of functional claims – a premise this study adopts for Uzbek literary material.

The validity of literary dialogue as an object of pragmatic analysis is itself a documented methodological question. Dynel [10] argues that fictional conversation, although authored, is constructed to be recognisable against the same inferential norms that govern naturally occurring talk, and is therefore analytically legitimate pragmatic data, provided the analyst remains aware of authorial mediation. Tannen [32] similarly shows that represented speech in narrative prose reproduces the involvement strategies of ordinary conversation. This study adopts the same position with respect to Erkin A'zam's dialogic prose.

Despite this rich theoretical apparatus, the existing literature has predominantly examined speech acts as isolated sentences or individual units of speech, described primarily through structural-semantic criteria; their dynamic, strategic nature within dialogic discourse – and, specifically, their integrative relationship with communicative strategy, social roles, and context models – has not been sufficiently systematised. Within Uzbek linguistics specifically, Hakimov [16] laid the descriptive foundations of pragmalinguistics as a field of study, and Rahimov [26] examined linguistic presupposition as a category in its own right, yet neither integrates these categories into a single, sequentially applied model of dialogic speech acts — the gap this study addresses. Nor has the functional relationship between Grice's [15] implicature and Searle's [27] illocutionary classification been examined as a single, evidence-traceable model within Uzbek dialogic material. The contribution claimed here is consequently not the invention of new pragmatic categories – linguistic structure, illocutionary force, discursive interaction, and socio-cognitive context are established dimensions – but their operational integration into a sequential, evidence-traceable analytical protocol.

Accordingly, the purpose of this research is 1) to identify the pragmalinguistic features and communicative strategies of directive, commissive, expressive, and declarative speech acts in Uzbek dialogic discourse; 2) to reveal their interrelation with discursive strategy and socio-cultural context; 3) to describe the contextual realisation of illocutionary and perlocutionary effects through a formalised, four-dimensional integrative model; and (4) to test the diagnostic value of corpus-attested deictic evidence – specifically, the second-person pronoun *sen* – as an independent form of triangulation.

2. MATERIALS AND METHODS

2.1. *Research design*

The study adopts a qualitative, interpretive research design within a discourse-pragmatic framework, aimed at analysing speech acts as context-dependent, multi-layered configurations

rather than isolated linguistic units, while making the evidential basis of each interpretive step explicit and traceable.

2.2. *Data*

The core dataset consists of dialogic excerpts from Erkin A'zam's short stories ‘Piyoda’ [5] and ‘Anoyiningjaydariolmasi’ [3]. The two texts were purposively selected for their high density of dialogic interaction, pragmatic complexity, and representation of diverse communicative situations – everyday, institutional, and market interaction. Because the dialogue is authored rather than spontaneously produced, its use as pragmatic evidence is justified with reference to Dynel [10] and Tannen [32], who show that literary dialogue is constructed against the same inferential and interactional norms that govern natural conversation, while remaining attentive to the limits that authorial mediation places on any claim of naturalistic representativeness.

2.3. *Corpus triangulation*

As an external, documented check on one recurrent interactional resource identified in the qualitative analysis – second-person address – a targeted concordance search was carried out in the *O'zbektilikorpusi* [25] on 19 August 2026, querying the second-person pronoun *sen* under the author Erkin A'zam. The search retrieved 41 occurrences across two further texts not otherwise analysed in this study, *Navoiynio'qiganbolalar* [4] and *Tanhoqayiq* [2]. These occurrences are used diagnostically, to establish whether the interactional functions of *sen* identified in the core dataset recur elsewhere in the author's work, and are explicitly not reported as population-level frequency evidence.

Analytical framework. The analysis is based on an integrative four-dimensional model:

$$SA = f(LS, IP, DI, SC)$$

where LS is Linguistic Structure (form and semantic content); IP is Illocutionary-Pragmatic Force (illocutionary force together with presupposition and implicature, following Austin [6], Searle [27; 28], and Grice [15], with formal notation informed by Searle

and Vanderveken [29]); DI is Discursive Interaction (communicative strategy, tactics, and interactional positioning, informed by the politeness and facework tradition of Brown & Levinson [8], Leech [21], and Culpeper [9]); and SC is Socio-Cognitive Context (participant roles, status, and context models, following van Dijk [34; 35]).

