

Gan Ekan (Suffix) Form And Reported Speech

Jumaev Erkin Boltaevich

Teacher of German and French languages department at Bukhara State University

Abstract

The article analyzes the organic and textual expression of the –gan ekan form as long as it is mastered. An attempt is made to shed more light on the specificity of the –gan ekan form on the basis of microtexts selected from the fiction for analysis.

Keywords: *gan ekan form, member (component) and contextual analysis, text analysis, microtext, dialogic microtext, macromattext, assimilation message, direct observation, paradigm, proposition, macroproposition, communicative purpose.*

INTRODUCTION

It is known that the morphologically formed assimilation content has three different forms (assimilation message, assimilation command, assimilation question) and several means are used to express them: - (i) *bdi, -adi, (-ydi) –gan ekan, - gan emish, - (a) r ekan, - (a) r emish, - (a) yotgan ekan, - (a) yotgan emish, -adigan (-ydigan) ekan, -adigan (-ydigan) emish, -moqchi ekan, -moqchi emish, -sin ekan, -sin emish* forms and noun and other word groups + *ekan, emish* incomplete verb and etc. In this article, we briefly describe the structure, content and syntactic properties of the *-gan* form, which represents the assimilation message, on the basis of organic and textual analysis.

LITERATURE REVIEW

The additional and incomplete verb in the form *–gan ekan* serves as an indicator of five categories. The meaning of the tense (*past tense*) in the content is connected with the adverb, the modal meaning (*direct observation*) and the syntactic feature (*relation*) with the incomplete verb. Contextual help is not required to express the meaning of time. Modal meaning comes in three forms, depending on the convenience of the context: *audibility, then knowledge* (based on evidence), *conclusion* (based on evidence). The size of the sentence (context) depends on the syntactic nature of the form. Contextual (textual) analysis is based on modal meaning.

ANALYSIS

First of all, let's look at the context in which the meaning of *audibility* is expressed. The form *–gan ekan* is often used in the third person to denote an action heard. In this case, the heard action is a partially modified assimilation. The idea of *audibility* is inextricably linked to the person being narrated (message source, message owner). Therefore, in addition to the means of facilitating the manifestation of *audibility*, attention is also paid to how the source of the message is expressed and where it comes from:

"I wrote a letter to Tursun before sending him to hospital." "Stop," said Ikromjon. - Since your uncle wrote a letter to the Ummah, why didn't you deliver it to me that day (S.Ahmad, "Ufq", 127). In this example, the informant (*Ummatali*) *–gan ekan* form is the subject of the act of expression. The function of a convenient tool is performed by the first sentence in the example. If

this statement is dropped, it is not clear that the action was heard. It is indicated that the speaker was aware of it by some means (evidence). In this example, the assimilation is that the auxiliary verb and the source of the message are added *ekan* to the part of the sentence (*written by the letter*) as a convenient tool.

He also told about his experience: - He dragged his uncle to Shymkent. (G. Ghulam, “Shum bola”, 76) In this example, the author's sentence acts as a convenient tool and precedes the assimilation sentence. The source of the message (*u*) –*gan ekan* came in the form of a convenient medium as the subject of action expressing the form. It is also known that this sentence is an assimilation sentence, so if the author does not change the sentence and replaces it with the *ekan* incomplete verb *edi* and puts it in the first person, reported speech is formed. The source of the message is understood from the phrase and also serves as a convenient tool: *Momo says that they have not stopped since birth.* (Sh. Kholmiraev, “O’n sakkizga kirmagan kim bor”, 140) *As a child, I saw a familiar face in a photo I watched a hundred times. Then I told my uncle Mirzakalon Ismaili about my intention. “Avloni? He is the one who taught us...” Look, a man whose activity I do not know was mentoring the elders of our family.* (T. Malik, Savohil, 235). In this example, too, Abdullah expressed his respect for Avloni by adding the suffix –*lar*, which signifies respect for the incomplete verb *ekan*.

As long as the source of the message is –*gan ekan*, the form can be given in addition to the content of the microtext in which it is present, that is, in the context of another sentence: *The man, who was just an example of trouble, looked like coal to me, and our love shone: He was in Tashkent, he saw our Motherland! In this distant exile, as if he brought good news from our homeland, we felt warmth in our hearts.*

(E. Azam, “Chapaklar yoki chalpaklar mamlakati”, 113) It is clear from the example that it is not possible to determine from whom the speaker heard the message, that is, from the content of the microtext. To do this, you have to refer to the statements given in the preceding paragraph. Then the source of the news was Zanjı and the speaker was *Tashkent!* It is clear that he said what he was, what he was, by assimilating it through the form –*gan ekan*.

DISCUSSION

In dialogic speech, the context expands to varying degrees because often the information does not fit into the context of a single sentence:

- *At that time, a teacher living on the banks of the Khojayipok River, which joined the riots, lost his property to take his horse. Although he gave it to adults. Don't touch that horse, I have no other friend ... No, when they insisted on giving me another horse, the teacher tied the animal to such a place and shot it. Then he decided not to drink the water of this country and left the country.*

- *I have heard, yes, it is true ...* (Sh. Kholmiraev, “Oy yili”, 316) In the example, the form –*gan ekan* was used 4 times. Incomplete verbs are used repeatedly because of the presence of stress, not omitted.

