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THE EXPRESSION OF SOCIAL DEXTERITY IN UZBEK FICTION

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ABSTRACT

As it is known, the social status of occupation in the communication is determined, compared to the participants-curry, relationship status, position and role in the family. Speech communication is an important tool for providing information about the social status of the participants. For example, the speech units selected by the owner, the speech etiquette forms can transport information about the social status of the speaker. In particular, the participants' concluding remarks in the life of society are received great attention in the communication culture of Uzbekistan. In this article deixis theory in linguistics, deixis of the social condition, its representatives are discussed. In communication gestural units they are mainly used to express participants' social condition. The social status of linguistics in the speech of the participants of the dialogue is pointed as social deixis, we used terminology of social condition deixis. After all, the social status (social further status) of speech participants is provided in terms of social deixis. The speech units that express social status deixis not only explain speaker and social condition of other participants, but also inform about its subjective evaluation. Linguistic and also extralinguistic units are used to make deixis of social status in the Uzbek language. Language units of deixis of social status language include pronouns, contact units, social lexic units and some supplements. Personal pronoun organize complicated deictic character as a tool to form of social status and person's deixis. They indicate participants of the speech which makes clear individual's deixis and determine social status deixis via showing their relations and social factors in the same time. Supplement -s which indicates grammar meaning of possession, personal suffixes, respect does a task of clarifying social status deixis too. Also, one of active language units that could explain speech participants' social status is reference units. Reference units' have a special duty of not only grabbing attention of listener in the speech, but also defining social relationship between speech participants. Communication units are actively used as a tool of indicating speech participants' social status in our speech. Even spelling name incorrectly to the listener indicates disrespectfulness, lowness of listener's social status or using words that mean relativity with strangers' services as a respect. In speech deictic points which have social symbol are used in lexical field too. This include socially specialized lexic units. In the conversion of speech participants practicing certain field's representatives' special words, slangs indicate that they are in a one group and they are socially equal. Character (right) which was formed by human's job, position, adorenes identifies not only that person's duty (responsibility), but also his position along communicative act. Overall, in Uzbek language expression units of the social condition deixis are various, therefore when each of them are analysed deeply they could obviously give intriguing informations about not only pragmalinguistics, but also sociolinguistics of Uzbek linguistics' researches.

KEYWORDS: Deixis, Social Deixis, Deixis of Social Status, Pronouns, Units of Conversion, Socially Special Lexical Units, Some Affixes, Addressee, Context, Communication, Conversation, Condition, Deictic expression, Discourse, Denotation, Deictic centre, Expression, Linguistic pragmatics, Maxim, Non-linguistic-the same extralinguistic, Person deixis, Pragmatics, Spatial deixis, Speech act

INTRODUCTION

It is well known that society places certain demands on human behavior through moral and social norms. These norms determine the content of human behavior, how to act in a particular situation. It seems that as long as a person lives inseparably from society, in his speech he also obeys the moral and social rules of society. He communicates in his speech, understanding the role of himself (the speaker), the listener and the other in society, that is, his social status (profession, personal qualities, financial status, gender, age). It is known that the social status of communication participants is determined by their occupation, kinship status,

position and place in the family. Speech is an important tool for providing information about the social status of communication participants. For example, specific reference units chosen by the speaker of speech, forms of speech etiquette can carry information about social status. Especially in the Uzbek communication culture, when composing sentences, great attention is paid to the role of the participants in the life of society.

V.I. Karasik emphasizes that communication is artificial and provocative if the social status of the participants is not taken into account [6. p.4]. In speech, sign units are often used to express the social status of communication participants. It is known that the phenomenon of deixis, derived from the Greek word δεῖξις ("deixis"), which means to show, sign, began to be studied in world linguistics as a universal category that applies to all levels of language in world linguistics from the second half of the twentieth century. In the work devoted to the study of dexterity, along with the diexes of personality, time and space there are different types of social dexterity, such as normative state, evaluation, emotional, discourse, denotative and chronotopic dexterity, communicative dexterity, subject dexterity and quantitative dexterities. In linguistics, referring to the social status of the participants in a speech dialogue is considered a social dexterity, and we

used the term social dexterity in this article. Indeed, the term social dexterity also refers to the social status of the participants of the speech (social status [4]). For the first time in world linguistics, Ch. Fillmore distinguished the traditional classification of dexterity: social dexterity along with dexterity of person, time and space [1]. This classification was supported by G.Rauch, J.Renkema, S.Levinson, G.Yuler, and the social status dexterity was shown as a component that referred to the interaction of the participants, determined the level of social communication between them, and complemented the traditional trinity of dexterity. The language units that form the dexterity of social status not only refer to the social status of the speaker himself and other speech participants, but also express his subjective assessment. Sh.Safarov noted that the attitude towards the interlocutor has a hidden or open, positive or negative, direct or indirect and other feature; all these types of relations constitute the content of the phenomenon of social dexterity [12.B.212.].