2.4. *Procedure*

The analysis follows a four-step protocol applied to each dialogic fragment: 1) identification of linguistic structure (LS); 2) determination of illocutionary force (IP) based on Searle [27] and Grice [15]; 3) analysis of discursive strategies and interactional dynamics (DI), drawing on politeness- and impoliteness-based facework categories [8; 9; 21]; and 4) contextual interpretation through socio-cognitive parameters (SC), following van Dijk [34]. Analytical validity is supported through cross-level verification, whereby each interpretation is checked against the linguistic, pragmatic, discursive, and contextual evidence available in the fragment, and, where relevant, against the independent corpus check described above. This multi-layered triangulation links micro-level linguistic realisation with macro-level socio-cognitive interpretation and is consistent with the methodological standards for discourse-analytic coding set out by Wodak & Meyer [37].

2.5. *Data and ethics statement*

The study analyses published literary material and publicly accessible corpus infrastructure. No personal data from human participants were collected. Corpus-derived observations are reported only with a reproducible query record (source, query term, author filter, and date).

3. RESULT AND DISCUSSION

3.1. *The integrative pragma-discursive model*

Existing accounts of speech acts largely evaluate illocutionary force and perlocutionary effect using structural-semantic criteria

applied to individual utterances; what remains underdeveloped is a single model able to hold linguistic structure, illocutionary-pragmatic force, discursive strategy, and socio-cognitive context together within one analytical operation. Table 1 sets out the multi-level architecture used to close this gap.

Table 1. *The multi-level architecture of the integrative pragma-discursive model of speech acts, showing how meaning is constructed across the linguistic, pragmatic, discursive, and socio-cognitive dimensions of dialogic discourse.*

Level	**Description**	**Key concepts**	**Communication dynamics**
Linguistic	Formal language and basic meaning	Locutionary structure, grammar, semantics	Foundation of communication
Pragmatic	Intention and hidden meaning	Illocutionary force, presupposition, implicature	Interpretation of context-dependent meaning
Discursive	Management of interaction	Communicative strategy, tactics, interaction chain	Flow and goals of the interaction
Socio-Cognitive	Social knowledge and context	Role, status, context model, social knowledge	Top-down guidance and framing of communication

According to the model, the speech act becomes progressively more complex from the bottom up: linguistic form provides the material basis on which illocutionary force is built, illocutionary force is in turn exploited or masked by discursive strategy, and discursive strategy is ultimately interpretable only against a socio-cognitive context that both constrains and is reshaped by the interaction. Figure 1 represents this architecture as a dynamic system with bidirectional feedback between levels.

The upward-pointing relations in Figure 1 show the gradual formation of meaning from structural expression to socio-cognitive contextualisation, while the downward-pointing feedback relations show how context, social roles, and discursive strategy continuously reshape the pragmatic and linguistic interpretation of an utterance in dialogic communication. Formally, the model can be extended in two directions. First, a

dynamic recursive form captures the fact that the socio-cognitive and discursive parameters of an exchange evolve over the course of the interaction: SA(t) = f(LS(t), IP(t), DI(t), SC(t)), where each component may change value as the dialogue proceeds from one turn to the next. Second, a perlocutionary outcome model treats the effect achieved on the addressee as a joint product of illocutionary force and socio-cognitive context, PE ≈ IP × SC, meaning that the same illocutionary force yields different perlocutionary outcomes depending on the participants' roles, status, and shared context model. This formalisation, inspired by the notational precedent of Searle and Vanderveken [29], is intended as an analytical heuristic rather than a quantitative measurement instrument.

