



USING THE NOVERBAL FACILITIES IN HISTORY

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ABSTRACT

In the article, the use of communication tools in the context of the use of proxies, the use of national-type non-verbal tools in the communication process is based on the children's literature language, including Khudoiberdi Tukhtabaev's works. In the writer's works, the utilization of the proverb indicates the speaker's outlook, cultural level, intellectual capacity, and the speaker's (children's) speech is always understood by the thought, too. With the use of nonverbal means, such as verbal means, national identity is evident.

KEY WORDS

Sociology, vocabulary, nonverbal means, sign, visual communication, children's speech, national character.

INTRODUCTION

In contrast to social linguistics (social linguistics), where linguistic units are often associated with social-psychological (socio-psychic) parties, in contrast to social linguistics as social phenomenon, a new field of special science - linguistics has been developed.

In recent years, linguists and social psychologists have been focusing on studying culture, gestures, traditions and morals, as interdisciplinary and intercultural relationships have intensified. [1]

It is impossible to imagine that the dialogue, which is the basis of sociology, is not to interact with the members of the society and to interact with each other (exchange of information and information).

In a dialogue, you can highlight a number of aspects, such as content, purpose, and media. [2]

The term "communication" is often used in verbal, word-by-speech, and through the use of nonverbal, unconditional, non-essential means (gestures, symbols, symbols, symbols, symbols) are categorized as verbal or nonverbal communication according to one another.

T. Leighton describes parallelism in the thought and expresses it, and separates the gestures, facial features, movement of the body, and physical activity of the participants. [3]



RESEARCH BACKGROUND

Like all other languages in the world, the idea is expressed not only by the linguistic path, but also by linguistic (extralinguistic or parallelistic) means and gestures. [4]

The amount of extralinguistic means varies in each language, and the means are similar to those of positive (eg bowing) or negative (eg, tongue removal). Noverbal means also reflects the speaker's outlook, cultural level, and mental capabilities, and when the speaker is always aware of what he is talking about, the listener is not always aware of it when expressed in thought. With the use of nonverbal means, such as verbal means, national identity is evident. Also, there are gestures that have a purely national character and may be of national character. These devices may also be used to test the elderly or test the mind of the listener. From our scientific literature, it is known to us that the proverbial utopia is subdivided into phonation, kinetic and mimic.

While focusing on the use of non-verbal means in artistic works, the spoken word in artistic works is monitored and filled in with the action of the label. In the children's speech, there is a great deal of information that is short and easy to understand. Despite the fact that they are children in raising their own thinking, they use different types of noverable means, depending on the situation.

Hoveroyberdi Tokhtaboev's works are different from those of ordinary speech that are commonly used in the speech. The gender of their communicants (children) is the leader in terms of social status, especially age.

The age-old difference in nasopharynx is unique in all nations. It also depends on the customs of the people. Specifically, gestures such as tongue, nose, cheeks, inflammation, and gestures are symptoms of young children that are different in different nations. In the Russians, the tongue is a hoax, a ridiculous gesture, and in Tibet, this is a kind of blessing performed by both children and adults, and in Hungary - the destruction of a man is a discrimination of aging adults. [5] It is apparent that the proverbial instruments are specific in every nation, and represent different meanings.

RESEARCH ANALYSES

The aforementioned noveral movements are seen in the children's speech in the Uzbek culture of communication, and are used in the sense of aggression and mockery. In many cases, this is true when it comes to the communication of the same children and the mockery of adult communications.

