



## Distinctive Categories of Evidentiality in certain English and Uzbek contexts

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### ABSTRACT

There are some verbal groups in the Uzbek language of which contextual meaning becomes clearer while analysing them in the aspect of evidentiality. Perceptual verbs emerge as a basic source in evidential analysis. The main reason of this might result in sharing the information by human perceptual senses such as see, hear or feel which are actively involved in the research paper. Therefore, perceptual verbs play a vital role in analysing evidential occurrence. Furthermore, we decided to discover the term evidentiality in the Uzbek language and to expose the category of evidentiality in the sample of Uzbek belles-lettres as it is initially being investigated in the Uzbek language. Evidential description plays essential role in sharing the information in both direct or indirect way. For instance, direct evidentiality is identified when the subject informs the others what he or she has observed whether was a direct witness of some action or event and shares the information which are accepted by senses. Whereas indirect evidentiality is considered as the basis of information which belongs to a totally another person, and is emerged from the talk with the secondhand or thirdhand.

### Keywords:

Evidentiality, visual evidentiality, inferential evidentiality, quotative evidentiality, perceptual verb.

### Introduction

There is much evidence confirming that, language is one of the pivotal sources of communication whereas most of the information is shared from a person to a person. The importance of correct and precise data is provided in different ways. The information which is shared in various ways is considered as evidentiality. Evidentiality is a linguistic category in which identifying its systems may raise a problem for the speaker in communication. The information might be provided from firsthand to the secondhand and delivered to the thirdhand in an altered version. Because, the speaker might change the information into indirect speech or even create

totally different information about previous event. The Australian linguist divided the term evidentiality into two parts of speech. They are:

- *He said: "I don't eat fish". - U dedi: "Men baliq yemayman"* (direct).
- *He said that he doesn't eat fish. - U baliq yemasligini aytdi* (indirect). [Lionnet 2017: 38].

### Evidentiality as a linguistic category

Any information about a particular subject or an object is identified in evidentiality. Till today, majority European scientists have conducted their research on this category: F.Lionnet, G.Dievald, B. Anderson, M.Makarsev, A.Lloyd, F de Haan. It should be noted that, this notion has not been analyzed in the Uzbek language.

Lloyd describes the category of evidentiality as the following: “Linguistic evidentiality is the bottom part of epistemic modality, which means that the thought and attention in the speaker’s statement are proven [Aikhenvald 2004: 32].

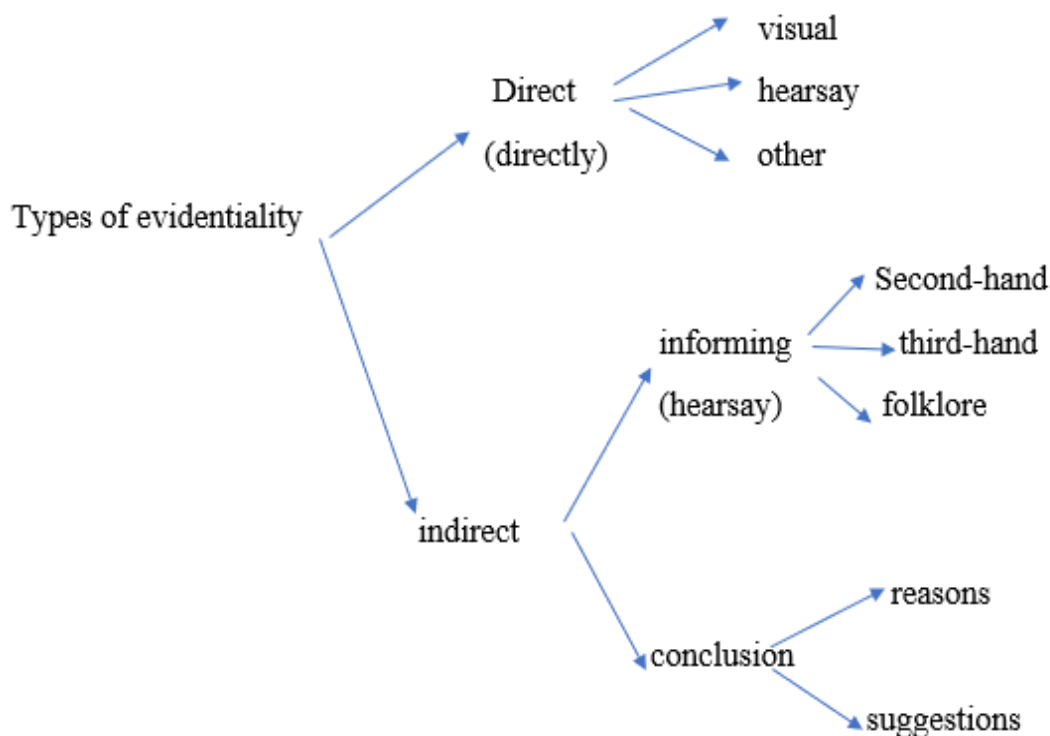
In the Oxford English Dictionary it is annotated that identifying the systems of evidentiality might be difficult for the speaker and can express an opinion or suggestion including existing facts and situations. Furthermore, evidentiality might be the information which has been stated in the formal speech or a document.