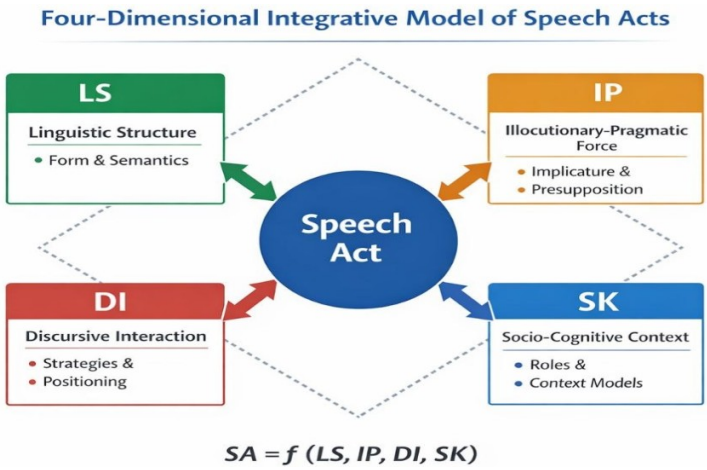


Figure 1. *An integrative pragma-discursive model of speech acts with interactive feedback between the linguistic (LS), illocutionary-pragmatic (IP), discursive (DI), and socio-cognitive (SC) dimensions.*

3.2. *Pragmadiscursive analysis of dialogic fragments*

This section applies the four-step protocol to representative dialogic fragments from ‘Piyoda’ and ‘Anoyiningjaydariolmasi,’ each followed by a literal English gloss and an LS–IP–DI–SC breakdown.

3.2.1. *Identity-based expressive acts*
In one exchange, two characters greet each other with invented childhood exclamations:

> Chantrimore-e! – Kalamakatore. (Ritual childhood call-and-response forms without independent lexical meaning, shared only between the two speakers)

At the linguistic level (LS), these utterances carry no propositional content. Pragmatically (IP), however, they function as expressive speech acts rooted in shared biographical experience. Discursively (DI), they form a ritualised, self-contained interactional pair that requires no further uptake to succeed. Socio-cognitively (SC), their felicity depends entirely on a shared memory model inaccessible to any third party: DI_solidarity + SC_shared-memory. The fragment shows that expressive force can attach to phonological form alone, once a sufficiently narrow context model is presupposed.

3.2.2. *Indirect directive and resistance*
A second exchange stages an escalating conflict over access to a house:

> *Nimagakelding, Ramazon? Bari birkirolmaysan-ku?!* ("Why did you come, Ramazon? You won't be able to get in anyway, will you?!")
>
> *Kirsam-chi?* ("What if I do get in?")
>
> *Kirolmaysan! Xudoga ham ayon!* ("You can't get in! Even God knows that!")

Linguistically (LS), the exchange is built from interrogatives. Pragmatically (IP), these interrogatives perform directive functions – refusal and prohibition – rather than genuine requests for information. Discursively (DI), the second turn does not comply but escalates into resistance, reframing the directive as contestable. Socio-cognitively (SC), the exchange is shaped by emotional tension between the participants' competing claims to

the same space: Conflict = IP_directive + DI_resistance + SC_tension. This fragment illustrates how interrogative form can carry a directive-refusal force whose felicity conditions [27] are being actively contested turn by turn, a pattern consistent with the impoliteness dynamics described by Culpeper [9] and with Abdel-Raheem's [1] account of denial and resistance as pragmatic strategies in their own right, rather than as mere failures of cooperation.

3.2.3. *Institutional (judicial) discourse and pragmatic failure*
A courtroom exchange illustrates a more complex case of interactional breakdown:

> *Ayblanuvchi Haydarov Ramazon, oldin ham shuishbilanshug' ullanganmisiz?* ("Defendant Haydarov Ramazon, have you engaged in this activity before?")
>
> *Men, Haydarov Ramazon, 1950 yili Boysunrayonidatug'ilibedim. Keyin…* ("I, Haydarov Ramazon, was born in 1950 in Boysun district. Then…")
>
> *Ayblanuvchi Haydarov, hechkimsizdantug'ilganyilingizniso'rayo tganiyo'q…* ("Defendant Haydarov, no one is asking you about your year of birth…")
>
> *Qanaqaishni?* ("What activity [do you mean]?")
>
> *Chayqovchilik-da!* ("Profiteering, of course!")
>
> *Yo'q… E, qilganman, qilganman.* ("No… Oh, I did it, I did it.")
>
> *Shug'ullanmaganman, desam… ishonasizmi?* ("If I said I hadn't done it… would you believe me?")

