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PARADIGMATIC PROPERTIES OF DEICTIC UNITS IN THE TEXT

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Annotatsiya. Ushbu maqolada deyktik birliklarning matndagi paradigmatic xususiyatlari haqida soʻz yuritilgan. Shuningdek, pragmalingsvistikada til birligining nutq vaziyati, kontekst bilan bogʻliq holda oʻrganuvchi masalalaridan biri deyksis nazariyasi ekanligi, pragmalingsvistikada til birliklari orqali kommunikativ muloqot ishtirokchilari, muayyan voqelik, u amalga oshirilgan vaqt, oʻrin kabilarga ishora qilish deyksis hodisasi sifatida, tilning ishora birliklari esa deyktik birliklar tarzida talqin etilishi muhokama qilingan.

Kalit soʻzlar: deyktik birliklar, pragmalingsvistika, paradigmatic xususiyat, tilshunoslik, deyktik iboralar, nutq, matn, muloqot.

Аннотация. В этой статье обсуждаются парадигматические особенности дейктических единиц в тексте. Также важно отметить, что в прагмалингвистике речевая ситуация языковой единицы, один из вопросов, изучаемых применительно к контексту, - это теория дейксиса, обсуждаются интерпретация конкретной реальности, времени, в котором она имела место, место и т. д. как феномен дейксиса, а также интерпретация знаковых единиц языка как дейктических единиц.

Ключевые слова: дейктические единицы, прагмалингвистика, парадигматический признак, лингвистика, дейктические фразы, речь, текст, коммуникация.

Abstract. This article discusses the paradigmatic features of deictic units in the text. It is also important to note that in pragmalinguistics, the state of speech of a language unit, one of the issues studied in relation to the context, is the theory of deixis, the interpretation of a particular reality, the time at which it took place, the place, etc., as a deixis phenomenon, and the interpretation of the sign units of language as deictic units are discussed.

Key words: deictic units, pragmalinguistics, paradigmatic feature, linguistics, deictic phrases, speech, text, communication.

Introduction. One of the areas of modern linguistics that studies language units in relation to the human factor is pragmalinguistics, in which language units are studied in relation to the state of speech and context. In pragmalinguistics, the state of speech of a language unit and one of the issues studied in relation to the context, is the theory of deixis. In pragmalinguistics, the use of language units to interpret participants in communicative communication, a particular reality, the time, place,

etc., is interpreted as a deixis phenomenon, and the sign units of language are interpreted as deictic units”[8, 16].

The main task of deictic means is to connect language units with reality in the process of communication and to express a subjective attitude towards it. The use of deictic phrases is important for the correct formation of speech.

Methods and literature review. It is well known that the classification of deictic characters in linguistics is one of the most discussed issues. Many linguists have traditionally divided deixis into deixis of person, time, and space. In this article, we analyze the deixis of personality and the language units that represent it on the example of the literary text of Alisher Navoi's works.

When we talk about the deixis of a person in linguistics, we see that some linguists have studied it in relation to the deixis of a subject. In particular, A.A.Kibrik sees the deixis of the person as an aspect of the deixis of the subject. A.A.Kibrik admits that pointing to a person and an object creates an object dexterity. [7] In our view, personality and object dexterity are separate types of dexterity, because dexterity is the person at the center of the field. This requires the study of personality dexterity as a separate type of dexterity.

Research results. Each language has a number of linguistic units that express the meaning of the person, as well as units that refer to the person in the process of speech communication. Accordingly, linguistics distinguishes between units of language that directly express a person and units that indirectly refer to a person in the process of communication.

Certain language units are used in spoken communication to refer to a specific person. The result is personality dexterity. The units referring to the person are interpreted as the deictic units representing the deixis of the person.

In Uzbek, deictic units referring to a person are wide-ranging, including person and show pronouns, *hech kim, hech qaysi* indefinite pronouns, *allakim, kimdir, birov* suspect pronouns, *kim* interrogative pronoun, *hamma, barcha, bari* designation pronouns, personal pronouns, as well as personal-numerical indicators of the verb, possessive suffixes, famous horses, jump quality, jump numbers can be entered. The most common of these is the personal pronoun.