Evidentiality is the indication by the speaker of the source of the information he or she is uttering, i.e. the evidence a speaker has for his or her statement [Aikhenvald 2004: 33].

The term evidentiality is used for all information created inside the mind of a subject without direct input from the outside world (as seen from a positivistic view which isn’t necessarily the one of the experiencing subject) it also refers to visions, dreams, hallucinations, inspiration or ideas [R.Jacobson 1957: 345].

Evidentiality is a specific linguistic category which is used to describe a narrative event. In evidentiality the narrator defines his role as a direct participant or communicator with others [Makarsev 2014: 28].

The American scientist Thomas Willet explained the notion evidentiality in the following graph [Willet 1988: 51-97].



**Types of evidentiality**

Gabriela and Elena mentioned that the assertion of a known person, regardless of the evidence, of any factual information is also

considered as evidentiality. According to abovementioned opinions we decided to discuss evidentiality in the Uzbek language as well.

Langauage	English	Uzbek
Quotative/квотатив	<i>“Can’t say I blame them”, said McCawley. (L.Health; 31)</i>	-Элбек, Элбек, жон болам, тур! Уканг қани,-деди (А.Чимирзаев; 14)
Inferential/ хулосавий	<i>As he turned all his critical faculties inward, he found that</i>	<i>“Бахт бир қўрғонки, уни ҳар ким жанг билан қўлга</i>

	<i>he failed the inquisition.</i> (L.Health; 151)	киритади". Бу бахтга айланма йўл биланмас, тикка бориш марднинг иши! (Ҳ.Назир; 10)
Informative/хабар бериш	<i>He showed a manilla envelope into my lap, but suddenly pulled it back, his oversize glasses making him look like a suspicious parrot.</i> (R.Crais; 91)	Лоп этиб ҳаёлимга марварид зирак билан ёқут кўзли узук воқеаси тушди. (Ў.Ҳошимов; 89)
Witness/ гувоҳий	<i>When I opened my eyes, I saw people staring at me and running over to help.</i> (J.Clear; 8)	Лекин нечукдир Фариданинг кўнгли тўлмаётганига бот-бот қараб кетаверганини кўрдим.(А.Чимирзаев; 28)
Hearsay/ миш-миш	<i>Lionel Byrd turns out to be one of the first winners with his goddamned clothes.</i> (R.Crais; 91)	Ҳаким найновчи! Биринчи ўқитувчилардан эмиш (Ў.Ҳошимов; 169).
Folklore/тарихий	<i>The windowless building was eternally under construction</i> (L.Health; 30)	Худди ўша қуни маъракадан уч қунми тўрт қун илгари ғалати воқеа бўлганди. (Ҳ.Назир; 149)
Presumptive/фараз қилиш	<i>Jackson, I presume was his name, jumped up.</i> (P.Hawkins; 78)	Менимча шу тошлоқ йўлдан текис-силлиқ йўлга чиқиб олиши ёки чанг босган йўлга чиқиб олиши ҳам инсоннинг ўзига боғлиқ. (А.Чимирзаев; 44)

*Witness evidentiality* is identified in two different ways. They are being witnessed or non-being witnessed of a particular event. Seeing with one's own eye, or hearing with one's own ear is considered as a witness evidentiality. For instance, **Qarasam**, *Naim sartarosh rostdan xafa bo'lyapdi.* [O'.Hoshimov.Dunyoning ishlari, 148]. In this sentence the speaker is a direct witness by himself as he is delivering the information which he saw with his own eye.