Linguistically (LS), the defendant's responses are grammatically well-formed but fragmented, repetitive, and semantically inconsistent, indicating disruption at the level of discourse coherence rather than of grammar. Pragmatically (IP), the judge's turns function as directive, information-seeking acts, while the

defendant's responses oscillate unstably between assertion, denial, and contradiction. Discursively (DI), the exchange reveals a clash between institutional discourse – structured and goal-oriented – and everyday discourse – spontaneous and associative – producing a genuine interactional breakdown. Socio-cognitively (SC), the defendant fails to align with the institutional context model, treating a legal interrogation as if it were an informal conversation. This can be formalised as Pragmatic Failure = LS_valid + IP_unstable + DI_mismatch + SC_failure, and corresponds closely to what Thomas [33] terms pragmatic failure: a mismatch not of linguistic competence but of context models between speaker and addressee. The fragment demonstrates that communicative breakdown can arise even when every individual sentence is grammatically and referentially sound.

3.2.4. *Market interaction and moral discourse*
A final fragment concerns the informal distribution of money at a market stall:

> *Pulininegaolmayapsan?* ("Why aren't you taking the money?")
>
> *E, otamgaqavmbo'ladi, noqulay.* ("Oh, he's a relative of my father – it would be awkward.")
>
> *Axir, hammagatekinulashyapsan-ku?* ("But you're giving it away free to everyone, aren't you?")
>
> *E, birixesh, biri tabor.* ("Well – some are kin, some are clan.")
>
> *Senga begonasibormikan?* ("Is anyone among them really a stranger to you?")
>
> *Mana – sen! Musofir, shaharlik!* ("Here – you! An outsider, a city-dweller!")

Here, the speech acts express a moral stance (IP) grounded in kinship obligation, a strategy of in-group solidarity (DI), and a collectivist socio-cognitive frame (SC) that resists purely

economic logic: SA = DI_solidarity + SC_collective-values. The direct address *sen* in the final turn is pragmatically significant: rather than merely referring to the addressee, it performs an act of social categorisation, marking the addressee as an outsider relative to the kinship network invoked throughout the exchange.

3.3. *Second-person deixis as an interactional resource*

The final turn of the market fragment above ("Mana – sen!") illustrates a broader pattern: the second-person pronoun *sen* recurrently functions in Erkin A'zam's dialogic prose not only as a grammatical index of the addressee but as an interactional resource for proximity, reproach, evaluation, and positioning, consistent with Krylov's [19] typological argument that deictic elements are simultaneously referential and indexical, encoding social relation as well as grammatical person. The corpus check described in 'Materials and Methods' – 41 occurrences of *sen* retrieved from the *O'zbektilikorpusi* [25] under Erkin A'zam in 'Navoiynio'qiganbolalar' [4] and 'Tanhoqayiq' [2] — was used diagnostically to establish whether this interactional use of *sen* is idiosyncratic to the two core texts or recurs elsewhere in the author's dialogic prose. The retrieved concordance lines display the same range of functions identified qualitatively above: address forms combined with evaluative or reproachful predicates, and address forms marking social distance or categorisation, in patterns consistent with those documented in the 'Piyoda' and 'Anoyiningjaydariolmasi' fragments. Because the search targeted only one author and one pronoun form on a single date, these occurrences are reported as diagnostic, corroborating evidence rather than as a statistically representative frequency distribution; a systematic frequency analysis across a larger, independently sampled corpus is identified as a direction for future research.

3.4. *Synthesis*

Three findings emerge from the analysis as a whole. First, illocutionary force is not a static, sentence-level property but a dynamic construct that is continuously reinterpreted within the interactive process: the same grammatical structure – an

interrogative, a fragment, a declarative – acquires different pragmatic orientations depending on the discourse model in which it is embedded, extending Austin's [6] and Searle's [27; 28] categories beyond the level of the isolated sentence. Second, the discursive dimension reveals the macro-pragmatic function of a speech act by integrating it with communicative strategy: directive and expressive acts frequently appear in strategically masked form, and their true illocutionary orientation becomes visible only through the implicature layer described by Grice [15] and the politeness and impoliteness mechanisms described by Brown and Levinson [8], Leech [21], and Culpeper [9]. Third, the socio-cognitive context – participant roles, status, and shared or contested context models, in the sense developed by van Dijk [34; 35] – is a decisive factor in the perlocutionary outcome of a speech act, as shown most clearly by the institutional pragmatic-failure case and the collectivist framing of the market exchange.

