



**COMPARATIVE ANALYSIS OF THE EXOPHORA IN ENGLISH AND UZBEK**

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**Annotation**

In linguistic pragmatics, exophora is reference to something extralinguistic, not in the same text, and contrasts with endophora. So, this article is devoted on comparative analysis of the exophora in English and Uzbek.

**Keywords:** exophoric, context of situation, anaphora, reference, homophora, generic, phrase, meaning, knowledge, context, homophor, endophoric reference, cataphoric reference.

Exophora can be deictic, in which special words or grammatical markings are used to make reference to something in the context of the utterance or speaker. For example, pronouns are often, with words such as "this", "that", "here", "there", as in that chair over there is John's said while indicating the direction of the chair referred to. Given "Did the gardener water those plants?", it is quite possible that "those" refers back to the preceding text, to some earlier mention of those particular plants in the discussion. But it is also possible that it refers to the environment in which the dialogue is taking place – to the "context of situation", as it is called – where the plants in question are present and can be pointed to if necessary.

Exophora exists in English and also in Uzbek. For example in Uzbek: Saodat yoshligida juda chiroyli qiz bo'lgandi. Sochlari taqimini o'pard. Taraganda shamshod taroq ushlagan qo'llari sochining uchigacha yetmasdi. **Uni** yarimini qismlab turib, bu yog'ini tarardi. In this sentence the word uni is used as an exophora, because from this word we can understand the word "soch".

The interpretation would be "those plants there, in front of us". This kind of reference is called exophora, since it takes us outside the text altogether. Exophoric reference is not cohesive, since it does not bind the two elements together into a text. For example, the meaning of the phrase "the Queen" may be determined by the country in which it is spoken. Because there are many Queens throughout the world, the location of the speaker provides the extra information that allows an individual Queen to be identified.

The precise origin of the term is not fully clear, but it is probably intended to suggest a referring expression that always has the same referent (within a given cultural context, of course). It seems to have been first used in the influential book by M.A.K. Halliday and R. Hasan, Cohesion in English.

We have mentioned the possibility of referring 'outward' from texts to identify the referents of reference items when backward or anaphoric reference does not supply the necessary information. Outward, or exophoric reference often directs us to the immediate context, as when someone says 'leave it on the



table please' about a parcel you have for them. Sometimes, the referent is not in the immediate context but is assumed by the speaker/writer to be part of a shared world, either in terms of knowledge or experience. In English the determiners often act in this way:

The government are to blame for unemployment.

She was using one of those trimmers to get rid of the weeds.

It would be odd if someone replied to with the question 'Which government?'. It is assumed by the speaker that the hearer will know which one, usually 'our government' or 'that of the country we are in / are talking about'. The same sort of exophoric reference is seen in phrases such as the Queen, the Pope, the army, and in sentences such as 'We always take the car since we can just put the kids, the dog and the luggage into it.' A learner whose LI has no exact equivalent to English the may need to have this central use of the article taught explicitly. On the other hand, speakers of languages with extended use of definite articles to cover general nouns in situations where these would not be marked as definite in English sometimes produce utterances which, to the English ear, seem to be making exophoric reference, such as 'Do you like the folk music?' when no music is to be heard (cf. 'Do you like folk music?').

Saroyning to'rida boshqalarg'a qarag'anda ko'rkamrak bir hujra, anovi hujralarga kiygiz to'shalgani holda **bunda** qip-qizil gilam, uttalarda bo'z ko'rpalar ko'rilgan bo'lsa, **munda** ipak va adras ko'rpalar, narigilarda qora chirog' sasig'anda, bu hujrada shamъ yonadir.

Keyingi Marg'ilon borishimda yaqin o'rtoqlardan Yodgorbek to'g'risini surishtirib bildim: **Uni** (anaphora) ushbu asrning o'n to'qqiz va yigirmanchi ochliq yillari miyonasida vafot qilib, undan ikki o'g'ul qolibdir. **Biri** (exophora) bu kunda Marg'ilonning mas'ul ishchilaridan bo'lib, ikkinchisi Farg'ona bosmachilari orasida ekan. Bu kunda nomu nishonsiz, o'luk-tirigi ma'lum emas, deydilar.

**Uning** bir chekkasidan ikkinchi chekkasigacha aylanib chiqish amri mahol, kishi charchab qoladi. Katta hovlining orqasida qirg'oqlariga marmar o'rnatilgan xon hovuz. **Undagi** zog'ora baliq, cho'rtan baliq, laqqa baliqlar goh suv yuziga chiqib tashlangan nonlarni er, goh biltanglab o'ynab sho'ng'ib ketardi. Hovuzning to'rt tomonida yo'g'on – yo'g'on qayrag'ochlar, tanalari qulochga sig'maydi. Xorazmda hovuz desa, darhol ko'z oldingga katta – katta gujumlar – qayrag'ochlar keladi. **Bu** daraxtlar go'yo azamat dubni eslatadi. Hovuz labiga husn berib turganlar ham **o'shalar** (exophora). **Ularning** kichkina – kichkina barglari orasidan quyosh nurlari mo'ralaydi. Ammo **ular** quyosh haroratini o'zida singdirib, pastga tanga – tangaday oq shuъlalarini tushirardi. **Ular** kishiga orom beradi. Muhammad Rahimxonning Tozabog'dagi sayrgoh bog'i.

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"Then it came over Mor like a sudden gust of warm fresh wind that Nan was going. Nan was going, she was going.

"When I see her I shall know what to do. Then I shall know what this state of mind is... I shall know then when I see her. When I see her.