It is well known that personal pronouns refer directly to the person in the speech, and it is through the context that the person they are referring to emerges. This can be seen in the example of Alisher Navoi's lyrical legacy: “*Sanoye’ va aruz fanida barcha el ani musallam tutarlar erdi. Aning tab’i diqqatini har kishi bilay desa “Shabistoni xayol”*”. (Majlis un-nafois) Although it is known that the pronouns **ani** and **aning** in these bytes refer to a person, it is possible to tell which person they are referring to by the preceding sentence. Compare: “*Mavlono Yaxyo Sebak – Xuroson mulkining rangin fozili erdi, ko’p ulum va fununda mohir erdi. Sanoye’ va aruz fanida barcha el ani musallam tutarlar erdi. Aning tab’i diqqatini har kishi bilay desa “Shabistoni xayol”*”. (“Majlis un-nafois”).

It is understood that the speech situation is important in determining what the context circle deictic characters are referring to.

In some cases, personal pronouns may be dropped in the text. In this case, the function of pointing to the speaker's personality is assumed by personality figures [6,

60]. For example: “*Mavlono Sulaymoniy – Bobur Mirzo xizmatida bo‘lur erdi. Va badihani ravon aytur erdi*”. ” (“Majlis un-nafois”). The personal pronoun *Men* refers to the first person in the text - the speaker. Sometimes the rhyme is dropped in the text, and the person-number suffixes of the verb take on the function of pointing to the person. For example:

Ishq tarkiga qilurmen tun-u kun ko‘ngluma tuhmat.

Ki, otin tutmag‘ay el tutsa bu oyin bila shuhrat. (Alisher Navoi, “Favoyid ulkibar”, p. 56) As we can see, Navoi used the old Turkic form of the first-person affix *-man*, which represents the first person, *-men*. This index refers to the person in the text, the speaker and forms the deix of the person.

In conversation, instead of the pronoun *men*, words such as *faqir*, *bandayi ojizingiz*, *telba*, *kamina*, *qulingiz* sometimes refer to a person. For example: “*Mavlono Baqoiy kamongarlikka mashhur va o‘zini muammoiqliqqa ham shuhrat berdi. Ammo faqir hargiz andin maummoki, nimaga yaragay, eshitmadim.* (Majlis un-nafois). The word *faqir* in this example refers to the speaker and forms the deix of the person. It should be noted that this unit also referred to the social status of the speaker, resulting in a dexterity of social status. This means that the deictic unit used in this microtext refers to the individual and social deixis. The following example can be seen in the following example: “*Bir kun ham mazkur bo‘lg‘on taqrib bila Sultoni sohibqiron Oliy majlislarida banda bu so‘zni arz qildimkim, bir kun Mavlono Lutfiy Mir Xusravdin bu nav‘ g‘arib ma‘ni naql qildi, deb*”. (Alisher Navoi, Majlis un-nafois, p. 202) In the example given, the *banda* lexeme performed the same function as the *faqir* deictic unit above. This lexeme also serves a deictic function, referring to the speaker as a person; created social dexterity by referring to the social status of the speaker. There are many such examples in Navoi's works. Because the poet refers to himself through these units, the creator does not consider himself superior to others, that is, through these units the qualities of humility are manifested. The analysis of such examples reveals new units that give rise to dexterity, as well as the poet's eloquence.

Analyses show that in speech, the formation of the personal deix of the verb's personal pronouns is more active than the pronouns. However, the speaker effectively uses the pronoun *I* to convey to the listener his communicative goals, such as revealing his inner self, emphasizing his personality [6, 60]. This can be seen in the following example: *Vahki, davron ahlidin juz bevafoilig‘ kelmadi, Har nechakim, ko‘rdilar men zori hayrondin vafu.* (Favoyid ul-kibar, p. 28) In the following verse, the speaker contrasts himself with other speakers: *Manga davron og‘u berdi, anga no‘sh, Men etsam zahrxand, aylar shakarxand.* (Alisher Navoi, “Favoyid ul-kibar, p. 91)

It is clear from the examples that the function of the personal pronoun *men* is broad and that its function is expressed through context.