These findings extend the methodological direction visible in recent *Russian Journal of Linguistics* scholarship on pragmalinguistics, corpora, and discourse [12; 13; 14; 23; 30; 38] to a new empirical domain – Uzbek literary dialogue – while remaining attentive to two limitations. First, the core dataset is literary and therefore authored; although Dynel [10] and Tannen [32] support the analytical legitimacy of represented dialogue, the findings should not be generalised to spontaneous, non-literary Uzbek conversation without further study. Second, the corpus check is diagnostic rather than statistical, is limited to a single pronoun, author, and search date, and awaits replication with a reproducible, independently annotated query protocol. The strongest claim supported by the present evidence is therefore not that the integrative model explains all Uzbek speech acts, but that it offers a transparent, evidence-traceable procedure for showing why a particular speech-act interpretation is warranted in a particular dialogic sequence – a procedure that is both methodologically defensible and extensible to institutional, intercultural, and multimodal discourse.

4. CONCLUSIONS

This study has shown that speech acts in dialogic discourse cannot be adequately explained within the boundaries of classical illocutionary theory alone. Austin's [6] and Searle's [27, 28] frameworks remain foundational for understanding performativity and illocutionary force, but they are insufficient, on their own, for capturing the dynamic, interactional, and context-dependent nature of real communicative processes. By proposing an integrative pragma-discursive model – SA = f(LS, IP, DI, SC) – this research reconceptualises speech acts as multi-layered configurations that emerge from the interaction of linguistic structure, illocutionary-pragmatic force, discursive strategy, and socio-cognitive context, and it tests that model against dialogic fragments from Erkin A'zam's 'Piyoda' and 'Anoyiningjaydariolmasi,' with second-person deictic evidence from the *O'zbektilikorpusi* [25] used as external, diagnostic triangulation.

Three theoretical contributions follow from the analysis. First, illocutionary force is a context-sensitive construct that is continuously reinterpreted within dialogic interaction rather than a fixed property of an utterance, extending classical speech-act theory beyond sentence-level pragmatics. Second, the discursive dimension plays a decisive role in shaping communicative intention: speech acts function as strategic moves within interaction, often masking their illocutionary force through implicature, indirectness, and facework. Third, the socio-cognitive context – participant roles, status, and shared or contested context models – is a determining factor in perlocutionary outcome, as demonstrated by the institutional pragmatic-failure case and by the collectivist framing observed in the market exchange. The analysis further demonstrates that second-person deixis in Uzbek dialogic prose functions not only referentially but also interactionally, marking proximity, reproach, evaluation, and social positioning.

Taken together, these findings support a shift from a taxonomy-based understanding of speech acts toward a configuration-based, dynamic, and evidence-traceable model,

consistent with contemporary interdisciplinary trends in pragmatics, discourse analysis, and corpus-informed linguistics [12; 13; 14; 23; 30; 38]. The proposed model contributes to the theoretical development of speech-act research and offers a scalable analytical framework applicable to literary discourse, institutional communication, and intercultural interaction. The strongest claim supported by the present evidence is a transparent analytical procedure rather than an exhaustive taxonomy; future research should operationalise the model quantitatively over a larger, independently annotated Uzbek corpus, compare literary dialogue with conversational and institutional data, and extend the framework to multimodal discourse.

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ABDUNAZAROVA MAFTUNA FAXRIDDINOVNA
PHD STUDENT,
DEPARTMENT OF COMPUTATIONAL
LINGUISTICS AND APPLIED LINGUISTICS,
FACULTY OF JOURNALISM AND UZBEK PHILOLOGY,
NATIONAL UNIVERSITY OF UZBEKISTAN,
TASHKENT, 100174, UZBEKISTAN.
E-MAIL: <ABDUNAZAROVA_M@NUU.UZ>