You are living on dreams now, dreams of happiness, dreams of freedom. A type of exophora, homophora relates to a generic phrase that obtains a specific meaning through knowledge of its context; a specific example of homophora can variably be a "homophor" or a "homophoric reference".

For example, the meaning of the phrase "the Queen" may be determined by the country in which it is spoken. Because there are many Queens throughout the world, the location of the speaker provides the extra information that allows an individual Queen to be identified. Some examples in Uzbek:

U shitirlagan ovozdun cho`chib tushdi. U ko`ylagida chuvalashib, orqasiga tisarildida, nima qilarini bilmay, dovdurab qoldi, Uning bo`g`zida nolami, yo sevinchli nidomi, xullas, shunga o`xshash bir narsa tiqilib qoldi. Komila bundan vahimaga tushdi.

U hayoli parishon holda honaga kirdi. Uning yuzida horg'inlik sezilardi. Xonaning holatini ko'rgan Toshpo'lat achchiqlangan holda nima sodir etilganligini angladi.

Exophoric reference (especially in the press) is often to a 'world of discourse' connected with the discourse of the moment, but not directly. British popular newspaper headlines sometimes make references such as 'That dress. Queen scolds Princess Di'. Here the reader is assumed to have followed certain stories in the press, and the reference is like a long-range anaphoric one, to a text separated in time and space from the present. Native speakers often have difficulties with such references even if they have only been away from the papers and radio or television for a week or two; the foreign learner may experience even greater disorientation.

An example of a text referring to such an assumed shared world is extract, which talks of 'the entire privatisation programme'; readers are assumed to know that this refers to the British government's sell-off in 1989 of the entire public water service into private hands: Eighty per cent of Britain's sewage works are breaking pollution laws, according to a report to be published this week.

The cost of fulfilling a government promise to clean them up will run into billions, and put the entire privatisation programme at risk.

Another example in Uzbek: Ilgari kampir ba'zi-ba'zida bu kiyimlarni hidlab yig'lardi. Endi ko'ksidagi muz uni yig'lashga qo'ymadi. U hovli o'rtasiga xazon to'plab gugurt chaqdi. Gurillab yonayotgan gulxanga ularni birma-bir tashlay boshladi. Gulxanda Bo'rixonning bolaligi yonardi. Qoraqo'z gulxan atrofida aylanar, goh alanga taftiga chidolmay nari ketardi. In this sentence the word ularni is used instead of the word "kiyimlar" and this word is hidden and students should find the meaning of this word in context.



Every language has items that possess the property of reference. The term 'reference' in linguistics is seen as the meaning relationship which links the full lexical expression of an entity with the perform which refers to it, according to Morley's definition. In English these items are personal, demonstrative and comparative reference.

Referential items 'instead of being interpreted semantically in their own right, ... make reference to something else for their interpretation', S that is, their identities are to be retrieved from some other sources, either in the texts in which they appear or in the extra-linguistic environments-contexts relevant to the linguistic interaction. In the latter case, a referential item is not encoded in a text and is retrievable from the situation, as in the following example: Watch out' He must be drunk.

Those who are present on the interactive scene where this utterance is made understand who he is, although his identity is not made explicit verbally. It is worth noting that Halliday and Hasan suggest that reference to the situation as shown in the above case is the primary form of reference and that reference to other items within a text is a secondary form.

It is natural that the referential encoding of what is present before the speaker and hearer preceded that of what is mentioned verbally in the history of human language, and it might follow then that reference to what is mentioned verbally can be regarded as a more evolved linguistic phenomenon.

Halliday and Hasan name the reference to situation as exophora or exophoric reference and this could be contrasted with endophora or endophoric reference, the general name for reference within a text. Brown and Yule explicate these notions in the following illustration:

(2) a. exophora: Look at that. (that=the sun)

b. endophora:

(i) anaphoric - Look at the sun. It's going down quickly.

(It refers back to the sun.)

(ii) cataphoric - It's going down quickly, the sun.

(It refers forwards to the sun.)

Endophoric reference further splits into anaphoric reference and cataphoric reference. Any endophoric referential term may either follow or precede the element to which it refers. Halliday and Hasan call this the 'linguistic referent' When a referential item follows its linguistic referent it is anaphoric; when it precedes the linguistic referent it is cataphoric.

Naturally, exophoric reference can never have a linguistic referent because its referent can only be found in the external environment in which verbal communication is unfolding and not in a linguistically manifested text. As has been observed in Example (1), it is the non-linguistic context, largely dependent on the physical speaker-hearer relationship, that enables the hearer to decode exophoric reference, whereas this relation has nothing to do with the interpretation of the identity of an endophoric reference, which is a purely linguistic phenomenon. Halliday and Hasan state that exophora is 'context-bound', whilst endophora is not. Which referential mode (either endophoric or exophoric) is more prevailing is of vital interest to language-specific pragmatics. In linguistic pragmatics, **exophora** is reference to something extralinguistic, **not in the same text**,



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The interpretation would be "those plants there, in front of us". This kind of reference is called exophora, since it takes us outside the text altogether. Exophoric reference is not cohesive, since it does not bind the two elements together into a text. Exophoric references will often be to a world shared by sender and receiver of the linguistic message, regardless of cultural background, but equally often, references will be culture-bound and outside the experiences of the language learner (e.g. British references to the City, the Chancellor, and so on). In these cases the learner will need to consult some source of encyclopedic information or ask an informant. This aspect of language learning is a gradual familiarization with the cultural context of L2.

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