Aghdkhammed's grandfather looked at me and looked at me. He made a mockery of his lips, and I also dropped the tongue ... (See "People of the Garden" on page 39)



Now, as the wood was burning, I pulled my tongue out of the loop and went back and stood in the middle of the street, without knowing where to go. (See "People of the Garden" on page 148)

When analyzing socio-linguistic analysis of non-verbal means, the younger age of communications workers also needs special attention. As you know, the age character of the communications staff is that they also distinguish between linguistic and non-linguistic units in their speaking activities. This can also be watched by Hudoyberdi Tokhtaboev's heroes. It should be noted that, despite the fact that the age-specific dating of nonverbal means in linguistics has not been studied as a separate study, it is mentioned in the scientific work of Iskandarova. [6]

As you know, some actions are only for young people. Tips on the shoulder, lip labyrinth, and lip baldness are characterized by more communication by younger communicators. These nonverbal means include, but are not limited to, ignorance, sneezing, dizziness, irritation, dizziness (tearing of the head, flying up), admiration, fatigue to see, to come in (to embrace), to understand the different meanings. Also, these nonverbal vehicles are sometimes used by older communicationsians. This statement, which is mentioned here, is an expression of a completely different meaning. The same behavior demonstrates the complex nature of the various communication processes in different communication styles, and their description and classification is also complex at the same time:

The brothers took each other and wept. ("The Golden Head of the Truth", p. 379)

I feel it is flying over her shoulder to cry. (See "Mungli Eyes" on page 51)

The following example shows that the weeping of yummy is a secondary language that serves to fill in the speech in the process of communication as a means of communication of young communicators, such as illiteracy, weakness, and health. It can also be understood by the fact that the spider's shoulder is flying.

In the writings of the writer, the utopian means of rubbish utilization are used in the speech of elderly communicators, whose meaning is essentially different from that of young children, adult communications can be described as a pity, self-guilty, an apology to apologize. Here is an example:

"My uncle, my uncle," he murmured, "forgive me, your unwary mother." (See "Mungli eyes" on page 57)

Also in one place:

He turned his head back on the bed. (See "Mungli Eyes" on page 51)

When used as interconnection means, "turn over his head" refers to the meaning inherited from pure natural biological action. In fact, the man can turn his head back on, but the boy's grief over the mother's movement and turned his head back in dissatisfied tone.



- The horizontal and vertical movements of the head extend to many peoples of the world and serve as an extorting factor that denotes and denotes. In Uzbek, the horizontal head of the head is "no" and the vertical movement means "bor". "Ratchet" for the meaning of these signs; For denial, the expression "shake his head", "shake his head" is used. In the works of the creator, this action was used as a denial:

- "No," said the boy, shaking his head. "We are the potential agronomists ..." ("Yellow hump riding" on page 31)

- In another example, the word "pity" is used:

- "Eric!" Said one of the workers shaking his head. (See "The Yellow Wide Rope", page 45)

- Indeed, the gesture of acknowledgment and denial used in the works of the artist was explicitly expressed in the emotional-expressive and subjective modalist attitude, accompanied by the sounds of "bass".

- Even if the suture organ is used in the production of nasopharynx, in the case of children's speech, the extorting factors that are caused by the squeezing of the neck slightly increase in the sense of being ignorant, laugh, surprising:

- "If I do not know ..." I shrugged. (The "Yellow Wide Rope", p. 18)

- In addition, the following speech aids are also used in children's speech:

- "My dear," he groaned, and embraced his neck tightly. (See "Mungli eyes" on page 58)

- - No, no! Said Nigora, clinging to his knees and breathing again. Every day, my dreams are coming into your dreams, are not you worth it here? (See "Mungli Eyes" on page 170)

- "If you did, you hit it like that," I said, with a fist on his head. (See "The Yellow Giant Ride" on page 21)

- Hoveroyberdi Tokhtaboev's works include:

- shoulder to shoulder;

- yum-yum weeping

- head shake;

- to reverse the head;

- fly flying;

- embracing;

- Replacement;

- fracture ...



CONCLUSION

In the study of language as a means of communication, it is also important to study the parallelvistik, noverelastic means that are related to them. In the case of Hoveroyberdi Tokhtaboev's creativity, the research can serve to highlight the peculiarities of culture, lifestyle and traditions of members of a particular community, including children's literature. Such tools in the works of artists fill out, interpret, communicate, and display as an auxiliary tool of expression. That's why the noverbal means revives the children's speech and increases its effectiveness.

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