In both of the above examples, this personal pronoun formed the person deixis. The interrogative pronoun refers to a specific person in the text and the person to whom it refers is determined by the context. In the following verses, along with the pronouns referring to a person, it is clear *kim* the interrogative pronouns are referring to a particular person: *Kimki, yetkay ishq dard-u dog‘idin ofat anga, Dog‘ mehri*

saltanatdur, dard erur sihhat anga. (Alisher Navoi, “Navodir ushshabob”, p. 7) These verses use several deictic units, such as *kimki, anga* in the first verse and *anga* in the second verse. He formed a personal deix, pointing to a man in great pain. This means that Alisher Navoi wisely used interrogative and demonstrative pronouns as a deictic tool. As we have seen, the above deictic tools are very important in deciphering the content of bytes. In some cases, the speaker uses the pronoun *we* instead of the pronoun *I*, referring to himself. For example: *Sud qildi ulki ichti vasl bazmi ichra may, Bizga soqiy tutmadi bu sog‘ari sahbo, ne sud.* The court ruled over the nation during the feast of May. (Alisher Navoi, Badoe' ul-vasat, p. 96) Some nouns are used in the text to refer to a specific person and act as deictic units, which are also pure deictic units. We can see this in the following verse: *Jomi Jam ichra Xizr suyi nasibimdur mudom, Soqiyo, to tarki joh aylab gado bo‘ldum sanga.* Jami Jam, Hizr, refers to a specific person and forms a personal deix.

The reader, who is somewhat familiar with the literature and history, immediately imagines the person named above, and quickly learns to whom Jami Jam is referring through the horses of Hizr. The fact that famous horses point to the deix of a person can be seen in the following verses: *G‘ussa changidin navoye topmadim ushshoq aro, To Navoiydek asir-u benavo bo‘ldum sanga.* In this verse, the word Navoi refers to the poet, to the speaker himself. Through this deictic unit mentioned in this verse of the ghazal, the reader gets to know the author of the ghazal. As you can see, nicknames can also be considered as a deictic unit referring to a person. In the scientific literature, it is noted that the title of a work of art also serves a deictic function.

According to R. Davlatova, a scholar who has studied deictic units in the Uzbek language, a title consisting of human names refers to a work of art, forming a deix of the subject and a deix of the person referring to the person named [6, 61]. Alisher Navoi's creative heritage includes such works. Navoi's friends Hasan Ardasher and Pahlavon Muhammad are mentioned in the titles of Navoi's “Holoti Sayyid Hasan Ardasher” and “Holoti Pahlavon Muhammad”. Apparently, these headlines refer to a specific person and form a personal deix.

In Uzbek, numbers are also considered as a unit that can refer to a person's dexterity. The following is an example of our opinion: *Tushtilar bir yo‘l aro ikki rafiq, Biri edi yo‘lsiz, biri sohib.* (Alisher Navoi “Lison ut-tayr” p. 75). In this passage from Alisher Navoi's “Lison ut-tayr”, the number one used in the second verse refers to the part before it – “*ikki rafiq*” resulting in a personal deix. In the following verses, the numbers refer to both the preceding and the following parts: *Biri noqisvash, biri komil sifot, Onga Mudbir munga Muqbil erdi ot.*(Alisher Navoi “Lison ut-tayr” p. 75)

Apparently, the numbers refer to the words *ikki rafiq* before him and to Mudbir and Muqbil in the second verse. This means that the identity of the person to whom the numbers refer is determined by the text.

Conclusion. From the above, it can be concluded that the use of deictic units referring to a person in a certain text prevents speech ambiguity, ensures the integrity and coherence of the text, and increases the content of the text. Alisher Navoi's use of



deictic units in his works has ensured the art and consistency of the text. The use of deictic characters in a literary text encourages the reader to think and observe.

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