Both linguistic and extra linguistic tools are used to create dexterity of the social situation in the Uzbek language. The language units that make up the dexterity of social status include pronouns, reference units, socially lexical units, and some suffixes. It is well known that pronouns are universal, with the possibility of being applied to any person, regardless of age, gender, large, small, female, male, in general, depending on the speech situation.

Personal pronouns: I and We represent the person we speak to; You, the person whose speech you are focusing on; He, She It or They are well known that they represent a person who is not involved in verbal communication in the singular and the plural. The meaning of "belonging to the speaker" is the central meaning for all personal pronouns, and the remaining pronouns are assigned to the pronoun "I". In choosing these units, the speaker pays attention to the social status of the participants in the speech. In particular, the personal pronoun I serve not only to refer to the speaker himself, but also to express his various communicative purposes. That is, in verbal communication, the pronoun Ilead to dexterity of social status by referring to the social status of the speaker's personality, i.e., his superiority over other speech participants (or vice versa). For example: —The coupler put a palm on his chest. I am! He said, pounding his chest. This is me, Batir, Batir! ... In a word, I have become a Botir faction from that day on! At the same time, I was the chairman of the village council! (T. Murad. "Bu dunyoda o`lib bo`lmaydi" (You can't die in this world). The pronoun I used in the passage of text refers to the high social status of the speaker. It also demonstrates a communicative purpose, such as pride in one's position. This is also confirmed by the repeated use of the diamond in several places and the palms on the breasts, the behavior of the breasts. Pronoun I is often used in conversation, putting it at the beginning of sentences, pausing after the rhyme, expressing the speaker's self-confidence, perhaps overconfidence, that is, arrogance, attracting the listener's attention, behaving superior to the speakers, or vice versa., serves to reflect the inferiority of the participants. What social status the pronoun refers to is determined by the context of the text. For example: - What, do you want to continue the work of emir Alimkhan ... from where he came?

- I ... I ...

- How many years have passed since the establishment of Soviet Union?

Answer! "I'm ... an honest communist, Sharof Rashidovich, honest!" said Rajabov, closing the box. – My true communist word. I don't walk the paths that some people walk. ... Guilty, Sharof Rashidovich is guilty. I ... I don't understand. "

In this passage of text, I express the feeling of guilt in front of the interlocutor of the speaker through the pronoun. This condition is a sign of his low social status. This is confirmed by the speaker's sentence "the box is gone", "Guilty, Sharof Rashidovich, is guilty". In the Uzbek language, the pronoun I is combined with one (one simple) word to form deixis of social status. For example: - Don't worry about me, Robia. I am a farmer. ‖ (P. Kadyrov "Yulduzli tunlar" (Starry Nights)) In such places, the text circle is very important to

determine the social status indicated by the rhymes.

In such places, personal pronouns acquire a complex deictic character as a means of shaping the dexterity of social status and personality. They simultaneously point to the participants in the speech, revealing both the dexterity of the person, their interrelationships, and the dexterity of the social situation.

In speech I sometimes is used instead of the pronoun We. For example: - Let Mavlonobe given a horse from us, - added Babur. MullaFazliddin bowed and thanked several people. "Congratulations!" Congratulations! He heard. (P. Kadyrov "Yulduzli tunlar" (Starry Nights"). In this text us refers to the greatness of the position of the speaker, and in the following example we refer to the formality of the relationship between the speaker and the listener, the social practice, the position of the speaker: - Here we ask the question. Remember where you are sitting, comrade Sharipov. (From the investigation document.)

In speech the use of words such as poor, slave, man, oppressed, —benavo, notavon, telba, shikasta, kamina (in Uzbek language) instead of I in speech also reveals the deix of social status by pointing out that the speaker is inferior to other speech participants. For example: "I want to say to your servant that in such an important matter we must obtain the consent of all influential bays"; —With my soul! But I am poorly aware of some of the bays' thoughts. Let me tell you - it was a shame.P. Kadyrov "Yulduzli tunlar" (Starry Nights") Linguist J. Hamdamov used words and phrases such as poor, slave, oppressed as its stylistic equivalent instead of the first person singular, respect, sincerity, humility and modesty admits that it has such content [13]. In speech, pronoun You is used to indicate the grammatical meanings of disrespect, pointing to people who think they are young, equal, close to oneself, as well as low social status. For example: Who are you to linger us? We only "oppose" you, we only blame you. The Soviet leadership, in particular, is not the first to be blamed! You made yourself the first important person " I am being late". T.Murod. "Bu dunyoda o`lib bo`lmaydi" (You can't die in this world) In this passage of text, the pronoun You denotes the personality of the listener, as well as the dexterity of social status, pointing to his low social status.

