

INSERTED CONSTRUCTIONS IN SPOKEN DISCOURSE AND THEIR FUNCTIONAL-SEMANTIC NATURE

(A Comparative-Theoretical Study Based on Korean and Uzbek)

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Abstract

This paper examines inserted constructions functioning in spoken discourse from a comparative-theoretical perspective based on Korean and Uzbek. Inserted constructions are considered pragmatically marked units that are not syntactically integrated into sentence structure but significantly influence discourse coherence. The research identifies their principal functional and semantic types and outlines language-specific as well as universal characteristics observed in oral communication.

Keywords: Spoken discourse, inserted constructions, pragmatics, discourse markers, comparative linguistics.

Introduction

Contemporary linguistics increasingly focuses on spoken discourse as an interactive and pragmatic phenomenon. In this context, inserted constructions occupy a special place as auxiliary means that convey the speaker's subjective position, hesitation, emotional attitude, or clarification intentions. In Uzbek and Korean oral speech, such constructions appear frequently and function as important discourse-organizing devices. However, their comparative functional and semantic features remain insufficiently explored, which determines the relevance of the present research.

Methods

The study is based on comparative, descriptive, and pragmatic methods. Contextual analysis is also applied to interpret inserted constructions depending on speech situations. Research material includes samples of spontaneous conversational speech, dialogues from everyday interaction, and oral-style fragments from literary texts.

Results

The detailed analysis reveals that inserted constructions in both Uzbek and Korean spoken discourse perform several stable functional-semantic roles.

Firstly, inserted constructions serve to express the speaker's subjective attitude, including uncertainty, personal evaluation, or assumption. In Uzbek spoken speech, units such as "menimcha", "shekilli",



and “chamamda” frequently function to soften categorical statements. For example, in the utterance “Menimcha, u bugun kelmaydi”, the inserted element reduces assertiveness and presents the proposition as an opinion rather than a fact. Similarly, in Korean, constructions like “내 생각에는” and “아마” perform an equivalent pragmatic role, as in “아마 오늘 안 올 거예요”. Secondly, both languages employ inserted constructions for clarification and reformulation. Uzbek speakers often use “ya’ni” or “boshqacha aytganda” to restate information, especially in spontaneous speech where immediate correction is necessary. In Korean, “즉” and “다시 말해서” are used in the same communicative situations, supporting coherence and listener comprehension.

Thirdly, inserted constructions act as discourse regulators. Uzbek elements such as “demak”, “endi”, and “xo’sh” help speakers structure narrative flow or signal a transition to a new topic. Korean fillers like “그리니까”, “음”, and “글쎄” frequently fill pauses caused by hesitation and allow the speaker time to plan further speech. These units demonstrate a strong interactional function rather than propositional meaning.

Discussion

The results indicate that despite their syntactic optionality, inserted constructions are pragmatically indispensable in both languages. Their frequent use in oral discourse confirms their role as markers of spontaneous communication. From a comparative perspective, Uzbek inserted constructions tend to demonstrate a higher degree of emotional and expressive coloration. This feature reflects the tendency of Uzbek oral discourse toward explicit expression of personal attitudes. In contrast, Korean inserted constructions are closely associated with norms of politeness and social hierarchy. Even neutral fillers may convey levels of formality depending on context, which highlights the socio-pragmatic sensitivity of Korean discourse. Furthermore, the use of inserted constructions in Korean often correlates with speech etiquette and honorific strategies, whereas Uzbek relies more heavily on lexical means to convey intimacy or distance. These distinctions confirm that inserted constructions function as an interface between language structure and cultural communication models. Thus, the comparative analysis emphasizes that functional-semantic interpretation of inserted constructions cannot be isolated from cultural background and discourse norms.

Conclusion

Inserted constructions in Korean and Uzbek spoken discourse serve as essential functional tools that enhance communicative effectiveness. Their comparative analysis reveals both shared pragmatic mechanisms and language-specific realizations shaped by cultural conventions. These findings contribute to the study of spoken discourse and comparative linguistics.

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