If the accusation is not taken into account when repeating the form –*gan ekan*, the incomplete verb is used sparingly: *Later, the mirokhor himself says that he wrapped the tail of the toy around his hind legs, and as soon as he fell to the ground, he managed to wrap his legs with wool.* (Sh. Butaev, “Qo’rg’onlangan oy”, 113).

When the opinion of a certain person is assimilated, the source of the message may consist of one word: - *Comrade Miralamov, I heard that you opposed my candidacy.* (T. Malik, "Savohil", 94). In the example, the owner of the source of the message is saved by the pronoun (I) because it is represented by the suffix (-*dim*). In the example above, if the sentence indicating the source of the message came after the sentence in which the message was heard, in the following example, the opposite is true:

"Everybody's here," Akmal chuckled, glancing at the circle of old men on the hillside. Saodat aka, did you hear that a teenager was trapped under a hoof in a kupkari run in that area? Many were banned, in general.

When the source of the message is more than one person, the subject of the speech is represented only by the suffix (-*ish*), unless the speech situation requires it. The context is narrowed and austerity appears: - *Of course, - said Boshbek - But they say that he found it when he entered the cave with his friends ...* (Sh.Kholmirzaev, "Yo'llar, yo'ldoshlar, 193).

If the speaker heard the action from individuals, not a specific person, the source of the message is a tool such as *according to what people say, if I ask, they ask: They found out that she was a modest woman and, most importantly, that she did not force her breasts.* (Sh. Butaev, "Qo'rg'onlangan oy, 12).

It is said that a similar statue of the world's poorest genius was erected in Tashkent, a city in Central Asia, but after independence, the idea of socialism was rejected and overthrown. Sorry, sorry! Those who do not know goodness! Let them see for themselves that one day they will inevitably regret it. (E.Azam, "Chapaklar yoki chalpaklar mamlakati", 147) *When I inquired, it turned out that both Farmanqul and his wife had died in the war.* (A. Qahhor, "Qo'shchinor chiroqlari", 29).

The source of the message is not mentioned in the folklore (epic, fairy tale, narration, story, proverb, etc.): *Even when the polytheists insulted the Messenger of Allah, may Allah bless him and grant him peace, by throwing stones at him, our Master, the Prophet did not even condemn them to death.* (T. Malik, "Savohil", 26) *Pharaoh was fascinated by her beauty and married her.* (O. Umarbekov, "Odam bo'lish qiyin", 112) *The beetle called his child "white" and the hedgehog "soft".* (A. Qahhor, Sarob, 137).

The source of the message is understood from the phrase and also serves as a convenient tool: *He said the district has received a surplus of funds this year.* (O. Yoqubov, "Diyonat", 165)

In some cases, the person who has received the idea hears the action from another person and informs the speaker: *The professor has already been summoned. The doctor said.* (O. Hoshimov, "Nur borki, soya bor") - *Like us, he was younger than his father, he suffered a lot of persecution. Mirzaxan told me his story.* (P. Kadyrov, "Yulduzli tunlar").

In both instances, the medium indicating the source of the second message came after reported speech.

CONCLUSION

Apparently, the form *-gan ekan* means to be heard in the *past tense* in the assimilation sentence. Audibility is manifested in the form of objective modality. Because the speaker informs the listener of the action he heard from someone without reflecting his personal (subjective) attitude.

The form *-gan ekan* is also used to express the action heard in the second person: *Sayak received a letter from his brother. The letter is not to me Dildor.* (S.Ahmad, "Ufq", 413) *Silence was broken by the Message. You wrote a letter to Dildor.* (S.Ahmad, "Ufq", 435) In this example, the source of the message came long before the assimilation. If the speech situation does not require it, the source of the message will not be expressed: *"Wow" ... said Muniskhan, extending his hand to ask, let it be a poetic service, you went to the meeting yesterday.* (A. Qahhor, "Sarob", 51).

REFERENCES:

1. Zikrillaev G. Spirit and language. Tashkent, "Fan", 2018. - 464 p.
2. Khudoyberganova D. Anthropocentric study of the text. Tashkent, "Fan", 2013. - 153 p.
3. Moskalskaya O.I. Grammar of the text. Moscow, "High School", 1981. - 184 p.
4. Tukhsanov M. Microtext and the system of means of expressing its coherence in Uzbek literary speech. KD, Bukhara - Andijan, 1987. -- 137 p. Agricola E. Vom Text zum Thema. *Studia grammatica*. XI. Berlin, 1976. – pp. 15-25.
5. Daneš F. Zur linguistischen Analyse der Textstruktur. *Folia linguistica*, 4, 1970. – pp. 35-47.
6. Dijk T.A. van. Some Aspekts of Text Grammers. The Hague–Paris, 1972. – 155 p.
7. Schendels E. Deutsche Grammatik. Morphologie. Syntax. Text. Moskau, Visschaya shkola, 1979. – 400 p.
8. Wittmers E. Ein Beitrag zu einer funktionalen Textlinguistik. "Sprachpflege", 1970, Heft 3. – pp. 5-12.
9. Akhmedova Mehrinigor Bahodirovna, "Problems in translating the concept of "spirituality" ", IEJRD - International Multidisciplinary Journal, vol. 6, no. TITFL, pp. 290-295, Apr. 2021.