*Reportative evidentiality* may be inconsistent with the other types of evidentiality. This is because in most agglutinative languages reported evidentiality is provided by the firsthand and it is completely altered by the secondhand and thirdhand because of the exaggeration or omission of a part of information during the speech. For example, - *Yur o'g'lim, - dedi ko'z yoshini*

*yengining uchiga artib* [O'.Hoshimov. Dunyoning ishlari, 145].

*Visual evidentiality* refers to the information obtained through direct observation of the speaker. Usually, observational action is performed by sight or perception through eyes. *Qobil bobo yalang bosh, yalang oyoq, og'il eshigi yonida turib dag'-dag' titraydi, tizzalari bukilib ketadi, javdiraydi hammaga qaraydi, ammo hech kimni ko'rmaydi.* Ellikboshi o'g'ri teshgan yerni yana bir bor ko'rdi [A.Qahhor. O'g'ri, 1].

*Hearsay evidentiality* is determined by deliberately directing the ear to any subject or object and focusing on the sound or speech of a person. For instance, *Yozuvchi bo'bsan, gazetada ishlayotсан, deb eshitdim, shu rostmi?* [O'.Hoshimov. Dunyoning ishlari, 147]. In this sentence the person is asking the information

which was heard from the others, they told him, but he wasn't a direct witness.

*Inferential evidentiality* is the assumption or conjecture of information whether it is true or false, valid or invalid, nothing is clear, it is merely speculative. *Ammam aytgan folbinni xuddi acha xolamga o'xshagan lo'li bo'lsa kerak deb o'ylagandim* [O'Hoshimov. *Dunyoning ishlari*, 164]. In this sentence the narrator is making his own assumption about a person and sharing it with other people, because of the situation but it has not been proven yet.

*Quotative evidentiality* is regarded as an understanding of a speaker's opinion, i.e. the first person, who is a witness to the stated fact. Conversely, the opinion of the second is delivered in the direct way. For instance, *Oralig'imiz uncha uzoqmasku endi. Shamollaring tegib turadi, - dedi* [H.Nazir. *Ko'kterak shabadasi*, 25].

*Presumptive evidentiality* is used to describe any information that conveys uncertain and capricious feature provided by a narrator in oral speech. For instance, *Sherbek o'shanda hol so'rab, ehtimol, xato qilgandir* [S.Anorboyev. *Oqsoy*.46]. In the sentence the narrator is expressing his doubtful and controversial opinions about another person.

### Evidentiality in Uzbek belle-lettres

Another way of determining evidentiality is done by combining different features of linguistic units, related to an impression of a single composition. Several meanings that emerge in this regard are aimed at identifying similar phenomena in different aspects. As a proof of this theory, we will draw our attention to the examples borrowed from belle-lettres:

1. *Xotin yengini tishlab bir nuqtaga qaragancha qoldi* [A.Qahhor. *Anor*, 11].

The provided example will be sample for visual evidentiality. Because, the narrator here is conveying the information, which he saw with his own eyes, to another person.

2. *Uning gaplariga quloq solib, raftorini kuzatib turgan sestra: kasalni toliqtirib qo'yasiz, bas! Dedi va eshikni ko'rsatdi* [A.Qahhor. *Boshsiz odam*, 21].

This sentence will be a sample to inferential evidentiality. Because, the subject is proving his

inference and assumption related to some condition or event.

3. *Yig'lama, Turg'unoy, yig'lama. Yig'i boshni og'ritib, kishini lohas qiladi* [A.Qahhor. *Maston*. 23].

Aforementioned sentence will be example to experienced evidentiality. Because the firsthand person is giving his background knowledge as well as previous experience or feeling related to some action.

4. *Kampirning o'zi darrov supaga joy qildi* [A.Qahhor. *Ko'k convert*, 4].

The abovementioned sentence will be sentence to witness evidentiality. Because the narrator is mentioning about the situation where he participated in and felt the friendly attitude.

5. *Men tut daraxtlari panasiga o'tganimdan keyin quyuuq yaproqlar orasidan ko'z tashlagan edim, Shakarning hamon izimdan termilib turganini ko'rdim* [H.Nazir. *Ko'kterak shabadasi*, 9].