In order to express respect for young, older, unfamiliar, high-ranking individuals, the speaker uses the pronoun you in plural instead of the pronoun you in singular in the second person. You are accustomed to expressing respect for the person in the singular in the plural pronoun. For example, "Amirzoda, you are not a king, your judgment is obligatory," he urged Bobur to be more courageous. P. Kadyrov "Yulduzli tunlar" (Starry Nights). In Uzbek, the interrogative form of the interrogative pronoun Who, which refers to the second person, can indicate the high social status of the person (or vice versa). For example: 1. —Do you know whose offspring you brought to market? Who are you, the descendants of Mirzahojaboy! 2. Who are you to linger me? With you, we will only "oppose", only blame. T.Murod" Bu dunyoda o`lib bo`lmaydi" (You can't die in this world). In the first of the given examples, the pronoun someone reveals a deix of social status by pointing to the high social status of the person, and in the second example to the low. The speech also refers to the high social status of the person, which is meant by the pronoun. For example: "Count L.N. Tolstoy." "Nikolai's stick," Olimtoy read shyly, holding the yellowed and torn booklet in both hands. "Nikolai?" Which Nicholas? "Himself!" said Valera, pointing her index finger at the ceiling. (A. Mukhtor. "Chinar") In this passage, the adjective himself refers to the high social status of the person mentioned at the top of the text, which is also indicated by the paralinguistic means of "pointing the index finger at the ceiling."

In speech, sometimes demonstrative pronouns also refer to a person's social status. In this case, it is intended to indicate an individual, the suffix -s or the word person is used to denote the meaning of respect and lead to the dexterity of social status. Of course, it is important to note that the suffix -s is used to express the grammatical meaning of respect. For example: They (this person) will not allow it, - she said, looking at her husband. Pointing to the addressee by means of a demonstrative pronoun is often used in acute verbal situations, when the person being pointed out is found guilty, in reprimanding, in short, in expressing a negative attitude. For example: —Madiev shook hands with party and Soviet leaders. He hid his index finger. "We won't be with them!" T.Murod. "Bu dunyoda o`lib bo`lmaydi" (You can't die in this world) In addition to pointing to the members of Soviet Union figures in the microtext, it is clear that the speaker had a low opinion of them. This is confirmed by the paralinguistic tool that pointed his finger at them.

In our speech, deictic units with the sign of sociality are also observed at the lexical level. Including socially oriented lexical units. The use of jargon in the speech of the participants of the dialogue, which is typical of the speech of the representatives of a particular field, indicates that they are representatives of one industry, equal social status. "The character (right) of an individual, formed under the influence of profession, position, position, along with the obligations (duties) of this person, determines his position in the communicative act" [10.B.7.].

In our language, lexemes such as command and order are applied to people of high social status, because the order is specific to "leadership", high-ranking officials, and at the same time the word refers to his social status. For example: - Stop here! - ordered Sharof Rashidov. (T.Murod. "Bu dunyoda o`lib

bo`lmaydi" (You can't die in this world). For a listener who knows that Sharof Rashidov is a historical statesman, the figurative function of the command verb may not be important. However, for a listener who did not know the person until the period of verbal communication, the general knowledge of the verb to command allows one to understand the reference to the social status of the subject of activity.

Some lexemes are used in a figurative sense to refer to a person's social status: If he came from above - he would return from a meeting of activists. If it came big from above - the gardens were back from the sheep. When it got bigger from above ... it was back from fishing. Sharof Rashidov came in with cancer. (T.Murod. "Bu dunyoda o`lib bo`lmaydi" (You can't die in this world). In this microtext, the large lexeme is used in a figurative sense, indicating the great social status of Sharof Rashidov.

The social period, the influence of the environment on speech communication, is also manifested in deictic units. For example: What does Moscow say? What does the above say? (T.Murod. "Bu dunyoda o`lib bo`lmaydi" (You can't die in this world) used in the microtext, Moscow, although the above words mean the concept of place, it says that here the leaders in Moscow are understood in the sense of the above leaders, referring to the verb of speech and referring to a person's social status. It is known that during the former Soviet Union, the task from the leaders of Moscow was unconditionally fulfilled, and their opinion was very important. From today's point of view, however, this application has lost its effectiveness. The scientist Sh. Safarov noted that "social status is constant and changing, as well as the signs of social dexterity in the text can be moved?" [12].

In the Uzbek language, the suffixes -lar, (_s) which express the grammatical meaning of possession, person-number, respect, also serve as a unit that forms the deix of social status. For example: Dear Ulmas brother, could you answer one of my questions ... He held up his book "My love is my love".

"Did our aunt read that book?" (S.Ahmad "Kiprikda qolgan tong " (Morning on the Eyelashes") Or: The lady immediately supported the girl's words and turned to her son: - Send an envoy to Mirza Boysunqur, my lord! Lose the enmity in between! (P. Kadyrov ""Yulduzli tunlar" (Starry Nights). In the cited passages, the formation of the social status dexterity is entrusted to the affixes.

Linguist G. Zikrillaev admits that the semantics between personal pronouns and person-number suffixes of the verb can be seen not only between the person and the number, but also in the grammatical meaning of respect [5.B.65.].

Thus, the units that make up the dexterity of the social situation in the Uzbek language are diverse, and each of them, if analyzed in deeply, will undoubtedly provide interesting material not only for pragmalinguistics, but also for sociolinguistic researches of Uzbek linguistics.

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