The sentence above will be example for the reported evidentiality. Because the narrator is sharing information as well as giving a report to the others which he saw.

6. *O'ttiz mingga bitta yaxshi hovli savdosini pishitib qo'yishibdi* [S.Ahmad. *Jimjitlik*, 35].

The provided sentence will be example to hearsay evidentiality. Because the firsthand person is delivering the information to the secondhand person which he heard from the others.

### Folklore/historical evidentiality

The term folklore evidentiality also exists in linguistics. This notion is related to clarify myths, superstitions, culture, traditional stories, history whether spoken or written and special cultural heritage.

The professor of the university of Helsinki, Seppo exposed the phenomenon folklore evidentiality in the following: "Folklore is far from being a homogeneous notion, and different cultures differ enormously in how they treat their traditional stories and also in whether folklore is oral or written. Despite the evident differences in the nature of folklore, some common traits can be given that can be seen as independent of specific cultures and that are characteristic of folklore regardless of the culture whose folklore we are dealing with".

1. Folklore presents the oral or written heritage of one's own culture including myths, traditional stories, history, etc., which has been passed on from generation to generation. (In short, we can make a consideration that evidentiality refers to transmission of the cultural heritage of the nation through ancestral legends, traditional stories, or even anecdotes which played a special role in the history of people)
2. The speaker conveys to others, according to the facts, any kind of information which the narrator has witnessed or non-witnessed;
3. Folklore evidentiality is like a quote. However, in an excerpt, we see or hear exactly the transmitter himself. Conversely, in folklore evidentiality, the source of information is completely unknown;
4. According to the origin or nature of historical evidentiality, the speaker has no proof whether it is true or valuable. The written form of historical evidentiality may include the works of art, anecdotes, and stories that occur close to reality. Furthermore, the speaker may convey the events of the narrator's information of his or her imagination about a particular event he has participated as a witness. For example, if we take the phrase *John visited Botswana 25 years ago* [Kittila, 2020: 699-700].

1. *Kampirning qarg'ishidan qo'rqib ovchilar bu tomonlarga kelishga qo'rqisharkan* [C.Axmad. Жимжитлик. 67].

This sentence is a direct example of historical evidentiality, in which the narrator cited the fact about previous information.

2. *Bu shaharda tanish-bilishning yo'qligi Mirzayevga bugun bilindi* [A.Qahhor. Ko'k convert. 39].

The provided sentence is an example of both inferential and informative evidentiality. This is because the speaker is telling the information that he or she personally experienced or made his or her own conclusion related to the situation even though it might be a fake information.

Another striking point of evidentiality is analyzed when combining different features of linguistic units associated with an impression into a single composition. Different meanings that emerge while identifying similar phenomena is focused on learning them in several aspects. In turn, evidentiality might be analyzed by some features related to the event as a definite status in cognitive as well as functional-semantic aspect. While analyzing some traditional evidential events, many learners can face up with the information which has been tested, observed or even heard by the other witnesses.

For example, *Yodgor yelkasida qizning kaftidan o'tayotgan haroratni his qiladi....yuragi hayajondan gupil-laburar edi* [O'.Hoshimov. Qalbingga quloq sol. 18].

The both provided sentences can be example to experienced or tested evidentiality. We can see one another example which has the same category of evidentiality.

*Jayrona katta qiyofatlarda juda e'tiborli kishilar davralarida ko'p bo'lgan* (S.Ahmad.Jimjitlik. 168).

This sentence is an example to experienced evidentiality. Because the narrator quoting some facts from previous information. Furthermore, this sentence can be example to historical evidentiality as well owing to the speaker is conveying the fact about another person who accomplished in the past.

## Summary

To sum up, it should be mentioned that the means of evidential expression are quite different from each other, due to the diversity of world languages. Thus, in some languages delivering the view during the speech is carried out by grammatical means, while in other languages the data is provided by means of phonetic expressions like emphasis or other additional lexical means. Indeed, evidentiality does not only include existing facts in speech but also helps to express an opinion or a proposition, whether it is true or false, valid information or invalid information that can be delivered to the others. Since it is difficult for the

language learner to identify these kind of information systems in Uzbek linguistics, we decided to make a research and tried to somehow approach the topic.

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